The Pali Text Society's

# Pali-English Dictionary

EDITED BY

**T. W. RHYS DAVIDS** F.B.A. D.Sc. Ph.D. LL.D. D.Litt
and **WILLIAM STEDE** Ph.D.



[1921-1925]

# A

**A-**[1] the prep. **ā** shortened before double cons., as **akko- sati (ā + kruś), akkhāti (ā + khyā), abbahati (ā + bṛh)**. — Best to be classed here is the **a-** we call expletive. It represents a reduction of **ā-** (mostly before liquids and nasals and with single consonant instead of double). Thus **anantaka** (for **ā-nantaka** = **nantaka**) Vv.80[7]; **amajjapa** (for **ā-majjapa = majjapa**) J vi.328; **amāpaya** (for **āmāpaya = māpaya**) J vi.518; **apassato (= passantassa)** J vi.552.

**A-**[2] (**an-** before vowels) [Vedic a —, an —; Idg. *n̥, gradation form to *ne (see na[2]); Gr. ἀ, ἀν —; Lat. *en —, in —; Goth., Ohg. & Ags. un —; Oir. an —, in — ] neg. part. prefixed to (1) nouns and adjectives; (2) verbal forms, used like (1), whether *part., ger., grd.* or *inf.;* (3) finite verbal forms. In comp[n]. with words having originally two initial cons. the latter reappear in their assimilated form (e. g. appaṭicchavin). In meaning it equals **na-, nir-** and **vi-**. Often we find it opp. to **sa-**. Verbal negatives which occur in specific verb. function will be enum[d]. separately, while examples of neg. form. of (1) & (2) are given under their positive form unless the neg. involves a distinctly new concept, or if its form is likely to lead to confusion or misunderstanding. — Concerning the combining & contrasting (orig. neg.) **-a- (â)** in redupl. formations like **bhavâ-bhava** see **ā**[4].

**A-**[3] [Vedic a —; Idg. *e (loc. of pron. stem, cp. ayaṅ; orig. a deictic adv. with specific reference to the past, cp. Sk sma); Gr. ἐ —; also in Gr. ἐκεῖ, Lat. equidem, enim] the augment (sign of action in the past), prefixed to the root in *pret., aor. & cond.* tenses; often omitted in ordinary prose. See forms under each verb; cp. also **ajja**. Identical with this **a-** is the **a-** which functions as base of some pron. forms like **ato, attha, asu** etc. (q. v.).

**A-**[4] the sound a (**a-kāra**) J vi.328, 552; VvA 279, 307, 311.

**Aṅsa**[1] [Vedic aṅsa; cp. Gr. ὦμος, Lat. umerus, Goth ams, Arm. us] (a) the shoulder A v. 110; Sn 609. **aṅse karoti** to put on the shoulder, to shoulder J i.9. (b.) a part (lit. side) (cp. °āsa in **koṭṭhāsa** and expl[n] of **aṅsa** as **koṭṭhāsa** at DA i.312, also v. l. **mettāsa** for **mettaṅsa** at It 22). — **atīt'aṅse** in former times, formerly D ii.224; Th 2, 314. **mettaṅsa** sharing friendship (with) A iv.151 = It 22 = J iv.71 (in which connection Miln 402 reads **ahiṅsā**). — Disjunctive **ekena aṅsena... ekena aṅsena** on the one hand (side)... on the other, partly... partly A i.61. From this: **ekaṅsa** (adj.) on the one hand (only), i. e. incomplete (opp. **ubhayaṅsa**) or (as not admitting of a counterpart) definite, certain, without doubt (opp. **dvidhā**): see **ekaṅsa. -paccaṅsena** according to each one's share A iii.38. **puṭaṅsena** with a knapsack for provisions D i.117; A ii 183; cp. DA i.288, with v. l. **puṭosena** at both passages.

**-kūṭa** "shoulder prominence", the shoulder Vin iii.127; DhA iii.214; iv.136; VvA 121. — **vaṭṭaka** a shoulder strap (mostly comb[d] with kāyabandhana; vv. ll. °vaddhaka, °bandhaka) Vin i.204 (T. °bandhaka); ii.114 (ddh); iv.170 (ddh); Vv 33[40] (T. °bandhana, C. v. l. °vaṭṭaka); DhA iii.452.

**Aṅsa**[2] [see next] point, corner, edge; freg. in comb[n] with numerals, e. g. **catur°** four — cornered, **chaḷ°, aṭṭh°, soḷas°** etc. (q. v.) all at Dhs 617 (cp. DhsA 317). In connection with a Vimāna: **āyat°** with wide or protruding capitals (of its pillars) Vv 84[15]; as part of a carriage-pole Vv 64[2] (= kubbara — phale patiṭṭhitā heṭṭhima — aṅsā VvA 265).

**Aṅsi** (f.) [cp. Vedic aśri, aśra, aśani; Gr. ἄκρος pointed, ἄκρις, also ὀξύς sharp: Lat. ācer sharp. Further connections in Walde Lat. Wtb. under ācer] a corner, edge (= **aṅsa**[2]) Vv 78[2] (= **aṅsa-bhāga** VvA 303).

**Aṅsu** [cp. Sk. aṅśu (Halāyudha) a ray of light] a thread Vin iii.224. **-mālin**, sun Sāsv 1.

**Akaṭa** (adj.) [a + kaṭa] not made, not artificial, natural; **°yūsa** natural juice Vin i.206.

**Akampiyatta** (nt.) [abstr. fr. akampiya, grd. of a + kampati] the condition of not being shaken, stableness Miln 354.

**Akalu** (cp. **agalu**) an ointment J iv.440 (**akaluñ candanañ** ca, v. l. BB **aggaluṅ**; C. expl[s] as **kālâkaluñ ca rattacandanañ ca**, thus implying a blacking or dark ointment); vi.144 (**°candana-vilitta**; v. l. BB **aggalu°**); Miln 338 (**°tagara-tālīsaka-lohita-candana**).

**Akāca** (adj.) [a + kāca] pure, flawless, clear D ii.244; Sn 476; J v.203.

**Akācin** (adj.) = **akāca** Vv 60[1]. Kern (Toevoegselen s. v.) proposes reading **akkācin** (= Sk. arka — arcin shining as the sun), but VvA 253 expl[s] by **niddosa**, and there is no v. l. to warrant a misreading.

**Akāsiya** (adj. — n.) [a + kāsika?] "not from the Kāsī — country" (?); official name of certain tax — gatherers in the king's service J vi.212 (**akāsiya-sankhātā rāja-purisā** C.).

**Akiccakāra** (adj.) [a + kicca + kāra] 1. not doing one's duty, doing what ought not to be done A ii.67; Dh 292; Miln 66; DA i.296. — 2. ineffective (of medicine) Miln 151.

**Akiriya** (adj.) [a + kiriya] not practical, unwise, foolish J iii.530 (**°rūpa = akattabba-rūpa** C.); Miln 250.

**Akilāsu** (adj.) [a + kilāsu] not lazy, diligent, active, untiring S i.47; v.162; J i.109; Miln 382.

**Akissava** at S i.149 is probably faulty reading for **akiñcana**.

**Akutobhaya** (adj.) see **ku°**.

**Akuppa** (adj.) [a + kuppa, grd. of **kup**, cp. BSk. akopya M Vastu iii.200] not to be shaken, immovable; sure, steadfast, safe Vin i.11 (akuppā me ceto — vimutti) = S ii.239; Vin ii.69; iv.214; D iii.273; M i.205, 298; S ii.171; A iii.119, 198; Miln 361.

**Akuppatā** (f.) [abstr. fr. last] "state of not being shaken", surety, safety; Ep. of Nibbāna Th 1, 364.

**Akka** [cp. Sk. arka] N. of a plant: Calotropis Gigantea, swallow — wort M i.429 (**°assa jiyā** bowstrings made from that plant).

**-nāla** a kind of dress material Vin i.306 (vv. ll. agga° & akkha°). **-vāṭa** a kind of gate to a plantation, a movable fence

made of the akka plant Vin ii.154 (cp. akkha — vāṭa).

**Akkanta** [pp. of akkamati] stepped upon, mounted on A i.8; J i.71; Miln 152; DhA i.200.

**Akkandati** [ā + kandati, **krand**] to lament, wail, cry S iv.206.

**Akkamana** (nt.) [cp. BSk. ākramaṇa Jtm 31[58]] going near, approaching, stepping upon, walking to J i.62.

**Akkamati** [ā + kamati, **kram**] to tread upon, to approach, attack J i.7, 279; ThA 9; — to rise Vin iii. 38. — ger. **akkamma** Cp. iii.7[2]. — pp. **akkanta** (q. v.).

**Akkuṭṭha** (adj. n.) [pp. of akkosati] 1. (adj.) being reviled, scolded, railed at Sn 366 (= dasahi akkosavatthūhi abhisatto SnA 364); J vi.187. — 2. (nt.) reviling, scolding, swearing at; in comb[n] **akkuṭṭha-vandita** Sn 702 (= **akkosa-vandana** SnA 492) Th 2, 388 (expl[n] ThA 256 as above).

**Akkula** (adj.) [= ākula] confused, perplexed, agitated, frightened Ud 5 **(akkulopakkula** and **akkulapakkulika)**. See **ākula**.

**Akkosa** [ā + **kruś** = **kruñc**, see kuñca & koñca[2]; to sound, root kṛ, see note on gala] shouting at, abuse, insult, reproach, reviling Sn 623; Miln 8 (+ **paribhāsa**); SnA 492; ThA 256; PvA 243; DhA ii.61.

**-vatthu** always as dasa a° — vatthūni 10 bases of abuse, 10 expressions of cursing J i.191; SnA 364, 467; DhA i.212; iv.2.

**Akkosaka** (adj.) [from last] one who abuses, scolds or reviles, + **paribhāsaka** A ii.58; iii.252; iv.156; v.317; PvA 251.

**Akkosati** [to **krus** see akkosa] to scold, swear at, abuse, revile J i.191; ii.416; iii.27; DhA i.211; ii.44. Often comb[d] with **paribhāsati**, e. g. Vin ii.296; DhA iv.2; PvA 10. — aor. **akkocchi** Dh 3; J iii.212 (= **akkosi** DhA i.43. Der. wrongly fr. **krudh** by Kacc. vi.417; cp. Franke, Einh. Pāli — gramm. 37, and Geiger, P. Gr. § 164). — pp. **akkuṭṭha** (q. v.).

**Akkha[1]** [Vedic akṣa; Av. aša; Gr. ἄζων ἄμαζα ohariot with *one* axle); Lat. axis; Ohg. etc. ahsa, E. axle, to root of Lat. ago, Sk. **aj**] the axle of a wheel D ii.96; S v.6; A i.112; J i.109, 192; v.155 (**akkhassa phalakaṅ yathā**; C.: **suvaṇṇaphalakaṅ viya**, i. e. shiny, like the polished surface of an axle); Miln 27 (+ **īsā** + **cakka)**, 277 **(atibhārena sakaṭassa akkho bhijjati**: the axle of the cart breaks when the load is too heavy); PvA 277. **-akkhaṅ abbhañjati** to lubricate the axle S iv.177; Miln 367.

**-chinna** one whose axle is broken; with broken axle S i.57; Miln 67. **-bhagga** with a broken axle J v.433. **-bhañjana** the breaking of the axle DhA i.375; PvA 277.

**Akkha[2]** [Vedic akṣa, prob. to akṣi & Lat. oculus, "that which has eyes" i. e. a die; cp. also Lat. ālea game at dice (fr.* asclea?)] a die D i.6 (but expl[d] at DA i.86 as ball — game: **guḷakīḷa**); S i.149 = A v.171 = Sn 659 (**appamatto ayaṅ kali yo akkhesu dhanaparājayo**); J i.379 (**kūṭ°** a false player, sharper, cheat) **anakkha** one who is not a gambler J v.116 (C.: **ajūtakara**). Cp. also **accha[3]**.

**-dassa** (cp. Sk. akṣadarśaka) one who looks at (i. e. examines) the dice, an umpire, a judge Vin iii.47; Miln 114, 327, 343 (dhamma — nagare). **-dhutta** one who has the vice of gambling D ii.348; iii.183; M iii.170; Sn 106 (+ itthidhutta & surādhutta). **-vāṭa** fence round an arena for wrestling J iv.81. (? read akka — ).

**Akkha[3]** (adj.) (—°) [to akkhi] having eyes, with eyes PvA 39 (BB. **rattakkha** with eyes red from weeping, gloss on **assumukha**). Prob. **akkhaṇa** is connected with **akkha**.

**Akkhaka** [akkha[1] + ka] the collar — bone Vin iv.213 (**adhakkhakaṅ**); y.216.

**Akkhaṇa** [a + khaṇa, BSk. akṣaṇa AvŚ i.291 = 332] wrong time, bad luck, misadventure, misfortune. There are 9 enum[d] at D iii.263; the usual set consists of 8; thus D iii.287; VvA 193; Sdhp 4 sq. See also **khaṇa**.

**-vedhin** (adj. n.) a skilled archer, one who shoots on the moment, i. e. without losing time, expl[d] as one who shoots without missing (the target) or as quickly as lightning **(akkhaṇa = vijju)**. In var. comb[ns].; mostly as **durepātin** a. A i.284 (+ **mahato kāyassa padāletā**); ii.170 sq. (id.), 202; iv.423, 425; J ii.91 (expl[d] as either "**avirādhita -vedhī**" or "**akkhaṇaṅ vuccati vijju**": one who takes and shoots his arrows as fast as lightning), iii.322; iv.494 (C. expl[ns] **aviraddhavedhin vijju-ālokena vijjhana -samattha** p. 497). In other comb[n] at J i.58 **(akkhaṇavedhin + vālavedhin)**; v.129 (the 4 kinds of archers: **a., vālavedhin**, **saddavedhin & saravedhin)**.

In BSk. we find akṣuṇṇavedha (a Sanskritised Pāli form, cp. Mathurā kṣuṇa = Sk. kṣaṇa) at Divy 58, 100, 442 (always with dūrevedha), where MSS. however read akṣuṇa°; also at Lal. Vist. 178. See Divy Index, where trsl[n] is given as "an act of throwing the spear so as to graze the mark" (Schiefner gives "Streifschuss"). -

*Note.* The explanations are not satisfactory. We should expect either an etym. bearing on the meaning "hitting the centre of the target" (i. e. its "eye") (cp. E. bull's eye), in which case a direct relation to akkha = akkhi eye would not seem improbable (cp. formation ikkhana) or an etym. like "hitting without mishap", in which case the expression would be derived directly from ak khaṇa (see prec.) with the omission of the neg. an —; akkhaṇa in the meaning of "lightning" (J ii.91 C.) is not supported by literary evidence.

**Akkhata** (adj.) [pp. of a + **kṣan**, cp. parikkhata[1]] unhurt, without fault Mhvs 19, 56 (C. **niddosa**). — acc. **akkhataṅ** (adv.) in safety, unhurt. Only in one phrase Vv 84[52] (**paccāgamuṅ Pāṭaliputtaṅ akkhataṅ**) & Pv iv.11[1] (**nessāmi taṅ Pāṭaliputtaṅ akkhataṅ**); see VvA 351 & PvA 272.

**Akkhaya** (adj.) [a + khaya, **kṣi**] not decaying, in **akkhaya-paṭibhāna**, of unfailing skill in exposition Miln 3, 21.

**Akkhara** (adj.) [Vedic akṣara] constant, durable, lasting D iii.86. As tt. for one of 4 branches of Vedic learning (D i.88) it is Phonetics which probably included Grammar, and is expl[d] by **sikkhā** (DA i.247 = SnA 477) — pl. nt. **akkharāni** sounds, tones, words. **citt'akkhara** of a discourse (**suttanta**) having variety & beauty of words or sounds (opposed to beauty of thought) A i.72 = iii.107 = S ii.267. **Akkharāni** are the sauce, flavour (**vyañjana**) of poetry S i.38. To know the context of the a° the words of the texts, is characteristic of an Arahant Dh 352 (C. is ambiguous DhA iv.70). Later: **akkharaṅ** a syllable or sound PvA 280 (called **sadda** in next line); **akkharāni** an inscription J ii.90; iv.7 (**likhitāni** written), 489; vi.390, 407. In Grammar: a letter Kacc. 1.

**-cintaka** a grammarian or versifier KhA 17; SnA 16, 23, 321. cp. 466; PvA 120. **-pabheda** in phrase sakkharappabheda phonology & etymology D i.88 (akkharappabhedo ti sikkhā ca nirutti ca SnA 447 = DA i.247) = A iii.223 = Sn p. 105. **-piṇḍa** "word — ball", i. e. sequence of words or sounds DhA iv.70 (= akkharānaṅ sannipāto Dh 352).

**Akkharikā** (f.) a game (recognising syllables written in the air or on one's back). D i.7; Vin ii.10; iii.180. So expl[d] at DA i.86. It may be translated "letter game"; but all Indian letters of that date were syllables.

**Akkhāta** (adj.) [pp. of akkhāti] announced, proclaimed, told, shown A i.34 (**dur°**); ii.195; iv.285, 322; v.265, 283; Sn 172, 276, 595, 718.

**Akkhātar** one who relates, a speaker, preacher, story — teller S i.11, 191; iii.66; Sn 167.

**Akkhāti** [ā + **khyā**, Idg. *seq[u]; cp. Sk. ākhyāti, Lat. inquam, Gr. ἐννέπω, Goth. saihvan, Ger. sehen etc. See also akkhi & cakkhu] to declare, announce, tell Sn 87, 172; imper. **akkhāhi** Sn 988, 1085; aor. **akkhāsi** Sn 251, 504, 1131 (= ācikkhi etc. Nd[2] 465); fut. **akkhissati** Pv iv.1[63]; cond. **akkhissaṅ** Sn 997; J vi.523. — Pass. **akkhāyati** to be proclaimed, in phrase **aggaṅ a**. to be deemed chief or superior, to be first, to excel Miln 118, 182 (also in BSk. agram ākhyāyate M Vastu iii.390); ger. **akkheyya** to be pronounced S i.11; It 53. — pp. **akkhāta** (q. v.). — Intensive or Frequentative is **ācikkhati**.

**Akkhāna** (nt.) [Sk. ākhyāna] telling stories, recitation; tale, legend D i.6 (= DA i.84: **Bhārata-Rāmāyanādi**); iii.183; M i.503; iii.167; Sdhp. 237. — preaching, teaching Nd[1] 91 (**dhamm°**). The 5[th] Veda J v.450. (**vedam akkhānapañcamaṅ**; C: **itihāsapañcamaṅ vedacatukkaṅ**). — The spelling **ākhyāna** also occurs (q. v.).

**Akkhāyika** (adj.) relating, narrating J iii.535; **lokakkhāyikā kathā** talk about nature — lore D i.8; Miln 316.

**Akkhāyin** (adj.) telling, relating, announcing S ii.35; iii.7; J iii.105.

**Akkhi** (nt.) [to ***oks**, an enlarged form of ***oq[u]**, cp. Sk. īkṣate, kṣaṇa, pratīka, anīka; Gr. ὄσσε, ὤψ (*Κύκλωψ), ὀφχαλμός, πρόσωπον; Lat. oculus, Ags. ēowan (= E eye & wind — ow); Goth. augō. See also cakkhu & cp. akkha[2] & ikkhaṇika] the eye M i.383 (**ubbhatehi akkhīhi**); Sn 197, 608; J i.223, 279; v.77; vi.336; Pv ii.9[26] (**akkhīni paggharanti**: shed tears, cp. PvA 123); VvA 65 (**°īni bhamanti**, my eyes swim) cp. akkhīni me dhūmāyanti DhA i.475; DhA ii.26; iii.196 (**°īni ummīletvā** opening the eyes); Sdhp 103, 380. — In comb[n] with **sa-** as **sacchi & sakkhi** (q. v.). As adj. (—°) **akkha[3]** (q.v.).

**-añjana** eye ointment, collyrium DhA iii.354. **-kūpa** the socket of the eye J iv.407. **-gaṇḍa** eye — protuberance, i. e. eye — brow (?) J vi.504 (for pamukha T.). **-gūtha** secretion from the eye PvA 198. **-gūthaka** id. Sn 197 (= dvīhi akkhicchiddehi apanīta — ttaca — maṅsasadiso a° — gūthako SnA 248). **-chidda** the eye — hole SnA 248. **-dala** the eye — lid DA i.194; ThA 259; DhsA 378. **-pāta** "fall of the eye", i. e. a look, in mand° of soft looks (adj.) PvA 57. **-pūra** an eye — full, in akkhipūraṅ assuṅ (assu?) an eye full of tears J vi.191. **-mala** dirt from the eye Pv iii.5[3] (= °gūtha C.). **-roga** eye disease DhA i.9.

**Akkhika[1]** (—°) (adj.) having eyes, with eyes Th 1,960 (**añjan°** with eyes anointed); DhA iv.98 (**aḍḍh°** with half an eye, i. e. stealthily); Sdhp 286 (**tamb°** red — eyed). **-an°** having no eyes DhA i.11.

**Akkhika[2]** (nt.) [cp. Sk. akṣa] the mesh of a net J i.208. **-hāraka** one who takes up a mesh (?) M i.383 (corresp. with **aṇḍahāraka**).

**Akkhitta[1]** see **khitta**.

**Akkhitta[2]** (adj.) [BSk ākṣipta Divy 363, pp. of ā + **kṣip**] hit, struck, thrown J iii.255 (= **ākaḍḍhita** C.).

**Akkhin** (adj.) = **akkhika** J iii.190 (**mand°** softeyed); Vv 32[3] (**tamb°** red — eyed); DhA i.11.

**Akkhobbha** (adj.) [a + **kṣubh**, see khobha] not to be shaken, imperturbable Miln 21.

**Akkhobhana** (adj) = **akkhobbha** J v.322 (= **khobhetun na sakkhā** C.).

**Akkhohiṇī** (f.) [= akkhobhiṇī] one of the highest numerals (1 followed by 42 ciphers, Childers) J v.319; vi.395.

**Akhaṇḍaphulla** see **khaṇḍa**.

**Akhāta** (adj.) not dug: see **khāta**.

**Akhetta** barren — soil: see **khetta**. — In cpd. **°ññu** the neg. belongs to the whole: not knowing a good field (for alms) J iv.371.

**Agati** see **gati**. **-°gamana** practising a wrong course of life, evil practice, wrong doing D iii.228 (4: **chanda°, dosa° moha° bhaya°**); A ii.18 sq., J iv.402; v.98, 510; PvA 161.

**Agada** [Vedic agada; a + gada] medicine, drug, counter- poison J i.80 (**°harīṭaka**); Miln 121, 302, 319, 334; DA i.67; DhA i.215; PvA 198 (= **osadhaṅ**).

**Agaru** (adj.) [cp. Sk. aguru, a + garu] (a) not heavy, not troublesome, only in phrase: **sace te agaru** "if it does not inconvenience you, if you don't mind" (cp. BSk. yadi te aguru. Av. S i.94, 229; ii.90) Vin. i.25; iv.17, D i.51; DhA i.39. — (b) disrespectful, irreverent (against = gen.) D i.89; Sn p. 51.

**Agalu** [cp. Sk. aguru, which is believed to appear in Hebr. ahālīm (aloe), also in Gr. ἀλόη & ἀγάλλοξον] fragrant aloe wood, Agallochum Vv 53[7] (**aggalu** = VvA 237 **agalugandha**); VvA 158 (+ **candana**). Cp. also Av. Ś i.24, and **akalu**.

**Agāra** (nt.) [cp. Sk. agāra, probably with the a — of communion; Gr. ἀγείρω to collect, ἀγορά market. Cp. in meaning & etym. gaha[1]]. — 1. house or hut, usually implying the comforts of living at home as opp. to **anagāra** homelessness or the state of a homeless wanderer (mendicant). See **anagāriyā**. — Thus freq. in two phrases contrasting the state of a householder (or layman, cp. **gihin**), with that of a religious wanderer (**pabbajita**), viz. (a.) **kesamassuṅ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṅ pabbajati** "to shave off hair & beard, put on the yellow robes, and wander forth out of the home into the homeless state" D i.60 etc.; cp. Nd[2] 172[ii]. See also S i.185 (**agārasmā anagāriyaṅ nikkhanta**); M ii.55 **(agāraṅ ajjhāvasatā)**; Sn 274, 805 **(°ṅ āvasati)**, and with **pabbajita** D i.89, 115, 202, 230; Pv ii.13[17].

— (b.) of a "rājā cakkavattin" compared with a "sambuddha": **sace agāraṅ āvasati vijeyya paṭhaviṅ imaṅ adaṇḍena asatthena... sace ca so pabbajati agārā anagāriyaṅ vivaṭacchado sambuddho arahā bhavissati** "he will become the greatest king when he stays at home, but the greatest saint when he takes up the homeless life", the prophesy made for the infant Gotama D ii.16; Sn 1002, 1003. — Further passages for **agāra** e. g. Vin i.15; D i.102 (BB. has v. l. **agyâgāra**, but DA i.270 expl. as **dānâgāra**); A i.156, 281; ii.52 sq.; Dh 14, 140; J i.51, 56; iii.392; Dpvs. i.36. — 2. **anagāra** (adj.) houseless, homeless; a mendicant (opp. **gahaṭṭha**) Sn 628 = Dh 404; Sn 639, 640 (+ **paribbaje**); Pv ii.2[5] (= **anāvāsa** PvA 80). — (nt.) the homeless state (= **anagāriyā**) Sn 376. See also **agga[2]**. — 3. **°āgāra**: Owing to freq. occurrence of **agāra** at the end of cpds. of which the first word ends in **a**, we have a dozen quite familiar words ending apparently in **āgāra**. This form has been considered therefore as a proper doublet of **agāra**. This however is wrong. The long **ā** is simply a contraction of the short **a** at the end of the first part of the cpd. with the short **a** at the beginning of **agāra**. Of the cpds. the most common are: — **āgantuk°** reception hall for strangers or guests S iv.219; v.21. — **itth°** lady's bower S i.58, 89. — **kūṭ°** a house with a peaked roof, or with gables S ii.103. 263; iii.156; iv.186; v.43; A i.230; iii.10, 364; iv.231; v.21. **-koṭṭh°** storehouse, granary D i.134 (cp. DA i.295); S i.89. **-tiṇ°** a house covered with grass S iv.185; A i.101. **-bhus°** threshing shed, barn A i.241. **-santh°** a council hall D i.91; ii.147; S iv.182; v.453; A ii.207; iv.179 sq. **-suññ°** an uninhabited shed; solitude S v.89, 157, 310 sq., 329 sq.; A i.241 (v. l. for bhusâgāra); iii.353; iv.139, 392, 437; v.88, 109, 323 sq.

**Agāraka** (nt.) [fr. agāra] a small house, a cottage M i.450; J vi.81.

**Agārika** (adj.) 1. having a house, in **eka°, dva°** etc. D i.166 = A i.295 = ii.206. — 2. a householder, layman Vin i.17. f. **agārikā** a housewife Vin i.272. See also **āgārika**.

**Agārin** (adj.) [fr. agāra] one who has or inhabits a house, a householder Sn 376, Th i,1009; J iii.234. — f. **agārinī** a housewife Vv 52[7] (= **gehassāmmī** VvA 225); Pv iii.4[3] (id. PvA 194).

**Agāriya** = **agārika**, a layman M i.504 (°bhūta). — Usually in neg. **anagāriyā** (f.) the homeless state (= **anagāraṅ**) as opp. to **agāra** (q. v.) in formula **agārasmā anagāriyaṅ pabbajita** (gone out from the house into the homeless state) Vin i.15; M i.16; ii.55, 75; A i.49; D iii.30 sq., 145 sq.; Sn 274, 1003; Pv ii.13[16]; DA i.112.

**Agga[1]** (adj. n.) [Vedic agra; cp. Av. agrō first; Lith. agrs early] 1. (adj;) (a.) of time: the first, foremost Dpvs iv.13 (**sangahaṅ** first collection). See cpds. — (b.) of space: the highest, topmost, J i.52 **(°sākhā)**. — (c.) of quality: illustricus, excellent, the best, highest, chief Vin iv.232 **(agga-m-agga)** most excellent, D ii.4: S I.29 **(a. sattassa Sambuddha)**; A ii.17 = Pv iv.3[47] (lokassa Buddho aggo [A: aggaṅ] pavuccati); It 88, 89; Sn 875 (suddhi); PvA 5. Often comb[d.] with **seṭṭha** (best), e. g. D ii.15; S iii.83, 264. — 2. (nt.) top, point. (a.) *lit.:* the top or tip (nearly always — °); as **ār°** point of an awl Sn 625, 631; Dh 401; **kus°** tip of a blade of grass Dh 70; Sdhp 349; **tiṇ°** id PvA 241; **dum°** top of a tree J ii.155; **dhaj°** of a banner S i.219; **pabbat°** of a mountain Sdhp 352; **sākh°** of a branch PvA 157; etc. — (b.) *fig.* the best part, the ideal, excellence, prominence, first place, often to be trsl. as adj. the highest, best of all etc. S ii.29 (aggena aggassa patti hoti: only the best attain to the highest); Mhvs 7, 26. Usually as — °; e. g. **dum°** the best of trees, an excellent tree Vv 35[41] (cp. VvA 161); **dhan°** plenty D iii.164; **madhur°** S i.41, 161, 237; **bhav°** the best existence S iii.83; **rūp°** extraordinary beauty J i.291; **lābh°** highest gain J iii.127; **sambodhi-y-agga** highest wisdom Sn 693 (= sabbaññuta — ñāṇan SnA 489; the best part or quality of anything, in enum[n] of the five "excellencies" of first — fruits (**panca aggāni**, after which the N. Pañcaggadāyaka), viz. khettaggan rās° koṭṭh° kumbhi° bhojan° SnA 270. **sukh°** perfect bliss Sdhp 243. Thus freq. in phrase **aggaṅ akkhāyati** to deserve or receive the highest praise, to be the most excellent D i.124; S iii.156, 264; A ii.17 (Tathāgato); It 87 (id.); Nd[2] 517 D (appamādo); Miln 183. — 3. *Cases as adv.:* **aggena** (instr.) in the beginning, beginning from, from (as prep.), by (id.) Vin ii.167. (aggena gaṇhāti to take from, to subtract, to find the difference; Kern Toev. s. v. unnecessarily changes aggena into agghena), 257 (yadaggena at the moment when or from, foll. by tad eva "then"; cp. agge), 294 (bhikkh° from alms); Vbh 423 (vass° by the number of years). **aggato** (abl.) in the beginning Sn 217 (+ majjhato, sesato). aggato kata taken by its worth, valued, esteemed Th 2, 386, 394. **agge** (loc) 1. at the top A ii.201 (opp. mūle at the root); J iv.156 (id.); Sn 233 (phusit° with flowers at the top: supupphitaggasākhā KhA 192); J ii.153 (ukkh°); iii.126 (kūp°). — 2 (as prep.) from. After, since, usually in phrases yad° (foll. by tad°) from what time, since what date D i.152; ii.206; & ajja — t — agge from this day, after **today** D i.85; M i.528; A v.300; Sn p. 25 (cp. BSk. adyāgrena Av. Ś ii.13); at the end: bhattagge after a meal Vin ii.212.

**-angulī** the main finger, i. e. index finger J vi.404. **-āsana** main seat DA i.267. **-upaṭṭhāka** chief personal attendant D ii.6. **-kārikā** first taste, sample Vin iii.80. **-kulika** of an esteemed clan Pv iii.5[5] (= seṭṭh° PvA 199). **-ñña** recognized as primitive primeval, D iii.225 (porāṇa +), A ii.27 sq.; iv.246, Kvu 341. **-danta** one who is most excellently self — restrained (of the Buddha) Th i.354. **-dāna** a splendid gift Vin iii.39. **-dvāra** main door J i.114. **-nakha** tip of the nail Vin iv.221. **-nagara** the first or most splendid of cities Vin i.229. **-nikkhitta** highly praised or famed Miln 343. **-nikkhittaka** an original depository of the Faith Dpvs iv.5. **-pakatimant** of the highest character J v.351 (= aggasabhāva). **-patta** having attained perfection D iii.48 sq. **-pasāda** the highest grace A ii.34; It 87. **-piṇḍa** the best oblation or alms i.141; M i. 28; ii.204. **-piṇḍika** receiving the best oblations J vi.140. **-puggala** the best of men (of the Buddha) Sn 684; DhA ii.39; Sdhp. 92, 558. **-purohita** chief or prime minister J vi.391. **-phala** the highest or supreme fruit (i. e. Arahantship) J i.148; Pv iv.1[88]; PvA 230. **-bīja** having eggs from above (opp. mūla°), i. e. propagated by slips or cuttings D i.5; DA i.81. **-magga** (adj.) having reached the top of the path, i. e. Arahantship ThA 20. **-mahesi** the king's chief wife, queen — consort J i.262; iii.187, 393; v.88; DhA i.199; PvA 76. **-rājā** the chief king J vi.391; Miln 27. **-vara** most meritorious, best Dpvs vi.68. **-vāda** the original doctrine (= theravāda) Dpvs iv.13. **-vādin** one who proclaims the highest good (of the Buddha) Th 1, 1142.

**Agga²** (nt.) (only — °) [a contracted form of agāra] a (small) house, housing, accomodation; shelter, hut; hall. **dān°** a house of donation, i. e. a public or private house where alms are given J iii.470; iv.379, 403; vi.487; PvA 121; Miln 2. **salāk°** a hut where food is distributed to the bhikkhus by tickets, a food office J i.123, VvA 75.

**Aggatā** (f.) [abstr. of agga] pre — eminence, prominence, superiority Kvu 556 (°ṅ gata); Dpvs iv.1 (guṇaggataṅ gatā). — (adj.) **mahaggata** of great value or superiority D i.80; iii.224.

**Aggatta** (nt.) [abstr. of agga = Sk. agratvan] the state or condition of being the first, pre — eminence PvA 9, 89.

**Aggavant** (adj.) occupying the first place, of great eminence A i.70, 243.

**Aggalu** see agalu.

**Aggaḷa & Aggaḷā** (f.) (also occasionally with l.) [cp. Sk. argala & argalā to ***areg** to protect, ward off, secure etc., as in Ags. reced house; ***aleg** in Sk. rakṣati to protect, Gr. ἀλέςω id., Ags. ealh temple. Cp. also ***areq** in Gr. ἀρκέω = Lat. arceo, Orcus, Ohg rigil bolt.] a contrivance to fasten anything for security or obstruction: 1. a bolt or cross — bar Vin i.290; D i.89 (**°ṅ ākoteṭi** to knock upon the cross — bar; a. = kavāṭa DA i.252); A iv.359 (id.); S. iv.290; A i.101 = 137 = iv.231. **(phusit°** with fastened bolts, securely shut Th 1,385 (id.); Vin iv.47; J. v.293 (**°ṅ uppīḷeti** to lift up the cross — bar. — 2. a strip of cloth for strengthening a dress etc., a gusset Vin i.290 (+ tunna), 392 (Bdhgh on MV viii.21, 1); J i.8 (+ tunna) vi.71 (**°ṅ datvā**); Vin iv.121.

**-dāna** putting in a gusset J i.8. **-phalaka** the post or board, in which the cross — bar is fixed (cp. °vaṭṭi) M iii.95. **-vaṭṭi** = °phalaka Vin ii.120, 148. **-sūci** bolting pin M i.126.

**Aggi** [Vedic agni = Lat. ignis. Besides the contracted form aggi we find the diaeretic forms gini (q. v.) and aggini (see below)] fire. — 1. fire, flames, sparks; conflagration, Vin ii.120 (fire in bathroom); M i.487 (anāhāro nibbuto f. gone out for lack of fuel); S iv.185, 399 (sa — upādāno jalati provided with fuel blazes); Sn 62; Dh 70 (= asaniaggi DhA iii.71); J i.216 (sparks), 294 (pyre); ii.102; iii.55; iv.139; VvA 20 (aggimhi tāpanaṅ + udake temanaṅ). — The var. phases of lighting and extinguishing the fire are given at A iv.45: aggiṅ ujjāleti (kindle, make burn), ajjhupekkhati (look after, keep up), nibbāpeti (extinguish, put out), nikkhipati (put down, lay). Other phrases are e. g. aggiṅ jāleti (kindle) J ii.44; gaṇhāti (make or take) J i.494 (cp. below b); deti (set light to) J i.294; nibbāpeti (put out) It 93; Sdhp 552. aggi nibbāyati the f. goes out S ii.85; M i.487; J i.212 (udake through water); Miln 304. aggi nibbuto the f. is extinguished (cp. °nibbāna) J i.61; Miln 304. agginā dahati to burn by means of fire, to set fire to A i.136, 199; PvA 20. **udar°** the fire supposed to regulate digestion PvA 33; cp. *Dial.* ii.208, note 2; **kapp°uṭṭhān°** the universal conflagration J iii.185; **dāv°** a wood or jungle fire J i.212; **naḷ°** the burning of a reed J vi.100; **padīp°** fire of a lamp Miln 47. 2. the sacrificial fire: In one or two of the passages in the older texts this use of Aggi is ambiguous. It may possibly be intended to denote the personal Agni, the fire — god. But the commentators do not think so, and the Jātaka commentary, when it means Agni, has the phrase **Aggi Bhagavā** the Lord Agni, e. g. at J i.285, 494; ii.44. The ancient ceremony of kindling a holy fire on the day the child is born and keeping it up throughout his life, is also referred to by that commentary e. g. J i.285; ii.43. **Aggiṅ paricarati** (cp. °paricāriyā) to serve the sacred fire Vin i.31 (jaṭilā aggī paricaritukāmā); A v.263, 266; Th 2, 143 (= aggihuttaṅ paric° ThA 136); Dh 107; J i.494; DhA ii.232. aggiṅ juhati (cp. °homa, °hutta) to sacrifice (in)to the fire A ii.207; often comb[d.] with aggihuttaṅ paricarati, e. g. S i.166; Sn p. 79. aggiṅ namati & santappeti to worship the fire A v.235. aggissa (gen.) paricāriko J yi.207 (cp. below °paricārika); aggissa ādhānaṅ A iv.41. — 3. (ethical, always — °) the fire of burning, consuming, feverish sensations. Freq. in standard set of 3 fires, viz. **rāg°, dos°, moh°**, or the fires of lust, anger and bewilderment. The number three may possibly have been chosen with reference to the three sacrificial fires of Vedic ritual. At S iv.19; A iv.41 sq. there are 7 fires, the 4 last of which are **āhuneyy°, gahapat°, dakkhiṇeyy°, kaṭṭh°**. But this trinity of cardinal sins lies at the basis of Buddhist ethics, & the fire simile was more probably suggested by the number. D iii.217; It 92, Vbh 368. In late books are found others: **ind°** the fire of the senses PvA 56; **dukkh°** the glow of suffering ib. 60; **bhavadukkh°** of the misery of becomings Sdhp. 552; **vippaṭisār°** burning remorse PvA 60; **sok°** burning grief ib. 41.

*Note.* The form **aggini** occurs only at Sn 668 & 670 in the meaning of "pyre", and in comb[n.] with sama "like", viz. aggini — samaṅ jalitaṅ 668 (= samantato jali taṅ aggiṅ Sn A 480); aggini — samāsu 670 (= aggisamāsu Sn A 481). The form **agginī** in phrase niccagginī can either be referred to gini (q. v.) or has to be taken as nom. of aggini (in adj. function with ī metri causa; otherwise as adj. agginiṅ), meaning looking constantly after the fire, i. e. careful, observant, alert.

**-agāra** (agyâgāra) a heated room or hut with a fire Vin i.24; iv.109; D i.101, 102 (as v. l. BB for agāra); M i.501; A v.234, 250. **-khandha** a great mass of fire, a huge fire, fire — brand S ii.85; A iv. 128; Th 2, 351 (°samākāmā); J iv.139; vi.330; Ps i.125; Dpvs vi.37; Miln 304. **-gata** having become (like) fire Miln 302. — ja fire — born J v.404 (C; text aggijāta). **-ṭṭha** fire — place J v.155. **-ṭṭhāna** fire — place Vin ii.120 (jantāghare, in bathroom). **-daḍḍha** consumed by fire Dh 136; Pv i.7[4]. **-dāha** (mahā°) a holocaust A i.178. **-nikāsin** like fire J iii.320 (suriya). **-nibbāna** the extinction of fire J i.212. **-pajjota** fire — light A ii.140 (one of the 4 lights, viz. canda°, suriya°, a°, paññā°). **-paricaraṇa** ( — ṭṭhāna) the place where the (sacrificial) fire is attended to DhA i.199. **-paricariyā** fire — worship DhA ii.232; Sn A 291 (pāri°) 456. **-paricārika** one who worship the fire a v.263 (brāhmaṇa). **-sālā** a heated hall or refectory Vin i.25, 49 = ii.210; i.139; ii.154. **-sikhā** the crest of the fire, the flame, in simile °*ûpama,* like a flaming fire Sn 703; Dh 308 = It 43, 90 (ayoguḷa). **-hutta** (nt.) the sacrificial fire (see above 2), Vin i.33, 36 = J i.83; Vin i.246 = Sn 568 (°mukha — yañña); S i.166; Dh 392; Sn 249, p. 79; J iv.211; vi.525; ThA 136 (= aggi); DhA iv.151 (°ṅ brāhmaṇo namati). **-huttaka** (nt.) fire — offering J vi.522 (= aggi — jūhana C.). **-hotta** = °hutta SnA 456 (v. l. BB °hutta). **-homa** fire — oblation (or perhaps sacrificing to Agni) D i.9 (= aggi — jūhana DA i.93).

**Aggika** (adj.) [aggi + ka] one who worships the fire Vin i.71 (jaṭilaka); D ii.339 sq. (jaṭila); S i.166 (brāhmaṇa).

**Aggha** [see agghati] 1. price, value, worth, Miln 244; Mhvs 26, 22; 30, 76; VvA 77. — **mahaggha** (adj.) of great value J iv.138; v.414; vi.209; Pv ii.1[18]. See also mahâraha. **appaggha** (adj.) of little value J. iv.139; v.414. — **anaggha** (nt.) pricelessness, J v.484; cattari anagghāni the four priceless things, viz. setacchatta, nisīdanapallanka, ādhāraka, pādapīṭhikā DhA iii.120, 186. (adj.) priceless, invaluable J v.414; Mhvs 26, 25; DhA iv.216. — **agghena** (instr.) for the price of Vin ii.52, cp. Bdhgh on p. 311, 312. — 2. an oblation made to a guest D ii.240; J iv.396 = 476.

**-kāraka** a valuator J i.124. **-pada** valuableness J v.473 (°lakkhaṇaṅ nāma mantaṅ).

**Agghaka** (adj.) = aggha; worth, having the value of (—°) Mhvs 30, 77. **an°** priceless Mhvs 30, 72.

**Agghati** (intr.) [Sk. arghati, **argh = arh** (see arhati), cp. Gr. ἀλφή reward, ἀλφάνω to deserve] to be worth, to have the value of (acc.), to deserve J i.112 (satasahassaṅ; aḍḍhamāsakaṅ); vi.174, 367 (padarajaṅ); DhA iii.35 (maṇin nâgghāma); Mhvs 32, 28. Freq. in stock phrase **kalaṅ nâgghati (nâgghanti) soḷasiṅ** not to be worth the 16th part of (cp. kalā) Vin ii.156; S i.233; Dh 70; Vv 20[7] (= nânubhoti VvA 104), 43[7]; J v.284. — Caus. **agghāpeti** to value, to appraise, to have a price put on (acc.) J i.124; iv.137, 278; Miln 192; Mhvs 27, 23. Cp. agghāpanaka & agghāpaniya.

**Agghanaka** (adj.) (—°) [fr. *agghana, abstr. to agghati] having the value of, equal to, worth Vin iv.226; J i.61 (satasahass°), 112; DA i.80 (kahāpaṇ°); DhA iii.120 (cuddasakoṭi°); Mhvs 26, 22; 34, 87. — f. **°ikā** J i.178 (satasahass°).

**Agghaniya** (adj.) [in function & form grd. of agghati] pri- celess, invaluable, beyond the reach of money Miln 192.

**Agghāpanaka** [fr. agghāpana to agghāpeti, Caus. of agghati] a valuator, appraiser J i.124, 125; v.276 (°ika).

**Agghāpaniya** (adj.) [grd. of agghāpeti, see agghati] that which is to be valued, in **°kamma** the business of a valuator J iv.137.

**Agghika** (nt.) (—°) [= agghiya] an oblation, decoration or salutation in the form of garlands, flowers etc., therefore meaning "string, garland" (cp. Sinhalese ägä "festoon work") Mhvs 19, 38 (**pupph°**) 34, 73 (**ratan°**) 34, 76 (**dhaj°**); Dāvs i.39 (**pupphamay°**); v.51 (**kusum°**).

**Agghiya** (adj. — n.) [grd. form from agghati] 1. (adj.) valu- able, precious, worth J vi.265 (maṇi); DhA ii.41 (ratan° of jewel's worth); Mhvs 30, 92. — 2. (nt.) a respectful oblation J v.324 = vi.516; Dpvs vi.65; vii.4.

**Agha[1]** (nt.) [cp. Sk. agha, of uncertain etym.] evil, grief, pain, suffering, misfortune S i 22; M i.500 (**roga gaṇḍa salla agha**); A ii.128 (id.); J v.100; Th 2, 491; Sdhp 51. — adj. painful, bringing pain J vi.507 (agha — m — miga = aghakara m. C.). **-bhūta** a source of pain S iii.189 (+ agha & salla).

**Agha[2]** (m. nt.) [the etym. suggested by Morris *J.P.T.S.* 1889, 200 (with ref. to M i.500, which belongs under agha[1]) is untenable (to Sk. kha, as a — kha = agha, cp. Jain Prk. khaha). Neither does the pop. etym. of Bdhgh. offer any clue (= a + gha from **ghan** that which does not strike or aghaṭṭaniya is not strikeable DhsA 326, cp. Dhs. trsl. 194 & J iv.154 aghe ṭhitā = appaṭighe ākāse ṭhitā the air which does not offer any resistance). On the other hand the primary meaning is *darkness,* as seen from the phrase **lokantarikā aghā asaṅvutā andhakārā** D ii.12; S v.454, and BSk. **aghasaṅvṛta** M Vastu i.240, adj. dark M Vastu i.41; ii.162; Lal Vist 552] the sky, orig. the dark sky, dark space, the abyss of space D ii.12; S v.45; Vv 16[1] (aghasi gama, loc. = vehāsaṅ gama VvA 78); J iv.154; Dhs 638 (+ aghagata); Vbh 84 (id.).

**-gata** going through or being in the sky or atmosphere Dhs 638, 722; Vbh 84. **-gāmin** moving through the atmosphere or space i. e. a planet S i.67 = Miln 242 (ādicco seṭṭho aghagāminaṅ).

**Aghata** at Th 1, 321 may be read as agha — gata or (prefer- ably) with v. l. as aggha — gataṅ, or (with Neumann) as agghaṅ agghatānaṅ. See also Mrs. Rh. D, *Psalms of the Brethren,* p. 191.

**Aghammiga** [to agha[1]?] a sort of wild animal J vi.247 (= aghāvaha miga) 507 (= aghakara). Cp. BSk. agharika Divy 475.

**Aghavin** (adj.) [to agha[1]] suffering pain, being in misery Sn 694 (= dukkhita SnA 489).

**Anka[1]** = anga, sign, mark, brand Miln 79; **°karana** branding J iv.366, 375. See also anketi.

**Anka[2]** [Vedic anka hook, bent etc., **anc**, cp. ankura & ankusa. Gr. ἀγκών elbow, ἄγκυρα = anchor; Lat. uncus nail; Ohg. angul = E. angle] (a.) a hook J v.322 = vi.218 (v. l. BB anga). — (b.) the lap (i. e. the bent position) or the hollow above the hips where infants are carried by Hindoo mothers or nurses (**ankena vahati**) Vin ii.114; D ii.19 (**anke pariharati** to hold on one's lap or carry on one's hips), 20 (**nisīdāpeti** seat on one's lap); M ii.97 (**ankena vahitvā**); Th 1, 299; J i.262 (**anke nisinna**); ii.127, 236; vi.513; DhA i.170 (**ankena vahitvā**) PvA 17 (**nisīdāpeti**).

**Ankita** [pp. of anketi] marked, branded J i.231 (cakkan- kitā Satthu padā); ii.185 (**°kaṇṇaka** with perforated ears).

**Ankura** [cp. Sk. ankura, to anka a bend = a tendril etc.] a shoot, a sprout (lit. or fig.) J ii.105; vi.331 (Buddh °a nascent Buddha), 486; Dhs 617 (°vaṇṇa); Miln 50, 251 269; Sdhp 273; Mhvs 15, 43.

**Ankusa** [Vedic ankuśa; to **anc**, see anka[2]] a hook, a pole with a hook, used (1) for plucking fruit off trees, a crook J i.9 (°pacchi hook & basket); v.89 = vi.520 (pacchikhanitti°), 529 (= phalānaṅ gaṇhanatthaṅ ankusaṅ). — (2) to drive an elephant, a goad (cp patoda & tutta) Vin ii.196 (+ kasā); J vi.489; ThA 173 (ovādaṅ ankusaṅ katvā, fig. guide); Sdhp 147 (daṇḍ°). — (3) N. of a certain method of inference in Logic (naya), consisting in inferring certain mental states of a general character from respective traits where they are to be found Nett 2, 4, 127; Nett A 208; — **acc°** beyond the reach of the goad D ii.266 (nāga). See also ankusaka.

**-gayha** (the art) how to grasp and handle an eleph.— driver's hook M ii.94 (sippa). **-gaha** an eleph. — driver Dh 326.

**Ankusaka** [see anka[2], cp. ankusa] 1. a crook for plucking fruit J iii.22. — 2. an eleph. — driver's hook J iii.431.

**-yattha** a crooked stick, alpenstock, staff (of an ascetic) J ii.68 (+ pacchi).

**Anketi** [Denom. fr. anka[1]] to mark out, brand J i.451 lakkhaṇena); ii.399. — pp. **ankita**, q. v.

**Ankola** [dial. for ankura] a species of tree **Alangium Hexapetalum** J vi.535. Cp. next.

**Ankolaka** = ankola J iv.440; v.420.

**Anga** (nt.) [Vedic anga, **anc** cp. Lat. angulus = angle, corner etc., ungulus finger — ring = Sk. angulīya. See also anka, anguṭṭha & angula] (1) (lit.) a constituent part of the body, a limb, member; also of objects: part, member (see cpd. °sambhāra); **uttam°anga** the reproductive organ J v.197; also as "head" at ThA 209. Usually in cpds. (see below, esp. °paccanga), as **sabbanga-kalyāṇī** perfect in all limbs Pv iii.3[5] (= sobhaṇa — sabbanga — paccangī PvA 189) and in redupl[n.] **anga-m-angāni** limb by limb, with all limbs (see also below anga + paccanga) Vin iii.119; Vv 38[2] (°ehi naccamāna); Pv ii.12[10], [13], [18] (sunakho te khādati). — (2) (fig.) a constituent part of a whole or system or collection, e. g. **uposath°** the vows of the fast J i.50; **bhavanga** the constituents or the condition of becoming (see bhava & cp. *Cpd.* 265 sq.); **bojjhanga** (q. v.). Esp. with **numerals**: cattāri angāni 4 constituents A ii.79 (viz. sīla, samādhi, paññā. vimutti and rūpa, vedanā, saññā, bhava), aṭṭhangika (q. v.) magga the Path with its eight constituents or the eightfold Path (KhA 85: aṭṭh° angāni assā ti) navanga Buddha — sāsana see nava. — (3) a constituent part as characteristic, prominent or distinguishing, a mark, attribute, sign, quality D i.113 sq., 117 (**iminā p° angena** by this quality, or: in this respect, cp. below 4; DA i.281 expl[s] tena kāra— ṇena). In a special sense striking (abnormal) sign or mark on the body D i.9, from which a prophesy is made (: hattha — pādādisu yena kenaci evarūpena angena samannāgato dīghāyu.. hotī ti.. angasatthan = chiromantics DA i.92). Thus in comb[n.] with **samannāgata & sampanna** always meaning endowed with "good", superior, remarkable "qualities", e. g. J i.3 (sabbanga — sampanna nagaraṅ a city possessing all marks of perfection); ii.207. — In enum[n.] with var. **numerals**: tīhi angehi s. A i.115; cattāri sotapannassa a — D iii.227 = A iv.405 sq.; pañcanga — vippahīno (i. e. giving up the 5 hindrances, see nīvaraṇa) and pañcanga — samannāgato (i. e. endowed with the 5 good qualities, viz. the sīla — kkhandha, see kkhandha ii.A d) S i.99 = A i.161; v.15, 29. Similarly the 5 attributes of a brahmin (viz. sujāta of pure birth, ajjhāyaka a student of the Vedas, abhirūpa handsome, sīlava of good conduct, paṇḍita clever) D i.119, 120. Eight qualities of a king D i.137. Ten qualities of an Arahant (cp. dasa[1] B 2) S iii.83; Kh iv.10 = KhA 88; cp. M i.446 (dasah° angehi samannāgato rañño assājāniyo). — (4) (modally) part, share, interest, concern; **ajjhattikaṅ** angaṅ my own part or interest (opp. bāhiraṅ the interest in the outside world). A i.16 sq. = S v.101 sq.; It 9. rañño angaṅ an asset or profit for the king M i.446. Thus adv. **tadanga** (see also ta° i.a) as a matter of fact, in this respect, for sure, certainly and **tadangena** by these means, through this, therefore M i.492; A iv.411; Sdhp 455, 456; iminā p° angena for that reason M ii.168. — In comp[n.] with verbs **angi°** (angī°): angigata having limbs or ports, divided DA i.313; cp. samangi ( — bhūta).

**-jāta** "the distinguishing member", i. e. sign of male or female (see above 3); membrum virile and muliebre Vin i.191 (of cows); iii.20, 37, 205; J ii.359; Miln 124. **-paccanga** one limb or the other, limbs great and small M i.81; J vi — 20, used (a) *collectively:* the condition of perfect limbs, or adj. with perfect limbs, having all limbs Pv ii.12[12] (= paripuṇṇa — sabbanga — paccangavatī PvA 158); SnA 383; DhA i.390; ThA 288; Sdhp 83 fig. rathassa angapaccangan M i.395; sabbanga — paccangāni all limbs Miln 148. — (b) *distributively* (cp. similar redupl. formations like chiddâvachidda, seṭṭhânu — seṭṭhi, khaṇḍākhaṇḍa, cuṇṇavicuṇṇa) limb after limb, one limb after the other (like angamangāni above 1), piecemeal M i.133 (°e daseyya), 366; J i.20; iv.324 (chinditvā). **-paccangatā** the condition or state of perfect limbs, i. e. a perfect body VvA 134 (suvisuddh°). **-paccangin** having all limbs (perfect) D i.34 (sabbanga — peccangī); PvA 189. **-rāga** painting or rouging the body Vin ii.107 (+ mukha°). **-laṭṭhi** sprout, offshoot ThA 226. **-vāta** gout Vin i.205. **-vijjā** the art of prognosticating from marks on the body, chiromantics, palmistry etc. (cp. above 3) D i.9 (see expl. at DA i.93); J i.290 (°āya cheka clever in fortune — telling); °*ânubhāva* the power of knowing the art of signs on the body J ii.200; v.284; °*pāṭhaka* one who in versed in palmistry etc. J ii.21, 250; v.458. **-vekalla** bodily deformity DhA ii.26. **-sattha** the science of prognosticating from certain bodily marks DA i.92. **-sambhāra** the combination of parts Miln 28 = S i.135; Miln 41. **-hetuka** a species of wild birds, living in forests J vi.538.

**Angaṇa[1]** (nt.) [cp. Sk. angaṇa & °na; to anga?] an open space, a clearing, Vin ii.218; J i.109 (= manussānan sañcaraṇa — ṭṭhāne anāvaṭe bhūmibhāge C.); ii.243, 290, 357; Dāvs i.27. — **cetiy°** an open space before a Chaitya Miln 366, DA i.191, 197; VvA 254. **rāj°** the empty space before the king's palace, the royal square J i.124, 152; ii.2; DhA ii.45.

**-ṭṭhāna** a clearing (in a wood or park) J i.249, 421. **-pariyanta** the end or border of a clearing J ii.200.

**Angaṇa[2]** [prob. to **anj**, thus a variant of añjana, q. v.]; a speck or freckle (on the face) A v.92, 94 sq. (+ raja). Usually in neg. **anangana** (adj.) free from fleck or blemish, clear, (of the mind) (opp. sângana Sn 279); D i.76; M i.24 sq.; 100 (+ raja); A ii.211; Sn 517 (+ vigata— raja = angaṇānan abhāvā malānañ ca vigamā... SnA 427), 622 = Dh 125 (= nikkilesa DhA iii.34); Dh 236, 351; Pug 60; Nett 87.

**Angada** [cp. Sk. angada; prob. anga + da that which is given to the limbs] a bracelet J v.9, 410 (**citt°**, adj. with manifold bracelets).

**Angadin** (adj.) [to angada] wearing a bracelet J v.9.

**Angāra** (m. nt.) [Vedic angāra] charcoal, burning coal, embers A iii.97, 380, 407; J i.73; iii.54, 55; v.488; Sn 668; Sdhp 32. **kul°** the charcoal of the family, a squanderer S iv.324 (see under kula).

**-kaṭāha** a pot for holding burning coal, a charcoal pan DA i.261. **-kapalla** an earthenware pan for ashes DhA i.260; Dhs A 333; VvA 142. **-kammakara** a charcoal burner J vi.209. **-kāsu** a charcoal pit M i.74, 365; Th 2, 491; J i.233; Sn 396; ThA 288; DhA i.442; Sdhp 208. **-pacchi** a basket for ashes DhA iv.191. **-pabbata** the mountain of live embers, the glowing mount (in Niraya) A i.141; Miln 303; PvA 221 (°āropaṇa); Sdhp 208. **-maṅsa** roast meat Mhvs 10, 16. **-masi** ashes DhA iii.309. **-rāsi** a heap of burning coal J iii.55.

**Angāraka** (adj.) [cp. Sk. angāraka] like charcoal, of red colour, N. of the planet Mars DA i.95; cp. J i.73.

**Angārika** a charcoal — burner J vi.206 (= angāra — kamma- kara p. 209).

**Angārin** (adj.) [to angāra] (burning) like coal, of bright- red colour, crimson Th 1, 527 = J i.87 (dumā trees in full bloom).

**Angika** (—°) (adj.) [fr. anga] consisting of parts, — fold; only in comp[n.] with num. like aṭṭh°, duv° (see dve), catur°, pañc° etc., q. v.

**Angin** (adj.) limbed, having limbs or parts, — fold, see catur° & pacc° (under anga — paccangin). — f. **anginī** having sprouts or shoots (of a tree) Th 2, 297 (= ThA 226).

**Anguṭṭha** [cp. Sk. anguṣṭha, see etym. under anga] 1. the thumb Vin iii.34; Miln 123; PvA 198. — 2. the great toe J ii.92; Mhvs 35, 43.

**-pada** thumb — mark A iv.127 = S iii.154. **-sineha** love drawn from the thumb, i. e. extraordinary love Pv iii.5[2], cp. PvA 198.

**Anguṭṭhaka** = anguṭṭha J iv.378; v.281; pād° the great toe S v.270.

**Angula** [Vedic angula, lit. "limblet" see anga for etym.] 1. a finger or toe M i.395 (vank° angulaṇ karoti to bend the fingers, v. l. anguliṇ); A iii.6 (id.); J v 70 (goṇ° adj. with ox toes, expl[d.] by C. as with toes like an ox's tail; vv. ll. °anguṭṭha and °angulī). — 2. a finger as measure, i. e. a finger — breadth, an inch Vin ii.294, 306 (**dvangula** 2 inches wide); Mhvs 19, 11 (**aṭṭh°**); DhA iii.127 (**ek°**).

**-aṭṭhi** (? cp. anga — laṭṭhi) fingers (or toes) and bones DA i.93. **-anguli** fingers and toes DhA iii.214. **-antarikā** the interstices between the fingers Vin iii.39; Miln 180; DhA iii.214.

**Angulika** (nt.) [= angulī] a finger J iii.13 (pañc°); v.204 (vaṭṭ° = pavāḷ° ankurasadisā vaṭṭangulī p. 207). See also pañcangulika.

**Angulī & Anguli** (thus always in cpds.) (f.) [Vedic angulī & °i; see anga] a finger A iv.127; Sn 610; J iii.416; iv.474; v.215 (vaṭṭ° with rounded fingers); Miln 395; DhA ii.59; iv.210; SnA 229.

**-patodaka** nudging with the fingers Vin iii.84 = iv.110; D i.91 = A iv.343. **-pada** finger — mark A iv.127 = S iii.154. **-poṭha** snapping or cracking the fingers J v.67. **-muddikā** a signet ring Vin ii.106; J iv.498; v.439, 467. **-sanghaṭṭana°** = poṭha DA i.256.

**Anguleyyaka** (nt.) [cp. Sk. angulīyaka that which belongs to the finger, Mhg. vingerlîn = ring; E. bracelet, Fr. bras; thimble thumb etc.] an ornament for the finger, a finger — ring J ii.444 (= nikkha).

**Acankama** (avj.) [a + cankama] not fit for walking, not level or even Th 1, 1174 (magga).

**Acittaka** (adj.) [a + citta[2] + ka] 1. without thought or intention, unconscious, unintentional DhA ii.42. — 2. without heart or feeling, instr. **acittakena** (adv.) heartlessly J iv.58 (C. for acetasā).

**Acittikata** (adj.) [a + citta[2] + kata; cp. cittikāra] not well thought of Miln 229.

**Acira** see cira & cp. nacira.

**Acela** (adj. — n.) [a + cela] one who is not clothed, esp. t. t. for an anti — Buddhist naked ascetic D i.161, 165; iii.6, 12, 17 sq.; S i.78; J v.75.

**Acelaka** = acela D i.166; iii.40; A i.295; ii.206; iii.384 (°sāvaka); J iii.246; vi.229; Pug 55; DhA iii.489.

**Acc-** 1. a + c°, e. g. accuta = a + cuta. — 2. Assimilation group of (a) ati + vowel; (b) c + cons. e. g. acci = arci.

**Accagā** [ati + agā] 3[rd] sg. pret. of ati — gacchati (q. v. for similar forms) he overcame, should or could overcome Sn 1040 (expl[d.] wrongly as pp. = atikkanta at Nd[2] 10 and as atīta at DhA iv.494); Dh 414.

**Accankusa** (adj.) [ati + ankusa] beyond the reach of the goad D ii.266 (nāga).

**Accatari** see atitarati.

**Accati** [Vedic arcati, **ṛc**, orig. meaning to be clear & to sing i. e. to sound clear, cp. arci] to praise, honour, celebrate Dāvs v.66 (**accayittha**, pret.) — pp **accita**, q. v.

**Accanta** (adj. — & adv. ° — ) [ati + anta, lit. "up to the end"] 1. uninterrupted, continuous, perpetual J i.223; Miln 413; VvA 71; PvA 73, 125, 266; Sdhp 288. — 2. final, absolute, complete; adv. thoroughly S i.130 (°ṅ hataputtā° mhi); iii.13 = A i.291 sq.; v.326 sq. (°niṭṭha, °yogakkhemin); Kvu 586 (°niyāmatā final assurance; cp. Kvu trsl. 340). — 3. (°—) exceedingly, extremely, very much A i.145 (°sukhumāla, extremely delicate), Miln 26 (id.); Sn 794 (°suddhi = param ttha — accantasuddhi SnA 528); Th 1, 692 (°ruci); Dh 162 (°dussīlya = ekanta° DhA iii.153).

**Accaya** [from acceti, ati + **i**, going on or beyond; cp. Sk. atyaya] (1) (temporal) lapse, passing; passing away, end, death. Usually as instr. **accayena** after the lapse of, at the end or death of, after Vin i.25; D ii.127 (rattiyā a.), 154 (mam° when I shall be dead); M i.438 (temās° after 3 months); S i.69; Snp. 102 (catunnaṅ māsānaṅ), p. 110 (rattiyā); J i.253 (ekāha — dvīh°), 291 (katipāh° after a few days); PvA 47 (katipāh°), 82 (dasamās°), 145 (vassasatānaṅ). — (2) (modal) passing or getting over, overcoming, conquering, only in phrase **dur-accaya** difficult to overcome, of kāmapanka Sn 945 (= dur — atikkamanīya SnA 568), of sanga Sn 948: taṇhā Dh 336; sota It 95. — (3) (fig.) going beyond (the norm), transgression, offence Vin i.133 (thull° a grave offence), 167 (id.); ii.110, 170; esp. in foll. phrases: **accayo maṅ accagamā** a fault has overcome me, i. e. has been committed by me (in confession formula) D i.85 (= abhibhavitvā pavatto has overwhelmed me DA i.236); A i.54; M i.438 (id.); **accayaṅ accayato passati** to recognise a breach of the regulation as such Vin i.315; A i.103; ii.146 sq.; **°ṅ deseti** to confess the transgression S i.239; **°ṅ accayato paṭigaṇhāti** to accept (the confession of) the fault, i. e. to pardon the transgression, in confessionformula at D i.85 = (Vin ii.192; M i.438 etc.). In the same sense **accaya-paṭiggahaṇa** pardon, absolution J v.380; **accayena desanaṅ paṭigaṇhāti** J i.379; **accayaṅ khamati** to forgive Miln 420.

**Accasara** (adj.) [a form. fr. aor. accasari (ati + **sṛ**), influ- enced in meaning by analogy of ati + a + sara **(smṛ)**. Not with Morris (J.P.T.S. 1889, 200) a corruption of accaya + sara **(smṛ)**,

thus meaning "mindful of a fault"] 1. going beyond the limits (of proper behaviour), too self — sure, overbearing, arrogant, proud S i.239 (v. l. accayasara caused by prolepsis of foll. accaya); J iv.6 (+ atisara); DhA iv.230 (= expecting too much). — 2. going beyond the limits (of understanding), beyond grasp, transcendental (of **pañha** a question) M i.304; S v.218 (v. l. SS for BB reading ajjhapara). Cp. accasārin.

**Accasarā** (f.) [abstr. to accasara] overbearing, pride, self- surity Vbh 358 (+ māyā). *Note.* In id. p. at Pug 23 we read **acchādanā** instead of accasarā.

**Accasari** [fr. ati + **sṛ**] aor 3. sg. of atisarati to go beyond the limit, to go astray J v.70.

**Accasārin** (adj.) = accasara 1., aspiring too high Sn 8 sq. (yo nâccasārī, opp. to na paccasārī; expl$^{d.}$ at SnA 21 by yo nâtidhāvi, opp. na ohiyyi).

**Accahasi** [fr. ati + **hṛ**] aor 3 sg. of atiharati to bring over, to bring, to take J iii.484 (= ativiya āhari C.).

**Accâbhikkhaṇa** (°—) [ati + abhikkhaṇa] too often J v.233 (°saṅsagga; C. expl$^{s.}$ ativiya abhiṇha).

**Accāraddha** (adj. adv.) [ati + āraddha] exerting oneself very or too much, with great exertion Vin i.182; Th 1, 638; SnA 21.

**Accāyata** (adj.) [ati + āyata] too long A iii.375.

**Accāyika** (adj.) [fr. accaya] out of time, viz. 1. irregular, extraordinary J vi.549, 553. — 2. urgent, pressing M i.149 (karaṇiyan business) ii.112; J i.338; v.17 °ṅ (nt.) hurry DhA i.18. See also acceka.

**Accāvadati** [ati + āvadati; or is it = ajjhāvadati = adhi + āvadati?] to speak more or better, to surpass in talk or speech; to talk somebody down, to persuade, entice Vin iv.224, 263; S ii.204 sq.; J v.433 (v. l. BB ajjhārati), 434 (v. l. BB aghācarati for ajjhācarati = ajjhāvadati?).

**Accāsanna** (adj.) [ati + asanna] very near, too near PvA 42 (na a. n'âtidūra neither too near nor too far, at an easy distance).

**Accâhita** (adj.) [ati + ahita] very cruel, very unfriendly, terrible J iv.46 = v.146 (= ati ahita C.) = vi.306 (id.).

**Acci** & (in verse) **accī** (f.) [Vedic arci m. & arcis nt. & f. to **ṛc**, cp. accati] a ray of light, a beam, flame S iv.290 (spelt acchi), 399; A iv.103; v.9; Sn 1074 (vuccati jālasikhā Nd$^{2}$ 11); J v.213; Miln 40; ThA 154 (dīp°); Sdhp 250.

**Accikā** (f.) [fr. acci] a flame M i.74; S ii.99.

**Accita** [pp. of accati] honoured, praised, esteemed J vi.180.

**Accimant** (adj.) [fr. acci, cp. Vedic arcimant & arciṣmant] flaming, glowing, fiery; brilliant Th 1, 527; J v.266; vi.248; Vv 38$^{8}$.

**Acci-bandha** (adj.) [= accibaddha?] at Vin i.287 is expl$^{d.}$ by Bdhgh as caturassa — kedāra — baddha ("divided into short pieces" Vin Texts ii.207), i. e. with squares of irrigated fields. The vv. ll. are acca° and acchi°, and we should prefer the conjecture **acchi-baddha** "in the shape of cubes or dice", i. e. with square fields.

**Accuggacchati** [ati + uggacchati] to rise out (of), ger. accuggamma D ii.38; A v.152 (in simile of lotus).

**Accuggata** (adj.) [ati + uggata] 1. very high or lofty Miln 346 (giri); VvA 197; DhA ii.65. — 2. too high, i. e. too shrill or loud J vi.133 (sadda), 516 (fig. = atikuddha very angry C.).

**Accuṇha** (adj.) [ati + uṇha] very hot, too hot Sn 966; Nd$^{1}$ 487; DhA ii.85, 87 (v. l. for abbhuṇha). See also ati — uṇha.

**Accuta** (adj.) [a + cuta] immoveable; everlasting, eternal; nt. °ṅ Ep. of Nibbāna (see also cuta) A iv.295, 327; Sn 204, 1086 (= nicca etc. Nd$^{2}$ 12); Dh 225 (= sassata DhA iii.321); Sdhp 47.

**Accupaṭṭhapeti** at J v.124 is to be read with v.l. as **apaccupaṭṭhapeti** (does not indulge in or care for).

**Accupati** at J iv.250 read **accuppati**, aor. 3$^{rd}$ sg. of accuppatati to fall in between (lit. on to), to interfere (with two people quarelling). C. expl$^{s.}$ atigantvā uppati. There is no need for Kern's corr. acchupati (Toev. s. v.).

**Accussanna** (adj.) [ati + ussanna] too full, too thick Vin ii.151.

**Acceka** = accāyika, special; **°cīvara** a spccial robe Vin iii.261; cp. Vin Texts i.29$^{3}$.

**Acceti** [ati + eti fr. **i**] 1. to pass (of time), to go by, to elapse Th 1, 145 (accayanti ahorattā). — 2. to overcome, to get over Miln 36 (dukkhaṅ). — Caus. **acceti** to **make** go on (loc.), to put on J vi.17 (sūlasmiṅ; C. āvuṇeti), but at this passage prob. to be read **appeti** (q. v.).

**Accogāḷha** (adj.) [ati + ogāḷha] too abundant, too plentiful (of riches), lit. plunged into A iv.282, 287, 323 sq.

**Accodaka** (nt.) [ati + udaka] too much water (opp. ano- daka no water) DhA i.52.

**Accodara** (nt.) [ati + udara] too much eating, greediness, lit. too much of a belly J iv.279 (C. ati — udara).

**Accha$^{1}$** (adj.) [cp. Sk. accha, dial., to **ṛc** (see accati), thus "shining"; cp. Sk. ṛkṣa bald, bare and Vedic ṛkvan bright. Monier — Williams however takes it as a + cha fr. **chad**, thus "not covered, not shaded"] clear, transparent Vin i.206 (°kañjika); D i.76 (maṇi = tanucchavi DA i.221), 80 (udakapatta), 84 (udaka — rahada); M i.100; S ii.281 (°patta); iii.105 (id.); A i.9; J ii.100 (udaka); Vv 79$^{10}$ (vāri); DA i.113 (yāgu).

**-odaka** having clear water, with clear water (of lotus ponds) Vv 44$^{11}$; 81$^{5}$; f. **°odikā** Vv 41$^{2}$ = 60$^{2}$.

**Accha$^{2}$** [Vedic ṛkṣa = Gr. ἄρκτος, Lat. ursus, Cymr. arth] a bear Vin i.200; A iii.101; J v.197, 406, 416; Miln 23, 149. At J vi.507 accha figures as N. of an animal, but is in expl$^{n.}$ taken in the sense of accha$^{4}$ (acchā nāma aghammigā C.). *Note.* Another peculiar form of accha is P. ikka (q. v.).

**Accha$^{3}$** = akkha$^{2}$ (a die) see acci — bandha.

**Accha$^{4}$** (adj.) [Ved. ṛkṣa] hurtful, painful, bad DhA iv.163 (°ruja).

**Acchaka** = accha$^{2}$, a bear J v.71.

**Acchati** [Vedic āsyati & āste, **ās**; cp. Gr. ἧσται] 1. to sit, to sit still Vin i.289; A ii.15; It 120 (in set **carati tiṭṭhati a. sayati**, where otherwise nisinna stands for acchati); Vv 74$^{1}$ (= nisīdati VvA 298); PvA 4. — 2. to stay, remain, to leave alone Th 1, 936; J iv.306. — 3. to be, behave, live Vin ii.195; D i.102; S i.212; Vv 11$^{2}$; Pv iii.3$^{1}$ (= nisīdati vasati PvA 188); Miln 88; DhA i.424. In this sense often pleonastic for finite verb, thus aggiṅ karitvā a. (= aggiṅ karoti) D i.102; aggiṅ paricaranto a. (= aggiṅ paricarati) DA i.270; tantaṅ pasārento a. (= tan-

taṅ pasāreti) DhA i.424. — Pot. **acche** It 110; aor. **acchi** Vin iv.308; DhA i.424.

**Acchanna** (adj.) [pp. of acchādeti] covered with, clothed in, fig. steeped in (c. loe.) J jii.323 (lohite a. = nimugga C.). At D i.91 **nacchanna** is for na channa (see channa[2]) = not fair, not suitable or proper (paṭirūpa).

**Acchambhin** (adj.) [a + chambhin] not frightened, undis- mayed, fearless Sn 42 (reading achambhin; Nd[2] 13 expl[s.] abhīru anutrāsi etc.); J vi.322 (= nikkampa C.). See chambhin.

**Accharā[1]** (f.) [etym. uncertain, but certainly dialectical; Trenckner connects it with ācchurita (Notes 76); Childers compares Sk. akṣara (see akkhara); there may be a connection with akkhaṇa in akkhaṇa — vedhin (cp. BSk. acchaṭā Divy 555), or possibly a relation to ā + **tsar**, thus meaning "stealthily", although the primary meaning is "snapping, a quick sound"] the snapping of the fingers, the bringing together of the finger — tips: 1. (lit.) **accharaṅ paharati** to snap the fingers J ii.447; iii.191; iv.124, 126; v.314; vi.366; DhA i.38, 424. — As measure: as much as one may hold with the finger — tips, a pinch J v.385; DhA ii.273 (°gahaṇamattaṅ); cp. ekacchara — matta DhA ii.274. — 2. (fig.) a finger's snap, i. e. a short moment, in **ek°acchara-kkhaṇe** in one moment Miln 102, and in def. of acchariya (q. v.) at DA i.43; VvA 329.

**-sanghāta** the snapping of the fingers as signifying a short duration of time, a moment, °*matta* momentary, only for one moment (cp. BSk. acchaṭāsanghāta Divy 142) A i.10, 34, 38; iv.396; Th 1, 405; 2, 67 (expld. at ThA 76 as ghaṭikāmattam pi khaṇaṅ angulipoṭhanamattam pi kālaṅ). **-sadda** the sound of the snapping of a finger J iii.127.

**Accharā[2]** (f.) [Vedic apsaras = āpa, water + sarati, orig; water nymph] a celestial nymph M i.253 (pl. accharāyo) ii.64; Th 2, 374 (= **devaccharā** ThA 252); J v.152 sq. (Alambusā a.) Vv 5[5] (= devakaññā VvA 37); Vv 17[2;] 18[11] etc.; DhA iii.8, 19; PvA 46 (**dev°**); Miln 169; Sdhp 298.

**Accharika** (nt. or f.?) [fr. accharā[2]] in **°ṅ vādeti** to make heavenly music (lit. the sounds of an accharā or heavenly nymph) A iv.265.

**Acchariya** (adj. — nt.) [cp. Sk. āścarya since Upanishads of uncertain etym. — The conventional etym. of Pāli grammarians connects it with accharā[1] (which is prob. correct & thus reduces Sk. āścarya to a Sanskritisation of acchariya) viz. Dhammapāla: anabhiṇha — ppavattitāya accharāpaharaṇa — yoggaṅ that which happens without a moment's notice, at the snap of a finger; i. e. causally unconnected (cp. Goth. silda — leiks in similar meaning) VvA 329; and Buddhaghosa: accharā — yoggan ti acchariyaṅ accharaṅ paharituṅ yuttan ti attho DA i.43] wonderful, surprising, strange, marvellous D ii.155; M i.79; iii.118, 125, 144 (an°); S iv.371; A i.181; Miln 28, 253; DhA iii.171; PvA 121; VvA 71 (an°). As **nt.** often in exclamations: how wonderful! what a marvel! J i.223, 279; iv.138; vi.94 (a. vata bho); DhA iv.51 (aho a.); VvA 103 (aho ti acchariyatthena nipāto). Thus freq. comb[d.] with **abbhutaṅ** = how wonderful & strange, marvellous, beyond comprehension, e. g. D i.2, 60, 206, 210; ii.8; and in phrase **acchariyā abbhutā dhammā** strange & wonderful things, i. e. wonderful signs, portents marvels, M iii.118, 125; A iv.198; Miln 8; also as adj. in phrase **acchariyaabbhuta- (citta- )jātā** with their hearts full of wonder and surprise DhA iv.52; PvA 6, 50. — See also acchera & accheraka.

**Acchādana** (nt.) [fr. acchādeti] covering, clothing Th 1, 698; Miln 279. — fig. protection, sheltering J i.307.

**Acchādanā** (f.) [= prec.] covering, hiding, concealment Pug 19, 23. — *Note.* In id. p. at Vbh 358 we read **accasarā** for acchādanā. Is the latter merely a gloss?

**Acchādeti** [ā + chādeti[1], Caus. of **chad**, cp. BSk. ācchā- dayati jīvitena to keep alive Av. Ś, i.300; Divy 136, 137] to cover, to clothe, to put on D i.63 = It 75; J i.254; iii.189; iv.318; Pug 57; Pv i.10[5] (ger. acchādayitvāna); DA i.181 (= paridahitvā); PvA 49, 50. — fig. to envelop, to fill J vi.581 (abbhaṅ rajo acchādesi dust filled the air). — pp. **acchanna** (q. v.).

**Acchi** at S iv.290 is faulty spelling for acci (q. v.).

**Acchijja** (v. l. accheja) destroying (?) S i.127. Is the reading warranted? Cp. acchecchi.

**Acchidda** see chidda.

**Acchindati** [ā + chindati, lit. to break for oneself] to remove forcibly, to take away, rob, plunder Vin iv.247 (sayaṅ a. to appropriate); J ii.422; iii.179; iv.343; Miln 20; Sdhp 122. — ger. **acchinditvā** J ii.422; DhA i.349; PvA 241 (sayaṅ); & **acchetvā** M i.434. Caus. ii. **acchindāpeti** to induce a person to theft Vin iv.224, 247.

**Acchinna** (adj.) [ā + chinna, pp. of acchindati] removed, taken away, stolen, robbed Vin iv.278, 303; J ii.78; iv.45; v.212.

**Acchiva** [*Sk. akṣiba and akṣība] a certain species of tree (Hypanthera Moringa) J vi.535.

**Acchupeti** [ā + chupeti, Caus. of chupati] to procure or provide a hold, to insert, to put on or in Vin i.290 (aggaḷaṅ) ii.112.

**Acchecchi** [Sk. acchaitsīt] 3[rd] sg. aor. of chindati "he has cut out or broken, has destroyed" (see also chindati 3), in comb[n.] with **taṇhaṅ** M i.122; S i.12, 23, 127 (so read for acchejja); iv.105, 207. It 47; A iii.246, 445; DhA iv.70 (gloss acchindi, for acchidda pret. of Dh 351). The v. l. at all passages is **acchejji**, which is to be accounted for on graphological grounds, ch & j being substituted in MSS. Kern (Toevoegselen s. v.) mistakes the form & tries to explain acchejji as adj. = ati — ejin (ejā), acchecchi = ati — icchin (icchā). The syntactical construction however clearly points to an aor.

**Acchejja** = a + chejja not to be destroyed, indestructible, see **chindati**.

**Acchedana** (nt.) [abstr. to acchindati] robbing, plundering J vi.544.

**Acchera** (adj.) = **acchariya** wonderful, marvellous S i.181; Vv 84[13] (comp. accheratara); Pv iii.5[1] (°rūpa = acchariyasabhāva PvA 197); Sdhp 244, 398.

**Accheraka** (adj.) = **acchera** (acchariya) J i.279; Bu i.9 (pāṭihīraṅ).

**Aja** [Vedic aja fr. **aj** (Lat. ago to drive), cp. ajina] a he- goat, a ram D i.6, 127; A ii.207; J i.241; iii.278 sq.; v.241; Pug 56; PvA 80.

**-eḷaka** [Sk. ajaiḍaka] goats & sheep D i.5, 141; A ii.42 sq., 209; J i.166; vi.110; Pug 58. As pl. **°ā** S i.76; It 36; J

iv.363. **-pada** goat — footed M i.134. **-pāla** goatherd, in °*nigrodharukkha* (Npl.) "goatherds' Nigrodha — tree" Vin i.2 sq. Dpvs i.29 (cp. M Vastu iii.302). **-pālikā** a woman goatherd Vin iii.38. **-lakkhaṇa** "goat — sign", i. e. prophesying from signs on a goat etc. D i.9 (expl^d. DA i.94 as "evarūpānaṅ ajānaṅ mansaṅ khāditabbaṅ evarūpānaṅ na khāditabban ti"). **-laṇḍikā** (pl.) goats' dung, in phrase nāḷimattā a. a cup full of goats' dung (which is put down a bad minister's throat as punishment) J i.419; DhA ii.70; PvA 282. **-vata** "goats' habit", a practice of certain ascetics (to live after the fashion of goats) J iv.318.

aja — pada refers to a stick cloven like a goat's hoof; so also at Vism 161.

**Ajaka** a goat, pl. goats Vin ii.154. — f. **ajikā** J iii.278 & **ajiyā** J v.241.

**Ajagara** [aja + gara = gala fr. ***gel** to devour, thus "goat- eater"] a large snake (rock — snake?), Boa Constrictor J vi.507; Miln 23, 303, 364, 406; DhA iii.60. Also as **ajakara** at J iii.484 (cp. Trenckner, Notes p. 64).

**Ajacca** (adj.) [a + jacca] of low birth J iii.19; vi.100.

**Ajajjara** see jajjara.

**Ajaddhuka & Ajaddhumāra** see **jaddhu**.

**Ajamoja** [Sk. ajamoda, cp. Sk. ajājī] cummin — seed VvA 186.

**Ajā** (f.) a she — goat J iii.125; iv.251.

**Ajānana** (°—) (nt.) [a + jānana] not knowing, ignorance (of) J v.199 (°bhāva); vi.177 (°kāla).

**Ajina** (nt.) [Vedic ajina, to aja, orig. goats' skin] the hide of the black antelope, worn as a garment by ascetics D i.167; Sn 1027; J i.12, 53; iv.387; v.407. kharājina a rough skin (as garment) M i.343; S iv.118; A ii.207; Sn 249 (= kharāni a° — cammāni SnA 291). **dantājina**? ivory (q. v.).

**-khipa** a cloak made of a network of strips of a black antelope's hide D i.167; S i.117; A i.240, 295; ii.206; Vin i.306; iii.34; J vi.569. **-paveṇi** a cloth of the size of a couch made from pieces of ant. skin sewn together Vin i.192; D i.7 (= ajina — cammehi mañcappamāṇena sibbitvā katā paveṇi DA i.87); A i.181. **-sāṭī** a garment of skins (= ajina — camma — sāṭī DhA iv.156) Dh 394 = J i.481 = iii.85.

**Ajini** aor 3^rd sg. jayati, q. v.

**Ajiya = ajikā** (see ajaka).

**Ajira** (nt.). [Vedic ajira to **aj**, cp. Gr. ἀγρός, Lat. ager, Goth. akrs = Ger. Acker, = E. acre] a court, a yard Mhvs 35, 3.

**Ajīraka** (nt.) [a + jīraka] indigestion J i.404; ii.181, 291; iii.213, 225.

**Ajeyya[1] & Ajjeyya** (adj.) [a + jeyya, grd. of jayati, q. v.] - (a) not to be taken by force Kh viii.8 (cp. KhA 223). — (b) not to be overpowered, invincible Sn 288; J v.509.

**Ajeyya[2]** (adj.) [a + jeyya, grd. of jīyati, q. v.] not decaying, not growing old, permanent J vi.323.

**Ajja & Ajjā** (adv.) [Vedic adya & adyā, a + dyā, a° being base of demonstr. pron. (see a[3]) and dyā an old loc. of dyaus (see diva), thus "on this day"] to — day, now Sn 75, 153, 158, 970, 998; Dh 326; J i.279; iii.425 (read bahutaṅ ajjā; not with Kern, Toev. s. v. as "food"); Pv i.11[7] (= idāni PvA 59); PvA 6, 23; Mhvs 15, 64. — Freq. in phrase **ajjatagge** (= ajjato + agge(?) or ajja — tagge, see agga[3]) from this day onward, henceforth Vin i.18; D i.85; DA i.235.

**-kālaṅ** (adv.) this morning J vi.180; **-divasa** the present day Mhvs 32, 23.

**Ajjatana** (adj.) [cp. Sk. adyatana] referring to the day, to- day's, present, modern (opp. **porāṇa**) Th 1, 552; Dh 227; J ii.409. — dat. **ajjatanāya** for today Vin i.17; PvA 171 & passim.

**Ajjatā** (f.) [abstr. fr. ajja] the present time, in **ajjatañ ca** this very day S i.83 (v. l. ajjeva).

**Ajjati** [Vedic arjati, **ṛj**, a variant of **arh**, see arahati] to get, procure, obtain J iii.263 (?). pp. ajjita (q. v.).

**Ajjava** (adj. — n.) [cp. Sk. ārjava, to **ṛju**, see uju] straight, upright (usually comb^d. with **maddava** gentle, soft) D iii.213; A i.94; ii.113; iii.248; Sn 250 (+ maddava), 292 (id.); J iii.274; Dhs 1339; Vbh 359 (an°); SnA 292 (= ujubhāva), 317 (id.).

**Ajjavatā** (f.) [fr. prec.] straight forwardness, rectitude, up- rightness Dhs 1339. (+ ajimhatā & avankatā).

**Ajjita** [pp. of ajjati] obtained Sdhp 98.

**Ajjuka** [*Sk. arjaka] N. of a plant, Ocimum Gratissimum Vin iv.35; DA i.81 (all MSS. have ajjaka).

**Ajjukaṇṇa** [*Sk. arjakarṇa] N. of a tree Pentaptera To- mentosa J vi.535 (nn).

**Ajjuṇho** (adv.) [haplology fr. ajja — juṇho; see juṇhā] this moonlight night Vin i.25; iv.80.

**Ajjuna** [Vedic arjuna, to **raj**; cp. Gr. ἀργός white, ἄργυρος silver, Lat. argentum] the tree Pentaptera Arjuna J vi.535; DhA i.105 (°rukkha).

**Ajjh-** Assimilation group of adhi + vowel.

**Ajjhagā** [adhi + agā 3^rd sg. pret. of **adhigacchati** (q. v. for similar forms) he came to, got to, found, obtained, experienced S i.12 (vimānaṅ); Sn 225 (expl^d. at KhA 180 by vindi paṭilabhi), 956 (ratiṅ; expl^d. at Nd[1] 457 by adhigacchi); It 69 (jātimaraṇaṅ); Dh 154 (taṇhānaṅ khayaṅ); Vv 32[7] (visesaṅ attained distinction; expl^d. at VvA 135 by adhigata); 50[21] (amataṅ santiṅ; expl^d. VvA 215 by v. l. SS adhigañchi, T. adhigacchati).

**Ajjhatta** (adj. — n.) [cp. Sk. adhyātma, cp. attā], that which is personal, subjective, arises from within (in contrast to anything outside, objective or impersonal); as adv. & °interior, personal, inwardly (opp. **bahiddhā bāhira** etc. outward, outwardly); Cp. ajjhattika & see *Dhs. trsl.* 272. — D i.37 (subjective, inward, of the peace of the 2^nd jhāna), 70 = A ii.210; v.206 (inward happiness. a. sukkhaṅ = niyakajjhattaṅ attano santāne ti attho DA i.183 cp. DhsA 169, 338, 361); S i.70, 169; ii..27 (kathaṅ kathī hoti is in inward doubt), 40 (sukhaṅ dukkhaṅ); iii.180 (id.); iv.1 sg. (āyatanāni), 139, 196; v.74 (**ṭhitaṅ cittaṅ ajjhattaṅ** susaṇṭhitaṅ suvimuttaṅ a mind firm, inwardly well planted, quite set free), 110, 143, 263, 297, 390; A i.40 (rūpasaññī), 272 (kāmacchanda etc.); ii.158. (sukhadukkhaṅ), 211; iii.86 (cetosamatha), 92 (vūpasantacitta); iv.32 (sankhittaṅ), 57 (itthindriyaṅ), 299 (cittaṅ),

305 (rūpasaññī), 360 (cetosamatha), 437 (vūpasantacitta); v 79 sq., 335 sq. (sati); It 39 (cetosamatha inward peace), 80, 82, 94; J i.045 (chātajjhatta with hungry insides); v.338 (id.); Ps i.76 (cakkhu etc.); Dhs 161 (= attano jātaṅ DhsA 169), 204, 1044; Pug 59; Vbh 1 sq. (khandhā), 228 (sati), 327 (paññā), 342 (arū□pasaññī). — adv. **°ṅ** inwardly, personally (in contrast — pair **ajjhattaṅ vā bahiddhā vā**; see also cpd. °bahiddhā) A i.284; ii.171; iv.305; v.61; Sn 917 (= upajjhayassa vā ā ācariyassa vā te guṇā assū ti Nd[1] 350).

**-ārammaṇa** a subjective object of thought Dhs 1047. **-cintin** thought occupied with internal things Sn 174, 388. **-bahiddhā** inside & outside, personal — external, mutual, interacting S ii.252 sq.; iii.47; iv.382; Nd[2] 15; Dhs 1049 etc. (see also bahiddhā). **-rata** with inward joy D ii.107 = S v.263 = Dh 362 = Ud 64 (+ samāhita); Th 1, 981; A iv.312; DhA iv.90 (= gocar° ajjhatta — sankhātāya kammaṭṭhāna — bhāvanāya rata). **-rūpa** one's own or inner form Vin iii.113 (opp. bahiddhā — rūpa & ajjh° — bah° r.). **-saññojana** an inner fetter, inward bond A i.63 sq.; Pug 22; Vbh 361. **-santi** inner peace Sn 837 (= ajjhattānaṅ rāgādīnaṅ santibhāva SnA 545; cp. Nd[1] 185). **-samuṭṭhāna** originating from within J i.207 (of hiri; opp. bahiddhā°).

**Ajjhattika** (adj.) [ajjhatta + ika], personal, inward (cp. *Dhs trsl.* 207 & Nd[1] 346: ajjhattikaṅ vuccati cittaṅ); opp. **bāhira** outward (q. v.). See also āyatana. — M i.62*;* S i.73 (°ā rakkhā na bāhirā); iv.7 sq. (āyatanāni); v.101 (anga); A i.16 (anga); ii.164 (dhātuyo); iii.400 (āyatanāni); v.52 (id.); It 114 (id.), 9 (anga); Kh iv. (= KhA 82); J iv.402 (bāhira — vatthuṅ ayācitvā ajjhattikassa nāmaṅ gaṇhati); Dhs 673, 751; Vbh 13, 67, 82 sq., 119, 131, 392 sq.

**Ajjhapara** S v.218: substitute v. l. **accasara** (q. v.).

**Ajjhappatta** (**& Ajjhapatta)** [adhi + ā + *prāpta] 1. having reached, approached, coming near to J ii.450; vi.566 (p; C. attano santikaṅ patta). — 2. having fallen upon, attacked J ii.59; v.198 (p; C. **sampatta**) — 3. attained, found, got Sn 1134 (= adhigacchi Nd[2]); J iii.296 (p. C. **sampatta**); v.158 (ajjhāpatta; C. **sampatta**).

**Ajjhabhavi** 3rd sg. aor. of **adhibhavati** to conquer, over- power, overcome S i.240 (prohib. mā vo kodho ajjhabhavi); J ii.336. Cp. ajjhabhu & ajjhobhavati.

**Ajjhabhāsi** 3rd sg. aor. of **adhibhāseti** to address S iv.117 (gāthāhi); Kh v. = Sn p. 46 (gāthāya); PvA 56, 90.

**Ajjhabhu** (3rd sg. aor. of **adhibhavati** (q. v.) to overcome, conquer It 76 (dujjayaṅ a. he conquered him who is hard to conquer; v. l. ajjhabhi for ajjhabhavi). Cp. ajjhabhavi.

**Ajjhayana** (nt.) [adhi + **i**] study (learning by heart) of the Vedas Miln 225. See also ajjhena.

**Ajjhavodahi** 3rd sg. aor. of **ajjhodahati** [Sk. adhyavadhāti] to put down J v.365 (= odahi, ṭhapesi C.). Kern, Toev. s. v. proposes reading ajjhavādahi (= Sk. avādhāt).

**Ajjhāgāre** (adv.) [adhi + agāre, loc. of agāra] at home, in one's own house A i.132 = It 109; A ii.70.

**Ajjhācarati** [adhi (or ati?) + ā + **car**] 1. to conduct one- self according to Vin ii.301; M i.523; Miln 266. — 2. to flirt with (perhaps to embrace) J iv.231 (aññam — aññaṅ). pp. **ajjhāciṇṇa**. See also accāvadati & aticarati.

**Ajjhācāra** [to adhi (ati?) + ā + **car**] 1. minor conduct (conduct of a bhikkhu as to those minor rules not included in the Pārājika's or Saṅghādisesa's) Vin i.63 (see note in *Vin. Texts,* i.184. — 2. flirtation Vin iii.128 (in the Old Cy as expl[n] of avabhāsati). — 3. sexual intercourse J i.396; v.327 (°cara v. l. for ajjhāvara); Miln 127 (an°).

**Ajjhāciṇṇa** [pp. of ajjhācarati] habitually done Vin ii.80 sq., 301.

**Ajjhājīva** [adhi (ati?) + ā + **jīv**] too rigorous or strenuous a livelihood M ii.245 (+ adhipāṭimokkha).

**Ajjhāpajjati** [adhi + ā + **pad**] to commit an offence, to incur, to become guilty of (acc.) Vin iv.237. pp. **ajjhāpanna** (q. v.).

**Ajjhāpatti** (f.) [abstr. to ajjhāpajjati] incurring guilt Dhs 299 (an°).

**Ajjhāpana**[1] (nt.) [fr. Caus. ii. of ajjheti] teaching of the sacred writ, instruction Miln 225.

**Ajjhāpana**[2] (nt.) [ā + jhāpana fr. **kṣā**] burning, conflag- ration J vi.311.

**Ajjhāpanna** [pp. of adhi + āpajjati] become guilty of offence D i.245; iii.43; S ii.270; A iv.277, 280; v.178, 181. **an°** guiltless, innocent Vin i.103; D iii.46; S ii.194, 269; A v.181; Miln 401. For all passages except A iv.277, 280, cp. ajjhopanna.

**Ajjhāpīḷita** [adhi + ā + pīḷita] harassed, overpowered, tor- mented PvA 180 (khuppipāsāya by hunger & thirst).

**Ajjhābhava** [cp. Sk. adhyābhava] excessive power, predo- minance J ii.357.

**Ajjhābhavati** [adhi + ā + **bhū**, in meaning of abhi + **bhu**] to predominate J ii.357.

**Ajjhāyaka** [cp. Sk. adhyāyaka, cp. ajjhayana] (a brahmin) engaged in learning the Veda (**mantajjhāyaka** J vi.209; SnA 192), a scholar of the brahmanic texts, a studious, learned person D i.88, 120; iii.94; A i.163; iii.223; Sn 140 (°kula: thus for ajjhāyakula Fsb.); Th 1, 1171; J i.3; vi.201, 498; DA i.247.

**Ajjhāruha** (**& °rūha**) (adj.) [to adhi + ā + **ruh**] growing up over, overwhelming A iii.63 sq. = S v.96; J iii.399.

**Ajjhārūḷha** (adj.) [pp. of adhi + ā + **ruh**] grown up or high over J iii.399.

**Ajjhārūhati** [adhi + ārohati cp. atyārohati] to rise into the air, to climb over, spread over S i.221 = Nett 173 (= ajjhottharati SA; cp. Mrs. Rh. D. *Kindred Sayings* i.285).

**Ajjhāvadati** see **accāvadati**.

**Ajjhāvara** [fr. adhi + ā + **var**] surrounding; waiting on, service, retinue J v.322, 324, 326, 327 (expl[d] at all passages by **parisā**). Should we read ajjhācara? Cp. ajjhācāra.

**Ajjhāvasatar** [n. ag. to ajjhāvasati] one who inhabits D i.63 (agāraṅ).

**Ajjhāvasati** [adhi + ā + **vas**] to inhabit (agāraṅ a house; i. e. to be settled or live the settled life of a householder) D ii.16; M i.353; Vin iv.224; J i.50; Pug 57; Miln 348. — pp. **ajjhāvuttha** (q. v.).

**Ajjhāvuttha** [cp. Sk. adhyuṣita; pp. of ajjhāvasati] inhabited, occupied (of a house) Vin ii.210; J i.145; ii.333; PvA 24 (°ghara);

fig. (not) occupied by SnA 566 (= anosita).

**Ajjhāsaya** [fr. adhi + ā + **śri**, orig. hanging on, leaning on, BSk. however adhyāśaya Divy 586] intention, desire, wish, disposition, bent D ii.224 (adj.: intent on, practising); J i.88, 90; ii.352; v.382; DhsA 314, 334; PvA 88, 116, 133 (adj. dān° intent on giving alms), 168; Sdhp 219, 518. Freq. in phrase **ajjhāsayânurūpa** according to his wish, as he wanted PvA 61, 106, 128.

**Ajjhāsayatā** (f.) [abstr. to ajjhāsaya] desire, longing PvA 127 (uḷār° great desire for c. loc.).

**Ajjhāsita** [pp. of adhi + ā + **śri**] intent on, bent on Miln 361 (jhān°). Cp. ajjhosita & nissita.

**Ajjhiṭṭha** [pp. of ajjhesati] requested, asked, invited Vin i.113 (an° unbidden); D ii.289 (Buddhaghosa and text read ajjhitta); Sn p. 218 (= ajjhesita Nd[2] 16); J vi.292 (= āṇatta C.); DhA iv.100 (v. l. abhijjhiṭṭha). See also an°.

**Ajjhupagacchati** [adhi + upa + **gam**] to come to, to reach, obtain; to consent to, agree, submit Th 2, 474 (= sampaṭicchati ThA 285); J ii.403; Miln 300; pp. **ajjhupagata** (q. v.).

**Ajjhupagata** [pp. of ajjhupagacchati] come to, obtained, reached A v.87, cp. 210; v.187 sq.

**Ajjhupagamana** (nt.) [adhi + upa + **gam**] consent, agree- ment, justification Vin ii.97, 104.

**Ajjhupaharati** [adhi + upa + **hṛ**; cp. upaharati] to take (food) to oneself J ii.293 (aor. ajjhupāhari = ajjhohari C.).

**Ajjhupekkhati** [adhi + upa + **ikṣ**; cp. BSk. adhyupek- ṣati] 1. to look on A i.257; Miln 275. — 2. to look on intently or with care, to oversee, to take care of A iv.45 (kaṭṭh°aggi, has to be looked after); PvA 149 (sisaṅ colaṅ vā). — 3. to look on indifferently to be indifferent, to neglect Vin ii.78 = iii.162, cp. J i.147; M i.155; ii.223; A iii.194, 435; J v.229; DhA iv.125.

**Ajjhupekkhana** (nt.) & **°ā** (f.) [abstr. from ajjhupekkhati] care, diligence, attention Ps i.16; ii.119; Vbh 230 sq.; DhA iv.3.

**Ajjhupekkhitar** [n. ag. to ajjhupekkhati] one who looks on (carefully), one who takes care or controls, an overseer, caretaker S v.69 (sādhukaṅ), 324 (id.), 331 sq.; Vbh 227.

**Ajjhupeti** [cp. Sk. abhyupeti; adhi + upa + **i**] to go to meet, to receive J iv.440.

**Ajjheti** [Sk. ādhyāyati, Denom. fr. adhyāya] to be anxious about, to fret, worry Sn 948 (socati +); expl[d] at Nd[1] 433 by nijjhāyati, at SnA 568 by abhijjhati (gloss BB gijjhati).

**Ajjhena** (nt.) [Sk. adhyayana, see also ajjhayana] study (esp. of the Vedas) M iii.1; J ii.327 (as v. l. to be preferred to ajjhesanā); iii.114 (= japa); v.10 (pl. = vede); vi.201 = 207; Vbh 353; SnA 314 (mant°).

**-kujja** (°kūta v. l.?) a hypocrite, a pharisee Sn 242; cp. SnA 286.

**Ajjhesati** (adhi + **iṣ**; cp. BSk. adhyeṣate Divy 160] to request, ask, bid DhA iv.18; aor. **ajjhesi** Vin ii.200; pp. **ajjhiṭṭha & ajjhesita** (q. v.), with which cp. pariyiṭṭha & °esita.

**Ajjhesanā** (f.) [see ajjhesati] request, entreaty Vin i.6 = D ii.38 = S i.138; J ii.327 (better v. l. ajjhena).

**Ajjhesita** [pp. of ajjhesati; cp. ajjhiṭṭha] requested, asked, bidden Nd[2] 16 (= ajjhiṭṭha).

**Ajjhokāsa** [adhi + okāsa] the open air, only in loc. **ajjho- kāse** in the open Vin i.15; S i.212; DhA iv.100.

**Ajjhogāḷha** [pp. of ajjhogāhati] plunged into, immersed; having entered M i.457; S i.201; Miln 348.

**Ajjhogāhati** (& **°gāheti)** [Sk. *abhyavagāhate; adhi (= abhi) + ava + **gāh**] to plunge into, to enter, to go into D i.101 (vanaṅ), 222 (samuddaṅ); M i.359, 536; A iii.75, 368; iv.356; v.133; Vin iii.18; J i.7; Nd[1] 152 (ogāhati +); Miln 87 (samuddaṅ); 300 (vanaṅ). — pp. ajjhogāḷha (q. v.). Cp. pariyogāhati.

**Ajjhoṭhapeti** [adhi + ava + ṭhapeti, Caus. of **sthā**] to bring to PvA 148 (gāmaṅ), where we should read °ṭṭhapeti.

**Ajjhotthata** [pp. of ajjhottharati] spread over; covered, filled; overcome, crushed, overpowered J i.363 (ajjhottaṭa), 410; v.91 (= adhipanna); DhA i.278; PvA 55; Dāvs v.5.

**Ajjhottharati** [adhi + ava + **stṛ**] to cover over, spread out, spread over, cover; to submerge, flood Vin i.111; J i.61, 72, 73; Miln 296, 336; Dh i.264; Pass. **°tthariyati** to be overrun with (instr.), to be smothered, to be flooded A iii.92 = Pug 67; aor. **ajjhotthari** VvA 48 (gāmapadeso: was flooded). pp. **ajjhotthata** (q. v.).

**Ajjhopanna** (?) only found in one stock phrase, viz. gathita (q. v.) mucchita ajjhopanna with ref. to selfishness, greed, bonds of craving. The reading **ajjhopanna** is the lectio difficilior, but the accredited reading **ajjhosāna** seems to be clearer and to harmonize better with the cognate ajjhosita & ajjhosāna (n.) in the same context. The confusion between the two is old — standing and hard to be accounted for. Trenckner under v. l. to M i.162 on p. 543 gives ajjhopanna as BB (= adhi — opanna). The MSS. of Nd[2] clearly show ajjhopanna as inferior reading, which may well be attributable to the very frequent SS substitution of p for s (see Nd[2] Introd. xix.). Besides this mixture of vv. ll. with s and p there is another confusion between the vv. ll. **ajjhāpanna** and **ajjhopanna** which adds to the complication of the case. However since the evidence of a better reading between these two preponderates for ajjhopanna we may consider the o as established, and, with a little more clearness to be desired, may in the end decide for **ajjhosāna** (q. v.), which in this case would have been liable to change through analogy with ajjhāpanna, from which it took the ā and p. Cp. also ajjhosita. The foll. is a synopsis of readings as preferred or confused by the Ed. of the var. texts. — 1. **ajjhopanna** as T. reading: M i.162, 173, 369; A i.74; ii.28; iii.68, 242; Md 75, 76; DA i.59; **as v. l.**: D i.245. — 2. **ajjhosāna as v. l.**: A i.74 (C. expl[s.] ajjhosāya gilitvā ṭhita); Nd[2] under nissita & passim; Ud 75, 76 (ajjhosanna); DA i.59 (id.). — 3. **ajjhāpanna** as T. reading: D i.245; iii.43, 46; S. ii.194, 270: iv.332 (ajjhapaṇṇa); A v.178, 181; Nd[2] under nissita; Miln 401; **as v. l.**: M i.162; A iii.242; Ud 75, 76.

**Ajjhobhavati** [adhi + ava + **bhu**, Sk. abhi°] to overcome, overpower, destroy J ii.80 (aor. ajjhobhavi = adhibhavi C.).

**Ajjhomaddati** [adhi + ava + **mṛd**] to crush down A iv.191, 193.

**Ajjhomucchita** [pp. adhi + ava + **mūrch**, cp. adhimuccita] stiffened out (in a swoon), lying in a faint (?) A iii.57 sq. (v. l. ajjhomuñcita or °muccita better: sarīre attached to her body,

clinging to her b.).

**Ajjholambati** [adhi + ava + **lamb**] to hang or hold on to (acc.), to cling to S iii 137; M iii.164 = Nett 179, cp. Sdhp 284 & 296.

**Ajjhosa** = ajjhosāya, in verse only as **ajjhosa tiṭṭhati** to cleave or cling to S iv.73; Th 1, 98, 794.

**Ajjhosati** [adhi + ava + sayati, **sā**, to bind, pp. sita: see ajjhosita] to be bound to, to be attached, bent on; to desire, cleave to, indulge in. Fut. **ajjhosissati** (does it belong here?) M i.328 (c. acc. paṭhaviṅ, better as ajjhesati). grd. **ajjhositabha** M i.109 (+ abhinanditabba, v. l. °etabba); DhsA 5 (id.); ger. **ajjhosāya** (q. v.) pp. **ajjhosita** (q. v.).

**Ajjhosāna** (nt.) cleaving to (earthly joys), attachment, D ii.58 sq.; iii.289; M i.498 (+ abhinandana); S iii.187; A i.66; ii.11 (diṭṭhi°, kāma° + taṇhā). In comb[n.] with (icchā) and mucchā at Nd[2] under chanda & nissita and taṇhā (see also ajjhopanna), and at Dhs 1059 of lābha, (the expl[n.] at DhsA 363, 370, from as to eat, is popular etym.) Nett 23 sq. (of taṇhā).

**Ajjhosāya** [ger. of ajjhosati, cp. BSk. adhyavasāya tiṣṭhati Divy 37, 534] being tied to, hanging on, attached to, only in phrase **a. tiṭṭhati** (+ abhinandati, same in Divy) M i.266; S. iv.36 sq.; 60, 71 sq.; Miln 69. See also **ajjhosa**.

**Ajjhosita** [cp. Sk. adhyavasita, from adhi + ava + **sā**; but sita is liable to confusion with sita = Sk. śrita, also through likeness of meaning with esita; see ajjhāsita & ajjhesita] hanging on, cleaving to, being bent on, (c. loc.) S ii.94 (+ mamāyita); A ii.25 (diṭṭha suta muta +); Nd[1] 75, 106, 163 = Nd[2] under nissita; Th 2, 470 (asāre = taṇhāvasena abhiniviṭṭha ThA 284); Pv iv.8[4] (mayhaṅ ghare = taṇhābhinivisena abhiniviṭṭha PvA 267; v. l. BB ajjhesita, SS ajjhāsita). **-an°** S iv.213; v.319; Nd[1] 411; Miln 74 (pabbajita).

**Ajjhohata** [pp. of ajjhoharati] having swallowed Sdhp 610 (balisaṅ maccho viya: like a fish the fishhook).

**Ajjhoharaṇa** (nt.) = ajjhohāra 1. A v.324; J vi.213.

**Ajjhoharaṇiya** (adj.) [grd. of ajjhoharati] something fit to eat, eatable, for eating J vi.258; DhA i.284.

**Ajjhoharati** [Sk. abhyavaharati; adhi (= abhi) + ava + **hṛ**] to swallow, eat, take as food M i.245; J i.460; ii.293; vi.205, 213; Miln 366; PvA 283 (aor.) — pp. **ajjhohaṭa** (q.v.).

**Ajjhohāra** [Sk. abhyavahāra] 1. taking food, swallowing, eating & drinking Vin iv.233; Miln 176, 366. — 2. N. of a fabulous fish (swallower"; cp. timingala) J v.462.

**Añcati** J i.417, read añchati (see next).

**Añchati** [in meaning = ākaḍḍhati, which latter is also the Sk. gloss (ākārṣayati) to the Jain Prk. aṅchāvei = añchati: see Morris, J. P. T. S. 1893, 60] to pull, drag, pull along, to turn on a lathe D ii.291 (bhamakāro dīghaṅ a., where K has note: añjanto ti pi acchanto ti pi pātho) = M i.56 (vv. ll. p. 532 acch° & añj°); Th 1, 750 (añcāmi T., v.l. aññāmi). Añchati should also be read at J i 417 for **udakaṅ añcanti** (in expl[n.] of udañcanī pulling the water up from a well, q. v.), where it corresponds to **udakaṅ ākkaḍḍhati** in the same sentence.

**Añja** (adv.) [orig. imper. of añjati[1]; cp. Sk. anjasā (instr.) quickly, Goth. anaks suddenly, lit. with a pull or jerk] pull on! go on! gee up! J i.192.

**Añjati[1]** [= Sk. ṛñjati, ṛjyati to stretch, pull along, draw out, erect; cp. Sk. ṛju straight, caus. irajyati; Gr. ὀρέγω; Lat. rego, rectus = erect. See also P. uju, añchati, ajjita, ānañja — ānejja]. See añja, añjaya, añjali, añjasa.

**Añjati[2] & Añjeti** [= Sk. añjayati, Caus. of anakti to smear etc.; cp. Sk. añji ointment, ājya butter; Lat. unguo to anoint, unguentum ointment; Ohg. ancho = Ger. Anke butter] to smear, anoint, paint S ii.281; J iv.219 (akkhīni añjetvā, v. l. BB añcitvā). Caus. ii. **añjāpeti** DhA i.21. — pp. **añjita** (q. v.).

**Añjana** (nt.) [from añjati[2]] ointment, esp. a collyrium for the eyes, made of antimony, adj. anointed, smeary; glossy, black (cp. kaṇha ii. and kāla[1] note). — 1. Vin i.203 (five kinds viz. kāḷ°, ras°, sot°, geruka, kapalla); D i.7, 12; DA i.98 (khār°); 284; DhA iii.354 (akkhi° eye — salve). — 2. glossy, jet — black J i.194; ii.369; v.416. The reading añjana at A iv.468 is wrong, it should be corrected into thanamajjanamattaṅ. See also pacc°. In meaning collyrium box at Th 2, 413 (= añjana — nāḷi ThA 267); DhA ii.25.

**-akkhiha** with anointed eyes Th 1, 960. **-upapisana** perfume to mix with ointment Vin i.203; ii.112. **-cuṇṇa** aromatic powder DhsA 13. **-nāḷi** an ointment tube, collyrium box ThA 267. **-rukkha** N. of a tree ("black" tree) J i.331. **-vaṇṇa** of the colour of collyrium, i. e. shiny, glossy, dark, black D ii.18 (lomāni); J i.138 (kesā), 194; ii.369; PvA 258 (vana).

**Añjanī** (f.) [fr. añjana] a box for ointment, a collyrium pot Vin i.203, 204; ii.135; iv.168; M ii.65 = Th 1, 773.

**Añjanisalākā** (f.) a stick to put the ointment on with Vin i.203; ii.135; J iii.419.

**Añjaya** (adj.) [from añjati[1]] straight J iii.12 (vv. ll. ajjava & and ājjava better?) expl[d] by C. as ujuka, akuṭila. See also ajjava. Should we assume misreading for añjasa?

**Añjali** [cp. Sk. añjali, fr. añjati[1]] extending, stretching forth, gesture of lifting up the hands as a token of reverence (cp. E. to "tender" one's respect), putting the ten fingers together and raising them to the head (VvA 7: dasanakha — samodhāna — samujjalaṅ añjaliṅ paggayha). Only in stock phrases (a.) **añjaliṅ paṇāmeti** to bend forth the outstretched hands Vin ii.188; D i.118; Sn 352; Sn p. 79. (b.) **°ṅ paggaṇhāti** to perform the a. salutation J i.54; DhA iv.212; VvA 7, 312 (**sirasmiṅ** on one's head); PvA 93. (c.) **°ṅ karoti** id. PvA 178; cp. **katañjali** (adj.) with raised hands Sn 1023; J i.17; PvA 50, and **añjalikata** id. Pv ii.12[20]. Cp. pañjali

**-kamma** respectful salutation, as above A i.123; ii.180; iv.130; Vv 78[8], 83[16]; DhA i.32. **-karaṇīya** (adj.) that is worthy of being thus honoured D iii.5; A ii.34; iii.36; iv.13 sq.; It 88.

**Añjalikā** (f.) [= añjali] the raising of the hands as a sign of respectful salutation Vv 1[5] (expl[d] at VvA 24 as dasanakha — samodhāna samujjalaṅ añjaliṅ sirasi paggaṇhantī guṇa — visiṭṭhānaṅ apacayānaṅ akāsiṅ).

**Añjasa** [Sk. āñjasa (?). Cp. ārjava = P. ajjava, see añjati[1] & añjaya] straight, straightforward (of a road) D i.235; J i.5; Th 2, 99; Vv 50[20] (cp. VvA 215); VvA 84 (= akuṭila); Mhvs 25, 5; Miln 217; Sdhp 328, 595. Cp. pañjasa.

**Añjita** [Sk. ankta & añjayita, pp. of añjeti] smeared, anointed J

i.77 (su — añjitāni akkhīni); iv.421 (añjit°akkha).

**Añña** (pron.) [Vedic anya, with compar. suff. ya; Goth. anþar; Ohg. andar; formation with n analagous to those with l in Gr. ἄλλος (ἄλjος), Lat. alius (cp. alter), Goth. aljis Ags. elles = E. else. From demonstr. base *eno, see na[1] and cp. a[3]] another etc. — A. *By itself:* 1. other, not the same, different, another, somebody else (opp. oneself) Vin iii.144 (aññena, scil. maggena, gacchati to take a different route); Sn 459, 789, 904; Dh 158 (opp. attānaṅ), 165; J i.151 (opp. attano); ii.333 (aññaṅ vyākaroti give a diff. answer). — 2. another one, a second; nt. else, further Sn 1052 (= uttariṅ nt. Nd[2] 17); else J i.294. aññaṅ kiñci (indef.) anything else J i.151. yo añño every other, whoever else J i.256. — 3. **aññe** (pl.) (the) others, the rest Sn 189, 663, 911; Dh 43, 252, 355; J i.254. — B. del. *in correlation:* 1. *copulative.* añña.. añña the one.. the other (.. the third etc.); this, that & the other; some.. some Vin i.15; Miln 40; etc. — 2. *reciprocative* **añño aññaṅ, aññamaññaṅ, aññoññaṅ** one another, each other, mutually, reciprocally (in ordinary construction & declension of a noun or adj. in *sg.;* cp. Gr. ἀλλήλων, αλλήλους in *pl.*). (a.) **añño aññaṅ** Dh 165. (b.) **aññamañña** (cp. BSk. añyamañya M Vastu ii.436), as *pron.:* n'ālaṅ aññamaññassa sukhāya vā dukkhāya vā D i.56 = S iii 211. n'aññamaññassa dukkhaṅ iccheyya do not wish evil to each other Sn 148. daṇḍehi aññamaññaṅ upakkamanti (approach each other) M i.86 = Nd[2] 199. °ṅ agāravo viharati A iii.247. dve janā °ṅ ghātayiṅsu (slew each other) J i.254. aññamaññaṅ hasanti J v.111; °ṅ musale hantvā J v.267. °ṅ daṇḍâbhigāṭena PvA 58; or *adj.:* aññamaññaṅ veraṅ bandhiṅsu (established mutual enmity) J ii.353; °ṅ piyasaṅvāsaṅ vasiṅsu J ii.153; aññamaññaṅ accayaṅ desetvā (their mutual mistake) DhA i.57; or *adv.* dve pi aññamaññaṅ paṭibaddha citta ahesuṅ (in love with each other) J iii.188; or ° —: aññamañña — paccaya mutually dependent, interrelated Ps ii.49, 58. — (c.) **aññoñña** (°—) J v.251 (°nissita); Dāvs v.45 (°bhinna). — 3. *disjunctive* añña.. añña one.. the other, this one... that one, different, different from aññaṅ jīvaṅ.. aññaṅ sarīraṅ one is the soul.. the other is the body, i. e. the soul is different from the body D i.157; M i.430; A v.193; aññā va saññā bhavissati añño attā D i.187. Thus also in phrase **aññena aññaṅ** opposite, the contrary, differently, contradictory (lit. other from that which is other) Vin ii.85 (paṭicarati make counter — charges); D i.57 (vyākāsi gave the opposite or contradictory reply); Miln 171 (aññaṅ kayiramānaṅ aññena sambharati). — **anañña** (1) not another, i. e. the same, self — same, identical M i.256 (= ayaṅ). — (2) not anotber, i. e. alone, by oneself, oneself only Sn 65 (°posin; opp. paraṅ) = Nd 4, cp. Nd[2] 36. — (3) not another, i. e. no more, only, alone Sn p. 106 (dve va gatiyo bhavanti anaññā: and no other or no more, only two). See also under cpds.

**-ādisa** different J vi.212, °tā difference PvA 243. **-khantika** acquiescing in diff. views, following another faith (see khantika) D i.187; M i.487. **-titthiya** an adherent of another sect, a non — Buddhist.; D iii.115; M i.494, 512; P ii.21, 32 sq., 119; iii.116 sq.; iv.51, 228; v.6, 27 sq.; A i.65, 240; ii.176; iv.35 sq.; Vin i.60; J i.93; ii.415. **-diṭṭhika** having diff. views (comb[d.] with añña — khantika) D i.187; M i.487. **-neyya** (an°) not to be guided by somebody else, i. e. independent in one's views, having attained the right knowledge by oneself (opp. para°) Sn 55, 213, 364. **-mano** (an°) (adj.) not setting one's heart upon others Vv 11[5] (see VvA 58). **-vāda** holding other views, an° (adj.) Dpvs iv.24. **-vādaka** one who gives a diff. account of things, one who distorts a matter, a prevaricator Vin iv.36. **-vihita** being occupied with something else, distracted, absent — minded Vin iv.269; DhA iii.352, 381; °tā distraction, absentmindedness DhA i.181. **-saraṇa** (an°) not betaking oneself to others for refuge, i. e. of independent, sure knowledge S iii.42 = v.154. **-sita** dependent or relying on others Sn 825.

**Aññatama** (pron. adj.) [añña + superl. suff. tama; see also aññatara] one out of many, the one or the other of, a certain, any Mhvs 38, 14.

**Aññatara** (pron. adj.) [Sk. anyatara, añña + compar. suff. tara, cp. Lat. alter, Goth. anþar etc.] one of a certain number, a certain, somebody, some; often used (like **eka**) as indef. article "a". Very frequent, e. g. Sn 35, 210; It 103; Dh 137, 157; J i.221, 253; ii.132 etc. devaññatara a certain god, i. e. any kind of god S iv.180 = A iv.461.

**Aññattha** (adv.) [from añña = aññatra, adv. of place, cp. kattha, ettha] somewhere or anywhere else, elsewhere (either place where or whereto) J i.291; ii.154; DhsA 163; DhA i.212; iii.351; PvA 45; Mhvs 4, 37; 22, 14.

**Aññatra** (adv.) [anya + tra, see also aññattha] elsewhere, somewhere else J v.252; Pv iv.1[62]. In comp[n.] also = añña°, e. g. aññatra — yoga (adj.) following another discipline D i.187; M i.487. — As prep. c. abl. (and instr.) but, besides, except, e. g. a. iminā tapo — pakkamena D i.168; kiṅ karaṇīyaṅ a. dhammacariyāya S i.101; ko nu aññatram — ariyehi who else but the Nobles Sn 886 (= ṭhapetvā saññā — mattena SnA 555). **-kiṅ aññatra** what but, i. e. what else is the cause but, or: this is due to; but for D i.90 (vusitavā — mānī k. a. avusitattā); S i.29 (k. k. a. adassanā except from blindness); Sn 206 (id.).

**Aññathatta** (nt.) [aññathā + tta] 1. change, alteration S iii.37; iv.40; A i.153; iii.66; Kvu 227 (= jarā C, cp. *Kvu trsl.* 55 n. 2); Miln 209. — 2. difference J i.147; It 11. — 3. erroneous supposition, mistake Vin ii.2; S iii.91; iv.329. — 4. fickleness, change of mind, doubt, wavering, M i.448, 457 (+ domanassa); J i.33 (cittaṅ); PvA 195 (cittassa).

**Aññathā** (adv.) [añña + thā] in a different manner, other- wise, differently S i.24; Sn 588, 757; DhsA 163; PvA 125, 133. **anaññathā** without mistake Vv 44[18]; **anaññatha** (nt.) certainty, truth Ps ii.104 (= tatha).

**-bhāva** (1) a different existence A ii.10; It 9 = 94; Sn 729, 740, 752; (2) a state of difference; i. e. change, alteration, unstableness D i.36; S ii.274; iii.8, 16, 42; Vbh 379. **-bhāvin** based on difference S iii.225 sq.; iv.23 sq., 66 sq.; an° free from difference Vin i.36.

**Aññadatthu** (adv.) [lit. aññad atthu let there be anything else, i. e. be it what it will, there is nothing else, all, everything, surely] part. of affirmation = surely, all — round, absolutely (ekaṅsa — vacane nipāto DA i.111) only, at any rate D i.91; ii.284; Sn 828 (na h° aññadatth° atthi pasaṅsa — lābhā, expl[d.] SnA 541 as na hi ettha pasaṅsa — lābhato añño attho atthi, cp. also Nd[1] 168); Miln 133; VvA 58; PvA 97, 114.

**-dasa** sure — seeing, seeing everything, all pervading D

i.18; iii.135, 185; A ii.24; iii.202; iv.89, 105; It 15.

**Aññadā** (adv.) [añña + dā, cp. kadā, tadā, yadā] at another time, else, once S iv.285; J v.12; DhA iv.125.

**Aññā** (f.) [Sk. ājñā, = ā + **jñā**, cp. ājānāti] knowledge, recognition, perfect knowledge, philosophic insight, knowledge par excellence, viz. Arahantship, saving knowledge, gnosis (cp. on term *Compend.* 176 n. 3 and *Psalms of Brethren* introd. xxxiii.) M i.445; S i.4 (sammad°), 24 (aññāya nibbuta); ii.221; v.69, 129 (diṭṭh°eva dhamme), 133, 237; A iii.82, 143, 192; v.108; It 39 sq., 53, 104; Dh 75, 96; Kh vii.11; Miln 334. — **aññaṅ vyākaroti** to manifest ones Arahantship (by a discourse or by mere exclamation) Vin i.183; S ii.51 sq., 120; iv.139; v.222; J i.140; ii.333. See also arahatta.

**-atthika** desirous of higher knowledge Pv iv.1[14]. **-ārādhana** the attainment of full insight M i.479. **-indriya** the faculty of perfect knowledge or of knowledge made perfect D iii.219; S v.204; It 53; Pug 2; Dhs 362, 505, 552; Nett 15, 54, 60. **-citta** the thought of gnosis, the intention of gaining Arahantship S ii.267; A iii.437. **-paṭivedha** comprehension of insight Vin ii.238. **-vimokkha** deliverance by the highest insight Sn 1105, 1107 (Nd[2] 19: vuccati arahatta — vimokkho).

**Aññāṇa** (nt.) [a + ñāṇa] ignorance; see ñāṇa 3 e.

**Aññāṇaka** (nt.) [Demin. of aññāṇa] ignorance Vin iv.144.

**Aññāṇin** (adj.) [a + ñāṇin] ignorant, not knowing DhA iii.106.

**Aññāta**[1] [pp. of ājānāti, q. v.] known, recognised Sn 699. **an°** what is not known, in phrase anaññāta — ññassāmī° t° indriya the faculty of him (who believes): "I shall know what is not known (yet)" D iii.219; S v.204; It 53; Pug 2; Dhs 296 (cp. Dhs trsl. 86); Nett 15, 54, 60, 191.

**-mānin** one who prides himself in having perfect knowledge, one who imagines to be in possession of right insight A iii.175 sq.; Th 1, 953.

**Aññāta**[2] [a + ñāta] unknown, see ñāta.

**Aññātaka**[1] [a + ñātaka, cp. Sk. ajñāti] he who is not a kinsman DhA i.222.

**Aññātaka**[2] (adj.) [Demin. of aññāta[2]] unknown, unrecog- nisable, only in phrase **°vesena** in unknown form, in disguise J i.14; iii.116; v.102.

**Aññātar** [n. ag. to ājānāti] one who knows, a knower of D ii.286; M i.169; S i.106 (dhammassa); Kvu 561.

**Aññātāvin** (adj. — n.) [from ājānāti] one who has complete insight DhsA 291.

**-indriya** (°tāv° indr.) the faculty of one whose knowledge is made perfect Dhs 555 (cp. *Dhs trsl.* 150) and same loci as under aññindriya (see aññā).

**Aññātukāma** (adj.) [ā + jñātuṅ + kāma] desirous of gaining right knowledge A iii.192. See ājānāti.

**Aññāya** [ger. of ājānāti, q. v. for detail] reeognising, knowing, in the conviction of S i.24; A iii.41; Dh 275, 411.

**Aññoñña** see añña B 2 c.

**Añhamāna** [Sk. aśnāna, ppr. med. of aśnāti, **aś** to eat] eating, taking food; enjoying: only SS at Sn 240; all MSS at 239 have asamāna. SnA 284 expl[s.] by āhārayamāna.

**Aṭaṭa** [BSk. aṭaṭa (e. g. Divy 67), prob. to **aṭ** roam about. On this notion cp. description of roaming about in Niraya at Nd[1] 405 bottom] N. of a certain purgatory or Niraya A v.173 = Sn p. 126.

**Aṭaṇaka** (adj.) [cp. Sk. aṭana, to **aṭ**] roaming about, wild J v.105 (°gāvī).

**Aṭanī** (f.) a support a stand inserted under the leg of a bedstead Vin iv.168; Sām. Pās. on Pāc. 14 (quoted Min. Pāt. 86 and Vin iv.357); DhA i.234; J ii.387, 425, 484 supports of a seat. Morris J. P. T. S. 1884, 69 compares Marāthi aḍaṇī a three — legged stand. See also *Vin Texts* ii.53.

**Aṭala** (adj.) [cp. Sk. aṭṭa & aṭṭālaka stronghold] solid, firm, strong, only in phrase **aṭaliyo upāhanā** strong sandals M ii.155 (vv. ll. paṭaliye & agaliyo) = S i.226 (vv. ll. āṭaliyo & āṭaliko). At the latter passage Bdhgh. expl[s.] gaṇangaṇ — ûpāhanā, Mrs. Rh. D. (*Kindred Sayings* i.291) trsls. "buskined shoes".

**Aṭavī** (f.) [Sk. aṭavī: Non — Aryan, prob. Dravidian] 1. forest, woods J i.306; ii.117; iii.220; DhA i.13; PvA 277. — 2. inhabitant of the forest, man of the woods, wild tribe J vi.55 (= aṭavicorā C.).

**-rakkhika** guardian of the forest J ii.335. **-sankhepa** at A i.178 = iii.66 is prob. faulty reading for v. l. °sankopa "inroad of savage tribes".

**Aṭṭa**[1] [cp. see aṭṭaka] a platform to be used as a watch- tower Vin i.140; DA i.209.

**Aṭṭa**[2] [cp. Sk. artha, see also attha 5 b] lawsuit, case, cause Vin iv.224; J ii.2, 75; iv.129 (°ṅ vinicchināti to judge a cause), 150 (°ṅ tīreti to see a suit through); vi.336.

**Aṭṭa**[3] [Sk. ārta, pp. of ardati, **ṛd** to dissolve, afflict etc.; cp. Sk. ārdra (= P. adda and alla); Gr. ἄρδω to moisten, ἄρδα dirt. See also aṭṭīyati & aṭṭita] distressed, tormented, afflicted; molested, plagued, hurt Sn 694 (+ vyasanagata; SnA 489 ātura); Th 2, 439 (= aṭṭita ThA 270), 441 (= pīḷita ThA 271); J iv.293 (= ātura C.); Vv 80[9] (= attita upadduta VvA 311). Often — °: iṇaṭṭa oppressed by debt M i.463; Miln 32; chāt° tormented by hunger VvA 76; vedan° afflicted by pain Vin ii.61; iii.100; J i.293; sūcik° (read for sūcikaṭṭha) pained by stitch Pv iii.2[3].

**-ssara** cry of distress Vin iii.105; S ii.255; J i.265; ii.117; Miln 357; PvA 285.

**Aṭṭaka** [Demin. of aṭṭa[1]] a platform to be used as a watch- house on piles, or in a tree Vin i.173; ii.416; iii.322, 372; DA i.209.

**Aṭṭāna** at Vin ii.106 is obscure, should it not rather be read with Bdhgh as **aṭṭhāna?** (cp. Bdhgh on p. 315).

**Aṭṭāla** [from aṭṭa] a watch — tower, a room at the top of a house, or above a gate (koṭṭhaka) Th 1, 863; J iii.160; v.373; Miln 1, 330; DhA iii.488.

**Aṭṭālaka** [Sk. aṭṭālaka] = aṭṭāla; J ii.94, 220, 224; vi.390, 433; Miln 66, 81.

**Aṭṭita** (& occasionally **addita**, e. g. Pv ii.6[2]; Th 2, 77, 89; Th 1, 406) [Sk. ardita, pp. of ardayati, Caus. of ardati, see aṭṭa[3]] pained, distressed, grieved, terrified Th 1, 157; J ii.436; iv.85 (v. l. addhita); v.84; VvA 311; ThA 270; Mhvs 1, 25; 6, 21; Dpvs i.66; ii.23; xiii.9; Sdhp 205. — See remarks of Morris J. P. T. S. 1886, 104, & 1887. 47.

**Aṭṭiyati & Aṭṭiyati** [Denom. fr. aṭṭa[3], q. v.] to be in trouble or anxiety, to be worried, to be incommodated, usually comb[d.] with **harāyati**, e. g. D i.213 (+ jigucchati); S i.131; M i.423; Pv i.10[2] (= aṭṭā dukkhitā PvA 48), freq. in ppr. **aṭṭiyamāna harayāmāna** (+ jigucchamāna) Vin ii.292; J i.66, 292; It 43; Nd[2] 566; Ps i.159. — Spelling sometimes addiyāmi, e. g. Th 2, 140. — pp. aṭṭita & addita.

**Aṭṭiyana** (nt.) [cp. Sk. ardana, to aṭṭiyati] fright, terror, amazement DhA ii.179.

**Aṭṭha[1]** [Vedic aṣṭau, old dual, Idg. *octou, pointing to a system of counting by tetrads (see also nava); Av. ašta, Gr. ὀκτώ, Lat. octo, Goth. ahtau = Ohg. ahto, Ger. acht, E. eight] *num. card,* eight, decl. like pl. of adj. in — a. A. The number in *objective* significance, based on natural phenomena: see cpds. °angula, °nakha, °pada, °pāda. B. The number in *subjective* significance. — (1) As mark of respectability and honour, based on the idea of the double square: (a) in meaning "a couple" aṭṭha matakukkuṭe aṭṭha jīva — k. gahetvā (with 8 dead & 8 live cocks; eight instead of 2 because gift intended for a king) DhA i.213. sanghassa a salākabhattaṅ dāpesi VvA 75 = DhA iii.104. a. piṇḍapātāni adadaṅ Vv 34[8]. a. vattha — yugāni (a double pair as offering) PvA 232, a therā PvA 32. — The highest respectability is expressed by 8 X 8 = 64, and in this sense is freq. applied to *gifts,* where the giver gives a higher potency of a pair ($2^3$). Thus a "royal" gift goes under the name of **sabb-aṭṭhakaṅ** dānaṅ (8 elephants, 8 horses, 8 slaves etc.) where each of 8 constituents is presented in 8 exemplars DhA ii.45, 46, 71. In the same sense aṭṭh° aṭṭha kahāpaṇā (as gift) DhA ii.41; aṭṭh — aṭṭhakā dibbākaññā Vv 67[3] (= catusaṭṭhi VvA 290); aṭṭhaṭṭhaka Dpvs vi.56. Quite conspicuous is the meaning of a "couple" in the phrase satt — aṭṭha 7 or 8 = a couple, e. g. sattaṭṭha divasā, a weck or so J i.86; J ii.101; VvA 264 (saṅvaccharā years). — (b.) used as definite *measure* of quantity & distance, where it also implies the respectability of the gift, 8 being the lowest unit of items that may be given decently. Thus freq. as aṭṭha kahāpaṇā J i.483; iv.138; VvA 76; Miln 291. — In distances: a. karīsā DhA ii.80; iv.217; PvA 258; a. usabhā J iv.142. — (c.) in comb[n.] with 100 and 1000 it assumes the meaning of "a great many", hundreds, thousands. Thus **aṭṭha satań** 800, Sn 227. As denotation of wealt (cp. below under 18 and 80): a — °sata — sahassa — vibhava DhA iv.7. But aṭṭhasata at S iv.232 means 108 (3 X 36), probably also at J v.377. — **aṭṭha sahassaṅ** 8000 J v.39 (nāgā). The same meaning applies to **80** as well as to its use as unit in comb[n.] with any other decimal (18, 28, 38 etc.): (α) **80 (asīti)** a great many. Here belong the 80 smaller signs of a Mahāpurisa (see anuvyañjana), besides the 32 main signs (see dvattiṅsa) VvA 213 etc. Freq. as measure of *riches,* e. g. 80 waggon loads Pv ii.7[5]; asīti — koṭivibhava DhA iii.129; PvA 196; asīti hatth° ubbedho rāsi (of gold) VvA 66, etc. See further references under asīti. — (β) The foll. are examples of 8 with other decimals: **18 aṭṭhādasa** (only M iii.239: manopavicārā) & **aṭṭhārasa** (this the later form) VvA 213 (avenika — buddhadhammā: Bhagavant's qualities); as measure J vi.432 (18 hands high, of a fence); of a great mass or multitue: aṭṭhārasa koṭiyo or °koṭi, 18 koṭis J i.92 (of gold), 227; iv.378 (°dhana, riches); DhA ii.43 (of people); Miln 20 (id.); a. akkhohini — sankhāsenā J vi.395. a. vatthū Vin ii.204. — **28 aṭṭhavīsati** nakkhattāni Nd[1] 382; paṭisallāṇaguṇā Miln 140. — **38 aṭṭhatiṅsā** Miln 359 (rājaparisā). — **48 aṭṭhacattārīsaṅ** vassāni Sn 289. — **68 aṭṭhasaṭṭhi** Th 1, 1217 °sitā savitakkā, where id. p. at S i.187 however reads atha saṭṭhi — tasitā vitakkā); J i.64 (turiya — satasahassāni) — **98 aṭṭhanavuti** (cp. 98 the age of Eli, 1 Sam. iv.15) Sn 311 (rogā, a higher set than the original 3 diseases, cp. navuti). — (2) As number of *symmetry* or of an intrinsic, harmonious, symmetrical set, aṭṭha denotes, like dasa (q. v.) a comprehensive unity. See esp. the cpds. for this application. **°aṅsa** and **°angika**. Closely related to nos. 2 and 4 aṭṭha is in the geometrical progression of 2. 4. 8. 16. 32. where each subsequent number shows a higher symmetry or involves a greater importance (cp. 8 X 8 under 1 a) — J v.409 (a. mangalena samannāgata, of Indra's chariot: with the 8 lucky signs); VvA 193 (aṭṭhahi akkhaṇehi vajjitaṅ manussabhāvaṅ: the 8 unlucky signs). In progression: J iv.3 (aṭṭha petiyo, following after 4, then foll. by 8, 16, 32); PvA 75 (a. kapparukkhā at each point of the compass, 32 in all). Further: 8 expressions of bad language DhA iv.3.

**-aṅsa** with eight edges, octagonal, octahedral, implying perfect or divine symmetry (see above B. 2), of a diamond D i.76 = M iii.121 (maṇi veḷuriyo a.); Miln 282 (maṇiratanaṅ subhaṅ jātimantaṅ a.) of the pillars of a heavenly palace (Vimāna) J vi.127 = 173 = Vv 78[2] (a. sukatā thambhā); Vv 84[15] (āyataṅsa = āyatā hutvā aṭṭha — soḷasadvattiṅsādi — aṅsavanto VvA 339). Of a ball of string Pv iv.3[28] (gulaparimaṇḍala, cp. PvA 254). Of geometrical figures in general Dhs 617. **-anga** (of) eight parts, eightfold, consisting of eight ingredients or constituents (see also next and above B 2 on significance of aṭṭha in this connection), in comp[n.] with °*upeta* characterised by the eight parts (i. e. the observance of the first eight of the commandments or vows, see sīla & cp. anga 2), of **uposatha**, the fast — day A i.215; Sn 402 (Sn A 378 expl[s.] ekam pi divasaṅ apariccajanto aṭṭhangupetaṅ uposathaṅ upavassa); cp. aṭṭhanguposathin (adj.) Mhvs 36, 84. In BSk. always in phrase aṣṭānga — samanvāgata upavāsa, e. g. Divy 398; Sp. Av. Ś i.338, 399; also vrata Av. Ś i.170. In the same sense aṭṭhangupeta **pāṭihāriyapakkha** (q. v.) Sn 402, where Vv 15[6] has °susamāgata (expl[d.] at VvA 72 by pāṇātipātā veramaṇī — ādīhi aṭṭhah° angehi samannāgata). °*samannāgata* endowed with the eight qualities (see anga 3), of rājā, a king D i.137 sq., of brahmassara, the supreme or most excellent voice (of the Buddha) D ii.211; J i.95; VvA 217. Also in Buddh. Sk. aṣṭāngopeta svara of the voice of the Buddha, e. g. Sp. Av. Ś i.149. **-angika** having eight constituents, being made up of eight (intrinsic) parts, embracing eight items (see above B 2); of the **uposatha** (as in prec. aṭṭhang° uposatha) Sn 401; of the "Eightfold Noble Path" **(ariyo a. maggo)**. (Also in BSk. as aṣṭāngika mārga, e. g. Lal. Vist. 540, cp. aṣṭāngamārgadeśika of the Buddha, Divy 124, 265); D i.156, 157, 165; M i.118; It 18; Sn 1130 (magga uttama); Dh 191, 273; Th 2, 158, 171; Kh iv.; Vin i.10; Nd[2] 485; DA i.313; DhA iii.402. **-angula** eight finger — breadths thick, eight inches thick, i. e. very thick, of double thickness J ii.91 (in contrast to caturangula); Mhvs 29, 11 (with sattangula). **-aḍḍha** (v. l. aḍḍhaṭṭha) half of eight, i. e. four (°pāda) J vi.354, see also aḍḍha[1]. **-nakha** having eight nails or claws J vi.354 (: ekekasmiṅ pāde dvinnaṅ dvinnaṅ khurānaṅ vasena C.). **-nava** eight or nine DhA

iii.179. **-pada** 1. a chequered board for gambling or playing drafts etc., lit. having eight squares, i. e. on each side (DA i.85: ekekāya pantiyā aṭṭha aṭṭha padāni assā ti), cp. dasapada D i.6. — 2. eightfold, folded or plaited in eight, cross — plaited (of hair) Th 1, 772 (aṭṭhāpada — katā kesā); J ii.5 (°ṭṭhapana = cross — plaiting). **-padaka** a small square (1/8), i. e. a patch Vin i.297; ii.150. **-pāda** an octopod, a kind of (fabulous) spider (or deer?) J v.377; vi.538; cp. Sk. aṣṭapāda = śarabha a fabulous eight — legged animal. **-mangala** having eight auspicious signs J v.409 (expld. here to mean a horse with white hair on the face, tail, mane, and breast, and above each of the four hoofs). **-vanka** with eight facets, lit. eight — crooked, i. e. polished on eight sides, of a jewel J vi.388. **-vidha** eightfold Dhs 219.

**Aṭṭha[2]** see attha.

**Aṭṭhaka** (adj.) [Sk. aṣṭaka] — 1. eightfold Vin i.196 = Ud 59 (°vaggikāni); VvA 75 = DhA iii.104 (°bhatta). — 2. °ā (f.) the eight day of the lunar month (cp. aṭṭhamī), in phrase **rattīsu antar°aṭṭhakāsu** in the nights between the eighths, i. e. the 8th day before and after the full moon Vin i.31, 288 (see *Vin Texst* i.130n); M i.79; A i.136; Miln 396; J i.390. — 3. °ṅ (nt.) an octad Vv 67[2] (aṭṭh° eight octads = 64); VvA 289, 290. On sabbaṭṭhaka see aṭṭha B 1 a. See also antara.

**Aṭṭhama** (num. ord.) [Sk. aṣṭama, see aṭṭha[1]] the eighth Sn 107, 230 (cp. KhA 187), 437. — f. °ī the eighth day of the lunar half month (cp. aṭṭhakā) A i.144; Sn 402; Vv 16[6] (in all three pass. as pakkhassa cātuddasī pañcadasī ca aṭṭhamī); A i.142; Sn 570 (ito atthami, scil. divase, loc.).

**Aṭṭhamaka** = aṭṭhama the eighth. — 1. lit. Miln 291 (att° self — eighth). — 2. as tt. the eighth of eight persons who strive after the highest perfection, reckoned from the first or Arahant. Hence the eighth is he who stands on the lowest step of the Path and is called a sotāpanna (q. v.) Kvu 243 — 251 (cp. *Kvu trsl.* 146 sq.); Nett 19, 49, 50; Ps ii.193 (+ sotāpanna).

**Aṭṭhāna** (nt.) [ā + ṭṭhāna] stand, post; name of the rub- bing — post which, well cut & with incised rows of squares, was let into the ground of a bathing — place, serving as a rubber to people bathing Vin ii.105, 106 (read aṭṭhāne with BB; cp. Vin ii.315).

**Aṭṭhi°[1]** [= attha (aṭṭha) in compn. with **kar & bhū**, as freq. in Sk. and P. with i for a, like citti — kata (for citta°), angi — bhūta (for anga°); cp. the freq. combn. (with similar meaning) manasi — kata (besides manasā — k.), also upadhikaroti and others. This combn. is restricted to the pp and der. (°kata & °katvā). Other explns. by Morris J. P. T. S. 1886, 107; Windisch, M. & B. 100], in combn. with **katvā**: to make something one's attha, i. e. object, to find out the essence or profitableness or value of anything, to recognise the nature of, to realise, understand, know. Nearly always in stock phrase **aṭṭhikatvā manasikatvā** D ii.204; M i.325, 445; S i.112 sq. = 189, 220; v.76; A ii.116; iii.163; J i.189; v.151 (: attano atthikabhāvaṅ katvā atthiko hutvā sakkaccaṅ suṇeyya C.); Ud 80 (: adhikicca, ayaṅ no attho adhigantabbo evaṅ sallakkhetvā tāya desanāya atthikā hutvā C.); Sdhp 220 (°katvāna).

**Aṭṭhi[2]** (nt.) [Sk. asthi = Av. asti, Gr. ὄστεον, ὄστρακον, ἀστράγαλος; Lat. os (*oss); also Gr. ὄζος branch Goth. asts] — 1. a bone A i.50; iv.129; Sn 194 (°nahāru bones & tendons); Dh 149, 150; J i.70; iii.26, 184; vi.448 (°vedhin); DhA iii.109 (300 bones of the human body, as also at Suśruta iii.5); KhA 49; PvA 68 (°camma — nahāru), 215 (gosīs°); Sdhp 46, 103. — 2. the stone of a fruit J ii.104.

**-kankala** [Sk. °kankāla] a skeleton M i.364; cp. °sankhalika. **-kadali** a special kind of the plantain tree (Musa Sapientum) J v.406. **-kalyāṇa** beauty of bones DhA i.387. **-camma** bones and skin J ii.339; DhA iii.43; PvA 68 **-taca** id. J ii.295. **-maya** made of bone Vin ii.115. **-miñjā** marrow A iv.129; DhA i.181; iii.361; KhA 52. **-yaka** (T. aṭṭhīyaka) bones & liver S i.206. **-sankhalikā** [B. Sk. °śakalā Sp. Av. Ś i.274 sq., see also aṭṭhika°] a chain of bones, i. e. a skeleton DhA iii.479; PvA 152. **-sanghāṭa** conjunction of bones, i. e. skeleton Vism 21; DhA ii.28; PvA 206. **-sañcaya** a heap of bones It 17 = Bdhd 87. **-saññā** the idea of bones (cp. aṭṭhika°) Th 1, 18. **-saṇṭhāna** a skeleton Sdhp 101.

**Aṭṭhika[1]** (nt.) [fr. aṭṭhi] 1. = aṭṭhi 1 a bone M iii.92; J i.265, 428; vi.404; PvA 41. — 2 = aṭṭhi 2 kernel, stone DhA ii.53 (tāl°); Mhvs 15, 42.

**-sankhalikā** a chain of bones, a skeleton A iii.324 see also under kaṭaṭṭhika. **-saññā** the idea of a skeleton S v.129 sq.; A ii.17; Dhs 264.

**Aṭṭhika[2]** at PvA 180 (sūcik°) to be read aṭṭita (q. v.) for aṭṭika.

**Aṭṭhita[1]** see ṭhita.

**Aṭṭhita[2]** [ā + ṭhita] undertaken, arrived at, looked after, considered J ii.247 (= adhiṭṭhita C.).

**Aṭṭhita[3]** see atthika.

**Aṭṭhilla** at Vin ii.266 is expld. by Bdhgh on p. 327 by gojanghaṭṭika, perhaps more likely = Sk. aṣṭhīlā a round pebble or stone.

**Aḍḍha[1]** (& **addha**) [etym. uncertain, Sk. ardha] one half, half; usually in compn. (see below), like diyaḍḍha 1 1/2 (°sata 150) PvA 155 (see as to meaning *Stede, Peta Vatthu* p. 107). *Note.* aḍḍha is never used by itself, for "half" in absolute position upaḍḍha (q. v.) is always used.

**-akkhika** with furtive glance ("half an eye") DhA iv.98. **-aṭṭha** half of eight, i. e. four (cp. aṭṭhaḍḍha) S ii.222 (°ratana); J vi.354 (°pāda quadruped; v. l. for aṭṭhaḍḍha). **-aḷhaka** 1/2 an aḷhaka (measure) DhA iii.367. **-uḍḍha** [cp. Mahārāṣṭrī form cauṭṭha = Sk. caturtha] three and a half J i.82; iv.180; v.417, 420; DhA i.87; Mhvs 12, 53. **-ocitaka** half plucked off J i.120. **-karīsa** ( — matta) half a k. in extent VvA 64 (cp. aṭṭha — karīsa). **-kahāpaṇa** 1/2 kahāpaṇa A v.83. **-kāsika** (or °ya) worth half a thousand kāsiyas (i. e. of Benares monetary standard) Vin i.281 (kambala, a woollen garment of that value; cp. *Vin Texts* ii.195); ii.150 (bimbohanāni, pillows; so read for aḍḍhakāyikāni in T.); J v.447 (a° — kāsigaṇikā for a — °kāsiya° a courtezan who charges that price, in phrase a° — k° — gaṇikā viya na bahunnaṅ piyā manāpā). **-kumbha** a half ( — filled) pitcher Sn 721. **-kusi** (tt. of tailoring) a short intermediate cross — seam Vin i.287. **-kosa** half a room, a small room J vi.81 (= a° kosantara C.). **-gāvuta** half a league J vi 55. **-cūḷa** (°vāhā vīhi) 1/2 a measure (of rice) Miln 102, perhaps misread for aḍḍhāḷha (āḷha = āḷhaka, cp. A iii.52), a half āḷha of rice. **-tiya** the third (unit)

less half, i. e. two and a half VvA 66 (māsā); J i.49, 206, 255 (°sata 250). Cp. next. **-teyya** = °tiya 2 1/2 Vin iv.117; J ii.129 (°sata); DA i.173 (v. l. BB for °tiya); DhA i.95 (°sata), 279; PvA 20 (°sahassa). **-telasa** [cp. BSk. ardhatrayodaśa] twelve and a half Vin i 243, 247; D ii.6 (°bhikkhusatāni, cp. tayo B 1 b); DhA iii.369. **-daṇḍaka** a short stick M i.87 = A i.47; ii.122 = Nd² 604 = Miln 197. **-duka** see °ruka. **-nāḷika** (— matta) half a nāḷi — measure full J vi.366. **-pallanka** half a divan Vin ii.280. **-bhāga** half a share, one half Vv 13⁶ (= upaḍḍhabhāga VvA 61); Pv i.11⁵. **-maṇḍala** semi — circle, semi circular sewing Vin i.287. **-māna** half a māna measure J i.468 (m. = aṭṭhannaṅ nāḷinaṅ nāmaṅ C.). **-māsa** half a month, a half month, a fortnight Vin iii.254 (ūnak°); A v.85; J iii.218; VvA 66. Freq. in acc. as adv. for a fortnight, e. g. Vin iv.117; VvA 67; PvA 55. **-māsaka** half a bean (as weight or measure of value, see māsaka) J i.111. **-māsika** halfmonthly Pug 55. **-muṇḍaka** shaven over half the head (sign of loss of freedom) Mhvs 6, 42. **-yoga** a certain kind of house (usually with pāsāda) Vin i.58 = 96, 107, 139, 239, 284; ii.146. Acc. to Vin T. i.174 "a gold coloured Bengal house" (Bdhgh), an interpretation which is not correct: we have to read supaṇṇa vankageha "like a Garuḷa bird's crooked wing", i. e. where the roof is bent on one side. **-yojana** half a yojana (in distance) J v.410; DA i.35 (in explⁿ· of addhāna — magga); DhA i.147; ii.74. **-rattā** midnight A iii.407 (°aṅ adv. at m.); Vv 81¹⁶ (°rattāyaṅ adv. = aḍḍharattiyaṅ VvA 315); J i.264 (samaye); iv.159 (id.). **-ratti** = °rattā VvA 255, 315 (= majjhimayāma — samaya); PvA 155. **-ruka** (v. l. °duka) a certain fashion of wearing the hair Vin ii.134; Bdhgh explⁿ· on p. 319: aḍhadukan ti udare lomarāji — ṭhapanaṅ "leaving a stripe of hair on the stomach". **-vivata** (dvāra) half open J v.293.

**Aḍḍha²** (adj.) [Sk. āḍhya fr. ṛddha pp. of **ṛdh**, ṛdhnote & ṛdhyate (see ijjhati) to thrive cp. Gr. ἄλχομαι thrive, Lat. alo to nourish. Cp. also Vedic iḍā refreshment & P. iddhi power. See also āḷhiya] rich, opulent, wealthy, well — to — do; usually in combⁿ· with **mahaddhana & mahābhoga** of great wealth & resources (foll. by pahūta — jātarūparajata pahūta vittūpakaraṇa etc.). Thus at D i.115, 134, 137; iii.163; Pug 52; DhA i.3; VvA 322; PvA 3, 78 etc. In other combⁿ· Vv 31⁴ (°kula); Nd² 615 (Sakka = aḍḍho mahaddhano dhanavā); DA i.281 (= issara); DhA ii.37 (°kula); Sdhp 270 (satasākh°), 312 (guṇ°), 540 sq. (id.), 561.

**Aḍḍhaka** (adj.) wealthy, rich, influential J iv.495; Pv ii.8² (= mahāvibhava PvA 107).

**Aḍḍhatā** (f.) [abstr. to aḍḍha] riches, wealth, opulence Sdhp 316.

**Aṇa** [Sk. ṛṇa; see etym. under iṇa, of which aṇa is a doublet. See also āṇaṇya] debt, only in neg. **anaṇa** (adj.) free from debt Vin i.6 = S i.137, 234 = D ii.39; Th 2, 364 (i. e. without a new birth); A ii.69; J v.481; ThA 245.

**Aṇu** (adj.) [Sk. aṇu; as to etym. see Walde Lat. Wtb. under ulna. See also āṇi] small, minute, atomic, subtle (opp. **thūla**, q. v.) D i.223; S i.136; v.96 (°bīja); Sn 299 (anuto aṇuṅ gradually); J iii.12 (= appamattaka); iv.203; Dhs 230, 617 (= kisa); ThA 173; Miln 361. *Note* aṇu is freq. spelt anu, thus usually in cpd. °matta.

**-thūla** (aṇuṅthūla) fine and coarse, small & large Dh 31 (= mahantañ ca khuddakañ ca DhA i.282), 409 = Sn 633; J iv.192; DhA iv.184. **-matta** of small size, atomic, least Sn 431; Vbh 244, 247 (cp. M iii.134; A ii.22); Dpvs iv.20. The spelling is **anumatta** at D i.63 = It 118; Dh 284; DA i.181; Sdhp 347. **-sahagata** accompanied by a minimum of, i. e. residuum Kvu 81, cp. Kvu trsl. 66 n. 3.

**Aṇuka** (adj.) = aṇu Sn 146, KhA 246.

**Aṇḍa** (nt.) [Etym. unknown. Cp. Sk. aṇḍa] 1. an egg Vin iii.3; S ii.258; M i.104; A iv.125 sq. — 2. (pl.) the testicles Vin iii.106. — 3. (in camm°) a water — bag J i.249 (see Morris J. P. T. S. 1884, 69).

**-kosa** shell of eggs Vin iii.3 = M i.104; A iv.126, 176. **-cheda(ka)** one who castrates, a gelder J iv.364, 366. **-ja** 1. born from eggs S iii.241 (of snakes); M i.73; J ii.53 = v.85; Miln 267. — 2. a bird J. v.189. **-bhārin** bearing his testicles S ii.258 = Vin iii.100. **-sambhava** the product of an egg, i. e. a bird Th 1, 599. **-hāraka** one who takes or exstirpates the testicles M i.383.

**Aṇḍaka¹** (nt.) = aṇḍa, egg DhA i.60; iii.137 (sakuṇ°).

**Aṇḍaka²** (adj.) [Sk.? prob. an inorganic form; the diaeresis of caṇḍaka into c° aṇḍaka seems very plausible. As to meaning cp. DhsA 396 and see *Dhs trsl.* 349, also Morris J. P. T. S. 1893, 6, who, not satisfactorily, tries to establish a relation to **ard**, as in aṭṭa³] only used of vācā, speech: harsh, rough, insolent M i.286; A v.265, 283, 293 (gloss kaṇṭakā); J iii.260; Dhs 1343, cp. DhsA 396.

**Aṇṇa** (food, cereal). See passages under aparaṇṇa & pubbaṇṇa.

**Aṇṇava** (nt.) [Sk. arṇa & arṇava to **ṛ**, ṛṇoti to move, Idg. ***er** to be in quick motion, cp. Gr. ὄρνυμι; Lat. orior; Goth. rinnan = E. run; Ohg. runs, river, flow.] 1. a great flood (= ogha), the sea or ocean (often as mah°, cp. BSk. mahārṇava, e. g. Jtm 31⁷⁵) M i.134; S i.214; iv.157 (mahā udak°); Sn 173 (fig. for saṅsāra see SnA 214), 183, 184; J i.119 (°kucchi), 227 (id.); v.159 (mah°); Mhvs 5, 60; 19, 16 (mah°). — 2. a stream, river J iii. 521; v.255.

**Aṇha** [Sk. ahna, day, see ahan] day, only as — ° in apar°, pubb°, majjh°, sāy°, q. v.

**Atakkaka** (adj.) [a + takka²] not mixed with buttermilk J yi.21.

**Ataccha** (nt.) [a + taccha²] falsehood, untruth D i.3; J vi.207.

**Ati** (indecl.) [sk. ati = Gr. ἔτι moreover, yet, and; Lat. et and, Goth. ip; also connected with Gr. ατάρ but, Lat. at but (= over, outside) Goth. appan] adv. and prep. of direction (forward motion), in primary meaning "on, and further", then "up to and beyond". I. in abstr. position **adverbially** (only as ttg.): in excess, extremely, very (cp. ii.3) J vi.133 (ati uggata C. = accuggata T.), 307 (ati ahitaṅ C. = accāhitaṅ T.).

II. as **prefix**, meaning. — 1. on to, up to, towards, until); as far as: accanta up to the end; aticchati to go further, pass on; atipāta "falling on to"; attack slaying; atimāpeti to put damage on to, i. e. to destroy. — 2. over, beyond, past, by, trans —; with verbs: (a.) trs. atikkamati to pass beyond, surpass; atimaññati to put one's "manas" over, to despise; atirocati to surpass in splendour. (b.) intr. atikkanta passed by; atikkama traversing; aticca transgressing; atīta past, gone beyond. — Also with verbal derivations: accaya lapse, also sin, transgression ("going over"); atireka remainder, left over; atisaya over-

flow, abundance; atisāra stepping over, sin. — 3. exceedingly, in a high or excessive degree either very (much) or too (much); in nominal comp^n.^ (a), rarely also in verbal comp^n.^ see (b). — (a) with nouns & adj.: °āsanna too near; °uttama the very highest; °udaka too much water; °khippa too soon; °dāna excessive alms giving; °dāruṇa very cruel; °dīgha extremely long; °dūra too near; deva a super — god °pago too early; °bālha too much; °bhāra a too heavy load; °manāpa very lovely; °manohara very charming; °mahant too great; °vikāla very inconvenient; °vela a very long time; °sambādha too tight, etc. etc. — (b.) with verb: atibhuñjati to eat excessively.

III. A peculiar use of ati is its' function in *reduplication — compounds,* expressing "and, adding further, and so on, even more, etc." like that of the other comparing or contrasting prefixes a (ā), anu, ava, paṭi, vi (e. g. khaṇḍâkhaṇḍa, seṭṭhânuseṭṭhi, chiddâvacchidda, angapaccanga, cuṇṇavicuṇṇa). In this function it is however restricted to comparatively few expressions and has not by far the wide range of ā (q. v.), the only phrases being the foll. viz. **cakkâticakkaṅ mañcâtimañcaṅ bandhati** to heap carts upon carts, couches upon couches (in order to see a procession) Vin iv.360 (Bdhgh); J ii.331; iv.81; DhA iv.61. **-devâtideva** god upon god, god and more than a god (see atideva); **mānâtimāna** all kinds of conceit; **vankâtivanka** crooked all over J i.160. — IV. Semantically ati is closely related to **abhi**, so that in consequence of dialectical variation we frequently find ati in Pāli, where the corresp. expression in later Sk. shows abhi. See e. g. the foll. cases for comparison: accuṇha ati — jāta, °pīḷita °brūheti, °vassati, °vāyati, °veṭheti.

*Note* The contracted (assimilation — ) form of ati before vowels is **acc-** (q. v.). See also for adv. use atiriva, ativiya, atīva.

**Ati-ambila** (adj.) [ati + ambila] too sour DhA ii.85.

**Ati-arahant** [ati + arahant] a super — Arahant, one who surpasses even other Arahants Miln 277.

**Ati-issara** (adj.) very powerful(?) J v.441 (°bhesajja, medicin).

**Ati-uṇha** (adj.) too hot PvA 37 (°ātapa glow). See also accuṇha (which is the usual form).

**Ati-uttama** (adj.) by far the best or highest VvA 80.

**Ati-udaka** too much water, excess of water DhA i.52.

**Ati-ussura** (adj.) only in loc. **°e** (adv.) too soon after sun- rise, too early VvA 65 (laddhabhattatā eating too early).

**Ati-eti** [ati + **i**] to go past or beyond, see ger. **aticca** and pp. **atīta**.

**Atikata** (pp.) more than done to, i. e. retaliated; paid back in an excessive degree A i.62.

**Atikaddhati** [ati + kaḍḍhati] to pull too hard, to labour, trouble, drudge Vin iii.17.

**Atikaṇha** (adj.) [ati + kaṇha] too black Vin iv.7.

**Atikaruṇa** (adj.) [ati + karuṇa] very pitiful, extremely mis- erable J i.202; iv.142; vi.53.

**Atikassa** (ger.) [fr. atikassati ati + kṛṣ; Sk. atikṛṣya] pul- ling (right) through J v.173 (rajjuṅ, a rope, through the nostrils; v. l. BB. anti°).

**Atikāla** [ati + kāla] in instr. **atikālena** adv. in very good time very early Vin i.70 (+ atidivā).

**Atikkanta** [pp. of atikamati] passed beyond, passed by, gone by, elapsed; passed over, passing beyond, surpassing J ii.128 (tīṇi saṅvaccharāni); DhA iii.133 (tayo vaye passed beyond the 3 ages of life); PvA 55 (māse °e after the lapse of a month), 74 (kati divasā °ā how many days have passed).

**-mānusaka** superhuman It 100; Pug 60; cp. BSk. atikrānta — mānuṣyaka M Vastu iii.321.

**Atikkantikā** (f.) [Der. abstr. fr. prec.] transgressing, over- stepping the bounds (of good behaviour), lawlessness Miln 122.

**Atikkama** [Sk. atikrama] going over or further, passing beyond, traversing; fig. overcoming of, overstepping, failing against, transgression Dh 191; Dhs 299; PvA 154 (katipayayojan°), 159 (°caraṇa sinful mode of life); Miln 158 (dur° hard to overcome); Sdhp 64.

**Atikkamaṇaka** (adj.) [atikkamaṇa + ka] exceeding J i.153.

**Atikkamati** [ati + kamati] (1) to go beyond, to pass over, to cross, to pass by. (2) to overcome, to conquer, to surpass, to be superior to. — J iv.141; Dh 221 (Pot. °eyya, overcome); PvA 67 (maggena: passes by). grd. **atikkamanīya** to be overcome D ii.13 (an°); SnA 568 (dur°). ger. **atikkamma** D ii.12 (surpassing); It 51 (māradheyyaṅ, passing over), cp. vv. ll. under adhigayha; and **atikkamitva** going beyond, overcoming, transcending (J iv.139 (samuddaṅ); Pug 17; J i.162 (raṭṭhaṅ having left). Often to be trsl. as adv. "beyond", e. g. pare beyond others PvA 15; Vasabhagāmaṅ beyond the village of V. PvA 168. — pp. **atikkanta** (q. v.).

**Atikkameti** [Caus. of atikkamati] to make pass, to cause to pass over J i.151.

**Atikkhippaṅ** (adv.) [ati + khippa] too soon Vin ii.284.

**Atikhaṇa** (nt.) [ati + khaṇa(na)] too much digging J ii.296.

**Atikhāta** (nt.) = prec. J ii.296.

**Atikhiṇa** (adj.) [ati + khīṇa] in cāpâtikhīṇa broken bow (?) Dh 156 (expl^d.^ at DhA iii.132 as cāpāto atikhīṇā cāpā vinimmuttā).

**Atiga** (—°) (adj.) [ati + ga] going over, overcoming, sur- mounting, getting over Sn 250 (sanga°); Dh 370 (id.); Sn 795 (sīma°, cp. Nd[1] 99), 1096 (ogha°); Nd[1] 100 (= atikkanta); Nd[2] 180 (id.).

**Atigacchati** [ati + gacchati] to go over, i. e. to overcome, surmount, conquer, get the better of, only in pret. (aor.) 3^rd^ sg. accagā (q. v. and see gacchati 3) Sn 1040; Dh 414 and accagamā (see gacchati 2) Vin ii.192; D i.85; S ii.205; DA i.236 (= abhibhavitvā pavatta). Also 3^rd^ pl. **accaguṅ** It 93, 95.

**Atigāḷeti** [ati + gāḷeti, Caus. of galati, cp. Sk. vi — gālayati] to destroy, make perish, waste away J vi.211 (= atigālayati vināseti C. p. 215). Perhaps reading should be atigāḷheti (see atigāḷhita.

**Atigāḷha** (adj.) [ati + gāḷha 1] very tight or close, inten- sive J i.62. Cp. atigāḷhita.

**Atigāḷhita** [pp. of atigāḷheti, Denom. fr. atigāḷha; cp. Sk. atigāhate to overcome] oppressed, harmed, overcome, defeated, destroyed J v.401 (= atipīḷita C.).

**Atighora** (adj.) [ati + ghora] very terrible or fierce Sdhp 285.

**Aticaraṇa** (nt.) [fr. aticarati] transgression PvA 159.

**Aticarati** [ati + carati] 1. to go about, to roam about Pv ii.12[15]; PvA 57. — 2. to transgress, to commit adultery J i.496. Cp. next.

**Aticaritar** [n. ag. of. aticarati] one who transgresses, esp. a woman who commits adultery A ii.61 (all MSS. read aticaritvā); iv.66 (T. aticarittā).

**Aticariyā** (f.) [ati + cariyā] transgression, sin, adultery D iii.190.

**Aticāra** [from aticarati] transgression Vv 15[8] (= aticca cāra VvA 72).

**Aticārin** (adj. n.) [from aticarati] transgressing, sinning, esp. as f. aticārinī an adulteress S ii.259; iv.242; D iii.190; A iii.261; Pv ii.12[14]; PvA 151 (v. l. BB), 152; VvA 110.

**Aticitra** (adj.) [ati + citra] very splendid, brilliant, quite exceptional Miln 28.

**Aticca** (grd.) [ger. of ati + eti, ati + **i**] 1. passing beyond, traversing, overcoming, surmounting Sn 519, 529, 531. Used adverbially = beyond, in access, more than usual, exceedingly Sn 373, 804 (= vassasataṅ atikkamitvā Nd[1] 120). — 2. failing, transgressing, sinning, esp. committing adultery J v,424; VvA 72,

**Aticchati** [*Sk. ati — ṛcchati, ati + **ṛ**, cp. aṇṇava] to go on, only occurring in imper. aticchatha (bhante) "please go on, Sir", asking a bhikkhu to seek alms elsewhere, thus refusing a gift in a civil way. [The interpretation given by Trenckner, as quoted by Childers, is from ati + **'iṣ** "go and beg further on". (Tr. Notes 65) but this would entail a meaning like "desire in excess", since **iṣ** does not convey the notion of movement] J iii.462; DhA iv.98 (T. aticcha, vv. ll. °atha); VvA 101; Miln 8. — Caus. **aticchāpeti** to make go on, to ask to go further J iii.462. — Cp. icchatā.

**Aticchatta** [ati + chatta] a "super" — sunshade, a sunshade of extraordinary size & colours DhsA 2.

**Atitāta** (adj.) [ati + jāta, perhaps ati in sense of abhi, cp. abhijāta] well — born, well behaved, gentlemanly It 14 (opp. **avajāta**).

**Atitarati** [ati + tarati] to pass over, cross, go beyond aor. accatari S iv.157 = It 57 (°āri).

**Atituccha** (adj.) [ati + tuccha] very, or quite empty Sdhp 430.

**Atituṭṭhi** (f.) [ati + tuṭṭhi] extreme joy J i.207.

**Atitula** (adj.) [ati + tula] beyond compare, incomparable Th 1, 831 = Sn 561 (= tulaṅ atīto nirupamo ti attho SnA 455).

**Atitta** (adj.) [a + titta] dissatisfied, unsatisfied J i.440; Dh 48.

**Atittha** (nt.) [a + tittha] "that which is not a fording- place". i. e. not the right way, manner or time; as °wrongly in the wrong way J i.343; iv.379; vi.241; DhA iii.347; DA i.38.

**Atithi** [Sk. atithi of **at = at**, see aṭati; orig. the wanderer, cp. Vedic atithin wandering] a guest, stranger, newcomer D i.117 (= āgantuka — navaka pāhuṇaka DA i.288); A ii.68; iii.45, 260; J iv.31, 274; v.388; Kh viii.7 (= n° atthi assa ṭhiti yamhi vā tamhi vā divase āgacchatī ti atithi KhA 222); VvA 24 (= āgantuka).

**Atidāna** (nt.) [ati + dāna] too generous giving, an exces- sive gift of alms Miln 277; PvA 129, 130.

**Atidāruṇa** (adj.) [Sk. atidāruṇa, ati + dāruṇa] very cruel, extremely fierce Pv iii.7[3].

**Atiditthi** (f.) [ati + diṭṭhi] higher doctrine, super know- ledge (?) Vin i.63 = ii.4 (+ adhisīla; should we read adhi — diṭṭhi?)

**Atidivā** (adv.) [ati + divā] late in the day, in the afternoon Vin i.70 (+ **atikālena**); S i.200; A iii.117.

**Atidisati** [ati + disati] to give further explanation, to explain in detail Miln 304.

**Atidīgha** (adj.) [ati + dīgha] too long, extremely long J iv. 165; Pv ii.10[2]; VvA 103 (opp. **atirassa**).

**Atidukkha** [ati + dukkha] great evil, exceedingly painful excessive suffering PvA 65; Sdhp 95. In **atidukkhavāca** PvA 15 ati belongs to the whole cpd., i. e. of very hurtful speech.

**Atidūra** (adj.) [ati + dūra] very or too far Vin i.46; J ii.154; Pv ii.9[65] = DhA iii.220 (vv. ll. suvidūre); PvA 42 (opp. **accāsanna**).

**Atideva** [ati + deva] a super god, god above gods, usually Ep. of the Buddha S i.141; Th 1, 489; Nd[2] 307 (cp. adhi°); Miln 277. **atidevadeva** id. Miln 203, 209. **devâtideva** god over the gods (of the Buddha) Nd[2] 307 a.

**Atidhamati** [ati + dhamati] to beat a drum too hard J i.283; pp. **atidhanta** ibid.

**Atidhātatā** [ati + dhāta + ta] oversatiation J ii.193.

**Atidhāvati** [ati + dhāvati 1] to run past, to outstrip or get ahead of S iii.103; iv.230; M iii.19; It 43; Miln 136; SnA 21.

**Atidhonacārin** [ati + dhonacārin] indulging too much in the use of the "dhonas", i. e. the four requisites of the bhikkhu, or transgressing the proper use or normal application of the requisites (expl[n.] at DhA iii.344, cp. dhona) Dh 240 = Nett 129.

**Atināmeti** [BSk. atināmayati, e. g. Divy 82, 443; ati + nāmeti] to pass time A i.206; Miln 345.

**Atiniggaṇhāti** [ati + niggaṇhāti] to rebuke too much J vi.417.

**Atinicaka** (adj.) [ati + nīcaka] too low, only in phrase **cakkavāḷaṅ atisambādhaṅ Brahmaloko atinīcako** the World is too narrow and Heaven too low (to comprehend the merit of a person, as sign of exceeding merit) DhA i.310; iii.310 = VvA 68.

**Atineti** [ati + neti] to bring up to, to fetch, to provide with Vin ii.180 (udakaṅ).

**Atipaṇḍita** (adj. [ati + paṇḍita] too clever DhA iv.38.

**Atipaṇḍitatā** (f.) [abstr. of atipaṇḍita] too much clever- ness DhA ii.29.

**Atipadāna** (nt.) [ati + pa + dāna] too much alms — giving Pv ii.943 (= atidāna PvA 130).

**Atipapañca** [ati + p.] too great a delay, excessive tarrying J i.64; ii.93.

**Atipariccāga** [ati + pariccāga] excess in liberality DhA iii.11.

**Atipassati** [ati + passati; cp. Sk. anupaśyati] to look for, catch sight of, discover M iii.132 (nāgaṅ).

**Atipāta** [ati + **pat**] attack, only in phrase **pāṇâtipāta** destruction of life, slaying, killing, murder D i.4 (pāṇātipātā veramaṇī, refraining from killing, the first of the dasasīla or decalogue);

DA i.69 (= pāṇavadha, pāṇaghāta); Sn 242; Kh ii. cp. KhA 26; PvA 28, 33 etc.

**Atipātin** (adj. — n.) one who attacks or destroys Sn 248; J vi.449 (in war nāgakkhandh° = hatthikkhande khaggena chinditvā C.); PvA 27 (pāṇ°).

**Atipāteti** [Denom. fr. atipāta] to destroy S v.453; Dh 246 (v. l. for atimāpeti, q. v.). Cp. paripāteti.

**Atipīṇita** (adj.) [ati + pīṇita] too much beloved, too dear, too lovely DhA v.70.

**Atipīḷita** [ati + pīḷita, cp. Sk. abhipīḍita] pressed against, oppressed, harassed, vexed J v.401 (= atigāḷhita).

**Atippago** (adv.) [cp. Sk. atiprage] too early, usually ellip- tical = it is too early (with inf. **carituṅ** etc.) D i.178; M i.84; A iv.35.

**Atibaddha** [pp. of atibandhati; cp. Sk. anubaddha] tied to, coupled J i.192 = Vin iv.5.

**Atibandhati** [ati + bandhati; cp. Sk. anubandhati] to tie close to, to harness on, to couple J i.191 sq. — pp. **atibaddha** q. v.

**Atibahala** (adj.) [ati + bahala] very thick J vi.365.

**Atibāḷha** (adj.) [ati + bāḷha] very great or strong PvA 178; nt. adv. **°ṅ** too much D i.93, 95; M i.253.

**Atibāheti** [ati + bāheti, Caus. to **bṛh**[1]; cp. Sk. ābṛhati] to drive away, to pull out J iv.366 (= abbāheti).

**Atibrahmā** [ati + brahmā] a greater Brahma, a super — god Miln 277; DhA ii.60 (Brahmuṇā a. greater than B.).

**Atibrūheti** [ati + brūheti, **bṛh**[2], but by C. taken incorrectly to **brū**; cp. Sk. abhi — bṛṇhayati] to shout out, roar, cry J v.361 (= mahāsaddaṅ nicchāreti).

**Atibhagini-putta** [ati + bh. — p.] a very dear nephew J i.223.

**Atibhāra** [ati + bhāra] too heavy a load Miln 277 (°ena sakaṭassa akkho bhijjati).

**Atibhārita** (adj.) [ati + bhārita] too heavily weighed, over- loaded Vtn iv.47.

**Atibhāriya** (adj.) too serious DhA i.70.

**Atibhuñjati** [ati + bhuñjati] to eat too much, to overeat Miln 153.

**Atibhutta** (nt.) [ati + bhutta] overeating Miln 135.

**Atibhoti** [ati + bhavati, cp. Sk. atibhavati & abhibhavati] to excel, overcome, to get the better of, to deceive J i.163 (= ajjhottharati vañceti C.).

**Atimaññati** [Sk. atimanyate; ati + **man**] to despise, slighten, neglect Sn 148 (= KhA 247 atikkamitvā maññati); Dh 365, 366; J ii.347; Pv i.7[6] (°issaṅ, v. l. °asiṅ = atikkamitvā avamaññiṅ PvA 37); PvA 36; Sdhp 609.

**Atimaññanā** (f.) [abstr. to prec., cp. atimāna] arrogance, contempt, neglect Miln 122.

**Atimanāpa** (adj.) [ati + manāpa] very lovely PvA 77 (+ abhirūpa).

**Atimanorama** (adj.) [ati + manorama] very charming J i.60.

**Atimanohara** (adj.) [ati + manohara] very charming PvA 46.

**Atimanda(ka)** (adj.) [ati + manda] too slow, too weak Sdhp 204, 273, 488.

**Atimamāyati** [ati + mamāyati, cp. Sk. atīmamāyate in diff. meaning = envy] to favour too much, to spoil or fondle J ii.316.

**Atimahant** (adj.) [ati + mahant] very or too great J i.221; PvA 75.

**Atimāna** [Sk. atimāna, ati + māna] high opinion (of one- self), pride, arrogance, conceit, M i.363; Sn 853 (see expl$^{n.}$ at Nd[1] 233), 942, 968; J vi.235; Nd[1] 490; Miln 289. Cp. atimaññanā.

**Atimānin** (adj.) [fr. atimāna] D ii.45 (thaddha +); Sn 143 (an°) 244; KhA 236.

**Atimāpeti** [ati + māpeti, Caus. of **mī**, mināte, orig. meaning "to do damage to"] to injure, destroy, kill; only in the stock phrase **pāṇaṅ atimāpeti** (with v. l. atipāteti) to destroy life, to kill D i.52 (v. l. °pāteti) = DA i.159 (: pāṇaṅ hanati pi parehi hanāpeti either to kill or incite others to murder); M i.404, 516; S iv.343; A iii.205 (correct T. reading atimāteti; v. l. pāteti); Dh 246 (v. l. °pāteti) = DhA iii.356 (: parassa jīvitindriyaṅ upacchindati).

**Atimukhara** (adj.) [ati + mukhara] very talkative, a chat- terbox J i.418; DhA ii.70. **atimukharatā** (f. abstr.) ibid.

**Atimuttaka** [Sk. atimuktaka] N. of a plant, Gaertnera Racemosa Vin ii.256 = M i.32; Miln 338.

**Atimuduka** (adj.) [ati + muduka] very soft, mild or feeble J i.262.

**Atiyakkha** (ati + yakkha] a sorcerer, wizard, fortuneteller J vi.502 (C.: bhūtavijjā ikkhaṇīka).

**Atiyācaka** (adj.) [ati + yācaka] one who asks too much Vin iii.147.

**Atiyācanā** (f.) [ati + yācanā] asking or begging too much Vin iii.147.

**Atirattiṅ** (adv.) [ati + ratti; cp. atidivā] late in the night, at midnight J i.436 (opp. atipabhāte).

**Atirassa** (adj.) [ati + rassa] too short (opp. **atidīgha**) Vin iv.7; J vi.457; VvA 103.

**Atirājā** [ati + rājā] a higher king, the greatest king, more than a king DhA ii.60; Miln 277.

**Atiriccati** [ati + riccati, see ritta] to be left over, to remain Sdhp 23, 126.

**Atiritta** (adj.) [pp. of ati + **rlc**, see ritta] left over, only as neg. **an°** applied to food, i. e. food which is not the leavings of a meal, fresh food Vin i.213 sq, 238; ii.301; iv.82 sq., 85.

**Atiriva** (ati — r — iva) see **ativiya**.

**Atireka** (adj.) [Sk. atireka, ati + **ric**, rinakti; see ritta] surplus, too much; exceeding, excessive, in a high degree; extra Vin i.255; J i.72 (°padasata), 109; 441 (in higher positions); Miln 216; DhsA 2; DhA ii.98.

**-cīvara** an extra robe Vin i.289. **-pāda** exceeding the worth of a pāda, more than a pāda, Vin iii.47.

**Atirekatā** (f.) [abstr. to prec.] excessiveness, surplus, excess Kvu 607.

**Atirocati** [ati + **ruc**] to shine magnificently (trs.) to out- shine, to surpass in splendour D ii.208; Dh 59; Pv ii.9[58]; Miln 336 (+ **virocati**); DhA i.446 (= atikkamitvā **virocati**); iii.219; PvA 139 (= ativiya **virocati**).

**Ativankin** (adj.) [ati + vankin] very crooked J i.160 (van- kâtivankin crooked all over; cp. ati iii.).

**Ativaṇṇati** [ati + vaṇṇati] to surpass, excel D ii.267.

**Ativatta** [pp. of ativattati: Sk. ativṛtta] passed beyond, surpassed, overcome (act. & pass.), conquered Sn 1133 (bhava°); Nd[2] 21 (= atikkanta, vītivatta); J v.84 (bhaya°); Miln 146, 154.

**Ativattati** [ati + **vṛt**, Sk. ativartate] to pass, pass over, go beyond; to overcome, get over; conquer Vin ii.237 (samuddo velaṅ n°); S ii.92 (saṅsāraṅ); iv.158 (id.) It 9 (saṅsāraṅ) = A ii.10 = Nd[2] 172[a]; Th 1, 412; J i.58, 280; iv.134; vi.113, 114; PvA 276. — pp. **ativatta** (q. v.).

**Ativattar[1]** [Sk. *ativaktṛ, n. ag. to ati — vacati; cp. ativākya] one who insults or offends J v.266 (isīnaṅ ativattāro = dharusavācāhi atikkamitvā vattāro C.).

**Ativattar[2]** [Sk. *ativartṛ, n. ag. to ati — vattati] one who overcomes or is to be overcome Sn 785 (svātivattā = durativattā duttarā duppatarā Nd[1] 76).

**Ativasa** (adj.) [ati + vasa fr. **vas**] being under somebody's rule, dependent upon (c. gen.) Dh 74 (= vase vattati DhA ii.79).

**Ativassati** [ati + vassati, cp. Sk. abhivarṣati] to rain down on, upon or into Th 1, 447 = Vin ii.240.

**Ativākya** (nt.) [ati + **vac**, cp. Sk. ativāda, fr. ati + **vad**] abuse, blame, reproach Dh 320, 321 (= aṭṭha — anariyavohāra — vasena pavattaṅ vītikkama — vacanaṅ DhA iv.3); J vi.508.

**Ativāta** [ati + vāta] too much wind, a wind which is too strong, a gale, storm Miln 277.

**Ativāyati** [ati + vāyati] to fill (excessively) with an odour or perfume, to satiate, permeate, pervade Miln 333 (+ vāyati; cp. abhivāyati ibid 385).

**Ativāha** [fr. ati + **vah**, cp. Sk. ativahati & abhivāha] car- rying, carrying over; a conveyance; one who conveys, i. e. a conductor, guide Th 1, 616 (said of sīla, good character); J v.433. — Cp. ativāhika.

**Ativāhika** [fr. ativāha] one who belongs to a conveyance, one who conveys or guides, a conductor (of a caravan) J v.471, 472 (°purisa).

**Ativikāla** (adj.) [ati + vikāla] at a very inconvenient time, much too late D i 108 (= suṭṭhu vikāla DA i.277).

**Ativijjhati** [Sk. atividhyati, ati + **vyadh**] to pierce, to enter into (fig.), to see through, only in phrase **paññāya ativijjha** (ger.) **passati** to recognise in all details M i.480; S v.226; A ii.178.

**Ativiya** (adv.) [Sk. atīva] = ati + iva, orig. "much — like" like an excess = excessive — ly. There are three forms of this expression, viz. (1) ati + iva in contraction **atīva** (q. v.); — (2) ati + iva with epenthetic r: **atiriva** D ii.264 (v. l. SS. atīva); Sn 679, 680, 683; SnA 486; — (3) ati + viya (the doublet of iva) = **ativiya** J i.61, 263; DhA ii.71 (a. upakāra of great service); PvA 22, 56, 139.

**Ativisā** (f.) [Sk. ativiṣā] N. of a plant Vin i.201; iv.35.

**Ativissaṭṭha** (adj.) [ati + vissaṭṭha] too abundant, in °vākya one who talks too much, a chatterbox J v.204.

**Ativissāsika** (adj.) [ati + vissāsika] very, or too confiden- tial J i.86.

**Ativissuta** (adj.) [ati + vissuta] very famous, renowned Sdhp 473.

**Ativeṭheti** [ati + **veṣṭ**, cp. Sk. abhiveṣṭate] to wrap over, to cover, to enclose; to press, oppress, stifle Vin ii.101; J v.452 ( — ativiya veṭheti piḷeti C.).

**Ativela** (adj.) [ati + vela] excessive (of time); nt. adv. **°ṅ** a very long time; excessively D i.19 (= atikālaṅ aticiran ti attho DA i.113); M i.122; Sn 973 (see expl[n.] at Nd[1] 504); J iii.103 = Nd[1] 504.

**Atilīna** (adj.) [ati + līna] too much attached to worldly matters S v.263.

**Atilūkha** (adj.) [ati + lūkha] too wretched, very miserable Sdhp 409.

**Atiloma** (adj.) [ati + loma] too hairy, having too much hair J vi.457 (opp. aloma).

**Atisañcara** (°cāra?) [ati + sañcāra] wandering about too much Miln 277.

**Atisaṇha** (adj.) [ati + saṇha] too subtle DhA iii.326.

**Atisanta** (adj.) [ati + santa[1]] extremely peaceful Sdhp 496.

**Atisambādha** (adj.) [ati + sambādha] too tight, crowded or narrow DhA i.310; iii.310 = VvA 68; cp. atinīcaka. — f. abstr. **atisambādhatā** the state of being too narrow J i.7.

**Atisaya** [cp. Sk. atiśaya, fr. ati + **śī**] superiority, distinc- tion, excellence, abundance VvA 135 (= visesa); PvA 86; Dāvs ii.62.

**Atisayati** [ati + **śī**] to surpass, excel; ger. **atisayitvā** Miln 336 (+ atikkamitvā).

**Atisara** (adj.) [fr. atisarati; cp. accasara] transgressing, sinning J iv.6; cp. atisāra.

**Atisarati** [ati + **sṛ**] to go too far, to go beyond the limit, to overstep, transgress, aor. **accasari** (q. v.) Sn 8 sq. (opp. paccasari; C. atidhāvi); J v.70 and **atisari** J iv.6. — ger. **atisitvā** (for *atisaritvā) D i.222; S iv.94; A i.145; v.226, 256; Sn 908 (= Nd[1] 324 atikkamitvā etc.).

**Atisāyaṅ** (adv.) [ati + sāyaṅ] very late, late in the evening J v.94.

**Atisāra** [fr. ati + **sṛ**, see atisarati. Cp. Sk. atisāra in diff. meaning but BSk. atisāra (sâtisāra) in the same meaning) going too far, overstepping the limit, trespassing, false step, slip, danger Vin i.55 **(sâtisāra)**, 326 (id.); S i.74; M iii.237; Sn 889 (atisāraṅ diṭṭhiyo = diṭṭhigatāni Nd[1] 297; going beyond the proper limits of the right faith), J v.221 (dhamm°), 379; DhA i.182; DhsA 28. See also **atisara**.

**Atisithila** (adj.) [ati + sithila] very loose, shaky or weak A iii.375.

**Atisīta** (adj.) [ati + sīta] too cold DhA ii.85.

**Atisītala** (adj.) [ati + sītala] very cold J iii.55.

**Atihaṭṭha** (adj.) [ati + haṭṭha] very pleased Sdhp 323.

**Atiharati** [ati + **hṛ**] to carry over, to bring over, bring, draw over Vin ii.209; iv.264; S i.89; J i.292; v.347. — Caus. **atiharāpeti** to cause to bring over, bring in, reap, collect, harvest Vin ii.181; iii.18; Miln 66; DhA iv.77. — See also **atihita**.

**Atihita** [ati + **hṛ**, pp. of atiharati, hita unusual for hata, perhaps through analogy with Sk. abhi + **dhā**] brought over (from the field into the house), harvested, borne home Th 1, 381 (vīhi).

**Atihīna** (adj.) [ati + hīna] very poor or destitute A iv.282, 287; 323 (opp. **accogāḷha**).

**Atihīḷeti** [ati + hīḍ] to despise J iv.331 (= atimaññati C.).

**Atīta** (adj. — n.) [Sk. atīta, ati + ita, pp. of i. Cp. accaya & ati eti] 1. (temporal) past, gone by (cp. accaya 1) (a) adj. **atītaṅ addhānaṅ** in the time which is past S iii.86; A iv.219; v.32. — Pv ii.12[12] (atītānaṅ, scil. attabhāvāuaṅ, pariyanto na dissati); khaṇâtīta with the right moment past Dh 315 = Sn 333; atītayobbana he who is past youth or whose youth is past Sn 110. — (b) nt. the past: **atīte** (loc.) once upon a time J i.98 etc. **atītaṅ āhari** he told (a tale of) the past, i. e. a Jātaka J i.213, 218, 221 etc. — S i.5 (atītaṅ nânusocati); A iii.400 (a. eko anto); Sn 851, 1112. In this sense very frequently comb[d.] with or opposed to **anāgata** the future & **paccuppanna** the present, e. g. atītânāgate in past & future S ii.58; Sn 373; J vi.364. Or all three in ster. comb[n.] atīt° — anāgata — paccuppanna (this the usual order) D iii.100, 135; S ii.26, 110, 252; iii.19, 47, 187; iv.4 sq.; 151 sq.; A i.264 sq., 284; ii.171, 202; iii.151; v.33; It 53; Nd[2] 22; but also occasionally atīta paccuppanna anāgata, e. g. PvA 100. — 2. (modal) passed out of, having overcome or surmounted, gone over, free from (cp. accaya 2) S i.97 (maraṇaṅ an° not free from death), 121 (sabbavera — bhaya°); A ii.21; iii.346 (sabbasaṅyojana°); Sn 373 (kappa°), 598 (khaya°, of the moon = ūnabhāvaṅ atīta Sn A 463); Th 1, 413 (c. abl.) — 3. (id.) overstepping, having transgressed or neglected (cp. accaya 3) Dh 176 (dhammaṅ).

**-aṅsa** the past (= atīta koṭṭhāse, atikkantabhavesū ti attho ThA 233) D ii.222; iii.275; Th 2, 314. **-ārammaṇa** state of mind arising out of the past Dhs 1041.

**Atīradassin** (adj. — n.) [a + tīra + dassin] not seeing the shore J i.46; vi.440; also as **atīradassanī** (f.) J v.75 **(nāvā)**. Cp. D i 222.

**Atīva** (indecl.) [ati + iva, see also ativiya] very much, exceedingly J ii.413; Mhvs 33, 2 etc.

**Ato** (adv.) [Sk. ataḥ] hence, now, therefore S i.15; M i.498; Miln 87; J v.398 (= tato C.).

**Atoṇa** [etym.?) a class of jugglers or acrobats(?) Miln 191.

**Atta[1]** [ā + d + ta; that is, pp. of ādadāti with the base form reduced to d. Idg *d — to; cp. Sk. ātta] that which has been taken up, assumed. **atta-daṇḍa**, he who has taken a stick in hand, a violent person, S i.236; iv.117; Sn 630, 935; Dh 406. **Attañjaha**, rejecting what had been assumed, Sn 790. Attaṅ pahāya Sn 800. The opp. is **niratta**, that which has not been assumed, has been thrown off, rejected. The Arahant has neither atta nor niratta (Sn 787, 858, 919), neither assumption nor rejection, he keeps an open mind on all speculative theories. See Nd i.82, 90, 107, 352; ii.271; SnA 523; DhA iv.180 for the traditional exegesis. As legal t. t. **attādānaṅ ādīyati** is to take upon oneself the conduct, before the Chapter, of a legal point already raised. Vin ii.247 (quoted v.91).

**Atta[2]** see attan.

**Atta[3]** [Sk. akta, pp. of añjati] see upatta.

**Attan** (m.) & **atta** (the latter is the form used in comp[n.]) [Vedic ātman, not to Gr. ἀάνεμος = Lat. animus, but to Gr. ἀτμός steam, Ohg. ātum breath, Ags. aepm]. — I. *Inflection.* (1) of *attan* — (n. stem); the foll. cases are the most freq.: acc. **attānaṅ** D i.13, 185; S i.24; Sn 132, 451. — gen. dat. **attano** Sn 334, 592 etc., also as abl. A iii.337 (attano ca parato ca as regards himself and others). — instr. abl. **attanā** S i.24; Sn 132, 451; DhA ii.75; PvA 15, 214 etc. On use of attanā see below iii.1 C. — loc. **attani** S v.177; A i.149 (attanī metri causa); ii.52 (anattani); iii.181; M i.138; Sn 666, 756, 784; Vbh 376 (an°). — (2) of *atta* — (a — stem) we find the foll. cases: acc. **attaṅ** Dh 379. — instr. **attena** S iv.54. — abl. **attato** S i.188; Ps i.143; ii.48; Vbh 336.

*Meanings.* 1. The soul as postulated in the animistic theories held in N India in the 6[th] and 7[th] cent. B. C. It is described in the Upanishads as a small creature, in shape like a man, dwelling in ordinary times in the heart. It escapes from the body in sleep or trance; when it returns to the body life and motion reappear. It escapes from the body at death, then continues to carry on an everlasting life of its own. For numerous other details see Rh. D. *Theory of Soul in the Upanishads J R A S* 1899. *Bt. India* 251 — 255. Buddhism repudiated all such theories, thus differing from other religions. Sixteen such theories about the soul D i.31. Seven other theories D i.34. Three others D i.186/7. A soul ' according to general belief was some thing permanent, unchangeable, not affected by sorrow S iv.54 = Kvu 67; Vin i.14; M i.138. See also M i.233; iii.265, 271; S ii.17, 109; iii.135; A i.284; ii.164, 171; v.188; S iv.400. Cp. ātuman, tuma, puggala, jīva, satta, pāṇa and nāma — rūpa.

2. Oneself, himself, yourself. Nom. **attā**, very rare. S i.71, 169; iii.120; A i.57, 149 (you yourself know whether that is true or false. Cp. Manu viii.84. Here attā comes very near to the European idea of conscience. But conscience as a unity or entity is not accepted by Buddhism) Sn 284; Dh 166, 380; Miln 54 (the image, outward appearance, of oneself). Acc. **attānaṅ** S i.44 (would not give for himself, as a slave) A i.89; Sn 709. Acc. **attaṅ** Dh 379. Abl. **attato** as oneself S i.188; Ps i.143; ii.48; Vbh 336. Loc. **attani** A i.149; iii.181; Sn 666, 784. Instr. **attanā** S i.57 = Dh 66; S i.75; ii.68; A i.53; iii.211; iv.405; Dh 165. On one's own account, spontaneously S iv.307; v.354; A i.297; ii.99, 218; iii.81; J i.156; PvA 15, 20. In composition with numerals **attadutiya** himself and one other D ii.147; °catuttha with himself as fourth M i.393; A iii.36; °pañcama Dpvs viii.2; °sattama J i.233; °aṭṭhama VvA 149 (as atta — naṭṭhama Vv 34[13]), & °aṭṭhamaka Miln 291.

**anattā** (n. and predicative adj.) not a soul, without a soul. Most freq. in comb[n.] with dukkha & anicca — (1) as noun: S iii.141 (°anupassin); iv.49; v.345 (°saññin); A ii.52 = Ps ii.80 (anattani anattā; opp. to anattani attā, the opinion of the micchādiṭṭhigatā sattā); Dh 279; Ps ii.37, 45 sq. (°anupassanā), 106 (yaṅ aniccañ ca dukkhañ ca taṅ anattā); DhA iii. 406 (°lakkhaṇa). — (2) as adj. (pred.): S iv.152 sq.; S iv.166; S iv.130 sq., 148 sq.; Vin i.13 = S iii.66 = Nd[2] 680 Q 1; S iii.20 sq.; 178 sq., 196 sq.; sabbe dhammā anattā Vin v.86; S iii.133; iv.28, 401.

**-attha** one's own profit or interest Sn 75; Nd[2] 23; J iv.56, 96; otherwise as atta — d — attha, e. g. Sn 284. **-atthiya** looking after one's own needs Th 1, 1097. **-âdhipaka** master of oneself, self — mastered A i.150. **-adhipateyya** selfdependence, self — reliance, independence A i.147. **-âdhīna** independent D i.72. **-ânudiṭṭhi** speculation about souls S iii.185; iv.148; A iii.447; Sn 1119; Ps i.143; Vbh 368; Miln 146. **-ânuyogin** one who concentrates his attention on himself Dh 209; DhA iii.275. **-ânuvāda** blaming oneself A ii.121; Vbh 376. **-uññā** self — humiliation Vbh 353 (+ att

— avaññā). **-uddesa** relation to oneself Vin iii.149 (= attano atthāya), also °ika ibid. 144. **-kata** self — made S i.134 (opp. para°). **-kāma** love of self A ii.21; adj. a lover of "soul", one who cares for his own soul S i.75. **-kāra** individual self, fixed individuality, oneself (cp. ahaṅkāra) D i.53 (opp. para°); A iii 337 (id.) DA i.160; as nt. at J v.401 in the sense of service (self — doing", slavery) (attakārāni karonti bhattusu). **-kilamatha** self — mortification D iii.113; S iv.330; v.421; M iii.230. **-garahin** self — censuring Sn 778. **-gutta** self-guarded Dh 379. **-gutti** watchfulness as regards one's self, self — care A ii.72. **-ghañña** self — destruction Dh 164. **-ja** proceeding from oneself Dh 161 (pāpa). **-ñū** knowing oneself A iv.113, cp. D iii.252. **-(n)tapa** self — mortifying, self — vexing D iii.232 = A ii.205 (opp. paran°); M i.341, 411; ii.159; Pug 55, 56. **-daṇḍa** see atta[1]. **-danta** selfrestrained, self — controlled Dh 104, 322. **-diṭṭhi** speculation concerning the nature of the soul Nd[1] 107; SnA 523, 527. **-dīpa** relying on oneself, independent, founded on oneself (+ attasaraṇa, opp. añña°) D ii.100 = iii.42; S v.154; Sn 501 (= attano guṇe eva attano dīpaṅ katvā SnA 416). **-paccakkha** only in instr. °ena by or with his own presence, i. e. himself J v.119. **-paccakkhika** eye — witness J v.119. **-paccatthika** hostile to oneself Vin ii.94, 96. **-paṭilābha** acquisition of a personality D i.195 (tayo: oḷārika, manomaya, arūpa). **-paritāpana** self — chastisement, mortification D iii.232 = A ii.205; M i.341; PvA 18, 30. **-parittā** charm (protection) for oneself Vin ii.110. **-paribhava** disrespect for one's own person Vbh 353. **-bhāva** one's own nature (1) person, personality, individuality, living creature; form, appearance [cp. *Dhs trsl.* LXXI and BSk. **ātmabhāva** body Divy 70, 73 (°pratilambha), 230; Sp. Av. Ś i.162 (pratilambha), 167, 171] Vin ii.238 (living beings, forms); S v.442 (bodily appearance); A i.279 (oḷārika a substantial creature); ii.17 (creature); DhA ii.64, 69 (appearance); SnA 132 (personality). — (2) life, rebirth A i.134 sq.; iii.412; DhA ii.68; PvA 8, 15, 166 (atītā °ā former lives). °ṅ pavatteti to lead a life, to live PvA 29, 181. Thus in cpd. **paṭilābha** assumption of an existence, becoming reborn as an individual Vin ii.185; iii.105; D iii.231; M iii.46; S ii.255, 272, 283; iii.144; A ii.159, 188; iii.122 sq. — (3) character, quality of heart Sn 388 (= citta SnA 374); J i.61. **-rūpa** "of the form of self", self — like only in instr. °ena as adv. by oneself, on one's own account, for the sake of oneself S iv.97; A ii.120. **-vadha** self — destruction S ii.241; A ii.73. **-vāda** theory of (a persistent) soul D iii.230; M i.66; D ii.58; S ii.3, 245 sq.; iii.103, 165, 203; iv.1 sq., 43 sq., 153 sq.; Ps i.156 sq.; Vbh 136, 375. For var. points of an "attavādic" doctrine see Index to Saṅyutta Nikāya. **-vyābādha** personal harm or distress self — suffering, one's own disaster (opp. para°) M i 369; S iv.339 = A i.157; A ii.179. **-vetana** supporting oneself, earning one's own living Sn 24. **-sañcetanā** self — perception, self — consciousness (opp. para°) D iii.231; A ii.159. **-sambhava** originating from one's self S i.70; A iv.312; Dh 161 (pāpa); Th 1, 260. **-sambhūta** arisen from oneself Sn 272. **-sammāpaṇidhi** thorough pursuit or development of one's personality A ii.32; Sn 260, cp. KhA 132. **-saraṇa** see °dipa. **-sukha** happiness of oneself, self — success Dpvs i.66, cp. ii.11. **-hita** personal welfare one's own good (opp. para°) D iii.233; A ii.95 sq. **-hetu** for one's own sake, out of self — consideration Sn 122; Dh 328.

**Attaniya** (adj.) [from attā] belonging to the soul, having a soul, of the nature of soul, soul — like; usually nt. anything of the nature of soul M i.138 = Kvu 67; M i.297; ii.263; S iii.78 (yaṅ kho anattaniyaṅ whatever has no soul), 127; iv.54 = Nd[2] 680 F; S iv.82 = iii.33 = Nd[2] 680 Q 3; S iv.168; v.6; Nd[2] 680 D. Cp. *Dhs trsl.* XXXV ff.

**Attamana** [atta[1] + mano, having an up raised mind. Bdhgh's expl[n.] is saka — mano DA i.255 = attā + mano. He applies the same expl[n.] to attamanatā (at Dhs 9, see Dhs trsl. 12) = attano manatā mentality of one's self] delighted, pleased, enraptured D i.3, 90 (an°); ii.14; A iii.337, 343; iv.344; Sn 45 = Dh 328 (= upaṭṭhita — satt DhA iv.29); Sn 995; Nd[2] 24 (= tuṭṭha — mano haṭṭha — mano etc.); Vv 1[4]; Pug 33 (an°); Miln 18; DA i.52; DhA i.89 (an° — dhātuka displeased); PvA 23, 132; VvA 21 (where Dhpāla gives two expl[ns], either tuṭṭhamano or sakamano).

**Attamanatā** (f.) [abstr. to prec.] satisfaction, joy, pleasure, transport of mind M i.114; A i.276; iv.62; Pug 18 (an°); Dhs 9, 86, 418 (an°); PvA 132; VvA 67 (an°).

**Attāṇa** (adj.) [a + tāṇa] without shelter or protection J i.229; Miln 148, 325; ThA 285.

**Attha[1]** (also **aṭṭha**, esp. in comb[ns] mentioned under 3) (m. & nt.) [Vedic artha from **ṛ**, arti & ṛṇoti to reach, attain or to proceed (to or from), thus originally result (or cause), profit, attainment. Cp. semantically Fr. chose, Lat. causa] 1. interest, advantage, gain; (moral) good, blessing, welfare; profit, prosperity, well — being M i.111 (atthassa ninnetar, of the Buddha, bringer of good); S iv.94 (id.); S i.34 (attano a. one's own welfare), 55 (id.) 86, 102, 126 = A ii.46 (atthassa patti); S i.162 (attano ca parassa ca); ii.222 (id.); iv.347 (°ṅ bhañjati destroy the good or welfare, always with musāvādena by lying, cp. attha — bhañjanaka); A i.61 (°ṅ anubhoti to fare well, to have a (good) result); iii.364 (samparāyika a. profit in the future life); A v.223 sq. (anattho ca attho ca detriment & profit); It 44 (v. l. attā better); Sn 37, 58 (= Nd[2] 26, where the six kinds of advantages are enum[d.] as att° par° ubhay°, i. e. advantage, resulting for oneself, for others, for both; diṭṭhadhammik° samparāyik° param° gain for this life, for a future life, and highest gain of all, i. e. Arahantship); Sn 331 (ko attho supitena what good is it to sleep = na hi sakkā supantena koci attho papuṇituṅ SnA 338; cp. ko attho supinena te Pv ii.6[1]); PvA 30 (atthaṅ sādheti does good, results in good, 69 (samparāyikena atthena). — dat. **atthāya** for the good, for the benefit of (gen.); to advantage, often eomb[d.] with hitāya sukhāya, e. g. D iii.211 sq.; It 79. — Kh viii.1 (to my benefit); Pv i.4[3] (= upakārāya PvA 18), ii.12[9] (to great advantage). See also below 6.

Sometimes in a more concrete meaning = riches, wealth, e. g. J i.256 (= vaḍḍhiṅ C.); iii.394 (id.); Pv iv.1[4] (= dhanaṅ PvA 219). — Often as — °: **att°**, one's own wellfare, usually comb[d.] with **par°** and **ubhay°** (see above) S ii.29; v.121; A i.158, 216; iii.63 sq.; iv.134; Sn 75 (att-aṭṭha, v. l. attha Nd[2]), 284 (atta — d — attha); **uttam°** the highest gain, the very best thing Dh 386 (= arahatta DhA iv.142); Sn 324 (= arahatta SnA 332); **param°** id. Nd[2] 26; **sad°** one's own weal D ii.141; M i.4; S ii.29; v.145; A i.144; **sāttha** (adj.) connected with advantage, beneficial, profitable (of the Dhamma;

or should we take it as "with the meaning, in spirit"? see sāttha) D i.62; S v.352; A ii.147; iii.152; Nd[2] 316. — 2. need, want (c. instr.), use (for = instr.) S i.37 (°jāta when need has arisen, in need); J i.254; iii.126, 281; iv.1; DhA i.398 (n° atthi eteh° attho I have no use for them); VvA 250; PvA 24 (yāvadattha, adj. as much as is needed, sufficient = anappaka). — 3. sense, meaning, import (of a word), denotation, signification. In this application attha is always spelt **aṭṭha** in cpds. aṭṭh — uppatti and aṭṭha — kathā (see below). On term see also *Cpd.* 4. — S iii.93 (atthaṅ vibhajati explain the sense); A i.23 (id.), 60 (nīt° primary meaning, literal meaning; neyy° secondary or inferred meaning); ii.189 (°ṅ ācikkhati to interpret); Sn 126 (°ṅ pucchita asked the (correct) sense, the lit. meaning), 251 (°ṅ akkhāti); Th 1, 374; attho paramo the highest sense, the ultimate sense or intrinsic meaning It 98, cp. *Cpd.* 6, 81, 223; Miln 28 (paramatthato in the absolute sense); Miln 18 (atthato according to its meaning, opp. vyañjanato by letter, orthographically); DhA ii.82; iii.175; KhA 81 (pad° meaning of a word); SnA 91 (id.); PvA 15 (°ṅ vadati to explain, interpret), 16, 19 (hitatthadhammatā "fitness of the best sense", i. e. practical application), 71. Very frequent in Commentary style at the conclusion of an explained passage as **ti attho** "this is the meaning", thus it is meant, this is the sense, e. g. DA i.65; DhA iv.140, 141; PvA 33, etc. — **4.**Contrasted with **dhamma** in the comb[n.] attho ca dhammo ca it (attha) refers to the (primary, natural) meaning of the word, while dhamma relates to the (interpreted) meaning of the text, to its bearing on the norm and conduct; or one might say they represent the theoretical and practical side of the text (pāḷi) to be discussed, the "letter" and the "spirit". Thus at A i.69; v.222, 254; Sn 326 (= bhāsitatthañ ca pāḷidhammañ ca SnA 333); It 84 (duṭṭho atthaṅ na jānāti dhammaṅ na passati: he realises neither the meaning nor the importance); Dh 363 (= bhāsitatthañ c° eva desanādhammañ ca); J ii.353; vi.368; Nd[2] 386 (meaning & proper nature); Pv iii.9[6] (but expl[d.] by PvA 211 as hita = benefit, good, thus referring it to above 1). For the same use see cpds. °dhamma, °paṭisambhidā, esp. in adv. use (see under 6) Sn 430 (yen° atthena for which purpose), 508 (kena atthena v. l. BB for T attanā), J i.411 (atthaṅ vā kāraṇaṅ vā reason and cause); DhA ii.95 (+ kāraṇa(; PvA 11 (ayaṅ h° ettha attho this is the reason why). — 5. (in very wide application, covering the same ground as Lat. res & Fr. chose): (a) matter, affair, thing, often untranslatable and simply to be given as "this" or "that" S ii.36 (ekena — padena sabbo attho vutto the whole matter is said with one word); J i.151 (taṅ atthaṅ the matter); ii.160 (imaṅ a. this); vi.289 (taṅ atthaṅ pakāsento); PvA 6 (taṅ atthaṅ pucchi asked it), 11 (visajjeti explains it), 29 (vuttaṅ atthaṅ what had been said), 82 (id.). — (b) affair, cause, case (cp. aṭṭa[2] and Lat. causa) Dh 256, 331; Miln 47 (kassa atthaṅ dhāresi whose cause do you support, with whom do you agree?). See also **alamattha**. — 6. Adv. use of oblique cases in the sense of a prep.: (a) dat. **atthāya** for the sake of, in order to, for J i.254 dhan° atthāya for wealth, kim° what for, why?), 279; ii.133; iii.54; DhA ii.82; PvA 55, 75, 78. — (b) acc. **atthaṅ** on account of, in order to, often instead of an infinitive or with another inf. substitute J i.279 (kim°); iii.53 (id.); i.253; ii.128; Dpvs vi.79; DhA i.397; PvA 32 (dassan° in order to see), 78, 167, etc. — (c) abl. **atthā** J iii.518 (pitu atthā = atthāya C.). — (d) loc. **atthe** instead of, for VvA 10; PvA 33; etc.

**anattha** (m. & nt.) 1. unprofitable situation or condition, mischief, harm, misery, misfortune S i.103; ii.196 (anatthāya saṅvattati); A iv.96 (°ṅ adhipajjati) It 84 (°janano doso ill — will brings discomfort); J i.63, 196; Pug 37; Dhs 1060, 1231; Sdhp 87; DA i.52 (anatthajanano kodho, cp. It 83 and Nd[2] 420 Q[2]); DhA ii.73; PvA 13, 61, 114, 199. — 2. (= attha 3) incorrect sense, false meaning, as adj. senseless (and therefore unprofitable, no good, irrelevant) A v.222, 254 (adhammo ca); Dh 100 (= aniyyānad°īpaka DhA ii.208); Sn 126 (expl[d.] at SnA 180 as ahitaṅ).

**-akkhāyin** showing what is profitable D iii.187. **-attha** riches J vi.290 (= atthabhūtaṅ atthaṅ C.). **-antara** difference between the (two) meanings Miln 158. At Th 1, 374, Oldenberg's reading, but the v. l. (also C. reading) atthandhara is much better = he who knows the (correct) meaning, esp. as it corresponds with dhamma — dhara (q. v.). **-abhisamaya** grasp of the proficient S i.87 (see abhisamaya). **-uddhāra** synopsis or abstract of contents ("matter") of the Vinaya Dpvs v.37. **-upaparikkhā** investigation of meaning, (+ dhamma — savanna) M iii.175; A iii.381 sq.; iv.221; v.126. **-uppatti** (aṭṭh°) sense, meaning, explanation, interpretation J i.89; DA i.242; KhA 216; VvA 197, 203 (cp. pāḷito) PvA 2, 6, 78; etc. **-kāma** (adj.) (a) well — wishing, a well — wisher, friend, one who is interested in the welfare of others (cp. Sk. arthakāma, e. g. Bhagavadgīta ii.5: gurūn arthakāman) S i.140, 197, 201 sq.; A iii.143; D iii.164 (bahuno janassa a., + hitakāmo); J i.241; Pv iv.3[51]; Pv A 25; SnA 287 (an°). — (b) one who is interested in his own gain or good, either in good or bad sense (= greedy) S i.44; PvA 112. — **-kathā** (aṭṭha°) exposition of the sense, explanation, commentary J v.38, 170; PvA 1, 71, etc. freq. in N. of Com. **-kara** beneficial, useful Vin iii.149; Miln 321. **-karaṇa** the business of trying a case, holding court, giving judgment (v. l. aṭṭa°) D ii.20; S i.74 (judgment hall?). **-kavi** a didactic poet (see kavi) A ii.230. **-kāmin** = °kāma, well — wishing Sn 986 (devatā atthakāminī). **-kāraṇā** (abl.) for the sake of gain D iii.186. **-kusala** clever in finding out what is good or profitable Sn 143 (= atthacheka KhA 236). **-cara** doing good, busy in the interest of others, obliging S i.23 (narānaṅ = "working out man's salvation"). **-caraka** (adj.) one who devotes himself to being useful to others, doing good, one who renders service to others, e. g. an attendant, messenger, agent etc. D i.107 (= hitakāraka DA i.276); J ii.87; iii.326; iv.230; vi.369. **-cariyā** useful conduct or behaviour D iii.152, 190, 232; A ii.32, 248; iv.219, 364. **-ñu** one who knows what is useful or who knows the (plain or correct) meaning of something (+ dhammaññū) D iii.252; A iii.148; iv.113 sq. **-dassin** intent upon the (moral) good Sn 385 (= hitânupassin SnA 373). **-dassimant** one who examines a cause (cp. Sk. arthadarśika) J vi.286 (but expl[d.] by C. as "saṇha — sukhuma — pañña" of deep insight, one who has a fine and minute knowledge). **-desanā** interpretation, exegesis Miln 21 (dhamm°). **-dhamma** "reason and morality", see above n[0]. 3. °*anusāsaka* one who advises regarding the meaning and application of the Law, a professor of moral philosophy J ii.105; DhA ii.71. **-pada** a profitable saying, a word of good sense, text, motto A ii.189; iii.356; Dh 100. **-paṭisambhidā** knowledge of the meaning (of words) comb[d.] with dhamma° of the text or spirit (see above n[0]. 3) Ps i.132; ii.150; Vbh 293 sq. **-paṭisaṅvedin** experiencing good

D iii.241 (+ dhamma°); A i.151; iii.21. **-baddha** expecting some good from (c. loc.) Sn 382. **-bhañjanaka** breaking the welfare of, hurting DhA iii.356 (paresaṅ of others, by means of telling lies, musāvādena). **-majjha** of beautiful waist J v.170 (= sumajjhā C.; reading must be faulty, there is hardly any connection with attha; v. l. atta). **-rasa** sweetness (or substance, essence) of meaning (+ dhamma°, vimutti°) Nd[2] 466; Ps ii.88, 89. **-vasa** "dependence on the sense", reasonableness, reason, consequence, cause D ii.285; M i.464; ii.120; iii.150; S ii.202; iii.93; iv.303; v.224; A i.61, 77, 98; ii.240; iii.72, 169, 237; Dh 289 (= kāraṇa DhA iii.435); It 89; Sn 297; Ud 14. **-vasika** sensible It 89; Miln 406. **-vasin** bent on (one's) aim or purpose Th 1, 539. **-vādin** one who speaks good, i. e. whose words are doing good or who speaks only useful speech, always in comb[n.] with kāla° bhūta° dhamma° D i.4; iii.175; A i.204; ii.22, 209; Pug 58; DA i.76 (expl[d.] as "one who speaks for the sake of reaping blessings here and hereafter"). **-saṅvaṇṇanā** explanation, exegesis PvA 1. **-saṅhita** connected with good, bringing good, profitable, useful, salutary D i.189; S ii.223; iv.330; v.417; A iii.196 sq., 244; Sn 722 (= hitena saṅhitaṅ SnA 500); Pug 58. **-sandassana** determination of meaning, definition Ps i.105. **-siddhi** profit, advantage, benefit J i.402; PvA 63.

**Attha[2]** (nt.) [Vedic asta, of uncertain etym.] home, primarily as place of rest & shelter, but in P. phraseology abstracted from the "going home", i. e. setting of the sun, as disappearance, going out of existence, annihilation, extinction. Only in acc. and as ° — in foll phrases: **atthangacchati** to disappear, to go out of existence, to vanish Dh 226 (= vināsaṅ natthibhāvaṅ gacchati DhA iii.324), 384 (= parikkhayaṅ gacchati); pp. **atthangata** gone home, gone to rest, gone, disappeared; of the sun (= set): J i.175 (atthangate suriye at sunset); PvA 55 (id.) 216 (anatthangate s. before sunset) fig. Sn 472 (atthagata). 475 (id.); 1075 (= niruddha ucchinna vinaṭṭha anupādi — sesāya nibbāna — dhātuyā nibbuta); It 58; Dhs 1038; Vbh 195. **-atthagatatta** (nt. abstr.) disappearance SnA 409. **-atthangama** (atthagama passim) annihilation, disappearance; opposed to samudaya (coming into existence) and synonymous with nirodha (destruction) D i.34, 37, 183; S iv.327; A iii.326; Ps ii.4, 6, 39; Pug 52; Dhs 165, 265, 501, 579; Vbh 105. **-atthagamana** (nt.) setting (of the sun) J i.101 (suriyass' atthagamanā at sunset) DA i.95 (= ogamana). — **attha-gāmin**, in phrase uday° atthagāmin leading to birth and death (of paññā): see udaya. **-atthaṅ paleti** = atthangacchati (fig.) Sn 1074 (= atthangameti nirujjhati Nd[2] 28). — Also **atthamita** (pp. of **i**) set (of the sun) in phrase anatthamite suriye before sunset (with anatthangamite as v. l. at both pass.) DhA i.86; iii.127. — Cp. also abbhattha.

**Attha[3]** pres. 2[nd] pl. of atthi (q. v.).

**Atthata** [pp. of attharati] spread, covered, spread over with (—°) Vin i.265; iv.287; v.172 (also °an); A iii.50; PvA 141.

**Atthatta** (nt.) [abstr. fr. attha[1]] reason, cause; only in abl. atthattā according to the sense, by reason of, on account of PvA 189 (—°).

**Atthara** [fr. attharati] a rug (for horses, elephants etc.) D i.7.

**Attharaka** [= atthara] a covering J i.9; DA i.87. — f. **°ikā** a layer J i.9; v.280.

**Attharaṇa** (nt.) [fr. attharati] a covering, carpet, cover, rug Vin ii.291; A ii.56; iii.53; Mhvs 3, 20; 15, 40; 25, 102; ThA 22.

**Attharati** [ā + **stṛ**] to spread, to cover, to spread out; stretch, lay out Vin i.254; v.172; J i.199; v.113; vi.428; Dh i.272. — pp. **atthata** (q. v.). — Caus. **attharāpeti** to caused to be spread J v.110; Mhvs 3, 20; 29, 7; 34, 69.

**Atthavant** (adj.) [cp. Sk. arthavant] full of benefit S i.30; Th 1, 740; Miln 172.

**Atthāra** [cp. Sk. āstāra, fr. attharati] spreading out Vin v.172 (see kaṭhina). **atthāraka** same ibid.; Vin ii.87 (covering).

**Atthi** [Sk. asti, 1[st] sg. asmi; Gr. εἰμί ἐστί; Lat. sum — est; Goth. im — ist; Ags. eom — is E. am — is] to be, to exist. — Pres. Ind. 1[st] sg. **asmi** Sn 1120, 1143; J i.151; iii.55, and **amhi** M i.429; Sn 694; J ii.153; Pv i.10[2]; ii.8[2]. — 2[nd] sg. **asi** Sn 420; J ii.160 (°si); iii.278; Vv 32[4]; PvA 4. — 3[rd] sg. **atthi** Sn 377, 672, 884; J i.278. Often used for 3[rd] pl. (= santi), e. g. J i.280; ii.2; iii.55. — 1[st] pl. **asma** [Sk. smaḥ] Sn 594, 595; asmase Sn 595, and **amha** Sn 570; J ii.128. 2[nd] pl. **attha** J ii.128; PvA 39, 74 (āgat° attha you *have* come). — 3[rd] pl. **santi** Sn 1077; Nd[2] 637 (= saṅvijjanti atthi upalabbhanti); J ii.353; PvA 7, 22 — Imper. **atthu** Sn 340; J i.59; iii.26. — Pot. 1[st] sg. **siyā** [Sk. syām] Pv ii.8[8], and **assaṅ** [Cond. used as Pot.] Sn 1120; Pv i.12[5] (= bhaveyyaṅ PvA 64). — 2[nd] sg. **siyā** [Sk. syāḥ] Pv ii.8[7]. — 3[rd] sg. **siyā** [Sk. syāt] D ii.154; Sn 325, 1092; Nd[2] 105 (= jāneyya, nibbatteyya); J i.262; PvA 13, and **assa** D i.135, 196; ii.154; A v.194; Sn 49, 143; Dh 124, 260; Pv ii.3[24]; 9[24]. — 1[st] pl. **assu** PvA 27. — 3[rd] pl. **assu** [cp. Sk. syuḥ] Sn 532; Dh 74; Pv iv.1[36] (= bhaveyyuṅ PvA 231). — Aor. 1[st] sg. **āsiṅ** [Sk. āsaṅ] Sn 284; Pv i.2[1] (= ahosiṅ PvA 10); ii.3[4] (= ahosiṅ PvA 83). — 3[rd] sg. **āsi** [Sk. āsīt] Sn 994. — 3[rd] **āsuṅ** [cp. Sk. Perf. āsuḥ] Pv ii.3[21], 13[3] (ti pi pāṭho for su). — Ppr. ***sat** only in loc. **sati** (as loc. abs.) Dh 146; J i.150, 263, **santa** Sn 105; Nd[2] 635; J i.150 (loc. evaṅ sante in this case); iii.26, and **samāna** (q. v.) J i.266; iv.138.

**-bhāva** state of being, existence, being J i.222, 290; ii.415; DhA ii.5; iv.217 (atthibhāva vā natthibhāva vā whether there is or not).

**Atthika** (adj.) [cp. Sk. arthika] 1. (to attha[1]) profitable, good, proper. In this meaning the MSS show a variance of spelling either **atthika** or **aṭṭhika** or **aṭṭhita**; in all cases atthika should be preferred D i.55 (°vāda); M ii.212 (aṭṭhita); A iii.219 sq. (idaṅ atthikaṅ this is suitable, of good avail; T aṭṭhitaṅ, vv. ll. as above); Sn 1058 (aṭṭhita; Nd[2] 20 also aṭṭhita, which at this pass. shows a confusion between aṭṭha and a — ṭhita); J v.151 (in def. of aṭṭhikatvā q. v.); Pug 69, 70 (T aṭṭhika, aṭṭhita SS; expl[d.] by Pug A v.4 by kalyāṇāya). — 2. (to attha[1] 2) desirous of (—°), wanting, seeking for, in need of (c. instr.) A ii.199 (uday° desirous of increase); Sn 333, 460, 487 (puññ°), 987 (dhan° greedy for wealth); J i.263 (rajj° coveting a kingdom); v.19; Pv ii.2[28] (bhojan° in need of food); iv.1[1] (kāraṇ°), 1[21] (khiḍḍ° for play), 1[63] (puññ°); PvA 95 (sasena a. wanting a rabbit), 120; DA i.70 (atthikā those who like to). **-anatthika** one who does not care for, or is not satisfied with (c. instr.) J v.460; PvA 20; of no good Th 1, 956 ("of little zeal" Mrs. Rh. D.).

**-bhāva** (a) usefulness, profitableness Pug A v.4. (b) state of need, distress PvA 120.

**Atthikavant** (adj.) [atthika + vant] one who wants something, one who is on a certain errand D i.90 (atthikaṅ assa atthī ti DA i.255).

**Atthitā** (f.) [f. abstr. fr. atthi cp. atthibhāva] state of being, existence, being, reality M i.486; S ii.17 (°añ c° eva natthitañ ca to be and not to be); iii.135; J v.110 (kassaci atthitaṅ vā natthitaṅ vā jānāhi see if there is anybody or not); DhsA 394. — Often in abl. **atthitāya** by reason of, on account of, this being so DhA iii.344 (idamatthitāya under this condition) PvA 94, 97, 143.

**Atthin** (adj.) (—°) [Vedic arthin] desirous, wanting anything; see mant°, vād°.

**Atthiya** (adj.) (—°) [= atthika] having a purpose or end S iii.189 (kim° for what purpose?); A v.1 sq. (id.), 311 sq.; Th 1, 1097 (att° having one's purpose in oneself), 1274; Sn 354 (yad atthiyaṅ on account of what).

**Atra** (adv.) [Sk. atra] here; atra atra here & there J i.414 = iv.5 (in expl^n. of atriccha).

**Atraja** (adj.) [Sk. *ātma — ja, corrupted form for attaja (see attā) through analogy with Sk. atra "here". This form occurs only in J and similar sources, i. e. popular lore] born from oneself, one's own, appl. to sons, of which there are 4 kinds enum^d., viz. atraja khettaja, dinnaka, antevāsika p. Nd² 448. — J i.135; iii.103 = Nd¹ 504; J iii.181; v.465; vi.20; Mhvs 4, 12; 13, 4; 36, 57.

**Atriccha** (adj.) [the popular etym. suggested at JA iv.4 is atra atra icchamāna desiring here & there; but see atricchā] very covetous, greedy, wanting too much J i.414 = iv.4; iii.206.

**Atricchā** (f.) [Sk. *atṛptyā, a + tṛpt + yā, influenced by Desid. titṛpsati, so that atricchā phonetically rather corresponds to a form *a. — tṛpsyā (cch = psy, cp. P. chāta Sk. psāta). For the simple Sk. tṛpti see titti (from tappati²). According to Kern, but phonetically hardly justifiable it is Sk. atīccha = ati + icchā "too much desire", with r in dissolution of geminated tt, like atraja for attaja. See also atriccha adj. and cp. *J.P.T.S.* 1884, 69] great desire, greed, excessive longing, insatiability J iv.5, 327.

**Atricchatā** (f.) [see atricchā] excessive lust J. iii.222.

**Atha** (indecl.) [Sk. atha, cp. atho] copulative & adversative part. 1. after positive clauses, in enumerations, in the beginning & continuation of a story: and, and also, or; and then, now D ii.2; iii.152, 199 (**athâparaṅ** etad avoca); M i.435; Sn 1006, 1007, 1017; Sn p. 126 (athâparaṅ etad avoca: and further, something else); Dh 69, 119, 377; J ii.158; Pv ii.6⁴; PvA 3, 8 (atha na and not), 70. — 2. after negative clauses: but M i.430; Sn 990, 1047; Dh 85, 136, 387; PvA 68. Often comb^d. with other part., e. g. **atha kho** (pos. & neg.) now, and then; but, rather, moreover Vin i.1; D i.141, 167, 174; A v.195; PvA 79, 221, 251. na — atha kho na neither — nor PvA 28. **atha kho pana** and yet D i.139. **atha ca pana** on the other hand J i.279. **atha vā** or (after prec. ca), nor (after prec. na) Sn 134; Dh 140, 271; Pv i.4¹; ii.1⁴. **athā vā pi** Sn 917, 921.

**Athabbaṇa** [Vedic atharvan; as regards etym. see Walde, Lat. Wtb. under ater] (1) the Atharva Veda DA i.247 = SnA 447 (°veda). — (2) one who is familiar with the (magic formulas of the) Atharvaveda J vi.490 (sâthabbaṇa=sahatthivejja, with the elephant — healer or doctor). See also āthabbaṇa.

**Atho** (indecl.) [Sk. atho, atha + u] copulative and adver- sative part.: and, also, and further, likewise, nay S i.106; Sn 43, 155, 647; Dh 151, 234, 423; J i.83; ii.185; iv.495; It 106; Kh viii.7; Pv iv.3¹⁵; PvA 251 (atho ti nipātamattaṅ avadhāraṇ — atthe vā). Also comb^d. with other part., like **atho pi** Sn 222, 537, 985; Pv ii.3²⁰; KhA 166.

**Ada** (adj.) (—°) [to **ad**, see adeti, cp. °ga, °ṭha, °da etc.] eating S iv.195 (kiṭṭhâda eating corn); J ii.439 (vantâda = vantakhādaka C.).

**Adaka** (adj.) = ada J v.91 (purisâdaka man — eater).

**Adana** (nt.) [from adeti] eating, food J v.374 (v.l. modana).

**Adasaka** (adj.) see **dasā**.

**Adāsa** [prob. = adaṅsa, from ḍasati to bite, cp. dāṭhā tooth; lit meaning "toothless" or "not biting"] a kind of bird J iv.466.

**Adiṭṭhā** [a + diṭṭhā, ger. of *dassati] not seeing, without seeing J iv.192 (T. adaṭṭhā, v. l. BB na diṭṭhā, C. adisvā); v.219.

**Adinna** (pp.) [a + dinna] that which is not given, freq. in phrase **adinn' ādāna** (BSk. adattādāna Divy 302) seizing or grasping that whieh is not given to one, i. e. stealing, is the 2^nd of the ten qualifications of bad character or sīla (dasa — sīla see sīla ii.). Vin i.83 (°ā veramaṇī); D i.4 (= parassa haraṇaṅ theyyaṅ corikā ti vuttaṅ hoti DA i.71); iii.68 sq., 82, 92, 181 sq.; M i.361; It 63; Kh ii., cp. KhA 26. — **adinnādāyin** he who takes what is not given, a thief; stealing, thieving (cp. BSK. adattādāyika Divy 301, 418) Vin i.85; D i.138; Sdhp 78.

**Adu** (or **ādu**) (indecl.) [perhaps identical with aduṅ, nt. of pron. asu] part. of affirmation: even, yea, nay; always in emphatic exclamations Vv 62² (= udāhu VvA 258; v. l. SS. ādu) = Pv iv.3¹⁷ (ādu) = DhA i.31 (T. ādu, v. l. adu); Vv 63¹ (v. l. ādu); J v.330 (T. ādu, C. adu; expl^d. on p. 331 fantastically as aduñ ca aduñ ca kammaṅ karohī ti). See also **ādu**.

**Aduṅ** nt. of pron. **asu**.

**Adūsaka** (adj.) [a + dūsaka] innocent J v.143 (= nirapa- **rādha** C.); vi.84, 552. f. **adūsikā** Sn 312.

**Adūsiya** = adūsaka J v.220 (= anaparādha C.).

**Adeti** [Sk. ādayati, Caus. of atti, **ad** to eat, 1^st sg. admi = Gr. ἔδω, Lat. edo; Goth. itan = Ohg. ezzan = E. eat] to eat. Pres. ind. **ademi** etc. J v.31, 92, 197, 496; vi.106. pot. **adeyya** J v.107, 392, 493.

**Adda¹** [cp. Sk. ārdraka] ginger J i.244 (°singivera).

**Adda² & Addā** 3^rd sg. aor. of *dassati; see *dassati 2. a.

**Adda³** (adj.) [Sk. ārdra, from ṛdati or ardati to melt, cp. Gr. ἄρδω to moisten, ἀάρδα dirt; see also alla] wet, moist, slippery J iv.353; vi.309; Miln 346.

**-âvalepana** "smeared with moisture", i. e. shiny, glittering S iv.187 (kūṭāgāra); M i.86=Nd² 199⁶ (upakāriyo). See also addha².

The reading **allâvalepana** occurs at Nd² 40 (=S iv. 187), and is perhaps to be preferred. The meaning is better to be given as "newly plastered."

**Addakkhi** 3^rd sg. aor. of *dassati; see *dassati 1 b.

**Addasā** 3rd sg. aor. of *dassati; see *dassati 2 a.

**Addā & Addāyanā** at Vbh 371 in def. of anādariya is either faulty writing, or dial. form or pop. etym. for ādā and ādāyana; see ādariya.

**Addāyate** [v. denom. fr. adda] to be or get wet, fig. to be attached to J iv.351. See also allīyati.

**Addi** [Sk. ardri] a mountain Dāvs ii.13.

**Addita** (pp.) [see aṭṭita which is the more correct spelling] afflicted, smarted, oppressed J i.21; ii.407; iii.261; iv.295; v.53, 268; Th 1, 406; Mhvs 1, 25; PvA 260; Sdhp 37, 281.

**Addha**[1] (num.) [= aḍḍha, q. v.] one half, half (°—) D i.166 (°māsika); A ii.160 (**°māsa**); J i.59 (**°yojana**); iii. 189 (°māsa).

**Addha**[2] (adj.) [= adda[3], Sk. ārdra] soiled, wet; fig. attached to, intoxicated with (cp. sineha) M ii.223 (na anaddhabhūtaṅ attānaṅ dukkhena addhabhāveti he dirties the impure self with ill); S iii.1 (addhabhūto kāyo impure body); J vi.548 (°nakha with dirty nails, C. pūtinakha).

**Addhan** (in cpds. **addha°**) [Vedic adhvan, orig. meaning "stretch, length", both of space & time. — Cases: *nom.* addhā, *gen. dat.* addhuno, *instr.* addhunā, *acc.* addhānaṅ, *loc.* addhani; *pl.* addhā. See also addhāna] 1. (of space) a path, road, also journey (see cpds. & derivations); only in *one* ster. phrase J iv.384 = v.137 (**pathaddhuno** paṇṇarase va cando, gen. for loc. °addhani, on his course, in his orbit; expl[d.] at iv.384 by ākāsa — patha — sankhātassa addhuno majjhe ṭhito and at v.137 by pathaddhagato addha — pathe gaganamajjhe ṭhito); Pv iii.3[1] (**pathaddhani** paṇṇarase va cando; loc. same meaning as prec., expl[d.] at PvA 188 by attano pathabhūte addhani gaganatala — magge). This phrase (pathaddhan) however is expl[d.] by Kern (Toev. s. v. pathaddu) as "gone half — way", i. e. on full — moon — day. He rejects the expl[n.] of C. — 2. (of time) a stretch of time, an interval of time, a period, also a lifetime (see cpds.); only in *two* standard applications viz. (a) as mode of time (past, present & future) in **tayo addhā** three divisions of time (atita, anāgata, paccuppanna) D iii.216; It 53, 70. (b) in phrase **dīghaṅ addhānaṅ** (acc.) a very long time A ii.1, 10 (dighaṅ a**ddh**ānaṅ saṅsāraṅ); Sn 740 (dīghaṅ addhāna saṅsāra); Dh 207 (dīghaṅ addhāna socati); J i.137. gen. dīghassa addhuno PvA 148 (gatattā because a long time has elapsed), instr. dīghena addhunā S i.78; A ii.118; PvA 28.

**-āyu** duration of life A ii.66 (dīghaṅ °ṅ a long lifetime. **-gata** one who has gone the road or traversed the space or span of life, an old man [cp. BSk. adhvagata M Vastu ii.150], always comb[d.] with **vayo anuppatto**, sometimes in ster. formula with **jiṇṇa & mahallaka** Vin ii.188; D i.48 (cp. DA i.143); M i.82; Sn pp. 50, 92; PvA 149. **-gū** [Vedic adhvaga] a wayfarer, traveller, journeyman Th 255 = S i.212 (but the latter has panthagu, v. l. addhagū); J iii.95 (v. l. patthagu = panthagu); Dh 302.

**Addhā** (adv.) [Vedic addhā, cp. Av. azdā certainty] part. of affirmation and emphasis: certainly, for sure, really, truly D i.143; J i.19 (a. ahaṅ Buddho bhavissāmi) 66 (a. tvaṅ Buddho bhavissasi), 203, 279; iii.340; v.307, 410 (C. expl[n.] differs) Sn 47, 1057; Nd[2] 30 = Ps ii.21 (ekaṅsa — vacanaṅ nissaṅsaya — vacanaṅ etc.) addhā hi J iv. 399; Pv iv.1[5 2].

**Addhaneyya** (adj.) = adhaniya 2, lasting J v.507 (an°).

**Addhaniya** (adj.) [fr. addhan] 1. belonging to the road, fit for travelling (of the travelling season) Th 1, 529. — 2. belonging to a (long) time, lasting a long period, lasting, enduring D iii.211; J i.393 (an°) vi.71. See also addhaneyya.

**Addhariya** [Vedic adhvaryu fr. adhvara sacrifice] a sacri- ficing priest, N. of a class of Brahmins D i.237 (brāhmaṇa).

**Addhāna** (nt.) [orig. the acc. of **addhan**, taken as nt. from phrase dīghaṅ addhānaṅ. It occurs only in acc. which may always be taken as acc. of addhan; thus the assumption of a special form addhāna would be superfluous, were it not for later forms like addhāne (loc.) Miln 126; PvA 75 v. l. BB, and for cpds.] same meaning as **addhan**, but as simplex only used with reference to time (i. e. a long time, cp. VvA 117 addhānaṅ = ciraṅ). Usually in phrase **atītaṅ** (anāgataṅ etc.) **addhānaṅ** in the past (future etc.), e. g. D i.200; S i.140; A v.32; Miln 126 (anāgatamaddhāne for °aṅ); PvA 75 (v. l. addhāne). **dīghaṅ addhānaṅ** Pv i.10[5]. Also in phrase **addhānaṅ āpādeti** to make out the length of time or period, i. e. to live out one's lifetime S iv.110; J ii.293 (= jīvitaddhānaṅ āpādi āyuṅ vindi C).

**-daratha** exhaustion from travelling DA i.287. **-magga** a (proper) road for journeying, a long road between two towns, high road D i.1, 73, 79; M i.276 (kantār°); DA i.35 (interpreted as "addhayojanaṅ gacchissāmī ti bhuñjitabban ti ādi vacanato addha — yojanam pi addhāna maggo hoti", thus taken to addha "half", from counting by 1/2 miles); VvA 40, 292. Cp. also antarāmagga. **-parissama** "fatigue of the road", i. e. fatigue from travelling VvA 305. **-vemattatā** difference of time or period Miln 285 (+ āyuvemattatā).

**Addhika** [fr. addhan] a wanderer, wayfarer, traveller DA i.298 (= pathāvin), 270; PvA 78, 127 (°jana people travelling). Often comb[d.] with kapaṇa beggar, tramp, as **kapaṇaddhikā** (pl.) tramps and travellers (in which connection also as °iddhika, q. v.), e. g. J i.6 (v. l. °iddhika 262; DhA ii.26.

**Addhita** at Pv ii.6[2] is to be corrected to **aṭṭita** (sic v. l. BB).

**Addhin** (adj.) (—°) [fr. addhan] belonging to the road or travelling, one who is on the road, a traveller, in gataddhin one who has performed his journey (= addhagata) Dh 90.

**Addhuva** see **dhuva**.

**Adrūbhaka** see **dubbha**.

**Advejjhatā** see **dvejjhatā**.

**Adha°** in cpds. like adhagga see under **adho**.

**Adhamma** see **dhamma**.

**Adhama** (adj.) [Vedic adhama = Lat. infimus, superl. of adho, q. v.] the lowest (lit. & fig.), the vilest, worst Sn 246 **(narâdhama)**, 135 (vasalâdhama); Dh 78 (purisa°); J iii.151 (miga°); v.394 (uttamâdhama), 437 (id.), 397; Sdhp 387.

**Adhara** (adj.) [Vedic adhara, compar. of adho] the lower J iii.26 (adharoṭṭha the l. lip).

**Adhi** [Vedic adhi; base of demonstr. pron. a° + suffix — dhi, corresponding in form to Gr. ἔν χα "on this" = here, cp. ὅχι where, in meaning equal to adv. of direction Gr. δέ (toward) = Ohg. zuo, E. to].

A. Prep. and pref. of direction & place: (a) as direction denoting a movement towards a definite end or goal = up to,

over, toward, to, on (see C 1 a). — (b) as place where (prep. c. loc. or abs.) = on top of, above, over, in; in addition to. Often simply deictic "here" (e. g.) ajjhatta = adhi + ātman "this self here" (see C 1 b).

B. adhi is freq. as modification pref., i. e. in loose comp$^{n.}$ with n. or v. and as first part of a double prefixcpd., like ajjhā° (adhi + ā), adhippa° (adhi + pra), but never occurs as a fixed base, i. e. as 2$^{nd}$ part of a pref.— cpd., like ā in paccā° (prati + ā), paryā° (pari + ā) or **ava** in paryava° (pari + ava) or **ud** in abhyud° (abhi + ud), samud° (sam + ud). As such (i. e. modification) it is usually intensifying, meaning "over above, in addition, quite, par excellence, super" — (adhideva a super — god, cp. ati — deva), but very often has lost this power & become meaningless (like E. up in "shut up, fill up, join up etc), esp. in double pref. — cpds. (ajjhāvasati "to dwell here — in" = āvasati "to dwell in, to inhabit") (see C 2). — In the expl$^{ns}$ of P. Commentators adhi is often (sometimes far — fetchedly) interpreted by abhibhū "overpowering" see e. g. C. on adhiṭṭhāti & adhiṭṭhita; and by virtue of this intens. meaning we find a close relationship between the prefixes **ati, adhi** and **abhi**, all interchanging dialectically so that P. adhi often represents Sk. ati or abhi; thus adhi > ati in adhikusala, °kodhita, °jeguccha, °brahmā; adhi > abhi in adhippatthita, °pātcti, °ppāya, °ppeta, °bādheti, °bhū, °vāha. Cp. also ati iv.

C. The main applications of adhi are the foll.: 1. *primary meaning* (in verbs & verb derivations): either direction in which or place where, depending on the meaning of the verb determinate, either lit. or fig. — (a) *where to:* adhiyita (adhi + ita) "gone on to or into" = studied; ajjhesita (adhi + esita) "wished for"; °kata "put to" i. e. commissioned; °kāra commission; °gacchati "to go on to & reach it" = obtain; °gama attainment; °gaṇhāti to overtake = surpass, °peta (adhi + pra + ita) "gone in to" = meant, understood; °pāya sense meaning, intention; °bhāsati to speak to = address; °mutta intent upon; °vacana "saying in addition" = attribute, metaphor, cp. Fr. sur — nom; °vāsāna assent, °vāseti to dwell in, give in = consent. — (b) *where:* °tiṭṭhati (°ṭṭhāti) to stand by = look after, perform; °ṭṭhāna place where; °vasati to inhabit; °sayana "lying in", inhabiting. — 2. *secondary meaning* (as emphatic modification): (a) with nouns or adjectives: adhi — jeguccha very detestable; °matta "in an extreme measure", °pa supreme lord; °pacca lordship; °paññā higher, additional wisdom; °vara the very best; °sīla thorough character or morality. — (b) with verbs (in double pref. — cpds.); **adhi + ava**: ajjhogāheti plunge into; ajjhoṭhapeti to bring down to (its destination); °otthata covered completely; °oharati to swallow right down. **adhi + ā**: ajjhappatta having reached (the end); ajjhapīḷita quite overwhelmed; °āvuttha inhabited; °ārūhati grown up over; °āsaya desire, wish (cp. Ger. n. Anliegen & v. daranliegen). **adhi + upa**: ajjhupagacchati to reach, obtain; °upeti to receive; °upekkhati "to look all along over" = to superintend **adhi + pra**: adhippattheti to long for, to desire.

*Note.* The contracted (assimilation — )form of adhi before vowels is **ajjh-** (q. v.).

**Adhika** (adj.) [fr. adhi; cp. Sk. adhika] exceeding, extra- ordinary, superior, Pug 35; VvA 80 (= anadhivara, visiṭṭha); DA i.141, 222; Dpvs v.32 (an°); DhA iii.238; KhA 193 (= anuttara); Sdhp 337, 447. — compar. **adhikatara** DhA ii.7; iii.176; nt. **°ṅ** as adv. extraordinarily PvA 86 (= adhimattaṅ). In comb$^{n.}$ with *numerals* adhika has the meaning of "in addition, with an additional, plus" (cp. ādi + ādika, with which it is evidently confounded, adhika being constructed in the same way as ādika, i. e. preceding the noun — determination), e. g. catunahutâdhikāni dve yojana — sahassāni 2000 + 94 (= 294 000) J i.25; sattamāsâdhikāni sattavassāni 7 years and 7 months J v.319; paññāsâdhikāni pañca vassa — satani 500 + 50 (= 550) PvA 152. See also sâdhika.

**Adhikata** (adj.) [adhi + kata; cp. Sk. adhikṛta] 1. com- missioned with, an overseer, Pv ii.9$^{27}$ (dāne adhikata = ṭhapita PvA 124). — 2. caused by Miln 67 (kamma°). — 3. affected by something, i. e. confused, puzzled, in doubt Miln 144 (+ vimātijāta).

**Adhikaraṇa** (nt.) [adhi + karaṇa] 1. attendance, super- vision, management of affairs, administration PvA 209. — 2. relation, reference, reason, cause, consequence D ii.59 ( — °: in consequence of); S ii.41; v.19. Esp. acc. **°ṅ** as adv. (—°) in consequence of, for the sake of, because of, from M i.410 (rūpâdhikaraṇaṅ); S iv.339 (rāga°); Miln 281 (mudda° for the sake of the royal seal, orig. in attendance on the r. s.). Kimâdhikaraṇaṅ why, on account of what J iv.4 (= kiṅkāraṇaṅ) yatvâdhikaraṇaṅ (yato + adhi°) by reason of what, since, because (used as conj.) D i.70 = A i.113 = ii.16 = D iii.225. — 3. case, question, cause, subject of discussion, dispute. There are 4 sorts of a. enum$^{d.}$ at var. passages, viz. **vivāda° anuvāda° āpatta° kicca°** "questions of dispute, of censure, of misconduct, of duties" Vin ii.88; iii.164; iv.126, 238; M ii.247. — Often ref.: Vin ii.74; S iv.63 = v.346 (dhamma° a question of the Dh.); A i.53 (case), 79; ii.239 (vūpasanta); v.71, 72; Pug 20, 55; DhA iv.2 (°ssa uppamassa vūpasama), adhikaraṇaṅ karoti to raise a dispute M i.122 °ṅ vūpasameti to settle a question or difficulty Vin ii.261.

**-kāraka** one who causes dispute discussions or dissent Vin iv.230 (f. °ikā); A iii.252. **-samatha** the settlings of questions that have arisen. There are seven rules for settling cases enum$^{d.}$ at D iii.254; M ii.247; A i.99; iv.144.

**Adhikaraṇika** [fr. adhikaraṇa] one who has to do with the settling of disputes or questions, a judge A v.164, 167.

**Adhikaraṇī** (f.) [to adhikaraṇa 1, orig. meaning "serving, that which serves, i. e. instrument"] a smith's anvil J iii.285; Dāvs iii.16 sq.; DhsA 263.

**Adhikāra** [cp. Sk. adhikāra] attendance, service, adminis- tration, supervision, management, help Vin i.55; J i.56; vi.251; Miln 60, 115, 165; PvA 124 (dāna°; cp. Pv ii.9$^{27}$); DhA ii.41.

**Adhikārika** (adj.) (—°) [to adhikāra] serving as, referring to Vin iii.274 (Bdhgh).

**Adhikuṭṭanā** (f.) [adhi + koṭṭanā or koṭṭana] an executi- oner's block Th 2, 58; cp. ThA 65 (v. l. kuḍḍanā, should prob. be read koṭṭana); ThA 287.

**Adhikusala** (adj.) [adhi + kusala] in °ā dhammā "items of higher righteousness" D iii.145.

**Adhikodhita** (adj.) [adhi + kodhita] very angry J v.117.

**Adhigacchati** [adhi + gacchati] to get to, to come into possession of, to acquire, attain, find; fig. to understand D i.229 (vivesaṅ)

M i.140 (anvesaṅ n° âdhigacchanti do not find); S i.22 (Nibbānaṅ); ii.278 (id.); A i.162 (id.); Dh 187, 365; It 82 (santiṅ); Th 2, 51; Pug 30, 31; Pv i.7[4] (nibbutiṅ = labhati PvA 37); iii.7[10] (amataṅ padaṅ). opt. **adhigaccheyya** D i.224 (kusalaṅ dhammaṅ); M i.114 (madhu — piṇḍikaṅ); Dh 61 and **adhigacche** Dh 368. ger. **°gantvā** D i.224; J i.45 (ānisaṅse); and **°gamma** Pv i.11[9] (= vinditvā paṭilabhitvā PvA 60). grd. **°gantabba** It 104 (nibbāna). cond. **°gacchissaṅ** Sn 446. 1st aor. 3 sg. **ajjhagā** Sn 225 (= vindi paṭilabhi KhA 180); Dh 154; Vv 32[7]; 3 pl. **ajjhagū** J i.256 (vyasanaṅ) & **ajjhāgamuṅ** S i.12. 2nd aor. 3 sg. **adhigacchi** Nd[1] 457. — pp. **adhigata** (q. v.).

**Adhigaṇhāti** [adhi + gaṇhāti] to surpass, excel S i.87 = DA i.32; D iii.146; S iv.275; A iii.33; It 19. Ger. **adhigayha** Pv ii.9[62] = DhA iii.219 (v. l. BB at both pass. atikkamma); & **adhiggahetvā** It 20. — pp. **adhiggahīta** (q. v.).

**Adhigata** [pp. of adhigacchati] got into possession of, conquered, attained, found J i.374; VvA 135.

**Adhigatavant** (adj. — n.) [fr. adhigata] one who has found or obtained VvA 296 (Nibbānaṅ).

**Adhigama** [fr. adhigacchati] attainment, acquisition; also fig. knowledge, information, study (the latter mainly in Miln) D iii.255; S ii.139; A ii.148; iv.22, 332; v.194; J i.406; Nett 91; Miln 133, 215, 358, 362, 388; PvA 207.

**Adhigameti** [adhi + gameti, Caus. of gacchati] to make obtain, to procure PvA 30.

**Adhiggahīta** [pp. of adhigaṇhāti] excelled, surpassed; over- powered, taken by (instr.), possessed J iii.427 (= anuggahīta C.); v.102; vi.525 = 574; It 103; Miln 188, 189; Sdhp 98.

**Adhiciṇṇa** only at S iii.12, where v. l. is **aviciṇṇa**, which is to be preferred. See viciṇṇa.

**Adhicitta** (nt.) [adhi + citta] "higher thought", meditation, contemplation, nsually in comb[n.] with **adhisīla** and **adhipaññā** Vin i.70; D iii.219; M i.451; A i.254, 256; Nd[1] 39 = Nd[2] 689 (°sikkhā); Dh 185 (= aṭṭha — samāpattisankhāta adhika — citta DhA iii.238).

**Adhiceto** (adj.) [adhi + ceto] lofty — minded, entranced Th 1, 68 = Ud 43 = Vin iv.54 = DhA iii.384.

**Adhicca[1]** [ger. of adhi + eti, see adhīyati] learning, studying, learning by heart J iii.218, 327 = iv.301; iv.184 (vede = adhīyitvā C.), 477 (sajjhāyitvā C.); vi.213; Miln 164.

**Adhicca[2]** (°—) [Sk. *adhṛtya, a + *dhicca, ger. of **dhṛ**, cp. dhāra, dhāraṇa 3, dhāreti 4] unsupported, uncaused, fortuitous, without cause or reason; in foll. phrases: **°āpattika** guilty without intention M i.443; **°uppatti** spontaneous origin DhsA 238; **°laddha** obtained without being asked for, unexpectedly Vv 84[22] = J v.171 = vi.315 (expl[d.] at J v.171 by ahetunā, at vi.316 by akāraṇena) **°samuppanna** arisen without a cause, spontaneous, unconditioned D i.28 = Ud 69; D iii.33, 138; S ii.22 — 23 (sukhadukkhaṅ); A iii.440 (id.); Ps i.155; DA i.118 (= akāraṇa°).

**Adhicca[3]** (adj.) [= adhicca 2 in adj. function, influenced by, homonym abhabba] without a cause (for assumption), unreasonable, unlikely S v.457.

**Adhijeguccha** (nt.) [adhi + jeguccha] intense scrupulous regard (for others) D i.174, 176.

**Adhiṭṭhaka** (adj.) (—°) [fr. adhiṭṭhāti] bent on, given to, addicted to J v.427 (surā°).

**Adhiṭṭhāti (adhiṭṭhahati)** [Sk. adhitiṣṭhati, adhi + **sthā**] 1. to stand on J iii.278 (ger. °āya); DhA iv.183 (ger. °hitvā); fig. to insist on Th 1, 1131 (aor. °āhi). — 2. to concentrate or fix one's attention on (c. acc.), to direct one's thoughts to, to make up one's mind, to wish Vin i.115 (inf. °ṭhātuṅ), 297 (id.), 125 (grd. °ṭhātabba) J i.80 (aor. °ahi); iii.278; iv.134 (v. l. ati° C. expl[s.] abhibhavitvā tiṭṭhati); DhA i.34; iv.201 (ger. °hitvā); PvA 23 (aor. °ṭhāsi) 171 (id.), 75 (ger. °hitvā). On adhiṭṭheyya see *Cpd.* 209, n. 2; 219, n. 1. — 3. to undertake, practice, perform, look after, to celebrate S ii.17; A i.115 sq.; J i.50; PvA 209 (ger. °ṭhāya). — pp. **adhiṭṭhita** (q. v.).

**Adhiṭṭhāna** (nt.) [fr. adhi + **sthā**] 1. decision, resolution, self — determination, will (cp. on this meaning *Cpd.* 62) D iii.229 (where 4 are enum[d.], viz. paññā°, sacca° cāga° upasama°); J i.23; v.174; Ps i.108; ii.171 sq., 207; DhsA 166 (cp. *Dhs. trsl.* 44). — 2. mentioned in bad sense with **abhinivesa** and **anusaya**, obstinacy, prejudice and bias M i.136; iii.31, 240; S ii.17; iii.10, 135, 194. — As adj. (—°) applying oneself to, bent on A iii.363. — 3. looking after, management, direction, power Miln 309 (devānaṅ); PvA 141 (so read for adhitaṭṭhāna). [**adiṭṭhāna** as PvA 89, used as explanatory for **āvāsa**, should perhaps be read **adhiṭṭhāna** in the sense of fixed, permanent, abode].

**Adhiṭṭhāyaka** (adj.) (—°) superintending, watching, looking after, in **kamma°** Mhvs 5, 175; 30, 98; **kammanta°** DhA i.393.

**Adhiṭṭhita** (adj.) [pp. of adhiṭṭhāti] 1. standing on (c. loc.), esp. with the idea of standing above, towering over Vv 63[30] (hemarathe a. = sakalaṅ ṭhānaṅ abhibhavitvā ṭhita VvA 269). — (a) looked after, managed, undertaken, governed Vin i.57; S v.278 (sv°âdhiṭṭhita); PvA 141 (kammanta). — (b) undertaking, bent on (c. acc.) Sn 820 (ekacariyaṅ).

**Adhideva** [adhi + deva] a superior or supreme god, above the gods M ii.132; A iv.304; Sn 1148; Nd[2] 307[b], 422 a. Cp. atideva.

**Adhipa** [Sk. adhipa, abbrev. of adhipati] ruler, lord, master J ii.369; iii.324; v.393; Pv ii.8[6] (jan° king); Dāvs iii.52; VvA 314.

**Adhipaka** (adj.) (—°) [fr. prec.] mastering, ruling or governed, influenced by (cp. adhipati) A i.150 (atta° loka° dhamma°).

**Adhipajjati** [adhi + pajjati] to come to, reach, attain A iv.96 (anatthaṅ); pp. **adhipanna**.

**Adhipaññā** (f.) [adhi + paññā] higher wisdom or know- ledge, insight (cp. jhāna & paññā); usually in comb[n.] with adhicitta & adhisīla Vin i.70; D i.174; iii.219 (°sikkhā); A i.240; ii.92 sq., 239; iii.106 sq., 327; iv.360; Nd[1] 39 (id.); Ps i.20, 25 sq., 45 sq., 169; ii.11, 244; Pug 61.

**Adhipatati** [adhi + patati] to fly past, vanish J iv.111 (= ativiya patati sīghaṅ atikkamati C.). — Caus. **adhipāteti** (q. v.) in diff. meaning. Cp. also adhipāta.

**Adhipatana** (nt.) [fr. adhipatati] attack, pressing ThA 271.

**Adhipati** (n. — adj.) [adhi + pati, cp. adhipa] 1. ruler, master J iv.223; Vv 81[1]; Miln 388; DhA i.36 (= seṭṭha). — 2. ruling

over, governing, predominant; ruled or governed by Vbh 216 sq. (chandaṅ adhipatiṅ katvā making energy predominant); DhsA 125, 126 (atta° autonomous, loka° heteronomous, influenced by society). See alsọ *Dhs. trsl.* 20 & *Cpd.* 60.

**Adhipateyya** (nt.) A i.147; iii 33 = S iv.275 is probably misreading for ādhipateyya.

**Adhipatthita** [pp. adhi + pattheti, cp. Sk. abhi + arthayati] desired, wished, begged for D i.120.

**Adhipanna** [cp. Sk. abhipanna, adhi + **pad**] gone into, affected with, seized by (—°), a victim of (c. loc.) S i.72, Th 2, 345 (kāmesu); Sn 1123 (taṇhā° = taṇhânugata Nd[2] 32); Dh 288; J iii.38, 369; iv.396; v.91, 379 (= dosena ajjhotthaṭa); vi.27.

**Adhipāṭimokkha** (nt.) [adhi + pāṭimokkha] the higher, moral, code Vin v.1 (pāṭim° +); M ii.245 (+ ajjhājīva).

**Adhipāta[1]** [adhipāteti] splitting, breaking, only in phrase **muddhā°** head — splitting Sn 988 sq., 1004, 1025 (v. l. Nd[2] °vipāta).

**Adhipāta[2]** [from adhipatati = Sk. atipatati, to fly past, flit] a moth Sn 964. Expl[d.] at Nd[1] 484 as "adhipātikā ti tā uppatitvā khādanti taṅkāraṇā a. vuccanti"; Ud 72 (expl[d.] by C. as salabhā).

**Adhipatikā** (f.) [fr. adhipāta[2]] a moth, a mosquito Nd[1] 484 (see adhipāta[2]).

**Adhipāteti** [Caus. fr. adhipatati, cp. Sk. abhipātayati & P. atipāteti] to break, split J iv.337 (= chindati). At Ud 8 prob. to be read **adhibādheti** (v. l. avibādeti. T. adhipāteti).

**Adhippagharati** [adhi + ppa + gharati] to flow, to trickle ThA 284.

**Adhippāgā** 3 sg. aor. of adhippagacchati to go to J v.59.

**Adhippāya** [adhi + ppa + **i**; Sk. abhiprāya] 1. intention, wish desire S i.124; v.108; A ii.81; iii.363 (bhoga°); v.65; J i.79, 83; Sdhp 62. As adj. (—°) desiring PvA 226 (hass° in play = khiḍḍatthika). — 2. sense, meaning, conclusion, inference (cp. adhigama) Miln 148; PvA 8, 16, 48, 131 (the moral of a story). **-adhippāyena** (instr.) in the way of, like PvA 215 (kīḷ for fun).

**Adhippāyosa** [adhi + pāyosa] distinction, difference, pe- culiarity, special meaning M i 46; S iii.66; iv.208; A i.267; iv.158; v.48 sq.

**Adhippeta** [Sk. abhipreta, adhi + ppa + **i**, lit. gone into, gone for; cp. adhippāya] 1. desired, approved of, agreeable D i.120; ii.236; VvA 312, 315. — 2. meant, understood, intended as J iii.263; PvA 9, 80, 120, 164.

**Adhippetatta** (nt.) [abstr. fr. adhippeta] the fact of being meant or understood as, in abl. °ā with reference to, as is to be understood of VvA 13; PvA 52.

**Adhibādheti** [adhi + bādheti, cp. Sk. abhibādhayati] to vex, oppress, gore (to death) Ud 8 (T. adhipāteti, v. l. avibādeti).

**Adhibrahmā** [adhi + Brahmā, cp. atibrahmā] a superior Brahmā, higher than Brahmā M ii.132.

**Adhibhavati** [adhi + bhavati, cp. Sk. & P. abhibhavati] to overcome, overpower, surpass S iv.185 sq. (cp. adhibhū); A v.248, 282 (°bhoti); J ii.336; V.30. — aor. **adhibhavi** J ii.80. 3. pl. **adhibhaṅsu** S iv.185. See also ajjhabhavi & ajjhabhū pp. **adhibhūta** (q. v.).

**Adhibhāsati** [adhi + bhāsati] to address, to speak to; aor. ajjhabhāsi Vin ii.195; S i.103; iv.117; Sn p. 87; PvA 56, 90.

**Adhibhū** (adj.) (—°) [fr. adhi + **bhū**, cp. adhibhavati & Sk. adhibhū] overpowering, having power over; master, conqueror, lord S iv.186 (anadhibhū not mastering. For **adhibhūta** the v. l. abhi° is to be preferred as more usual in this connection, see abhibhū); Sn 684 (miga°; v. l. abhi°).

**Adhibhūta** [cp. adhibhū & adhibhūta] overpowered S iv.186.

**Adhimatta** (adj.) [adhi + matta of **mā**] extreme, exceeding, extraordinary; nt. adv. °ṅ extremely M i.152, 243; S iv. 160; A ii.150; iv.241; J i.92; Pug 15; Miln 146, 189, 274, 290; Pv ii.3[6] (= adhikataraṅ PvA 86); DhA ii.85; cp. PvA 281.

**Adhimattata** (nt.) [abstr. fr. prec.] preponderance A ii.150; DhsA 334 (cp. *Dhs. trsl.* 200).

**Adhimana** (n. — adj.) [adhi + mano] (n.) attention, direction of mind, concentration Sn 692 (adhimanasā bhavātha). — (adj.) directing one's mind upon, intent (on) J iv.433 (= pasannacitta); v.29 (an°; v. l. °māna).

**Adhimāna** [adhi + māna] undue estimate of oneself M ii.252; A v.162 sq.

**Adhimānika** (adj.) [fr. adhimāna] having undue confidence in oneself, conceited A v.162, 169, 317; DhA iii.111.

**Adhimuccati** [Pass. of adhi + **muc**] 1. to be drawn to, feel attached to or inclined towards, to indulge in (c. loc.) S iii.225; iv.185; A iv.24, 145 sq., 460; v.17; Pug 63. — 2. to become settled, to make up one's mind as to (with loc.), to become clear about Vin i.209 (aor. °mucci); D i.106; S i.116 (pot. °muc-ceyya); It 43; DA i.275. — 3. to take courage, to have faith Sn 559; Miln 234; DA i.214, 316; J iv.272; v.103; DhA i.196; iii.258; iv.170. — 4. of a spirit, to possess, to enter into a body, with loc. of the body. A late idiom for the older anvāvisati. J iv.172; v.103, 429; DhA i.196; iii.258; iv.170. — pp. **adhimuccita** and **adhimutta**. — Caus. **adhimoceti** to incline to (trs.); to direct upon (with loc.) S v.409 (cittaṅ devesu a.).

**Adhimuccana** (nt.) [fr. adhi + **muc**] making up one's mind, confidence DhsA 133, 190.

**Adhimuccita & Adhimucchita** (pp.) [either adhi + **muc** or **mūrch**; it would seem more probable to connect it with the former (cp. adhimuccati) and consider all vv. ll. °mucchita as spurious; but in view of the credit of several passages we have to assume a regular analogy — form °mucchita, cp. mucchati and see also *J.P.T.S.* 1886, 109] drawn towards, attached to, infatuated, indulging in (with loc.) M ii.223 (an°); S i.113; Th 1, 732 (v. l. °muccita), 923 (cch), 1175; J ii.437 (cch); iii.242; v.255 (kāmesu °mucchita, v. l. °muccita). Cp. ajjhomucchita.

**Adhimuccitar** [n. ag. of adhimuccati] one who determines for something, easily trusting, giving credence A iii.165 (v. l. °mucchitā).

**Adhimutta** (adj.) [pp. of adhimuccati, cp. BSk. adhimukta. Av. Ś i.8, 112; Divy 49, 302 etc.] intent upon ( — ° or with loc. or acc.), applying oneself to, keen on, inclined to, given to Vin i.183; A v.34, 38; Dh 226; Sn 1071, 1149 (°citta); Nd[2] 33; J

i.370 (dān°) Pug 26; PvA 134 (dān°).

**Adhimutti** (f.) [adhi + mutti] resolve, intention, disposition D i.174; A v.36; Ps i.124; Miln 161, 169; Vbh 340, 341; DA i.44, 103; Sdhp 378.

**Adhimuttika** (adj.) [= adhimutta] inclined to, attached to, bent on S ii.154, 158; It 70; Vbh 339 sq. + **tā** (f.) inclination D i.2.

**Adhimokkha** [fr. adhi + **muc**] firm resolve, determination, decision M iii.25 sq.; Vbh 165 sq., 425; DhsA 145, 264. See *Dhs. trsl.* 5; *Cpd.* 17, 40, 95.

**Adhiyita** see adhīyati.

**Adhiroha** [fr. adhi + **ruh**] ascent, ascending; in **dur°** hard to ascend Miln 322.

**Adhivacana** (nt.) [adhi + vacana] designation, term, attrî- bute, metaphor, metaphorical expression D ii.62; M i.113, 144, 460; A ii.70, 124; iii.310; iv.89, 285, 340; It 15, 114; Sn p. 218; J i.117; Nd² 34 = Dhs 1306 (= nāma sankhā paññatti etc.); Vbh 6; PvA 63. See on term *Dhs. trsl.* 340.

**-patha** "process of synonymous nomenclature" (Mrs. Rh. D.) D ii.68; S iii.71; Dhs 1306; DhsA 51.

**Adhivattati** [adhi + vattati] to come on, proceed, issue, result S i.101; A ii.32.

**Adhivattha** (adj.) [pp. of adhivasati] inhabiting, living in (c. loc.) Vin i.28; S i.197; J i.223; ii.385; iii.327; PvA 17. The form **adhivuttha** occurs at J vi.370.

**Adhivara** (adj.) [adhi + vara] superb, excellent, surpassing Vv 16³ (**an°** unsurpassed, unrivalled; VvA 80 = adhika, visiṭṭha).

**Adhivāsa** [fr. adhi + **vas**] endurance, forbearance, holding out; only as adj. in **dur°** difficult to hold out Th 1, 111.

**Adhivāsaka** (& **°ika)** (adj.) [fr. adhivāsa] willing, agree- able, enduring, patient Vin iv.130; M i.10, 526; A ii.118; iii.163; v.132; J iii.369 (an°); iv.11, 77.

**Adhivāsana** (nṭ.) [fr. adhi + **vas**] 1 assent A iii.31; DhA i.33. — 2. forbearance, endurance M i.10; J ii.237; iii.263; iv.307; v.174.

**Adhivāsanatā** (f.) [abstr. fr. adhivāsana] patience, endurance, Dhs 1342; Vbh 360 (an°).

**Adhivāseti** [Caus. of adhivasati, cp. BSk. adhivāsayati in meaning of 3] 1. to wait for (c. acc.) J i.254; ii.352; iii.277. — 2. to have patience, bear, endure (c. acc.) D ii.128, 157; J i.46; iii.281 (pahāre); iv.279, 407; v.51, 200; VvA 336, 337. — 3. to consent, agree, give in Vin i.17; D i.109 (cp. DA i.277); S iv.76; DhA i.33; PvA 17, 20, 75 and freq. passim. — Caus. **adhivāsāpeti** to cause to wait J i.254.

**Adhivāha** [fr. adhi + **vah**; cp. Sk. abhivahati] a carrier, bearer, adj. bringing S iv.70 (dukkha°); A i.6; Th 1, 494.

**Adhivāhana** (nt. — adj.) [fr. adhi + **vah**] carrying, bringing, bearing Sn 79; f. **°ī** Th 1, 519.

**Adhivimuttatta** (nt.) = adhivimokkhatta & adhimutti, i. e. propensity, the fact of being inclined or given to J v.254 (T. kāmādhivimuttitā, v. l. °muttata).

**Adhivimokkhatta** (nt.) = adhimokkha; being inclined to DhsA 261.

**Adhivutti** (f.) [adhi + vutti, fr. adhi + **vac**, cp. Sk. abhi- vadati] expression, saying, opinion; only in tt. **adhivuttipada** (v. l. **adhimutti-p**. at all passages) D i.13 (expl^d. by adhivacana — pada DA i.103); M ii.228; A v.36.

**Adhivuttha** see **adhivattha**.

**Adhisayana** (nt. — adj.) [fr. adhiseti] lying on or in, inhabiting PvA 80 (mañcaṅ).

**Adhisayita** [pp. of adhiseti] sat on, addled (of eggs) Vin iii.3; S iii.153.

**Adhisīla** (nt.) [adhi + sīla] higher morality, usually in threefold set of **adhicitta-sikkha, adhipaññā° adhisīla°** Vin i.70; D i.174; iii.219; A iii.133; iv.25; DhA i.334; PvA 207. See also adhicitta, sikkhā & sīla.

**Adhiseti** [adhi + **seti**] to lie on, sit on, live in, to follow, pursue Dh 41; Sn 671 (= gacchati C.) — pp. **adhisayita**.

**Adhīna** (adj.) (—°) [cp. Sk. adhīna] subject, dependent D i.72 (**atta° & para°**); J iv.112; DA i.217; also written **ādhīna** J v.350. See also under para.

**Adhīyati** & adhiyati [Med. of adhi + **i**, 1st sg. adhīye taken as base in Pāli] to study, lit. to approach (cp. adhigacchati); to learn by heart (the Vedas & other Sacred Books) Vin i.270; S i.202 (dhammapadāni); J iv.184 (adhīyitvā), 496 (adhīyamāna); vi.458; DhA iii.446 (adhīyassu). — ger. **adhīyitvā** J iv.75; **adhiyānaṅ** J v.450 (= sajjhāyitvā C.) & **adhicca**: see adhicca 2; pp. **adhiyita** D i.96.

**Adhunā** (adv.) [Vedic adhunā] just now, quite recently D ii.208; Vin ii.185 (kālakata); Miln 155; Dāvs ii.94.

**-āgata** a new comer M i.457; J ii.105. **-âbhisitta** newly or just anointed D ii.227. **-uppanna** just arisen D ii.208, 221.

**Adhura** (nt.) [a + dhura, see dhura 2] irresponsibility, indifference to oblihations J iv.241.

**Adho** (adv.) [Vedic adhaḥ; compar. adharaḥ = Lat. inferus, Goth. undar, E. under, Ind. *n̊dher —; superl. adhamaḥ = Lat. infimus] below, usually comb^d. or contrasted with **uddhaṅ** "above" and **tiriyaṅ** "across", describing the 3 dimensions. — **uddhaṅ** and **adho** above and below, marking zenith & nadir. Thus with uddhaṅ and the 4 bearings **(disā)** and intermediate points **(anudisā)** at S i.122; iii.124; A iv.167; with uddhaṅ & tiriyaṅ at Sn 150, 537, 1055, 1068. Expl^d. at KhA 248 by heṭṭhā and in detail (dogmatically & speculatively) at Nd² 155. For further ref. see uddhaṅ. The comp^n. form of adho before vowels is adh°.

**-akkhaka** beneath the collar — bone Vin iv.213. **-agga** with the points downward (of the upper row of teeth) J v.156 (+ uddh° expl^d. by uparima — danta C.). **-kata** turned down, or upside down J i.20; vi.298. **-gata** gone by, past. Adv. °ṅ since (cp. uddhaṅ adv. later or after) J vi.187 (ito māsaṅ adhogataṅ since one month ago). **-gala** (so read for T. udho°) down the throat PvA 104. **-mukha** head forward, face downward, bent over, upturned Vin ii.78; M i.132, 234: Vv 16¹ (= heṭṭhā mukha VvA 78). **-bhāga** the lower part (of the body) M i.473; DhA i.148. **-virecana** action of a purgative (opp. uddha° of an emetic) D i.12; DA i.98 (= adho dosānaṅ nīharaṇaṅ); DhsA 404. **-sākhaṅ** (+ uddhamūlaṅ) branches down (& roots up, i. e. uprooted) DhA i.75. **-sira** (adj.)

head downward J iv.194. **-siraṅ** (adv.) with bowed head (cp. avaṅsiraṅ) J vi.298 (= siraṅ adhokatvā heṭṭhāmukho C.). **-sīsa** (adj.) head first, headlong J i.233; v.472 (°ka).

**An-** form of the neg. prefix a — before vowels. For negatives beginning with an° see the positive.

**Ana-** negative prefix, contained in **anappameyya**, (Th 1, 1089), **anamatagga & anabhava**. See *Vinaya Texts* ii.113.

**Anajjhiṭṭha** (adj.) [an + ajjhiṭṭha] uncalled, unbidden, un- asked Vin i.113; Pv i.12[3] (T. anabbhita, v. l. anijjhiṭṭha; J iii.165 has **anavhāta**; Th 2, 129 **ayācita**; PvA 64 expl[s.] by anavhāta).

**Anaṭi** [**An**, Vedic aniti & anati] to breathe KhA i.124 (in def. of bāla); DA i.244 (*read* ananti *for* aṇanti). Cp. pāṇa.

**Anabhāva** [ana + bhāva] the utter cessation of becoming. In the oldest Pali only in adj. form anabhāvaṅ kata or gata. This again found only in a string of four adjectives together expressing the most utter destruction. They are used at Vin iii.3 of bad qualities, at S ii.63 of certain wrong opinions, at M i.487; S iv.62 = v.527 of the khandas, at M i.331 of the Mental Intoxications (Āsavas), at A iv.73 of certain tastes, of a bad kamma A i.135, of evil passions A i.137, 184, 218; ii.214 of pride A ii.41, of craving A ii.249, of the bonds A iv.8. In the supplement to the Dīgha (D iii.326) and in the Iti — vuttaka (p. 115) a later idiom, anabhāvaṅ gameti, cause to perish, is used of evil thoughts. Bdhgh (quoted Vin iii.267) reports as v. l. anubhāva. Cp. Nd i.90; and Nd[2] under pahīna.

**Anabbhita** (adj.) [an + abbhita] not restored, not to be restored Vin iv.242; Pv i.12[3] (where reading prob. faulty & due to a gloss; the id. p. at Th 2, 129 has **ayācita** & at J iii.165 **anavhāta**; PvA 64 expl[s.] by anavhāta, v. l. anabbhita).

**Anabhuṇṇatatā** (f.) [an + abbhuṇṇata + tā] the state of not being erect, i. e. hanging down J v.156.

**Anabhijjhā** (f.) [an + abhijjhā] absence of covetousness or desire D iii.229, 269; Dhs 32, 35, 277.

**Anabhijjhālū** (adj.) [an + abhijjhālū] not greedy or covetous D iii.82; Pug 40.

**Anabhijjhita** (adj.) [an + abhijjhita] not desired Sn 40 (cp. Nd[2] 38); Vv 47[4] (= na abhikankhita VvA 201).

**Anabhinandati** etc. see abhi° etc.

**Anabhirata** (adj.) [an + abhirata] not taking delight in J i.61 (naccâdisu).

**Anabhirati** (f.) [an + abhirati] not delighting in, dissatis- faction, discontent D i.17 (+ paritassanā); iii.289; J iii. 395; DA i.111.

**Anabhiraddha** (adj.) [an + abhiraddha] in anger Vin iv.236.

**Anabhiraddhi** (f.) [an + abhiraddhi] anger, wrath D i.3 (= kopass°etaṅ adhivacanaṅ DA i.52).

**Anabhisambhuṇamāna** (adj.) [ppr. med. of an + abhisambhuṇāti] not obtaining, unable to get or keep up D i.101 (= asampāpuṇanto avisahamāno vā DA i.268).

**Anamatagga** (adj.) [ana (= a neg.) + mata (fr. **man**) + aggā (pl.). So Dhammapāla (avidit — agga ThA 289); Nāṇakitti in Ṭīkā on DhsA 11; Trenckner, *Notes* 64; Oldenberg, *Vin. Texts* ii.114. Childers takes it as an + amata + agga, and Jacobi (*Erzähl.* 33 and 89) and Pischel (*Gram.* § 251) as a + namat (fr. **nam**) + agga. It is Sanskritized at Divy 197 by anavarāgra, doubtless by some mistake. Weber, *Ind. Str.* iii.150 suggests an + āmrta, which does not suit the context at all]. Ep. of Saṃsāra "whose beginning and end are alike unthinkable", i. e., without beginning or end. Found in two passages of the Canon: S ii.178, 187 sq. = iii.149, 151 = v.226, 441 (quoted Kvu 29, called Anamatagga — pariyāya at DhA ii.268) and Th 2, 495, 6. Later references are Nd[2] 664; PvA 166; DhA i.11; ii.13, 32; Sdhp 505. [Cp. anāmata and amatagga, and cp. the English idiom "world without end". The meaning can best be seen, not from the derivation (which is uncertain), but from the examples quoted above from the Saṃyutta. According to the Yoga, on the contrary (see e. g., Woods, *Yoga — system of Patañjali,* 119), it is a possible, and indeed a necessary quality of the Yogī, to understand the beginning and end of Saṃsāra].

**Anamha** (adj.) [according to Morris *J.P.T.S.* 1884, 70 = ana — mha "unlaughing" with ana = an (cp. anabhāva & anamatagga) and mha from **smi**, cp. vimhayati = Sk. vismayati] being in consternation or distress, crying J iii. 223 (°kāle = ārodana — kāle C.).

**Anaya** [a + naya] misfortune, distress Miln 277, usually comb[d.] with **vyasana** (as also in BSk, e. g. Jtm 215) Vin ii.199; S iv.159; A v.156; Miln 292; VvA 327; Sdhp 362.

**Anariya** (adj.) [an + ariya, see also anāriya] not Aiyan, ignoble, low Vin i.10; D iii.232 (°vohāra, 3 sets of 4; the same at Vin v.125); Sn 664, 782 (°dhamma); Pug 13. — See ariya.

**Anala** (adj.) [an + ala] 1. not sufficient, not enough; unable, impossible, unmanageable M i.455; J ii.326 = iv. 471. — 2. dissatisfied, insatiate J v.63 (= atitta C.). — 3. **°ṅ kata** dissatisfied, satiated, S i.15 (kāmesu).

**Anavaya** (adj.) [derivation doubtful. See Trenckner *Pali Misc.* 65] not lacking, complete in (loc.), fulfilling D i.88 (= anūna paripūra — kārin DA i.248); A iii.152 (= samatta paripuṇṇa AA quoted by Tr. on Miln 10).

**Anavosita** (adj.) [an + avosita; or ana + avosita = avusita?] unfulfilled, undone Th 1, 101.

**Anasana** (nt.) [an + asana, cp. Sk. an — aśana] not eating, fasting, hunger D iii.75 & in same context at Sn 311 (= khudā SnA 324).

**Anasitvāna** [ger. of an + aśati] without eating, fasting J iv.371.

**Anasuyyaṅ** [Sk. anasūyan, ppr. of an + asūyati] not grum- bling J iii.27 (v. l. for anusuyyaṅ T.).

**Anasuropa** [an + asuropa] absence of abruptness Dhs 1341.

**Anasūyaka** (adj.) [Sk. anasūyaka, cp. usūya] not grumbling, not envious J ii.192.

**Anassaka** (adj.) either an — assaka or a — nassaka (q. v.).

**Anassana** (nt.) [a + nassana, **naś**; cp. Sk. naśana] im- perishableness, freedom from waste J iv.168.

**Anassāvin** (adj.) [an + assāvin; cp. assāva + āsava] not intoxicated, not enjoying or finding pleasure in Sn 853 (sātiyesu a. = sātavatthusa kāmaguṇesu taṇhasanthavavirahita SnA 549).

**Anassāsika** (adj.) [an + assāsa + ika; cp. Sk. āśvāsana & BSk. anāśvāsika Divy 207] not consoling, discouraging, not comforting M i.514; S ii.191.

**Anassuṅ** 1st sq, pret. of anusūyati (= Sk. anvaśruvaṅ) I have heard M i.393.

**Anāgata** (adj.) [an + āgata] not come yet, i. e. future. On usual combn. with **atīta**: see this. D iii.100 sq., 134 sq., 220, 275; M iii.188 sq.; S i.5; ii.283; A iii.100 sq., 400; Sn 318, 373, 851; It 53; J iv.159; vi.364; Dhs 1039, 1416.

**Anāgamana** (nt.) [an + āgamana] not coming, not returning J i 203, 264.

**Anāgāmitā** (f.) [anāgāmin + tā] the state or condition of an Anāgāmin S v.129, 181, 285; A iii.82; v.108, 300 sq.; Sn p. 140 = A iii.143; It 1 sq., 39, 40.

**Anāgāmin** (adj. — n.) [an + āgāmin] one who does not return, a Never — Returner, as tt. designating one who has attained the 3rd stage out of four in the breaking of the bonds (Saṅyojanas) which keep a man back from Arahantship. So near is the Anāgāmin to the goal, that after death he will be reborn in one of the highest heaven and there obtain Arahantship, never returning to rebirth as a man. But in the oldest passages referring to these 4 stages, the description of the third does not use the word anāgāmin (D i.156; ii.92; iii.107; M ii.146) and anāgāmin does not mean the breaking of bonds, but the cultivation of certain specified good mental habits (S iii.168, the anatta doctrine; S v.200 — 2, the five Indriyas; A i.64, 120, cultivation of good qualities, ii 160; v.86, 171 = S 149). We have only two cases in the canon of any living persons being called anāgāmin. Those are at S v.177 and 178. The word there means one who has broken the lower five of the ten bonds, & the individuals named are laymen. At D ii.92 nine others, of whom eight are laymen, are declared after their death to have reached the third stage (as above) during life, but they are not called anāgāmins. At It 96 there are only 3 stages, the worldling, the Anāgāmin, and the Arahant; and the Saṅyojanas are not referred to. It is probable that already in the Nikāya period the older, wider meaning was falling into disuse. The Abhidhamma books seem to refer only to the Saṅyojana explanation; the commentaries, so far as we know them, ignore any other. See Ps ii.194; *Kv. Tr.* 74; *Dhs. Tr.* 302 n; *Cp.* 69.

**-phala** fruition of the state of an Anāgāmin; always in combn. sotāpatti° sakadāgāmi° anāgāmi° arahatta° Vin i.293; ii.240; iv.29; D i.229; ii.227, 255; S iii.168; v.411; A i.23, 44; iii.272 sq.; iv.204, 276, 372 sq. **-magga** the path of one who does not return (in rebirths) Nd2 569b.

**Anāgāra & Anāgāriyā** see **agāra & agāriyā**.

**Anāghāta** [an + āghāta] freedom from anger or ill — will Vin ii.249.

**Anācāra** [an + ācāra] misconduct, immorality J ii.133; iii. 276; adj. **anācārin** Pug 57.

**Anājāniya** (adj.) [an + ājāniya] of inferior race, not of good blood M i.367.

**Anādara** [an + ādara] (a) (m) disrespect PvA 257. — (b.) (adj.) disrespectful Sn 247 (= ādaravirahita SnA 290).

**Anādaratā** (f.) [abstr. fr. anādara] want of consideration, in expln. of dovacassatā at Dhs 1325 = Vbh 359 = Pug 30 (where reading is **anādariyatā**).

**Anādariya** (nt.) [fr. anādara] disregard, disrespect Vin i.176; iv.113 (where expld. in extenso); Dhs 1325 = dug 20 = Vbh 359.

**Anādā** [ger. of an + ādiyati] without taking up or on to oneself Vin iv.120 (= anādiyitvā C.).

**Anādāna** (adj.) [an + ādāna] free from attachment (opp. sādāna) A ii.10 = It 9 = 109 = Nd2 172a; Sn 620, 741, 1094; Nd2 41 (where as nt. = taṇha); Dh 352 (= khandhādisu niggahaṇa DhA iv.70), 396, 406, 421.

**Anāditvā** [ger. of an + ādiyati] not taking up, not heeding J iv.352 (v. l. for T. anādiyitvā).

**Anādiyitvā** [ger. of an + ādiyati, Sk. anādāya] without assuming or taking up, not heeding Vin iv.120; J iv.352; DhA i.41. See also ādiyati.

**Anānu-** represents the metrically lengthened from of ananu- (an + anu), as found e. g. in the foll. cpds.: **°tappaṅ** (ppr.) not regretting J v.492; **°puṭṭha** questioned Sn 782 (= apucchita SnA 521); **°yāyin** not following or not defiled by evil Sn 1071 (expld. at Nd2 42 by both avedhamāna (?) avigacchamāna & by arajjamāna adussamāna); **°loma** not fit or suitable D ii.273 (v. l. anu°).

**Anāpāthagata** (adj.) [an + āpātha + gata] not fallen into the way of (the hunter), escaped him M i.174.

**Anāpāda** (adj.) [an + āpāda] unmarried (of a woman) J iv.178 (āpāda = apādāna C.; aññehi akata — pariggahā).

**Anāpucchā** see āpucchati.

**Anābādha** (adj.) [an + ābādha] safe and sound VvA 351.

**Anāmata** (adj.) [an + amata the ā being due to metrical lengthening] not affected by death, immortal J ii.56 (= asusāna — ṭṭhāna C.); DhA ii.99.

**Anāmanta** (°—) [an + āmanta] without asking or being asked; in **°kata** unasked, unpermitted, uninvited J vi.226; **°cāra** living uninvited Vin v.132; A iii.259.

**Anāmaya** (adj.) [an + āmaya] free from illness, not decaying, healthy Vv 15[10] (= aroga VvA 74), 17[7].

**Anāmasita** (adj.) [an + āmasita, pp. of āmassati] not touched, virgin — VvA 113 (°khetta).

**Anāmassa** (adj.) [grd. of an + āmassati, Sk. āmaśya] not to be touched J ii 360 (C. anāmāsitabba).

**Anāyatana** (nt.) [an + āyatana] nonexertion, not exerting oneself, sluggishness, indolence J v.121 (°sīla = dussīla C.).

**Anāyasa** (adj.) [an + āya + sa, or should we read anāyāsa?] void of means, unlucky, unfortunate Vv 84[5] (= natthi ettha āyo sukhan ti anāyasaṅ VvA 335).

**Anāyāsa** (adj.) [an + āyāsa] free from trouble or sorrow, peaceful Th 1, 1008.

**Anārambha** [an + ārambha] that which is without moil and toil Sn 745 (= nibbāna SnA 507).

**Anārādhaka** (adj.) [an + ārādhaka] one who fails, unsuc- cessful Vin i.70.

**Anāriya** (adj.) [doublet of anariya] not Aryan, ignoble, Sn 815 (v. l. SS. anariya).

**Anālamba** (adj.) [an + ālamba] without support (from above), unsuspended, not held Sn 173 (+ appatiṭṭha; expl[d.] at SnA 214 by heṭṭhā patiṭṭhâbhāvena upari ālambhāvena ca gambhīra).

**Anālaya** [an + ālaya] aversion, doing away with Vin i.10 (taṇhāya).

**Anāḷhiya & Anāḷhika** (adj.) [an + ālhiya, Sk. āḍhya, see also addha[2]] not rich, poor, miserable, destitute, usually comb[d.] with daḷidda M i.450; ii.178 (v. l. BB. anāḷiya); A iii.352 sq. (vv. ll. BB. anāḷhika), 384; J v.96.

**Anāvaṭa** (°—) [an + āvaṭa] not shut; in **°dvāratā** (f.) not closing the door against another, accessibility, openhand edness D iii.191.

**Anāvattin** (adj. — n.) [an + āvattin] one who does not return, almost syn. with anāgāmin in phrase **anāvatti-dhamma**, one who is not destined to shift or return from one birth to another, D i.156 (cp. DA i.313); iii.132; Pug 16 sq., 62.

**Anāvasūraṅ** (adv.) [an + ava + sūra = suriya, with ava lengthened to āva in verse] as long as the sun does not set, before sun — down J v.56 (= anatthangata — suriyaṅ C.) cp. Sk. utsūra.

**Anāvāsa** (adj. — n.) [an + āvāsa] uninhabited, an uninhabited place Vin ii.22, 33; J ii.77.

**Anāvikata** etc. see **āvikata**.

**Anāvila** (adj.) [an + āvila] undisturbed, unstained, clean, pure D i.84 (= nikkaddama DA i.226); iii.269, 270; Sn 637 (= nikkilesa SnA 469 = DhA iv.192); Th 2, 369 (āvilacitta +); Dh 82, 413; ThA 251; Sdhp 479.

**Anāvuttha** (adj.) [an + āvuttha, pp. of āvasati] not dwelt in D .ii50.

**Anāsaka** (adj.) [an + āsaka] fasting, not taking food S iv.118. f. **°ā** [cp. Sk. anāśaka nt.] fasting, abstaining from food Dh 141 (= bhatta — paṭikkhepa DhA iii.77).

**Anāsakatta** (nt.) [abstr. of anāsaka] fasting Sn 249 (= abhojana SnA 292).

**Anāsava** (adj.) [an + āsava] free from the 4 intoxications (see āsava) Vin ii.148 = 164; D iii.112; Sn 1105, 1133; Dh 94, 126, 386; Nd[2] 44; It 75; Pug 27, Dhs 1101, 1451; Vbh 426; Th 1, 100; Pv ii.6[15]; VvA 9. See āsava and cp. nirāsava.

**Anāsasāna** (adj.) [an + āsasāna] not longing after anything Sn 369 (SnA 365 however reads anāsayāna & has anāsasāna as v. l. Cp. also vv. ll. to āsasāna. Expl[d] by kañci rūpâdi — dhammaṅ nâsiṅsati SnA 365.

**Anāhāra** (adj.) [an + āhāra] being without food M i.487; Sn 985.

**Anikkaḍḍhanā** (f.) [a + nikkaḍḍhanā] not throwing out or expelling J iii.22.

**Anikkasāva** (adj.) [a + nikkasāva, cp. nikasāva] not free from impurity, impure, stained Dh 9 = Th 1, 969 = J ii.198 = v.50; DhA i.82 (= rāgâdīhi kasāvehi sakasāva).

**Anikhāta** (adj.) [a + nikhāta, pp. of nikhanati] not dug into, not dug down, not deep J vi.109 (°kūla; C. agambhīrā).

**Anigha** see **nigha**[1] and **īgha**.

**Anicchā** (f.) [an + icchā] dispassion S v.6; adj. **°a** without desires, not desiring Sn 707.

**Aniñjana** (nt.) [an + iñjana] immobility, steadfastness Ps i.15.

**Aniñjita** (adj.) [an + iñjita] immoveable, undisturbed, un- shaken Th 1, 386.

**Aniṭṭhangata** see **niṭṭhā**[2].

**Aniṭṭhita** see **niṭṭhita**.

**Anitthi** (f.) [an + itthi] a woman lacking the characteristics of womanhood, a woman ceasing to be a woman, "nonwoman" J ii.126 (comp[d] with anadī a river without water; interpreted by ucchiṭṭh — itthi).

**Anindi-** [the comp[n.] form of nindā] in **°ḷocana** (with) fault- less eyes J vi.265.

**Anindita** (adj.) [a + nindita] blameless, faultless J iv.106 (**°angin** of blameless body or limbs).

**Anibbisaṅ** [ppr. of nibbisati, q. v.] not finding Th 1, 78 = Dh 153 (= taṅ ñāṇaṅ avindanto DhA iii.128).

**Animisa** (adj.) [Ved. animeṣa, cp. nimisati] not winking, waking, watchful Dāvs v.26 (nayana).

**Aniyata** (adj.) [a + niyata] not settled, uncertain, doubtful Vin i.112; ii.287; D iii.217.

**Aniyamita** (adj.) [pp. of a + niyameti] indefinite (as tt. g.) VvA 231.

**Anila** [from **an**, cp. Sk. aniti to breathe, cp. Gr. ἄνεμος wind; Lat. animus breath, soul, mind] wind J iv.119 (°patha air, sky); Miln 181; VvA 237; Sdhp 594.

**Anirākata** (adj.) [a + nirākata] see nirankaroti.

**Anissara** (adj.) [an + issara] without a personal ereator Th 1, 713.

**Anissukin** (adj.) [an + issukin, see also an — ussukin] not hard, not greedy, generous D iii.47 (+ amaccharin; v. l. anussukin); SnA 569 (see under niṭṭhurin).

**Anīka** (nt.) [Ved. anīka face, front, army to Idg. ***og&uarc**; (see), cp. Gr. ὄμμα eye, Lat. oculus, see also Sk. pratīka and P. akkhi] army, array, troops (orig. "front", i. e. of the battle — array) Vin iv.107 (where expl[d.] in detail); Sn 623 (bala° strong in arms, with strong array i. e. of khanti, which precedes; cp. SnA 467).

**-agga** a splendid army Sn 421 (= balakāya senāmukha SnA 384). **-ṭṭha** a sentinel, royal guard D iii.64, 148; J v.100; vi.15 ("men on horseback", horseguard); Miln 234, 264. **-dassana** troop — inspection D i.6 (aṇīka° at DA i.85, q. v. interpretation); Vin iv.107 (senābyūha +).

**Anīgha** see **nigha**[1] and cp. **īgha**.

**Anīti** (f.) [an + īti] safety, soundness, sound condition, health A iv.238; Miln 323 (abl. °ito).

**Anītika** (adj.) [fr. anīti] free from injury or harm, healthy, secure Vin ii.79 = 124 (+ anupaddava); iii.162; S iv.371; Sn 1137 (ītī vuccanti kilesā etc. Nd[2] 48); Miln 304.

**Anītiha** (adj.) [an + ītīha, the latter a cpd. der. fr. iti + ha = saying so and so, cp. itihāsa & itihītihaṅ] not such and such, not based on hearsay (itiha), not guesswork or (mere) talk A ii.26; Th 1, 331 (cp. M i.520); Sn 1053 (= Nd[2] 49, 151); J i.456; Nett 166 (cp. It 28).

**Anu**[1] (indecl.) [Vedic anu, Av. anu; Gr. ἄνω to ἄνα along, up;

Av. ana, Goth. ana, Ohg. ana, Ags. on, Ger. an, Lat. an (in anhelare etc.)] prep. & pref. — A. As *prep.* **anu** is only found occasionally, and here its old (vedic) function with *acc.* is superseded by the *loc.* — Traces of use w. *acc.* may be seen in expressions of time like **anu pañcāhaṅ** by 5 days, i. e. after (every) 5 days (cp. ved. anu dyūn day by day); **a. vassaṅ** for one year or yearly; **a. saṅvaccharaṅ** id. — (b) More freq. w. *loc.* (= alongside, with, by) **a. tīre** by the bank S iv.177; pathe by the way J v.302; **pariveṇiyaṅ** in every cell Vin i.80; **magge** along the road J v.201; **vāte** with the wind J ii.382.

B. As *pref.:* (a) *General character.* anu is freq. as modifying (directional) element with well — defined meaning ("along"), as such also as 1st component of pref. — cpds., e. g. anu + ā (anvā°), anu + pra (anuppa°), + pari, + vi, + saṅ. — As base, i. e. 2nd part of a pref. — cpd. it is rare and only found in combn sam — anu°. The prefix **saṅ** is its nearest relation as modifying pref. The opp. of anu is **paṭi** and both are often found in one cpd. (cp. °loma, °vāta). (b) *Meanings.* I. With verbs of *motion:* "along towards". — (a) the motion viewed from the front backward = after, behind; esp. with verbs denoting to go, follow etc. E. g. °aya going after, connexion; °āgacch° follow, °kkamati follow, °dhāvati run after, °patta received, °parivattati move about after, °bandhati run after, °bala rear — guard, °bhāsati speak after, repeat, °vāda speaking after, blame, °vicarati roam about °viloketi look round after (survey), °saṅcarati proceed around etc. — (b) the motion viewed from the back forward = for, towards an aim, on to, over to, forward. Esp. in double pref. — cpds. (esp. with °ppa°), e. g. anu — ādisati design for, dedicate °kankhin longing for, °cintana care for, °tiṭṭhati look after, °padinna given over to, °pavecchati hand over, °paviṭṭha entered into, °pasaṅkamati go up to, °rodati cry for, °socati mourn for. — II. Witb verbs denoting a *state* or *condition:* (a) *literal:* along, at, to, combined with. Often resembling E. be — or Ger. be —, also Lat. ad — and con —. Thus often transitiving or simply emphatic. E. g. °kampā *com* — passion, °kiṇṇa be — set, °gaṇhāti take pity *on,* °gāyati be — singen, °jagghati laugh at, belaugh, °ddaya pity with, °masati touch *at,* °yuñjati order along, °yoga devotion *to,* °rakkhati be — guard, °litta be — smeared or *an* — ointed, °vitakheti reflect over, °sara con — sequential; etc. — (b) *applied:* according to, in conformity with. E. g. °kūla being to will, °chavika befitting, °ñāta permitted, *al* — lowed, °mati *con-* sent, *a* — greement, °madati ap — preciate, °rūpa = con — form, °vattin acting according to, °ssavana by hearsay, °sāsati ad — vise, com — mand etc. — III. (a) (fig.) following after = second to, secondary, supplementary, inferior, minor, after, smaller; e. g. °dhamma lesser morality, °pabbajā discipleship, °pavattaka ruling after, °bhāga after — share, °majjha mediocre, °yāgin assisting in sacrifice, °vyañjana smaller marks, etc.; cp. paṭi in same sense. — (b) *distributive* (cp. A. a.) each, every, one by one, (one after one): °disā in each direction, °pañcāhaṅ every 5 days, °pubba one after the other. — IV. As one of the contrasting ( — comparative) prefixes (see remarks on ati & cp. ā3) **anu** often occurs in reduplicative cpds. after the style of khuddânukhuddaka "small and still smaller", i. e. all sorts of small items or whatever is small or insignificant. More freq. combns. are the foll.: (q. v. under each heading) padânupadaṅ, pubbânupubbaka, ponkhânuponkhaṅ, buddhânubuddha, vādânuvāda, seṭṭhânuseṭṭhi. — V. As regards *dialectical differences* in meanings of prefixes, anu is freq. found in Pāli where the Sk. variant presents apa (for ava), abhi or ava. For P. anu = Sk. (Ved.) **apa** see anuddhasta; = Sk. **abhi** see anu — gijjhati, °brūheti, °sandahati; = Sk. **ava** see anu — kantati, °kassati2, °kiṇṇa, °gāhati, °bujjhati °bodha, °lokin, °vajja.

*Note* (a) anu in compn. is always contracted to **°ânu°**, never elided like adhi = °dhi or abhi = °bhi. The rigid character of this rule accounts for forms isolated out of this sort of cpds. (like mahânubhāva), like ānupubbikathā (fr. *pubbānupubba°), ānubhāva etc. We find ānu also in combn. with an — under the influence of metre. — (b) the assimilation (contracted) form of anu before vowels is **anv°**.

**Anu2** (adj.) subtile; freq. spelling for **aṇu**, e. g. D i.223 Sdhp 271, 346 (anuṅ thūlaṅ). See **aṇu**.

**Anukankhin** (adj.) [fr. anu + **kānkṣ**] striving after, longing for J v.499 (piya°).

**Anukantati** [anu + kantati2] to cut Dh 311 (hatthaṅ = phāleti DhA iii.484).

**Anukampaka** & °ika (adj.) [fr. anukampati] kind of heart, merciful, compassionate, full of pity ( — ° or c. loc.) D iii.187; S i.105 (loka°), 197; v.157; A iv.265 sq.; It 66 (sabba — bhūta°); Pv i.33 (= kārunika PvA 16), 53 (= atthakāma, hitesin PvA 25), 88; ii.14 (= anuggaṇhataka PvA 69), 27; ThA 174; PvA 196 (satthā sattesu a.).

**Anukampati** [anu + kampati] to have pity on, to com- miserate, to pity, to sympathise with (c. acc.) S i.82, 206; v.189. Imper. **anukampa** Pv ii.16 (= anuddayaṅ karohi PvA 70) & **anukampassu** Pv iii.28 (= anuggaṇha PvA 181). Med. ppr. **anukampamāna** Sn 37 (= anupekkhamāna anugayhamāna Nd2 50); PvA 35 (taṅ), 62 (pitaraṅ), 104. — pp. **anukampita** (q. v.).

**Anukampana** (nt.) [fr. last] compassion, pity PvA 16, 88.

**Anukampā** (f.) [abstr. fr. anukampati] compassion, pity, mercy D i.204; M i.161; ii.113; S i.206; ii.274 (loka°); iv.323; v.259 sq.; A i.64, 92; ii.159; iii.49; iv.139; Pug 35. — Often in abl. **anukampāya** out of pity, for the sake of D iii.211 (loka° out of compassion for all mankind, + atthaya hitāya); J iii.280; PvA 47, 147.

**Anukampita** (adj.) [pp. of anukampati] compassioned, gra- tified, remembered, having done a good deed (of mercy) Pv iii.230.

**Anukampin** (adj.) [cp. anukampaka] compassionate, anxious for, commiserating. Only in foll. phrases: **hita°** full of solicitude for the welfare of S v.86; Sn 693; Pv iii.76. **sabbapāṇabhūta-hita°** id. S iv.314; A ii.210; iii.92; iv.249; Pug 57, 68. **sabba-bhūta°** S i.25, 110; A ii.9; It 102.

**Anukaroti** [anu + **kṛ**] to imitate, "to do after" A i.212; J i.491; ii.162; DhA iv.197. — ppr. **anukabbaṅ** Vin ii.201 (mamâ°). — Med. **anukubbati** S i.19 = J iv.65. — See also anukubba. On **anvakāsi** see anukassati 2.

**Anukassati** [anu + kassati, **kṛṣ**] 1. [Sk. anukarṣati] to draw after, to repeat, recite, quote D ii.255 (silokaṅ). — 2. [Sk. **ava-**karṣati] to draw or take of, to remove, throw down, Th 1, 869 (aor. **anvakāsi** = khipi, chaḍḍesi C.).

**Anukāma** (adj.) [anu + kāma] responding to love, loving in return

J ii.157.

**Anukāra** [cp. anukaroti] imitation Dpvs v.39.

**Anukārin** (adj.) imitating Dāvs v.32.

**Anukiṇṇa** [pp. of anu + kirati] strewn with, beset with, dotted all over Pv iv.12[1] (bhamara — gaṇa°).

**Anukubba** (adj.) (—°) [= Sk. anukurvat, ppr. of anu- karoti] "doing correspondingly" giving back, retaliating J ii.205 (kicca°).

**Anukubbati** see **anukaroti**.

**Anukula** freq. spelling for **anukūla**.

**Anukulaka** (adj.) = anukula Sdhp 242 (iccha° according to wish).

**Anukūla** (adj.) [anu + kūla, opp. paṭikūla] favourable, agreeable, suitable, pleasant VvA 280; spelt anukula at Sdhp 297, 312.
**-bhava** complaisance, willingness Vva 71. **-yañña** a propitiative sacrifice D i.144 (expl[d.] at DA i.302 as anukula° = sacrifice for the propagation of the clan).

**Anukkaṇṭhati** [an + ukkaṇṭhati] not to be sorry or not to lack anything, in ppr. **°anto** J v.10; and pp. **°ita** without regret or in plenty PvA 13.

**Anukkaṇṭhana** (nt.) [an + ukkaṇṭhana] having no lack anything, being contented or happy J vi.4.

**Anukkama** [to anukkamati] 1. order, turn, succession, going along; only in instr. **anukkamena** gradually, in due course or succession J i.157, 262, 290; VvA 157; PvA 5, 14, 35 etc. — 2. that which keeps an animal in (regular) step, i. e. a bridle M i.446; Sn 622 (sandānaṅ saha°).

**Anukkamati** [anu + **kram**] 1. to follow, go along (a path = acc.) A v.195; It 80 (maggaṅ). — 2. to advance (not with Morris *J P T S.* 1886, 111 as "abandon") S i.24, Th 1, 194.

**Anukkhipati** [anu + khipati] to throw out Cp. xi.6 (vaṭṭaṅ).

**Anukkhepa** [anu + khepa, see anukkhipati] compensation Vin i.285.

**Anukhaṇati** [anu + khaṇati] to dig after or further J v.233.

**Anukhuddaka** (adj.) [anu + khuddaka] in cpd. **khudda°** whatever there is of minor things, all less important items Vin ii.287 = D ii.154 = Miln 142; Miln 144.

**Anuga** (—°) (adj. — suff.) [fr. anu + **gam**] following or followed by, going after, undergoing, being in or under, standing under the influence of Sn 332 (**vasa°** in the power of), 791 (**ejā°** = abhibhūta Sn 527), 1095 (Māra— **vasa°** = abhibhuyya viharanti Nd[2] 507); It 91 (**ejā°**); J iii.224 (**vasa°** = vasavattin C.); Mhvs 7, 3.

**Anugacchati** [anu + gacchati] to go after, to follow, to go or fall into (w. acc.) KhA 223; PvA 141 (°gacchanto); aor. **°gamāsi** Vin i.16, & **anvagā** Mhvs 7, 10; 3[rd] pl. **anvagū** Sn 586 (vasaṅ = vasaṅ gata SnA 461). Pass. **anugammati**, ppr. anugammamāna accompanied or followed by, surrounded, adorned with J i.53; v.370. — pp. **anugata** (q. v.).

**Anugata** (adj.) [pp. of anugacchati] gone after, accompanied by, come to; following; fig. fallen or gone into, affected with (—°), being a victim of, suffering M i.16; D iii.85, 173 (parisā); A ii.185 (sota°, v. l. anudhata); J ii.292 (samudda°); v.369; Nd[2] 32 (taṇhā°); PvA 102 (nāmaṅ mayhaṅ a. has been given to me), 133 (kammaphala°).

**Anugati** (f.) (—°) [fr. anu + **gam**] following, being in the train of, falling under, adherence to, dependence on S i.104 (vas° being in the power). Usually in cpd. **diṭṭhânugati** a sign (lit. belonging to) of speculation Vin ii.108; S ii.203; Pug 33; DhA iv.39.

**Anugama** [fr. anu + **gam**] following after, only as adj. in dur° difficult to be followed J iv.65.

**Anugāmika** (adj.) going along with, following, accompa- nying; resulting from, consequential on Kh viii.8 (**nidhi**, a treasure acc. a man to the next world); J iv.280 (**°nidhi**); Miln 159 (parisā); PvA 132, 253 (dānaṅ nāma °aṅ nidānan ti).

**Anugāmin** (adj.) [fr. anugacchati] following, attending on; an attendant, follower SnA 453 (= anuyutta).

**Anugāyati** [anu + gāyati] to sing after or to, recite (a magic formula or hymn) praise, celebrate D i.104, 238; Sn 1131 (anugāyissaṅ); Miln 120.

**Anugāhati** [anu + gāhati] to plunge into, to enter (acc.) Sdhp 611.

**Anugijjhati** [anu + gijjhati] to be greedy after, to covet Sn 769 (cp. Nd[1] 12); J iii.207; iv.4 (= giddhā gathitā hutvā allīyanti C.). pp. **°giddhā** (q. v.). Cp. abhigijjhati.

**Anugiddha** [pp. of anugijjhati] greedy after, hankering after, desiring, coveting Sn 86 (anânu°), 144, 952; Th 1, 580.

**Anuggaṇha** (adj.) [cp. anuggaha] compassionate, ready to help PvA 42 °sīla.

**Anuggaṇhataka** (adj.) [= anugganha] compassionate, com- miserating, helping PvA 69 (= anukampaka).

**Anuggaṇhana** (nt.) anuggaha[1] DhsA 403.

**Anu(g)gaṇhāti** [anu + gaṇhāti] to have pity on, to feel sorry for, to help, give protection D i.53 (vācaṅ; cp. DA i.160: sārato agaṇhaṇto); J ii.74; Nd[2] 50 (ppr. med. **°gayhamāna** = anukampamāna); Pug 36; PvA 181 (imper. **anuggaṇha** = anukampassu). pp. **anuggahīta** (q. v.).

**Anuggaha[1]** [anu + **grah**] "taking up", compassion, love for, kindness, assistance, help, favour, benefit S ii.11; iii.109; iv.104; v.162; A i.92, 114; ii.145; iv.167; v.70; It 12, 98; J i.151; v.150; Pug 25; PvA 145; ThA 104.

**Anuggaha[2]** (adj.) [an + uggaha] not taking up Sn 912 (= na gaṇhāti Nd[1] 330).

**Anuggahīta** (& °ita) [pp. of anuggaṇhāti] commiserated, made happy, satisfied M i.457; S ii.274; iii.91; iv.263; A iii.172; J iii.428.

**Anuggāhaka** (adj.) [fr. anuggaha] helping, assisting S iii.5; v.162; Miln 354 (nt. = help).

**Anugghāṭeti** [an + ugghāṭeti] not to unfasten or open (a door) Miln 371 (kavāṭaṅ).

**Anugghāta** [an + ugghāta] not shaking, a steady walk J vi.253.

**Anugghātin** (adj.) [fr. last] not shaking, not jerking, J vi.252; Vv 5[3] (read °ī for i); VvA 36.

**Anughāyati** [anu + ghāyati[1]] to smell, snuff, sniff up Miln 343 (gandhaṅ).

**Anucankamati** [anu + cankamati] to follow (along) after, to go

after D i.235; M i.227; Th 1, 481, 1044; Caus. °āpeti M i.253, cp. Lal. Vist. 147, 3; M Vastu i.350.

**Anucankamana** (nt.) [fr. anucankamati] sidewalk J i.7.

**Anucarati** [anu + cariti] to move along, to follow; to practice; pp. **anuciṇṇa** & **anucarita** (q. v.)

**Anucarita** (—°) [pp. of anucarati] connected with, ac- companied by, pervaded with D i.16, 21 (vīmaṅsa° = anuvicarita DA i.106); M i.68 (id.); Miln 226.

**Anuciṇṇa** (pp.) [pp. of anucarati] 1. pursuing, following out, practising, doing; having attained or practised Vin ii.203 = It 86 (pamādaṅ); J i 20 (v.126); Th 1, 236; 2, 206; Dpvs iv.9. — 2. adorned with, accompanied by, connected with J iv.286.

**Anucintana** (nt.) [fr. anucinteti] thinking, upon, intention, care for PvA 164.

**Anucinteti** [anu + cinteti] to think upon, to meditate, consider S i.203 (v. l. for anuvicinteti).

**Anuccangin** see **anujjangin**.

**Anucchavika** (& **°ya**) (adj.) [anu + chavi + ka] "according to one's skin", befitting, suitable, proper, pleasing, fit for, J i.58, 62, 126, 218; ii.5; iv.137, 138; Miln 358; DhA i.203, 390; ii.55, 56; VvA 68, 78; PvA 13, 26 (= kappiya), 66, 81, 286. **anucchaviya** at Vin ii.7 (an°); iii.120 (id. + ananulomika); Miln 13.

**Anucchiṭṭha** (adj.) [see ucchiṭṭha] (food) that is not thrown away or left over; untouched, clean (food) J iii.257; DhA ii.3 (vv. ll. anucciṭṭha).

**Anujagghati** [anu + jagghati] to laugh at, deride, mock D i.91; DA i.258 (cp. sañjagghati ibid 256).

**Anujavati** [anu + javati] to run after, to hasten after, to follow J vi.452 (= anubandhati).

**Anujāta** (adj.) [anu + jāta] "born after" i. e. after the image of, resembling, taking after; esp. said of a son (putta), resembling his father, a worthy son It 64 (atijāta +, opp. avajāta); Th 1, 827 (fig. following the example of), 1279; J vi.380; DhA i.129; Dāvs ii.66.

**Anujānāti** [anu + jānāti] 1. to give permission, grant, allow Vin iv.225; A ii.197; Pv iv.1[67]; PvA 55, 79, 142. — 2. to ad- vise, prescribe Vin i.83; ii.301: Sn 982. — grd. **anuññeyya** that which is allowed A ii.197; pp. **anuññāta** (q. v.) Caus. **anujānāpeti** J i.156.

**Anujīvati** [anu + jīvati] to live after, i. e. like (acc.), to live for or on, subsist by J iv.271 (= upajīvati, tassânubhāvena jīvitaṅ laddhaṅ (C.). — pp. **anujīvata** (q. v.).

**Anujīvita** (nt.) [pp. of anujīvati] living (after), living, livelihood, subsistence, life Sn 836 (= jīvitaṅ SnA 545).

**Anujīvin** (adj. — n.) [fr. anujīvati] living upon, another, depen- dent; a follower, a dependant A i.152; iii.44; J iii.485; Dāvs v.43.

**Anujju** (adj.) [an + ujju] not straight, crooked, bent, in cpds. **°angin** (anujjangin) with (evenly) bent limbs, i. e. with per- fect limbs, graceful f. **°ī** Ep. of a beautiful woman J v.40 (= kañcana — sannibha — sarīrā C.); vi.500 (T. anuccangī, C. aninditā agarahitangī); **°gāmin** going crooked i. e. snake J iv.330; **°bhūta** not upright (fig. of citta) J v.293.

**Anujjuka** = anujju J iii.318.

**Anujjhāna** (nt.) [anu + jhāna] meditation, reflection, intro- spec- tion Miln 352 (°bahula).

**Anuññāta** (adj.) [pp. of anujānāti] permitted, allowed; sanc- tioned, given leave, ordained D i.88; J i.92; ii.353, 416; Pv i.12[3] (na a. = ananuññāta at id. p. Th 2, 129; expl[d.] at PvA 64 by ananumata); Pug 28; DA i.247, 248, 267; PvA 12, 81.

**Anuññātatta** (nt.) [abstr. to anuññāta] being permitted, permis- sion J ii.353.

**Anuṭṭhaka** (adj.) [fr. an + uṭṭhahati] not rising, not rousing one- self, inactive, lazy Th 1, 1033.

**Anuṭṭhahati** [anu + ṭhahati = °thāti, see °tiṭṭhati] to carry out, look after, practise do J v.121. — pp. **anuṭṭhita** (q. v.).

**Anuṭṭhahāna** (adj.) [ppr. of an + uṭṭhahati] one who does not rouse himself, not getting up, inactive Dh 280 (= anuṭṭhahanto avāyāmanto DhA iii.409).

**Anuṭṭhātar** [n. ag. to an + uṭṭhahati] one without energy or zeal Sn 96 (niddāsīlin sabhāsīlin +) SnA 169 (= viriya — tejavi- rahita).

**Anuṭṭhāna** (nt.) [an + uṭṭhāna] "the not getting up", in- activity, want of energy Dh 241 (sarīra — paṭijagganaṅ akaronto DhA iii.347).

**Anuṭṭhita** [pp. of anuṭṭhati = anutiṭṭhati] practising, effecting or effected, come to, experienced, done D ii.103; S iv. 200; A iii.290 sq.; iv.300; J ii.61; Miln 198; PvA 132 (cp. anugata).

**Anuṭṭhubhati** [formally Sk. anuṣṭobhati, but in meaning = *anuṣṭīvati; anu + ṭṭhubhati, the etym. of which see under niṭṭhubhati] to lick up with one's saliva DA i.138.

**Anuṭṭhurin** v. l. at SnA 569, see **niṭṭhurin**.

**Anuḍasati** [anu + ḍasati] to bite J vi.192.

**Anuḍahati** [anu + ḍahati] to burn over again, burn tho- roughly, fig. to destroy, consume J ii.330; vi.423. Pass. **°ḍayhati** J v.426. — Also spelt **°dahati**, e. g. at S iv. 190 = v.53; Th 2, 488.

**Anuḍahana** (nt.) [fr. anuḍahati] conflagration, burning up, con- sumption J v.271; ThA 287 (d).

**Anuṇṇata** (adj.) [uṇṇata] not raised, not elated, not haughty, humble Sn 702 (care = uddhaccaṅ nâpajjeyya SnA 492).

**Anutappati** [anu + tappati[1]; Sk. anutapyate, Pass. of anutapati] to be sorry for, to regret, repent, feel remorse J i.113; iv.358; v.492 (ppr. an — anutappaṅ); Dh 67, 314; Pv ii.9[42]; DhA ii.40. grd. **anutappa** to be regretted A i.22, 77; iii.294, and **anutāpiya** A iii.46 (an°).

**Anutāpa** [fr. anu + **tāpa**] anguish, remorse, conscience Vv 40[5] (= vippaṭisāra VvA 180); DhsA 384.

**Anutāpin** (adj.) [fr. anutāpa] repenting, regretting Th 2, 57, 190; Vv 21; VvA 115.

**Anutāpiya** grd. of **anutappati**, q. v.

**Anutāḷeti** [anu + taḷeti] to beat J ii.280.

**Anutiṭṭhati** [anu + tiṭṭhati see also anuṭṭhahati] to look after, to

manage, carry on J v.113 (= anugacchati); PvA 78.

**Anutīre** (adv.) [anu + tīre, loc. of tīra] along side or near the bank (of a river) Sn 18 (= tīra — samīpe SnA 28). Cp. anu A b.

**Anuttara** (adj.) [an + uttara] "nothing higher", without a superior, incomparable, second to none, unsurpassed, excellent, preeminent Sn 234 (= adhikassa kassaci abhāvato KhA 193), 1003; Dh 23, 55 (= asadisa appaṭibhāga DhA i.423); Pv iv.3[5 2] (dhamma); Dhs 1294; DA i.129; PvA 1, 5, 6, 18, etc.

**Anuttariya** (nt.) [abstr. fr. anuttara] preeminence, superi- ority, excellency; highest ideal, greatest good. They are mentioned as sets of 3 (viz. **dassana°, paṭipadā°, vimutti°**) at D iii.219, or of 6 (viz. **dassana°, savana°, lābha°, sikkhā°, pāricariyā°, anussata°**) at D iii.250, 281; A i.22; iii.284, 325 sq., 452; Ps i.5. Cp. M i.235; A v.37. See also ānuttariya.

**Anuttāna** (adj.) [an + uttāna] not (lying) open, not exposed; fig. unexplained, unclear J vi.247.

**Anutthunā** (f.) [fr. anutthunāti] wailing, crying, lamenting Nd[1] 167 (= vācāpalāpa vippalāpa etc.).

**Anutthunāti** [anu + thunati (thunāti); anu + **stan**] to wail, moan, deplore, lament, bewail D iii.86; Sn 827 (cp. Nd[1] 167); Dh 156; J iii.115; v.346, 479; DhA iii.133; PvA 60 (wrongly applied for ghāyati, of the fire of conscience).

**Anutrāsin** (adj.) [an + utrāsin] not terrified, at ease Th 1, 864.

**Anuthera** [anu + thera] an inferior Thera, one who comes next to the elder Vin ii.212 (**therânutherā** Th. & next in age).

**Anudadāti** [anu + dadāti] to concede, grant, admit, fut. **anudassati** Miln 276, 375.

**Anudayati** (to sympathise with) see under **anuddā**.

**Anudassita** [pp. of anudasseti] manifested Miln 119.

**Anudahati** see **anuḍahati**.

**Anudiṭṭha** [pp. of anudisati] pointed out, appointed, dedi- cated, *nt.* consecration, dedication J v.393 (anudiṭṭha = asukassa nāma dassatī ti C.); Pv i.10[7] (= uddiṭṭha PvA 50).

**Anudiṭṭhi** (f.) [anu + diṭṭhi] an "after — view", sceptical view, speculation, heresy D i.12; M ii.228; S iii.45 sq.; Th 1, 754; Miln 325; DA i.103. **attânudiṭṭhi** (q. v.) a soul — speculation.

**Anudisati** [anu + disati] to point out, direct, bid, address PvA 99 (aor. anudesi + anvesi). — pp. **anudiṭṭha** (q. v.).

**Anudisā** (f.) [anu + disā] an intermediate point of ihe compass, often collectively for the usual 4 intermediate points D i.222; S i.122; iii.124.

**Anudīpeti** [anu + dīpeti] to explain Miln 227 (dhammâ- dhammaṅ).

**Anudūta** [anu + dūta] a person sent with another, a travelling companion Vin ii.19, 295; DhA ii.76, 78.

**Anudeva** see **anvadeva**.

**Anuddayatā** (f.) [abstr. to anuddayā] sympathy with (—°) compassion, kindness, favour, usually as **par°** kindness to or sympathy with other people S ii.218; v.169 (T. anudayatā); A iii.184; It 72; Vbh 356.

**Anuddayā** (& anudayā) (f.) [anu + dayā] compassion, pity, mercy, care Vin ii.196; S i.204; ii.199; iv.323; A ii.176; iii.189; Pug 35 (anukampā); J i.147, 186, 214; PvA 70, 88, 181 (= anukampā). In comp[n] **anudaya°** e. g. **°sampanna** full of mercy J i.151, 262; PvA 66.

**Anuddā** (f.) [contracted form of anuddayā] = **anuddayā** Dhs 1056, where also the other abstr. formations **anuddāyanā & anuddāyitattaṅ** "care, forbearance & consideration"; DhsA 362 (anudayatī ti anuḍḍā).

**Anuddhaṅseti** [anu + dhaṅseti] to spoil, corrupt, degrade Vin iv.148 (expl[n.] here in slightly diff. meaning = codeti vā codāpeti vā to reprove, scold, bring down); It 42. Usually in ster. phrase **rāgo cittaṅ a.** lust degrades the heart Vin iii.111; M i.26; S i.186; A i.266; ii.126; iii. 393 sq. — pp. **anuddhasta** (q. v.).

**Anuddhata** (adj.) [an + uddhata] not puffed up, not proud, unconceited calm, subdued Sn 850 (= uddhacca — virahita SnA 549, cp. anuṇṇata); It 30; Dh 363 (= nibbutacitta DhA iv.93); Vv 64[8]; Pug 59.

**Anuddharin** (adj.) [an + uddharin] not proud Sn 952 (= anussukin SnA 569) see **niṭṭhurin**.

**Anuddhasta** (adj.) [anu + dhasta, pp. of **anuddhaṅseti**, cp. Sk. apadhvasta] spoilt, corrupt, degraded M i.462 (citta); A ii.126 (id.).

**Anudhamma** [anu + dhamma] 1. in comp[n.] with dhamma as **dhammânudhamma** to be judged as a redupl. cpd. after the manner of cpds. mentioned under anu iv. & meaning "the Law in all its parts, the dhamma and what belongs to it, the Law in its fullness". For instances see dhamma C. iv. Freq. in phrase dh° — ânudh° **-paṭipanna** "one who masters the completeness of the Dh.", e. g. S ii.18; iii.163; It 81; Ps ii.189. — 2. conformity or accordance with the Law, lawfulness, relation, essence, consistency, truth; in phrase **dhammassa** (c°) **anudhammaṅ vyākaroti** to explain the truth of the Dh. Vin i.234; D i.161; M i.368, 482; S ii.33; iii.6; iv.51; v.7. See further M iii.30; Sn 963 (cp. Nd[1] 481 for exegesis). Also in cpd. **°cārin** living according to the Dhamma, living in truth S ii.81, 108; A ii.8; Dh 20 (cp. DhA i.158); Vv 31[7]; Sn 69 (see Nd[2] 51).

**Anudhammatā** (f.) [abstr. to anudhamma) lawfulness, con- formity to the Dhamma A ii.46; Ps i.35, 36.

**Anudhāreti** [anu + dhāreti] to hold up DA i.61 (chattaṅ), cp. J 1.53, dhariyamāna.

**Anudhāvati** [anu + dhāvati] to run after, to chase, follow, persecute, pursue M i.474; S i.9; Dh 85; Th 1, 1174; Miln 253, 372.

**Anudhāvin** (adj. — n.) [fr. anudhāvati] one who runs after S i.9, 117.

**Anunadī**( — tire) along the bank of the river S iv.177 should be read anu nadītīre (= anu prep. c. loc.; see under anu A).

**Anunamati** [anu + namati] to incline, bend (intrs.), give way Miln 372 (of a bow).

**Anunaya** [fr. anuneti] "leading along", friendliness, courtesy, falling in with, fawning D iii.254 (°saṅyojana); A iv.7 sq. (id.) M i.191; Dhs 1059; Vbh 145; Nett 79; comb[d.] w. opp. **paṭigha** (repugnance) at Miln 44, 122, 322.

**Anunayana** (nt.) [fr. anuneti] fawning DhsA 362.

**Anunāsika** (adj.) [anu + nāsā + ika] nasal; as tt. g. the sound ṅ; in **°lopa** apocope of the nasal ṅ VvA 114, 253, 275, 333.

**Anunīta** (adj.) [pp. of anuneti] led, induced S iv.71; Sn 781.

**Anunetar** [n. ag. fr. anuneti] one who reconciles or con- ciliates Ps ii.194 (netā vinetā anunetā).

**Anuneti** [anu + neti] to conciliate, appease, win over, flatter S i.232 (ppr. anunayamāna); pp. **anunīta** (q. v.).

**Anupa** see **anūpa**.

**Anupakampati** [anu + pakampati] to shake, move, to be unsteady Th 1, 191 = Ud 41.

**Anupakkama** [an + upakkama] not attacking, instr. **°ena** not by attack (from external enemies) Vin ii.195.

**Anupakkuṭṭha** (adj.) [an + upak°] blameless, irreproachahle D i.113; Vin iv.160; Sn p. 115; DA i.281.

**Anupakkhandati** [anu + pa + khandati] to push oneself forward, to encroach on D i.122 (= anupavisati DA i.290); ger. **anupakhajja** pushing oneself in, intruding Vin ii.88 (= antopavisati), 213; iv.43 (= anupavisati); M i.151, 469; S iii.113; Vism 18.

**Anupakhajjati** [den. fr. anupakhajja, ger. of anupakkhan- dati] to encroach, intrude Vin v.163.

**Anupagacchati** [anu + pa + gacchati] to go or return into (c. acc.) D i.55 (anupeti +).

**Anupaghāta** [an + upaghāta] not hurting Dh 185 (**anūpa°** metri causa; expl[d.] by anupahananañ c°eva anupaghātanañ ca DhA iii.238).

**Anupacita** (adj.) [anu + pa + cita, pp. of anupacināti] heaped up, accumulated ThA 56.

**Anupacināti** [an + upacināti] not to observe or notice J v.339 (= anoloketi C.; v. l. anapaviṇāti).

**Anupajagghati** [anu + pa + jagghati] to laugh at, to deride, mock over A i.198 (v. l. anusaṅ°).

**Anupajjati** [anu + **pad**] to follow, accompany J iv.304. - pp. **anupanna** (q. v.).

**Anupañcāhaṅ** (adv.) [anu + pañcā + ahaṅ] every five days PvA 139 (+ anudasāhaṅ).

**Anupaññatti** (f.) [anu + paññatti] a supplementary regula- tion or order Vin ii.286; v.2 sq.

**Anupaṭipāti** (f.) [anu + paṭipāti] succession; as adv. in order, successively DA i.277 (kathā = anupubbikathā); DhA iii.340 (anupaṭipāṭiyā = anupubbena); Vism 244.

**Anupaṭṭhita** (adj.) [anu + pa + ṭhita] setting out after, following, attacking J v.452.

**Anupatati** [anu + patati] 1. to follow, go after, J vi.555 anupatiyāsi Subj.). — 2. to fall upon, to befall, attack Vin iii.106 = M i.364; S i.23 (read °patanti for °patatanti) = Dh 221 (dukkhā); Th 1, 41 = 1167 (of lightning). — pp. **anupatita** (q. v.). Cp. also **anupāta & anupātin**.

**Anupatita** [pp. of anupatati] "befallen", affected with, oppressed by (—°) S ii.173 (dukkha°); iii.69 (id.); Sn 334 (pamāda°).

**Anupatitatta** (nt.) [abstr. of anupatita] the fact of being attacked by, being a victim of (—°) SnA 339.

**Anupatta** (anuppatta) [pp. of anupāpuṇāti; cp. Sk. anu- prāpta] (having) attained, received, got to (c. acc), reached D i.87 — 111; ii 2; It 38; Sn 027, 635; Dh 386, 403; Pv iv.1[66]; PvA 59 (dukkhaṅ), 242. In phrase **addhagata vayo-anuppatta** having reached old age, e. g. Vin ii.188; D i.48; Sn pp. 50, 92; PvA 149.

**Anupatti** (anuppatti) (f.) [anu + patti] attainment, accom- plishment, wish, desire (fulfilled), ideal S i.46, 52.

**Anupathe** at J v.302 should be read as anu pathe by the way at the wayside; anu to be taken as prep. c. loc. (see anu A). C. expl[ns.] as janghamagga — mahāmaggānaṅ antare.

**Anupada** [cp. Sk. anupadaṅ adv., anu + pada] 1. the "after- foot", i. e. second foot a verse, also a mode of reciting, where the second foot is recited without the first one Vin iv.15 (cp. 355); Miln 340 (anupadena anupadaṅ katheti). — 2. (adj.) (following) on foot, at every, step, continuous, repeated, in °dhamma — vipassanā uninterrupted contemplation M iii.25; °vaṇṇanā word — by — word explanation DhsA 168. As nt. adv. **°ṅ** close behind, immediately after (c. gen.) J ii.230 (tassânupadaṅ agamāsi); vi.422. Esp. freq. in comb[n.] **padânupadaṅ** (adv.) foot after foot, i. e. in the footsteps, immediately behind J iii. 504; vi.555; DhA i.69; ii.38.

**Anupadātar** (anuppadātar) [n. ag. of anupadeti] one who gives, or one who sets forth, effects, designs D i.4 (cp. DA i.74); A ii.209.

**Anupadāna** (anuppadāna) (nt.) [anu + pa + dāna, cp. anu- padeti] giving, administering, furnishing, the giving of (—°) D i.12 (cp. DA i.98; both read anuppādāna); J iii.205; Miln 315.

**Anupadinna** (anuppadinna) [pp. of anupadeti] given, handed over, furnished, dedicated Pv i.5[12].

**Anupadeti** (anuppadeti) [anu + pa + dadāti] to give out, give as a present, hand over; to design, set forth, undertake S iii.131 (Pot. anuppadajjuṅ); M i.416 (Pot. anupadajjeyya. see dadāti i.3); Miln 210 (°deti). fut. **°dassati** (see dadāti i.1); D iii.92; S iv.303 (v. l. SS for T. anusarissati); A iii.43; Sn 983. ger. **°datvā** SnA 35. inf. **°dātuṅ** A i.117. pp. **°dinna** (q. v.).

**Anupaddava** (adj.) [an + upaddava] free from danger, uninjured, safe Vin ii.79 = 124 (+ anītika); iii.162; Dh 338; DhA iv.48; PvA 250 (expl[n.] for siva).

**Anupadhāreti** [an + upadhār°] to disregard, to heed not, to neglect DhA iv.197; VvA 260.

**Anupadhika** (adj.) [an + upadhi + ka] free from attach- ment (see upadhi) Vin i 36 (anupadhīka); D. iii 112 (anupadhika opp. to sa — upadhika); Sn 1057 (anūpadhīka T., but Nd[2] anūpadhika. with ū for u metri causa).

**Anupanna**, [pp. of anupajjati] gone into, reached, attained Sn 764 (māradheyya°).

**Anupabandhati** (anuppa°) [anu + pa + bandhati] to follow immediately, to be incessant, to keep on (without stopping), to continue Miln 132. — Caus. **°āpeti** ibid.

**Anupabandhanatā** (anuppa°) (f.) [abstr. to prec.] non- stopping,

not ceasing Miln 132.

**Anupabandhanā** (anuppa°) (f.) [abstr. fr. anupabandhati] continuance, incessance, Pug 18 = Vbh 357 (in exegesis of upanāha).

**Anupabbajjā** (f.) [anu + pabbajjā, cp. BSk. anupravrajati Divy 61] giving up worldly life in imitation of another S v.67 = It 107.

**Anupaya** (adj.) [an + upaya] unattached, "aloof" S i.181 (akankha apiha +).

**Anuparigacchati** [anu + pari + gacchati] to walk round and round, to go round about (c. acc.) Vin iii.119; S i.75 (ger. °**gamma**); Sn 447 (aor. °**pariyagā** = parito parito agamāsi Sn A 393); J iv.267.

**Anuparidhāvati** [anu + pari + dhāvati] to run up & down or to move round & round (cp. anuparivattati) S. iii.150 (khīlan).

**Anupariyāti** [auu + pari + yāti] to go round about, to go about, to wander or travel all over (c. acc.) Vin ii.111; S i.102, 124; Th 1, 1235 (°pariyeti), 1250 (id. to search); Pv iii.3[4] (= anuvicarati); Miln 38; PvA 92 (°**yāyitvā**, ger.) 217.

**Anupariyāya** (adj) [adjectivised ger. of anupariyāti] going round, encircling, in °**patha** the path leading or going round the city D ii.83 = S iv 194 = A v.195; A iv.107.

**Anuparivattati** [anu + pari + vṛt] to go or move round, viz. 1. to deal with, be engaged in, perform, worship Vin iii.307 (ādiccaṅ); D i.240; PvA 97. — 2. to meet Miln 204 (Devadatto ca Bodhisatto ca ekato anuparivattanti). — 3. to move round & round, move on and on, keep on rolling (c. acc.), evolve S. iii.150 (anuparidhāvati +) Miln 253 (anudhāvati + kāyan).

**Anuparivatti** (f.) (—°) [anu + parivatti] dealing with, oc- cupation, connection with S iii.16.

**Anuparivāreti** [anu + pari + vāreti] to surround, stand by, attend on (c. acc.) Vin i.338; M i.153; DhA 1.55.

**Anupariveṇiyaṅ** [anu + pariveṇiyaṅ = loc. of pariveṇi] should be written anu pariveṇiyaṅ ("in every cell, cell by cell"), anu here functioning as prep. c. loc. (see anu A) Vin i.80, 106.

**Anuparisakkati** [anu + pari + sakkati] to move round, to be occupied with, take an interest in (c. acc.) S iv.312 (v.l. °vattati).

**Anuparisakkana** (nt.) [fr. anuparisakkati] dealing with, interest in S iv.312 (v.l. °vattana).

**Anupariharati** [anu + pari + harati] to surround, enfold, embrace M i.306.

**Anupalitta** (adj.) [an + upalitta] unsmeared, unstained, free from taint M i.319, 386 (in verse); as °**ūpalitta** in verse of Sn & Dh: Sn 211 (= lepānaṅ abhāvā SnA 261), 392, 468, 790, 845; Dh 353.

**Anupavajja** (adj.) [grd. of an + upavadati] blameless, without fault, Miln 391.

**Anupavattaka** (anuppa°) (adj.) to anupavatteti] one who succeeds (another) King or Ruler in the ruling of an empire (cakkaṅ) Miln 342, 362; SnA 454. See also **anuvattaka**.

**Anupavatteti** (anuppa°) [anu + pa + vatteti, fr. **vṛt**] to keep moving on after, to continue rolling, with **cakkaṅ** to wield supreme power after, i.e. in succession or imitation of a predecessor S i.191; Miln 362. See also **anuvatteti**.

**Anupavāda** [an + upavāda] not blaming or finding fault, abstaining from grumbling or abuse Dh 185 (anūpa° in metre; expl[d] at DhA iii.238 as anupavādanañ c'eva anupavādāpanañ ca "not scolding as well as not inciting others to grumbling"); adj. °**vādaka** Pug 60, & °**vādin** M i.360.

**Anupaviṭṭha** (anuppa°) [pp. of anupavisati] entered, gone or got into, fallen into (c. acc.) Miln 270, 318 sq., 409 (coming for shelter); PvA 97, 152 (Gangānadiṅ a. nadī: flowing into the G.).

**Anupaviṭṭhatā** (f.) [abstr. to anupaviṭṭha] the fact of having entered Miln 257.

**Anupavisati** [anu + pa + visati] to go into, to enter Dh i.290; VvA 42 (= ogāhati). — pp. °**paviṭṭha** (q.v.) — Caus. °**paveseti** (q.v.).

**Anupavecchati** (anuppa°) [see under pavecchati] to give, give over to, offer up, present, supply Vin i.221 (°pavacchati); D i.74 (= pavesati DA i.218); ii.78; M i.446; iii.133; A ii.64; iii.26 (v.l. °vacch°); J v.394; Sn 208 (v.l. °vacch°); SnA 256 (= anupavesati); PvA 28.

**Anupaveseti** [anu + pa + **vis**, cp. BSk. anupraveśayati Divy 238] to make enter, to give over, to supply SnA 256 (= °pavecchati).

**Anupasankamati**[1] [anu + pa + saṅkamati] to go along up to (c. acc.) PvA 179.

**Anupasankamati**[2] [an + upasank°] not to go to. not to approach DhA ii.30 (+ apayirupāsati).

**Anupasaṇṭhapanā** (f.) [an + upasaṇṭhapanā] not stopping, incessance, continuance Pug 18 (but id. p. at Vbh 357 has anusansandanā instead); cp. **anupabandhanā**.

**Anupassaka** (adj.) [fr. anupassati] observing, viewing, contemplating Th 1, 420.

**Anupassati** [anu + passati] to look at, contemplate, observe Sn 477; Ps i.57, 187; Sn A 505.

**Anupassanā** (f.) [abstr. of anupassati, cf. Sk. anudarśana] looking at, viewing, contemplating, consideration, realisation S v.178 sq., Sn p. 140; Ps i.10, 20, 96; ii.37, 41 sq., 67 sq.; Vbh 194. See **anicca°, anatta°, dukkha°**.

**Anupassin** (—°) (adj.) [fr. anupassati] viewing, observing, realising S ii.84 sq., v.294 sq., 311 sq., 345, Dh 7, 253; Sn 255, 728; Ps i.191 sq.; Vbh 193 sq., 236; Sdhp 411.

**Anupahata**[1] [anu + pa + hata, pp. of anu + pa + **han**] thrown up, blown up Miln 274.

**Anupahata**[2] (adj.) [an + upahata] not destroyed, not spoilt DhA ii.33 (°jivhapasāda).

**Anupāta** [of anupatati] attack in speech, contest, reproach A i.161 (vāda°).

**Anupātin** (adj.) [fr. anupāta] 1. following, indulging in J iii.523 (khaṇa°). — 2. attacking, hurting J v.399.

**Anupādaṅ** (adv.) [anu + pāda] at the foot Vism 182 (opp. **anusīsaṅ** at the head).

**Anupādā** [ger. of an + upādiyati = anupādāya] **anupādā- niya, anupādāya, anupādiyāna, anupādiyiṭvā** see **upādiyati**.

**Anupādāna & Anupādi** see **upādāna** & **upādi**.

**Anupāpita** [pp. of anupāpeti] having been lead to or made to reach, attained, found Miln 252.

**Anupāpuṇāti** (anuppā°) [anu + pāpuṇāti] to reach, attain, get to, find S i.105; ger. **anuppatvāna** Pv ii.9[24] (= °pāpuṇitvā PvA 123). — pp. **anupatta** (q. v.). — Caus. **anupāpeti** (q. v.).

**Anupāpeti** [Caus. of anupāpuṇāti] to make reach or attain, to lead to, to give or make find J vi.88; Cp. xi. 4 (aor. **anupāpayi**); Miln 276. — pp. **anupāpita** (q. v.).

**Anupāya** [an + upāya] wrong means J i.256; Sdhp 405.

**Anupāyāsa** see **upāyāsa**.

**Anupālaka** (adj.) [anu + pālaka] guarding, preserving Sdhp 474.

**Anupālana** (nt.) [fr. anupāleti] maintenance, guarding, keeping Dpvs iii.2.

**Anupāleti** [anu + pāleti] to safeguard, warrant, maintain Miln 160 (santatiṅ).

**Anupāhana** (adj.) [an + upāhana] without shoes J vi.552.

**Anupiya** (anuppiya) (adj) [anu + piya] flattering, plessant, nt. pleasantness, flattery, in **°bhāṇin** one who flatters I) iii.185; J ii.390; v.360; and **°bhāṇitar** id. Vbh 352.

**Anupīḷaṅ** at PvA 161 is to be read **anuppīḷan** (q. v.).

**Anupucchati** [anu + pucchati] to ask or inquire after (c. acc.) Sn 432, 1113. — pp. **anupuṭṭha** (q. v.).

**Anupuṭṭha** [pp. of anupucchati] asked Sn 782 (= pucchita SnA 521).

**Anupubba** (adj.) [anu + pubba] following in one's turn, successive, gradual, by and by, regular Vin ii.237 (mahāsamuddo a° — ninno etc.); D i.184; Sn 511; J v.155 (regularly formed, of ūrū). Cases adverbially: **anupubbena** (instr.) by and by, in course of time, later, gradually Vin i.83; Dh 239 (= anupaṭipāṭiyā DhA iii.340); Pug 41, 64; J ii.2, 105; iii.127; Miln 22; PvA 19. **anupubbaso** (abl. cp. Sk. anupūrvaśaḥ) in regular order Sn 1000. — In comp[n.] both anupubba° & anupubbi° (q. v.).

**-kāraṇa** gradual performance, graded practice M i.446. **-nirodha** successive passing away, fading away in regular succession, i. e. in due course. The nine stages of this process are the same as those mentioned under °vihāra, & are enum[d.] as such at D iii.266, 290; A iv.409, 456; Ps i.35. **-vihāra** a state of gradually ascending stages, by means of which the highest aim of meditation & trance is attained, viz. complete cessation of all consciousness. These are 9 stages, consisting of the 4 jhānas, the 4 āyatanāni & as the crowning phrase "saññā — vedayitanirodha" (see jhāna[1]). Enum[d.] as such in var. places, esp. at the foll.: D ii.156; iii.265, 290; A iv.410; Nd[2] under jhāna; Ps i.5; Miln 176. **-sikkhā** regular instruction or study (dhammavinaye) M i.479; iii.1 (+ °kiriyā °paṭipadā).

**Anupubbaka** (adj.) = anupubba, in cpd. **pubbânupubbaka** all in succession or in turn, one by one (on nature of this kind of cpd. see anu B iv.) Vin i.20 (°ānaṅ kulānaṅ puttā the sons of each clan, one by one).

**Anupubbata** (nt.) [fr. anupubba] acting in turn, gradation, succession Vv 64[14] (= anukūla kiriyā i. e. as it pleases VvA 280) cp. ānupubbatā.

**Anupubbi-kathā** (f.) [anupubba + kathā, formation like dhammi — kathā] a gradual instruction, graduated sermon, regulated exposition of the ever higher values of four subjects (dāna — kathā, sīla°, sagga°, magga°) i. e. charity, righteousness, the heavens, and the Path. Bdhgh. explains the term as anupubbikathā nāma dānânantaraṅ sīlaṅ sīlânantaro saggo saggânantaro maggo ti etesaṅ dīpana — kathā" (DA i.277). Vin i.15, 18; ii.156, 192; D i.110; ii.41; M i.379; J i.8; VvA 66, 197, 208; DA i.308; DhA i.6; Miln 228. — The spelling is frequently **ānupubbikathā** (as to lengthening of anu see anu Note (a)), e. g. at D i.110; ii.41; M i.379; J i.8; Miln 228.

**Anupekkhati** [anu + pekkhati] 1. to concentrate oneself on, to look carefully A iii.23. — 2. to consider, to show consideration for, Nd[2] 50 (ppr. °amāna = anukampamāna). — Caus. **anupekkheti** to cause some one to consider carefully Vin ii.73.

**Anupekkhanatā** (f.) [abstr. fr. anupekkhana, see anupek- khatī] concentration (of thought) Dhs 8, 85, 284, 372.

**Anupeti** [anu + pa + **i**] to go into D i.55 (+ anupagacchati) S iii.207; DA i.165.

**Anupeseti** [anu + pa + **iṣ**] to send forth after Miln 36.

**Anuposathikaṅ** see anvaḍḍhamāsaṅ.

**Anuposiya** (adj.) [grd. of anu + **puṣ**] to be nourished or fostered Sdhp 318.

**Anuppa°** in all comb[ns.] of anu + ppa see under headings **anupa°**.

**Anuppadajjuṅ** (S iii.131) see **anupadeti**.

**Anuppanna** (°uppāda, °uppādeti) see **uppanna** etc.

**Anuppīḷa** (adj.) [an + uppīḷa] not molested, not oppressed (by robbers etc.) not ruined, free from harm J iii.443; v.378; VvA 351; PvA 161.

**Anupharaṇa** (nt.) [anu + pharaṇa] flashing through, per- vading Miln 148.

**Anuphusīyati** [anu + phusīyati, cp. Sk. pruṣāyati, Caus. of **pruṣ**] to sprinkle, moisten, make wet J v.242 (himaṅ; C. pateyya).

**Anubajjhati** at PvA 56 is faulty reading for **anubandh- ati** (q. v.).

**Anubaddha** [pp. of anubandhati] following, standing be- hind (piṭṭhito) D i.1, 226.

**Anubandha** [anu + **bandh**] bondage M iii.170; It 91.

**Anubandhati** [anu + bandhati] to follow, run after, pursue J i.195; ii.230; vi.452 (= anujavati); PvA 56 (substitute for anubajjhanti!), 103, 155. aor. **°bandhi** J ii.154, 353; iii.504; PvA 260 (= anvāgacchi). ger. **°bandhitvā** J i.254. grd. **°bandhitabba** M i.106. — pp. **anubaddha** (q. v.).

**Anubandhana** (nt.) [fr. anubandhati] that which connects or follows, connection, consequence J vi.526 (°dukkha).

**Anubala** (nt.) [anu + bala] rear — guard, retinue, suite, in **°ṅ bhavati** to accompany or follow somebody Miln 125.

**Anubujjhati** [anu + bujjhati, Med. of **budh**, cp. Sk. ava- budhyate] to remember, recollect J iii.387 (with **avabujjhati** in prec. verse).

**Anubujjhana** (nt.) [fr. anubujjhati] awakening, recognition Ps i.18 (bujjhana +).

**Anubuddha** [pp. of anu + bodhati] 1. awakened (act. & pass.), recognised, conceived, seen, known D ii.123 (°ā ime dhammā); S i.137 (dhammo vimalen° ânubuddho) ii.203; iv.188; A ii.1; iii.14; iv.105; SnA 431. In phrase **buddhânubuddha** (as to nature of cpd. see anu B iv.) either "fully awakened (enlightened)" or "wakened by the wake" (Mrs. Rh. D.) Th 1, 679 = 1246. — 2. a lesser Buddha, inferior than the Buddha DA i.40. Cp. **buddhânubuddha**.

**Anubodha** [anu + **budh**] awakening; perception, recogni- tion, understanding S i.126 (?) = A v.46 (anubodhiṅ as aor. of anubodhati?); Pug 21; Miln 233. Freq. in comp^n. **ananubodha** (adj.) not understanding, not knowing the truth S ii.92; iii.261; v.431; A ii.1; iv.105; Dhs 390, 1061; VvA 321 (= anavabodha) and **duranubodha** (adj.) hard to understand, difficult to know D i.12, 22; S i.136.

**Anubodhati** [anu + **budh**] to wake up, to realise, perceive, understand; aor. anubodhiṅ A v.46 (?) = S i.126 (anubodhaṅ). — Caus. **°bodheti** to awaken, fig. to make see to instruct J vi.139 (°ayamāna) — pp. **anubuddha** (q. v.).

**Anubodhana** (nt.) [fr. anubodhati] awakening, understanding, recognition Ps i.18 (bodhana +).

**Anubbajati** [anu + **vraj**] to go along, wander, follow, tread (a path) J iv.399 (maggaṅ = pabbajati C.).

**Anubbata** (adj.) [Vedic anuvrata, anu + vata] subject to the will of another, obedient, faithful, devoted J iii.521; vi.557.

**Anubbillāvitatta** see **ubbill°**.

**Anubyañjana** see **anuvyañjana**.

**Anubrūhita** [**pp**. of anubrūheti] strengthened with (—°), full of Ps i.167.

**Anubrūheti** [brūheti] to do very much or often, to practice, frequent, to be fond of (c. acc.), foster S i.178 (anubrūhaye); M iii.187 (id., so read for manu°), Th 2, 163 (°ehi); Cp. iii.1[2] (saṅvegaṅ anubrūhayiṅ aor.); J iii.191 (suññāgāraṅ). Often in phrase **vivekaṅ anubrūheti** to devote oneself to detachment or solitude, e.g. J i.9 (inf. °brūhetuṅ); iii.31 (°brūhessāmi), Dh 75 (°brūhaye = °brūheyya vaḍḍheyya DhA ii.103). — pp. **anubrūhita** (q.v.) Cp. also **brūhana**.

**Anubhaṇanā** (f.) [anu + bhaṇana] talking to, admonition, scolding Vin ii.88 (anuvadanā +).

**Anubhavati & Anubhoti** [anu + bhavati] to come to or by, to undergo, suffer (feel), get, undertake, partake in, experience D i.129; ii.12 (°bhonti); M ii.204; A i.61 (atthaṅ °bhoti to have a good result); J vi.97 (°bhoma); Pv i.10[11] (°bhomi vipākaṅ); PvA 52 (°issati = vedissati); Sdhf 290. Esp. freq. with **dukkhaṅ** to suffer pain, e.g. PvA i.11[10] (°bhonti); PvA 43, 68, 79 etc. (cp. anubhavana). — ppr. med. **°bhavamāna** J i.50; aor. **°bhavi** PvA 75 (sampattiṅ); ger. **°bhavitvā** J iv.1; PvA 4 (sampattiṅ), 67 (dukkhaṅ), 73 (sampattiṅ); grd. **°bhaviyāna** (in order to receive) Pv ii.8[5] (= anubhavitvā PvA 109). — Pass. **anubhūyati & °bhavīyati** to be undergone or being experienced; ppr. **°bhūyamāna** PvA 8, 159 (mayā a. = anubhūta), 214 (attanā by him) & **°bhavīyamāna** PvA 33 (dukkhaṅ). — pp. **anubhūta** (q.v.).

**Anubhavana** (nt.) [fr. anubhavati] experiencing, suffering; sensation or physical sensibility (cf. *Cpd.* 229, 232[1]) Nett 28 (iṭṭhâniṭṭh — ânubhavana — lakkhanā vedanā "feeling is characterised by the experiencing of what is pleasant and unpleasant"); Miln 60 (vedayita — lakkhaṇā vedanā anubhavana — lakkhaṇā ca); PvA 152 (kamma — vipāka°). Esp. in comb^n. with **dukkha°** suffering painful sensations, e.g. at J iv.3; Miln 181; DhA iv.75; PvA 52.

**Anubhāga** [anu + bhāga] a secondary or inferior part, (after — )share, what is left over Vin ii.167.

**Anubhāyati** [anu + bhāyati] to be afraid of J vi.302 (kissa nv° ânubhāyissaṅ, so read for kissânu°).

**Anubhāva** [fr. anubhavati] orig. meaning "experience, concomitance" and found only in cpds. as — °, in meaning "experiencing the sensation of or belonging to, experience of, accordance with", e.g. maha° sensation of greatness, rājâ° s. belonging to a king, what is in accordance with kingship, i. e. majesty. Through preponderance of expressions of distinction there arises the meaning of anubhāva as "power, majesty, greatness, splendour etc." & as such it was separated from the 1[st] component and taken as **ānubhāva** with ā instead of a, since the compositional character had obliterated the character of the a. As such (ānubhāva abs.) found only in later language. — (1) **anubhāva** (—°): **mahānubhāva** (of) great majesty, eminence, power S i.146 sq.; ii.274; iv.323; Sn p. 93; Pv ii.1[12]; PvA 76. **deva°** of divine power or majesty D ii.12; **devatā°** id. J i.168; **dibba°** id. PvA 71, 110. **rājā°** kingly splendour, pomp D i.49; J iv 247; PvA 279 etc. **-anubhāvena** (instr. — °) in accordance with, by means of J ii.200 (angavijjā°); PvA 53 (iddh°), 77 (kamma°), 148 (id.), 162 (rāja°), 184 (dāna°), 186 (puñña°). **yathânubhāvaṅ** (adv.) in accordance with (me), as much as (1 can); after ability, according to power S i.31; Vv 1[5] (= yathābalaṅ VvA 25). — (2) **ānubhāva** majesty power, magnificence, glory, splendour J v.10, 456; Pv ii.8[11]; VvA 14; PvA 43, 122, 272. See also ānu°.

**Anubhāvatā** (f.) [= anubhāva + tā] majesty, power S i.156 (mahâ°).

**Anubhāsati** [anu + bhāsati] to speak after, to repeat D i.104; Miln 345; DA i.273.

**Anubhūta** [pp. of anubhavati] (having or being) experienced, suffered, enjoyed PvA ii.12[18]. nt. suffering, experience J i.254; Miln 78, 80.

**Anubhūyamānatta** (nt.) [abstr. fr. ppr. Pass. of anubhavati] the fact of having to undergo, experiencing PvA 103.

**Anuma** ( — dassika) see **anoma°**.

**Anumagge** at J v.201 should be read **anu magge** along the road, by the way; anu here used as prep. c. loc. (see anu A b).

**Anumajjati** [anu + majjati] 1. to strike along, to stroke, to touch DA i.276 (= anumasati). — 2. to beat, thresh, fig. to thresh ont J vi.548; Miln 90. — Pass. **anumajjīyati** Miln 275 (cp. p. 428).

**Anumajjana** (nt.) [abstr. fr. anumajjati] threshing out, pounding up (*Dhs. trsl.* 11), always used with ref. to the term **vicāra** (q.v.) Miln 62; DhsA 114; DA i.63, 122.

**Anumajjha** (adj.) [anu + majjha] mediocre, without going to ex-

tremes J iv.192; v.387.

**Anumaññati** [anu + maññati] to assent, approve, give leave Th 1, 72. — pp. **anumata** (q.v.).

**Anumata** [pp. of anumaññati] approved of, given consent to, finding approval, given leave D i.99 (= anuññāta DA i.267); J v.399 (= muta); Miln 185, 212, 231, 275; PvA 64 (= anuññāta).

**Anumati** (f.) [from anumaññati] consent, permission, agreement, assent, approval Vin ii.294, 301, 306; D. i.137, 143; Dpvs iv.47, Cf. v.18; DA i.297; VvA 17, PvA 114.

**Anumatta** see **aṇu°**.

**Anumasati** [anu + masati] to touch D i.106 (= anumajjati DA i.276).

**Anumāna** [fr. anu + **man**] inference Miln 330 (**naya** +), 372, 413; Sdhp 74.

**Anumitta** [anu + mitta] a secondary friend, a follower. acquaintance J v.77.

**Anumināti** [cf. Sk. anumāti, anu + mināti from **mi**, Sk. minoti, with confusion of roots **mā & mi**] to observe, draw an inference M i.97; PvA 227 (°anto + **nayaṅ nento**). See also anumīyati.

**Anumīyati** [Sk. anumīyate, Pass. of anu + **mā**, measure, in sense of Med.] to observe, conclude or infer from S iii.36. Cp. anumināti.

**Anumodaka** (adj.) [fr. anumodati] one who enjoys, one who is glad of or thankful for (c. acc.) Vin v.172; PvA 122; Sdhf 512.

**Anumodati** [anu + modati] to find satisfaction in (acc.), to rejoice in, be thankful for (c. acc.), appreciate, benefit from, to be pleased, to enjoy Vin ii.212 (bhattagge a. to say grace after a meal); S ii.54; A iii.50 (**°modanīya**); iv.411; Dh 177 (ppr. **°modamāna**); It 78; Pv ii.9[19] (dānaṅ **°modamāna** = enjoying, gladly receiving); 1,5[4] (anumodare = are pleased; pitisomanassajātā honti PvA 27); J ii.112; PvA 19, 46, 81, 201) imper. **modāhi**); Sdhp. 501 sq. — pp. **anumodita** (q.v.).

**Anumodana** (nt.) [fr. anumodati] "according to taste", i.e. satisfaction, thanks, esp. after a meal or after receiving gifts = to say grace or benediction, blessing, thanksgiving. In latter sense with **dadāti** (give thanks for = loc.), karoti (= Lat. gratias agere) or **vacati** (say or tell thanks): °ṅ **datvā** PvA 89; °ṅ **katvā** J i.91; DhA iii.170, 172; VvA 118; PvA 17, 47; °ṅ **vatvā** VvA 40 (pānīyadāne for the gift of water), 295, 306 etc. °ṅ **karoti** also "to do a favour" PvA 275. Cp. further DhA i.198 (°gāthā verses expressing thanks, benediction); ii.97 (Satthāraṅ °ṅ yāciṅsu asked his blessing); PvA 23 (°atthaṅ in order to thank), 26 (id.), 121, 141 (katabhatta°), 142; Sdhp 213, 218, 516.

**Anumodita** [pp. of anumodati] enjoyed, rejoiced in PvA 77.

**Anummatta** (adj.) [an + ummatta] not out of mind, sane, of sound mind Miln 122; Sdhp 205.

**Anuyanta** at A v.22 is doubtful reading (v.l. **anuyutta**). The meaning is either "inferior to, dependent on, a subject of, a vassal" or "attending on". The explanation may compare Sk. anuyātaṅ attendance [anu + **yā**, cp. anuyāyin] or Sk. yantṛ ruler [**yam**], in which latter case anu — yantṛ would be "an inferior ruler" and P. yanta would represent the n. a.g. yantā as a — stem. The v. l. is perhaps preferable as long as other passages with anuyanta are not found (see **anuyutta** 2).

**Anuyāgin** (adj) [fr. anu + **yaj**] offering after the example of another D i.142.

**Anuyāta** [pp. of anuyāti] gone through or after, followed, pursued S ii.105 (magga); A v.236; It 29; Miln 217.

**Anuyāti (& anuyāyati)** [anu + **yā**] 1. to go after, to follow J vi.49 (fut. °yissati), 499 (yāyantaṅ anuyāyati = anugacchati C). — 2. to go along by, to go over, to visit Miln 391 (°yāyati). — pp. **anuyāta** (q. v.). See also anusaṅyāyati.

**Anuyāyin** (adj.) [cp. Sk. anuyāyin, anu + **yā**] going after, following, subject to (gen.) Sn 1017 (anânuyāyin); J vi.309; Miln 284.

**Anuyuñjanā** (f.) (& **°yuñjana** nt.) [abstr. fr. anuyuñjati] application or devotion to (—°) Miln 178; VvA 346 (anuyujjanaṅ wrong spelling?)

**Anuyuñjati** [anu + yuñjati] 1. to practice, give oneself up to (acc.), attend, pursue S i.25, 122 (°yuñjan "in loving self — devotion" Mrs. Rh. D.); iii.154; iv.104, 175; Dh 26 (pamādaṅ = **pavatteti** DhA i.257), 247 (surāmeraya — pānaṅ = **sevati** bahulīkaroti DhA iii.356); PvA 61 (kammaṭṭhānaṅ). — 2. to ask a question, to call to account, take to task Vin ii.79; Vv 33[5]; ppr. Pass. **°yuñjiyamāna** PvA 192. — pp. **anuyutta** (q. v.). — Caus. **anuyojeti** "to put to", to address, admonish, exhort DhA iv.20.

**Anuyutta** [pp. of anuyuñjati] 1. applying oneself to, dealing with, practising, given to, intent upon D i.166, 167; iii. 232 = A ii.205 (attaparitāpan° ânuyogaṅ a.); S iii.153; iv.104; Sn 663 (lobhaguṇe), 814 (methunaṅ = **samāyutta** SnA 536), 972 (jhān°); Pug 55; PvA 163 (jāgariya°), 206. — 2. following, attending on; an attendant, inferior, vassal, in expression **khattiya** or **rājā anuyutta** a prince royal or a smaller king (see khattiya 3 b) A v.22 (v l. for T. anuyanta, q. v.); Sn 553 (= **anugāmin, sevaka** SnA 453).

**Anuyoga** [Sk. anuyoga, fr. anu + **yuj**] 1. application, devo- tion to (—°), execution, practice of (—°); often comb[d.] with anuyutta in phrase **°anuyogaṅ anuyutta = practising**, e. g. Vin i.190 (maṇḍan° ânuyogaṅ anuyutta); D iii.113 (attakilamath° ânuyogaṅ a.); A ii.205 (attaparitāpan° ânuyogaṅ a.). — As adj. (—°) doing, given to, practising (cp. anuyutta). D i.5; iii.107; M i.385; S i.182; iii.239; iv.330; v.320; A i.14; iii.249; iv.460 sq.; V. 17 sq., 205; J i.90 (padhān° ânuyogakiccaṅ); Vv 84[38] (dhamma°); Miln 348; DA i. 78, 104. — 2. invitation, appeal, question (cp. anuyuñjati 2) Miln 10 (ācariyassa °ṅ datvā).

**Anuyogavant** (adj.) [anuyoga + vant] applying oneself to, full of application or zeal, devoted PvA 207.

**Anuyogin** (adj.) [fr. anuyoga] applying oneself to, devoted to (—°) Dh 209 (atta° given to oneself, self — concentrated).

**Anurakkhaka** (adj.) [fr. anurakkhati, cp. °rakkhin] preserving, keeping up J iv.192 (**vaṅsa°**); vi.1 (id.).

**Anurakkhaṇa** (nt.) & **°ā** (f.) [abstr. fr. anurakkhati] guarding, protection, preservation D iii.225 sq.; A ii.16 sq.; J i.133; Pug 12; Dpvs iv.24 (adj.); VvA 32 (citta°); Sdhp 449.

**Anurakkhati** [anu + rakkhati] to guard, watch over (acc.), preserve, protect, shield Sn 149; Dh 327; J i.46; Pug 12. — ppr. med.° **rakkhamāna(ka)** as adj. Sdhp 621.

**Anurakkhā** (f.) [= anurakkhaṇā] guarding, protection, preservation S iv.323 (anuddayā a. anukampā).

**Anurakkhin** (adj.) [fr. anurakkhati] guarding, preserving, keeping J v.24.

**Anurakkhiya** (adj.) [f. anurakkhati] in **dur°** difficult to guard Vin iii.149.

**Anurañjita** [pp. of anu + rañjeti, Caus. of **rañj**] illumined, brighterted, beautified Bu i.45 (byāmapabhā° by the shine of the halo); VvA 4 (sañjhātapa° for sañjhāpabhā°).

**Anuratta** (adj.) pp. of anu + **rañj**] attached or devoted to, fond of, faithful Th 2, 446 (bhattāraṅ); J i.297; Miln 146.

**Anuravati** [anu + ravati] to resound, to sound after, linger (of sound) Miln 63.

**Anuravanā** (f.) [abstr. fr. anuravati] lingering of the sound, resounding Miln 63.

**Anuraho** (adv.) [anu + raho] in secret, face to face, private M i.27.

**Anurujjhati** [Sk. anurudhyate, Pass. of anu + **rudh**] to conform oneself to, have a regard for, approve, to be pleased A iv.158; Dhs A 362. — pp. **anuruddha** (q. v.).

**Anuruddha** [pp. of anurujjhati] enggaged in, devoted to; compliant or complied with, pleased S iv.71, (anānuruddha).

**Anurūpa** (adj.) [anu + rūpa] suitable, adequate, seeming, fit, worthy; adapted to, corresponding, conform with (—°) J i.91; vi.366 (tad°); PvA 61 (ajjhāsaya° according to his wish), 128 (id.) 78, 122, 130, 155; etc. Cp. also **paṭirūpa** in same meaning.

**Anurodati** [anu + rodati] to cry after, cry for J iii.166 = Pv i.12[7] (dārako candaṅ a.).

**Anurodha** [fr. anu + **rudh**] compliance, consideration satis- faction (opp. **virodha**) S i.111; iv.210; Sn 362; Dhs 1059; Vbh 145; DhsA 362.

**Anulapanā** (f.) [anu + lapanā, **lap**] scolding, blame, accusa- tion Vin ii.88 (spelt anullapanā; comb[d.] with anuvadana & anubhaṇanā).

**Anulitta** (adj.) [cp. Sk. anulipta, pp. of anulimpati] anointed, besmeared J i.266; PvA 211.

**Anulimpati** [anu + limpati] to anoint, besmear, Miln 394 (°limpitabba). Caus. **°limpeti** in same meaning Miln 169, and **°lepeti** Milm 169 (grd. **°lepanīya** to be treated with ointment). — pp. **anulitta** (q. v.).

**Anulimpana** (nt.) [fr. anulimpati] anointing Miln 353, 394.

**Anulepa** [fr. anu + **lip**] anointing Miln 152.

**Anulokin** (adj.) [fr. anu + loketi, cp. Sk. & P. avalokin & anuviloketi] looking (up) at, seeing (—°) M i.147 (sīsa°).

**Anuloma** (adj.) [Sk. anu + loma] "with the hair or grain", i. e. in natural order, suitable, fit, adapted to, adaptable, straight forward D ii.273 (anānuloma, q. v.) S iv.401; Ps ii.67, 70; DhA ii.208. — nt. direct order, state of fitting in, adaptation Miln 148.

**-ñāṇa** insight of adaptation (cp. *Cpd.* 66, 68) DhA ii.208. **-paṭiloma** in regular order & reversed, forward & backward (Ep. of paṭiccasamuppāda, also in BSk.) Vin i.1; A iv.448.

**Anulomika** (& **°ya**) (adj.) [fr. anuloma] suitable, fit, agree- able; in proper order, adapted to (—°) Vin ii.7 (an°); iii.120 (an° = ananucchaviya); iv.239; A i.106; iii.116 sq.; It 103 (sāmaññassa°); Sn 385 (pabbajita°); KhA 243 (ananulomiya); DhsA 25; Sdhp 65.

**Anulometi** [v. denom. fr. anuloma] to conform to, to be in accordance with Miln 372.

**Anuḷāratta** (nt.) [abstr. fr. an + uḷāra] smallness, littleness, insignificance VvA 24.

**Anuvajja** (adj.) [grd. of anu + vadati, cp. anuvāda & Sk. avavadya] to be blamed, censurable, worthy of reproach Sn p. 78 (an° = anuvādavimutta SnA 396).

**Anuvattaka** (adj.) [fr. anuvatteti] 1. = **anupavattaka** (q. v.) Th 1, 1014 (cakka°). — 2. following, siding with (—°) Vin iv.218 (ukkhittânuvattikā f.).

**Anuvattati** [Sk. anuvartati, anu + vattati] 1. to follow, imitate, follow one's example (c. acc.), to be obedient D ii.244; Vin ii.309 (Bdhgh.); iv.218; J i.125, 300; DA i.288; PvA 19. — 2. to practice, execute Pv iv. 7[12]. — Caus. **°vatteti** (q. v.).

**Anuvattana** (nt.) [abstr. fr. anuvattati] complying with, conformity with (—°), compliance, observance, obedience J i.367 (dhamma°); v.78.

**Anuvattin** (adj.) [fr. anuvattati] following, acting according to or in conformity with (—°), obedient J ii.348 (f. °inī); iii.319 (id.); Dh 86 (dhamma°); Vv 15[5] (vasa° = anukūlabhāvena vattana sīla VvA 71); DhA ii.161.

**Anuvatteti** [anu + vatteti] = **anupavatteti** (q. v.) Th 1, 826 (dhammacakkaṅ: "after his example turn the wheel" Mrs. Rh. D.).

**Anuvadati** [Sk. ava°; anu + vadati] to blame, censure, reproach Vin ii.80, 88. — grd. **anuvajja** (q. v.).

**Anuvadanā** (f.) [fr. anuvadati] blaming, blame, censure Vin ii.88 (anuvāda +).

**Anuvasati** [anu + vasati] to live with somebody, to dwell, inhabit J ii.421. Caus. **°vāseti** to pass, spend (time) J vi.296. — pp. **°vuttha** (q. v.).

**Anuvassaṅ** (adv.) [anu + vassa] for one rainy season; every rainy season or year, i. e. annually C. on Th 1, 24.

**Anuvassika** (adj.) [fr. anuvassaṅ] one who has (just) pas- sed one rainy season Th 1, 24 ("scarce have the rains gone by" Mrs. Rh. D.; see *trsl.* p. 29 n. 2).

**Anuvāceti** [anu + Caus. of **vac**] to say after, to repeat (words), to recite or make recite after or again D i.104 (= tehi aññesaṅ vācitaṅ anuvācenti DA i.273); Miln 345. Cp. anubhāseti.

**Anuvāta**[1] [anu + **vā** to blow] a forward wind, the wind that blows from behind, a favourable wind; **°ṅ** adv. with the wind, in the direction of the wind (opp. **paṭivātaṅ**). A i.226 (°paṭivātaṅ); Sdhp 425 (paṭivāta°). In **anuvāte** (anu + vāte) at J ii.382 "with the wind, facing the w., in front of the wind" anu is to be taken

as prep. c. loc. & to be separated from vāte (see anu A b.).

**Anuvāta**[2] [anu + **vā** to weave (?) in analogy to vāta from **vā** to blow] only in connection with the making of the bhikkhus' garments **(cīvara)** "weaving on, supplementary weaving, or along the seam", i. e. hem, seam, binding Vin i.254, 297; ii.177; iv.121 (aggala +); PvA 73 (anuvāte appabhonte since the binding was insufficient).

**Anuvāda** [fr. anuvadatī, cp. Sk. anuvāda in meaning of "repetition"] 1. blaming, censure, admonition Vin ii.5, 32; A ii.121 (atta°, para°); Vbh 376. — 2. in comb[n.] **vādânuvāda**: talk and lesser or additional talk, i. e. "small talk" (see anu B iv.) D i.161; M i.368.

**-adhikaraṇa** a question or case of censure Vin ii.88 sq.; iii.164 (one of the 4 adhikaraṇāni, q. v.).

**Anuvāsana** (nt.) [fr. anuvāseti] an oily enema, an injection Miln 353.

**Anuvāseti** [anu + vāseti, Caus. of vāsa[3] odour, perfume] to treat with fragrant oil, i. e. to make an injection or give an enema of salubrious oil Miln 169; grd. **°vāsanīya** ibid.; pp. **°vāsita** Miln 214.

**Anuvikkhitta** (adj.) [anu + vi + khitta, pp. of anu + vikkhipati] dispersed over S v.277 sq. (+ anuvisaṭa).

**Anuvigaṇeti** [anu + vi + gaṇeti] to take care of, regard, heed, consider Th 1, 109.

**Anuvicarati** [anu + vi + carati] to wander about, stroll roam through, explore D i.235; J ii.128; iii.188; PvA 189 (= anupariyāti). — Caus. **°vicāreti** to think over (lit. to make one's mind wander over), to meditate, ponder (cp. anuvicinteti); always comb[d.] with **anuvitakketi** (q. v.) A i.264 (cetasā), iii.178 (dhammaṅ cetasā a.). — pp. **anuvicarita** (q. v.).

**Anuvicarita** [pp. of anuvicāreti] reflected, pondered over, thought out S iii.203 (manasā); DA i.106 (= **anucarita**).

**Anuvicāra** [anu + vicāra, cf. anuvicāreti] meditation, reflexion, thought Dhs 85 (= **vicāra**).

**Anuvicinaka** [fr. anu + vicināti] one who examines, an examiner Miln 365.

**Anuvicinteti** [anu + vi + cinteti] to think or ponder over, to meditate D ii.203; S i 203 (yoniso °cintaya, imper. "marshall thy thoughts in ordered governance" Mrs. Rh. D.; v. l. anucintaya); Th 1, 747; Dh 364; It 82 (dhammaṅ °ayaṅ); J iii.396; iv.227; v.223 (dhammaṅ °cintayanto).

**Anuvicca** [ger. of anuvijjati, for the regular from **anuvijja** prob. through influence of anu + **i** (anu — v — icca for anvicca), cf. anveti & adhicca; & see anuvijjati] having known or found out, knowing well or thoroughly, testing, finding out M i.301, 361 (v. l. **°vijja**); A ii.3, 84; v.88; Dh 229 (= jānitvā DhA iii.329); Sn 530 (= anuviditvā SnA 431); J i.459 (= jānitvā C.); iii.426; Pug. 49.

**-kāra** a thorough investigation, examination, test Vin i.236 (here spelt **anuvijja**) = M i.379 (= °viditvā C.) = A iv.185.

**Anuvijjaka** [fr. anuvijja, ger. of anuvijjati] one who finds out, an examiner Vin v.161.

**Anuvijjati** [anu + vid, with fusion of Vedic vetti to know, and Pass. of vindati to find (= vidyate)] to know thoroughly, to find out, to trace, to come to know; inf. **°vijjitiṅ** J iii.506; ger. **°viditvā** Sn A 431, also **°vijja & vicca** (see both under anuvicca); grd. **ananuvejja** not to be known, unfathomable, unknowable M i.140 (Tathāgato ananuvejjo). — Caus. **anuvijjāpeti** to make some one find out J v.162. — pp. **anuvidita** (q. v.).

**Anuvijjhati** [anu + **vyadh**] 1. to pierce or be pierced, to be struck or hurt with (instr.) J vi.439 — 2. to be affected with, to fall into, to incur DhA iii.380 (aparādhaṅ). — pp. **anuviddha** (q. v.).

**Anuvitakketi** [anu + vi + takketi] to reflect, think, ponder over, usually comb[d] with **anuvicāreti** D i.119; iii.242; S v.67 = It 107 (anussarati +); A iii.383.

**Anuvidita** [pp. of anuvijjati] found out, recognised; one who has found out or knows well Sn 528, 530 (= anubuddha Sn A 431). Same in B.Sk., e.g. M Vastu iii.398.

**Anuviddha** (adj.) [pp. of anuvijjhati] pierced, intertwined or set with (—°) VvA 278.

**Anuvidhīyati** [cf. Sk. anuvidhīyate & adj. anuvidhāyin; Pass. of anu + vi + **dhā**, cf. vidahati] to act in conformity with, to follow (instruction) M ii.105 = Th 1, 875; S iv.199; J ii.98; iii.357.

**Anuvidhīyanā** (f.) [abstr. fr. anuvidhīyati] acting according to, conformity with M i.43.

**Anuviloketi** [anu + vi + loketi; B.Sk. anuvilokayati] to look round at, look over, survey, muster M i.339; Sn p. 140; J i.53; Miln 7 (lakaṅ), 21 (parisaṅ), 230.

**Anuvivaṭṭa** [anu + vivaṭṭa] an "after — evolution", devolution; as part of a bhikkhu°s dress: a sub — vivaṭṭa (q. v.) Vin i.287 (**vivaṭṭa** +).

**Anuvisaṭa** (anu + visaṭa, pp. of anu + vi + **sṛ**] spread over S v.277 sq.; J iv.102.

**Anuvuttha** [pp. of anuvasati, cf. Sk. anūṣita] living with, staying, dwelling J ii.42 (cira°); v.445 (id.).

**Anuvejja** (adj.) in an° see **anuvijjati**.

**Anuvyañjana & anubyañjana** (e. g. Vin iv.15; J i.12) (nt.) [anu + vyañjana] accompanying (i. e. secondary) attribute, minor or inferior characteristic, supplementary or additional sign or mark (cf. mahāpurisa — lakkhaṇa) Vin i.65 (abl. anuvyañjanaso "in detail"); M iii.126; S iv.168; A iv.279 (abl.); v.73 sq.; Pug 24, 58; Miln 339; VvA 315; DhsA 400.

**-gāhin** taking up or occupying oneself with details, taken up with lesser or inferior marks D i.70 (cf. MVastu iii.52); iii.225; S iv.104; A i.113; ii.16, 152 sq.; Dhs 1345 (cf. *Dhs trsl.* 351).

**Anusaṅyāyati** [anu + saṅ + yāyati] to traverse; to go up to, surround, visit (acc.) M i.209 (Bhagavantaṅ °itvā), J iv.214 (v.l. anuyāyitvā). See also **anuyāti** and **anusaññāti**.

**Anusaṅvacchara** (adj.) [anu + saṅv°] yearly DhA i.388 (nakkhattaṅ). Usually nt. **°ṅ** as adv. yearly, every year J i.68; v.99. On use of anu in this comb[n.] see anu A a.

**Anusañcarati** [anu + saṅ + carati] to walk along, to go round about, to visit M i.279; S v.53, 301; J i.202; iii.502; PvA 279

(nagaraṅ). — pp. **anusañcarita** (q. v.).

**Anusañcarita** [pp. of anusañcarati] frequented, visited, resorted to Miln 387.

**Anusañceteti** [anu + saṅ + ceteti] to set ones mind on, concentrate, think over, meditate Pug 12.

**Anusaññāti** [either anu + saṅ + **jñā** (jānāti) or (preferably) = anusaṅyāti as short form of anusaṅyāyati, like anuyāti > anuyāyati of anu + saṅ + **yā**, cf. Sk. anusaṅyāti in same meaning] to go to, to visit, inspect, control; ppr. med. **°saññāyamāna** Vin iii.43 (kammante); inf. **°saññātuṅ** A i.68. (janapade).

**Anusaṭa** [Sk. anusṛta, pp. of anu + **sṛ**] sprinkled with (—°), bestrewn, scattered Vv 5[3] (paduma° magga = vippakiṇṇa VvA 36).

**Anusatthar** [n. ag. to anu + **sās**, cf. Sk. anuśāsitṛ & P. satthar] instructor, adviser J iv.178 (ācariya +). Cp. anusāsaka.

**Anusatthi** (f.) [Sk. anuśāsti, anu + **śās**, cp. anusāsana] admonition, rule, instruction J i.241; Miln 98, 172, 186 (dhamma°), 225, 227, 347.

**Anusandati** [Vedic anusyandati, anu + **syad**] to stream along after, to follow, to be connected with. Thus to be read at Miln 63 for anusandahati (anuravati +; of sound), while at A iv.47 the reading is to be corrected to **anusandahati**.

**Anusandahati** [anu + saṅ + **dhā**, cf. Vedic abhi + saṅ + dhā] to direct upon, to apply to A iv.47 sq. (cittaṅ samāpattiyā; so to be read with v. l. for anusandati); Miln 63 (but here prob. to be read as **anusandati**, q.v.).

**Anusandhanatā** (f.) [= anusandhi] application, adjusting Dhs 8 (cittassa).

**Anusandhi** (f.) [fr. anu + saṅ + **dhā**] connection, (logical) conclusion, application DA i.122 (where 3 kinds are enum[d.], viz. **pucchā°, ajjhāsayā°, yathā°**); Nett 14 (pucchato; Hard., in Index "complete cessation"?!). Esp. freq. in (Jātaka) phrase **anusandhiṅ** ghaṭeti "to form the connection", to draw the conclusion, to show the application of the story or point out its maxim J i.106; 308; DhA ii.40, 47; etc.

**Anusampavankatā** (f.) [anu + saṅ + pavankatā; is reading correct?] disputing, quarrelling(?) Vin ii.88 (under anuvādâdhikaraṇa).

**Anusaya** [anu + **śī**, seti Sk. anuśaya has a diff. meaning] (see Kvu trsl. 234 n. 2 and Cpd. 172 n. 2). Bent, bias, proclivity, the persistance of a dormant or latent disposition, predisposition, tendency. Always in bad sense. In the oldest texts the word usually occurs absolutely, without mention of the cause or direction of the bias. So Sn. 14 = 369, 545; M. iii.31; S. iii.130, iv.33, v.28 236; A. i.44; ii.157; iii.74, 246, 443. Or in the triplet obstinacy, prejudice and bias (**adhiṭṭhānâbhinivesânusayā**) S. ii.17; iii.10, 135, 161; A. v.iii. Occasionally a source of the bias is mentioned. Thus pride at S. i.188; ii.252 ff., 275; iii.80, 103, 169, 253; iv.41, 197; A i.132, iv.70 doubt at M. i.486 — ignorance lust and hatred at S iv.205, M iii.285. At D iii.254, 282; S v.60; and A iv.9. we have a list of seven anusaya's, the above five and delusion and craving for rebirth. Hence — forward these lists govern the connotation of the word; but it would be wrong to put that connotation back into the earlier passages. Later references are Ps i.26, 70 ff., 123, 130, 195; ii.36, 84, 94, 158; Pug 21; Vbh 340, 383, 356; Kvu 405 ff. Dpvs i.42.

**Anusayita** [pp. of anuseti, anu + **śī**] dormant, only in comb[n.] **dīgharatta°** latent so long Th 1, 768; Sn 355, 649. Cp. anusaya & anusayin.

**Anusayin** (adj.) [fr. anusaya] D ii.283 (me dīgharatta°), "for me, so long obsessed (with doubts)". The reading is uncertain.

**Anusarati** [anu + **sṛ**] to follow, conform oneself to S iv. 303 (phalaṅ anusarissati BB, but balaṅ anupadassati SS perhaps to be preferred). — Caus. **anusāreti** to bring together with, to send up to or against Miln 36 (aññamaññaṅ a. anupeseti).

**Anusavati** at S ii.54 (āsavā na a.; v. l. anusayanti) & iv. 188 (akusalā dhammā na a.; v. l. anusenti) should preferably be read anusayati: see anuseti 2.

**Anusahagata** (adj.) having a residuum, accompanied by a minimum of.. S iii.130; Kvu 81, see **aṇu°**.

**Anusāyika** (adj.) [fr. anusaya] attached to one, i. e. inherent, chronic (of disease) M ii.70 (ābādha, v. l. BB anussāyika); DhA i.431 (roga).

**Anusāra** [fr. anu + **sṛ**] "going along with", following, conformity. Only in obl. eases (—°) **anusārena** (instr.) in consequence of, in accordance with, according to J i.8; PvA 187 (tad), 227; and **anusārato** (abl.) id. Sdhp 91.

**Anusārin** (—°) (adj.) [fr. anu + sarati] following, striving after, acting in accordance with, living up to or after. Freq. in formula **dhammânusārin saddhânusārin** living in conformity with the Norm & the Faith D iii.254; M i.142, 479; S iii.225; v.200 sq.; A i.74; iv.10; Pug 15. — Cp. also S i.15 (bhavasota°); iv.128 (id.); J vi.444 (paṇḍitassa° = veyyāvaccakara C.); Sdhp 528 (attha°).

**Anusāreti** see anusarati.

**Anusāsaka** [fr. anusāsati] adviser, instructor, counsellor J ii.105; Miln 186, 217, 264. Cp. anusatthar.

**Anusāsati** [Vedic anuśāsati, anu + **sās**] 1. to advise, ad- monish, instruct in or give advice upon (c. acc.) to exhort to Vin i.83; D i.135; ii.154; Dh 77, 159 (aññaṅ); J vi.368; cp. i.10[3]; Pv ii.6[8]; PvA 148. — grd. **anusāsiya** Vin i.59; and **°sāsitabba** DhA iii.99. — Pass **°sāsiyati** Vin ii.200; Miln 186. — 2. to rule, govern (acc.) ādminister to (dat.) S i.236 = Sn 1002 (paṭhaviṅ dhammenam — anusāsati, of a Cakkavattin); J ii.2; vi.517 (rajjassa = rajjaṅ C., i. e. take care of) DA i.246 (read °sāsantena); PvA 161 (rajjaṅ). — pp. **anusiṭṭha** (q. v.); cp. anusatthar, anusatthi & ovadati.

**Anusāsana** (nt.) [Vedic anuśāsana, fr. anu + **śās**] advice, instruction, admonition D iii.107; A i.292 (°pāṭihāriya, cp. anusāsanī); Miln 359.

**Anusāsanī** (f.) [fr. anusāsati, cp. anusāsana] instruction, teaching, commandment, order S v.108; A ii.147; iii.87; v.24 sq., 49, 338; J v.113; Th 2, 172, 180; Pv iii.7[6]; ThA 162; VvA 19, 80, 81.

**-pāṭihāriya** (anusāsani°) the miracle of teaching, the wonder worked by the commandments (of the Buddha) Vin ii.200; D i.212, 214; iii.220; A i.170; v.327; J iii.323; Ps ii.227 sq.

**Anusikkhati** [Vedic anuśikṣati; anu + Desid. of **śak**] to learn of somebody (gen.); to follow one's example, to imitate Vin ii.201 (ppr. med. °amāna); S i.235; A iv. 282, 286, 323; Sn 294 (vattaṅ, cp. RV iii.59, 2: vratena śikṣati), 934; J i.89; ii.98; iii.315; v.334; vi.62; Th 1, 963; Miln 61. — Caus **anusikkhāpeti** to teach [= Sk. anuśikṣayati] Miln 352.

**Anusikkhin** (adj.) [fr. anusikhati] studying, learning M i. 100; Dh 226 (ahoratta° = divā ca rattiñ ca tisso sikkhā sikkhamāna DhA iii.324).

**Anusiṭṭha** (Vedic anuśiṣṭa, pp. of anusāsati] instructed, ad- monished, advised; ordered, commanded M ii.96; J i.226; Pv ii.8[11]; Miln 284, 349.

**Anusibbati** [anu + sibbati, **siv** to sew] to interweave Vin iii.336 (introd. to Sam. Pās.).

**Anusuṇāti** [anu + **śru**] to hear; pret. **anassuṅ** [Sk. an- vaśruvaṅ] I heard M i.333.

**Anusumbhati** [anu + sumbhati (sobhati); **śubh** or (Vedic) **śumbh**] to adorn, embellish, prepare J vi.76.

**Anusuyyaṅ** [cp. Sk. anasūyaṅ] reading at J iii.27, see anasuyyaṅ.

**Anusuyyaka** (adj.) [an + usuyyaka] not envious, not jealous Sn 325 (= usuyyāvigamena a. SnA 332); J ii.192 (v. l. anussuyyaka); v.112.

**Anuseṭṭhi** [anu + seṭṭhi] 1. an under — seṭṭhi (banker, mer- chant) J v.384 (see anu B iii. a.). — 2. in redupl. cpd. **seṭṭhânuseṭṭhi** (see anu B iv) "bankers & lesser bankers", i. e. all kinds of well — to — do families J vi.331.

**Anuseti** [anu + seti. cp. Sk. anuśayate or° śete, from **śī**] to "lie down with", i. e. (1) trs. to dwell on, harp on (an idea) S ii.65; iii.36; iv.208. — 2. (of the idea) to obsess, to fill the mind persistently, to lie dormant & be continually cropping up. M i.40, 108, 433; S ii.54 (so read with SS for **anusavanti**) iv.188; A i.283; iii.246; Pug 32, 48. — pp. **anusayita** (q. v.).

**Anusocati** [anu + socati] to mourn for, to bewail Sn 851 (atītaṅ na a.; cp. Nd[1] 222); Pv i.12[7]; ii.6[8]; PvA 95.

**Anusocana** (nt.) [abstr. fr. anusocati] bewailing, mourning PvA 65.

**Anusota°** [anu + sota, in °ṅ as adv. or acc. to expl[n.] under anu A a.] in **anusotaṅ** (adv.) along the stream or current, down — stream A ii.12; J i.70 (opp. **paṭisotaṅ** against the stream); PvA 169 (Gangāya a. āgacchanto).

**-gāmin** "one who follows the stream", i. e. giving way to ones inclinations, following ones will A ii.5, 6 (opp. paṭi°); Sn. 319 (= sotaṅ anugacchanto Sn A 330); Pug 62.

**Anussati** (f.) [Sk. anusmṛti, fr. anu + **smṛ**, cp. sati] remembrance, recollection, thinking of, mindfulness. A late list of subjects to be kept in mind comprises *six* **anussati-ṭṭhānāni**, viz. **Buddha°, Dhamma°, Sangha°, sīla°, cāga°, devatā°**, i. e. proper attention to the Buddha, the Doctrines, the Church, to morality, charity, the gods. Thus at D iii.250, 280 (cp. A i.211); A iii.284, 312 sq., 452; v.329 sq.; Ps i.28. Expanded to 10 subjects (the above plus **ānāpāna-sati, maraṇa-sati, kāyagatā-sati, upasamânussati**) at A i.30, 42 (cp. Lal. Vist 34). For other references see D i.81; S v.67 = It 107 (anussaraṇa at latter pass.); A iii.284, 325, 452. Ps i.48, 95, 186; Pug 25, 60; Dhs 14, 23, 1350 (anussati here to be corr. to asati, see *Dhs. trsl.* 351); Sdhp. 225, 231, 482. See also anuttariya (anussat — ânuttariya).

**Anussada** (adj.) [an + ussada without haughtiness Sn 624 (vv. ll. anusaddha & anussuda; Sn A 467 expl[n.] by taṇhā ussadâbhāva) = Dh 400 (which pass. has **anussuta**; v.l. K.B. anussada; DhA iv.165 expl[s.] with taṇhā — ussāvâbhāva, vv. ll. °ussada°); It 97 (vv. ll. anussata & anussara).

**Anussaraṇa** (nt.) [abstr. to anussarati] remembrance, me- mory, recollection It 107 (= anussati at id. p. S v.67); PvA 25, 29.

**Anussarati** [Vedic anusmarati, anu + **smṛ**] to remember, recollect, have memory of (acc.), bear in mind; be aware of D ii.8, 53, 54 (jātito etc.); S iii.86 sq. (pubbenivāsaṅ); v.67 (dhammaṅ a. anuvitakketi), 303 (kappasahassaṅ); A i.25, 164 (pubbenivāsaṅ), 207 (Tathāgataṅ, Dhammaṅ etc.); iii.285 (id.), 323 (nivāsaṅ), 418; v.34, 38, 132, 199, 336 (kalyāṇamitte); It 82 (dhammaṅ), 98 (pubbenivāsaṅ); J i.167; ii.111; Dh 364; Pv i.5[9]; Pug 60; Sdhp 580, 587; DA i.257; KhA 213; DhA ii.84; iv.95; PvA 29, 53, 69, 79, 107. — pp. **anussarita** (see anussaritar). — Caus **anussarāpeti** to remind someone, to call to mind J ii.147.

**Anussaritar** [n. ag. to anussarita, pp. of anussarati] one who recollects or remembers S v.197, 225 (saritar +); A v.25, 28.

**Anussava** [anu + sava fr. **śru**, cp. Vedic śravas nt.] hear- say, report, tradition M i.520; ii.211; S ii.115; iv.138; A i.26; J i.158 (with ref. to part. **kira** = annussav'atthe nipāto; so also at VvA 322, cf. anussavana); ii.396, 430 (id.); iv.441; instr. °**ena** from hearsay, by report A ii.191 (cf. itihītihaṅ).

**Anussavana** (nt.) [anu + savana fr. **śru**] = anussava PvA 103 (**kira** — saddo anussavane, from hearsay).

**Anussavika** (adj.) [fr. anussava] "belonging to hearsay", traditional; one who is familiar with tradition or who learns from hearsay M i.520; ii.211. Cp. anussutika.

**Anussāvaka** [fr. anussāveti] one who proclaims or announces, a speaker (of a kammavācā) Vin i.74.

**Anussāvana** (nt.) & **°ā** (f.) [fr. anussāveti] a proclamation Vin i.317, 340; v.170, 186, 202 sq.

**Anussāvita** [pp. of anussāveti] proclaimed, announced Vin i.103.

**Anussāveti** [anu + sāveti, Caus. of **śru**, cp. B.Sk. anuśrā- vayati "to proclaim aloud the guilt of a criminal" AvŚ. i.102; ii.182] to cause to be heard or sound; to proclaim, utter, speak out Vin i.103 (°ssāviyamāna ppr. Pass.); ii.48 (saddaṅ a.). — pp. **anussāvita**.

**Anussuka** (adj.) [an + ussuka] free from greed Dh 199; cf. anussukin v. l. D iii.47, also anissukin and apalāsin.

**Anussukita** [an + ussuk°] VvA 74 & **anussukin** Pug 23 = **anussuka**.

**Anussuta[1]** (adj.) [an + ussuta, ud + **sṛ**] free from lust Dh 400 (= ussāvâvena anussuta C.). See also **anussada**.

**Anussuta[2]** [anu + suta, pp. of **śru**] heard of; only in cpd. **ananussuta** unheard of S ii.9; Pug 14.

**Anussutika** (adj.) [fr. anu + **śru**, cp. anussavika] according to tradition or report, one who goes by or learns from hearsay

DA i.106, 107.

**Anussuyyaka** see **anusuyyaka**.

**Anuhasati** [anu + hasati] to laugh at, to ridicule DA i.256.

**Anuhīrati** [for °hariyati, anu + **hṛ**] to be held up over, ppr. **anuhīramāna** D ii.15 (vv. ll. v. l. anubhiram°; glosses B. K. anudhāriyam°, cp. Trenckner, *Notes* 79).

**Anūna** (adj.) [Vedic anūna, an + ūna] not lacking, entire, complete, without deficiency J vi 273; Dpvs v.52; Miln 226; DA i.248 (+ paripūra, expl[d] by anavaya).

**Anūnaka** = **anūna** Dpvs iv.34.

**Anūnatā** (f.) [abstr. fr. anūna] completeness Cp. iii.6[11].

**Anūpa** (adj.) [Vedic anūpa, anu + ap: see āpa, orig. along- side of water] watery, moist; watery land, lowland J. iv.358 (anopa T; anupa C. p. 359), 381 (°khetta); Miln 129 (°khetta).

**Anūpaghāta** [metrically for anupa°] not killing, not mur- dering. Dh 185 (= anupahananañ c°eva anupaghātanañ ca DhA iii.238).

**Anūpadhika** for anu° in metre Sn 1057, see **upadhi**.

**Anūpanāhin** (adj.) [an + upanāhin, with ū metri causa] not bearing ill — will, not angry with J iv.463.

**Anūpama** at It 122 is metric reading for **anupama** (see upama).

**Anūpalitta** (adj.) [an + upalitta, with ū in metre] free from taint, unstained, unsmeared Sn 211, 392, 468, 790, 845; Dh 353; cf. Nd[1] 90 and DhA iv.72.

**Anūpavāda** [an + upavāda, with metrically lengthened u] not grumbling, not finding fault Dh 185 (= anupavādanañ c° eva anupavadāpanañ ca DhA iii.238).

**Anūhata** (adj.) [pp. of an + ūhaññati, ud + **han**] not rooted out, not removed or destroyed Th 1, 223 = Nd[2] 97[4]; Dh 338 (= asamucchinna DhA iv.48).

**Aneka** (adj.) (usually ° — ) [an + eka] not one, i. e. many, various; countlcss, numberless It 99 (saṅvaṭṭakappā countless aeons); Sn 688 (°sākhā); Dh 153 (°jātisāra); J iv.2; vi.366.

**-pariyāyena** (instr.) in many ways Vin i.16; Sn p. 15. **-rūpa** various, manifold Sn 1049, 1079, 1082; Nd[2] 54 (= anekavidha). **-vidha** manifold Nd[2] 54; DA i.103. **-vihita** various, manifold D i.12, 13, 178; It 98; Pug 55; DA i.103 (= anekavidha).

**Anekaṅsā** (f.) [an + ekaṅsā] doubt Nd[2] 1.

**Anekaṅsikatā** (f.) [abstr. fr. anekaṅsa + kata] uncertainty, doubtfulness Miln 93.

**Aneja** (adj.) [an + ejā] free from desires or lust D ii.157; Sn 920, 1043, 1101, 1112; It 91 (opp. ejânuga Nd[1] 353 = Nd[2] 55; Dh 414 (= taṇhāya abhāvena DhA iv. 194), 422; Pv iv.1[35] (nittaṇha PvA 230).

**Anedha** (adj.) [an + edha] without fuel J iv.26 (=anindhana).

**Aneḷa** (adj.) [an + eḷa = ena, see neḷa & cp. BSk. eḍa (mūka); Vedic anena] faultless, pure; only in foll. cpds.: **°gala** free from the dripping or oozing of impurity (thus expl[d.] at DA i.282, viz. elagalana — virahita), but more likely in lit. meaning "having a pure or clear throat" or, of **vācā** speech: "clearly enunciated" (thus Mrs. Rh. D. at *Kindred Sayings* i.241) Vin i.197 = D i.114 = S i.189; A ii.51, 97; iii.114, 195. Cp. also M Vastu iii. 322. — **°mūga** same as prec. "having a clear throat", i. e. not dumb, fig. clever, skilled D iii.265; Sn 70 (= alālāmukha SnA 124), cp. Nd[2] 259.

**Aneḷaka** (adj.) [cp. BSk. aneḍaka, e. g. Av. Ś. i.187, 243; M Vastu i.339; iii.322] = aneḷa, pure, clear M ii.5; J vi.529.

**Anesanā** (f.) [an + esanā] impropriety S ii.194; J ii.86; iv.381; Miln 343, 401; DA i.169; DhA iv.34; Sdhp 392, 427.

**Ano-** is a frequent form of comp[n.] **an-ava**, see **ava**.

**Anoka** (nt.) [an + oka] houselessness, a houseless state, fig freedom from worldliness or attachment to life, singleness S v.24 = A v.232 = Dh 87 (okā anokaṅ āgamma). — adj. homeless, free from attachment S i.176; Dh 87 (= **anālaya** DhA ii.162); Sn 966 (adj.; expl[d] at Nd[1] 487 by abhisankhāra — sahagatassa viññāṇassa okāsaṅ na karoti, & at SnA 573 by abhisankhāra — viññān° ādīnaṅ anokāsabhūta).

**sārin** living in a houseless state, fig. being free from worldly attachment S iii.10 = Nd[1] 197; Sn 628 (= **anālayacārin** SnA 468); Ud 32; Dh 404 (v. l. anokka°); DhA iv.174 (= **anālaya** — cārin); Miln 386.

**Anogha** in anogha — tiṇṇa see **ogha**.

**Anojaka** = **anojā** Vv 35[4] (= VvA 161, where classed with yodhikā bandhujīvakā).

**Anojagghati** at D i.91 is v. l. for **anujagghati**.

**Anojā** (f.) [*Sk. anujā] a kind of shrub or tree with red flowers J vi.536 (korandaka +); usually in cpd. **anojapuppha** the a. flower, used for wreaths etc. J i.9 (°dāma, a garland of a flowers); vi.227 (id.); DhA ii.116 (°cangoṭaka).

**Anottappa** (nt.) [an + ottappa] recklessness, hardness D iii.212; It 34 (ahirika +); Pug 20; Dhs 365. Cp. anottāpin.

**Anottāpin & Anottappin** (adj.) [fr. anottappa] not afraid of sin, bold, reckless, shameless D iii.252, 282 (pp; ahirika); Sn 133 (p; ahirika +); It 27, 115 (anatāpin anottappin, vv. ll. anottāpin); Pug 20, 24.

**Anodaka** (adj.) [an + udaka] without water, dry J i.307; DhA i.52; Sdhp 443.

**Anodissaka** (adj.) [an + odissa + ka] unrestricted, without exception, general, universal; only in cpd. **°vasena** universally, thoroughly (with ref. to mettā) J i.81; ii 146; VvA 97 (in general; opp. **odissaka-vasena**). See also Mrs. Rh. D. *Psalms of the Brethren* p. 5 n. 1.

**Anonamati** [an + onamati] not to bend, to be inflexible, in foll. expressions: **anonamaka** (nt.) not stooping DhA ii.136; **auonamanto** (ppr.) not bending D ii.17 = iii. 143; **anonami-daṇḍa** (for anonamiya°) an inflexible stick Miln 238 (anoṇami° T, but anonami° vv. ll., see Miln 427).

**Anopa** see **anūpa**.

**Anoma** (adj.) (only ° — ) [an + oma] not inferior, superior, perfect, supreme, in foll. cpds.

**-guṇa** supreme virtue DA i.288. **-dassika** of superior beauty Vv 20[7], VvA 103 (both as v. l.; T. anuma°); Vv 43[7]. **-dassin** one who has supreme knowledge; of unexcelled wisdom (Name of a Buddha) J i.228. **-nāma** of perfect name S i.33 ("by name the Peerless" Mrs. Rh. D.), 235; Sn 153,

177 (cp. SnA 200). **-nikkama** of perfect energy Vv 64[27] (= paripuṇṇa — viriyatāya a. VvA 284). **-pañña** of lofty or supreme wisdom (Ep. of the Buddha) Sn 343, 352 (= mahāpañña SnA 347); Th 2, 522 (= paripuṇṇa — pañña ThA 296), DhA i.31. **-vaṇṇa** of excellent colour Sn 686 J vi.202. **-viriya** of supreme exertion or energy Sn 353.

**Anomajjati** [anu + ava + majjati, **mṛj**] to rub along over, to stroke, only in phrase **gattāni pāṇinā** a. to rub over one's limbs with the hand M i.80, 509; S v.216.

**Anorapāra** (adj.) [an + ora + pāra] having (a shore) neither on this side nor beyond Miln 319.

**Anoramati** [an + ava + **ram**] not to stop, to continue J iii.487; DhA iii.9 (ger. **°itvā** continually).

**Anovassa** (nt.) [an + ovassa; cp. Sk. anavavarṣana] absence of rain, drought J v.317 (v. l. BB for anvāvassa T.; q. v.).

**Anovassaka** (adj.) [an + ovassaka] sheltered from the rain, dry Vin ii.211; iv.272; J i.172; ii.50; iii.73; DhA ii. 263; ThA 188.

**Anosita** (adj.) [an + ava + sita, pp. of **sā**] not inhabited (by), not accessible (to) Sn 937 (= anajjhositaṅ Nd[1] 441; jarādīhi anajjhāvutthaṅ ṭhānaṅ SnA 566).

**Anta[1]** [Vedic anta; Goth. andeis = Ohg. anti = E. end; cp. also Lat. antiae forehead (: E. antler), and the prep. anti opposite, antika near = Lat. ante; Gr. ἀντί & ἄντα opposite; Goth., Ags. and; Ger. ant —; orig. the opposite (i. e. what stands against or faces the starting — point)]. 1. end, finish, goal S iv.368 (of Nibbāna); Sn 467; J ii.159. **antaṅ karoti** to make an end (of) Sn 283, 512; Dh 275, cp. antakara, °kiriyā. — loc. **ante** at the end of, immediately after J i.203 (vijay°). — 2. limit, border, edge Vin i.47; Dh 305 (van°); J iii.188. — 3. side: see ekamantaṅ (on one side, aside). — 4. opposite side, opposite, counterpart; pl. parts, contrasts, extremes; thus also used as "constituent, principle" (in **tayo & cattāro antā**; or does it belong to anta[2] 2. in this meaning? Cp. ekantaṅ extremely, under anta[2]): **dve** antā (two extremes) Vin i.10; S ii.17; iii.135. **ubho** antā (both sides) Vin i.10; S ii.17; J i.8; Nd[1] 109. **eko, dutiyo** anto (contrasts) Nd[1] 52. As tayo antā or principles(?), viz. sakkāya, s. — samudaya, s. — nirodha D iii.216, cp. A iii. 401; as **cattāro**, viz. the 3 mentioned plus s. — nirodhagāmini — paṭipadā at S iii.157. Interpreted by Morris as "goal" (*J P T S.* 1894, 70). — Often pleonastically, to be expl[d] as a "pars pro toto" figure, like **kammanta** (q. v.) the end of the work, i. e. the whole work (cp. E. sea — *side,* country — *side*); **vananta** the border of the wood = the woods Dh 305; Pv ii.3[10] (expl[d] by vana PvA 86; same use in BSk., vanânta e. g. at Jtm vi.21; cp. also grāmânta Av. Ś. i.210); **suttanta** (q. v.), etc. Cp. ākāsanta J vi.89 & the pleonastic use of patha. **-ananta** (n.) no end, infinitude; (adj.) endless, corresponds either to Sk. anta or antya, see anta[2].

**-ânanta** end & no end, or finite and endless, D i.22; DA i.115. **-ânantika** (holding views of, or talking about) finiteness and infinitude D i.22 (see expl[n.] at DA i.115); S iii.214, 258 sq.; Ps i.155. **-kara** putting an end to, (n.) a deliverer, saviour; usually in phrase dukkhass°a. (of the Buddha) M i.48, 531; A ii.2; iii.400 sq.; Th 1, 195; It 18; Sn 32, 337, 539; Pug 71. In other comb[n.] A ii.163 (vijjāy°); Sn 1148 (pañhān°). — **-kiriyā** putting an end to, ending, relief, extirpation; always used with ref. to dukkha S iv.93; lt 89; Sn 454, 725; DhA iv.45. **-gata** = antagū Nd[2] 436 (+ koṭigata). **-gāhikā** (f.), viz. diṭṭhi, is an attribute of micchādiṭṭhi, i. e. heretical doctrine. The meaning of anta in this comb[n.] is not quite clear: either "holding (wrong) principles (goals, Morris)", viz. the 3 as specified above 4 under tayo antā (thus Morris *J P T S.* 1884, 70), or "taking extreme sides, i. e. extremist", or "wrong, opposite (= antya, see anta[2])" (thus Kern, *Toev.* s. v.) Vin i.172; D iii.45, 48 (an°); S i.154; A i.154; ii.240; iii.130; Ps i.151 sq. **-gū** one who has gone to the end, one who has gone through or overcome (dukkha) A iv.254, 258, 262; Sn 401 (= vaṭṭadukkhassa antagata); 539. **-ruddhi** at J vi.8 is doubtful reading (antaruci?). **-vaṭṭi** rimmed circumference J iii.159. **-saññin** being conscious of an end (of the world) D i.22, cp. DA i 115.

**Anta[2]** (adj.) [Vedic antya] 1. having an end, belonging to the end; only in neg. **ananta** endless, infinite, boundless (opp. **antavant**); which may be taken as equal to anta[1] (corresp. with Sk. anta (adj.) or antya; also in doublet anañca, see ākās°ânañca and viññāṇ°ânañca); D i.23, 34 = D iii.224, 262 sq.; Sn 468 (°pañña); Dh 179, 180 (°gocara having an unlimited range of mental vision, cp. DhA iii.197); J i.178. — 2. extreme, last, worst J ii.440 (C. hīna, lāmaka); see also anta[1] 4. — acc. as adv. in **ekantaṅ** extremely, very much, "utterly" Dh 228 etc. See eka.

**Anta[3]** (nt.) [Vedic āntra, contr. fr. antara inner = Lat. interus, Gr. ἔντερα intestines] the lower intestine, bowels, mesentery It 89; J i.66, 260 (°vaddhi — maṅsa etc.); Vism 258; DhA i.80.

**-gaṇṭhi** twisting of the bowels, lit. "a knot in the intestines" Vin i.275 (°ābādha). **-guṇa** [see guṇa[2] = gula[1]] the intestinal tract, the bowels S ii.270; A iv.132; Kh iii. = Miln 26; Vism 42; KhA 57. **-mukha** the anus J iv.402. **-vaṭṭi** = °guṇa Vism 258.

**Antaka** [Vedic antaka] being at the end, or making an end, Ep. of Death or Māra Vin i.21; S i.72; Th 2, 59 (expl[d] by ThA 65 as lāmaka va Māra, thus taken = anta[2]); Dh 48 (= maraṇa — sankhāto antako DhA ii.366), 288 (= maraṇa DhA iii.434).

**Antamaso** (adv.) [orig. abl. of antama, *Sk. antamaśaḥ; cp. BSk. antaśaḥ as same formation fr. anta, in same meaning ("even") Av. Ś. i.314; Divy 161] even Vin iii. 260; iv.123; D i.168; M iii.127; A v.195; J ii.129; DA i.170; SnA 35; VvA 155.

**Antara** (adj.) [Vedic antara, cp. Gr. ἔντερα = Sk. antra (see anta[3]), Lat. interus fr. prep. inter. See also ante & anto]. Primary meanings are "inside" and "in between"; as adj. "inner"; in prep. use & in cpds. "inside, in between". Further development of meaning is with a view of contrasting the (two) sides of the inside relation, i. e. having a space between, different from; thus nt. **antaraṅ** difference.

I. (*Adj.* — *n*) 1. (a) inner, having or being inside It 83 (tayo antarā malā three inward stains); esp. as — ° in cpds. **āmis°** with greed inside, greedy, selfish Vin i.303; **dos°** with anger inside, i. e. angry Vin ii.249; D iii.237; M i.123; PvA 78 (so read for des°). Abl. **antarato** from within It 83. (b) in between, distant; dvādasa yojan° antaraṅ ṭhānaṅ PvA 139 139. — 2. In noun — function (nt.): (a). *spatial:* the *inside* (of) Vv 36[1] (pītantara a yellow cloak or inside garment = pītavaṇṇa uttariya VvA 116); Dāvs i.10 (dīp° antara — vāsin

living on the island); DhA i.358 (kaṇṇa — chidd° the inside of the ear; VvA 50 (kacch° inner room or apartment). Therefore also "space in between", *break* J v.352 (= chidda C.), & *obstacle,* hindrance, i. g. what stands in between: see cpds. and antara — dhāyati (for antaraṅ dhāyati). — (b). *temporal:* an interval of time, hence time in general, & also a specified time, i. e. occasion. As *interval* in Buddhantaraṅ the time between the death of one Buddha and the appearance of another, PvA 10, 14, 21, 47, 191 etc. As *time:* It 121 (etasmiṅ antare in that time or at this occasion); Pv i.10[11] (dīghaṅ antaraṅ = dīghaṅ kālaṅ PvA 52); PvA 5 (etasmiṅ antare at this time, just then). As *occasion:* J v.287; Pug 55 (eḷaka — m — antaraṅ occasion of getting rain). S i.20, quoted DA i.34, (mañ ca tañ ca kiṅ antaraṅ what is there between me and you?) C. expl[s.] kiṅ kāraṇā. M[rs.] Rh. D. in *trsl*[n]. p. 256 "of me it is and thee (this talk) — now why is this"; J vi.8 (assa antaraṅ na passiṅsu they did not see a diff. in him). — 3. Phrases: **antaraṅ karoti** (a) to keep away from or at a distance (trs. and intrs.), to hold aloof, lit. "to make a space in between" M iii.14; J. iv.2 (°katvā leaving behind); Pug A 231 (ummāraṅ a. katvā staying away from a threshold); also adverbially: dasa yojanāni a. katvā at a distance of 10 y. PvA 139. — (b.) to remove, destroy J vi.56 (v. l. BB. antarāyaṅ karoti).

II. *In prep. use* (°—) with acc. (direction) or loc. (rest): inside (of), in the midst of, between, during (cp. III. use of cases). (a.) w. acc.: antaragharaṅ paviṭṭha gone into the house Miln 11. — (b.) w. loc.: antaraghare nisīdanti (inside the house) Vin ii.213; °dīpake in the centre of the island J i.240; °dvāre in the door J v.231; °magge on the road (cp. antarāmagge) PvA 109; °bhatte in phrase ekasmiṅ yeva a. during one meal J i 19 = DhA i.249; °bhattasmiṅ id. DhA iv.12; °vīthiyan in the middle of the road PvA 96. °satthīsu between the thighs Vin ii.161 (has antarā satthīnaṅ) = J i.218.

III. *Adverbial use of cases,* instr. **antarena** in between D i.56; S iv.59, 73; J i.393; PvA 13 (kāl° in a little while, na kālantarena ib. 19). Often in comb[n.] **antarantarena** (c. gen.) right in between (lit. in between the space of) DhA i.63, 358. — loc. **antare** in, inside of, in between ( — ° or c. gen. KhA 81 (sutt° in the Sutta); DhA iii.416 (mama a.); PvA 56, 63 (rukkh°). Also as **antarantare** right inside, right in the middle of (c. gen.) KhA 57; DhA i.59 (vanasaṇḍassa a.). — abl. **antarā** (see also sep. article of antarā) in comb[n.] **antarantarā** from time to time, occasionally; successively time after time Sn p. 107; DhA ii.86; iv.191; PvA 272.

IV. **anantara** (adj.) having or leaving nothing in between i. e. immediately following, incessant, next, adjoining J iv.139; Miln 382 (solid; DhA i.397; PvA 63 (tadantaraṅ immediately hereafter), 92 (immed. preceding), 97 (next in caste). See also abbhantara.

**-atīta** gone past in the meantime J ii.243. **-kappa** an intermediary kappa (q. v.) D i 54. **-kāraṇa** a cause of impediment, hindrance, obstacle Pug A 231 **-cakka** "the intermediate round", i. e. in astrology all that belongs to the intermediate points of the compass Miln 178. **-cara** one who goes in between or inside, i. e. a robber S iv.173. **-bāhira** (adj.) inside & outside J i.125. **-bhogika** one who has power (wealth, influence) inside the kings dominion or under the king, a subordinate chieftain (cp. antara — raṭṭha) Vin iii.47 **-raṭṭha** an intermediate kingdom, rulership of a subordinate prince J v.135. **-vāsa** an interregnum Dpvs v.80. **-vāsaka** "inner or intermediate garment", one of the 3 robes of a Buddhist bhikkhu (viz. the sanghāṭī, uttarāsanga & a.) Vin i.94, 289; ii.272. Cf. next. **-sāṭaka** an inner or lower garment [cp. Sk. antarīya id.], under garment, i. e. the one between the outer one & the body VvA 166 (q. v.).

**Antaraṅsa** [B.Sk. antarâṅsa; antara + aṅsa] "in between the shoulders", i. e. the chest J v.173 = vi.171 (phrase **lohitakkho vihat° antaraṅso**).

**Antaraṭṭhaka** (adj.) [antara + aṭṭhaka] only in phrases **rattisu antaraṭṭhakāsu** and **antaraṭṭhake hima-pātasamaye** (in which antara functions as prep. c. loc., according to antara II. b.) i. e. in the nights (& in the time of the falling of snow) between the eighths (i. e. the eighth day before & after the full moon: see aṭṭhaka[2]). First phrase at Vin i.31, 288; iii 31; second at M i.79 (cp. p. 536 where **Trenckner** divides anta — raṭṭhaka); A i.136 (in nom.); J i.390; Miln 396.

**Antaradhāna** (nt.) [fr. antaradhāyati] disappearance A i.58 (saddhammassa); ii.147; iii.176 sq.; Miln 133; Dhs 645, 738, 871. Cp. °dhāyana.

**Antaradhāyati** [antara + dhāyati] to disappear Sn 449 (°dhāyatha 3[rd] sg. med.); Vv 81[28] (id.); J i.119 = DhA i.248; DhA iv.191 (ppr. °dhāyamāna & aor. dhāyi) PvA 152, 217, (°dhāyi), 245; VvA 48. — ppr. **antarahita** (q. v.). — Caus. **antaradhāpeti** to cause to disappear, to destroy J i.147; ii.415; PvA 123.

**Antaradhāyana** (nt.) [fr. antaradhāyati] disappearance DhA iv.191. (v. l. °adhāna).

**Antarayati** [cp. denom. fr. antara] to go or step in be- tween, ger. **antaritvā** (= antarayitvā) J i.218.

**Antarahita** (adj.) [pp. of antaradhāyati] 1. disappeared, gone, left D i.222. M i.487. Miln 18. PvA 245. — 2 in phrase **anantarahitāya bhūmiyā** (loc) on the bare soil (lit. on the ground with nothing put in between it & the person lying down, i. e. on an uncovered or unobstructed ground) Vin i.47; ii.209; M ii.57.

**Antarā** (adv.) [abl. or adv. formation fr. antara; Vedic antarā.] *prep.* (c. gen. acc. or loc.), *pref.* (°—) and *adv.* "in between" (of space & time), midway, inside; during, meanwhile, between. On interpretation of term see DA i.34 sq. — (1). (prep.) c. acc. (of the two points compared as termini; cp. B.Sk. antarā ca Divy 94 etc.) D i.1 (antarā ca Rājagahaṅ antarā ca Nāḷandaṅ between R. and N.). — c. gen. & loc. Vin ii.161 (satthīnaṅ between the thighs, where id. p. at J i.218 has antara — satthīsu); A ii.245 (satthīnaṅ. but v. l. satthimhi). — (2) (adv.) meanwhile Sn 291, 694; It 85; Dh 237. — occasionally Miln 251. — (3). (pref.) see cpds.

**-kathā** "in between talk, talk for pastime, chance conversation, D ii.1, 8, 9; S i.79; iv.281; A iii.167; Sn p. 115; DA i.49 and freq. passim. **-gacchati** to come in between, to prevent J vi.295. **-parinibbāyin** an Anāgāmin who passes away in the middle of his term of life in some particular heaven D iii.237; A i.233; Pug 16. **-magge** (loc.) on the road, on the way J i.253; Miln 16; DhA ii.21; iii.337; PvA 151, 258, 269, 273 (cp. antara°). **-maraṇa** premature death DhA i.409; PvA 136. **-muttaka** one who is released in the meantime Vin ii.167.

**Antarāpaṇa** (nt.) [antarā + paṇa "in between the shopping or trading"] place where the trading goes on, bazaar J i.55; vi.52; Miln 1, 330; DhA i.181.

**Antarāya**[1] [antara + aya from **i**, lit. "coming in between"] obstacle, hindrance, impediment to (—°); prevention, bar; danger, accident to (—). There are 10 dangers (to or from) enum[d.] at Vin i.112, 169 etc., viz. **rāja°, cora°, aggi°, udaka°, manussa°, amanussa°, vāḷa°, siriṅsapa°, jīvita°, brahmacariya°**. In B.Sk. 7 at Divy 544, viz. rājā — caura — manuṣy — amanuṣya — vyāḍ — agny — udakaṅ. — D i.3, 25, 26; A iii.243, 306; iv.320; Sn 691, 692; Dh 286 (= jīvit° DhA iii.431); J i.62, 128; KhA 181; DhA ii 52; VvA 1 = PvA 1 (hat° removing the obstacles) **-antarāyaṅ karoti** to keep away from, hinder, hold back, prevent, destroy Vin i.15; J vi.171; Vism 120; PvA 20.

**-kara** one who causes impediments or bars the way, an obstructor D i.227; S i.34; A i.161; Pv iv.3[22].

**Antarāya**[2] (adv.) [dat. of antara or formation fr. antara + ger. of i?) in the meantime Sn 1120 (cp Nd[2] 58) = antarā Sn A 603.

**Antarāyika** (adj.) [fr. antarāya] causing an obstacle, forming an impediment Vin i.94 = ii.272; M i.130; S ii.226; ThA 288.

**Antarāyikin** (adj. — n.) [cp. antarāyika] one who meets with an obstacle, finding difficulties Vin iv.280 (an° = asati antarāye).

**Antarāḷa** (nt.) [Sk antarāla] interior, interval Dāvs i.52; iii.53 (nabh°).

**Antarika** (adj.) [fr. antara] "being in between", i. e. - 1. intermediate, next, following: see an°. — 2. distant, lying in between PvA 173 (aneka — yojan° ṭhāna). See also f. antarikā. — 3. inside: see antarikā. **-anantarika** with no interval, succeeding, immediately following, next Vin ii.165, 212 (ān°); iv.234.

**Antarikā** (f.) [abstr. fr. antarika] "what lies in between or near", i. e. — 1. the inside of Vin iv.272 (bhājan°). — 2. the neighbourhood, region of (—°), sphere, compass Vin iii.39 (ur°, angul°); J i.265 (yakkhassa sīm° inside the yṡ sphere of influence). — 3. interval, interstice Vin ii.116 (sutt° in lace); A i.124 (vijj° the interval of lightning).

**Antalikkha** (nt.) [Vedic antarikṣa = antari — kṣa (**kṣi**), lit. situated in between sky and earth] the atmosphere or air D ii.15; A iii.239; iv.199; Sn 222, 688; Dh 127 = Miln 150 = PvA 104; Pv i.3[1] (= vehāyasa — saññita a. PvA 14); KhA 166.

**-ga** going through the air A i.215. **-cara** walking through the air Vin i.21; D i.17; S i.111; J v.267; DA i.110.

**Antavant** (ādj.) [anta[1] + °vant] having an end, finite D i.22, 31, 187; Ps i.151 sq.; 157; Dhs 1099, 1117, 1175; Miln 145. **-anantavant** endless, infinite A v.193 (loka). See also loka.

**Anti** (indecl.) [Vedic anti = Lat ante, Gr. ἀντί, Goth. and; Ags. and —, Ger. ant —, ent — ] adv. & prep. c. gen.: opposite, near J v.399 (tav° antiṅ āgatā, read as tav° anti — m — āgatā; C. santikaṅ), 400, 404; vi.565 (sāmikass° anti = antike C.). — Cp. **antika**.

**Antika** (adj. — n.) — 1. [der fr. anti] near KhA 217; nt. neighbourhood Kh viii.1. (odak°); J vi.565 (antike loc. = anti near). — 2. [der fr. anta = Sk. antya] being at the end, final, finished, over S i.130 (purisā etad — antikā, v. l. SS antiyā: men are (to me) at the end for that, i. e. men do not exist any more for me, for the purpose of begetting sons.

**Antima** (adj.) [Cp. superl. of anta] last, final (used almost exclusively with ref. to the last & final reincarnation; thus in comb[n.] with **deha & sarīra**, the last body) D ii.15; Dh 351; It 50 (antimaṅ dehaṅ dhāreti), 53 (id.); Vv 5[12]; Sn 478 (sarīraṅ antimaṅ dhāreti) 502; Miln 122, 148; VvA 106 (sarīr° antima — dhārin); Sdhp 278.

**-dehadhara** one who wears his last body It 101 (dhāra T, °dhara v. l.); VvA 163. **-dhārin** = prec. S i.14, 53 (+ khīṇāsava); ii.278; It 32, 40; Sn 471. **-vatthu** "the last thing", i. e. the extreme, final or worst (sin) Vin i. 121, 135, 167, 320. **-sarīra** the last body; (adj.) having ones last rebirth S i.210 (Buddho a° — sarīro); A ii.37; Sn 624; Dh 352, 400; DhA iv.166 (= koṭiyaṅ ṭhito attabhāvo).

**Ante°** (pref.) [Sk. antaḥ, with change of — aḥ to — e, instead of the usual — o, prob. through interpreting it as loc. of anta] near, inside, within; only in foll. cpds.: **°pura** (nt.) "inner town", the king's palace, esp. its inner apartments, i. e. harem [Sk. antaḥpura, cp. also P. antopura] Vin i.75, 269; A v.81; J ii.125; iv.472; Miln 1; PvA 23, 81, 280; **°purikā** harem woman DhsA 403; **°vāsika** one who lives in, i. e. lodges or lives with his master or teacher, a pupil Vin i.60; iii.25; S i.180; iv.136; J i. 166; ii.278; iii.83, 463; PvA 12; VvA 138; **°vāsin** = °vāsika Vin iii.66; D i.1, 45, 74, 78, 88, 108, 157; M iii.116; DA i.36.

**Anto** (indecl.) [Sk. antaḥ; Av antar□ Lat. inter, Oir. etar between, Ohg. untar; Idg. *entar, compar. of *en (in) = inner, inside] prep. inside, either c. acc. denoting direction = into, or c. loc. denoting place where = in. As prefix (°—) in, within, inside, inner (see cpds.) (1.) prep. *c. acc.* anto nivesanaṅ gata gone into the house J i.158; anto jālaṅ pavisati go into the net DhA iii.175; anto gāmaṅ pavisati to go into the village DhA ii.273; anto nagaraṅ pavisati DhA ii.89; PvA 47. — (2) *c. loc.* anto gabbhe J ii.182; gāme DhA ii.52; gehe DhA ii.84; nadiyaṅ J vi.278; nivesane J ii.323; vasse in the rainy season J iv.242; vimānasmiṅ Pv i.10[1]; sattāhe inside of a week PvA 55.

**-koṭisanthāra** "house of the Golden Pavement" J iv.113. **-gadha** (°gata? Kern *Toev.*) in phrase °*hetu,* by inner reason or by reason of its intensity PvA 10; VvA 12. **-jana** "the inside people", i. e. people belonging to the house, the family (= Lat. familia) D iii.61 (opp. to servants); A i.152; J vi.301; DA i.300. **-jāla** the inside of the net, the net DhA iv.41. **-jālikata** "in — netted", gone into the net D i.45; DA i.127. **-nijjhāna** inner conflagration PvA 18. **-nimugga** altogether immersed D i.75; A iii.26. **-parisoka** inner grief Ps i.38. **-pura** = antepura J i.262. **-mano** "turning ones mind inside", thoughtful, melancholy Vin iii.19. **-bhavika** being inside Miln 95. **-rukkhatā** being among trees J i.7. **-vasati** to inhabit, live within S iv.136. **-vaḷañjanaka** (parijana) indoorpeople J v.118. **-vassa** the rainy season (lit. the interval of the r. s.) VvA 66. **-vihāra** the inside of the V. DhA i.50 (°âbhimukhī turning towards etc.), **-samorodha** barricading within Dhs 1157 (so read for anta°, cp. *Dhs. trsl.* 311). **-soka** inner grief Ps i.38.

**Andu** [cp. Sk. andu, andū & anduka] a chain, fetter Vin i.108 = iii.249 (tiṇ°); D i.245; J i.21 (°ghara prisonhouse); DhA iv.54 (°bandhana).

**Andha** (adj.) [Vedic andha, Lat. andabata (see Walde, Lat. Wtb. s. v.), other etym. doubtful] 1. (lit.) blind, blinded, blindfolded J i.216 (dhūm°); Pv iv.1[48]; PvA 3. — dark, dull, blinding M iii.151 (°andhaṅ adv. dulled); Sn 669 (Ep. of timisa, like Vedic andhaṅ tamaḥ); DhA ii.49 (°vana dark forest). — 2. (fig.) mentally blinded, dull of mind, foolish, not seeing D i.191 (+ acakkhuka), 239 (°veṇi, reading & meaning uncertain); A i.128; Th 2, 394 (= bāla ThA 258). See cpds. °karaṇa, °kāra, °bāla, °bhūta.

**-ākula** blinded, foolish Vv 84[9] (= paññācakkhuno abhāvena VvA 337). **-karaṇa** blinding, making blind, causing bewilderment (fig.), confusing It 82 (+ acakkhukaraṇa); Miln 113 (pañha, + gambhīra). **-kāra** blindness (lit. & fig), darkness, dullness, bewilderment Vin i.16; D ii.12; A i.56; ii.54; iii.233; J iii.188; Th 1, 1034; Dh 146; Sn 763; Vv 21[4] (= avijj° VvA 106); Pug 30; Dhs 617; DA i.228; VvA 51, 53, 116, 161; PvA 6; Sdhp 14, 280. **-tamo** deep darkness (lit. & fig.) S v.443; It 84 (v. l.; T. andhaṅ tamaṅ); J vi.247. **-bāla** blinded by folly, foolish, dull of mind, silly J i.246, 262; vi.337; DhA ii.43, 89; iii.179; VvA 67; PvA 4, 264. **-bhūta** blinded (fig.), mentally blind, not knowing, ignorant S iv.21; A ii.72; J vi.139 (spelled °būta); Dh 59, 174 (= paññā — cakkhuno abhāvena DhA iii.175). **-vesa** "blind form", disguise J iii.418.

**Andhaka** [fr. andha] "blind fly", i. e. dark or yellow fly or gad — fly Sn 20 (= kāṇa — makkhikānaṅ adhivacanaṅ SnA 33).

**Anna** (nt.) [Vedic anna, orig. pp. of adati to eat] "eating", food, esp. boiled rice, but includes all that is eaten as food, viz. odana, kummāsa, sattu, maccha, maṅsa (rice, gruel, flour, fish, meat) Nd[1] 372 = 495. Anna is spelt **aṇṇa** in comb[ns] **apar° aṇṇa** and **pubb° aṇṇa**. Under dhañña (Nd[2] 314) are distinguished 2 kinds, viz. raw, natural cereals (pubb° aṇṇaṅ: sāli, vīhi, yava, godhūma, kangu, varaka, kudrūsaka) and boiled, prepared food (apar° aṇṇaṅ: sūpeyya curry). SnA 378 (on Sn 403) expl[s.] anna by yāgubhattâdi. — D i.7; A i.107, 132; ii.70, 85, 203; Sn 82, 240, 403, 924; J iii.190; Pug 51; Sdhp 106, 214.

**-āpa** food & water Sdhp 100. **-da** giving food Sn 297. **-pāna** food & water, eating & drinking, to eat & to drink Sn 485, 487; Pv i.5[2], 8[2]; KhA 207, 209; PvA 7, 8, 30, 31, 43.

**Annaya** in dur° see **anvaya**.

**Anvakāsi** 3[rd] sg. aor. of anukassati 2: drew out, removed, threw down Th 1, 869 (= khipi, chaḍḍesi C.).

**Anvakkhara** (adj.) [anu + akkhara] "according to the syl- table", syll. after syll., also a mode of reciting by syllables Vin iv.15, cp. 355. Cp. anupadaṅ.

**Anvagā** 3[rd] sg. aor. of anugacchati Mhvs 7, 10. Also in assim. form **annagā** J v.258.

**Anvagū** 3[rd] pl. aor. of anugacchati S i.39; Sn 586.

**Anvaḍḍhamāsaṅ** (adv.) [anu + aḍḍha + māsa] every fort- night, twice a month M ii.8; Vin iv.315 (= anuposathikaṅ); DhA i.162; ii.25.

**Anvattha** (adj.) [anu + attha] according to the sense, ans- wering to the matter, having scnse ThA 6 (°saññābhāva).

**Anvadeva** (adv.) [anva — d — eva with euphonic d.; like sammad — eva corresponding to Sk. anvag — eva] behind, after, later D i.172; M iii.172; S v.1 (spelt anudeva); A i.11; v. 214; It 34.

**Anvaya** (n. — adj.) [Vedic anvaya in diff. meaning; fr. anu + **i**, see anveti & anvāya] 1. (n.) conformity, accordance D ii. 83 = iii.100; M i.69 (dhamm° logical conclusion of); S ii.58; D iii.226 (anvaye ñāṇaṅ); Pv ii.11[3] (tassa kammassa anvāya, v. l. BB anvaya & anvāya; accordingly, according to = paccayā PvA 147); PvA 228 (anvayato, adv. in accordance). — 2. (adj.) following, having the same course, behaving according to, consequential, in conformity with (—°) D i.46 (tad°); M i.238 (kāyo citt° acting in conformity to the mind, obeying the mind); Sn 254 (an° inconsistent); It 79 (tass°). — dur° spelt **durannaya** conforming with difficulty, hard to manage or to find out Dh 92 (gati = na sakkā paññāpetuṅ DhA ii.173); Sn 243, 251 (= duviññāpaya SnA 287 dunneyya ibid. 293).

**Anvayatā** (f.) [abstr. to anvaya] conformity, accordance M i.500 (kāy° giving in to the body).

**Anvahaṅ** (adv.) [anu + aha] every day, daily Dāvs iv.8.

**Anvāgacchati** [anu + ā + gacchati] 1. to go along after, to follow, run after, pursue; aor. **anvāgacchi** Pv. iv.5[6] (= anubandhi PvA 260). — 2. to come back again J i.454 (ger. °gantvāna). — pp. **anvāgata** (q. v.).

**Anvāgata** [pp. of anvāgacchati] having pursued, attained; endowed with Th 1, 63; J iv.385; v.4.

**Anvādisati** [anu + ā + disati] to advise, dedicate, assign; imper. °disāhi Pv ii.2[6] (= uddissa dehi PvA 80); iii.2[8] (= ādisa PvA 181).

**Anvādhika** (adj.) [derivation uncertain] a tailoring term. Only at Vin i.297. Rendered (*Vinaya Texts* ii.232) by □ half and half ʼ; that is a patchwork, half of new material, half of old. Bdhgh's note (see the text, p. 392) adds that the new material must be cut up.

**Anvāmaddati** [anu + ā + maddati] to squeeze, wring J iii. 481 (galakaṅ anvāmaddi wrung his neck; vv. ll. anvānumaṭṭi & anvāvamaddi; C. gīvaṅ maddi).

**Anvāya** [ger. of anveti; cp. anvaya] undergoing, experiencing, attaining; as prep. (c. acc.) in consequence of, through, after D i.13 (ātappaṅ by means of self — sacrifice), 97 (saṅvāsaṅ as a result of their cohabitation); J i.56 (buddhiṅ), 127 (piyasaṅvāsaṅ), 148 (gabbhaparipākaṅ). Often in phrase **vuddhiṅ anvāya** growing up, e. g. J i.278; iii. 126; DhA ii.87.

**Anvāyika** (adj. — n.) [fr. anvāya] following; one who follows, a companion D iii.169; Nd[2] 59; J iii.348.

**Anvārohati** [anu + ā + rohati] to go up to, visit, ascend J iv.465 (aor. anvāruhi).

**Anvāvassa** at J v.317 should be read with v. l. BB as **anovassa** absence of rain.

**Anvāviṭṭha** [pp. of anvāvisati] possessed (by evil spirits) S i.114.

**Anvāvisati** [anu + ā + visati] to go into, to take posses- sion of, to visit M i.326; S i.67; Miln 156. — pp. **anvāviṭṭha** (q. v.). Cp. adhimuccati.

**Anvāsatta** [pp. of anu + ā + **sañj**, cp. anusatta = Sk. anusakta] clung on to, befallen by (instr.), attached to A iv.356 (v. l.

anvāhata), cp. Ud 35 (anvāsanna q. v.). See also foll.

**Anvāsattatā** (f.) [abstr. fr. anvāsatta] being attacked by, falling a prey to (instr.), attachment to DhA i.287 (in same context as anvāsatta A iv.356 & anvāsanna Ud 35).

**Anvāsanna** [pp. of anu + ā + **sad**] endowed with, pos- sessed of, attacked by, Ud 35 (doubtfull; v. l. ajjhāpanna), = A iv.356 which has **anvāsatta**.

**Anvāssavati** [anu + ā + savati, **sru**] to stream into, to attack, befall D i.70; A iii.99; Pug 20, 58.

**Anvāhata** [pp. of anu + ā + **han**] struck, beaten; per- plexed Dh 39 (°cetasa).

**Anvāhiṇḍati** [anu + ā + hiṇḍati] to wander to (acc.) A iv.374, 376 [BSk. same, e. g. Divy 68 etc.].

**Anveti** [cp. anu + eti, from **i**] to follow, approach, go with Sn 1103 (= anugacchati anvāyiko hoti Nd[2] 59); Dh 1 (= kāyikaṅ... dukkhaṅ anugacchati DhA i.24), 2, 71, 124; perhaps at Pv ii.6[20] (with v. l. BB at PvA 99) for **anvesi** (see anvesati; expl[d.] by anudesi = was anxious for, helped, instructed).

**Anvesa** [from next] seeking, searching, investigation, M i.140 (°ṅ n° âdhigacchanti do not find).

**Anvesati** [anu + esati] to look, for search, seek S i.112 (ppr. anvesaṅ = pariyesamāna C.); Cp iii.11[7] (ppr. anvesanto). — aor. **anvesi** [Sk. anveṣi fr. icchati] Pv ii.6[20] (? perhaps better with v. l. PvA 99 as anventi of anveti).

**Anvesin** [anu — esin] (adj.) striving after, seeking, wishing for Sn 965 (kusala°).

**Anha** [Vedic ahan] see pubbanha, majjhanha, sāyanha. Cp. **aha**.

**Apa°** [Vedic apa; Idg. *apo = Gr. ἀπό, Av. apa, Lat. ab from *ap (cp. aperio); Goth. af, Ger. ab, Ags. E. of. — A compar. form fr. apa is apara "further away"] Well-defined directional prefix, meaning "away from, off". Usually as base — prefix (except with ā), & very seldom in comp[n.] with other modifying prefixes (like sam, abhi etc.). — 1. **apa** = Vedic **apa** (Idg. *apo): apeti to go away = Gr. α῎πειμι, Lat. abeo, Goth. afiddja; apeta gone away, rid; °kaḍḍhati to draw away, remove; °kamati walk away; °gacchati go away; °nidhāti put away (= ἀποτιχημι, abdo); °nudati push away; °neti lead away; °vattati turn away (= āverto); °sakkati step aside; °harati take away. — 2. **apa** = Vedic **ava** (Idg. *aue; see ava for details). There exists a widespread confusion between the two preps. apa & ava, favoured both by semantic (apa = away, ava = down, cp. E. off) & phonetic affinity (p softened to b, esp. in BB Mss., & then to v, as b > v is frequent, e. g. bya° > vya° etc.). Thus we find in Pāli apa where Vedic and later literary Sk. have ava in the foll. instances: apakanti, °kassati, °kirati, °gata, °cāra, °jhāyati, °thaṭa, °dāna, °dhāreti, °nata, °nāmeti, °nīta, °lekhana, °loketi, °vadati.

**Apakaḍḍhati** [apa + kaḍḍhati, cp. Sk. apa — karṣati] to draw away, take off, remove D i.180; iii.127; DhA ii.86. — Caus. **apakaḍḍhāpeti** J i.342; iv.415; Miln 34. — Cp. **apakassati**; & see pakattheti.

**Apakata** [pp. of apakaroti] put off, done away, in ājīvik **âpakata** being without a living M i.463 (the usual phrase being °apagata); Miln 279 (id.). At It 89 the reading of same phrase is ājīvikā pakatā (v. l. ā° vakatā).

**Apakataññu** (adj.) [a + pa + kataññu] ungrateful Vin ii.199.

**Apakantati** [apa + kantati, Sk. ava + kṛntati] to cut off Th 2, 217 (gale = gīvaṅ chindati ThA 178; Kern, *Toev.* corrects to kabale a.).

**Apakaroti** [apa + karoti, cp. Sk. apakaroti & apakṛta in same meaning] to throw away, put off; hurt, offend, slight; possibly in reading T. **apakiritūna** at Th 2, 447 (q. v.). — pp. **apakata** (q. v.). Cp. apakāra.

**Apakassati** [Sk. apa — & ava — karṣati, cp. apakaḍḍhati] to throw away, remove Sn 281 (v.l. BB & SnA ava°; expl[d.] by niddhamati & nikkaḍḍhati SnA 311). — ger. **apakassa** Sn ii.198 = Miln 389. See also **apakāsati**.

**Apakāra & °ka** [cf. Sk. apakāra & apakaroti] injury, mischief; one who injures or offends DhA iii.63; Sdhp 283.

**Apakāsati** at Vin ii.204 is to be read as **apakassati** and interpreted as "draw away, distract, bring about a split or dissension (of the Sangha)". The v. l. on p. 325 justifies the correction (apakassati) as well as Bdhgh's expl[n.] "parisaṅ ākaḍḍhanti". — Cp. A iii.145 & see **avapakāsati**. The reading at the id. p. at A v.74 is **avakassati** (comb[d.] w. vavakassati, where Vin ii.204 has avapakāsati), which is much to be preferred (see vavakassati).

**Apakiritūna** at Th 2, 447 T (reading of C. is abhi°) is explained ThA 271 to mean apakiritvā chaḍḍetvā throwing away, slighting, offending. The correct etym = Sk. avakirati (ava + **kṛ**[2] to strew, cast out) in sense "to cast off, reject", to which also belongs kirāta in meaning "cast off" i. e. man of a so — called low tribe. See also avakirati 2.

**Apakkamati** [cp. Sk. apakramati, apa + **kram**] to go away, depart, go to one side J iii.27; Sdhp 294. — aor. **apakkami** Pv iv.7[5]; ger. **apakkamitvā** PvA 43, 124, & **apakkamma** Pv ii.9[28].

**Apagacchati** [apa + **gam**] to go away, turn aside DhA i.401 (°gantvā). — pp. **apagata** (q. v.).

**Apagata** [pp. of apagacchati] 1. gone, gone away from (c. abl.), removed; deceased, departed It 112; PvA 39, 63 (= peta), 64 (= gata). — 2. (°—) freq. as prefix, meaning without, lit. having lost, removed from; free from Vin ii.129 (°gabbhā having lost her foetus, having a miscarriage); J i.61 (°vattha without clothes); PvA 38 (°soka free from grief), 47 (°lajja not shy), 219 (°viññāṇa without feeling). — Cp. **apakata**.

**Apagabbha** (adj.) [a + pa + gabbha] not entering another womb, i. e. not destined to another rebirth Vin iii.3.

**Apagama** [Sk. apagama] going away, disappearance Sdhp 508.

**Apanga** (apāṅga) [Sk. apāṅga] the outer corner of the eye J iii.419 (asitâpangin black — eyed); iv.219 (bahi°). Spelt **avanga** at Vin ii.267, where the phrase avangaṅ karoti, i. e. expl[d.] by Bdhgh. ibid p. 327 as "avangadese adhomukhaṅ lekhaṅ karonti". According to Kern, *Toev.* 20, Bdhgh's expl[n] is not quite correct, since avanga stands here in the meaning of "a coloured mark upon the body" (cp. PW. apānga).

**Apacaya** [fr. apa + **ci**] falling off, diminution (opp. **ācaya** gathering, heaping up), unmaking, esp. loss (of wordliness), decrease (of possibility of rebirth Vin ii.2 = iii.21 = iv.213; cp. J

iii.342; S ii.95 (kāyassa ācayo pi apacayo pi); A iv.280 = Vin ii.259 (opp. ācaya); J iii.342 (sekho °ena na tappati); Vbh 106, 319, 326, 330.

**-gāmin** going towards decrease, "making for the undoing of rebirth" (*Dhs trsl.* 82) A v.243, 277; Dhs 277, 339, 505, 1014; Vbh 12, 16 sq.; Nett 87 (cp. Kvu 156).

**Apacāyati** [fr. apa — **ci**, cp. cināti & cayati, with diff. meaning in Sk.; better expl[d.] perhaps as denom. fr. *apacāya in meaning of apacāyana, cp. apacita] to honour, respect, pay reverence D i.91 (pūjeti +); J iii.82. — Pot. **apace** (for apaceyya, may be taken to apacināti 2) A iv.245; ThA 72 (here to apacināti 1). — pp. **apacita** (q. v.).

**Apacāyana** (nt.) [abstr. fr. apa + **cāy**, which is itself a der. fr. **ci**, cināti] honouring, honour, worship, reverence J i.220; v.326; DA i.256 (°kamma); VvA 24 (°ṅ karoti = añjalikaṅ karoti); PvA 104 (°kara, adj.), 128 (+ paricariya).

**Apacāyika** (adj.) [fr. *apacāya, cp. B.Sk. apacāyaka MVastu i.198; Divy 293] honouring, respecting J iv.94 (vaddha°, cp. vaddhâpacāyin); Pv ii.7 [8] (jeṭṭha°); iv.3[24] (id.). In B.Sk. the corresp. phrase is jyeṣṭhâpacayaka.

**Apacāyin** (adj.) [fr. *apacāya; cp. apacāyika] honouring, paying homage, revering Sn 325 (vaddha° = vaddhānaṅ apaciti karaṇena SnA 332) = Dh 109; J i.47, 132, 201; ii.299; v.325; Miln 206; Sdhp 549.

**Apacāra** [fr. apa + **car**, cp. Sk. apa & abhi — carati] falling off, fault, wrong doing J vi.375.

**Apacita** [pp. of apacayati or apacināti] honoured, wors- hipped, esteemed Th 1, 186; J ii.169; iv.75; Vv 5[10] (= pūjita VvA 39); 35[11] (cp. VvA 164); Miln 21.

**Apaciti** (f.) [Vedic apaciti in diff. meaning, viz. expiation] honour, respect, esteem, reverence Th 1, 589; J i.220; ii.435; iii.82; iv.308; vi.88; Miln 180, 234 (°ṅ karoti), 377 (pūjana +); SnA 332 (°karaṇa). Cp. apacāyana.

**Apacināti** [apa + cināti] 1. [in meaning of Sk. apacīyate cp. P. upaciyyati Pass. of upacināti] to get rid of, do away with, (cp. apacaya), diminish, make less S iii.89 (opp. ācināti); Th 1, 807; J iv.172 (apacineth° eva kāmāni = viddhaṅseyyatha C.). Here belong prob. aor. 3[rd] pl. **apaciyiṅsu** (to be read for upacciṅsu) at J vi. 187 (akkhīni a. "the eyes gave out") and Pot. pres. **apace** ThA 72 (on v.40). — 2. [= apacayati] to honour, esteem; observe, guard Vin i.264 (apacinayamāna cīvaraṅ (?) v. l apacitiyamāna; trsl. guarding his claim is, *Vin Texts);* M i.324 (see detail under apaviṇāti) Th 1, 186 (grd. apacineyya to be honoured); J v.339 (anapacinanto for T. anupacinanto, v. l. anapavinati). — pp. **apacita** (q.v.).

**Apacca** [Vedic apatya nt.; der. fr. apa] offspring, child D i.90 (bandhupāda° cp. muṇḍaka), 103 (id.); S i.69 (an°) Sn 991; DA i.254.

**Apaccakkha** (adj.) [a + paṭi + akkha] unseen; in instr. f. **apaccakkhāya** as adv. without being seen, not by direct evidence Miln 46 sq.

**Apacchapurima** (adj.) [a + paccha + purima] "neither after nor before", i. e. at the same time, simultaneous J iii.295.

**Apajaha** (adj.) [a + pajaha] not giving up, greedy, miserly A iii.76 (v. l. apānuta; C. expl[s.] (a)vaḍḍhinissita mānatthaddha).

**Apajita** (nt.) [pp. of apa + **ji**] defeat Dh. 105.

**Apajjhāyati** [apa + jhāyati[1]; cp. Sk. abhi — dhyāyati] to muse, meditate, ponder, consider M i.334 (nijjhāyati +); iii.14 (id.).

**Apaññaka** (adj.) = apañña, ignorant Dpvs vi.29.

**Apaṭṭhapeti** [Caus. fr. apa — tiṭṭhati, cp. Sk. apa + **sthā** to stand aloof] to put aside, leave out, neglect J iv.308; v.236.

**Apaṇṇaka** (adj.) [a + paṇṇaka; see paṇṇaka; Weber Ind. Str. iii.150 & Kuhn, Beitr. p. 53 take it as *a — praśna — ka] certain, true, absolute M i.401, 411; A v.85, 294, 296; J i.104 (where expl[d] as **ekaṅsika aviruddha niyyānika**).

**Apannṇakatā** (f.) [abstr. of apaṇṇaka] certainty, absolu- teness S iv.351 sq.

**Apatacchika** only in **khārāpatācch°** (q. v.) a kind of torture.

**Apattha[1]** (adj.) [Sk. apāsta, pp. of apa + **as[2]**] thrown away Dh 149 (= chaḍḍita DhA iii.112).

**Apattha[2]** 2[nd] pl. pret. of pāpunāti (q. v.).

**Apatthaṭa** = avatthaṭa covered Th 1, 759.

**Apatthita & Apatthiya** see **pattheti**.

**Apadāna** (nt.) 1. [= Sk. apadāna] removing, breaking off, D iii.88. — 2. [= Sk. avadāna cp. ovāda] advice, admonition, instruction, morals Vin ii.4 (an° not taking advice), 7 (id.) M i.96; A v.337 sq. (saddhā°) Th 1, 47. — 3. legend, life history. In the title Mahāpadāna suttanta it refers to the 7 Buddhas. In the title Apadānaṅ, that is □ the stories ’, it refers almost exclusively to Arahants. The other, (older), connotation seems to have afterwards died out. See *Dialogues* ii.3. — Cp. also pariyāpadāna.

**Apadisa** [fr apa + **diś**] reference, testimony, witness DhA ii.39.

**Apadisati** [apa + disati] to call to witness, to refer to, to quote Vin iii.159; J i.215; iii.234; iv.203; Miln 270; DhA ii.39; Nett 93.

**Apadesa** [cp. Sk. apadeśa] 1. reason, cause, argument M i.287 (an°). — 2. statement, designation PvA 8. — 3. pretext J iii.60; iv.13; PvA 154. Thus also **apadesaka** J vi.179.

**Apadhāreti** [Caus. of apa + **dhṛ**, cp. Sk. ava — dhārayati, but also BSk. apadhārayati Divy 231] to observe, request, ask ThA 16.

**Apanata** [pp. of apanamati] "bent away", drawn aside, in ster. comb[n.] **abhinata + apanata** ("strained forth & strained aside" Mrs Rh. D. *Kindred S.* p. 39) M i.386; S i.28.

**Apanamati** [semantically doubtful] to go away Sn 1102 (apanamissati, v. l. apalām° & apagam°; expl[d] at Nd[2] 60 by vajissati pakkhamissati etc. — pp. **apanata** (q. v.) — Caus. **apanāmeti**.

**Apanāmeti** [Caus. fr. apanamati] 1. to take away, remove M i.96 = A i.198 (kathaṅ bahiddhā a. carry outside); Kh viii.4 (= aññaṅ ṭhānaṅ gameti KhA 220). — 2. [= Sk. ava — namati] to bend down, lower, put down Vin ii.208 (chattaṅ); S i.226 (id.); J ii.287 (id., v. l. apanetvā); D i.126 (hatthaṅ, for salute).

**Apanidahati** (& **apanidheti)** [apa + ni + **dhā**, cp. Vedic apadhā hiding — place; Sk. apadadhāti = Gr. ἀποτῖχημι = Lat. abdo "do away"] to hide, conceal Vin iv.123 (°dheti, °dheyya, °dhessati); PvA 215 (°dhāya ger.). — pp. **apanihita**. — Caus.

**apanidhāpeti** to induce somebody to conceal Vin iv.123.

**Apanihita** [pp. of apanidahati] concealed, in abstr. **°ttaṅ** (nt.) hiding, concealing, theft PvA 216.

**Apanīta** [Sk. apanīta, pp. of apa + nī, see apaneti & cp. also onīta = apanīta] taken away or off. removed, dispelled PvA 39.

**Apanudati & Apanudeti** [apa + **nud**, cp. Vedic apanudati & Caus. Sk. apanodayati] to push or drive away, remove, dispel; pres. **apanudeti** Miln 38. aor. **apānudi** Pv i.8[6] (= apanesi PvA 41); ii.3[14] (= avahari aggahesi PvA 86); Dāvs i.8. ger. **apanujja** D ii.223. See also der. **apanudana**.

**Apanudana & Apanūdana** (nt.) [Sk. apanodana, fr. apa- nudati] taking or driving away, removal Vin ii.148 = J i.94 (**dukkha°**); Sn 252 (id.); PvA 114 (id.).

**Apanuditar** [n. ag. fr. apanudati, Sk. apanoditṛ] remover, dispeller D iii.148.

**Apaneti** [apa + **nī**] to lead away, take or put away, remove J i.62, 138; ii.4, 155 (aor. apānayi) iii.26; Miln 188, 259, 413; PvA 41, 74, 198 (= harati) Sdhp 63. Pass. **apanīyati** S i.176. — pp. **apanīta** (q. v.).

**Apapibati** [apa + pibati] to drink from something J ii.126 (aor. apāpāsi).

**Apabbūhati & Apabyūhati** [apa + vi + **ūh**] to push off, remove, scrape away A iii.187 (apaviyūhitvā, vv. ll. °bbūhitvā); J i.265 (**paṅsuṅ**). — Caus. **°byūhāpeti** to make remove or brush J iv.349 (**paṅsuṅ**).

**Apabyāma** see **apavyāma**.

**Apamāra** [Sk. apasmāra] epilepsy Vin i.93. Cp. **apasmāra**.

**Apamārika** (adj.) [cp. Sk. apasmārin] epileptic Vin iv.8, 10, 11.

**Apayāti** [Sk. apayāti, apa + **yā**] to go away J vi.183 (apāyāti metri causa; expl[d.] by C. as apagacchati palāyati). — Caus. **apayāpeti** [Sk. apayāpayati] to make go, drive away, dismiss M iii.176; S ii.119.

**Apayāna** (nt.) [Sk. apayāna, fr. apayāti] going away, retreat D i.9 (opp. upa°); DA i.95.

**Apara** (adj.) [Vedic apara, der. fr. apa with compar. suffix — ra = Idg. *aporos "further away, second"; cp. Gr. ἀπωτέρω farther, Lat. aprilis the second month (after March, i. e. April). Goth. afar = after] another, i. e. additional, following, next, second (with pron. inflexion, i. e. nom. pl. apare) D iii.190 (°pajā another, i. e. future generation); Sn 791, 1089 (n°); J i.59 (aparaṅ divasaṅ on some day following); iii.51 (apare tayo sahāyā "other friends three", i. e. three friends, cp. similarly Fr. nous autres Franc°ais); iv.3 (dīpa); PvA 81 (°divase on another day), 226; with other part. like **aparo pi** D iii 128. — nt. **aparaṅ** what follows i. e. future state, consequence; future Vin i.35 (nâparaṅ nothing more); Sn 1092 (much the same as punabbhava, cp. Nd[2] 61). Cases adverbially; **aparaṅ** (acc.) further, besides, also J i.256; iii.278; often with other part. like **athâparaṅ** & further, moreover Sn 974; and **puna c° aparaṅ** It 100; Miln 418 (so read for puna ca paraṅ) and passim; **aparam pi** Vism 9. — **aparena** in future D iii.201. — Repeated (reduplicative formation) **aparâparaṅ** (local) to & fro J i.265, 278; PvA 198; (temporal) again and again, off & on J ii.377; Miln 132 VvA 271; PvA 176 (= punappunaṅ).

**-anta** (aparanta) = aparaṅ, with anta in same function as in cpds. vananta (see anta[1] 5): (a.) further away, westward J v.471; Miln 292 (janapada). (b.) future D i.30 (°kappika, cp. DA i.118); M ii.228 (°ânudiṭṭhi — thought of the future); S iii.46 (id.). **-âpariya** (fr. aparâpara) ever — following, successive, continuous, everlasting; used with ref. to kamma J v.106; Miln 108. **-bhāga** the future, lit. a later part of time, only in loc. aparabhāge at a future date, later on J i.34, 262; iv.1; VvA 66.

**Aparajju** (adv.) [Sk. apare — dyus] on the foll. day Vin ii.167; S i.186; Miln 48.

**Aparajjhati** [Sk. aparādhyate, apa + **rādh**] to sin or offend against (c. loc.) Vin ii.78 = iii.161; J v.68; vi.367; Miln 189; PvA 263. — pp. **aparaddha & aparādhita** (q. v.).

**Aparaṇṇa** (nt.) [apara + aṇṇa = anna] "the other kind of cereal", prepared or cooked cereals, pulse etc. Opp. to pubbaṇṇa the unprepared or raw corn (= āmakadhañña Vin iv.265; Vin iii.151 (pubb° +); iv.265, 267; A iv. 108, 112 (tila — mugga — māsā°; opp. sāli — yavaka etc.); Nd[2] 314 (aparaṇṇaṅ nāma sūpeyyaṅ); J v.406 (°jā = hareṇukā, pea); Miln 106 (pubbaṇṇa°). See also dhañña & harita.

**Aparaddha** [pp. of aparajjhati] missed (c. acc.), gone wrong, failed, sinned (against = loc.) D i.91, 103, 180; S i.103 (suddhimaggaṅ); Th 1, 78; Sn 891 (suddhiṅ = viraddha khalita Nd[1] 300); PvA 195.

**Aparapaccaya** (adj.) [a + para + paccaya] not dependent or relying on others Vin i.12 (vesārajja — ppatta +); D i.110 (id.); M ii 41; M i.491; S iii.83; DA i.278 (= nâssa paro paccayo).

**Aparājita** (adj.) [Vedic aparājita; a + parājita] unconquered Sn 269; J i.71, 165.

**Aparādha** [fr. apa + **rādh**] sin, fault, offence, guilt J i.264 (nir°); iii.394; iv.495; VvA 69; PvA 87, 116.

**Aparādhika** (adj.) [fr. aparādha, cp. Sk. aparādhin] guilty, offending, criminal J ii.117 (vāja°); Miln 149 (issara°), 189 (aparādhikatā).

**Aparādhita** [pp. of aparādheti, Caus. of apa + **rādh**; cp. aparaddha] transgressed, sinned, failing J v.26 (so read for aparadh° ito).

**Aparāyin** (adj.) [a + parāyin, cp. parāyana] having no sup- port J iii.386 (f. **°ī**; C. appatiṭṭhā appaṭisaraṇā).

**Apalāpin** see **apalāsin** [Sk. apalāpin "denying, concealing" different].

**Apalāḷeti** [apa + lāḷeti] to draw over to Vin i.85.

**Apalāyin** (adj.) [a + palāyin] not running away, steadfast, brave, fearless Nd[2] 13 (abhīru anutrāsin apalāyin as expl[n.] of acchambhin and vīra); J iv.296; v.4 (where C. gives variant "**apalāpinī** ti pi pāṭho", which latter has v. l. **apalāsinī** & is expl[d.] by C. as palāpa — rahite anavajjasarīre p. 5). See also apalāsin.

**Apalāsin** (adj.) [**apaḷāsin**; but spelling altogether uncertain. There seems to exist a confusion between the forms apalāyin, apalāpin & apalāsin, owing to freq. miswriting of s, y, p in MSS. (cp. Nd[2] introd. p. xix.). We should be inclined to give apalāsin, as the lectio difficilior, the preference. The expl[n.] at

Pug 22 as "yassa puggalassa ayaṅ paḷāso pahīno ayaṅ vuccati puggalo apaḷāsī" does not help us to clear up the etym. nor the vv. ll.] either "not neglectful, pure, clean" (= apalāpin fr. palāsa chaff, cp. apalāyin at J v.4), or "not selfish, not hard, generous" (as inferred from comb$^{n.}$ with amakkhin & amaccharin), or "brave, fearless, energetic" (= apalāyin) D iii.47, cp. Pug 22. See **palāsin**.

**Apalibuddha & Apalibodha** [a + palibuddha, pp. of pari + **bṛh**, see palibujjhati] unobstructed, unhindered, free J iii. 381 (°bodha); Miln 388; DhA iii.198.

**Apalekhana** (nt.) [apa + lekhana from **likh** in meaning of **lih**, corresponding to Sk. ava — lehana] licking off, in cpd. **hatthâpalekhana** "hand — licking" (i. e. licking one's hand after a meal, the practice of certain ascetics) M 177 (with v. l. hatthâvalekhana M i.535; Trenckner compares BSk. hastapralehaka Lal. Vist. 312 & hastâvalehaka ibid. 323), 412; Pug 55 (expl$^{d.}$ at Pug A 231 as hatthe piṇḍamhe niṭṭhite jivhāya hatthaṅ apalekhati).

**Apalekhati** [apa + lekhati in meaning of Sk. avalihati] to lick off Pug A 231 (hatthaṅ).

**Apalepa** in "so °palepa patito jarāgharo" at Th 2, 270 is to be read as "so palepa°". Morris's interpret. *J.P.T.S.* 1886, 126 therefore superfluous.

**Apalokana** (nt.) [fr. apaloketi] permission, leave, in °kamma proposal of a resolution, obtaining leave (see kamma i.3) Vin ii.89; iv.152.

**Apalokita** [pp. of apaloketi; Sk. avalokita] 1. asked per- mission, consulted S iii.5. — 2. (nt.) permission, consent, M i.337 (Nāgâpalokitaṅ apalokesi). — 3. (nt.) an Ep. of Nibbāna S iv.370.

**Apalokin** (adj.) [Sk. avalokin] "looking before oneself", looking at, cautious Miln 398.

**Apaloketi** [BSk. ava — lokayati] 1. to look ahead, to look before, to be cautious, to look after M i.557 (v. l. for apaciṇāti, where J v.339 C. has avaloketi); Miln 398. — 2. to look up to, to obtain permission from (acc.), to get leave, to give notice of Vin iii.10, 11; iv.226 (anapaloketvā = anāpucchā), 267 (+ āpucchitvā); M i.337; S iii.95 (bhikkhusanghaṅ anapaloketvā without informing the Sangha); J vi.298 (vājānaṅ); DhA i.67. — pp. **apalokita** (q. v.). See also apalokana & °lokin.

**Apavagga** [Sk. apavarga] completion, end, final delivery, Nibbāna; in phrase **saggâpavagga** Dāvs ii.62; iii.75.

**Apavattati** [apa + **vṛt**, cp. Lat. āverto] to turn away or aside, to go away J iv.347 (v. l. apasakkati).

**Apavadati** [apa + vadati] to reproach, reprove, reject, despise D i.122 (= paṭikkhipati DA i.290); S v.118 (+ paṭikkosati).

**Apavahati** [apa + vahati] to carry or drive away; Caus. **apavāheti** to remove, give up Miln 324 (kaddamaṅ).

**Apaviṭṭha** at Pv iii $8^2$ is to be read **apaviddha** (q. v.).

**Apaviṇāti** is probably misreading for **apaciṇāti** (see apac° 2). As v. l. at J v.339 (anapavinanto) for T. anupacinanto (expl$^{d.}$ by avaloketi C.). Other vv. ll. are anuvi° & apavī°; meaning "not paying attention". The positive form we find as **apavīṇati** "to take care of, to pay attention to" (c. acc.) at M i.324, where Trenckner unwarrantedly assumes a special root **veṇ** (see Notes p. 781), but the vv. ll. to this passage (see M. i.557) with apavīṇāti and apacinati confirm the reading apaciṇāti, as does the gloss apaloketi.

**Apaviddha** [pp. of apavijjhati, Vedic apa + **vyadh**] thrown away, rejected, discarded, removed S i.202; iii.143; Sn 200 (susānasmiṅ = **chaḍḍita** SnA 250); Th 1, 635 = Dh 292 (= **chaḍḍita** DhA iii.452); Pv iii.$8^2$ (susānasmiṅ; so read for T. apaviṭṭha); J i.255; iii.426; yi.90 (= **chaḍḍita** C.). Sdhp 366.

**Apaviyūhati** see **appabbūhati**.

**Apavīṇati** see **apaviṇāti** (= apaciṇāti).

**Apavyāma** [apa + vyāma] disrespect, neglect, in phrase **apayvāmato** (apaby°) **karoti** to treat disrespectfully, to insult, defile S i.226 (v. l. abyāmato; C. expl$^{s.}$ apabyāmato karitvā abyāmato katvā); Kvu 472 (vv. ll. asabyākato, abyāto, apabyāto; *Kvu trsl.* 270 n. 1 remarks: "B. trsl.: abyāsakato. The Burmese scholar U. Pandi, suggests we should read apabyākato, by which he understands blasphemously"; it is here comb$^{d.}$ with **niṭṭhubhati**, as at DhA ii.36); DhA ii.36 ("want of forbearance" Ed.; doubtful reading; vv. ll. appabyāyakamma & apasāma). For further detail see **apasavya**.

**Apasakkati** [apa + sakkati] to go away, to go aside J iv.347 (v. l. for apavattati); VvA 101; PvA 265 (aor. °sakki = apakkami).

**Apasavya** (adj.) [apa + savya] right (i. e. not left), con- trary Ud 50 (T. has niṭṭhubhitvā abyāmato karitvā; vv. ll. are apabhyāmāto, abhyāmato & C. apasabyāmato), where C. expl$^{s.}$ apasabyāmato karitvā by apasabyaṅ katvā, "which latter corresponds in form but not in meaning to Sk. apasavyaṅ karoti to go on the right side" (Morris *J P T S.* 1886, 127). — See **apavyāma**.

**Apasāda** [fr. apa + **sad**] putting down, blame, dispara- gement M iii.230.

**Apasādita** [pp. of apasādeti] blamed, reproached, disparaged S ii.219; SnA 541.

**Apasādeti** [Caus. of apa + **sad**] 1. to refuse, decline Vin iv.213, 263; J v.417 (= uyyojeti). — 2. to depreciate, blame, disparage Vin iii.101; M iii.230 (opp. **ussādeti**); DA i.160. — pp. **apasādita** (q. v.).

**Apasmāra** [Sk. apasmāra, lit. want of memory, apa + **smṛ**] epilepsy, convulsion, fit J iv.84. Cp. apamāra.

**Apassanto** etc. see **passati**.

**Apassaya** [cp. Sk. apāśraya, fr. apasseti] 1. support, rest ThA 258. — 2. bed, bolster, mattress, in **kaṇṭak°** a mattress of thorns, a bolster filled with thorns (as cushion for asceties) M i.78; J i 493; iii.235. **-sâppassaya** with a head rest J iv.299. **-pīṭhaka** a chair with a head — rest J iii.235.

**Apassayika** (adj.) [fr. apassaya; cp. Sk. apāśrayin — °] reclining on, in **kaṇṭaka°** one who lies on a bed of thorns (see kaṇṭaka) M i.78; J iv.299 (v. l, kaṇḍikesayika); Pug 55.

**Apassita** [pp. of apasseti] 1. leaning against J ii.69 (tāla- mūlaṅ = nissāya ṭhita C.). — 2. depending on, trusting in (c. acc. or loc.) Vv $10^1$ (parâgāraṅ = nissita VvA 101); J iv.25 (balamhi = balanissita). See also avassita.

**Apasseti** [Sk. apāśrayati, apa + ā + **sri**] to lean against, have a sup-

port in (acc.), to depend on. — 1. (lit.) lean against Vin ii.175 (bhitti apassetabbo the wall to be used as a head — rest). — 2. (fig.) mostly in ger. **apassāya** dependent upon, depending on, trusting in (loc. or acc. or — °) Vin iii.38; J i.214; PvA 189. — pp. **apassita** (q. v.). — See also avasseti.

**Apassena** (nt.) [fr. apasseti] a rest, support, dependence M iii.127 (°ka); D iii.224 (cattāri apassenāni); as adj. **caturâpassena** one who has the fourfold support viz. sankhāy° ekaṅ paṭisevati, adhivāseti, parivajjeti, vinodeti A v.30.

**-phalaka** (cp. Morris *J.P.T.S.* 1884, 71) a bolsterslab, head — rest Vin i.48; ii.175, 209.

**Apahattar** [n. ag. to apaharati] one who takes away or removes, destroyer M i 447 = Kvu 528.

**Apahara** [Sk. apahāra, fr. apaharati] taking away, stealing, robbing J ii.34.

**Apaharaṇa** (nt.) = apahara Miln 195.

**Apaharati** [apa + **hṛ**] to take away, remove, captivate, rob J iii.315 (aor. apahārayiṅ); Miln 413; DA i.38.

**Apākaṭatā** (f.) [a + pākaṭa + tā] unfitness Miln 232 (v. l. apākatatta perhaps better).

**Apākatika** (adj.) [a + pākata + ika] not in proper or natural shape, out of order, disturbed DhA ii.7. Cp. **appakāra**.

**Apācīna** (adj.) [Vedic apācīna; cp. apācaḥ & apāka, western; to Lat. opācus, orig. turned away (from the east or the sun) i. e. opposite, dark] westerly, backward, below S iii.84; It 120 (apācīnaṅ used as adv. and taking here the place of adho in comb[n.] with uddhaṅ tiriyaṅ; the reading is a conjecture of Windisch's, the vv. ll. are apācinaṅ; apācini, apāci & apāminaṅ, C. expl[s.] by heṭṭhā).

**Apāṭuka** (adj.) [a + pātu + ka (?), acc. to Morris *J.P.T.S.* 1893, 7 der. fr. apaṭu not sharp, blunt, uncouth. This is hardly correct. See pātur] not open, sly, insidious Th 1, 940 (as v. l. for T. avāṭuka, trsl. by Mrs. Rh. D. as "unscrupulous", by Neumann as "ohne Redlichkeit"). Context suggests a meaning similar to the preceding nekatika, i. e. fraudulent. See also next.

**Apāṭubha** (adj.) [a + pātu + bha (?), at the only passage changed by Morris *J. P. T. S.* 1893, 7 to apāṭuka but without reason] = apāṭuka, i. e. sly, fraudulent J iv.184 (in context with nekatika; C. expl[s.] apāṭubhāva dhanuppāda — virahita, in which latter virahita does not fit in; the pass. seems corrupt).

**Apāda** (?) [apa + ā + **dā**] giving away in marriage J iv. 179 (in expl[n.] of anāpāda unmarried; reading should prob. be āpāda = pariggaha).

**Apādaka** (adj.) [a + pāda + ka] not having feet, footless, creeping, Ep. of snakes & fishes Vin ii.110 = J ii.146 (where see expl[n.]). Spelt **apada(ka)** at It 87 (v. l. apāda).

**Apāna** (nt.) breathing out, respiration (so Ch.; no ref. in P. Cauon?) On Prāṇa & Apāna see G. W. Brown in J. Am. Or. Soc. 39, 1919 pp. 104 — 112. See ānāpāna.

**Apānakatta** (nt.) [a + pānaka + ttaṅ] "waterless state", living without drinking water J v.243.

**Apāpaka** (adj.) [a + pāpaka] guiltless, innocent f. **°ikā** Vv 31[4]; 32[6].

**Apāpata** (adj.) [apa + ā + pata] falling down into (c. acc.) J iv.234 (aggiṅ).

**Apāpurana** (nt.) [fr. apāpurati] a key (to a door) Vin i.80; iii.119; M iii.127. See also avāpuraṇa.

**Apāpurati & Apāpuṇati** [Sk. apāvṛṇoti, apa + ā + **vṛ**, but Vedic only apa — vṛṇoti corresponding to Lat. aperio = *apa — ṷerio. On form see Trenckner, *Notes* 63] to open (a door) Vin i.5 (apāpur° etaṅ **Amatassa** dvāraṅ: imper.; where id. p. S i.137 has avāpur°, T., but v. l. apāpur°); Vv 64[27] (apāpuranto **Amatassa** dvāraṅ, expl[d.] at VvA 284 by vivaranto); It 80 (apāvuṇanti **A**. dv. as T. conj., with v. l. apānuṃanti, apāpurenti & apāpuranti). — pp. **apāruta** (q. v.). — Pass. **apāpurīyati** [cp. BSk. apāvurīyati M Vastu ii.158] to be opened M iii.184 (v. l. avā°); J i.63 (avā°); Th 2, 494 (apāpuṇitvā). See also avāpurati.

**Apābhata** [pp. of apa + ā + **bhṛ** cp. Vedic apa — bharati, but Lat. aufero to ava°] taken away, stolen J iii.54.

**Apāya** [Sk. apāya, fr. apa + **i**, cp. apeti] "going away" viz. — 1. separation, loss Dh 211 (piya° = viyoga DhA iii.276). — 2. loss (of property) D iii.181, 182; A ii. 166; iv.283; J iii.387 (atth°). — 3. leakage, out flow (of water) D i.74; A ii.166; iv.287. — 4. lapse, falling away (in conduct) D i.100. — 5. a transient state of loss and woe after death. Four such states are specified purgatory (niraya), rebirth as an animal, or as a ghost, or as a Titan (Asura). Analogous expressions are **vinipāta & duggati**. All combined at D i.82; iii.111; A i.55; It 12, 73; Nd[2] under kāya; & freq. elsewhere. — apāyaduggativinipāta as attr. of saṅsāra S ii.92, 232; iv.158, 313; v.342; opp. to khīṇâpāya — duggati — vinipāta of an Arahant A iv.405; v.182 sq. — See also foll. pass.: M iii.25 (anapāya); Sn 231; Th 2, 63; J iv.299; Pug 51; VvA 118 (opp. sugati); PvA 103; Sdhp 43, 75 & cp. niraya, duggati, vinipāta.

**-gāmin** going to ruin or leading to a state of suffering DhA iii.175; cp. **°gamanīya** id. Ps. i.94, **°gamanīyatā** J iv.499. **-mukha** "facing ruin", leading to destruction (= vināsa — mukha DA i.268), usually as nt. "cause of ruin" D i.101 (cattāri apāya mukhāni); iii.181, 182 (cha bhogānaṅ a° — mukhāni, i. e. causes of the loss of one's possessions); A ii.166; iv.283, 287. **-samudda** the ocean of distress DhA iii 432. **-sahāya** a spendthrift companion D iii.185.

**Apāyika** (adj.) [also as **āpāyika** (q. v.); fr. apāya] belonging to the apāyas or states of misery D i.103; iii.6, 9, 12; It 42; PvA 60 (dukkha).

**Apāyin** (adj.) [fr. apāya] going away J i.163 (aḍḍharattāv°apāyin = aḍḍharatte apāyin C.). **-an°** not going away, i. e. constantly following (chāyā anapāyinī, the shadow) Dh 2; Th 1, 1041; Miln 72.

**Apāra** (nt.) [a + pāra] 1. the near bank of a river J iii.230 (+ atiṇṇaṅ, C. paratīraṅ atiṇṇaṅ). — 2. (fig.) not the further shore (of life), the world here, i.e. (opp. pāraṅ = Nibbāna) Sn 1129, 1130; Nd[2] 62; Dh 385 (expl[d.] as bāhirāni cha āyatanāni DhA iv.141). See pāra & cp. avara.

**Apāraṇeyya** (adj.) [grd. of paraneti + a°] that which cannot be achieved, unattainable J vi.36 (= apāpetabba).

**Apāruta** [Sk. apāvṛta, pp. of apāpurati] open (of a door) Vin i.7 = M i.169 (apārutā tesaṅ **Amatassa** dvārā); D i.136 (= vivaṭa

— dvāra DA i.297); J i.264 (°dvāra).

**Apālamba** ["a Vedic term for the hinder part of a carriage" Morris *J P T S.* 1886, 128; the "Vedic" unidentified] a mechanism to stop a chariot, a safe guard "to prevent warriors from falling out" (C.) S i.33 (Mrs Rh. D. trsl. "leaning board"); J vi.252 (v. l. upā°; Kern trsl. "remhout", i. e. brake).

**Apāhata** [pp. of apa + **hṛ**] driven off or back, refuted, refused Sn 826 (°smiṅ = apasādite vade SnA 541).

**Api** (indecl.) [Sk. api & pi; Idg. *epi *pi *opi; cp. Gr. ἔπι on to, ὄπι (ὄπιχεν behind, ὀπίσσα back = close at one's heels); Lat. ob. in certain functions; Goth. iftuma. — The assimil. form before vowels is **app°** (= Sk. apy°). See further details under **pi**.] both prep. & conj., orig. meaning "close by", then as prep. "towards, to, on to, on" and as adv. "later, and, moreover". — 1 (prep. & pref.) (a) prep. c. loc.: **api ratte** later on in the night (q. v.) — (b) pref.: **apidhāna** putting on to; **apiḷahati** bind on to, apihita (= Gr. ἐπιχετός, epithet) put on to, (q. v.). — 2. (conj. & part.). (a) in affirmative sentences meaning primarily "moreover, further, and then, even": — (α) (single) *prothetic:* api dibbesu kāmesu even in heavenly joys Dh 187; ko disvā na pasīdeyya api kaṇhâbhijātiko even an unfortunate — born Sn 563 api yojanāni gacchāma, even for leagues we go Pv iv.10[7] (= anekāni yojanāni pi g. PvA 270. *Epithetic* (more freq. in the form **pi**): muhuttam api even a little while Dh 106, 107; aham api daṭṭhukāmo I also wish to see Sn 685. Out of prothetic use (= even = even if) develops the conditional meaning of "if", as in api sakkuṇemu (and then we may = if we may) J v.24 (c. = api nāma sakkuṇeyyāma; see further under β app°eva nāma). — **api-api** in correlation corresponds to Lat. et — et Sk ca — ca, meaning both... and, and... as well as, & is esp. freq. in comb[n.] **app' ekacce... app' ekacce** (and) some... and others, i. e. some... others [*not* with Kern *Toev.* s. v. to **appa!**], e. g. at D i.118; Th 2, 216; VvA 208, etc. **-app' ekadā** "morever once" = sometimes Vin iv.178; S i.162; iv.111; J i.67; DhA iii.303, etc. — (β) (in comb[n] with other emphatic or executive particles) **api ca** further, and also, moreover D i.96; Miln 25, 47. **-api ca kho** moreover, and yet, still, all the same It 89 (+ pana v. l.); Miln 20, 239. **-api ca kho pana** all the same, never mind, nevertheless J i.253. **-api ssu** so much so Vin ii.76. **-app' eva nāma** (with pot.) (either) surely, indeed, yes, I reckon, (or) I presume, it is likely that, perhaps Vin i.16 (surely); ii.85 (id.); cp. pi D i.205 (sve pi upasaṅkameyyāma tomorrow I shall surely come along), 226 (siyā thus shall it be); M i.460 = It 89 (moreover, indeed); J i.168 (surely) Vin ii.262 (perhaps) J v.421 (id., piyavācaṅ labheyyāma). — (b) in interrog. — dubit. sentences as part. of interrog. (w. indic. or pot.) corresponding to Lat. nonne, i e. awaiting an affirmative answer ("not, not then"): api Yasaṅ kulaputtaṅ passeyya do you not see... Vin i.16; api samaṇa balivadde addasā have you not then seen... S i.115; api kiñci labhāmase shall we then not get anything? J iii.26; api me pitaraṅ passatha do you then not see my father? PvA 38. — Also comb[d.] with other interr. part. e. g. **api nu** J. ii.415.

**Apitika** (adj.) [a + pitika] fatherless J v.251.

**Apithīyati** [for apidhīyati; api + **dhā**] Pass. of **apidahati** to be obstructed, covered, barred, obscured J ii.158. See also **pithīyati**.

**Apidahati** [api + **dhā**, cp. Gr. ἐπιτίχημι] to put on (see api 1 b), to cover up, obstruct, J v.60 (inf. apidhetuṅ). pp. **apihita**, Pass. **apithīyati**, Der. apidhāna (q. v.).

**Apidhāna** (nt.) [Vedic apidhāna in same meaning] cover, lid Vin i.203, 204; ii.122. See apidahati.

**Apiratte** [read api ratte, see api 1 a] later in the night J vi.560.

**Apilāpana** (nt.) [fr. api + **lap**] counting up, repetition [Kern, *Toev,* s.v. gives der. fr. a + plāvana] Nett 15, 28, 54; Miln 37.

**Apilāpanatā** (f.) in the pass. at Dhs 14 = Nd[2] 628 is evidently meant to be taken as a + pilāpana + tā (fr. pilavati, **plu**), but whether the der. & interpret. of Dhs A is correct, we are unable to say. On general principles it looks like popular etym. Mrs. Rh. D. translates (p. 16) "opposite of superficiality" (lit "not floating"); see her detailed note *Dhs trsl.* 16.

**Apilāpeti** [api + **lap**] "to talk close by", i. e. to count up, recite, or: talk idly, boast of Miln 37 (sāpatheyyaṅ).

**Apiḷandha** (adj.) at Vv 36[1] should be read as **apiḷaddha** (= Sk. apinaddha) pp. of apiḷandhati (apiḷandhati) "adorned with", or (with v. l. SS) as **apiḷandhana**; VvA 167 expl[s.] by analankata, mistaking the **a** of api for a negation.

**Apiḷandhana** (nt.) [fr. apiḷandhati, also in shorter (& more usual) form **piḷandhana**, q. v.] that which is tied on, i.e. band, ornament, apparel, parure Vv 64[10], 64[18] (expl[d.] inacurately at VvA 279 by; a — kāro nipātamattaṅ, pilandhanaṅ = ābhāraṇaṅ); J vi.472 (c. pilandhituṅ pi ayuttaṅ?).

**Apiḷahati & Apiḷandhati** [Sk. apinahyati, on n: ḷ see note on gala, & cp. guṇa: guḷa, veṇu: veḷu etc. On ndh for yh see avanandhati] to tie on, fasten, bind together; to adorn oneself with (acc.) J v.400 (ger. apiḷayha = piḷandhitvā C.) — Cp. apiḷandhana & pp apiladdha.

**Apiha** (adj.) [apihālu? a + piha, uncertain origin, see next. Morris *J.P.I.S.* 1886 takes it as a + spṛha] "unhankering" (Mrs Rh. D.) S i 181 (+ akankha; v. l. BB asita).

**Apihālu** (adj.) [a + pihālu, analysed by Fausböll Sn. Gloss. p. 229 as a — spṛhayālu, but Bdhgh evidently different (see below)] not hankering, free from craving, not greedy S i.187 = Th 1, 1218 (akuhako nipako apihālu); Sn 852 (+ amaccharin, expl[d.] at SnA 549 as apihana — sīlo, patthanātanhāya rahito ti vuttaṅ hoti, thus perhaps taking it as a + pi (= api) + hana (fr. **dhā**, cp. pidahati & pihita); cp. also Nd[2] 227).

**Apihita** [pp. of apidahati] covered J iv.4.

**Apuccaṇḍatā** (f.) [a + pūti + aṇḍa + tā] "not being a rotten egg," i. e. normal state, healthy birth, soundness M i.357.

**Apuccha** (adj.) [a + pucchā] "not a question", i. e. not to be asked Miln 316.

**Apekkha** (adj.) [= apekkhā] waiting for, looking for S i.122 (otāra°).

**Apekkhati** 1. [Sk. apīkṣate, apa + **īkṣ**] to desire, long for, look for, expect Sn 435 (kāme n°âpekkhate cittaṅ), 773 (ppr. apekkhamāna); J iv.226 (id.); Dhs A 365. anapekkhamāna paying no attention to (acc.) Sn 59; J v.359. — 2. [Sk. avīkṣate, ava + **īkṣ**; see avekkhati] to consider, refer to, look at, ger. apekkhitvā (cp. Sk. avīkṣya) with reference to VvA 13. — pp. **apekkhita** (q. v.).

**Apekkhavant** (adj.) [fr. apekkhā] full of longing or desire, longing, craving Vin iv.214; S iii.16; Th 1, 558; J v.453 (= sataṇha); Sn A 76.

**Apekkhā & Apekhā** (f.) [Sk. apekṣā, fr. apa + **īkṣ**. The spelling is either kkh or kh, they are both used promiscuously, a tendency towards kh prevailing, as in upekhā, sekha] attention, regard, affection for (loc.); desire, longing for (c. loc.) S i.77; iii.132; v.409 (mātā — pitusu); Vin iv.214; Sn 38 (= vuccati taṇhā etc. Nd$^2$ 65; = taṇhā sineha SnA 76); J i.9, 141; Th 1, 558; Dh 345 (puttesu dāresu ca = taṇhā DhA iv.56); Dhs 1059, 1136 (= ālayakaraṇa — vasena apekkhatī ti apekkhā Dhs A 365, cp. *Dhs trsl.* 279). Freq. as adj. ( — °or in comb$^{n.}$ with **sa**° and **an**°), viz. Vin iii.90 (visuddha°); S i.122 (otara°); **sa**° A iii.258, 433; iv.60 sq.; **an**° without consideration, regardless, indifferent S v.164; A iii.252, 347, 434; Sn 200 (anapekkhā honti ñātayo); J i.9. Cp. anapekkhin & apekkhavant; also B.Sk. avekṣatā.

**Apekkhita** [pp. of apekkhati] taken care of, looked after, considered J vi.142, 149 (= olokita C.).

**Apekkhin** (adj.) [Sk. apekṣin, but B.Sk. avekṣin, e.g. Jtm 215; fr. apa + **īkṣ**] considering, regarding, expecting, looking for; usually neg. **an**° indifferent (against) = loc.) S i.16, 77; ii.281; iii.19, 87; Sn 166 (kāmesu), 823 (id.), 857; Dh 346. Cp. apekkhavant.

**Apeta** (adj.) [pp. of apeti] gone away; (med.) freed of, rid of, deprived of (instr., abl. or ° — ) Dh 9 (damasaccena); PvA 35 (dukkhato); usually ° — in sense of "without, — less", e. g. apeta — kaddama free from mud, stainless Dh 95; °vattha without dress J v.16; °viññāṇa without feeling, senseless Dh 41; Th 2, 468; °viññāṇattaṅ senselessness, lack of feeling PvA 63.

**Apetatta** (nt.) [abstr. to apeta] absence (of) PvA 92.

**Apeti** [apa + **i**, cp. Gr. ἄπειμι, Lat. abeo, Goth. af — iddja] to go away, to disappear D i.180 (upeti pi apeti pi); J i.292; Sn 1143 (= n° apagacchanti na vijahanti Nd$^2$ 66). — pp. **apeta** (q. v.).

**Apetteyyatā** (f.) [a + petteyyatā, abstr. fr. *paitṛya fatherly] in comb$^{n.}$ with **amatteyyatā** irreverence against father and mother D iii.70 (cp. Dh 332 & DhA iv.34).

**Apeyya** (adj.) [a + peyya, grd. of **pā**] not to be drunk, not drinkable J vi.205 (sāgara).

**Apesiya** (nt.) [? of uncertain origin] a means of barring a door Vin ii.154 (Bdhgh. expl$^{ns}$ on p. 321: apesī ti dīghadārumhi khāṇuke pavesetvā kaṇḍaka — sākhāhi vinandhitvā kataṅ dvāra — tthakanakaṅ).

**Apesiyamāna** (adj.) [ppr. fr. a + peseti (q. v.)] not being in service Vin ii.177.

**App'** in app° ekacce etc. see **api**.

**Appa** (adj.) [Vedic alpa, cp. Gr. ἀλαπάζω (λαπάζω) to empty (to make little), ἀλαπαδνός weak; Lith. alpnas weak, alpstù to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing" (so in most cpds.); thus expl$^{d.}$ at VvA 334 as equivalent to a *negative* part. (see appodaka) D i.61 (opp. mahant, DA i.170 = parittaka); Sn 713, 775, 805, 896 (= appaka, omaka, thoka, lamaka, jatukka, parittaka Nd$^1$ 306); Dh 174; J i.262; Pug 39. — nt. **appaṅ** a little, a small portion, a trifle; pl. appāni small things, trifles A ii.26 = It 102; A ii.138; Dh 20 (= thokaṅ eka — vagga — dvi — vagga — mattam pi DhA i.158), 224 (°smiṅ yācito asked for little), 259.

**-aggha** of little value (opp. mahaggha priceless) J i.9; Pug 33; DhA iv.184. **-assāda** [BSk. alpâsvāda, cp. Divy 224 = Dh 186; alpa + ā + **svād**] of little taste or enjoyment, affording little pleasure (always used of kāmā) Vin ii.25 = M i.130 = A iii.97 = Nd$^2$ 71; Sn 61; Dh 186 (= supina — sadisatāya paritta — sukha DhA iii 240); Th 2, 358 (= ThA 244); J ii.313; Vism 124. **-ātanka** little (or no) illness, freedom from illness, good health (= appābādha with which often comb$^{d.}$) [BSk. alpātanka & alpātankatā] D i.204 (+ appābādha); iii.166; A iii.65, 103; Miln 14. **-ābādha** same as appātanka (q. v.) D i.204; iii.166, 237; M ii.125; A i.25; ii.88; iii.30, 65 sq., 103, 153; Pv iv.1$^{44}$; **°ābādhatā** id. [cp. BSk. alpābādhatā good health] A i.38. **-āyuka** short lived D i.18; PvA 103, also as **°āyukin** Vv 41$^6$. **-āhāra** taking little or no food, fasting M ii.5; Sn 165 (= ekāsana — bhojitāya ca parimita — bhojitāya ca SnA 207), also as **°āhāratā** M i.245; ii.5. **-odaka** having little or no water, dry Sn 777 (macche va appodake khīṇasote = parittodake Nd$^1$ 50); Vv 84$^3$ (+ appabhakkha; expl$^{d.}$ at VvA 334 as "appa — saddo h° ettha abhāvattho appiccho appanigghoso ti ādisu viya"); J i.70; DhA iv.12. **-kasira** in instr. °kasirena with little or no difficulty D i.251; S v.51; Th 1, 16. **-kicca** having few duties, free from obligations, free from care Sn 144 (= appaṅ kiccaṅ assā ti KhA 241). **-gandha** not smelling or having a bad smell Miln 252 (opp. sugandha). **-ṭṭha** "standing in little"; i. e. connected with little trouble D i.143; A i.169. **-thāmaka** having little or no strength, weak S iv.206. **-dassa** having little knowledge or wisdom Sn 1134 (see Nd$^2$ 69; expl$^{d.}$ by paritta — pañña SnA 605). **-nigghosa** with little sound, quiet, still, soundless (cp. VvA 334, as quoted above under °odaka) A v.15 (+ appasadda); Sn 338; Nd$^1$ 377; Miln 371. **-pañña**, of little wisdom J ii.166; iii.223, 263. **-puñña** of little merit M ii.5. **-puññatā** having little merit, unworthiness Pv iv.10$^7$. **-phalatā** bringing little fruit PvA 139. **-bhakkha** having little or nothing to eat Vv 84$^3$. **-bhoga** having little wealth, i. e. poor, indigent Sn 114 (= sannicitānaṅ ca bhogānaṅ āyamukhassa ca abhāvato SnA 173). **-maññati** to consider as small, to underrate: see separately. **-matta** little, slight, mean, (usually as °ka; not to be confounded with appamatta$^2$) A iii.275; J i.242; also meaning "contented with little" (of the bhikkhu) It 103 = A ii.27; f. **°ā** trifle, smallness, însignificance D i.91; DA i.55. **-mattaka** small, insignificant, trifling, nt. a trifle (cp. °matta) Vin 1, 213; ii.177 (°vissajjaka the distributor of little things, cp. A iii.275 & Vin iv.38, 155); D i.3 (= appamattā etassā ti appamattakaṅ DA i.55); J i.167; iii.12 (= aṇu); PvA 262. **-middha** "little slothful", i. e. diligent, alert Miln 412. **-rajakkha** having little or no obtuseness D ii.37; M i.169; Sdhp 519. **-ssaka** having little of one's own, possessing little A i.261; ii.203. **-sattha** having few or no companious, lonely, alone Dh 123. **-sadda** free from noise, quiet M ii.2, 23, 30; A v.15; Sn 925 (= appanigghosa Nd$^1$ 377); Pug 35; Miln 371. **-siddhika** bringing little success or welfare, dangerous J iv.4 (= mandasiddhi vināsabahula C.); vi.34 (samuddo a. bahu — antarāyiko). **-ssuta** possessing small knowledge, ignorant, uneducated D i.93 (opp. bahussuta); iii.252, 282; S iv.242; It 59; Dh 152; Pug 20, 62; Dhs 1327. **-harita** having little or no grass S i.169; Sn p. 15 (=

paritta — harita — tiṇa SnA 154).

**Appaka** (adj.) [appa + ka] little, trifling; pl. few. nt. **°ṅ** adv. a little D ii.4; A v.232 sq., 253 sq.; Sn 909 (opp. bahu); Dh 85 (appakā = thokā na bahū DhA ii. 160); Pv i.10[2] (= paritta PvA 48); ii.9[39]; Pug 62; PvA 6, 60 (= paritta). f. **appikā** J i.228. — instr. **appakena** by little, i. e. easily DA i.256. - **anappaka** not little, i. e. much, considerable, great; pl. many S iv.46; Dh 144; Pv i.11[7] (= bahū PvA 58); PvA 24, 25 (read anappake pi for T. °appakeci; so also KhA 208).

**Appakāra** (adj.) [a + pakāra] not of natural form, of bad appearance, ugly, deformed J v.69 (= sarīrappakāra — rahita dussaṇṭhāna C.). Cp. apākatika.

**Appakiṇṇa** [appa + kiṇṇa, although in formation also = a + pakiṇṇa] little or not crowded, not overheaped A v.15 (C. anākiṇṇa).

**Appagabbha** (adj.) [a + pagabbha] unobtrusive, free from boldness, modest S ii.198 = Miln 389, Sn 144, 852 (cp. Nd[1] 228 & KhA 232); Dh 245.

**Appaccaya** [a + paccaya] 1. (n.) discontent, dissatisfaction, dejection, sulkiness D i.3 (= appatītā honti tena atuṭṭhā asomanassitā ti appacayo; domanass° etaṅ adhivacanaṅ DA i.52); iii.159; M i.442; A i.79, 124, 187; ii.203; iii.181 sq.; iv.168, 193; J ii.277; Sn p. 92 (kapa + dosa + appacaya); Vv 83[31] (= domanassaṅ VvA 343); SnA 423 (= appatītaṅ domanassaṅ). — 2. (adj.) unconditioned Dhs 1084, 1437.

**Appaṭi°** [a + paṭi°] see in general under **paṭi°**.

**Appaṭikārika** (adj.) [a + paṭikārika] "not providing against", i. e. not making good, not making amends for, destructive J v.418 (spelling here & in C. appati°).

**Appaṭikopeti** [a + paṭikopeti] not to disturb, shake or break (fig.) J v.173 (uposathaṅ).

**Appaṭikkhippa** (adj.) [a + paṭikkhippa, grd. of paṭikkhi- pati] not to be refused J ii.370.

**Appaṭigandhika & °iya** (adj.) [a + paṭi + gandha + ika] not smelling disagreeable, i. e. with beautiful smell, scented, odorous J v.405 (°ika, but C. °iya; expl[d.] by sugandhena udakena samannāgata); vi.518; Pv ii.1[20]; iii.2[26].

**Appaṭigha** (adj.) [a + paṭigha] (a) not forming an obstacle, not injuring, unobstructive Sn 42 (see expl[d.] at Nd[2] 239; SnA 88 expl[s.] "katthaci satte vā sankhāre vā bhayena na paṭihaññatī ti a."). — (b) psychol. t. t. appl[d.] to rūpa: not reacting or impinging (opp. sappaṭigha) D iii.217; Dhs 660, 756, 1090, 1443.

**Appaṭicchavi** (adj.) at Pv ii.1[13] is faulty reading for **sam- patitacchavi** (v. l.).

**Appaṭibhāga** (adj) [a + paṭibhāga] not having a counterpart, unequalled, incomparable DhA i.423 (= anuttara).

**Appaṭibhāṇa** (adj.) [a + paṭibhāṇa] not answering back, bewildered, cowed down Vin iii.162; A iii.57; **°ṅ karoti** to intimidate, bewilder J v.238, 369.

**Appaṭima** (adj.) [a + paṭima fr. prep. paṭi but cp. Vedic apratimāna fr. prati + **mā**] matchless, incomparable, invaluable Th 1, 614; Miln 239.

**Appaṭivattiya** (adj.) [a + paṭi + vattiya = vṛtya, grd. or **vṛt**] (a) not to be rolled back Sn 554 (of dhammacakka, may however be taken in meaning of b.). — (b) irresistable J ii.245 (sīhanada). *Note.* The spelling with ṭ is only found as v. l. at J ii.245; otherwise as t.

**Appaṭivāṇa** (nt.) [a + paṭivāṇa, for °vrāṇa, the guṇa — form of **vṛ**, cp. Sk. prativāraṇa] non — obstruction, not hindering, not opposing or contradicting A i.50; iii.41; v.93 sq.; adj. J i.326.

**Appaṭivāṇitā** (f.) [abstr. from (ap)paṭivāṇa] not being hindered, non — obstruction, free effort; only in phrase **"asantuṭṭhitā ca kusalesu dhammesu appaṭivāṇitā ca padhānasmiṅ"** (discontent with good states and the not shrinking back in the struggle Dhs trsl. 358) A i.50, 95 = D iii.214 = Dhs 1367.

**Appaṭivāṇī** (f.) [almost identical w. appaṭivāṇitā, only used in diff. phrase] non — hindrance, non — restriction, free action, **impulsive** effort; only in stock phrase **chando vāyāmo ussāho ussoḷhī appaṭivāṇī** S ii.132; v.440; A ii.93, 195; iii.307 sq.; iv.320; Nd[2] under chanda C. [cp. similarly Divy 654].

**Appaṭivāṇīya** (adj.) [grd. of a + paṭi + **vṛ**; cp. BSk. aprativāṇiḥ Divy 655; M Vastu iii.343] not to be obstructed, irresistible S i.212 (appl[d.] to Nibbāna; Mrs. Rh. D. *Kindred S.* p. 274 trsls. "that source from whence there is no turning back"), Th 2, 55.

**Appaṭividdha** (adj.) [a + paṭi + viddha] "not shot through" i. e. unhurt J vi.446.

**Appaṭivibhatta** (°bhogin) (adj.) [a + paṭi + vibhatta] (not eating) without sharing with others (with omission of another negative: see Trenckner, Miln p. 429, where also Bdhgh's expl[n.]) A iii289; Miln 373; cp. Miln trsl. ii.292.

**Appaṭivekkhiya** [ger. of a + paṭi + avekkhati] not ob- serving or noticing J iv.4 (= apaccavekkhitvā anavekkhitvā C.).

**Appaṭisankhā** (f.) [a + paṭisankhā] want of judgment Pug 21 = Dhs 1346.

**Appaṭisandhika** (and **°iya**) (adj.) [a + paṭisandhi + ka (ya)] 1. what cannot be put together again, unmendable, irreparable (°iya) Pv i.12[9] (= puna pākatiko na hoti PvA 66) = J iii.167 (= paṭipākatiko kātuṅ na sakkā C.). — 2. incapable of reunion, not subject to reunion, i. e. to rebirth J v.100 (°bhāva).

**Appaṭisama** (adj.) [a + paṭi = sama; cp. BSk. apratisama M Vastu i.104] not having it's equal, incomparable J i.94 (Baddha — sirī).

**Appaṭissavatā** (f.) [a + paṭissavatā] want of deference Pug 20 = Dhs 1325.

**Appaṇihita** (adj.) [a + paṇihita] aimless, not bent on anything, free from desire, usually as nt. aimlessness, comb[d.] w. **animittaṅ** Vin iii.92, 93 = iv.25; Dhs 351, 508, 556. See on term *Cpd.* 67; *Dhs trsl.* 93, 143 & cp. paṇihita.

**Appatiṭṭha** (adj.) [a + patiṭṭha] 1. not standing still S i.1. — 2. without a footing or ground to stand on, bottomless Sn 173.

**Appatissa** (& appaṭissa) (adj.) [a + paṭi + **śru**] not docile, rebellious, always in comb[n.] with **agārava** A ii.20; iii.7 sq., 14 sq., 247, 439. Appatissa — vāsa an unruly state, anarchy J ii.352. See also **paṭissā**.

**Appatīta** (adj.) [a + patīta, of prati + **i**, Sk. pratīta] dis- satisfied, displeased, disappointed (cp. appaccaya) J v.103 (at this pas-

sage preferably to be read with v. l. as **appatika** = without husband, C. expl[s.] assāmika), 155 (cp. C. on p. 156); DA i.52; SnA 423.

**Appaduṭṭha** (adj.) [a + paduṭṭha] not corrupt, faultless, of good behaviour Sn 662 (= padosâbhāvena a. SnA 478); Dh 137 (= niraparādha DhA iii.70).

**Appadhaṅsa** (adj.) [= appadhaṅsiya, Sk. apradhvaṅsya] not to be destroyed J iv.344 (v. l. duppadhaṅsa).

**Appadhaṅsika (& °iya)** (adj.) [grd. of a + padhaṅseti] not to be violated or destroyed, inconquerable, indestructible D iii.175 (°ika, v. l. °iya); J iii.159 (°iya); VvA 208 (°iya); PvA 117 (°iya). Cp. **appadhaṅsa**.

**Appadhaṅsita** (adj.) [pp. of a + padhaṅseti] not violated, unhurt, not offended Vin iv.229.

**Appanā** (f.) [cp. Sk. arpaṇa, abstr. fr. appeti = arpayati from of **ṛ**, to fix, turn, direct one's mind; see appeti] application (of mind), ecstasy,fixing of thought on an object, conception (as psychol. t. t.) J ii.61 (°patta); Miln 62 (of vitakka); Dhs 7, 21, 298; Vism 144 (°samādhi); DhsA 55, 142 (def. by Bdhg. as "ekaggaṅ cittaṅ ārammaṇe appeti"), 214 (°jhāna). See on term *Cpd.* pp. 56 sq., 68, 129, 215; *Dhs trsl.* xxviii, 10, 53, 82, 347.

**Appabhoti (Appahoti)** see **pahoti**.

**Appamaññati** [appa + maññati] to think little of, to under- rate, despise Dh 121 (= avajānāti DhA iii.16; v. l. avapamaññati).

**Appamaññā** (f.) [a + pamaññā, abstr. fr. pamāṇa = Sk. *pramānya] boundlessness, infinitude, as psych. t. t. appl[d.] in later books to the four varieties of philanthropy, viz. **mettā karuṅā muditā upekkhā** i. e. love, pity, sympathy, desinterestedness, and as such enum[d.] at D iii.223 (q. v. for detailed ref. as to var. passages); Ps i.84; Vbh 272 sq.; DhsA 195. By itself at Sn 507 (= mettajjhānasankhātā a. SnA 417). See for further expl[n.] *Dhs trsl.* p. 66 and mettā.

**Appamatta[1]** (adj.) [appa + matta] see **appa**.

**Appamatta[2]** (adj.) [a + pamatta, pp. of pamadati] not negligent, i. e. diligent, careful, heedful, vigilant, alert, zealous M i.391 — 92; S i.4; Sn 223 (cp. KhA 169), 507, 779 (cp. Nd[1] 59); Dh 22 (cp. DhA i.229); Th 2, 338 = upaṭṭhitasati Th A 239).

**Appamāda** [a + pamāda] thoughtfulness, carefulness, con- scientiousness, watchfulness, vigilance, earnestness, zeal D i.13 (: a. vuccati satiyā avippavāso DA i.104); iii.30, 104 sq., 112, 244, 248, 272; M i.477 (°phala); S i.25, 86, 158, 214; ii.29, 132; iv.78 (°vihārin), 97, 125, 252 sq.; v.30 sq. (°sampadā), 41 sq., 91, 135, 240, 250, 308, 350; A i.16, 50. (°adhigata); iii.330, 364, 449; iv.28 (°gāravatā) 120 (°ṅ garu — karoti); v.21, 126 (kusalesu dhammesu); Sn 184, 264, 334 (= sati — avippavāsa — sankhāta a. SnA 339); It 16 (°ṅ pasaṅsanti puññakiriyāsu paṇḍitā), 74 (°vihārin); Dh 57 (°vihārin, cp. DhA i.434); 327 (°rata = satiyā avippavāse abhirata DhA iv.26); Dāvs ii. 35; KhA 142.

**Appamāṇa** (freq. spelled **appamāna**) (adj.) [a + pamāṇa] 1. "without measure", immeasurable, endless, boundless, unlimited, unrestricted all — permeating S iv.186 (°cetaso); A ii.73; v.63; Sn 507 (mettaṅ cittaṅ bhāvayaṅ appāmāṇaṅ = anavasesa — pharaṇena SnA 417; cp. appamaññā); It 21 (mettā), 78; J ii.61; Ps ii.126 sq.; Vbh 16, 24, 49, 62, 326 sq.; Dhs 182, 1021, 1024, 1405; DhsA 45, 196 (°gocara, cp. anantagocara). See also on term *Dhs trsl.* 60. — 2. "without difference", irrelevant, in general (in commentary style) J i.165; ii.323.

**Appameyya** (adj.) [a + pameyya = Sk. aprameya, grd. of a + pra + **mā**] immeasurable, infinite, boundless M i.386; S v.400; A i.266; Th 1, 1089 (an°); Pug 35; Miln 331; Sdhp 338.

**Appavattā** (f.) [a + pavattā] the state of not going on, the stop (to all that), the non — continuance (of all that) Th 1, 767; Miln 326.

**Appasāda** see **pasāda**.

**Appassāda** see **appa**.

**Appahīna** (adj.) [a + pahīna, pp. of pahāyati] not given up, not renounced M i.386; It 56, 57; Nd[2] 70 D[1]; Pug 12, 18.

**Appāṇaka** (adj.) [a + pāṇa + ka] breathless, i. e. (1) holding one's breath in a form of ecstatic meditation (jhāna) M i.243; J i.67 [cp. BSk. āsphānaka Lal. v.314, 324; M Vastu ii.124; should the Pāli form be taken as *a + prāṇaka?]. (2) not holding anything breathing, i. e. inanimate, lifeless, not containing life Sn p. 15 (of water).

**Appikā** (f.) of **appaka**.

**Appiccha** (adj.) [appa + iccha from **iṣ**, cp. icchā] desiring little or nothing, easily satisfied, unassuming, contented, unpretentious S i.63, 65; A iii.432; iv.2, 218 sq., 229; v.124 sq., 130, 154, 167; Sn 628, 707; Dh 404; Pv iv.7[3]; Pug 70.

**Appicchatā** (f.) [abstr. fr. prec.] contentment, being satisfied with little, unostentatiousness Vin iii.21; D iii.115; M i.13; S ii 202, 208 sq.; A i.12, 16 sq.; iii.219 sq., 448; iv.218, 280 (opp. mahicchatā); Miln 242; SnA 494 (catubbidhā, viz. paccaya — dhutanga — pariyatti — adhigama — vasena); PvA 73. As one of the 5 dhutanga — dhammā at Vism 81.

**Appita** (adj.) [pp. of appeti, cp. BSk. arpita, e. g. prītyar- pitaṅ cakṣuḥ Jtm 31[69]] 1. fixed, applied, concentrated (mind) Miln 415 (mānasa) Sdhp 233 (citta). — 2. brought to, put to, fixed on J vi.78 (maraṇamukhe); **visappita** (an arrow to which) poison (is) applied, so read for visap(p)īta at J v.36 & Vism 303.

**Appiya & Appiyatā** see **piya** etc.

**Appekadā** (adv.) see **api** 2 *a*[x].

**Appeti** [Vedic arpayati, Caus. of **ṛ**, ṛṇoti & ṛcchati (cp. icchati[2]), Idg. ***ar** (to insert or put together, cp. also ***er** under aṇṇava) to which belong Sk. ara spoke of a wheel; Gr. ἀραρίσκω to put together, α῞ρμα chariot, α῞ρχρον limb, ἀρετή virtue; Lat. arma = E. arms (i. e. weapon), artus fixed, tight, also limb, ars = art. For further connections see aṇṇava] 1. **(*er)** to move forward, rush on, run into (of river) Vin ii.238; Miln 70. — 2. **(*ar)** to fit in, fix, apply, insert, put on to (lit. & fig.) Vin ii.136, 137; J iii.34 (nimba — sūlasmiṅ to impale, C. āvuṇāti); vi.17 (T. sūlasmiṅ acceti, vv. ll. abbeti = appeti & upeti, C. āvuṇati); Miln 62 (dāruṅ sandhismiṅ); VvA 110 (saññāṇaṅ). Cp. Trenckner, *Notes* 64 n. 19, who defends reading abbeti at T. passages.

**Appesakkha** (adj.) [acc. to Childers = Sk. *alpa + īśa + ākhya, the latter fr. ā + **khyā** "being called lord of little"; Trenckner on Miln 65 (see p. 422) says: "appesakkha & mahesakkha

are traditionally expl^d. appaparivāra & mahāparivāra, the former, I suppose, from appe & sakkha (Sk. sākhya), the latter an imitation of it". Thus the etym. would be "having little association or friendship" and resemble the term appasattha. The BSk. forms are alpeśākhya & maheśākhya, e. g. at Av. Ś ii. 153; Divy 243] of little power, weak, impotent S ii.229; Miln 65; Sdhp 89.

**Appoti** [the contracted form of āpnoti, usually pāpuṇāti, fr. **āp**] to attain, reach, get Vism 350 (in etym. of āpo).

**Appodaka** see **appa**.

**Appossukka** (adj.) [appa + ussuka, Sk. alpotsuka, e. g. Lal. V. 509; Divy 41, 57, 86, 159. It is not necessary to assume a hypothetic form of *autsukya as der. fr. ussuka] unconcerned, living at ease, careless, "not bothering", keeping still, inactive Vin ii.188; M iii.175, 176; S i 202 (in stock phrase **appossukka tuṇhībhūta sankasāya** "living at ease, given to silence, resigned" Mrs. Rh. D. *Dhs trsl.* 258, see also *J.P.T.S.* 1909, 22); ii. 177 (id.); iv.178 (id.); Th 2, 457 (= nirussukka ThA 282); Sn 43 (= abyāvaṭa anapekkha Nd[2] 72); Dh 330 (= nirālaya DhA iv.31); J i.197; iv.71; Miln 371 (a. tiṭṭhati to keep still); DA i.264.

**Appossukkatā** (f.) [abstr. fr. prec.] inaction, reluctance, carelessness, indifference Vin i.5; D ii.36; Miln 232; DhA ii.15.

**Apphuta** (& **apphuṭa)** [Sk. *ā — sphṛta for a — sphārita pp. of **sphar**, cp. phurati; phuṭa & also phusati] untouched, unpervaded, not penetrated. D i.74 = M i.276 (pītisukhena).

**Apphoṭā** (f.) [fr. appoṭeti to blossom] N. of a kind of Jasmine J vi.336.

**Apphoṭita** [pp. of apphoṭeti] having snapped one's fingers or clapped one's hands J ii.311 (°kāle).

**Apphoṭeti** [ā + phoṭeti, **sphuṭ**] to snap the fingers or clap the hands (as sign of pleasure) Miln 13, 20. pp. **apphoṭita**.

**Aphusa** [Sk. *aspṛśya, a + grd. of phusati to touch] not to be touched Miln 157 (trsl. unchangeable by other circumstances; Tr. on p. 425 remarks "aphusāni kiriyāni seems wrong, at any rate it is unintelligible to me").

**Apheggukа** (adj.) [a + pheggu + ka] not weak, i. e strong J iii.318.

**Abaddha** [a + baddha] not tied, unbound, unfettered Sn 39 (v. l. and Nd[2] abandha; expl^d — by rajju — bandhan° ādisu yena kenaci abaddha SnA 83).

**Abandha** (n. — adj.) [a + bandha] not tied to, not a follower or victim of It 56 (mārassa; v. l. abaddha).

**Abandhana** (adj.) [a + bandhana] without fetters or bonds, unfettered, untrammelled Sn 948, cp. Nd[1] 433.

**Ababa** [of uncertain origin, prob. onomatopoetic]. N. of a cert. Purgatory, enum^d. with many other similar names at A v.173 = Sn p. 126 (cp. aṭaṭa, abbuda & also Av. Ś i.4, 10 & see for further expl^n. of term SnA 476 sq.

**Abala** (adj.) [a + bala] not strong, weak, feeble Sn 1120 (= dubbala, appabala, appathāma Nd[2] 73); Dh 29 (°assa a weak horse = dubbalassa DhA i.262; opp. sīghassa a quick horse).

**Abbaje** T. reading at A ii.39, evidently interpreted by ed. as ā + vraje, pot. of ā + **vraj** to go to, come to (cp. pabbajati), but is preferably with v. l. SS to be read **aṇḍaje** (corresponding with vihangama in prec. line).

**Abbaṇa** (adj.) [a + vaṇa, Sk. avraṇa] without wounds Dh 124.

**Abbata** (n. — adj.) [a + vata, Sk. avrata] (a) (nt.) that which is not "vata" i. e. moral obligation, breaking of the moral obligation Sn 839 (asīlata +); Nd[1] 188 (v. l. SS abhabbata; expl^d. again as a — vatta). SnA 545 (= dhutangavataṅ vinā. — (b) (adj.) one who offends against the moral obligation, lawless Dh 264 (= sīlavatena ca dhutavatena ca virahita DhA iii.391; vv. ll. k. adhūta & abhūta; B. abbhuta, C. abbuta).

**Abbaya** in uday° at Miln 393 stands for **avyaya**.

**Abbahati** (& **abbuhati)** [the first more freq. for pres., the second often in aor. forms; Sk. ābṛhati, ā + **bṛh[1]**, pp. bṛḍha (see abbūḷha)] to draw off, pull out (a sting or dart); imper. pres. **abbaha** Th 1, 404; J ii.95 (v. l. BB appuha = abbuha; C. expl^s. by uddharatha). — aor. **abbahi** J v.198 (v. l. BB abbuhi), **abbahī** (metri causa) J iii.390 (v. l. BB dhabbuḷi = abbuḷhi) = Pv i.8[6] (which reads T. abbūḷha, but PvA 41 expl^s. nīhari) = DhA i.30 (vv. ll. sabbahi, sabbamhi; gloss K. B abbūḷhaṅ) = Vv 83[9] (T. abbuḷhi; v. l. BB abbuḷhaṅ, SS avyahi; VvA 327 expl^s. as uddhari), & **abbuhi** A iii.55 (v. l. abbahi, C. abbahī ti nīhari), see also vv. ll. under abbahi. — ger. **abbuyha** Sn 939 (= abbuhitvā uddharitvā Nd[1] 419; v.l. SS abbuyhitvā; SnA 567 reads **avyuyha** & expl^s. by uddharitvā); S i.121 (taṇhaṅ); iii.26 (id.; but spelt abbhuyha). — pp. **abbuḷha** (q. v.). — Caus. **abbāheti** [Sk. ābarhayati] to pull out, drag out J iv.364 (satthaṅ abbāhayanti; v. l. abbhā°); DhA ii.249 (asiṅ). ger. **abbāhitvā** (= °hetvā) Vin ii 201 (bhisa — muḷālaṅ) with v. l. BB aggahetvā, SS abbūhitvā, cp. Vin i.214 (vv. ll. aggahitvā & abbāhitvā). pp. **abbūḷhita** (q. v.).

**Abbāhana** (nt.) [abstr. fr. abbahati] pulling out (of a sting) DhA iii.404 (sic. T.; v. l. abbūhana; Fausböll aḍahana; glosses C. aṭṭhangata & aṭṭhangika, K. nibbāpana). See also **abbuḷhana** and **abbhāhana**.

**Abbuda** (nt.) [etym. unknown, orig. meaning "swelling", the Sk. form arbuda seems to be a trsl. of P. abbuda] 1. the foetus in the 1st & 2nd months after conception, the 2nd of the five prenatal stages of development, viz. **kalala, abbuda, pesi, ghana, pasākha** Nd[1] 120; Miln 40; Vism 236. — 2. a tumour, canker, sore Vin iii.294, 307 (only in Samantapāsādikā; both times as **sāsanassa a)**. — 3. a very high numeral, appl^d. exclusively to the denotation of a vast period of suffering in Purgatory; in this sense used as adj. of Niraya (abbudo nirayo the "vast — period" hell, cp. nirabbuda). S i.149 = A ii.3 (chattiṅsati pañca ca abbudāni); S i.152 = A v.173 = Sn p. 126 (cp. SnA 476: abbudo nāma koci pacceka — nirayo n° atthi, Avīcimhi yeva abbuda — gaṇanāya paccanokāso pana abbudo nirayo ti vutto; see also *Kindred Sayings* p. 190); J iii.360 (sataṅ ninnahuta — sahassānaṅ ekaṅ abbudaṅ). — 4. a term used for "hell" in the riddle S i.43 (kiṅsu lokasmiṅ abhudaṅ "who are they who make a hell on earth" Mrs. Rh. D. The answer is "thieves"; so we can scarcely take it in meaning of 2 or 3. The C. has vināsa — karaṇaṅ.

**Abbuḷhati** (?) & **Abbuhati** see **abbahati**.

**Abbuḷhana** (nt.) [fr. abbahati = abbuhati (abbuḷhati)] the pulling out (of a sting), in phrase **taṇhā-sallassa abbuḷhanaṅ** as one

of the 12 achievements of a Mahesi Nd[1] 343 = Nd[2] 503 (ed[s.] of Nd[1] have abbūhana, v. l. SS abbussāna; ed. of Nd[2] abbuḷhana, v. l. SS abbahana, BB abbuhana). Cp. **abbāhana**.

**Abbūḷha** (adj.) [Sk. ābṛḍha, pp. of a + **bṛh**[1], see abbahati] drawn out, pulled (of a sting or dart), fig. removed, destroyed. Most freq. in comb[n.] **°salla** with the sting removed, having the sting (of craving thirst, taṇhā) pulled out D ii.283 (v. l. SS asammūḷha); Sn 593, 779 (= abbūḷhita — salla Nd[1] 59; rāgâdi — sallānaṅ abbūḷhattā a. SnA 518); J iii.390 = Vv 83[10] = Pv i.8[7] = DhA i.30. — In other connection: M i.139 = A iii.84 (°esika = taṇhā pahīnā; see esikā); Th 1, 321; KhA 153 (°soka).

**Abbūḷhatta** (nt.) [abstr. of abbūḷha] pulling out, removal, destroying SnA 518.

**Abbūḷhita** (& **abbūhitta** at J iii.541) [pp. of abbāheti Caus. of abbāhati] pulled out, removed, destroyed Nd[1] 59 (abbūḷhita — sallo + uddhaṭa° etc. for abbūḷha); J iii.541 (uncertain reading; v. l. BB appahita, SS abyūhita; C. expl[s.] pupphakaṅ ṭhapitaṅ appaggharakaṅ kataṅ; should we explain as ā + vi + **ūh** and read abyūhita?).

**Abbeti** [Trenckner, Notes 64 n. 19] at J iii.34 & vi.17 is probably a mistake in MSS for **appeti**.

**Abbokiṇṇa** [= **abbhokiṇṇa**, abhi + ava + kiṇṇa, cp. abhikiṇṇa] 1.filled M i.387 (paripuṇṇa +); DhA iv.182 (pañca jātisatāni a.). — 2. [seems to be misunderstood for **abbocchinna**, a + vi + ava + chinna] uninterrupted, constant, as **°ṅ** adv. in comb[n.] with **satataṅ samitaṅ** A iv.13 = 145; Kvu 401 (v. l. abbhokiṇṇa), cp. also *Kvu trsl.* 231 n. 1 (abbokiṇṇa undiluted?); Vbh 320. — 3. doubtful spelling at Vin iii.271 (Bdhgh on Pāräj. iii.1, 3).

**Abbocchinna** see **abbokiṇṇa** 2 and **abbhochinna**.

**Abbohārika** (adj.) [a + vi + ava + hārika of voharati] not of legal or conventional status, i. e. — (a) negligible, not to be decided Vin iii.91, 112 (see also *Kvu trsl.* 361 n. 4). — (b) uncommon, extraordinary J iii.309 (v. l. BB abbho°); v.271, 286 (Kern: ineffective).

**Abbha** (nt.) [Vedic abhra nt. & later Sk. abhra m. "dark cloud"; Idg. *m̥bhro, cp. Gr. ἀφράφρος scum, froth, Lat. imber rain; also Sk. ambha water, Gr. ο῎μβρος rain, Oir ambu water]. A (dense & dark) cloud, a cloudy mass A ii.53 = Vin ii.295 = Miln 273 in list of to things that obscure moon — & sunshine, viz. **abbhaṅ mahikā** (mahiyā A) **dhūmarajo** (megho Miln), **Rāhu**. This list is referred to at SnA 487 & VvA 134. S i.101 (°sama pabbata a mountain like a thunder — cloud); J vi.581 (abbhaṅ rajo acchādesi); Pv iv.3[9] (nīl° = nīla — megha PvA 251). As f. **abbhā** at Dhs 617 & DhsA 317 (used in sense of adj. "dull"; DhsA expl[s.] by valāhaka); perhaps also in **abbhāmatta**.

**-kūṭa** the point or summit of a storm — cloud Th 1, 1064; J vi.249, 250; Vv 1[1] (= valāhaka — sikhara VvA 12). **-ghana** a mass of clouds, a thick cloud It 64; Sn 348 (cp. SnA 348). **-paṭala** a mass of clouds DhsA 239. **-mutta** free from clouds Sn 687 (also as abbhāmutta Dh 382). **-saṅvilāpa** thundering S iv.289.

**Abbhakkhāti** [abhi + ā + **khyā**, cp. Sk. ākhyāti] to speak against to accuse, slander D i.161 = A i.161 (an — abbhakkhātu — kāma); iv.182 (id.); J iv.377. Cp. Intens. **abbhācikkhati**.

**Abbhakkhāna** (nt.) [fr. abbhakkhāti] accusation, slander, calumny D iii.248, 250; M i.130; iii.207; A iii.290 sq.; Dh 139 (cp. DhA iii.70).

**Abbhacchādita** [pp. of abhi + ā + chādeti] covered (with) Th 1, 1068.

**Abbhañjati** [abhi + añj] to anoint; to oil, to lubricate M i.343 (sappi — telena); S iv.177; Pug 56; DhA iii.311 = VvA 68 (sata — pāka — telena). Caus. **abbhañjeti** same J i.438 (telena °etvā); v.376 (sata — pāka — telena °ayiṅsu); Caus. ii. **abbhanjāpeti** to cause to anoint J iii.372.

**Abbhañjana** (nt.) [fr. abbhañjati] anointing, lubricating, oiling; unction, unguent Vin i.205; iii.79; Miln 367 (akkhassa a.); Vism 264; VvA 295.

**Abbhatika** (adj.) [ā + bhata + ika, **bhṛ**] brought (to), procured, got, J vi.291.

**Abbhatikkanta** [pp. of abhi + ati + **kram**, cp. atikkanta] one who has thoroughly, left behind J v.376.

**Abbhatīta** [pp. of abhi + ati + **i**, cp. atīta & atikkanta] emphatic of atīta in all meanings, viz. 1 passed, gone by S ii.183 (+ atikkanta); nt. **°ṅ** what is gone or over, the past J iii.169. — 2. passed away, dead M i.465; S iv.398; Th 1, 242, 1035. — 3. transgressed, overstepped, neglected J iii.541 (saṅyama).

**Abbhattha** (nt.) [abhi + attha[2] in acc. abhi + atthaṅ, abhi in function of "towards" = homeward, as under abhi i.1 a; cp. Vedic abhi sadhasthaṅ to the seat R. V. ix. 21. 3] = **attha[2]**, only in phrase **abbhatthaṅ gacchati** "to go towards home", i. e. setting; fig. to disappear, vanish, M i.115, 119; iii.25; A iv.32; Miln 305; pp. **abhhattangata** "set", gone, disappeared Dhs 1038 (atthangata +); Kvu 576.

**Abbhatthatā** (f.) [abstr. fr. abbhatta] "going towards setting", disappearance, death J v.469.

**Abbhanumodati** [abhi + anu + modati] to be much pleased at to show great appreciation of Vin i.196; D i.143, 190; S iv.224; Miln 29, 210; DhA iv.102 (v. l. °ānu°).

**Abbhanumodana** (nt.) (& °ā f.) [fr. abbhanumodati] being pleased, satisfaction, thanksgiving DA i.227; VvA 52 (°ānu°); Sdhp 218.

**Abbhantara** (adj.) [abhi + antara; abhi here in directive function = towards the inside, in there, with — in, cp. abhi i.1 a] = antara, i. e. internal, inner, being within or between; nt. **°ṅ** the inner part, interior, interval (also as ° — ) Vin i.111 (satt° with interval of seven); A iv.16 (opp. bāhira); Dh 394 (id.); Th 1, 757 (°âpassaya lying inside); J iii.395 (°amba the inside of the Mango); Miln 30 (°e vāyo jivo), 262, 281 (bāhir — abbhantara dhana); DhA ii.74 (adj. c. gen. being among; v. l. abbhantare). — Cases used adverbially: instr. **abbhantarena** in the meantime, in between DhA ii.59. loc. **abbhantare** in the midst of, inside of, within (c. gen. or — °) J i.262 (raññо), 280 (tuyhaṅ); DhA ii.64 (v. l. antare), 92 (sattavass°); PvA 48 (= anto).

**Abbhantarika** (adj. — n.) [fr. abbhantara, cp. Sk. abhyantara in same meaning] intimate friend, confidant, "chum" J i.86 (+ ativissāsika), 337 ("insider", opp. bāhiraka).

**Abbhantarima** (adj.) [superl. formation fr. abbhantara in con-

trasting function] internal, inner (opp. **bāhirima**) Vin iii.149; J v.38.

**Abbhākuṭika** (adj.) [a + bhākuṭi + ka; Sk. bhrakuṭi frown] not frowning, genial Vin iii.181 (but here spelt bhākuṭikabhākuṭika); D i.116, cp. DA i.287; DhA iv.8 (as v. l.; T. has abbhokuṭika).

**Abbhāgata** [abhi + ā + gata] having arrived or come; (m.) a guest, stranger Vv 1[5] (= abhi — āgata, āgantuka VvA 24).

**Abbhāgamana** (nt.) [abhi + ā + gamana; cp. Sk. abhyā- gama] coming arrival, approach Vin iv.221.

**Abbhāghāta** [abhi + āghāta] slaughtering — place Vin iii.151 (+ āghāta).

**Abbhācikkhati** [Intens. of abbhākkhāti] to accuse, slander, calumniate D i.161; iii.248, 250; M i.130, 368, 482; iii.207; A i.161.

**Abbhāna** (nt.) [abhi + āyana of ā + **yā (i)**] coming back, rehabilitation of a bhikkhu who has undergone a penance for an expiable offence Vin i.49 (°âraha), 53 (id.), 143, 327; ii.33, 40, 162; A i.99. — Cp. **abbheti**.

**Abbhāmatta** (adj.) [abbhā + matta (?) according to the Pāli Com.; but more likely = Vedic abhva huge, enormous, monstrous, with ā metri causa. On abhva (a + **bhū** what is contradictory to anything that is) cp. abbhuta & abbhuṅ, and see Walde, Lat. Wtb. under dubius] monstrous, dreadful, enormous, "of the size of a large cloud" (thus C. on S i.205 & J iii.309) S i.205 = Th 1, 652 (v. l. abbha° & abbhāmutta) = J iii.309 (v. l. °mutta).

**Abbhāhata** [abhi + ā + hata, pp. of **han**] struck, attacked, afflicted S i.40 (maccunā); Th 1, 448; Sn 581; J vi.26, 440; Vism 31, 232; DA i.140, 147; DhA iv.25.

**Abbhāhana** (nt.) [either = abbāhana or āvāhana] in **udaka°** the pulling up or drawing up of water Vin ii.318 (Bdhgh. on Cullavagga v.16, 2, corresponding to udaka — vāhana on p. 122).

**Abbhita** [pp. of abbheti] 1. come back, rehabilitated, rein- stated Vin iii.186 = iv.242 (an°). — 2. uncertain reading at Pv i.12[3] in sense of "called" (an° uncalled), where id. p. at J iii.165 reads anavhāta & at Th 2, 129 ayācita.

**Abbhu** [a + **bhū** most likely = Vedic abhva and P. abbhuṅ, see also abbhāmatta] unprofitableness, idleness, nonsense J v.295 (= abhūti avaḍḍhi C.).

**Abbhuṅ** (interj.) [Vedic abhvaṅ, nt. of abhva, see expl[d.] under abbhamatta. Not quite correct Morris *J P T S.* 1889, 201: abbhuṅ = ā + bhuk; cp also abbhuta] alas! terrible, dreadful, awful (excl. of fright & shock) Vin ii. 115 (Bdhgh. expl[s.] as "utrāsa — vacanam — etaṅ"); M i.448. — See also **abbhu & abbhuta**.

**Abbhukkiraṇa** (nt.) [abhi + ud + **kṛ**] drawing out, pulling, in daṇḍa — sattha° drawing a stick or sword Nd[2] 576[4] (cp. abbhokkiraṇa). Or is it **abbhuttīraṇa** (cp. uttiṇṇa outlet).

**Abbhukkirati** [abhi + ud + kirati] to sprinkle over, to rinse (with water) D ii.172 (cakkaratanaṅ; neither with Morris *J P T S.* 1886, 131 "give up", nor with trsl. of J ii.311 "roll along"); J v.390; PvA 75. Cp. **abbhokkirati**.

**Abbhuggacchati** [abhi + ud + gacchati] to go forth, go out, rise into D i.112, 127; A iii.252 (kitti — saddo a.); Pug 36. ger. **°gantvā** J i 88 (ākāsaṅ), 202; DhA iv.198. aor. **°gañchi** M i.126 (kittisaddo); J i.93. — pp. **abbhuggata**.

**Abbhuggata** [pp. of abbhuggacchati] gone forth, gone out, risen D i.88 (kitti — saddo a., cp. DhA i.146: sadevakaṅ lokaṅ ajjhottharitvā uggato), 107 (saddo); Sn p. 103 (kittisaddo).

**Abbhuggamana** (nt. — adj.) [fr. abbhuggacchati] going out over, rising over (c. acc.) PvA 65 (candaṅ nabhaṅ abbhuggamanaṅ; so read for T. abbhuggamānaṅ).

**Abbhujjalana** (nt.) [abhi + ud + jalana, from **jval**] breathing out fire, i. e. carrying fire in one's month (by means of a charm) D i.11 (= mantena mukhato aggi — jala — nīharaṇaṅ DA i.97).

**Abbhuṭṭhāti** (°ṭṭhahati) [abhi + ud + **sthā**] to get up to, proceed to, D i.105 (cankamaṅ).

**Abbhuṇṇata** [pp. of abbhunnamati] standing up, held up, erect J v.156 (in **abbhuṇṇatatā** state of being erect. stiffness), 197 (°unnata; v. l. abbhantara, is reading correct?).

**Abbhuṇha** (adj.) [ahhi + uṇha] (a) very hot DhA ii.87 (v. l. accuṇha). (b) quite hot, still warm (of milk) DhA ii.67.

**Abbhuta[1]** (adj. nt.) [*Sk. adbhuta which appears to be constructed from the Pāli & offers like its companion *āścarya (acchariya abbhuta see below) serious difficulties as to etym. The most probable solution is that P. abbhuta is a secondary adj. — formation from abbhuṅ which in itself is nt. of abbha = Vedic abhva (see etym. under abbhāmatta and cp. abbhu, abbhuṅ & *J.P.T.S.* 1889, 201). In meaning abbhuta is identical with Vedic abhva contrary to what usually happens, i. e. striking, abnormal, gruesome, horrible etc.; & that its significance as a + **bhū** ("unreal?") is felt in the background is also evident from the traditional etym. of the Pāli Commentators (see below). See also acchariya] terrifying, astonishing; strange, exceptional, puzzling, extraordinary, marvellous, supernormal. Described as a term of surprise & consternation (vimhay° āvahass° adhivacanaṅ DA i.43 & VvA 329) & expl[d.] as "something that is not" or "has not been before", viz. abhūtaṅ ThA 233; abhūta — pubbatāya abbhutaṅ VvA 191, 329; abhūta — pubbaṅ DA i.43. — 1. (adj.) wonderful, marvellous etc. Sn 681 (kiṅ °ṅ, comb[d.] with lomahaṅsana); J iv.355 (id.); Th 2, 316 (abbhutaṅ vata vācaṅ bhāsasi = acchariyaṅ ThA 233); Vv 44[9] (°dassaneyya); Sdhp 345, 496. — 2. (nt.) the wonderful, a wonder, marvel S iv.371, also in °dhamma (see Cpd.). Very freq. in comb[n.] with **acchariyaṅ** and a part. of exclamation, viz, **acchariyaṅ bho abbhutaṅ bho** wonderful indeed & beyond comprehension, strange & stupefying D i.206; acch. vata bho abbh. **vata bho** D i.60; acch. bhante abbh. A ii.50; aho acch. aho abbh. J i.88; acch. vata abbh. vata Vv 83[16]. — Thus also in phrase **acchariyā abbhutā dhammā** wonderful & extraordinary signs or things M iii.118, 125; A ii.130; iv.198; Miln 8; and in **acchariya-abbhutacitta-jāta** dumbfounded & surprised J i.88; DhA iv.52; PvA 6, 50.

**-dhamma** mysterious phenomenon, something wonderful, supernormal; designation of one of the nine angas or divisions of the Buddhist Scriptures (see nava B 2) Vin iii.8; M i.133; A ii.103; iii.86, 177; Pug 43; Miln 344; PvA 2, etc.

**Abbhuta[2]** (nt.) [= abbhuta[1] in the sense of invoking strange

powers in gambling, thus being under direct spell of the "unknown"] a bet, a wager, only in phrase **abbhutaṅ karoti** (sahassena) to make a bet or to bet (a thousand, i. e. kahāpaṇa's or pieces of money) Vin iii.138; iv.5; J i.191; v.427; vi.192; PvA 151; & in phrase pañcahi sahassehi abbhutaṅ hotu J vi.193.

**Abbhudāharati** [abhi + ud + ā + harati] to bring towards, to fetch, to begin or introduce (a conversation) M ii.132.

**Abbhudīreti** [abhi + ud + īreti] to raise the voice, to utter Th 2, 402; DA i.61; Sdhp 514.

**Abbhudeti** [abhi + ud + eti] to go out over, to rise A ii.50, 51 (opp. atthaṅ eti, of the sun). — ppr. **abbhuddayaṅ** Vv 64[17] (= abhi — uggacchanto VvA 280; abbhusayaṅ ti pi pāṭho).

**Abbhuddhunāti** [abhi + ud + dhunāti] to shake very much Vv 64[9] (= adhikaṅ uddhunāti VvA 278).

**Abbhunnadita** [pp. of abhi + ud + nadati] resounding, resonant Th 1, 1065).

**Abbhunnamati** [abhi, + ud + namati] to, spring up, burst forth D ii.164. — pp. **abbhuṇṇata** (& °unnata), q. v. — Caus. **abbhunnāmeti** to stiffen, straighten out, hold up, erect D i.120 (kāyaṅ one's body); A ii.245 (id.); D i.126 (patodalaṭṭhiṅ; opp. **apanāmeti** to bend down).

**Abbhuyyāta** [pp. of abbhuyyāti] marched against, attacked Vin i.342; M ii.124.

**Abbhuyyāti** [abhi + up + yāti of **yā**] to go against, to go against, to march (an army) against, to attack S i.82 (aor °uyyāsi). — pp. **abbhuy*y*āta** (q. v.).

**Abbhusūyaka** (adj.) [abhi + usūyā + ka] zealous, showing zeal, endeavouring in (—°) Pgdp 101.

**Abbhussakati & °usukkati** [abhi + ud + **ṣvaṣk**, see sak- kati] to go out over, rise above (acc.), ascend, freq. in phrase **ādicco nabhaṅ abbhussakkamāno** M i.317 = S iii.156 = It 20. — See also S i.65; v.44; A i.242 (same simile); v.22 (id.).

**Abbhussahanatā** (f.) [abstr. fr. abhi + *utsahana, cp. ussāha] instigation, incitement Vin ii.88.

**Abbhusseti** [abhi + ud + seti of **śī**] to rise; v. l. at Vv 64[17] according to VvA 280: abbhuddayaṅ (see abbhudeti) abbhussayan ti pi pāṭho.

**Abbheti** [abhi + ā + **i**] to rehabilitate a bhikkhu who has been suspended for breach of rules Vin ii.7 (abbhento), 33 (abbheyya); iii.112 (abbheti), 186 = iv.242 (abbhetabba) — pp. **abbhita** (q. v.). See also abbhāna.

**Abbhokāsa** [abhi + avakāsa] the open air, an open & un- sheltered space D i.63 (= alagganatthena a. viya DA i.180), 71 (=acchanna DA i.210), 89; M iii.132; A ii.210; iii.92; iv.437, v.65; Sn p. 139 (°e nissinna sitting in the open) J i.29, 215; Pug 57.

**Abbhokāsika** (adj.) [fr. abbhokāsa] belonging to the open air, one who lives in the open, the practice of certain ascetics. D i.167; M i.282; A iii.220; Vin v.131, 193; J iv.8 (+ nesajjika); Pug 69; Miln 20, 342. (One of the 13 Dhutaṅgas). See also Nd[1] 188; Nd[2] 587.

**-anga** the practice or system of the "campers — out" Nd[1] 558 (so read for abbhokāsi — kankhā, cp. Nd[1] 188).

**Abbhokiṇṇa** [pp. of abbhokirati] see **abbokiṇṇa**.

**Abbhokirati** [abhi + ava + kirati] to sprinkle over, to cover, bedeck Vv 5[9] (= abhi — okirati abhippakirati), 35[11] (v. l. abbhuk°). Cp. **abbhukkirati & abbhokkiraṇa** — pp. **abbhokiṇṇa** see under **abbokiṇṇa**.

**Abbhokuṭika** spelling at DhA iv.8 for **abbhākuṭika**.

**Abbhokkiraṇa** (nt.) [fr. abbhokirati] in naṭānaṅ a. "turnings of dancers" DA i.84 in expl[n] of sobha — nagarakaṅ of D i.6.

**Abbhocchinna** (besides **abbocch°**, q.v. under **abbokiṇṇa[2]**) [a + vi + ava + chinna] not cut off, uninterrupted, continuous J i.470 (v. l. abbo°); vi.254, 373; Cp. i.6[3]; Miln 72; Vism 362 (bb), 391 (bb).

**Abbhohārika** see **abbo°**.

**Aby°** see **avy°**.

**Abhabba** (adj.) [a + bhavya. The Sk. abhavya has a different meaning] impossible, not likely, unable D iii.13 sq., 19, 26 sq., 133; It 106, 117; Sn 231 (see KhA 189); Dh 32; J i 116; Pug 13.

**-ṭṭhāna** a (moral) impossibility of which there are 9 enum[d.] among things that are not likely to be found in an Arahant's character: see D iii.133 & 235 (where the five first only are given as a set).

**Abhabbatā** (f.) [abstr. fr. abhabba] an impossibility, unli- kelihood Sn 232, cp. KhA 191.

**Abhaya** (adj.) [a + bhaya] free from fear or danger, fearless, safe Dh 258. — nt. **abhayaṅ** confidence, safety Dh 317, cp. DhA iii.491. For further ref[s.] see **bhaya**.

**Abhi-** [prefix, Vedic abhi, which represents both Idg *m̥bhi, as in Gr. ἀμφί around, Lat. ambi, amb round about, Oir. imb, Gall. ambi, Ohg. umbi, Ags. ymb, cp. also Vedic (Pāli) abhitaḥ on both sides; and Idg. *obhi, as in Lat. ob towards, against (cp. obsess, obstruct), Goth. bi, Ohg. Ags. bī = E. be —.

I. *Meaning.* — 1. The primary meaning of abhi is that of taking possession and mastering, as contained in E. coming *by* and *over* — coming, thus literally having the function of *(a)* facing and aggressing = towards, against, on to, at (see II. 1, *a)*; and *(b)* mastering = over, along over, out over, on top of (see II. 1, *b)*. 2. Out of this is developed the fig. meaning of increasing, i. e., an intensifying of the action implied in the verb (see III. 1). Next to saṅ — it is the most frequent modification preflx in the meaning of "very much, greatly" as the first part of a double — prefix cpd. (see III. 2), and therefore often seemingly superfluous, i. e., weakened in meaning, where the second part already denotes intensity as in abhi — vi — ji (side by side with vi — ji), abhi — ā — kkhā (side by side with ā — kkhā), abhi — anu — mud (side by side with anu — mud). In these latter cases abhi shows a purely deictic character corresponding to Ger. her — bei — kommen (for bei — kommen), E. fill up (for fill); e. g., abbhatikkanta (= ati ° C.), abbhatīta ("vorbei gegangen"), abbhantara ("with — in", b — innen or "in here"), abbhudāharati, abhipūreti ("fill up"), etc. (see also II. 1, *c)*.

II. *Lit. Meaning.* — 1. As single pref.: *(a)* against, to, on to, at —, viz., abbhatthangata gone towards home, abhighāta striking at, °jjhā think at, °mana thinking on, °mukha facing, turned towards, °yāti at — tack, °rūhati ascend, °lāsa long for, °vadati ad — dress, °sapati ac — curse, °hata hit at. *(b)*

out, over, all around: abbhudeti go out over, °kamati exceed, °jāti off — spring, °jānāti know all over, °bhavati overcome, °vaḍḍhati increase, °vuṭṭha poured out or over, °sandeti make over — flow, °siñcati sprinkle over. *(c)* abhi has the function of transitivising intrs. verbs after the manner of E. be — (con — ) and Ger. er —, thus resembling in meaning a simple Caus. formation, like the foll.: abhigajjati thunder on, °jānāti "er — kennen" °jāyati be — get, °tthaneti = °gajjati, °nadati "er tönen", °nandati approve of (cp. anerkennen), °passati con — template, °ramati indulge in, °ropeti honour, °vuḍḍha increased, °saddahati believe in. — 2. As base in comp^n.^ (2^nd^ part of cpd.) abhi occurs only in comb^n.^ **sam-abhi** (which is, however, of late occurrence and a peculiarity of later texts, and is still more freq. in BSk.: see under sam — ).

III. *Fig. Meaning* (intensifying). — 1. A single pref.: abhikiṇṇa strewn all over, °jalati shine forth, °jighacchati be very hungry, °tatta much exhausted, °tāpa very hot, °toseti pleuse greatly, °nava quite fresh, °nipuṇa very clever, °nīla of a deep black, °manāpa very pleasant, °mangaly very lucky, °yobbana full youth, °rati great liking, °ratta deep red, °ruci intense satisfaction, °rūpa very handsome (= adhika — rūpa C.), °sambuddha wide and fully — awake, cp. abbhuddhunāti to shake greatly (= adhikaṅuddh° C.). — As 1^st^ part of a prep. — cpd. (as modification — pref.) in foll. combinations: abhi — ud (abbhud — ) °ati, °anu, °ava, °ā, °ni, °ppa, °vi, °saṅ. See all these s. v. and note that the contraction (assimilation before vowel) form of abhi is **abbh°**. — On its relation to pari, see pari°, to ava see ava°.

IV. *Dialectical Variation.* — There are dial. variations in the use and meanings of abhi. Vedic abhi besides corresponding to abhi in P. is represented also by **ati°**, **adhi°** and **anu°**, since all are similar in meaning, and psychologically easily fused and confused (cp. meanings: abhi = on to, towards; ati = up to and beyond; adhi = up to, towards, over; anu = along towards). For all the foll. verbs we find in Pāli one or other of these three prefixes. So **ati** in °jāti, °pīḷita, °brūheti, °vassati, °vāyati, °veṭheti; also as vv. ll. with abhi — kīrati, °pavassati, °roceti, cp. atikkanta — abhi° (Sk. abhikrānta); **adhi** in °patthita, °pāteti, °ppāya, °ppeta, °bādheti, °bhū, °vāha (vice versa P. abhi — ropeti compared with Sk. adhiropayati); **anu** in °gijjhati, °brūheti, °sandahati.

**Abhikankhati** [abhi + kankhati] to desire after, long for, wish for S i.140, 198 (Nibbānaṅ); J ii.428; iv.10, 241; VvA 38, 283; ThA 244. — pp. **abhikankhita**. Cp. BSk. abhikānkṣati, e. g. Jtm. p. 221.

**Abhikankhanatā** (f.) [abhi + kankhana + tā] wishing, longing, desire DA i.242.

**Abhikankhita** [pp. of abhikankhati] desired, wished, longed for VvA 201 (= abhijjhita).

**Abhikankhin** (adj.) cp. wishing for, desirous (of — °) Th 2, 360 (sītibhāva°).

**Abhikiṇṇa** [pp. of abhikirati] 1. strewn over with (—°), adorned, covered filled Pv ii.11^2^ (puppha°). — 2. overwhelmed, overcome, crushed by (—°) It 89 (dukkh°; vv. ll. dukkhâtiṇṇa & otiṇṇa) = A i.147 (which reads dukkhotiṇṇa). See also avatiṇṇa.

**Abhikirati-** 1. [Sk. abhikirati] to sprinkle or cover over: see **abhikiṇṇa** 1. — 2. [Sk. avakirati, cp. apakiritūna] to overwhelm, destroy, put out, throw away, crush S i.54; Th 1, 598; 2, 447 (ger. °kiritūna, reading of C. for T. apa°, expl^d.^ by chaḍḍetvā); Dh 25 (°kīrati metri causa; dīpaṅ abhikīrati = viddhaṅseti vikirati DhA i.255; v. l. atikirati); J iv.121 (°kīrati; dīpaṅ = viddhaṅseti C.); vi.541 (nandiyo m° abhikīrare = abhikiranti abhikkamanti C.); DhA i.255 (inf. °kirituṅ). — pp. **abhikiṇṇa** see abhikiṇṇa 2.

**Abhikīḷati** [abhi + kìḷati] to play (a game), to sport Miln 359 (kīḷaṅ).

**Abhikūjita** [abhi + kūjita, pp. of **kūj**] resounding (with the song of birds) Pv ii.12^3^ (cakkavāka°; so read for kujita). Cp. **abhinikūjita**.

**Abhikkanta** (adj. — n.) [pp. of abhikkamati, in sense of Sk. and also P. atikkanta] *(a) (adj.)* lit. gone forward, gone out, gone beyond. According to the traditional expl^n.^ preserved by Bdhgh. & Dhp (see e. g. DA i.227 = KhA 114 = VvA 52) it is used in 4 applications: abhikkantasaddo khaya (+ pabbaniya KhA) sundar° — âbhirūpa — abbhanumodanesu dissati. These are: 1. (lit.) gone away, passed, gone out, departed (+ nikkhanta, meaning khaya "wane"), in phrase abhikkantāya rattiyā at the waning of the night Vin i.26; D ii.220; M i.142. 2. excellent, supreme (= sundara) Sn 1118 (°dassāvin having the most exellent knowledge = aggadassāvin etc. Nd^2^ 76); usually in compar °tara (+ paṇītatara) D i.62, 74, 216; A ii.101; iii.350 sq.; v.140, 207 sq.; DA i.171 (= atimanāpatara). 3. pleasing, superb, extremely wonderful, as exclamation °ṅ repeated with bho (bhante), showing appreciation (= abbhânumodana) D i.85, 110, 234; Sn p. 15, 24, etc. freq. 4. surpassing, beautiful (always with °vaṇṇa = abhirūpa) Vin i.26; D ii.220; M i.142; Pv ii.1^10^ = Vv 9^1^ (= atimanāpa abhirūpa PvA 71); KhA 115 (= abhirūpachavin). — *(b) (nt.)* **abhikkantaṅ** (comb^d.^ with and opp. to paṭikkantaṅ) going forward (and backward), approach (and receding) D i.70 (= gamaṇa + nivattana DA i.183); Vin iii.181; A ii.104, 106 sq.; VvA 6.

**Abhikkama** going forward, approach, going out Pv iv.1^2^ (opp. paṭikkama going back); DhA iii.124 (°paṭikkama).

**Abhikkamati** [Vedic abhikramati, abhi + kamati] to go forward, to proceed, approach D i.50 (=abhimukho kamati, gacchati, pavisati DA i.151); ii.147, 256 (abhikkā— muṅ aor.); DhA iii.124 (evaṅ °itabbaṅ evaṅ paṭikkamitabbaṅ thus to approach & thus to withdraw). — pp. **abhikkanta** (q. v.).

**Abhikkhaṇa^1^** (nt.) [fr. abhikkhanati] digging up of the ground M i.143.

**Abhikkhaṇa^2^** (nt.) [abhi + *ikkhaṇa from **īkṣ**, cp. Sk. abhīkṣṇa of which the eontracted form is P. **abhiṇha**] only as acc. adv. °ṅ constantly, repeated, often Vv 24^12^ (= abhiṇhaṅ VvA 116); Pv ii.8^4^ (= abhiṇhaṅ bahuso PvA 107); Pug 31; DhA ii.91.

**Abhikkhaṇati** [abhi + khaṇati] to dig up M i.142.

**Abhikkhipati** [abhi + khipati] to throw Dāvs iii.60; cp. abhinikkhipati ibid. 12.

**Abhigajjati** [abhi + gajjati from **garj**, sound — root, cp. P. gaggara] (a) to roar, shout, thunder, to shout or roar at (c. acc.) Sn 831 (shouting or railing = gajjanto uggajjanto Nd^1^ 172); ger. **abhigajjiya** thundering Cp. iii.10^8^. — (b) hum, chatter,

twitter (of birds); see **abhigajjin**.

**Abhigajjin** (adj.) [fr. abhigajjati] warbling, singing, chat- tering Th 1, 1108, 1136.

**Abhigamanīya** (adj.) [grd. of abhigacchati] to be approached, accessible PvA 9.

**Abhigijjhati** [abhi + gijjhati] 1. to be greedy for, to crave for, show delight in (c. loc.) Sn 1039 (kāmesu, cp. Nd² 77). — 2. to envy (acc.) S i.15 (aññam — aññaṅ).

**Abhigīta** [pp. of abhigāyati, cp. gīta] 1. sung for. Only in one phrase, gāthābhigītaṅ, that which is gained by singing or chanting verses (Ger. "ersungen") S i.173 = Sn 81 = Miln 228. See SnA 151. — 2. resounding with, filled with song (of birds) J vi.272 (= abhiruda).

**Abhighāta** [Sk. abhighāta, abhi + ghāta] (a) striking, slaying, killing PvA 58 (daṇḍa°), 283 (sakkhara°). — (b) impact, contact DhsA 312 (rūpa° etc.).

**Abhicetasika** (adj.) [abhi + ceto + ika] dependent on the clearest consciousness. On the spelling see ābhic° (of jhāna) M i.33, 356; iii.11; S ii.278; A ii.23; v.132. (Spelt. ābhi° at M i.33; A iii.114; Vin v.136). See *Dial.* iii.108.

**Abhiceteti** [abhi + ceteti] to intend, devise, have in mind J iv.310 (manasā pāpaṅ).

**Abhicchanna** (adj.) [abhi + channa] covered with, bedecked or adorned with (—°) J ii.48 (hema — jāla°, v. l. abhisañchanna), 370 (id.); Sn 772 (= ucchanna āvuṭa etc. Nd¹ 24, cp. Nd² 365).

**Abhicchita** (adj.) [abhi + icchita, cp. Sk. abhīpsita] desired J vi.445 (so read for **abhijjhita**).

**Abhijacca** (adj.) [Sk. ābhijātya; abhi + jacca] of noble birth J v.120.

**Abhijaneti** occasional spelling for **abhijāneti**.

**Abhijappati** [abhi + jappati] to wish for, strive after, pray for S i.143 (read asmâbhijappanti & cp. *Kindred Sayings* p. 180) = J iii.359 (= namati pattheti piheti C.); Ṣn 923, 1046 (+ āsiṅsati thometi; Nd² 79 = jappati & same under icchati). Cp. in meaning **abhigijjhati**.

**Abhijappana** (nt.) [doubtful whether to jappati or to japati to mumble, to which belongs jappana in kaṇṅa° DA i.97] in **hattha°** casting a spell to make the victim throw up or wring his hands D i.11; DA i.97.

**Abhijappā** (f.) [abstr. fr. abhijappati, cp. jappā] praying for, wishing, desire, longing Dhs 1059 = Nd² taṇhā ii.; Dhs 1136.

**Abhijappin** (adj.) [fr. abhijappati] praying for, desiring A III.353 (kāma — lābha°).

**Abhijalati** [abhi + jalati] to shine forth, ppr. °anto res- plendent PvA 189.

**Abhijavati** [abhi + javati] to be eager, active Sn 668.

**Abhijāta** (adj.) [abi + jāta] of noble birth, well — born, S i.69; Vv 29³; Miln 359 (°kulakulīna belonging to a family of high or noble birth).

**Abhijāti** (f.) [abhi + jāti] 1. Species. Only as t. t. in use by certain non — Buddhist teachers. They divided mankind into six species, each named after a colour D i.53, 54; A iii.383 ff. (quoted DA i.162) gives details of each species. Two of them, the black and the white, are interpreted in a Buddhist sense at D iii.250, M ii.222, and Netti 158. This interpretation (but not the theory of the six species) has been widely adopted by subsequent Hindu writers. — 2. Rebirth, descent, Miln 226.

**Abhijātika** (adj.) [fr. abhijāti] belonging to ones birth or race, born of, being by birth; only in cpd. kaṇhâbhijātika of dark birth, that is, low in the social scale D iii.251 = A iii.348; Sn 563 = Th 1, 833; cp. J P T S. 1893, 11; in sense of "evil disposed or of bad character" at J v.87 (= kāḷaka — sabhāva C.).

**Abhijātitā** (f.) [abstr. fr. abhijāti] the fact of being born, descendency VvA 216.

**Abhijāna** (nt. or m?) [Sk. abhijñāna] recognition, remembrance, recollection Miln 78. See also **abhiññā**.

**Abhijānāti** [abhi + **jñā**, cp. jānāti & abhiññā] to know by experience, to know fully or thoroughly, to recognise, know of (c. acc.), to be conscious or aware of D i.143; S ii.58, 105, 219, 278; iii.59, 91; iv.50, 324, 399; v.52, 176, 282, 299; Sn 1117 (diṭṭhiṅ Gotamassa na a.); J iv.142; Pv ii.7¹⁰ = ii.10³ (n°ābhijānāmi bhuttaṅ vā pītaṅ); Sdhp 550; etc. — Pot. **abhijāneyya** Nd² 78ᵃ, & **abhijaññā** Sn 917, 1059 (= jāneyyāsi SnA 592); aor. **abhaññāsi** Sn p. 16. — ppr. **abhijānaṅ** S iv.19, 89; Sn 788 (= °jānanto C.), 1114 (= °jānanto Nd² 78ᵇ) **abhijānitva** DhA iv.233; **abhiññāya** S iv.16; v.392; Sn 534 (sabbadhammaṅ), 743 (jātikkhayaṅ), 1115, 1148; It 91 (dhammaṅ); Dh 166 (atta — d — atthaṅ); freq. in phrase **sayaṅ abhiññāya** from personal knowledge or self — experience It 97 (v.l. abhiññā); Dh 353; and **abhiññā** [short form, like ādā for ādāya, cp. upādā] in phrase **sayaṅ abhiññā** D i.31 (+ sacchikatvā); S ii.217; It 97 (v.l. for °abhiññāya), in **abhiññāvosita** perfected by highest knowledge S i.167 = 175 = Dh 423 ("master of supernormal lore" Mrs Rh. D. in kindred S. p. 208; cp. also DhA iv.233); It 47 = 61 = 81, and perhaps also in phrase sabbaṅ **abhiññapariññeyya** S iv.29. — grd. **abhiññeyya** S iv.29; Sn 558 (°ṅ abhiññātaṅ known is the knowable); Nd² s.v.; DhA iv.233. — pp. **abhiññāta** (q. v.).

**Abhijāyati** [abhi + jāyati, Pass. of **jan**, but in sense of a Caus. = janeti] to beget, produce, effect, attain, in phrase akaṇhaṅ asukkaṅ Nibbānaṅ a. D iii.251; A iii.384 sq. At Sn 214 abhijāyati means "to behave, to be", cp. SnA 265 (abhijāyati = bhavati).

**Abhijigiṅsati** [abhi + jigiṅsati] to wish to overcome, to covet J vi.193 (= jinituṅ icchati C). Burmese scribes spell **°jigīsati**; Th 1, 743 ("cheat"? Mrs Rh. D.; "vernichten" Neumann). See also **abhijeti**, and nijigiṅsanatā.

**Abhijighacchati** [abhi + jighacchati] to be very hungry PvA 271.

**Abhijīvanika** (adj.) [abhi + jīvana + ika] belonging to one's livehood, forming one's living Vin i.187 (sippa).

**Abhijīhanā** (f.) [abhi + jīhanā of **jeh** to open ones mouth] strenuousness, exertion, strong endeavour J vi.373 (viriyakaraṇa C.).

**Abhijeti** [abhi + jayati] to win, acquire, conquer J vi.273 (ābhi° metri causā).

**Abhijoteti** [abhi + joteti] to make clear, explain, illuminate J v.339.

**Abhijjanaka** (adj.) [a + bhijjana + ka, from bhijja, grd. of **bhid**]

not to be broken, not to be moved or changed, uninfluenced J ii.170; DhA iii.189.

**Abhijjamāna** (adj.) [ppr. passive of a + **bhid**, see bhindati] that which is not being broken up or divided. In the stock descrīption of the varieties of the lower Iddhi the phrase **udake pi abhijjamāne gacchati** is doubtful. The principal passages are D i.78, 212; iii.112, 281; M i.34, 494; ii.18; A i.170, 255; iii.17; v.199; S ii 121; v.264. In about half of these passages the reading is abhijjamāno. The various rcadings show that the MSS also are equally divided on this point. Bdgh. (Vism 396) reads °māne, and explains it, relying on Ps ii.208, as that sort of water in which a man does not sink. Pv iii.1[1] has the same idiom. Dhammapāla's note on that (PvA 169) is corrupt. At D i.78 the Colombo ed. 1904, reads **abhejjamāne** and tr. ‘ not dividing (the water) ’; at D i.212 it reads **abhijjamāno** and tr. ‘ not sinking (in the water) ’.

**Abhijjhā** (f.) [fr. abhi + **dhyā** (jhāyati[1]), cp. Sk. abhidhyāna], covetousness, in meaning almost identical with **lobha** (cp. *Dhs. trsl.* 22) D i.70, 71 (°āya cittaṅ parisodheti he cleanses his heart from coveting; abhijjhāya = abl.; cp. DA i.211 = abhijjhāto); M i.347 (id.); D iii.49, 71 sq., 172, 230, 269; S iv.73, 104, 188, 322 (adj. vigat°âbhijjha), 343 (°āyavipāka); A i.280; iii.92; v.251 sq.; It 118; Nd[1] 98 (as one of the 4 kāya — ganthā, q. v.); Nd[2] taṇhā ii.[1]; Pug 20, 59; Dhs 1136 (°kāyagantha); Vbh 195, 244 (vigat°âbhijjha), 362, 364, 391; Nett 13; DhA i.23; PvA 103, 282; Sdhp 56, 69. — Often comb[d] with **°domanassa** covetousness & discontent, e. g. at D iii.58, 77, 141, 221, 276; M i.340; iii.2; A i.39, 296; ii.16, 152; iv.300 sq., 457 sq.; v.348, 351; Vbh 105, 193 sq. **-anabhijjhā** absence of covetousness Dhs 35, 62. — See also anupassin, gantha, domanassa, sīla.

**Abhijjhātar** see **abhijjhitar**.

**Abhijjhāti** [cp. abhidyāti, abhi + jhāyati[1]; see also **abhij- jhāyati**] to wish for (acc.), long for, covet S v.74 (so read for abhijjhati); ger. abhijjhāya J vi.174 (= patthetvā C.). — pp. **abhijjhita**.

**Abhijjhāyati** [Sk. abhidhyāyati, abhi + jhāyati[1]; see also **abhijjhāti**] to wish for, covet (c. acc.). Sn 301 (aor. abhijjhāyiṅsu = abhipatthayamāna jhāyiṅsu Sn A 320).

**Abhijjhālū** (& **°u**) (adj.) [cp. jhāyin from jhāyati[1]; abhijj- hālu with °ālu for °āgu which in its turn is for āyin. The B.Sk. form is abhidyālu, e. g. Divy 301, a curious reconstruction] covetous D i.139; iii.82; Ṣ ii.168; iii.93; A i.298; ii.30, 59, 220 (an° + avyapannacitto sammādiṭṭhiko at conclusion of sīla); v.92 sq., 163, 286 sq.; It 90, 91; Pug 39, 40.

**Abhijjhiṭṭa** v. l. at DhA iv.101 for **ajjhiṭṭha**.

**Abhijjhita** [pp. of abhijjhāti] coveted, J. vi.445; usually neg. an° not coveted, Vin i.287; Sn 40 (= anabhipatthita Sn A 85; cp. Nd[2] 38); Vv 47[4] (= na abhikankhita VvA 201).

**Abhijjhitar** [n. ag. fr. abhijjhita in med. function] one who covets M i.287 (T. abhijjhātar, v. l. °itar) = A v.265 (T. °itar, v. l. °ātar).

**Abhiñña** (adj.) (usually — °) [Sk. abhijña] knowing, pos- sessed of knowledge, esp. higher or supernormal knowledge (abhiññā), intelligent; thus in **chalabhiñña** one who possesses the 6 abhiññās Vin iii.88; **dandh°** of sluggish intellect D iii.106; A ii.149; v.63 (opp. khipp°); **mah°** of great insight S ii.139. — Compar. **abhiññatara** S v.159 (read bhiyyo °bhiññataro).

**Abhiññatā** (f.) [fr. abhiññā] in cpd. **mahā°** state or condition of great intelligence or supernormal knowledge S iv.263; V.175, 298 sq.

**Abhiññā[1]** (f.) [fr. abhi + **jñā**, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special knowledge **(abhiññā)**, to special wisdom, and to Nibbāna. These conditions precedent are the Path (S v.421 = Vin i.10 = S iv.331), the Path + best knowledge and full emancipation (A v.238), the Four Applications of Mindfulness (S v.179) and the Four Steps to Iddhi (S. v.255). The contrary is three times stated; wrong — doing, priestly superstitions, and vain speculation do not conduce to abhiññā and the rest (D iii.131; A iii.325 sq. and v.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought — reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance). This list occurs only at D iii.281 as a list of abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called abhiññā's, and interspersed by expository sentences or paragraphs, are found at D i.89 sq. *(trsl. Dial.* i.89 sq.); M i.34 (see *Buddh. Suttas,* 210 sq.); A i.255, 258 = iii.17, 280 = iv.421. At S i.191; Vin ii.16; Pug 14, we have the adj. **chaḷabhiññā** ("endowed with the 6 Apperceptions"). At S ii.216 we have five, and at S v.282, 290 six abhiññā's mentioned in glosses to the text. And at S ii.217, 222 a bhikkhu claims the 6 powers. See also M ii.11; iii.96. It is from these passages that the list at D iii. has been made up, and called abhiññā's.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5[th] cent. a.d.), and in medieval and modern Pāli, abhiññā, nine times out ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life aud thought. See Nd[1] 108, 328 (expl[n.] of ñāṇa); Nd[2] s. v. and N[0]. 466; Ps i.35; ii.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs xix.20; DA i.175; DhA ii.49; iv.30; Sdhp 228, 470, 482. See also the discussion in the *Cpd.* 60 sp., 224 sq. For the phrase sayaṃ abhiññā sacchikatvā and abhiññā — vosita see abhijānāti. The late phrase yath° abhiññaṃ means ‘ as you please, according to liking, as you like ’, J v.365 (= yathādhippāyaṃ yathārucim C.). For abhiññā in the use of an adj. (°abhiñña) see **abhiñña**.

**Abhiññā[2]** ger. of **abhijānāti**.

**Abhiññāta** [pp. of abhijānāti] 1. known, recognised Sn 588 (abhiññeyyaṅ °ṅ). — 2. (well) — known, distinguished D i.89 (°kolañña = pākaṭa — kulaja DA i.252), 235; Sn p. 115.

**Abhiññeyya** grd. of **abhijānāti**.

**Abhiṭhāna** (nt.) [abhi + ṭhāna, cp. abhitiṭṭhati; lit. that which

stands out above others] a great or deadly crime. Only at Sn 231 = Kh vi.10 (quoted Kvu 109). Six are there mentioned, & are explained (KhA 189) as "matricide, parricide, killing an Arahant, causing schisms, wounding a Buddha, following other teachers". For other relations & suggestions see *Dhs trsl.* 267. — See also ānantarika.

**Abhiṇhaṅ** (adv.) [contracted form of abhikkhaṇaṅ] repeat- edly, continuous, often M i.442 (°āpattika a habitual offender), 446 (°kāraṇa continuous practice); Sn 335 (°saṅvāsa continuous living together); J i.190; Pug 32; DhA ii.239; VvA 116 (= abhikkhaṇa), 207, 332; PvA 107 (= abhikkhaṇaṅ). Cp. **abhiṇhaso**.

**Abhiṇhaso** (adv.) [adv. case fr. abhiṇha; cp. bahuso = Sk. bahuśaḥ] always, ever S i.194; Th 1, 25; Sn 559, 560, 998.

**Abhitakketi** [abhi + takketi] to search for Dāvs v.4.

**Abhitatta** [pp. of abhi +tapati] scorched (by heat), dried up, exhausted, in phrases uṇha° Vin ii.220; Miln 97, and ghamma° S ii.110, 118; Sn 1014; J ii.223; VvA 40; PvA 114.

**Abhitāpa** [abhi + tāpa] extreme heat, glow; adj. very hot Vin iii.83 (sīsa° sunstroke); M i.507 (mahā° very hot); Miln 67 (mahābhitāpatara much hotter); Pv iv.1[8] (mahā°, of niraya).

**Abhitāḷita** [abhi + tāḷita fr. tāḷeti] hammered to pieces, beaten, struck Vism 231 (muggara°).

**Abhitiṭṭhati** [abhi + tiṭṭhati] to stand out supreme, to excel, surpass D ii.261; J vi.474 (abhiṭṭhāya = abhibhavitvā C.).

**Abhitunna** (tuṇṇa) [not as Morris, *J.P.T.S.* 1886, 135, suggested fr. abhi + **tud**, but acc. to Kern, *Toev.* p. 4 fr. abhi + **tūrv**. (Cp. turati & tarati[2] and Ved. turvati). Thus the correct spelling is **°tuṇṇa** = Sk. abhitūrṇa. The latter occurs as v. l. under the disguise of (sok — )âhituṇḍa for °abhituṇṇa at M. Vastu iii.2]. Overwhelmed, overcome, overpowered S ii.20; Ps i.129 (dukkha°), 164; J i.407; 509 (°tuṇṇa); ii.399, 401; iii.23 (soka°); iv.330; v.268; Sdhp 281.

**Abhito** (indecl.) adv. case fr. prep. abhi etym.]. — 1. round about, on both sides J vi.535 (= ubhayapassesu C.), 539. — 2. near, in the presence of Vv 64[1] (= samīpe VvA 275).

**Abhitoseti** [abhi + toseti] to please thoroughly, to satisfy, gratify Sn 709 (= atīva toseti Sn A 496).

**Abhitthaneti** [abhi + thaneti] to roar, to thunder J i.330, 332 = Cp. iii.10[7].

**Abhittharati** [abhi + tarati[2], evidently wrong for abhittarati] to make haste Dh 116 (= turitaturitaṅ sīghasīghaṅ karoti DhA iii.4).

**Abhitthavati** [abhi + thavati] to praise J i.89; iii.531; Dāvs iii.23; DhA i.77; PvA 22; cp. **abhitthunati**.

**Abhitthavana** (nt.) [fr. prec.] praise Th A 74.

**Abhitthunati** [abhi + thunati; cp. abhitthavati] to praise J i.17 (aor abhitthuniṅsu); cp. thunati 2. — pp. **°tthuta** DhA i.88.

**Abhida[1]** (adj.) as attr. of sun & moon at M ii.34, 35 is doubtful in reading & meaning; vv. ll. abhidosa & abhidesa, Neumann *trsl.* "unbeschränkt". The context seems to require a meaning like "full, powerful" or unbroken, unrestricted (abhijja or abhīta "fearless"?") or does abhida represent Vedic abhidyu heavenly?

**Abhida[2]** Only in the difficult old verse D ii.107 (= S v.263 = A iv.312 = Nd 64 = Nett 60 = Divy 203). Aorist 3[rd] sg. fr. bhindati he broke.

**Abhidassana** (nt.) [abhi + dassana] sight, appearance, show J vi.193.

**Abhideyya** in sabba° at PvA 78 is with v. l. BB to be read **sabbapātheyyaṅ**.

**Abhidosa** (°—) the evening before, last night; °kālakata M i.170 = J i.81; °gata gone last night J vi.386 (= hiyyo paṭhama — yāme C.).

**Abhidosika** belonging to last night (of gruel) Vin iii.15; Miln 291. See ābhi°.

**Abhiddavati** [abhi + **dru**, cp. dava[2]] to rush on, to assail Mhvs 6, 5; Dāvs iii.47.

**Abhidhamati** [abhi + dhamati, cp. Sk. abhi° & api — dhamati] blow on or at A i.257.

**Abhidhamma** [abhi + dhamma] the "special Dhamma," i. e., 1. theory of the doctrine, the doctrine classified, the doctrine pure and simple (without any admixture of literary grace or of personalities, or of anecdotes, or of arguments ad personam), Vin i.64, 68; iv.144; iv.344. Coupled with abhivinaya, D iii.267; M i.272. — 2. (only in the Chronicles and Commentaries) name of the Third Piṭaka, the third group of the canonical books. Dpvs v.37; PvA 140. See the detailed discussion at DA i.15, 18 sq. [As the word abhidhamma standing alone is not found in Sn or S or A, and only once or twice in the Dialogues, it probably came into use only towards the end of the period in which the 4 great Nikāyas grew up.]

**-kathā** discourse on philosophical or psychological matters, M i.214, 218; A iii.106, 392. See **dhammakathā**.

**Abhidhammika** see **ābhidhammika**.

**Abhidhara** (adj.) [abhi + dhara] firm, bold, in **°māna** firmminded Dh p. 81 (acc. to Morris *J.P.T.S.* 1886, 135; not verified).

**Abhidhāyin** (adj.) [abhi + dhāyin fr. **dhā**]" putting on", designing, calling, meaning Pgdp 98.

**Abhidhāreti** [abhi + dhāreti] to hold aloft J i.34 = Bu iv.1.

**Abhidhāvati** [abhi + dhāvati] to run towards, to rush about, rush on, hasten Vin ii.195; S i.209; J ii.217; iii.83; DhA iv.23.

**Abhidhāvin** (adj.) fr. abhidhāvati] "pouring in", rushing on, running J vi.559.

**Abhinata** [pp. of abhi + namati] bent, (strained, fig. bent on pleasure M i.386 (+ apanata); S i.28 (id.; Mrs. Rh. D. "strained forth", cp. *Kindred S* i.39). See also **apanata**.

**Abhinadati** [abhi + nadati] to resound, to be full of noise J vi.531. Cp. **abhinādita**.

**Abhinandati** [abhi + nandati] to rejoice at, find pleasure in (acc.), approve of, be pleased or delighted with (acc.) D i.46 (bhāsitaṅ), 55 (id.), 158, 223; M i.109, 458; S i.32 (annaṅ), 57, 14, (cakkhuṅ, rūpe etc.); A iv.411; Th 1, 606; Dh 75, 219; Sn 1054, 1057, 1111; Nd[2] 82; Miln 25; DA i.160; DhA iii.194 (aor. abhinandi, opp. paṭikkosi) VvA 65 (vacanaṅ). — pp.

**abhinandita** (q. v.). — Often in comb[n.] with **abhivadati** (q. v.).

**Abhinandana** (nt.) & **°ā** (f.) [fr. abhinandati, cp. **nandanā**], pleasure, delight, enjoyment D i.244; M i.498; J iv.397.

**Abhinandita** [pp. of abhinandati] only in **an°** not enjoyed, not (being) an object of pleasure S iv.213 = It 38; S v. 319.

**Abhinandin** (adj.) [fr. abhinandati, cp. **nandin**] rejoicing at, finding pleasure in (loc. or — °), enjoying A ii.54 (piyarūpa); esp. freq. in phrase (taṇhā) tatratatr°âbhinandinī finding its pleasure in this or that [cp. B.Sk. tṛṣṇā tatra — tatr°âbhinandinī M Vastu iii.332] Vin i.10; S v.421; Ps ii.147; Nett 72, etc.

**Abhinamati** [abhi + namati] to bend. — pp. **abhinata** (q.v.).

**Abhinaya** [abhi + naya] a dramatic representation VvA 209 (sākhā°).

**Abhinava** (adj.) [abhi + nava] quite young, new or fresh Vin iii.337; J ii.143 (devaputta), 435 (so read for accuṇha in expl[n] of paccaggha; v.v. ll. abbhuṇha & abhiṇha); ThA 201 (°yobbana = abhiyobbana); PvA 40 (°saṇṭhāna), 87 (= paccaggha) 155.

**Abhinādita** [pp. of abhinādeti, Caus. of abhi + **nad**; see **nadati**] resounding with (—°), filled with the noise (or song) of (birds) J vi.530 (= abhinadanto C.); PvA 157 (= abhiruda).

**Abhinikūjita** (adj.) [abhi + nikūjita] resounding with, full of the noise of (birds) J v.232 (of the barking of a dog), 304 (of the cuckoo); so read for °kuñjita T.). Cp. **abhikūjita**.

**Abhinikkhamati** [abhi + nikkhamati] to go forth from (abl.), go out, issue Dhs A 91; esp. fig. to leave the household life, to retire from the world Sn 64 (= gehā abhinikkhamitvā kāsāya — vattho hutvā Sn A 117).

**Abhinikkhamana** (nt.) [abhi + nikkhamana] departure, going away, esp. the going out into monastic life, retirement, renunciation. Usually as **mahā°** the great renunciation J i.61; PvA 19.

**Abhinikkhipati** [abhi + nikkhipati] to lay down, put down Davs iii.12, 60.

**Abhiniggaṇhanā** (f.) [abstr. fr. abhiniggaṇhāti] holding back Vin iii.121 (+ abhinippīḷanā).

**Abhiniggaṇhāti** [abhi + niggaṇhāti] to hold back, restrain, prevent, prohibit; always in comb[n.] with **abhinippīḷeti** M i.120; A v.230. — Cp. **abhiniggaṇhanā**.

**Abhinindriya** [vv. ll. at all passages for **ahīnindriya**] doubtful meaning. The other is expl[d] by Bdhgh at DA i.120 as paripuṇṇ°; and at 222 as avikal — indriya not defective, perfect sense — organ. He must have read ahīn°. Abhi — n — indriya could only be expl[d] as "with supersenseorgans", i. e. with organs of supernormal thought or perception, thus coming near in meaning to ***abhiññindriya**; We should read ahīn° throughout D i.34, 77, 186, 195. ii.13; M ii.18; iii.121; Nd[2] under pucchā[6] (only ahīn°).

**Abhininnāmeti** [abhi + ninnāmeti cp. BSk. abhinirṇāmayati Lal. V. 439] to bend towards, to turn or direct to D i.76 (cittaṅ ñāṇa — dassanāya); M i.234; S i.123; iv.178; Pug 60.

**Abhinipajjati** [abhi + nipajjati] to lie down on Vin iv.273 (+ abhinisīdati); A iv.188 (in = acc. + abhinisīdati); Pug 67 (id.).

**Abhinipatati** [abhi + nipatati] to rush on (to) J ii.8.

**Abhinipāta** ( — matta) destroying, hurting (?) at Vbh 321 is expl[d.] by āpātha — matta [cp. Divy 125 śastrâbhinipāta splitting open or cutting with a knife].

**Abhinipātana** (nt.) [fr. abhi — ni — pāteti in **daṇḍa-sattha°** attacking with stick or knife Nd[2] 576[4].

**Abhinipātin** (adj.) [abhi + nipātin] falling on io (—°) J ii.7.

**Abhinipuṇa** (adj.) [abhi + nipuṇa] very thorough, very clever D iii.167.

**Abhinippajjati** [abhi + nippajjati] to be produced, accrue, get, come (to) M i.86 (bhogā abhinipphajjanti: sic) = Nd[2] 99 (has n'âbhinippajjanti). — Cp. **abhinipphādeti**.

**Abhinippata** at J vi.36 is to be read **abhinippanna** (so v. l. BB.).

**Abhinippatta** at Dhs 1035, 1036 is to be read **abhinibbatta**.

**Abhinippanna** (& °**nipphanna**) [abhi + nippanna, pp. of °nippajjati] produced, effected, accomplished D ii.223 (siloka); J vi.36 (so read for abhinippata); Miln 8 (pph.).

**Abhinippīḷanā** (f.) [abstr. to abhinippīḷeti, cp. nippīḷana] pressing, squeezing, taking hold of Vin iii.121 (+ abhiniggaṇhanā).

**Abhinippīḷeti** [abhi + nippīḷeti] to squeeze, crush, subdue Vism 399; often in comb[n.] with **abhiniggaṇhāti** M i. 120; A v.230.

**Abhinipphatti** (f.) [abhi + nipphatti] production, effecting D ii.283 (v. l. °nibbatti).

**Abhinipphādeti** [abhi + nipphādeti] to bring into existence, produce, effect, work, perform D i.78 (bhājana — vikatiṅ); Vin ii.183 (iddhiṅ); S v.156, 255; Miln 39.

**Abhinibbatta** [abhi + nibbatta, pp. of abhinibbattati] reproduced, reborn A iv.40, 401; Nd[2] 256 (nibbatta abhi° pātubhūta); Dhs 1035, 1036 (so read for° nippatta); VvA 9 (puññ°ânubhāva° by the power of merit).

**Abhinibbattati** [abhi + nibbattati] to become, to be repro- duced, to result Pug 51. — pp. **abhinibbatta**. — Cp. B.Sk. wrongly abhinivartate].

**Abhinibbatti** (f.) [abhi + nibbatti] becoming, birth, rebirth, D i.229; ii.283 (v. l. for abhinipphatti) S ii.65 (punabbhava°), 101 (id.); iv.14, 215; A v.121; PvA 35.

**Abhinibbatteti** [abhi + nibbatteti, caus. of °nibbattati] to produce, cause, cause to become S iii.152; A v.47; Nd[2] under jāneti.

**Abhinibbijjati** [either Med. fr. nibbindati of **vid** for *nir- vidyate (see nibbindati B), or secondary formation fr. ger. nibbijja. Reading however not beyond all doubt] to be disgusted with, to avoid, shun, turn away from Sn 281 (T. abhinibbijjayātha, v. l. BB° nibbijjiyātha & °nibbajjiyātha, SnA expl[s.] by vivajjeyyātha mā bhajeyyātha; v. l. BB. abhinippajjiyā) = A iv.172 (T. abhinibbajjayātha, vv. ll. °nibbajjeyyātha & °nibbijjayātha); ger. **abhinibbijja** Th 2, 84.

**Abhinibbijjhati** [abhi + nibbijjhati] to break quite through (of the chick coming through the shell of the egg) Vin iii.3; M i.104 = S iii.153 (read° nibbijjheyyun for nibbijjeyyun — Cp. *Buddh. Suttas* 233, 234.

**Abhinibbidā** (f.) [abhi + nibbidā; confused with abhinibb- hidā] disgust with the world, taedium Nett 61 (taken as abhinibbhidā, according to expl[n.] as "padālanā — paññatti avijj°aṇḍa — kosānaṅ"), 98 (so MSS, but C. abhinibbidhā).

**Abhinibbuta** (adj.) [abhi + nibbuta] perfectly cooled, calmed, serene, esp. in two phrases, viz. **diṭṭha dhamm' âbhinibbuta** A i.142 = M iii.187; Sn 1087; Nd[2] 83, and **abhinibbutatta** of cooled mind Sn 343 (= apariḍayhamāna — citta SnA 347), 456, 469, 783. Also at Sdhp. 35.

**Abhinibbhidā** (f.) [this the better, although not correct spelling; there exists a confusion with **abhinibbidā**, therefore spelling also **abhinibbidhā** (Vin iii.4, C. on Nett 98). To abhinibbijjhati, cp. B.Sk. abhinirbheda M Vastu i.272, which is wrongly referred to **bhid** instead of **vyadh**.] the successful breaking through (like the chick through the shell of the egg), coming into (proper) life Vin iii.4; M i.104; 357; Nett 98 (C. reading). See also **abhinibbidā**.

**Abhinimantanatā** (f.) [abstr. to abhinimanteti] speaking to, adressing, invitation M i.331.

**Abhinimanteti** [abhi + nimanteti] to invite to (c. instr.), to offer to D i.61 (āsanena).

**Abhinimmadana** (nt.) [abhi + nimmadana] crushing, sub- duing, levelling out M iii.132; A iv.189 sq.

**Abhinimmita** [abhi + nimmita, pp. of abhinimmināti] created (by magic) Vv 16[1] (pañca rathā satā; cp. VvA 79).

**Abhinimmināti** [abhi + nimmināti, cp. BSk. abhinirmāti Jtm 32; abhinirminoti Divy 251; abhinirmimīte Divy 166] to create (by magic), produce, shape, make S iii.152 (rūpaṅ); A i.279 (oḷārikaṅ attabhāvaṅ); Nd[2] under pucchā[6] (rūpaṅ manomayaṅ); VvA 16 (mahantaṅ hatthi — rāja — vaṇṇaṅ). — pp. **abhinimmita** (q. v.).

**Abhiniropana** (nt.) & **ā** (f.) [fr. abhiniropeti] fixing one's mind upon, application of the mind Ps i.16, 21, 30, 69, 75, 90; Vbh 87; Dhs 7, 21, 298 (cp. *Dhs trsl.* ii.19). See also **abhiropana**.

**Abhiniropeti** [abhi + niropeti] to implant, fix into (one's mind), inculcate Nett 33.

**Abhinivajjeti** [abhi + nivajjeti] to avoid, get rid of D iii. 113; M i.119, 364, 402; S v.119, 295, 318; A iii.169 sq.; It 81.

**Abhinivassati** [abhi + ni + vassati fr. **vṛṣ**] lit. to pour out in abundance, fig. to produce in plenty. Cp i.10[3] (kalyāṇe good deeds).

**Abhiniviṭṭha** (adj.) [abhi + niviṭṭha, pp. of abhi — nivisati] "settled in", attached to, clinging on Nd[2] 152 (gahita parāmaṭṭha a.); PvA 267 (= ajjhāsita Pv iv.8[4]).

**Abhinivisati** [abhi + nivisati] to cling to, adhere to, be attached to Nd[1] 308, 309 (parāmasati +). — pp. **abhiniviṭṭha**; cp. also **abhinivesa**.

**Abhinivesa** [abhi + nivesa, see nivesa[2] & cp. nivesana] "settling in", i. e. wishing for, tendency towards (—°), inclination, adherence; as adj. liking, loving, being given or inclined to D iii.230; M i.136, 251; S ii.17; iii.10, 13, 135, 161, 186 (saṅyojana° iv.50; A iii.363 (paṭhavī°, adj.); Nd[2] 227 (gāha parāmasa +); Pug 22; Vbh 145; Dhs 381, 1003, 1099; Nett 28; PvA 252 (micchā°), 267 (taṇhā°); Sdhp 71. — Often comb[d.] with **adhiṭṭhāna** e. g. S ii.17; Nd[2] 176, and in phrase **idaṅsacc° âbhinivesa** adherence to one's dogmas, as one of the 4 Ties: see kāyagantha and cp. *Cpd.* 171 n. 5.

**Abhinisīdati** [abhi + nisīdati] to sit down by or on (acc.), always comb[d.] with **abhinipajjati** Vin iii.29; iv.273; A v.188; Pug 67.

**Abhinissaṭa** (pp.) [abhi + nissaṭa] escaped Th 1, 1089.

**Abhinihata** (pp.) [abhi + nihata] oppressed. crushed, slain J iv.4.

**Abhinīta** (pp.) [pp. of abhi — neti] led to, brought to, obliged by (—°) M i.463 = Miln 32 (rājā & cora°); M i.282; S iii.93; Th 1, 350 = 435 (vātaroga° "foredone with cramping pains" Mrs. Rk. D.); Pug 29; Miln 362.

**Abhinīla** (adj.) [abhi + nīla] very black, deep black, only with ref. to the eyes, in phrase **°netta** with deep — black eyes D ii.18; iii.144, 167 sq. [cp. Sp. Av. Ś i.367 & 370 abhinīla — padma — netra]; Th 2, 257 (nettā ahesuṅ abbinīla — m — āyatā).

**Abhinīhanati** [abhi + nis + **han**, cp. Sk. nirhanti] to drive away, put away, destroy, remove, avoid M i.119 (in phrase āṇiṅ a. abhinīharati abhinivajjeti).

**Abhinīharati** [abhi + nīharati] 1. to take out, throw out M i.119 (see abhinīhanati). — 2. to direct to, to apply to (orig. to isolate? Is reading correct?) in phrase **ñāṇadassanāya cittaṅ abhinīharati abhininnāmeti** D i.76 (= tanninnaṅ tappoṇaṅ karoti DA i.220, 224; v. l. abhini°) Cp. the latter phrase also in BSk. as abhijñâbhinirhāra Av. Ś ii.3 (see ref. & note Index p. 221); and the pp. abhinirhṛta (ṛddhiḥ) in Divy 48, 49 to obtain? Ind.), 264 (take to burial), 542.

**Abhinīhāra** [abhi + nīhāra, to abhinīharati; cp. BSk. sarīr° âbhinirhāra taking (the body) out to burial, lit. meaning, see note on abhinīharati] being bent on ("downward force" *Dhs trsl.* 242), i. e. taking oneself out to, way of acting, (proper) behaviour, endeavour, resolve, aspiration S iii.267 sq. (°kusala); A ii.189; iii.311; iv.34 (°kusala); J i.14 (Buddhabhāvāya a. resolve to become a Buddha), 15 (Buddhattāya); Ps i.61 sq.; ii.121; Nett 26; Miln 216; DhA i.392; ii.82 (kata°).

**Abhipattika** (adj.) [fr. abhipatti] one who has attained, attaining (—°), getting possession of S i.200 (devakañña°).

**Abhipatthita** (pp.) [fr. abhipattheti] hoped, wished, longed for Miln 383; SnA 85.

**Abhipattheti** [abhi + pattheti] to hope for, long for, wish for Kh viii.10; SnA 320; DhA i.30. — pp. **abhipatthita** (q. v.).

**Abhipassati** [abhi + passati] to have regard for, look for, strive after A i.147 (Nibbānaṅ); iii.75; Sn 896 (khema°), 1070 (rattamahā°) Nd[1] 308; Nd[2] 428; J vi.370.

**Abhipāteti** [abhi + pāteti] to make fall, to bring to fall, to throw J ii.91 (kaṇḍaṅ).

**Abhipāruta** (adj.) [abhi + pāruta, pp. of abhipārupati] dressed Miln 222.

**Abhipāleti** [abhi + pāleti] to protect Vv 84[21], cp. VvA 341.

**Abhipīḷita** (pp.) [fr. abhipiḷeti] crushed, squeezed Sdhp 278, 279.

**Abhipīḷeti** [abhi + pīḷeti] to crush, squeeze Miln 166. - pp. **abhipīḷita** (q. v.).

**Abhipucchati** [abhi + pucchati] Sk. abhipṛcchati] to ask J iv.18.

**Abhipūreti** [abhi + pūreti] to fill (up) Miln 238; Dāvs iii. 60 (paṅsūhi).

**Abhippakiṇṇa** [pp. of abhippakirati] completely strewn (with) J i.62.

**Abhippakirati** [abhi + pakirati] to strew over, to cover (completely) D ii.137 (pupphāni Tathāgatassa sarīraṅ okiranti ajjhokiranti a.); VvA 38 (for abbhokirati Vv 5[9]). — pp. **abhippakiṇṇa** (q. v.).

**Abhippamodati** [abhi + pamodati] to rejoice (intrs.); to please, satisfy (trs, c. acc.) M i.425; S v.312, 330; A v.112; J iii 530; Ps i.95, 176, 190.

**Abhippalambati** [abhi + palambati] to hang down M iii. 164 (olambati ajjholambati a.).

**Abhippavassati** [abhi + pavassati] to shed rain upon, to pour down; intrs. to rain, to pour, fall. Usually in phrase mahāmegho abhippavassati a great cloud bursts Miln 8, 13, 36, 304; PvA 132 (v. l. ati°); intrs. Miln 18 (pupphāni °iṅsu poured down). — pp. **abhippavuṭṭha**.

**Abhippavuṭṭha** (pp.) [fr. abhippavassati] having rained, poured, fallen; trs. S v.51 (bandhanāni meghena °āni) = A v.127; intrs. M ii.117 (mahāmegho °o there has been a cloudburst).

**Abhippasanna** (adj.) [pp. of abhippasīdati, cp. BSk. abhiprasanna] finding one's peace in (c. loc.), trusting in, having faith in, believing in, devoted to (loc.) Vin iii.43; D i.211 (Bhagavati) S i.134; iv.319; v.225, 378; A iii. 237, 270, 326 sq.; Sn p. 104 (brāhmaṇesu); PvA 54 (sāsand), 142 (id.). Cp. **vippasanna** in same meaning.

**Abhippasāda** [abhi + pasāda, cp. BSk. abhiprasāda Av. Ś 12 (cittasyu°) & vippasāda] faith, belief, reliance, trust Dhs 12 ("sense of assurance" *trsl.,* + saddhā), 25, 96, 288; PvA 223.

**Abhippasādeti** [Caus. of abhippasīdati, cp. BSk. abhipra- sādayati Divy 68, 85, pp. abhiprasādita — manāḥ Jtm 213, 220] to establish one's faith in (loc.), to be reconciled with, to propitiate Th 1, 1173 = Vv 21[2] (manaṅ arahantamhi = cittaṅ pasādeti VvA 105).

**Abhippasāreti** [abhi + pasāreti, cp. BSk. abhiprasārayati Divy 389] to stretch out Vin i.179 (pāde).

**Abhippasīdati** [abhi + pasīdati] to have faith in D i.211 (fut. °issati). — pp. **abhippasanna**; Caus. **abhippasādeti**.

**Abhippaharaṇa** (nt.) [abhi + paharaṇa] attacking, fighting, as adj. f. **°aṇī** fighting, Ep. of Mārassa senā, the army of M. Sn 439 (kaṇhassa° the fighting army of k. = samaṇabrāhmaṇānaṅ nippothanī antarāyakārī SnA 390).

**Abhibyāpeti** [abhi + vyāpeti, cp. Sk. vyāpnoti, vi + **āp**] to pervade Miln 251.

**Abhibhakkhayati** [abhi + bhakkhayati] to eat (of animals) Vin ii.201 (bhinko pankaṅ a.).

**Abhibhava** [fr. abhibhavati] defeat, humiliation SnA 436.

**Abhibhavati** [abhi + bhavati] to overcome, master, be lord over, vanquish, conquer S i.18, 32, 121 (maraṇaṅ); iv. 71 (rāgadose), 117 (kodhaṅ), 246, 249 (sāmikaṅ); J i.56, 280; PvA 94 (= balīyati, vaḍḍhati). — fut. **abhihessati** see abhihāreti 4. — ger. **abhibhuyya** Vin i.294; Dh 328; It 41 (māraṅ sasenaṅ); Sn 45, 72 (°cārin), 1097, Nd[2] 85 (= abhibhavitvā ajjhottharitvā, pariyādiyitvā); and **abhibhavitvā** PvA 113 (= pasayha), 136. — grd. **abhibhavanīya** to be overcome PvA 57. — Pass. ppr. **abhibhūyamāna** being overcome (by) PvA 80, 103. — pp. **abhibhūta** (q. v.).

**Abhibhavana** (nt.) [fr. abhibhavati] overcoming, vanquishing, mastering S ii.210 (v. l. BB abhipatthana).

**Abhibhavanīyatā** (f.) [abstr. fr. abhibhavanīya, grd. of abhibhavati] as **an°** invincibility PvA 117.

**Abhibhāyatana** (nt.) [abhibhū + āyatana] position of a master or lord, station of mastery. The traditional account of these gives 8 stations or stages of mastery over the senses (see *Dial.* ii.118; *Exp.* i.252), detailed identically at all the foll. passages, viz. D ii.110; iii.260 (& 287); M ii.13; A i.40; iv.305, 348; v.61. Mentioned only at S iv.77 (6 stations); Ps i.5; Nd[2] 466 (as an accomplishment of the Bhagavant); Dhs 247.

**Abhibhāsana** (nt.) [abhi + bhāsana fr. **bhās**] enlightenment or delight ("light & delight" trsl.) Th 1, 613 (= tosana C.).

**Abhibhū** (n. — adj.) [Vedic abhibhū, fr. abhi + **bhū**, cp. abhibhavati] overcoming, conquering, vanquishing, having power over, a Lord or Master of (—°) D iii.29; S ii. 284; Sn 211 (sabba°), 545 (Māra°, cp. Mārasena — pamaddana 561), 642. — Often in phrase abhibhū anabhibhūta aññadatthudasa vasavattin, i. e. unvanquished Lord of all D i 18; iii.135 = Nd[2] 276; A ii.24; iv.94; It 122; cp. DA i.111 (= abhibhavitvā ṭhito jeṭṭhako° ham asmīti).

**Abhibhūta** [pp. of abhibhavati] overpowered, overwhelmed, vanquished D i.121; S i.137 (jāti — jarā°); ii.228 (lābhasakkāra — silokena); A i.202 (pāpakehi dhammehi); J i.189; PvA 14, 41 (= pareta), 60 (= upagata), 68, 77, 80 (= pareta). Often neg. **an°** unconquered, e. g. Sn 934; Nd[1] 400; & see phrase under abhibhū.

**Abhimangala** (adj.) [abhi + mangala] (very) fortunate, lucky, anspicious, in °sammatā (of Visākhā) "benedicted", blessed Vin iii.187 = DhA i.409. Opp. avamangala.

**Abhimaṇḍita** (pp. — °) [abhi + maṇḍita] adorned, embel- lished, beautified Miln 361; Sdhp 17.

**Abhimata** (adj.) [BSk. abhimata, e. g. Jtm 211; pp. of abhimanyate] desired, wished for; agreeable, pleasant C. on Th 1, 91.

**Abhimatthati** (°eti) & **°mantheti** [abhi + **math** or **manth**, cp. nimmatheti] 1. to cleave, cut; to crush, destroy M i.243 (sikharena muddhānaṅ °mantheti); S i.127; Dh 161 (v. l. °nth°); J iv.457 (matthako sikharena °matthiyamāno); DhA iii.152 (= kantati viddhaṅseti). — 2. to rub, to produce by friction (esp. fire, aggiṅ; cp. Vedic agniṅ nirmanthati) M i.240.

**Abhimaddati** [Sk. abhimardati & °mṛdnāti; abhi + **mṛd**] to crush S i.102; A i.198; Sdhp 288.

**Abhimana** (adj.) [abhi + mano, BSk. abhimana, e. g. M Vastu iii.259] having one's mind turned on, thinking of or on (c. acc.) Th 1, 1122; J vi.451.

**Abhimanāpa** (adj.) [abhi + manāpa] very pleasing VvA 53 (where id. p. at PvA 71 has **atimanāpa**).

**Abhimantheti** see **abhimatthati**.

**Abhimāra** [cp. Sk. abhimara slaughter] a bandit, bravo, robber J ii.199; DA i.152.

**Abhimukha** (adj.) [abhi + mukha] facing, turned towards, approaching J ii.3 (°ā ahesuṅ met each other). Usually — ° turned to, going to, inclined towards D i.50 (purattha°); J i.203 (devaloka°), 223 (varaṇa — rukkha°); ii.3 (nagara°), 416 (Jetavana°); DhA i.170 (tad°); ii.89 (nagara°); PvA 3 (kāma°, opp. vimukha), 74 (uyyāna°). — nt. **°ṅ** adv. to, towards J i.263 (matta — vāraṇe); PvA 4 (āghātana°, may here be taken as pred. adj.); DhA iii.310 (uttara°).

**Abhiyācati** [abhi + yācati] to ask, beg, entreat Sn 1101, cp. Nd² 86.

**Abhiyāti** [Vedic abhiyāti in same meaning; abhi _ **yā**] to go against (in a hostile manner, to attack (c. acc.) S i.216 (aor. abhiyaṅsu, v. l. SS abhijiyiṅsu); DhA iii.310 (aor. abhiyāsi as v. l. for T. reading pāyāsi; the id. p. VvA 68 reads pāyāsi with v. l. upāyāsi).

**Abhiyujjhati** [abhi + yujjhati from **yudh**] to contend, quarrel with J i.342.

**Abhiyuñjati** [abhi + **yuj**] to accuse, charge; intrs. fall to one's share Vin iii.50; iv.304.

**Abhiyoga** [cp. abhiyuñjati] practice, observance Dāvs iv.7.

**Abhiyogin** (adj.) [fr. abhiyoga] applying oneself to, prac- tised, skilled (an augur, sooth sayer) D iii.168.

**Abhiyobbana** (nt.) [abhi + yobbana] much youthfulness, early or tender youth Th 2, 258 (= abhinavayobbanakāla ThA 211).

**Abhirakkhati** [abhi + rakkhati] to guard, protect J vi.589 (= pāleti C.). Cp. parirakkhati.

**Abhirakkhā** (f.) [fr. abhirakkhati] protection, guard J i.204 (= ārakkhā 203).

**Abhirata** (adj.) (—°) [pp. of abhiramati] found of, indulging in, finding delight in A iv.224 (nekkhamma°); v.175 (id.), Sn 86 (nibbāna°), 275 (vihesa°), 276 (kalaha°); J v.382 (dāna°); PvA 54 (puññakamma°), 61 (satibhavana°), 105 (dānâdipuñña°).

**Abhiratatta** (nt.) [abstr. fr. abhirata] the fact of being fond of, delighting in (—°) J v.254 (kāma°).

**Abhirati** (f.) [fr. abhi + **ram**] delight or pleasure in (loc. or — °) S i.185; iv.260; A v.122; Dh 88. **-an°** displeasure, discontent, distaste Vin ii.110; D i.17 (+ paritassanā); S i.185; v.132; A iii.259; iv.50; v.72 sq., 122; J iii.395; DA i.111; PvA 187.

**Abhiratta** (adj.) [abhi + ratta] very red J v.156; fig. very much excited or affected with (—°) Sn 891 (sandiṭṭhirāgena a.).

**Abhiraddha** (adj.) [pp. of abhi + **rādh**] propitiated, satis- fied A iv.185 (+ attamana).

**Abhiraddhi** (f.) [fr. abhiraddha] only in neg. **an°** displeasure, dislike, discontent A i.79; DA i.52 (= kopass° etaṅ adhivacanaṅ).

**Abhiramati** [abhi + **ram**] to sport, enjoy oneself, find pleasure in or with (c. loc.), to indulge in love Sn 718, 1085; J i.192; iii.189, 393; DhA i.119; PvA 3, 61, 145. — ppr. act. **abhiranto** only as nt. °ṅ in adv. phrase yathâbhirantaṅ after one's liking, as much as he pleases, after one's heart's content Vin i.34; M i.170; Sn 53. — ppr. med. **abhiramamāna** J iii.188, PvA 162. — pp. abhirata (q. v.). — 2nd Caus. **abhiramāpeti** (q. v.).

**Abhiramana** (nt.) [fr. abhiramati] sporting, dallying, amusing oneself PvA 16.

**Abhiramāpana** (nt.) [fr. abhiramāpeti, Caus² of abhiramati] causing pleasure to (acc.), being a source of pleasure, making happy M iii.132 (gāmante).

**Abhiramāpeti** [Caus. II. fr. abhiramati] 1. to induce to sport, to cause one to take pleasure J iii.393. — 2. to delight, amuse, divert J i.61. — Cp. **abhiramāpana**.

**Abhiravati** [abhi + ravati] to shout ont Bu ii.90 = J i.18 (v.99)

**Abhirādhita** [pp. of abhirādheti] having succeeded in, fallen to one's share, attained Th 1, 259.

**Abhirādhin** (adj.) (—°) [fr. abhirādheti] pleasing, giving pleasure, satisfaction J iv.274 (mitta° = ārādhento tosento C.).

**Abhirādheti** [abhi + rādheti] to please, satisfy, make happy J i.421; DA i.52. — aor. (pret.) **abhirādhayi** Vv 31⁵ (= abhirādhesi VvA 130); Vv 64²³ (gloss for abhirocayi VvA 282); J i.421; iii.386 (= paritosesi C.). — pp. **abhirādhita**.

**Abhiruci** (f.) [Sk. abhiruci, fr. abhi + **ruc**] delight, longing, pleasure, satisfaction PvA 168 (= ajjhāsaya).

**Abhirucita** (adj.) [pp. fr. abhi + **ruc**] pleasing, agreeable, liked J i.402; DhA i.45.

**Abhiruda** (adj. — °) [Sk. abhiruta] resounding with (the cries of animals, esp. the song of birds), full of the sound of (birds) Th 1, 1062 (kuñjara°), 1113 (mayūra — koñca°); J iv.466 (adāsakunta°); v.304 (mayūra — koñca°); vi.172 (id., = upagīta C.), 272 (sakunta°; = abhigīta C.), 483 (mayūra — koñca°), 539; Pv ii.12³ (haṅsa — koñca°; = abhinādita PvA 157). — The form abhiruta occurs at Th 1, 49.

**Abhirūpa** (adj.) [abhi + rūpa] of perfect form, (very), handsome, beautiful, lovely Sn 410 (= dassaniya° angapaccanga SnA 383); J i.207; Pug 52; DA i.281 (= aññehi manussehi adhikarūpa); VvA 53; PvA 61 (= abhikkanta). Occurs in the idiomatic phrase denoting the characteristics of true beauty **abhirūpa dassanīya pāsādika** (+ paramāya vaṇṇa — pokkharatāya samannāgata), e. g. Vin i.268; D i.47, 114, 120; S ii.279; A ii.86, 203; Nd² 659; Pug 66; DhA i.281 (compar.); PvA 46.

**Abhirūḷha** [pp. of abhirūhati] mounted, gone up to, ascended J v.217; DhA i.103.

**Abhirūhati** (abhiruhati) [abhi + **ruh**] to ascend, mount, climb; to go on or in to (c. acc.) Dh 321; Th 1, 271; J i.259; ii.388; iii.220; iv.138 (navaṅ); vi.272 (peculiar aor. °rucchi with ābhi metri causa; = abhirūhi C.); DA i.253. — ger. **abhiruyha** J iii.189; PvA 75, 152 (as v. l.; T. has °ruyhitva), 271 (nāvaṅ), & **abhirūhitvā** J i.50 (pabbataṅ) ii.128.

**Abhirūhana** (nt.) [BSk. °rūhana, e. g. M Vastu ii.289] climbing, ascending, climb Miln 356.

**Abhiroceti** [abhi + roceti, Caus. of **ruc**] 1. to like, to find delight in (acc.), to desire, long for J iii.192; v.222 (= roceti); Vv 64²³ (vataṅ abhirocayi = abhirocesi ruccitvā pūresi ti attho; abhirādhayi ti pi pāṭho; sādhesi nipphādesī ti attho VvA 282). — 2. to please, satisfy, entertain, gladden Vv 64²⁴ (but VvA 292:

abhibhavitvā vijjotati, thus to no. 3). — 3. v. l. for **atiroceti** (to surpass in splendour) at Vv 81[12], cp. also no. 2.

**Abhiropana** (nt.) [fr. abhiropeti] concentration of mind, attention (seems restricted to Ps ii. only) Ps ii.82 (v. l. abhiniropana), 84, 93, 115 (buddhi°), 142 (°virāga), 145 (°vimutti), 216 (°abhisamaya). See also **abhiniropana**.

**Abhiropeti** [abhi + ropeti, cp. Sk. adhiropayati, Caus. of **ruh**] to fix one's mind on, to pay attention, to show reverence, to honour Vv 37[7] (aor. °ropayi = ropesi VvA 169), 37[10] (id.; = pūjaṅ kāresi VvA 172), 60[4] (= pūjesi VvA 253); Dāvs v.19.

**Abhilakkhita** (adj.) [Sk. abhilakṣita in diff. meaning; pp. of abhi + **lakṣ**] fixed, designed, inaugurated, marked by auspices J iv.1; DA i.18.

**Abhilakkhitatta** (nt.) [abstr. fr. abhilakkhita] having signs or marks, being characterised, characteristics DhsA 62.

**Abhilanghati** [abhi + langhati] to ascend, rise, travel or pass over (of the moon traversing the sky) J iii.364; vi.221.

**Abhilambati** [abhi + lambati] to hang down over (c. acc.) M iii.164 = Nett 179 (+ ajjholambati); J v.70 (papātaṅ), 269 (Vetaraṇiṅ). — pp. **abhilambita** (q. v.).

**Abhilambita** (adj.) [pp. of abhilambati] hanging down J v.407 (nīladuma°).

**Abhilāpa** [fr. abhi + **lap**] talk, phrasing, expression Sn 49 (vācâbhilāpa making phrases, talking, idle or objectionable speech = tiracchanakathā Nd[2] 561); It 89 (? reading abhilāpāyaṅ uncertain, vv. ll. abhipāyaṅ abhipāpāyaṅ, abhisāpāyaṅ, abhisapāyaṅ, atisappāyaṅ. The corresp. passage S iii.93 reads abhisapayaṅ: curse, and C. on It 89 expl[s.] abhilāpo ti akkoso, see *Brethren* 376 n. 1); Dhs 1306 = Nd[2] 34 (as exegesis or paraphrase of adhivacana, comb[d.] with vyañjana & trsl. by Mrs. Rh. D. as "a distinctive mark of discourse"); DA i.20, 23, 281; DhsA 51.

**Abhilāsa** [Sk. abhilāṣa, abhi + **laṣ**] desire, wish, longing PvA 154.

**Abhilekheti** [Caus. of abhi + **likh**] to cause to be inscribed Dāvs v.67 (cāritta — lekhaṅ °lekhayi).

**Abhilepana** (nt.) [abhi + lepana] "smearing over", stain, pollution Sn 1032, 1033 = Nett 10, 11 (see Nd[2] 88 = laggana "sticking to", bandhana, upakkilesa).

**Abhivagga** [abhi + vagga] great mass (?), superior force (?), only in phrase **°ena omaddati** to crush with sup. force or overpower M i.87 = Nd[2] 199[6].

**Abhivañcana** (nt.) [abhi + **vañc**] deceit, fraud Dāvs iii.64.

**Abhivaṭṭa** [pp. of abhivassati, see also abhivuṭṭha] rained upon Dh 335 (gloss °vuṭṭha; cp. DhA iv.45); Miln 176, 197, 286. — *Note.* Andersen *P. R.* prefers reading abhivaḍḍha at Dh 335 "the abounding Bīraṇa grass").

**Abhivaḍḍhati** [Vedic abhivardhati, abhi + **vṛdh**] 1. to increase (intrs.) D i.113, 195 (opp. hāyati); M ii.225; A iii.46 (bhogā a.); Dh 24; Miln 374; PvA 8, 133; Sdhp 288, 523. — 2. to grow over or beyond, to outg ow J iii.399 (vanaspatiṅ). — pp. **abhivuḍḍha** & **°vuddha** (q.v.).

**Abhivaḍḍhana** (adj. — nt.) [fr. abhivaḍḍhati] increasing (trs.), augmenting; f. °ī Sdhp 68.

**Abhivaḍḍhi** (f.) [cp. Sk. abhivṛddhi, fr. abhi + **vṛdh**] in- crease, growth Miln 94. — See also **abhivuddhi**.

**Abhivaṇṇita** [pp. of abhivanneti] praised Dpvs i.4.

**Abhivaṇṇeti** [abhi + vanneti] to praise Sdhp 588 (°ayi). - pp. **abhivaṇṇita**.

**Abhivadati** [abhi + vadati] 1. to speak out, declare, pro- mise J i.83 = Vin i.36; J vi.220. — 2. to speak (kindly) to, to welcome, salute, greet. In this sense always comb[d.] with **abhinandati**, e. g. at M i.109, 266, 458; S iii.14; iv.36 sq.; Miln 69. — Caus. **abhivādeti**.

**Abhivandati** [abhi + vandati] to salute respectfully, to honour, greet; grd. **°vandanīya** Miln 227.

**Abhivassaka** (adj.) [fr. abhivassati] raining, fig. shedding, pouring ont, yielding VvA 38 (puppha°).

**Abhivassati** [abhi + vassati from **vṛṣ**] to rain, shed rain, pour; fig. rain down, pour out, shed D iii.160 (ābhivassaṅ metri causa); A iii.34; Th 1, 985; J i.18 (v.100; pupphā a. stream down); cp. iii.10[6]; Miln 132, 411. — pp. **abhivaṭṭa** & **abhivuṭṭha** (q. v.). — Caus. **II. abhivassāpeti** to cause (the sky to) rain Miln 132.

**Abhivassin** (adj.) = **abhivassaka** It 64, 65 (sabbattha°).

**Abhivādana** (nt.) [fr. abhivādeti] respectful greeting, salu- tation, giving welcome, showing respect or devotion A ii.180; iv.130, 276; J i.81, 82, 218; Dh 109 (°sīlin of devout character, cp. DhA ii.239); VvA 24; Sdhp 549 (°sīla).

**Abhivādeti** [Caus. of abhivadati] to salute, greet, welcome, honour Vin ii.208 sq.; D i.61; A iii.223; iv.173; Vv 1[5] (abhivādayiṅ aor. = abhivādanaṅ kāresiṅ vandiṅ VvA 24); Miln 162. Often in comb[n] with **padakkhiṇaṅ karoti** in sense of to bid goodbye, to say adieu, farewell, e. g. D i.89, 125, 225; Sn 1010. — Caus. II. **abhivādāpeti** to cause some one to salute, to make welcome Vin ii.208 (°etabba).

**Abhivāyati** [abhi + vāyati; cp. Sk. abhivāti] to blow through, to pervade Miln 385.

**Abhivāreti** [abhi + vāreti, Caus. of **vṛ**] to hold back, refuse, deny J v.325 (= nivāreti C.).

**Abhivāheti** [abhi + vāheti, Caus. of **vah**] to remove, to put away Bu x.5.

**Abhivijayati** (& **vijināti**) [abhi + vijayati] to overpower, to conquer. Of **°jayati** the ger. **°jiya** at D i.89, 134; ii.16. Of **°jināti** the pres. 3[rd] pl. **°jinanti** at Miln 39; the ger. **°jinitvā** at M i.253; Pug 66.

**Abhiviññāpeti** [abhi + viññāpeti] to turn somebody's mind on (c. acc.), to induce somebody (dat.) to (acc.) Vin iii.18 (purāṇadutiyikāya methunaṅ dhammaṅ abhiviññāpesi).

**Abhivitarati** [abhi + vitarati] "to go down to", i. e. give in, to pay heed, observe Vin i.134 and in ster. expl[n.] of sañcicca at Vin ii.91; iii.73, 112; iv.290.

**Abhivinaya** [abhi + vinaya] higher discipline, the refinements of discipline or Vinaya; comb[d.] with abhidhamma, e. g. D iii.267; M i.472; also with vinaya Vin v.1 sg.

**Abhivindati** [abhi + vindati] to find, get, obtain Sn 460 (= labhati adhigacchati SnA 405).

**Abhivisiṭṭha** (adj.) [abhi + visiṭṭha] most excellent, very distinguished DA i.99, 313.

**Abhivissajjati** [abhi + vissajjati] to send out, send forth, deal out, give D iii.160.

**Abhivissattha** [abhi + vissattha, pp. of abhivissasati, Sk. abhiviśvasta] confided in, taken into confidence M ii.52 (v. l. °visaṭṭha).

**Abhivuṭṭha** [pp. of abhivassati, see also abhivaṭṭa] poured out or over, shed out (of water or rain) Th 1, 1065; Dh 335 (gloss); PvA 29.

**Abhivuḍḍha** [pp. of abhivaḍḍhati, see also °vuddha] in- creased, enriched PvA 150.

**Abhivuddha** [pp. of abhivaḍḍhati, see also °vuḍḍha] grown up Miln 361.

**Abhivuddhi** (f.) [Sk. abhivṛddhi, see also abhivaḍḍhi] in- crease, growth, prosperity Miln 34.

**Abhiveṭheti**: Kern's (*Toev.* s. v.) proposed reading at J v.452 for **ati°**, which however does not agree with C. expl[n.] on p. 454.

**Abhivedeti** [abhi + Caus. of **vid**] 1. to make known, to communicate Dāvs v.2, 11. — 2. to know J vi.175 (= jānāti C.).

**Abhivihacca** [ger. of abhi + vihanati] having destroyed, removed or expelled; only in one simile of the sun driving darkness away at M i.317 = S iii.156; v.44 = It 20.

**Abhivyāpeti** see **abhibyāpeti**.

**Abhisaṅvisati** [abhi + saṅvisati]. Only in **abhisaṅvisseyya- gattaṅ** (or — bhastaṅ or — santuṅ) Th 2, 466 a compound of doubtful derivation and meaning. Mrs. Rh. D., following Dhammapāla (p. 283) ⎕ a bag of skin with carrion filled ’.

**Abhisaṅsati** [Vedic abhiśaṅsati, abhi + **śaṅs**] to execrate, revile, lay a curse on J v.174 (°saṅsittha 3[rd] sg. pret. med. = paribhāsi C.) — aor. **abhisasi** J vi.187, 505, 522 (= akkosi C.), 563 (id.). — pp. **abhisattha**. Cp. also **abhisiṅsati**.

**Abhisaṅsanā** (f.) [? abhisaṅsati] is doubtful reading at Vv 64[10]; meaning "neighing" (of horses) VvA 272, 279.

**Abhisankhata** (adj.) [abhi + sankhata, pp. of abhisan- kharoti] prepared, fixed, made up, arranged, done M i.350; A ii.43; v.343; J i.50; Nd[1] 186 (kappita +); PvA 7, 8.

**Abhisankharoti** (& **°khāreti** in Pot.) [abhi + sankharoti] to prepare, do, perform, work, get up Vin i.16 (iddh° âbhisankhāraṅ °khāreyya); D i.184 (id.); S ii.40; iii.87, 92; iv.132, 290; v.449; A i.201; Sn 984 (ger. °itvā: having got up this curse, cp. SnA 582); PvA 56 (iddh° âbhisaṅkhāraṅ), 172 (id.), 212 (id.). — pp. **abhisankhata** (q. v.).

**Abhisankhāra** [abhi + sankhāra] 1. putting forth, performance, doing, working, practice: only in two comb[ns.], viz. (a) **gamiya°** (or gamika°) a heathenish practice Vin i.233; A iv.180, & (b) **iddha°** (= iddhi°) working of supernormal powers Vin i.16; D i.106; S iii.92; iv.289; v.270; Sn p. 107; PvA 56, 172, 212. — 2. preparation, store, accumulation (of kamma, merit or demerit), substratum, state (see for detail sankhāra) S iii.58 (an°); Nd[1] 334, 442; Nd[2] s. v.; Vbh 135 (puñña° etc.), 340; DhsA 357 (°viññāna "storing intellect" *Dhs trsl.* 262).

**Abhisankhārika** (adj.) [fr. abhisankhāra] what belongs to or is done by the sankhāras; accumulated by or accumulating merit, having special (meritorious) effect (or specially prepared?) Vin ii.77 = iii.160; Sdhp 309 (sa °paccaya).

**Abhisankhipati** [abhi + sankhipati] to throw together, heap together, concentrate Vbh 1 sq., 82 sq., 216 sq., 400; Miln 46.

**Abhisanga** [fr. abhi + sañj, cp. abhisajjati & Sk. abhisanga] I. sticking to, cleaving to, adherence to J v.6; Nett 110, 112; DhsA 129 (°hetukaṅ dukkhaṅ) 249 (°rasa).

**Abhisangin** (adj.) [fr. abhisanga] cleaving to (—°) Sdhp 566.

**Abhisajjati** [abhi + **sañj**; cp. abhisanga] to be in ill temper, to be angry, to curse, imprecate (in meaning of abhisanga 2) D i.91 (= kodha — vasena laggati DA i.257); iii.159; J iii.120 (+ kuppati); iv.22 (abhisajji kuppi vyāpajji, cp. BSk. abhiṣajyate kupyati vyāpadyate. Av. Ś i.286); v.175 (= kopeti C.); Dh 408 (abhisaje Pot. = kujjhāpana — vasena laggapeyya DhA iv.182); Pug 30, 36. — See also abhisajjana & abhisajjanā.

**Abhisajjana** (nt. — adj.) [abstr. fr. abhisajjati in meaning of abhisanga 2] only as adv. f. °nī Ep. of vācā scolding, abusing, cursing A v.265 (para°). Cp. next.

**Abhisajjanā** (f.) [abstr. fr. abhisajjati, cp. abhisajjana] at Sn 49 evidently means "scolding, cursing, being in bad temper" (cp. abhisajjati), as its comb[n.] with vāc° âbhilāpa indicates, but is expl[d.] both by Nd[2] & Bdhgh. as "sticking to, cleaving, craving, desire" (= taṇhā), after the meaning of abhisanga. See Nd[2] 89 & 107; SnA 98 (sineha — vasena), cp. also the compromise — expl[n] by Bdhgh. of abhisajjati as kodha — vasena **laggati** (DA i.257).

**Abhisañcināti** (& **°cayati)** [abhi + sañcināti] to accumulate, collect (merit) Vv 47[6] (Pot. °sañceyyaṅ = °sañcineyyaṅ VvA 202).

**Abhisañcetayita** [pp. of abhisañceteti] raised into consci- ousness, thought out, intended, planned M i.350; S ii. 65; iv.132; A v.343.

**Abhisañceteti** [abhi + sañceteti or °cinteti] to bring to consciousness, think out, devise, plan S ii.82. — pp. **abhisañcetayita** (q. v.).

**Abhisaññā** (f.). Only in the compound **abhi-saññā-nirodha** D i.179, 184. The prefix abhi qualifies, not saññā, but the whole compound, which means ⎕ trance ’. It is an expression used, not by Buddhists, but by certain wanderers. See **saññā-vedayita-nirodha**.

**Abhisaññūhati** [abhi + saññūhati, i. e. saṅ — ni — ūhati] to heap up, concentrate Vbh 1, 2, 82 sq.; 216 sq., 400; Miln 46. Cp. **abhisankhipati**.

**Abhisaṭa** [pp. of abhisarati, abhi + **sṛ** to flow] 1. (med.) streamed forth, come together J vi.56 (= sannipatita C.). — 2. (pass.) approached, visited Vin i.268.

**Abhisatta** [pp. of abhisapati, cp. Sk. abhiśapta, fr. abhi + **śap**] cursed, accursed, railed at, reviled J iii.460; v.71; SnA 364 (= akkuṭṭha); VvA 335.

**Abhisattha** [pp. of abhisaṅsati] cursed, accursed Th 1, 118 "old age falls on her as if it had been cursed upon her" (that is, laid upon her by a curse). Morris *JPTS.* 1886, 145 gives the com-

mentator's equivalents, "commanded, worked by a charm". This is a curious idiom. Any European would say that the woman herself, not the old age, was accursed. But the whole verse is a riddle and Kern's translation (*Toev.* s. v.)  hurried up ' seems to us impossible.

**Abhisaddahati** [abhi + saddahati, cp. Sk. abhiśraddadhāti, e. g. Divy 17, 337] to have faith in, believe in (c. acc.), believe S v.226; Th 1, 785; Pv iv.1[13], 1[25] (°saddaheyya = patiñeyya PvA 226); Nett 11; Miln 258; PvA 26; Dāvs iii.58.

**Abhisantāpeti** [abhi + santāpeti, Caus. of santapati] to burn out, scorch, destroy M i.121.

**Abhisanda** [abhi + sanda of **syad**, cp. BSk. abhisyanda, e. g. M Vastu ii.276] outflow, overflow, yield, issue, result; only in foll. phrases: **cattāro puññ° âbhisandā kusal° âbhisandā** (yields in merit) S v.391 sq.; A ii.54 sq.; iii.51, 337; vi.245, & **kamm° âbhisanda** result of kamma Miln 276. — Cp. **abhisandana**.

**Abhisandana** (nt.) [= abhisanda] result, outcome, con- sequence Ps i.17 (sukhassa).

**Abhisandahati** [abhi + sandahati of saṅ + **dhā**] to put together, to make ready Th 1, 151; ger. **abhisandhāya** in sense of a prep. = on account of, because of J ii.386 (= paṭicca C.).

**Abhisandeti** [abhi + sandeti, Caus. of **syad**] to make over- flow, to make full, fill, pervade D i.73, 74.

**Abhisanna** (adj.) [pp. of abhisandati = abhi + **syand**, cp. Sk. abhisanna] overflowing, filled with (—°), full Vin i. 279 (°kāya a body full of humours, cp. ii.119 & Miln 134); J i.17 (v.88; pītiyā); Miln 112 (duggandha°).

**Abhisapati** [abhi + sapati, of **śap**] to execrate, curse, ac- curse Vin iv.276; J iv.389; v.87; DhA i.42. — pp. **abhisatta**.

**Abhisapana** (nt.) [fr. abhisapati] cursing, curse PvA 144 (so read for abhisampanna).

**Abhisamaya** [abhi + samaya, from sam + **i**, cp. abhisameti & sameti; BSk. abhisamaya, e. g. Divy 200, 654] "coming by completely", insight into, comprehension, realization, clear understanding, grasp, penetration. See on term *Kvu trsl.* 381 sq. — Esp. in full phrases: **attha°** grasp of what is proficient S i.87 = A iii.49 = It 17, cp. A ii.46; **ariyasaccānaṅ** a. full understanding of the 4 noble truths S v.415, 440, 441 [cp. Divy 654: anabhisamitānāṅ caturnāṅ āryasatyānāṅ a.]; Sn 758 (sacca° = sacc° âvabodha SnA 509); Miln 214 (catusacc°); Sdhp 467 (catusacc°), 525 (saccānaṅ); **dhamm° âbhisamaya** full grasp of the Dhamma, quasi conversion [cp. dharm° âbhisamaya Divy 200] S ii.134; Miln 20, 350; VvA 219; PvA 9 etc. frequent; **sammā-** mān° âbhisamaya full understanding of false pride in ster. phrase" acchecchi (for acchejji) taṇhaṅ, vivattayi saññojanaṅ sammāmānâbhisamayā antam akāsi dukkhassa" at S iv.205, 207, 399; A iii.246, 444; It 47; cp. māna° S i.188 = Th 2, 20 (tato mānâbhisamayā upasanto carissasi, trsl. by Mrs. Rh. D. in *K. S.* 239 "hath the mind mastered vain imaginings, then mayst thou go thy ways calm and serene"); Sn 342 (expl[d.] by mānassa abhisamayo khayo vayo pahānaṅ SnA 344). Also in foll. passages: S ii.5 (paññāya), 104 (id.), 133 sq. (Abhisamaya Saṅyutta); Sn 737 (phassa°, expl[d.] ad sensum but not at verbum by phassa — nirodha SnA 509); Ps ii.215; Pug 41; Vv 16[10] (= saccapaṭivedha VvA 85); DA i.32; DhA i.109; VvA 73 (bhāvana°), 84 (sacchikiriya°); Dpvs i.31. **-anabhisamaya** not grasping correctly, insufficient understanding, taken up wrongly S iii.260; Pug 21; Dhs 390, 1061, 1162 (Mrs. Rh. D. trsl[s.] "lack of coordination").

**Abhisamāgacchati** [abhi + sam + āgacchati, cp. in meaning adhigacchati] to come to (understand) completely, to grasp fully, to master KhA 236 (for abhisamecca Sn 143).

**Abhisamācārika** (adj.) [abhi + samācārika, to samācāra] belonging to the practice of the lesser ethics; to be practiced; belonging to or what is the least to be expected of good conduct, proper. Of **sikkhā** Vin v.181; A ii.243 sq.; of **dhamma** M i.469; A iii.14 sq.; 422.

**Abhisamikkhati** (& °ekkhati), [abhi + sam + **īks**, cp. samikkhati] to behold, see, regard, notice J. iv.19 (2[nd] sg. med. °samekkhase = olokesi C.). — ger. **°samikkha & °samekkha** [B.Sk. °samīkṣya, e.g. Jtm. p. 28, 30 etc.] J v.340 (°samikkha, v. l. sañcikkha = passitvā C.); 393, 394 (= disvā C.).

**Abhisameta** [pp. of abhisameti, fr. abhi + sam + **i**, taken as caus. formation, against the regular form Sk.P. samita & B.Sk. abhisamita] completely grasped or realised, understood, mastered S v.128 (dhamma a.), 440 (anabhisametāni cattāri ariyasaccāni, cp. Divy 654 anabhisamitāni c.a.); A iv.384 (appattaṅ asacchikataṅ +).

**Abhisametāvin** (adj.) [possess. adj. — formation, equalling a n. ag. form., pp. abhisameta] commanding full understanding or penetration, possessing complete insight (of the truth) Vin iii.189; S ii.133; v.458 sq.

**Abhisameti** [abhi + sameti, sam + **i**; in inflexion base is taken partly as ordinary & partly as causative, e. g. aor. °samiṅsu & °samesuṅ, pp. sameta: Sk. samita. Cp. B.Sk. abhisamayati, either caus. or denom. formation, Divy 617: caturāryasatyāni a.] to come by, to attain, to realise, grasp, understand (cp. adhigacchati) Miln 214 (catusaccâbhisamayaṅ abhisameti). Freg. in comb[n.] **abhisambujjhati, abhisameti; abhisambujjhitvā abhisametvā**, e. g. S ii.25; iii.139; Kvu 321. — fut. **°samessati** S v.441. — aor. **°samiṅsu** Miln 350; **°samesuṅ** S v.415. — ger. **°samecca** (for °icca under influence of °sametvā as caus. form.; Trenckner's expl[n.] *Notes* 56[4] is unnecessary & hardly justifiable) S v.438 (an° by not thoroughly understanding); A v.50 (samm°attha° through complete realisation of what is proficient); Sn 143 (= abhisamāgantvā KhA 236); and **°sametvā** S ii.25; iii.139. — pp. **abhisameta** (q.v.).

**Abhisampanna** at PvA 144 is wrong reading for v. l. abhisapana (curse).

**Abhisamparāya** [abhi + samparāya] future lot, fate, state after death, future condition of rebirth; usually in foll. phrases: **kā gati ko abhisamparāyo** (as hendiadys)  what fate in the world — to — come ', D ii.91; Vin i.293; S iv.59, 63; v.346, 356, 369; DhA i.221. — **evaṅ-gatika evanabhisamparāya** (adj.) "leading to such & such a revirn, such & such a future state" D i.16, 24, 32, 33 etc. (= evaṅ — vidhā paralokā ti DA i.108). — abhisamparāyaṅ (acc. as adv.) in future, after death A i.48; ii.197; iii.347; iv.104; Pv iii.5[10] (= punabbhave PvA

200). — **diṭṭhe c°eva dhamme abhisamparāyañ ca** "in this world and in the world to come" A ii.61; Pug 38; Miln 162; PvA 195 etc. (see also diṭṭha). — Used absolutely at PvA 122 (= fate).

**Abhisambujjhati** [abhi + sambujjhati] to become wide- awake, to awake to the highest knowledge, to gain the highest wisdom (sammāsambodhiṅ) D iii.135; It 121. aor. **°sambujjhi** S v.433; PvA 19. In comb^n. **abhisambujjhati abhisameti**, e. g. S. ii.25; iii.139. — ppr. med. **°sambudhāna**; pp. **°sambuddha** — Caus. **°sambodheti** to make awake, to awaken, to enlighten; pp. **°bodhita**.

**Abhisambujjhana** (nt.) = abhisambodhi J i.59.

**Abhisambuddha** [pp. of abhisambujjhati] (a) (pass.) rea- lised, perfectly understood D iii.273; S iv.331; It 121. **an°** not understood M i.71, 92, 114, 163, 240. — (b) (med.) one who has come to the realisation of the highest wisdom, fully — awakened, attained Buddhahood, realising, enlightened (in or as to = acc.) Vin i.1; D ii.4; M i.6 (sammāsambodhiṅ); S i.68, 138, 139 & passim PvA 94, 99.

**Abhisambuddhatta** (nt.) [abstr. fr. abhisambuddha] thorough realisation, perfect understanding S v.433.

**Abhisambudhāna** (adj.) [formation of a ppr. med. fr. pp. abhsam + **budh** instead of abhisam + **bujjh**°] awaking, realising, knowing, understanding Dh 46 (= bujjhanto jānanto ti attho DhA i.337).

**Abhisambodhi** (f.) [abhi + sambodhi] the highest enlight- enment J i.14 (parama°). Cp. abhisambujjhana and (sammā — ) sambodhi.

**Abhisambodhita** (adj.) [pp. of abhisambodheti, Caus. of abhi + sambujjhati] awakened to the highest wisdom PvA 137 (Bhagavā).

**Abhisambhava** [fr. abhisambhavati] only in **dur°** hard to overcome or get over, hard to obtain or reach, troublesome S v.454; A v.202; Sn 429, 701; J v.269, vi.139, 439.

**Abhisambhavati (°bhoti)** [abhi + sambhavati] "to come up to", i. e. to be able to (get or stand or overcome); to attain, reach, to bear A iv.241; Th 1, 436; Nd[1] 471, 485; J iii.140; v.150, 417; vi.292, 293, 507 (fut. med. °sambhossaṅ = sahissāmi adhivāsessāmi C.); Ps ii.193. — ger. **°bhutvā** Th 1, 1057 & **°bhavitvā** Sn 52 (cp. Nd[2] 85). — aor. **°bhosi** D ii.232. — grd. **°bhavanīya** D ii.210; Ps ii.193. — See also **abhisambhuṇāti**.

**Abhisambhuṇāti** [considered to be a bastard form of abhi- sambhavati, but probably of diff. origin & etym.; also in Bh. Sk. freq.] to be able (to get or reach); only in neg. ppr. **anabhisambhuṇanto** unable D i.101 (= asampāpuṇanto avisahamāno vā DA i.268); Nd[1] 77, 312.

**Abhisambhū** (adj.) [fr. abhi + sam + **bhū**] getting, attaining (?) D ii.255 (lomahaṅsa°).

**Abhisambhūta** [pp. of abhisambhavati] attained, got Sdhp 556.

**Abhisammati** [abhi + **śam**, Sk. abhiśamyati] to cease, stop; trs. (Caus.) to allay, pacify, still J vi.420 (pp. abhisammanto for °śammento? Reading uncertain).

**Abhisara** [fr. abhi + sarati, of **sṛ** to go] retinue J v.373.

**Abhisallekhika** (adj) [abhi + sallekha + ika] austere, stern, only in f. **°ā** (scil. kathā) A iii.117 sq.; iv.352, 357; v.67.

**Abhisavati** (better **°ssavati**?) [abhi + savati, of **sru**] to flow towards or into J vi.359 (najjo Gangaṅ a.).

**Abhisasi** aor. of **abhisaṅsati** (q. v.).

**Abhisādheti** [abhi + sādheti] to carry out, arrange; to get; procure, attain J vi.180; Miln 264.

**Abhisāpa** [abhisapati] a curse, anathema S iii.93 = It 89 (which latter reads abhilāpa and It A expl^s. by akkosa: see vv. ll. under abhilāpa & cp. *Brethren* 376 n. 1.); Th 1,1118.

**Abhisāriyā** (f.) [Sk. abhisārikā, fr. abhi + **sṛ**] a woman who goes to meet her lover J iii.139.

**Abhisāreti** [abhi + sāreti, Caus. of abhisarati] to approach, to persecute J vi.377.

**Abhisiṅsati** [= abhisaṅsati, abhi + **śaṅs**. As to Sk. **śaṅs** > P. **siṅs** cp. āsiṅsati, as to meaning cp. nature of prayer as a solemn rite to the "infernals", cp. im — precare], to utter a solemn wish, Vv 81[18] (aor. °sīsi. v. l. °sisi. VvA 316 expl^s. by icchi sampaṭicchi).

**Abhisiñcati** [abhi + siñncati fr. **sic** to sprinkle; see also āsiñcati & ava°, Vedic only ā°] to sprinkle over, fig. to anoint (King), to consecrate A i.107 (Khattiy° âbhisekena) J i.399 (fig. °itvā ger. ii.409 (id.); vi.161 (id.); Nd[1] 298; Miln 336 (amatena lokaṅ abhisiñci Bhagavā); PvA 144 (read abhisiñci cimillikañ ca...) — Pass. abhisiñcati Miln 359. — pp. **abhisitta**. — Caus. **abhiseceti**.

**Abhisitta** [pp. of abhisiñcati, Sk. °sikta] 1. sprinkled over, anointed Sn 889 (manasā, cp. N[1] 298); Miln 336 (amatena loka a.). — 2. consecrated (King), inaugurated (more freq. in this conn. is avasitta), Vin iii.44; A i.107 (Khattiyo Khattiyehi Khattiy° âbhisekena a.); ii.87 (v.l. for avasitta, also an°).

**Abhiseka** [fr. abhi + **sic**, cp. Sk. abhiṣeka] anointing, consecration, inauguration (as king) A i.107 (cp. abhisitta); ii.87 read abhisek° — anabhisitto; J ii.104, 352; DhA i.350; PvA 74. Cp. ābhisekika.

**Abhisecana** (nt.) = abhiseka, viz. (a) ablution, washing off Th 2, 239 & 245 (udaka°). — (b) consecration J ii.353.

**Abhiseceti** [caus. of abhisiñcati] to cause to be sprinkled or inaugurated J v.26. (imper. abhisecayassu).

**Abhisevanā** (f.) [abhi + sevana fr. **sev**] pursuit, indulgence in (—°) Sdhp 210 (pāpakamma°).

**Abhissara** (adj.) [abhi + issara] only neg. **an°** in formula atāṇo loko anabhissaro "without a Lord or protector" M ii.68 (v.l. °abhisaro); Ps i.126 (v.l. id.).

**Abhihaṅsati** [abhi + haṅsati fr. **hṛṣ**] 1. (trs.) to gladden, please, satisfy S iv.190 (abhihaṭṭhuṅ); A v.350 (id.). — 2. (intr.) to find delight in (c. acc.), to enjoy S v.74 (rūpaṅ manāpaṅ); A iv.419 sq. (T. reads °hiṅsamāna jhānaṅ v.l. °hisamāna).

**Abhihaṭa** [pp. of abhiharati] brought, offered, presented, fetched D i.166 = Pug 55 (= puretaraṅ gahetvā āhaṭaṅ bhikkhaṅ Pug A 231); DhA ii.79.

**Abhihaṭṭhuṅ** [ger. of abhiharati]. Only in praise abhihaṭṭhuṅ pavāreti, to offer having fetched up. M. i.224; A v.350, 352; S iv.190, v.53, 300. See note in *Vinaya Texts* ii.440.

**Abhihata** [pp. of abhihanati] hit, struck PvA 55.

**Abhihanati** (& °hanti) [abhi + **han**] 1. to strike, hit PvA 258. — 2. to overpower, kill, destroy J v.174 (inf. °hantu for T. hantuṅ). — pp. **abhihata** (q. v.).

**Abhiharati** [abhi + harati, cp. Sk. abhyāharati & Vedic āharati & ābharati] — 1. to bring (to), to offer, fetch D iii.170; J i.54, 157; iii.537; iv.421; DA i.272. — 2. to curse, revile, abuse [cp. Sk. anuvyāharati & abhivyā°] A i.198. — Pass. **abhihariyati** VvA 172 (for abhiharati of Vv 37[10]; corresp. with ābhata VvA 172). — pp. **abhihaṭa** (q.v.). — Caus. **abhihāreti** 1. to cause to be brought, to gain, to acquire D ii.188 = 192 = 195 Th 1, 637; J iv.421 (abhihārayaṅ with gloss abhibhārayiṅ). — 2. to betake oneself to, to visit, take to, go to Sn 414 (Paṇḍavaṅ °hāresi = āruhi Sn A 383), 708 (vanantaṅ abhihāraye = vanaṅ gaccheyya SnA 495); Th 2, 146 (aor. °hārayiṅ; uyyānaṅ = upanesi ThA 138). — 3. to put on (mail), only in fut. **abhihessati** J iv.92 (kavacaṅ; C. expl$^{s.}$ wrongly by °hanissati bhindissati so evidently taking it as abhibhavissati). — 4. At J vi.27 kiṅ yobbanena ciṇṇena yaṅ jarā **abhihessati** the latter is fut. of **abhibhavati** (for °bhavissati) as indicated by gloss **abhibhuyyati**.

**Abhihāra** [fr. abhiharati] bringing, offering, gift S i.82; Sn 710; J i.81 (āsanâ).

**Abhihiṅsati** spurious reading at A iv.419 for **°haṅsati** (q.v.).

**Abhihiṅsanā** (& °ṅ) [for abhihesanā cp. P. hesā = Sk. hreṣā, & hesitaṅ] neighing Vv 64[10] = VvA 279 (gloss abhihesana). See in detail under **abhisaṅsanā**.

**Abhihīta** S i.50. Read abhigīta with SS. So also for abhihita on p. 51. □ So enchanted was I by the Buddha's rune '. The godlet ascribes a magic potency to the couplet.

**Abhihesana** see **abhihiṅsanā**.

**Abhihessati** see **abhihāreti** 3 & 4.

**Abhīta** (adj.) [a + bhīta] fearless J vi.193. See also **abhida** 1.

**Abhīruka** (adj.) [a + bhīru + ka] fearless DA i.250.

**Abhumma** (adj.) [a + bhumma] groundless, unfounded, un- substantial, J v.178; vi.495.

**Abhūta** (adj.) [a + bhūta] not real, false, not true, usually as nt. °ṅ falsehood, lie, deceit Sn 387; It 37; instr. **abhūtena** falsely D i.161.

**-vādin** one who speaks falsely or tells lies Sn 661 = Dh 306 = It 42; expl$^{d.}$ as "ariy° ûpavāda — vasena alika — vādin" SnA 478; as "tucchena paraṅ abhācikkhanto" DhA iii.477.

**Abhejja** (adj.) [grd. of a + **bhid**, cp. Sk. abhedya] not to be split or divided, not to be drawn away or caused to be dissented, inalienable Sn 255 (mitto abhejjo parehi); J i.263 (varasūra...) iii.318 (°rūpa of strong character = abhijja — hadaya); Pug 30 (= acchejja Pug A 212); Miln 160 (°parisā); Sdhp 312 (+ appadusiya); Pgdp 97 (°parivāra).

**Amacca** [Vedic amātya (only in meaning "companion"), adj. formation fr. amā an adverbial loc. — gen. of pron. 1$^{st}$ person, Sk. ahaṅ = Idg. *emo (cp. Sk. m — ama), meaning "(those) of me or with me", i. e. those who are in my house] 1. friend, companion, fellow — worker, helper, esp. one who gives his advice, a bosom — friend It 73; J vi. 512 (sahajātā amaccā); Pv ii.6[20] (a ° — paricārikā well-advising friends as company or around him). Freq. in comb$^{n.}$ with mitta as **mitt° âmaccā**, friends & colleagues D iii.189 — 90; S 190 = A ii.67; PvA 29; or with **ñātī** (ñāti — sālohitā intimate friends & near — relations), mittâmaccā ñātisālohitā Vin ii.126; Sn p. 104 (= mittā ca kammakarā ca SnA 447); mittā vā amaccā vā ñātī vā sālohitā vā A i.222; PvA 28; amaccā ñāti — sanghā ca A i.152. — 2. Especially a king's intimate friend, king's favourite, confidant J i.262; PvA 73 (°kula), 74 (amaccā ca purohito ca), 81 (sabba — kammika amacca), 93; and his special adviser or privy councillor, as such distinguished from the official ministers (purohita, mahāmatta, pārisajja); usually comb$^{d.}$ with **pārisajjā** (pl.) viz. D i.136 (= piya — sahāyaka DA i.297, but cp. the foll. expl$^{n.}$ of pārisajjā as "sesā āṇatti — karā"); Vin i.348; D iii.64 (amaccā pārisajjā gaṇakamahāmattā); A i.142 (catunnaṅ mahārājānaṅ a. pārisajjā). See on the question of ministers in general Fick, *Sociale Gliederung* p. 93, 164 & Banerjea, *Public Administration in Ancient India* pp. 106 — 120.

**Amajja** [etym.?] a bud J v.416 (= makula C.).

**Amajjapāyaka** [a + majja + pāyaka, cp. Sk. amadyapa] one who abstains from intoxicants, a teetotaler J ii.192.

**Amata[1]** (nt.) [a + mata = mṛta pp. of **mṛ**, Vedic amṛta = Gr. ἀ μ(β)ροτ ο & ἀμβροσία = Lat. im — mort — a(lis] 1. The drink of the gods, ambrosia, water of immortality, (cp. BSk. amṛta — varṣa "rain of Ambrosia" Jtm 221). — 2. A general conception of a state of durability & non — change, a state of security i. e. where there is not any more rebirth or re — death. So Bdhgh at KhA 180 (on Sn 225) "na jāyati na jīyati na mīyati ti amatan ti vuccati", or at DhA i.228 "ajātattā na jiyyati na miyyati tasmā amatan ti vuccati". — Vin i.7 = M i.169 (apārutā tesaṅ amatassa dvārā); Vin i.39; D ii.39, 217, 241; S i.32 (= rāgadosamoha — khayo), 193; iii.2 (°ena abhisitta "sprinkled with A."); iv.94 (°assa dātā), 370; v.402 (°assa patti); A i.45 sq.; iii.451; iv.455; v.226 sq., 256 sq. (°assa dātā); J i.4 (v.25); iv.378, 386; v.456 (°mahā — nibbāna); Sn 204, 225, 228 (= nibbāna KhA 185); Th 1, 310 (= agada antidote); It 46 = 62 (as dhātu), 80 (°assa dvāra); Dh 114, 374 (= amata — mahā — nibbāna DhA iv.110); Miln 258 (°dhura savanûpaga), 319 (agado amataṅ & nibbānaṅ amataṅ), 336 (amatena lokaṅ abhisiñci Bhagavā), 346 (dhamm° âmataṅ); DA i.217 (°nibbāna); DhA i.87 (°ṅ pāyeti); Dāvs ii.34; v.31; Sdhp 1, 209, 530, 571.

**-ogadha** diving into the ambrosia (of Nibbāna) S v. 41, 54, 181, 220, 232; A iii.79, 304; iv.46 sq., 317, 387; v.105 sq.; Sn 635; Th 1, 179, 748; Dh 411 (= amataṅ nibbānaṅ ogahetvā DhA iv.186); Vv 50[20]. **-osadha** the medicine of Ambrosia, ambrosial medicine Miln 247. **-gāmin** going or leading to the ambrosia (of Nibbāna) S i.123; iv.370; v.8; A iii.329; Th 2, 222. **-dasa** one who sees Amata or Nibbāna Th 1, 336. **-dundubhi** the drum of the Immortal (Nibbāna) M i.171 = Vin i.8 (has °dudrabhi). **-dvāra** the door to Nibbāna M i.353; S i. 137 = Vin i.5; S ii.43, 45, 58, 80; A v.346. **-dhātu** the element of Ambrosia or Nibbāna A iii.356. **-patta** having attained to Ambrosia A iv.455. **-pada** the region or place of Ambrosia S i.212 ("Bourne Ambrosial" *trsl$^{n.}$* p. 274); ii.280; Dh 21 (= amatassa adhigama — vupāyo vuttaṅ hoti DhA i.228). **-phala** ambrosial fruit S i.173 = Sn 80. **-magga** the path to Ambrosia DhA i.94.

**Amata**[2] (adj.) [see amata[1]] belonging to Amṛta = ambrosial Sn 452 = S i.189 (amatā vācā = amata — sadisā sādubhāvena SnA 399: "ambrosial"), 960 (gacchato amataṅ disaṅ = nibbānaṅ, taṅ hi amatan ti tathā niddisitabbato disā cā ti SnA 572). Perhaps also at It 46 = 62 (amataṅ dhātuṅ = ambrosial state or Amṛta as dhātu).

**Amatabbāka** (?) at VvA 111, acc. to Hardy (Index) "a precious stone of dark blue colour".

**Amattaññu** (adj.) [a + matta + °ñu = Sk. amātrajña] not knowing any bounds (in the taking of food), intemperate, immoderate It 23 (bhojanamhi); Dh 7 (id.); Pug 21.

**Amattaññutā** (f.) [abstr. to prec.] immoderation (in food) D iii.213; It 23 (bhojane); Pug 21; Dhs 1346 (bhojane); DhsA 402.

**Amatteyyatā** (f.) [from matteyyatā] irreverence towards one's mother D iii.70, 71.

**Amanussa** [a + manussa] a being which is not human, a fairy demon, ghost, god, spirit, yakkha Vin i.277; D i. 116; S i.91, J i.99; Dhs 617; Miln 207; DhsA 319; DhA i.13 (°pariggahīta haunted); PvA 216. — Cp. amānusa.

**Amanussika** (adj.) [fr. amanussa] belonging to or caused by a spirit Vin i.202, 203 (°âbādha being possessed by a demon).

**Amama** (adj.) [a + mama, gen. of ahaṅ, pron. 1st person, lit. "not (saying: this is) of me"] not egotistical, unselfish Sn 220 (+ subbata), 777; J iv.372 (+ nirāsaya); vi.259 (= mamāyana — taṇhā — rahita C.); Pv iv.1[34] (= mamaṅkāravirahita PvA 230); Mhvs 1, 66, combd. with **nirāsa** (free from longing), at Sn 469 = 494; Ud 32; J iv.303; vi.259.

**Amara** (adj.) [a + mara from **mṛ**] not mortal, not subject to death Th 1, 276; Sn 249 (= amara — bhāva — patthanatāya pavatta — kāya — kilesa SnA 291); J v.80 (= amaraṇa — sabhāva), 218; Dāvs v.62.

**Amaratta** (nt.) [abstr. fr. amara] immortality J v.223 (= devatta C.).

**Amarā** (?) a kind of slippery fish, an eel (?) Only in expres- sion **amarā-vikkhepika** eel — wobbler, one who practices eel — wriggling, fr. °vikkhepa "oscillation like the a. fish". In English idiom "a man who sits on the fence" D i.24; M i.521; Ps i.155. The expln. given by Bdhgh at DA i.115 is "amarā nāma maccha — jāti, sā ummujjana — nimmujjan — ādi vasena.. gahetuṅ na sakkoti" etc. This meaning is not beyond doubt, but Kern's expln. *Toev.* 71 does not help to clear it up.

**Amala** (adj.) [a + mala] without stain or fault J v.4; Sdhp 246, 591, 596.

**Amassuka** (adj.) [a + massu + ka] beardless J ii.185.

**Amājāta** (adj.) [amā + jāta; amā adv. "at home", Vedic amā, see under amacca] born in the house, of a slave J i.226 (dāsa, so read for āmajāta, an old mistake, expld. by C. forcibly as "āma ahaṅ vo dāsī ti"!). See also āmāya.

**Amātika** (adj.) [a + mātika from mātā] without a mother, motherless J v.251.

**Amānusa** (adj.) [Vedic amānuṣa, usually of demons, but also of gods; a + mānusa, cp. amanussa] non — or superhuman, unhuman, demonic, peculiar to a non — human (Peta or Yakkha) Pv ii.12[20] (kāma); iv.1[57] (as n.); iv.3[6] (gandha, of Petas). — f. °ī Dh 373 (rati = dibbā rati DhA iv.110); Pv iii.7[9] (ratti, love).

**Amāmaka** (adj.) [a + mama + ka, cp. amama] "not of me" i. e. not belonging to my party, not siding with me DhA i.66.

**Amāya** (adj.) [a + māyā] not deceiving, open, honest Sn 941 (see Nd[1] 422: māyā vuccati vañcanikā cariyā). Cp. next.

**Amāyāvin** (adj.) [a + māyāvin, cp. amāya] without guile, not deceiving, honest D iii.47 (asaṭha +), 55 (id.), 237; DhA i.69 (asaṭhena a.).

**Amitābha** (adj.) [a + mita (pp. of **mā**) + ā + **bhā**] of boundless or immeasurable splendour Sdhp 255.

**Amitta** [Vedic amitra; a + mitta] one who is not friend, an enemy D iii.185; It 83; Sn 561 (= paccatthika SnA 455); Dh 66, 207; J vi.274 (°tāpana harassing the enemies).

**Amilātatā** (f.) [a + milāta + tā] the condition of not being withered J v.156.

**Amu°** base of demonstr. pron. "that", see **asu**.

**Amucchita** (adj.) [a + mucchita] not infatuated (lit. not stupified or bewildered), not greedy; only in phrase agathita amucchita anajjhāpanna (or anajjhopanna) D iii.46; M i.369; S ii.194. See ajjhopanna.

**Amutta** (adj.) [a + mutta] not released, not free from (c. abl.) It 93 (mārabandhanā).

**Amutra** (adv.) [pron. base amu + tra] in that place, there; in another state of existence D i.4, 14, 184; It 99.

**Amūḷha-vinaya** "acquittal on the ground of restored sanity" (Childers) Vin i.325 (ix.6, 2); ii.81 (iv.5), 99 (iv.14, 27); iv.207, 351; M ii.248.

**Amoha** (adj.) [a + moha, cp. Sk. amogha] not dull. As n. absence of stupidity or delusion D iii.214; Pug 25. — The form **amogha** occurs at J vi.26 in the meaning of "efficacious, auspicious" (said of ratyā nights).

**Amba** [Derivation unknown. Not found in pre — Buddhist literature. The Sk. is āmra. Probably non — Aryan], the Mango tree, Mangifera Indica D i.46, 53, 235; J ii.105, 160; Vv 79[10]; Pug 45; Miln 46; PvA 153, 187.

**-aṭṭhi** the kernel or stone of the m. fruit DhA iii.207, 208. **-ārāma** a garden of mangoes, mango grove Vv 79[5]; VvA 305. **-kañjika** mango gruel Vv 33[37] (= ambilakañjika VvA 147). **-pakka** a (ripe) mango fruit J ii.104, 394; DhA iii.207. **-panta** a border of mango trees VvA 198. **-pānaka** a drink made from mangoes DhA iii.207. **-piṇḍi** a bunch of mangoes J iii.53; DhA iii.207. **-pesikā** the peel, rind, of the m. fruit Vin ii.109. **-potaka** a mango sprout DhA iii.206 sq. **-phala** a m. fruit PvA 273, 274. **-rukkha** a m. tree DhA iii.207; VvA 198. **-vana** a m. grove or wood D ii.126; J i.139; VvA 305. **-siñcaka** one who waters the mangoes, a tender or keeper of mangoes Vv 79[7].

**Ambaka**[1] (adj.) [= ambakā?] "womanish" (?), inferior, silly, stupid, of narrow intellect. Occurs only with reference to a woman, in combn. with bālā A iii.349 (v. l. amma°) = v.139 (where spelt **ambhaka** with v. l. appaka° and gloss andhaka); v.150 (spelt **ambhaka** perhaps in diff. meaning).

**-maddarī** see next.

**Ambaka²** [demin. of amba] a little mango, only in **°mad- darī** a kind of bird [etym. uncertain] A i.188.

**Ambakā** (f.) [Sk. ambikā demin. of ambī mother, wife, see P. amma & cp. also Sk. ambālikā f.] mother, good wife, used as a general endearing term for a woman Vin i.232 = D ii.97 (here in play of words with Ambapālī expl^d. by Bdhgh at Vin i.385 as ambakā ti itthiyikā).

**Ambara¹** (nt.) [Vedic ambara circumference, horizon] the sky, Dāvs i.38; iv.51; v.32. — *Note.* At J v.390 we have to read muraja — ālambara, and not mura — jāla — ambara.

**Ambara²** (m. — nt.) [etym. = ambara¹ (?) or more likely a distortion of kambala; for the latter speaks the comb^n. rattambara = ratta — kambala. — The word would thus be due to an erroneous syllable division rattak — ambala (= ambara) instead of ratta — kambala] some sort of cloth and an (upper) garment made of it (cp. kambala) Vv 53⁷ (ratt° = uttariya VvA 236).

**Ambala** at J ii.246 (°koṭṭhaka — āsana — sālā) for ambara¹ (?) or for ambaka² (?), or should we read kambala°?.

**Ambāṭaka** the hog — plum, Spondias Mangifera (a kind of mango) Vin ii.17 (°vana); DA i.271 (°rukkha).

**Ambila** (adj.) [Sk. amla = Lat. amarus] sour, acid; one of the 6 rasas or tastes, viz. a., lavaṇa, tittaka, kaṭuka, kasāya, madhura (see under rasa): thus at Miln 56. Another enumeration at Nd² 540 & Dhs 629. — J i.242 (°anambila), 505 (loṇ°); ii.394 (loṇ°); DA i.270 (°yāgu sour gruel); DhA ii.85 (ati — ambila, with accuṇha & atisīta).

**Ambu** (nt.) [Vedic ambu & ambhas = Gr. ὄμβρος, Lat. imber rain; cp. also Sk. abhra rain — cloud & Gr. ἀφρός scum: see P. abbha] water J v.6; Nd¹ 202 (a. vuccati udakaṅ); Dāvs ii.16. — Cp. **ambha**.

**-cārin** "living in the water", a fish Sn 62 (= maccha Nd² 91). **-sevāla** a water — plant Th 1, 113.

**Ambuja** (m. & nt.) [ambu + ja of **jan**] "water — born", i. e. 1. (m.) a fish S i.52. — 2. (nt.) a lotus Sn 845 (= paduma Nd¹ 202); Dāvs v.46; Sdhp 360.

**Ambuda** [ambu + da fr. **dā**] "water — giver", a cloud Dāvs v.32; Sdhp 270, 275.

**Ambha & Ambho** (nt.) [see ambu] water, sea Dāvs iv.54.

**Ambhaka** see **ambaka**.

**Ambho** (indecl.) [fr. haṅ + bho, see bho, orig. "hallo you there"] part. of exclamation, employed: 1. to draw attention = look here, hey! hallo! Vin iii.73 (= ālapan° âdhivacana); J ii.3; PvA 62. — 2. to mark reproach & anger = you silly, you rascal D i.194; It 114; J i.174 (v. l. amho), 254; Miln 48.

**Amma** (indecl.) [voc. of ammā] endearing term, used (1) by children in addressing their mother = mammy, mother dear D i.93; J ii.133; iv.1, 281 (amma tāta uṭṭhetha daddy, mammy, get up!); DhA ii.87; PvA 73, 74. — (2) in general when addressing a woman familiarly = good woman, my (good) lady, dear, thus to a woman J i.292; PvA 63; DhA ii.44; to a girl PvA 6; to a daughter DhA ii.48; iii.172. — Cp. **ambakā**.

**Ammaṇa** (nt.) [of uncertain etym.; Sk. armaṇa is Sans- kritised Pāli. See on form & meaning Childers s. v. and Kern, *Toev.* p. 72] 1. a trough J v.297; vi.381 (bhatt°). — 2. a certain measure of capacity J i.62; ii.436 (taṇḍul°). — As **°ka** at J ii.117 (v. l. ampaṇaka); DA i.84.

**Ammā** (f.) [onomat. from child language; Sk. ambā, cp. Gr. ἀμμάς mother, Oisl. amma "granny", Ohg. amma "mammy", nurse; also Lat. amita father's sister & amāre to love] mother J iii.392 (gen. ammāya). — Voc. **amma** (see sep.).

**Amha & Amhan** (nt.) [Sk. aśman, see also asama²] a stone Sn 443 (instr. amhanā, but SnA 392 reads asmanā = pāsāṇena).

**-maya** made of stone, hard Dh 161 (= pāsāṇa° DhA iii.151).

**Amha, Amhi** see **atthi**.

**Amhā** (f.) [etym. uncertain; Morris *J.P.T.S.* 1889, 201 too vague] a cow (?) A i.229. The C. says nothing.

**Amhākaṅ, Amhe** see **ahaṅ**.

**Amho = ambho** J i.174 (v. l.).

**Aya¹** see **ayo**.

**Aya²** (fr. **i**, go) 1. income, in **aya-potthaka** receipt book J i.2. — 2. inlet (for water, **aya-mukha**) D i.74; A ii. 166, iv.287.

**Ayaṅ** (pron.) [Sk. ayaṅ etc., pron. base Idg. *i (cp. Sk. iha), f. *ī. Cp. Gr. ἰν, μιν; Lat. is (f. ea, nt. id); Goth is, nt. ita; Ohg. er (= he), nt. ez (= it); Lith. jìs (he), f. jì (she).] demonstr. pron. "this, he"; f. ayaṅ; nt. idaṅ & imaṅ "this, it" etc. This pron. combines in its inflection two stems, viz. **as°** (ayaṅ in nom. m. & f.) & **im°** (id° in nom. nt.).

I. Forms. A. *(sg.) nom.* m. ayaṅ Sn 235; J i.168, 279; f. ayaṅ [Sk. iyaṅ] Kh vii.12; J ii.128, 133; nt. idaṅ Sn 224; J iii.53; & imaṅ Miln 46. *acc.* m. imaṅ J ii.160; f. imaṅ [Sk. īmāṅ] Sn 545, 1002; J i.280. *gen. dat.* m. imassa J i.222, 279 & assa Sn 234, 1100; Kh vii.12 (dat.); J ii.158; f. imissā J i.179 & assā [Sk. asyāḥ] J i.290; DhA iii.172. *instr.* m. nt. iminā J i.279; PvA 80 & (peculiarly or perhaps for amunā) aminā Sn 137; f. imāya [Sk. anayā] J i.267. The instr. anena [Sk. anena] is not proved in Pāli. *abl.* **asmā** Sn 185; Dh 220; & imasmā (not proved). *loc.* m. nt. imasmiṅ Kh iii.; J ii. 159 & asmiṅ Sn 634; Dh 242; f. imissā PvA 79 (or imissaṅ?) & imāyaṅ (no ref.). — B. *(pl.) nom.* m. ime J i.221; Pv i.8³; f. imā [Sk. imāḥ] Sn 897 & imāyo Sn 1122; nt. imāni [= Sk.] Vin i.84. *acc.* m. ime [Sk. imān] J i.266; ii.416; f. imā [Sk. imāḥ] Sn 429; J ii.160. *gen.* imesaṅ J ii.160 & esaṅ [Sk. eṣāṅ] M ii.86, & esānaṅ M ii.154; iii.259; f. also āsaṅ J i.302 (= etāsaṅ C.) & imāsaṅ. *instr.* m. nt imehi J vi.364; f. imāhi. *loc.* m. nt. imesu [Sk. eṣu] J i.307.

II. *Meanings* (1) **ayaṅ** refers to *what is immediately in front* of the speaker (the subject in question) or before his eyes or in his present time & situation, thus often to be trsl^d. by "before our eyes", "the present", "this here", "just this" (& not the other) (opp. para), viz. atthi imasmiṅ kāye "in this our visible body" Kh iii.; yath° âyaṅ padīpo "like this lamp here" Sn 235; ayaṅ dakkhiṇā dinnā "the gift which is just given before our eyes" Kh vii.12; ime pādā imaṅ sīsaṅ ayaṅ kāyo Pv i.8³; asmiṅ loke paramhi ca "in this world & the other" Sn 634, asmā lokā paraṅ lokaṅ kathaṅ pecca na socati Sn 185; cp. also Dh 220, 410; J i.168; iii.53. — (2) It refers to *what immediately precedes* the present of the speaker, or to what has just been mentioned in the sentence; viz. yaṅ kiñci vittaṅ... idam pi Buddhe ratanaṅ "whatever... that" Sn 224; ime divase these

days (just gone) J ii.416; cp. also Vin i.84; Sn 429; J ii.128, 160. — (3) It refers to *what immediately follows* either in time or in thought or in connection: dve ime antā "these are the two extremes, viz." Vin i.10; ayaṅ eva ariyo maggo "this then is the way" ibid.; cp. J i.280. — (4) With a touch of (often sarcastic) characterisation it establishes a *closer personal relation* between the speaker & the object in question & is to be trsl[d.] by "like that, such (like), that there, yonder, yon", e. g. imassa vānarindassa "of that fellow, the monkey" J i.279; cp. J i. 222, 307; ii 160 (imesaṅ sattānaṅ "creatures like us"). So also repeated as ayañ ca ayañ ca "this and this", "so and so" J ii.3; idañ c° idañ ca "such & such a thing" J ii.5. — (5) In comb[n] with a pron. rel. it expresses either a *generalisation* (whoever, whatever) or a *specialisation* (= that is to say, what there is of, i. e. Ger. und zwar), e. g. yâyaṅ taṇhā Vin i.10; yo ca ayaṅ... yo ca ayaṅ "I mean this... and I mean" ibid.; ye kec° ime Sn 381; yadidaṅ "i. e." Miln 25; yatha — y — idaṅ "in order that" (w. pot.) Sn 1092. See also seyyathīdaṅ. — (6) The gen. of all genders functions in general as a *possessive pron.* of the 3[rd] = his, her, its (lit. of him etc.) and thus resembles the use of tassa, e. g. āsava° ssa na vijjanti "his are no intoxications" Sn 1100; sīlaṅ assā bhindāpessāmi "I shall cause her character to be defamed" J i.290; assa bhariyā "his wife" J ii.158 etc. freq.

**Ayana** (nt.) [Vedic ayana, fr. **i**] (a) "going", road. — (b) going to, goal S v.167 (ekāyano maggo leading to one goal, a direct way), 185 (id.); DA i.313; Dāvs iv.40. — See also eka°.

**Ayasa** (nt.) [a + yasa, cp. Sk. ayaśaḥ] ill repute, disgrace Miln 139, 272; Dāvs i.8.

**Ayira** (& **Ayyira**) (n. — adj.) [Vedic ārya, Metathesis for ariya as diaeretic form of ārya, of which the contracted (assimilation) form is ayya. See also ariya] (n.) ariyan, nobleman, gentleman (opp. servant); (adj.) arīyan, well-born, belonging to the ruling race, noble, aristocratic, gentlemanly J v.257; Vv 39[6]. — f. **ayirā** lady, mistress (of a servant) J ii.349 (v. l. oyyakā); voc. ayire my lady J v.138 (= ayye C.).

**Ayiraka** = ayira; cp. ariyaka & ayyaka; D iii.190 (v. l. BB yy); J ii.313.

**Ayo & Aya** (nt.) [Sk. ayaḥ nt. iron & ore, Idg. *ajes —, cp. Av. ayah, Lat. aes, Goth. aiz, Ohg. ēr (= Ger. Erz.), Ags. ār (= E. ore).] iron. The *nom.* **ayo** found only in set of 5 metals forming an alloy of gold (jātarūpa), viz. **ayo, loha** (copper), **tipu** (tin), **sīsa** (lead), **sajjha** (silver) A iii.16 = S v.92; of obl. cases only the *instr.* **ayasā** occurs Dh 240 (= ayato DhA iii.344); Pv i.10[13] (paṭikujjita, of Niraya). — Iron is the material used κα᾽τἐςοξήν in the outfit & construction of Purgatory or Niraya (see niraya & Avīci & cp. Vism 56 sq.). — In comp[n.] both **ayo° & aya°** occur as bases.

I. **ayo°: -kapāla** an iron pot A iv.70 (v. l. °guhala); Nd[2] 304 [iii. d 2] (of Niraya). **-kūṭa** an iron hammer PvA 284. **-khīla** an iron stake S v.444; M iii.183 = Nd[2] 304 [iii. c]; SnA 479. **-guḷa** an iron ball S v.283; Dh 308; It 43 = 90; Th 2, 489; DA i.84. **-ghana** an iron club Ud 93; VvA 20. **-ghara** an iron house J iv.492. **-paṭala** an iron roof or ceiling (of Niraya) PvA 52. **-pākāra** an iron fence Pv i.10[13] = Nd[2] 304 [iii. d 1]. **-maya** **made** of iron Sn 669 (kūṭa); J iv.492 (nāvā); Pv i.10[14] (bhūmi of N.); PvA 43, 52. **-muggara** an iron club PvA 55. **-sanku** an iron spike S iv.168; Sn 667.

II. **aya°: -kapāla** = ayo° DhA i.148 (v. l. ayo°). **-kāra** a worker in iron Miln 331. **-kūṭa** = ayo° J i.108; DhA ii.69 (v. l.). **-nangala** an iron plough DhA i.223; iii.67. **-paṭṭaka** an iron plate or sheet (cp. loha°) J v.359. **-paṭhavi** an iron floor (of Avīci) DhA i.148. **-sanghāṭaka** an iron (door) post DhA iv.104. **-sūla** an iron stake Sn 667; DhA i.148.

**Ayojjha** (adj.) [Sk. ayodhya] not to be conquered or sub- dued M ii.24.

**Ayya** (n. — adj.) [contracted form for the diaeretic ariya (q. v. for etym.). See also ayira] (a) (n.) gentleman, sire, lord, master J iii.167 = PvA 65; DhA i.8 (ayyā pl. the worthy gentlemen, the worthies), 13 (amhākaṅ ayyo our worthy Sir); ii.95. — (b) (adj.) worthy, gentlemanly, honourable Vin ii.191; DhA ii.94 sq. — The *voc.* is used as a polite form of address (cp. Ger. "Sie" and E. address "Esq.") like E. Sir, milord or simply "you" with the implication of a pluralis majestatis; thus voc. proper **ayya** J i.221, 279, 308; pl. nom. as voc. **ayyā** in addressing several J ii.128, 415; nom. sg. as voc. (for all genders & numbers) **ayyo** Vin ii.215; J iii.126, 127. — f. **ayyā** lady, mistress M ii.96 (= mother of a prince); DhA i.398; voc. **ayye** my lady J v.138.

**-putta** lit. son of an Ariyan, i. e. an aristocratic (young) man gentleman (cp. in meaning kulaputta); thus (a) son of my master (lit.) said by a servant J iii.167; (b) lord, master, "governor" J i.62 (by a servant); DA i.257 (= sāmi, opp. dāsi — putta); PvA 145 (by a wife to her husband); DhA ii.110; (c) prince (see *W.Z.K.M.* xii., 1898, 75 sq. & *Epigraphia Indica* iii.137 sq.) J vi.146.

**Ayyaka** [demin. of ayya] grandfather, (so also BSk., e. g. M Vastu ii.426; iii.264) J iii.155; iv.146; vi.196; Pv i.84; Miln 284. ayyaka — payyakā grandfather & great grandfather, forefathers, ancestors J i.2; PvA 107 (= pitāmahā). — f. **ayyakā** grandmother, granny Vin ii.169; S i.97; J ii.349 (here used for "lady", as v. l. BB); & **ayyikā** Th 2, 159; Vism 379.

**Ara** [Vedic ara fr. **ṛ**, ṛṇoti; see etym. under appeti & cp. more esp. Lat. artus limb, Gr. α῞ρμα chariot, also P. aṇṇava] the spoke of a wheel D ii.17 (sahass° âra adj. with thousand spokes), cp. Miln 285; J iv.209; vi.261; Miln 238; DhA ii.142; VvA 106 (in allegorical etym. of arahant = saṅsāra — cakkassa arānaṅ hatattā "breaker of the spokes of the wheel of transmigration") = PvA 7 (has saṅsāra — vaṭṭassa); VvA 277.

**Arakkhiya** (adj.) [a + rakkhiya, grd. of rakkhati] not to be guarded, viz. (1) impossible to watch (said of women folk) J ii.326 (a. nāma itthiyo); iii.90 (mātugāmo nāma a.). — (2) unnecessary to be guarded Vin ii.194 (Tathāgatā).

**Arakkheyya** (adj.) [in form = arakkhiya] only in nt. "that which does not need to be guarded against", what one does not need to heed, superfluous to beware of A iv.82 (cattāri Tathāgatassa a° āni). — 3 arakkheyyāni are enum[d.] at D iii.217 (but as ārakkh°, which is also given by Childers).

**Araghaṭṭa** [Sk. araghaṭṭaka (so Halāyudha, see Aufrecht p. 138), dialect.] a wheel for raising water from a well Bdgh. on cakkavaṭṭaka at cv v.16, 2 (Vin ii.318). So read for T. arahatta — ghaṭi — yanta acc to Morris, *J.P.T.S.* 1885, 30; cp. also *Vin. Texts* iii.112. — The 2[rd] part of the cpd. is doubtful; Morris & Aufrecht compare the modern Hindī form arhaṭ or

rahaṭ "a well — wheel".

**Araja** (adj.) [a + raja] free from dust or impurity S iv.218 (of the wind); Vv 53[6] (= apagata — raja VvA 236).

**Arañña** (nt.) [Vedic araṇya; from araṇa, remote, + ya. In the Rig V. araṇya still means remoteness (opp. to amā, at home). In the Ath V. it has come to mean wilderness or forest. Connected with ārād and āre, remote, far from]. forest D i.71; M i.16; iii.104; S i.4, 7, 29, 181, 203 (mahā); A i.60 (°vanapatthāni); ii.252; iii.135, 138; Sn 39, 53, 119; Dh 99, 329, 330; It 90; Vv 56[7]; Ps i.176. [The commentators, give a wider meaning to the word. Thus the O. C. (Vin iii.46, quoted Vism 72 & SnA 83) says every place, except a village and the approach thereto, is arañña. See also Vin iii.51; DA i.209; PvA 73; VvA 249; J i.149, 215; ii.138; v.70].

**-āyatana** a forest haunt Vin ii.201; S ii.269; J i.173; VvA 301; PvA 54, 78, 141. **-kuṭikā** a hut in the forest, a forest lodge S i.61; iii.116; iv.116, 380; DhA iv.31 (as v. l.; T. has °kuṭi). **-gata** gone into the forest (as loneliness) M i.323; A iii.353; v.109 sq., 207, 323 sq. **-ṭhāna** a place in the forest J i.253. **-vāsa** a dwelling in the forest, a hermitage J i.90. **-vihāra** living in (the) loneliness (of the forest) A iii.343 sq.

**Araññaka** (& **Āraññāka)** (adj.) [arañña + ka] belonging to solitude or to the forest, living in the forest, fond of solitude, living as hermits (bhikkhū) M i.214 (ā°), 469; iii.89; S ii.187, 202 (v. l. ā°), 208 sq.; 281; A iii.343, 391; iv.291, 344, 435; v.10. See also āraññaka.

**Araññakatta** (nt.) [abstr. fr. araññaka] the habit of one who lives in the forest, indulgence in solitude & sequestration, a hermit's practice, seclusion S ii.202, 208 sq. See also āraññakatta.

**Araṇa[1]** (adj. — n.) [Vedic araṇa fr. *ara √ṛ, which as abl. ārā is used as adv. far from, cp. P. ārakā. Orig. meaning "removed from, remote, far". See also arañña]. (adj.) living in solitude, far from the madding crowd M iii.237 (°vibhanga — sutta); S i.44, 45; J i.340 (tittha°?).

**Araṇa[2]** (nt.) [a + raṇa] quietude, peace Nett 55 (+ tāṇa), 176 (or as adj. = peaceful) ThA 134 (+ saraṇa); Vbh 19 sq. (opp. **saraṇa**). See saraṇa[2.]

**-vihārin** (or araṇā — vihārin) [to be most likely taken as araṇā°, abl. of araṇa in function of ārakā, i. e. adv. far from, away; the spelling araṇa would refer it to araṇa[2]. As regards meaning the P. Commentators expl[n.] it as opp. of raṇa fight, battle, i. e. peacefullness, friendliness & see in it a syn. of metta. Thus Dhammapāla at PvA 230 expl[s.] it as "mettā — vihārin", & in this meaning it is found freq. in BSk. e. g. Divy 401; Av. Ś ii.131 (q. v. for further ref. under note 3); M Vastu i.165; ii.292. Cp. also the epithet of the Buddhas raṇañjaha] one who lives in seclusion, an anchoret, hermit; hence a harmless, peaceful person A i.24; Th 2, 358, 360; Pv iv.1[33] (= PvA 230); ThA 244. Cp. *Dhs trsl.* 336.

**Araṇi & °ī** (f.) [Vedic araṇī & araṇi fr. **ṛ**] wood for kind- ling fire by attrition, only in foll. cpds.: **°potaka** small firewood, all that is needed for producing fire, chiefly drill sticks Miln 53; **°sahita** (nt.) same Vin ii.217; J i. 212 (ī); v.46 (ī); DhA ii.246; **°mathana** rubbing of firewood J vi.209. — *Note.* The reading at PvA 211 araṇiyehi devehi sadisa — vaṇṇa is surely a misreading (v. l. BB ariyehi).

**Arati** (f.) [a + rati] dislike, discontent, aversion Sn 270, 436, 642, 938; Dh 418 (= ukkaṇṭhitattaṅ DhA iv.225); Th 2, 339 (= ukkaṇṭhi ThA 239); Sdhp 476.

**Aravinda** [ara + vinda (?) Halāyudha gives as Sk. aravinda nt.] a lotus, Nymphaea Nelumbo Dāvs v.62.

**Araha** (adj.) (—°) [Vedic arha of **arh**] 1. worthy of, de- serving, entitled to, worth Dh 195 (pūjā°); Pv ii.8[6] (dakkhiṇā°); VvA 23 (daṇḍa° deserving punishment). Freq. in cpd. **mahâraha** [Sk. mahârgha] worth much, of great value, costly, dear J i.50, 58; iii.83, etc. (see mahant). — 2. fit for, apt for, suitable PvA 26 (paribhoga° fit for eating).

**Arahati** [Vedic arhati, etym. uncertain but cp. agghati] to be worthy of, to deserve, to merit (= Lat. debeo) Sn 431, 552 (rājā arahasi bhavituṅ); J i.262; Dh 9, 10, 230; Pv iii.6[6]. — ppr. arahant (q. v.). Cp. also adj. **araha**.

**Arahatta[1]** (nt.) [abstr. formation fr. arahat°, 2[nd] base of arahant in comp[n.]: see arahant iv.2] the state or condition of an Arahant, i. e. perfection in the Buddhist sense = Nibbāna (S iv.151) final & absolute emancipation, Arahantship, the attainment of the last & highest stage of the Path (see magga & anāgāmin). This is not restricted by age or sex or calling. There is one instance in the Canon of a child having attained Arahantship at the age of 7. One or two others occur in the Comy ThA 64 (Selā); PvA 53 (Sankicca). Many women Arahants are mentioned by name in the oldest texts. About 400 men Arahants are known. Most of them were bhikkhus, but A iii.451 gives the names of more than a score lay Arahants (cp. D ii.93 = S v.360, and the references in *Dial.* iii.5 n[4]). — Arahattaṅ is defined at S iv.252 as rāga — kkhaya, dosa°, moha°. Descriptions of this state are to be found in the formulae expressing the feelings of an Arahant (see arahant ii.). Vin ii.254; D iii.10, 11, 255; A iii.34, 421, 430; v.209; Pug 73; Nett 15, 82; DA i.180, 188, 191; DhA ii 95; iv.193; PvA 14. — *Phrases:* **arahattaṅ sacchikaroti** to experience Arahantship Vin ii.74; D i.229; **arahattaṅ pāpuṇāti** to attain or reach Arahantship (usually in aor. pāpuṇi) J ii.229 ThA 64; DhA ii.49 (saha paṭisambhidāhi) 93 (id.); PvA 53, 54, 61, 233 & freq. elsewhere; cp. arahattāya paṭipanna D iii.255; A i.120; iv.292 sq., 372 sq.

**-gahaṇa** attainment of Arahantship DhA i.8. **-patta (& patti)** one who has attained Ar. S i.196; v.273; A ii.157; iii.376; iv.235. **-phala** the fruit of Ar. Vin i.39, 41, 293; iii.93; D iii.227, 277; S iii.168; v.44; A i.23, 45; iii.272; iv.276; Dhs 1017; Vbh 326. **-magga** the Path of Ar. S i.78; A iii.391; DA i.224. **-vimokkha** the emancipation of Ar. Nd[2] 19.

**Arahatta[2]** in **°ghaṭi** see **araghaṭṭa**.

**Arahant** (adj. — n.) [Vedic arhant, ppr. of arhati (see arahati), meaning deserving, worthy]. Before Buddhism used as honorific title of high officials like the English  His Worship ’; at the rise of Buddhism applied popularly to all ascetics (*Dial.* iii.3 — 6). Adopted by the Buddhisṭs as t. t. for one who has attained the Summum Bonum of religious aspiration (Nibbāna).

I. *Cases* nom. sg. **arahaṅ** Vin i.9; D i.49; M i.245, 280; S i.169; see also formula C. under ii., & **arahā** Vin i.8, 25, 26; ii.110, 161; D iii.255; It 95; Kh iv.; gen. **arahato** S iv.175; Sn 590; instr. **arahatā** S iii.168; DA i.43; acc. **arahantaṅ** D

iii.10; Dh 420; Sn 644; Loc. **arahantamhi** Vv 21[2]. — nom. pl. **arahanto** Vin i.19; iv.112; S i.78, 235; ii.220; iv.123; gen. **arahataṅ** Vin iii.1; S i.214; Sn 186; It 112; Pv i.11[12]. Other cases are of rare occurrence.

II. *Formulae.* Arahantship finds its expression in freq. occurring formulae, of which the standard ones are the foll.: **A. khīṇā jāti vusitaṅ brahmacariyaṅ kataṅ karaṇīyaṅ nâparaṅ itthattāya** "destroyed is (re — ) birth, lived is a chaste life, (of a student) done is what had to be done, after this present life there is no beyond". Vin i.14, 35, 183; D i.84, 177, 203; M i.139; ii.39; S i. 140; ii.51, 82, 95, 120, 245; iii.21, 45, 55, 68, 71, 90, 94, 195, 223; iv.2, 20, 35, 45, 86, 107, 151, 383; v.72, 90, 144, 222; A i.165; ii.211; iii.93; iv.88, 179, 302; v.155, 162; Sn p. 16; Pug 61, etc. — **B. eko vūpakaṭṭho appamatto ātāpī pahitatto** □ alone, secluded, earnest, zealous, master of himself ' D i.177; ii.153 & continued with A: S i.140, 161; ii.21; iii.36, 74; iv.64; v.144, 166; A i.282; ii.249; iii.70, 217, 301, 376; iv. 235. — **C. arahaṅ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anupatta-sadattho parikkhīṇa-bhava-saññojano sammad-aññā vimutto**: D iii.83, 97; M i.4, 235; S i.71; iii.161, 193; iv.125; v.145, 205, 273, 302; A i.144; iii.359, 376; iv.362, 369, 371 sq., It 38. — **D. ñāṇañ ca pana me dassanaṅ udapādi akuppā me ceto-vimutti ayaṅ antimā jāti natthi dāni punabbhavo** "there arose in me insight, the emancipation of my heart became unshake able, this is my last birth, there is now no rebirth for me: S ii.171; iii.28; iv.8; v.204; A i.259; iv.56, 305, 448.

III. *Other passages* (selected) Vin i.8 (arahā sītibhūto nibbuto), 9 (arahaṅ Tathāgato Sammāsambuddho), 19 (ekādasa loke arahanto), 20 (ekasaṭṭhi id.). 25 sq.; ii. 110, 161; iii.1; iv.112 (te arahanto udake kīḷanti); D i.49 (Bhagavā arahaṅ), 144; iii.10, 255: M i.245 (Gotamo na pi kālaṅ karoti: arahaṅ samaṇo Gotamo), 280; S i.9, 26, 50 (Tathāgato), 78, 140, 161, 169, 175, 178 (+ sītibhūta), 208, 214, 235 (khīnāsavā arahanto); iii. 160 (arahā tissa?), 168; iv.123, 175, 260, 393; v.159 sq., 164, 200 sq.; A i.22 (Sammāsambuddho), 27, 109, 266; iī.134; iii.376, 391, 439; iv.364, 394; v.120; Sn 186, 590, 644, 1003; It 95 (+ khīṇāsava), 112; Kh iv. (dasahi angehi samannāgato arahā ti vuccati: see KhA 88); Vv 21[2]; i.217; Dh 164, 420 (khīṇāsava +); Ps ii.3, 19, 194, 203 sq.; Pug 37, 73; Vbh 324, 336, 422; Pv i.1[1] (khettûpamā arahanto), 11[12]; iv.1[32].

IV. In comp[n.] & der. we find two bases, viz. (1) arahanta° in **°ghāta** the killing or murder of an Arahant (considered as one of the six deadly crimes): see abhiṭhāna; **°ghātaka** the murderer of the A.: Vin i.89, 136, 168, 320; **°magga** (arahatta°?) the path of an A.: D ii 144. — (2) **arahat°** in (arahad — )**dhaja** the flag or banner of an A.: J i.65.

V. See further details & passages under anāgāmin, khīṇa, buddha. On the relationship of Buddha and Arahant see *Dial.* ii.1 — 3; iii.6. For riddles or word — play on the form arahant see M i.280; A iv.145; DA i.146 = VvA 105, 6 = PvA 7; DhA iv.228; DhsA 349.

**Arāti** [a + rāti, cp. Sk. arāti] an enemy Dāvs iv.1.

**Ari** [Ved. ari; fr. ṛ] an enemy. — The word is used in exegesis & word expl[n], thus in etym. of arahant (see ref. under arahant v.); of bhūri Ps ii.197. — Otherwise in late language only, e. g. Sdhp 493 (°bhūta). See also arindama & aribhāseti.

**Ariñcamāna** [ppr. med. of P. riñcati for ricyati] not leaving behind, not giving up, i. e. pursuing earnestly Sn 69 (jhānaṅ = ajahamana SnA 123, cp. Nd[2] 94).

**Ariṭṭha[1]** (adj.) [a + riṭṭha = Vedic ariṣṭa, pp of a + **riṣ** to hurt or be hurt] unhurt Sdhp 279.

**Ariṭṭha[2]** [Sk. ariṣṭa, N. of a tree] a kind of spirituous liquor Vin iv.110.

**Ariṭṭhaka** (adj.) [fr. ariṭṭha] (a) unhurt; perfect DA 1,94 (°ṅ ñāṇaṅ). — (b) [fr. ariṭṭha in meaning of "soap — berry plant"?] in phrase mahā ariṭṭhako maṇi S i.104 "a great mass of soap stone" (cp. Rh. D. in *J. R. A. S.* 1895, 893 sq.), "a shaped block of steatite" (Mrs. Rh. D. in *K. S* 130).

**Aritta** (nt.) [Vedic aritra, Idg. *ere to row (Sk. ṛ to move); cf. Gr. ἐρέσσω to row, ἐρετμός rudder, Lat. remus, Ohg. ruodar = rudder; Ags. rōwan = E. row] a rudder. Usually in comb[n.] with **piya** (phiya) oar, as piyârittaṅ (phiy°) oar & rudder, thus at S i.103 (T. piya°, v. l. phiya°); A ii.201 (piya°); J iv.164 (T. piya°, v.l. phiya°); Sn 321 (piya +; SnA 330 phiya = dabbi — padara, aritta = veḷudaṇḍa). DhsA 149.

**Arindama** [Sk. arindama, ariṅ + dama of **dam**] a tamer of enemies, victor, conqueror Pv iv.3[15] (= arīnaṅ damanasīla PvA 251); Sdhp 276.

**Aribhāseti** [= ariṅ bhāseti] to denounce, lit. to call an enemy J iv.285. Correct to Pari° according to Fausböll (J v. corr.)

**Ariya** (adj. — n.) [Vedic ārya, of uncertain etym. The other Pāli forms are ayira & ayya] 1. *(racial)* Aryan D ii.87. — 2. *(social)* noble, distinguished, of high birth. — 3. *(ethical)* in accord with the customs and ideals of the Aryan clans, held in esteem by Aryans, generally approved. Hence: right, good, ideal. [The early Buddhists had no such ideas as we cover with the words Buddhist and Indian. **Ariya** does not exactly mean either. But it often comes very near to what they would have considered the best in each]. — *(adj.):* D i.70 = (°ena sīlakkhandhena samannāgata fitted out with our standard morality); iii.64 (cakkavatti — vatta), 246 (diṭṭhi); M i.139 (pannaddhaja); ii.103 (ariyāya jātiyā jāto, become of the Aryan lineage); S ii.273 (tuṇhībhāva); iv.250 (vaddhi), 287 (dhamma); v.82 (bojjhangā), 166 (satipaṭṭhānā), 222 (vimutti), 228 (ñāṇa), 255 (iddhipādā), 421 (maggo), 435 (saccāni), 467 (paññā — cakkhu); A i.71 (parisā); ii.36 (ñāya); iii.451 (ñāṇa); iv.153 (tuṇhībhāva); v.206 (sīlakkhandha); It 35 (paññā), 47 (bhikkhu sammaddaso); Sn 177 (patha = aṭṭhangiko maggo SnA 216); Dh 236 (bhūmi), 270; Ps ii.212 (iddhi). - **alamariya** fully or thoroughly good D i.163 = iii.82 = A iv.363; nâlamariya not at all good, object, ignoble ibid. — *(m.)* Vin i.197 (na ramati pāpe); D i.37 = (yaṅ taṅ ariyā ācikkhanti upekkhako satimā etc.: see 3[rd.] jhāna), 245; iii.111 (°ānaṅ anupavādaka one who defames the noble); M i.17, 280 (sottiyo ariyo arahaṅ); S i.225 (°ānaṅ upavādaka); ii.123 (id.); iv.53 (°assa vinayo), 95 (id.); A i.256 (°ānaṅ upavādaka); iii.19, 252 (id.); iv.145 (dele! see arīhatatta); v.68, 145 sq., 200, 317; It 21, 108; Dh 22, 164, 207; J iii.354 = Miln 230; M i.7, i35 (ariyānaṅ adassāvin: "not recognising the Noble Ones") PvA 26, 146; DhA ii.99; Sdhp 444 (°ānaṅ vaṅsa). — **anariya** *(adj. & n.)* not Ariyan, ignoble, undignified, low, common, uncultured A i.81; Sn 664 (= asappurisa SnA 479; DhsA 353); J

ii.281 (= dussīla pāpadhamma C.); v.48 (°rūpa shameless), 87; DhA iv.3. — See also ñāṇa, magga, sacca, sāvaka.

**-âvakāsa** appearing noble J v.87. — **uposatha** the ideal feast day (as one of 3) A i.205 sq., 212. — **kanta** loved by the Best D iii.227. — **gaṇā** (pl.) troops of worthies J vi.50 (= brāhmaṇa — gaṇā, te kira tāda ariyâcārā ahesuṅ, tena te evam āha C.). — **garahin** casting blame on the righteous Sn 660. — **citta** a noble heart. — **traja** a true descendant of the Noble ones Dpvs v.92. — **dasa** having the ideal (or best) belief It 93 = 94. — **dhana** sublime treasure; always as sattavidha° sevenfold, viz. saddhā°, sīla°, hiri°, ottappa°, suta°, cāga°, paññā° "faith, a moral life, modesty, fear of evil, learning, self — denial, wisdom" ThA 240; VvA 113; DA ii.34. — **dhamma** the national customs of the Aryans (= ariyānaṅ eso dhammo Nd[1] 71, 72) M i.1, 7, 135; A ii.69; v.145 sq., 241, 274; Sn 783; Dhs 1003. — **puggala** an (ethically) model person, Ps i.167; Vin v.117; ThA 206. — **magga** the Aryan Path. — **vaṅsa** the (fourfold) noble family, i. e. of recluses content with the 4 requisites D iii.224 = A ii.27 = Ps i.84 = Nd[2] 141; cp. A iii.146. — **vattin** leading a noble life, of good conduct J iii.443. — **vatā** at Th 1, 334 should be read °vattā (nom. sg. of vattar, **vac**) "speaking noble words": — **vāsa** the most excellent state of mind, habitual disposition, constant practice. Ten such at D iii.269, 291 = A v.29 (Passage recommended to all Buddhists by Asoka in the Bhabra Edict). — **vihāra** the best practice S v.326. — **vohāra** noble or honorable practice. There are four, abstinence from lying, from slander, from harsh language, from frivolous talk. They are otherwise known as the 4 vacī — kammantā & represent sīla nos. 4 — 7. See D iii.232; A ii.246; Vin v.125. — **sangha** the communion of the Nobles ones PvA 1. — **sacca**, a standard truth, an established fact, D i.189, ii.90, 304 sq.; iii *277*; M i.62, 184; iii.248; S v.415 sq. = Vin i.10, 230. It 17; Sn 229, 230, 267; Dh 190; DhA iii.246; KhA 81, 151, 185, 187; ThA 178, 282, 291; VvA 73. — **sāvaka** a disciple of the noble ones (= ariyānaṅ santike sutattā a. SnA 166). M i.8, 46, 91, 181, 323; ii.262; iii.134, 228, 272; It 75; Sn 90; Miln 339; DhA i.5, (opp. putthujjana). — **sīlin** of unblemished conduct, practising virtue D i.115 (= sīlaṅ ariyaṅ uttamaṅ parisuddhaṅ DA i.286); M ii.167.

When the commentators, many centuries afterwards, began to write Pali in S. India & Ceylon, far from the ancient seat of the Aryan clans, the racial sense of the word **ariya** was scarcely, if at all, present to their minds. Dhammapāla especially was probably a non — Aryan, and certainly lived in a Dravidian environment. The then current similar popular etmologies of **ariya** and **arahant** (cp. next article) also assisted the confusion in their minds. They sometimes therefore erroneously identify the two words and explain Aryans as meaning Arahants (DhA i.230; SnA 537; PvA 60). In other ways also they misrepresented the old texts by ignoring the racial force of the word. Thus at J v.48 the text, speaking of a hunter belonging to one of the aboriginal tribes, calls him **anariyarūpa**. The C. explains this as "shameless", but what the text has, is simply that he looked like a non — Aryan. (cp □ frank ' in English).

**Arīhatatta** in phrase "arīhatta ariyo hoti" at A iv.145 is wrong reading for arīnaṅ hatattā. The whole phrase is inserted by mistake from a gloss explaining arahā in the foll. sentence "ārakattā kilesānaṅ arīnaṅ hatattā... arahā hoti", and is to be deleted (omitted also by SS).

**Aru** (nt.) [Vedic aruḥ, unknown etym.] a wound, a sore, only in cpds.: **°kāya** a heap of sores M ii.64 = Dh 147 = Th 1, 769 (= navannaṅ vaṇamukhānaṅ vasena arubhūta kāya DhA iii.109 = VvA 77); **°gatta** (adj.) with wounds in the body M i.506 (+ pakka — gatta); Miln 357 (id); **°pakka** decaying with sores S iv.198 (°āni gattāni); **°bhūta** consisting of wounds, a mass of wounds VvA 77 = DhA iii.109.

**Aruka** = aru; only in cpd. **°ûpamacitto** (adj.) having a heart like a sore (of a man in anger) A i.124 = Pug 30 (expl[d] at Pug A 212 as purāṇa — vaṇa — sadisa — citto "an old wound" i. e. continually breaking open).

**Aruṇa** [Vedic aruṇa (adj.) of the colour of fire, i. e. ruddy, nt. the dawn; of Idg. ***ereu** as in Sk. aruṣa reddish, Av. auruša white, also Sk ravi sun; an enlarged from of Idg. ***reu** as in Sk. rudhira, rohita red (bloody; see etym. under rohita), Gr. ἐρυδρός, Lat. ruber.] the sun Vin ii.68; iv.245; J ii.154; v.403; vi.330; Dpvs i.56; DA i.30. — a. uggacchati the sun rises J i.108; VvA 75, & see cpds.

**-ugga** sunrise Vin iv.272; S v.29, 78, 101, 442 (at all Saṅyutta pass. the v.l. SS is aruṇagga); Vism 49. **-uggamana** sunrise (opp. oggamanna). Vin iii.196, 204, 264; iv.86, 166, 230, 244; DhA i.165; ii.6; PvA 109. **-utu** the occasion of the sun ( — rise) DhA i.165. **-vaṇṇa** of the colour of the sun, reddish, yellowish, golden Vism 123; DhA i 1.3 = PvA 216. **-sadisa** (vaṇṇa) like the sun (in colour) PvA 211 (gloss for suriyavaṇṇa).

**Arubheda** the Rigveda ThA 206.

**Arūpa** (adj.) [a + rūpa] without form or body, incorporeal, D i.195 sq.; iii.240; Sn 755; It 62; Sdhp 228, 463, 480. See details under rūpa.

**-âvacara** the realm or world of Formlessness, Dhs 1281 — 1285; Ps i.83 sq., 101. **-kāyika** belonging to the group of formless beings Miln 317 (devā). **-ṭhāyin** standing in or being founded on the Formless It 62. **-taṇhā** "thirst" for the Formless D iii.216. **-dhātu** the element or sphere of the Incoporeal (as one of the 3 dhātus rūpa°, arūpa°, nirodha°; see **dhātu**) D iii.215, 275; It 45. **-bhava** formless existence D iii.216. **-loka** the world of the Formless, Sdhp 494. **-saññin** not having the idea of form D ii.110; iii.260; *Exp.* i.252.

**Arūpin** (adj.) [a + rūpin] = arūpa; D i.31 (arūpī attā hoti: see DA i.119), 195; iii.111, 139; It 87 (rūpino va arūpino va sattā).

**Are** (indecl.) [onomat. Cp. Sk. lalallā, Gr. λαλέω, Lat. lallo = E. lull, Ger. lallen & without redupl. Ags. holā, Ger. halloh, E. lo. An abbrev. form of are is re. Cf. also alālā] exclam. of astonishment & excitement: he! hallo! I say!, implying an imprecation: Away with you (with voc.) J i.225 (dāsiputta — ceṭaka); iv.391 (duṭṭha — caṇḍāla); DA i.265 (= re); VvA 68 (dubbinī), 217 ("how in the world").

**Ala[1]** freq. spelling for **aḷa**.

**Ala[2]** (adj.) [alaṅ adv. as adj.] enough, only in neg. **anala** insufficient, impossible M i.455; J ii.326 = iv.471.

**Alaṅ** (indecl.) [Vedic araṅ. In meaning 1. **alaṅ** is the ex- panded continuation of Vedic araṅ, an adv. acc. of ara (adj.) suitable;

fitly, aptly rightly fr. **ṛ** Cp. aṇṇava, appeti, ara. In meaning 2. **alaṅ** is the same as are] emphatic particle 1. in **affirmative** sentences: part. of assurance & emphasis = for sure, very much (so), indeed, truly. *Note.* In connection with a dat. or an infin. the latter only apparently depend upon alaṅ, in reality they belong to the syntax of the whole sentence (as dat. or inf. absolute). It is customary however (since the practice of the Pāli grammarians) to regard them as interdependent and interpret the construction as "fit for, proper" (= yuttaṅ Pāli Com.), which meaning easily arises out of the connotation of alaṅ, e.g. alam eva kātuṅ to be sure, this is to be done = this is proper to be done. In this sense (c. dat.) it may also be comp[d.] with Vedic araṅ c. dat. — (a) (abs.) only in comb[n.] with dat. or inf. (see c. & Note above). — (b.) (°—) see cpds. — (c.) with *dat.* or *infin.:* alaṅ antarāyāya for certain an obstacle M i.130 (opp. nâlaṅ not at all); alaṅ te vippaṭisārāya you ought to feel sorry for it Vin ii.250; alaṅ vacanāya one says rightly S ii.18; alaṅ hitāya untold happiness DhA ii.41. — ito ce pi so bhavaṅ Gotamo yojana sate viharati alam eva..... upasankamituṅ even if he were 100 miles from here, (surely) even so (i. e. it is fit or proper even then) one must go to him D i.117 (expl[d.] at DA i.288 by yuttam eva = it is proper); alam eva kātuṅ kalyāṇaṅ indeed one must do good = it is appropriate to do good Pv ii.9[23] (= yuttaṅ PvA 122); alaṅ puññāni kātave "come, let us do meritorious works" Vv 44[15] (= yuttaṅ VvA 191). — 2. in *negative* or prohibitive sentences: part. of disapprobation reproach & warning; enough! have done with! fie! stop! alas! (etc. see are). — (a) (abs.) enough: nâlaṅ thutuṅ it is not enough to praise Sn 217; te pi na honti me alaṅ they are not enough for me Pv i.6[3]. — (b) with *voc.:* **alaṅ** Devadatta mā te rucci sanghabhedo "look out D. or take care D. that you do not split up the community" Vin ii.198; alaṅ Vakkali kin te iminā pūtikāyena diṭṭhena... S iii.120. — (c) enough of (with *instr.*): alaṅ ettakena enough of this, so much of that Miln 18; alam me Buddhena enough for me of the Buddha = I am tired of the B. DhA ii.34.

**-attha** (adj.) "quite the thing", truly good, very profitable, useful D ii.231; M ii.69 (so read for alamatta); A ii.180; Th 1, 252; J i.401 (so read for °atta). **-ariya** truly genuine, right noble, honourable indeed, only in °ñāṇa — dassana [cp. BSk. alamārya — jñāna — darśana Lal v.309, 509] Vin i.9; A iii.64, 430; v.88; J i.389 (cp. ariya). **-kammaniya** (quite or thoroughly) suitable Vin iii.187. **-pateyya**: see the latter. **-vacanīyā** (f.) a woman who has to be addressed with "alaṅ" (i. e. "fie"), which means that she ceases to be the wife of a man & returus into her parental home Vin iii.144, cp. 274 (Bdhgh's. expl[n.]). **-samakkhātar** one who makes sufficiently clear It 107. **-sājīva** one who is thoroughly fit to associate with his fellow A iii.81. **-sāṭaka** "curse — coat", one who curses his waist — coat (alaṅ sāṭaka!) because of his having eaten too much it will not fit; an over — eater; one of the 5 kinds of gluttons or improper eaters as enum[d.] at DhA iv.16 = DhsA 404.

**Alakkhika** (& **īka**) (adj.) [a + lakkhika] unfortunate un- happy, of bad luck Vin iii.23; J iii.259.

**Alakkhī** (f.) [a + lakkhi] bad luck, misfortune Th 1, 1123.

**Alagadda** [Der. unknown. In late Sk. alagarda is a water- snake] a kind of snake M i.133 = DA i.21; DhA iv. 132 (°camma, so read for T. alla — camma, vv. ll. alanda° & alandu°).

**Alagga** (adj.) [pp. of laggati] not stuck or attached Nd[2] 107 (also **alaggita); alaggamāna** (ppr.) id. DhA iii.298.

**Alaggana** (nt.) [a + laggana] not hanging on anything, not being suspended DA i.180.

**Alaṅkata** [pp. of alankaroti] 1. "made too much", made much of, done up, adorned, fitted out Dh 142 (= vatthâbharaṇa — paṭimaṇḍita DhA iii.83); Pv ii.3[6]; Vv 1[1]; J iii.392; iv.60. — 2. "done enough" (see alaṅ, use with instr.), only neg. **analankata** in meaning "insatiate" S i.15 (kāmesu).

**Alaṅkaraṇa** (nt.) [alaṅ + karaṇa, fr. alankaroti] doing up, fitting out, ornamentation J i.60.

**Alaṅkaraṇaka** (adj.) [fr. alankaraṇa] adorning, embellishing, decorating DhA i.410.

**Alaṅkaroti** [alaṅ + karoti, Vedic araṅkaroti] to make much of i. e. to adorn, embellish, decorate J i.60; iii.189; vi. 368. ger. **°karitvā** DhA i.410; PvA 74. — pp. **alankata**. — Caus. **alankārāpeti** to cause to be adorned J i.52.

**Alaṅkāra** [fr. alankaroti, cp. Vedic araṅkṛti] "getting up" i. e. fitting out, ornament, decoration; esp. trinkets, ornaments D iii.190; A iii.239; 263 sq.; J vi.368; PvA 23, 46, 70 ( — ° adj. adorned with), 74; Sdhp 249.

**Alattaka** [Sk. alaktaka] lac, a red animal dye J iv.114 (°pāṭala); DhA ii.174; iv.197.

**Alanda & Alandu** see **alagadda**.

**Alamba** (adj.) [a + lamba] not hanging down, not drooping, short J v.302; vi.3 (°tthaniyo not flabby: of a woman's breasts cp. alamb° ordhva — stanī Suśruta i.371).

**Alasa** (adj.) [a + lasa] idle, lazy, slack, slothful, languid S i.44, 217; Sn 96 (= jāti — alaso SnA 170); J iv.30; Dh 280 (= mahā — alaso DhA iii.410). Opp. **analasa** vigorous, energetic S i.44; D iii.190 (dakkha +); Vin iv.211; Nd[2] 141 (id.).

**Alasatā** (f.) [abstr. fr. alasa] sloth, laziness; only in neg. **analasatā** zeal, industry VvA 229.

**Alassa** (nt.) at S i.43 is spurious spelling for **ālassa** idleness, sloth; v. l. BB ālasya.

**Alāta** (nt.) [Sk. alāta, related to Lat. altāre altar, adoleo to burn] a firebrand A ii.95 (chava° a burning corpse, see chava); J i.68; Pug 36; DhA iii.442.

**Alāpu** (nt.) [= alābu, with p for b: so Trenckner *Notes* 62[16]] a gourd, pumpkin Dh 149 (= DhA iii.112; vv. ll. alābu & alābbu).

**Alābu** [Sk. alābū f.] a long white gourd, Cucurbita Lage- naris M i.80 (tittaka°), 315 (id.); PvA 47 (id.); DhsA 405. — See also **alāpu**.

**Alābhaka** [a + labhaka] not getting, loss, detriment Vin iii.77.

**Alālā** (indecl.) [a + lālā interjection fr. sound root ***lal**, see etym. under are] "not saying lā lā" i. e. not babbling, not dumb, in **°mukha** not (deaf &) dumb SnA 124 (= aneḷamūga of Sn 70).

**Alika** (adj.) [Sk. alīka] contrary, false, untrue S i.189; J iii.198; vi.361; Miln 26, 99. — nt. **°ṅ** a lie, falsehood Dh 264.

**-vādin** one who tells a lie, a liar Dh 223 = VvA 69 (has

alīka°); J ii.4; SnA 478 (for abhūta — vādin Sn 661).

**Alīnatā** (f.) [abstr. of alīna] open mindedness, prudence, sincerity J i.366.

**Aluḷita** (adj.) [a + luḷita, pp. of **lul**] umoved, undisturbed Miln 383.

**Aloṇika** (adj.) [a + loṇika] not salted J iii.409; VvA 184.

**Aloma** (adj.) [a + loma] not hairy (upon the body) J vi.457.

**Alola** (adj.) [a + lola] undisturbed, not distracted (by desires), not wavering: of firm resolution, concentrated Sn 65 (= nillolupa Nd[2] 98; = rasavisesesu anākula SnA 118).

**Alla** (adj.) (only ° — ) [Vedic ārdra, to Gr. ἄρδω moisten, ἄρδα dirt] — 1. moist, wet M iii.94 (°**mattikā** — puñja a heap of moist clay; may be taken in meaning 2). — 2. fresh (opp. stale), new; freshly plucked, gathered or caught, viz.°**âvalepana** *see* adda[3]; °**kusamuṭṭhi** freshly plucked grass A v.234 = 249; °**gomaya** fresh dung A v.234; DhA i.377; °**camma** living skin Vism 195; °**tiṇa** fresh grass DA i.77; PvA 40; °**dārūni** green sticks J i.318; °**madhu** fresh honey DhA ii.197; °**maṅsa-sarīra** a body of living flesh DhA ii.51 = iv.166; °**rasa** fresh — tasting DhA ii.155; °**rohita-maccha** fresh fish J iii.333. — 3. wet = with connotation of clean (through being washed), freshly washed, °**kesa** with clean hair PvA 82 (sīsaṅ nahātvā allakesa); usually comb[d.] with **allavattha** with clean clothes (in an ablution; often as a sign of mourning) Ud 14, 91; DhA iv.220; or with odāta vattha (id.) J iii.425. °**pāṇi** with clean hand Pv ii.9[9] (= dhotapāṇi PvA 116). [For **analla-gatta** at S i.183 better read, with ibid 169, **an-allīna** — gatta. For **allacamma** at DhA iv.132 **alagadda-camma**, with the v.l., is preferable].

**Allāpa** [Sk. ālāpa; ā + lāpa] conversation, talk; only in cpd. °**sallāpa** conversation (lit. talking to & fro or together) J i.189; Miln 15; VvA 96; PvA 86.

**Allika** (?) [either from alla = allikaṅ nt. in meaning defi- lement, getting soiled by (—°), or from allīyati = alliyakaṅ, a der. fr. ger. alliya clinging to, sticking to. The whole word is doubtful.] only in cpd. (kāma — ) **sukh**° **allik**°**ânuyoga** given to the attachment to sensual joys Vin i.10; D iii.113, 130; S iv.330; v.421; Nett 110.

**Allīna** [pp. of allīyati; Sk. ālīna] (a) sticking to, adhering or adhered to, clinging M i.80; A v.187; Nd[2] under nissita (in form asita allīna upagata). — (b.) soiled by (—°), dirtied A ii.201. **-anallīna** "to which nothing sticks", i. e. pure, undefiled, clean S i.169 (id. p. on p. 183 reads analla: see **alla**). Cp. ālaya.

**Allīyati** [ā + līyati, **lī**, līyate, layate] to cling to, stick to, adhere to (in both senses, good or bad); to covet. — (a) lit. kesā sīsaṅ allīyiṅsu the hair stuck to the head J i.64; khaggo lomesu allīyi the sword stuck in the hair J i.273. — (b) fig. to covet, desire etc.: in idiomatic phrase **allīyati** (S iii.190 v. l.; T. ālayati) **kelāyati vanāyati** (S iii.190 v.l.; T. manāyati; M i.260 T. dhanāyati, but v.l. p. 552 vanāyati) mamāyati "to caress dearly & be extremely jealous of" (c. acc.) at M i.260 & S iii.190. — J iv.5; v.154 (allīyituṅ, v.l. illīyituṅ); DhsA 364 (vanati bhajati a); pp. allīna — Caus. **alliyāpeti** [cp. Sk. ālāpayati, but B.Sk. allīpeti M Vastu iii.144; pp. allīpita ibid. i.311; iii.408; pass. allīpīyate iii.127.] to make stick, to to bring near to (c. acc. or loc.) J ii.325 (hatthiṅ mahābhittiyan alliyāpetvā); iv.392 (sīsena sīsaṅ alliyāpetvā).

**Aḷa** [etym. unknown] 1. the claw of a crab M i.234; S i.123; J i.223, 505 (°chinno kakkaṭako; T. spells ala°); ii.342; iii.295; — 2. the nails (of finger or toe) (?) in °**chinna** one whose nails are cut off Vin i.91.

**Aḷāra** (adj.) [Is it the same as uḷāra?] only used with ref. to the eyelashes, & usually expl[d.] by **visāla**, i.e. extended, wide, but also by bahala, i.e. thick. The meaning & etym. is as yet uncertain. Kern, (*Toev.* s.v.) transl[s.] by "bent, crooked, arched". °**akkhin** with wide eyes (eyelashes?) J i.306 (= visāla — netta C.); °**pamha** with thick eye — lashes Vv 35[7] (= bahala — saṅyata — pakhuma C.; v.l. °pamukha); °**bhamuka** having thick eyebrows or °lashes J vi.503 (so read for °pamukha; C. expl[s] by visāl — akkhigaṇḍa). Cp. āḷāra.

**Aḷhaka** in **udak**° **aḷhaka** VvA 155 read **āḷhaka**.

**Ava°** (prefix) I. *Relation between ava & o.* Phonetically the difference between ava & o is this, that **ava** is the older form, whereas **o** represents a later development. Historically the case is often reversed — that is, the form in o was in use first & the form in ava was built up, sometimes quite independently, long afterwards. **Okaḍḍhati**, **okappati**, **okappanā**, **okassati**, **okāra**, **okantati**, **okkamati**, **ogacchati**, **odāta** and others may be used as examples. The difference in many cases has given rise to a differentiation of meaning, like E. ripe: rife, quash: squash; Ger. Knabe: Knappe etc. (see below B 2). — A. The old Pāli form of the prefix is **o**. In same cases however a Vedic form in ava has been preserved by virtue of its archaic character. In words forming the 2[nd] part of a cpd. we have ava, while the absolute form of the same word has o. See e.g. avakāsa (—°) > okāsa (°—); avacara > ocaraka; avatata; avadāta; avabhāsa; avasāna. — B. 1. the proportion in the words before us (early and later) is that **o** alone is found in 65% of all cases, **ava** alone in 24%, and **ava** as well as **o** in 11%. The proportion of forms in **ava** increases as the books or passages become later. Restricted to the older literature (the 4 Nikāyas) are the foll. forms with o: okiri, okkanti, okkamati, okkhipati, ogacchati, ossajati. — (1) The Pāli form (o°) shows a differentiation in meaning against the later Sanskrit forms (**ava°**). See the foll.:

avakappanā harnessing: okappanā confidence;
avakkanti (not Sk.): okkanti appearance;
avakkhitta thrown down: okkhitta subdued;
avacara sphere of motion: ocaraka spy;
avatiṇṇa descended: otiṇṇa affected with love;
avaharati to move down, put off: oharati to steal.

(2) In certain secondary verb — formations, arisen on Pāli grounds, the form o° is used almost exclusively pointing thus to a clearly marked dialectical development of Pali. Among these formations are *Deminutives* in °ka usually; the *Gerund* & the *Infinitive* usually; the *Causatives* throughout.

II. *Ava as prefix.* [P. ava = Vedic **ava** & occasionally o; Av. ava; Lat. au — (aufero = avabharati, aufugio etc.); Obg. u —; Oir. ō, ua. See further relations in Walde, Lat. Wtb. under au]. — *Meaning.* (Rest:) lower, low (opp. ut°, see e. g. uccâvaca high & low, and below iii. c), expl[d.] as **heṭṭhā** (DhA iv.54 under avaṅ) or **adho** (ibid. 153; SnA 290). — (Motion:) down,

downward, away (down), off; e. g. avasūra sun — down; adv. avaṅ (q. v., opp. uddhaṅ). — (a) *lit. away from, off:* ava — kantati to cut off; °gaṇa away from the crowd; °chindati cut off; °yīyati fall off; °bhāsati shine out, effulge; °muñcati take off; °siṭṭha left over. — *down, out, over:* °kirati pour down or out over; °khitta thrown down; °gacchati go down; °gāheti dip down; °tarati descend; °patita fallen down; °sajjati emit; °siñcati pour out over; °sīdati sink down. — (b) *fig. down* in connection with verbs of emotion (cp. Lat. de — in despico to despise, lit. look down on), see ava — jānāti, °bhūta, °mānita, °vajja, °hasati. *away from,* i. e. the opposite of, as equivalent to a negation and often taking the place of the neg. prefix a° (an°), e. g. in avajaya (= ajaya), °jāta, °mangala (= a°), °pakkhin, °patta.

*Affinities of ava.* — (a) **apa**. There exists an exceedingly frequent interchange of forms with apa° and ava°, the historical relation of which has not yet been thoroughly investigated. For a comparison of the two the BSk. forms are indispensable, and often afford a clue as to the nature of the word in question. See on this **apa 2** and cp. the foll. words under ava: avakata, °karoti, °khalita, °anga, ottappa, avattha, °nīta, °dāna, °pivati, °rundhati, °lekhati, °vadati, °varaka, °sakkati, avassaya, avasseti, °hita, avāpurīyati, avekkhati. — (b) **abhi**. The similarity between abhi & ava is seen from a comparison of meaning abhi ii. b and ava ii. a. The two prefixes are practically synonymous in the foll. words: °kankhati, °kamati, °kiṇṇa, °khipati, °maddati, °rata, °lambati, °lekheti, °lepana, °siñcati. — (c) The contrary of ava is **ut** (cp. above ii.2). Among the freq. contrast — pairs showing the two, like E. up & down, are the foll. ukkaṅsâvakaṅsa, uggaman — oggamana, uccâvaca, ullangheti — olangheti, ullittâvalitta; ogilituṅuggilituṅ, onaman — unnamana. Two other comb[ns.] founded on the same principle (of intensifying contrast) are chiddâvacchidda and ava° in contrast with vi° in olambavilamba, olugga — vilugga.

**Avaṅ** (adv.) [Vedic avāk & avāṅ] the prep. ava in adv. use, down, downward; in C. often expl[d.] by **adho**. Rarely absolute, the only passage found so far being Sn 685 (avaṅ sari he went down, v. l. avasari, expl[d.] by otari SnA 486). Opp. uddhaṅ (above, up high). Freq. in cpd. **avaṅsira** (adj.) head downward (+ uddhaṅpāda feet up), a position characteristic of beings in Niraya (Purgatory), e. g. S i.48; Sn 248 (patanti sattā nirayaṅ avaṅsirā = adhogata — sīsā SnA 290); Vv 52[25] (of Revatī, + uddhaṅpāda); Pv iv.1[46]; J i.233 (+ uddhapāda); iv.103 (nirayaṅ vajanti yathā adhammo patito avaṅsiro); Nd[1] 404 (uddhaṅpāda +); DhA iv.153 (gloss adhosira). — On avaṅ° cp. further avakkāra, avākaroti, avekkhipati.

**Avakaṅsa** [fr. ava — karṣati; on ṅs: *rṣ cp. haṅsati: harṣati] dragging down, detraction, abasement, in cpd. **ukkaṅsâvak°** lifting up & pulling down, raising and lowering, rise & fall D i.54.

**Avakankhati** (—°) [ava + kankhati; cp. Sk. anu — kānkṣati] to wish for, strive after S iv.57 (n'); J iv.371 (n'); V 340 (n'), 348 (n' = na pattheti C).

**Avakaḍḍhati** [ava + kaḍḍhati, cp. avakassati & apakassati] Nett 4 (avakaḍḍhayitvā). Pass. **avakaḍḍhati** J iv.415 (hadayaṅ me a. my hcart is weighed down = sokena avakaḍḍhīyati C; v.l. avakassati). — pp. **avakaḍḍhita**.

**Avakaḍḍhita** [pp. of avakaḍḍhati] pulled down, dragged away DhA iii.195.

**Avakata** = apakata, v.l. at It 89.

**Avakanta** [for *avakatta, Sk. avakṛtta; pp. of avakantati, see kanta[2]] cut, cut open, cut off J iv.251 (galak° âvakantaṅ).

**Avakantati & okantati** (okk°) [cp. Sk. avakṛntati, ava + kantati, cp. also apakantati] to cut off, cut out, cut away, carve — (**ava**:) J iv.155. — pp. **avakanta & avakantita**.

**Avakantita** [pp. of avakantati] cut out PvA 213.

**Avakappanā & okappanā** (f.) [ava + kappanā] prepara- tion, fixing up, esp. harnessing J vi.408.

**Avakaroti** [Sk. apakaroti, cp. P. apa°] "to put down", to despise, throw away; only in der, avakāra & avakārin. — pp. **avakata** (q. v.). — See also avākaroti & cp. avakirati 2.

**Avakassati & okassati** [cp. Sk. avakarṣati, ava + kṛṣ; see also apakassati & avakaḍḍhati] to drag down, to draw or pull away, distract, remove. — A v.74 = Vin ii.204 (+ vavakassati).

**Avakārakaṅ** (adv.) [fr. avakāra] throwing away, scattering about Vin ii.214.

**Avakārin** (adj.) (—°) [fr. avakāra] despising, degrading, neglecting Vbh 393 sq. (an°).

**Avakāsa & okāsa** [ava + **kāś** to shine, cp. Sk. avakāśa] 1. "appearance": akkhuddâvakāso dassanāya not little (or inferior) to behold (of appearance) D i.114; ariyāvakāsa appearing noble or having the app. of an Aryan J v.87; katâvakāsa put into appearance Vv 22[9]. — 2. "opportunity": kata° given leave D i.276 Sn 1030; anavakāsakārin not giving occasion Miln 383. — **anavakāsa** not having a chance or opportunity (to happen), impossible; always in ster. phrase aṭṭhānaṅ etaṅ anavakāso Vin ii.199; A i.26; v.169; Pug 11, 12; PvA 28.

**Avakirati & okirati** [ava + kirati] 1. to pour down on, to pour out over; aor. avakiri PvA 86; ger. °kiritvā J v.144. — 2. to cast out, reject, throw out; aor. avākiri Vv 30[5] = 48[5] (v.l. °kari; VvA 126 expl[s] by chaḍḍesi vināsesi). — Pass. **avakirīyati** Pv iii.1[10] (= chaḍḍīyati PvA 174); grd. °kiriya (see sep.). See also apakiritūna. pp. **okiṇṇa**.

**Avakiriya** [grd of avakirati] to be cast out or thrown away; rejectable, low, contemptible J v.143 (taken by C. as ger. = avakiritvā).

**Avakujja** (adj.) [ava + kujja, cp. B.Sk. avakubja M Vastu i.29, avakubjaka ibid. 213; ii.412] face downward, head first, prone, bent over (opp. ukkujja & uttāna) J i.13 = Bu ii.52; J v.295; vi.40; Pv iv.10[8]; PvA 178.

**-pañña** (adj.) one whose reason is turned upside down (like an upturned pot, i.e. empty) A i.130; Pug 31 (= adhomukha — pañña Pug A 214).

**Avakkanta** (—°) [pp. ofnext] entered by, beset with, overwhelmed by (instr.) S iii.69 (dukkha°, sukha° and an°).

**Avakkanti** (f.) [fr. avakkamati] entry, appearance, coming down into, opportunity for rebirth S ii.66 (nāmarūpassa); iii.46 (pañcannaṅ indriyānaṅ); Pug 13 (= okkanti nibbatti pātubhāvo PugA 184); Kvu 142 (nāmarūpassa); Miln 123 (gabbhassa).

**Avakkama** [fr. avakkamati] entering, appearance J v.330 (gabb-

hassa).

**Avakkamati & okkamati** [ava + kamati fr. **kram**] to ap- proach. to enter, go into or near to, to fall into, appear in, only in ger. (poetically) avakamma J iii.480 (v.l. apa°).

**Avakkāra** [Sk. avaskara faeces, fr. avaṅ + karoti] throwing away, refuse, sweepings; only in cpd. **°pātī** a bowl for refuse, slop basin, ash — bin Vin i.157, 352; ii.216; M i.207; DhA i.305.

**Avakkhalita** [pp. of avakkhaleti, Caus. of **kṣal**] washed off, taken away from, detracted DA i.66 (v.l. apa°).

**Avakkhitta & okkhitta** [pp. of avakkhipati] 1. [= Sk. avakṣipta] thrown down, flung down, cast down, dropped; thrown out, rejected. (**ava**:) M i.296 (ujjhita +); DA i.281 (an°), 289 (piṇḍa); PvA 174 (piṇḍa). 2. [= Sk. utkṣipta?] thrown off, gained, produced, got (cp. uppādita), in phrase **sed**° **âvakkhitta** gained by sweat A ii.67; iii.45.

**Avakkhipati & okkhipati** [ava + khipati; cp. Sk. ava- kṣipati] to throw down or out, cast down, drop; fig. usually appl[d] to the eyes = to cast down, hence transferred to the other senses and used in meaning of "to keep under, to restrain, to have control over" (cp. also avakkhāyati), aor. °khipi DA i.268 (bhusaṅ, v. l. avakkhasi).

**Avakkhipana** (nt.) [fr. avakkhipati] throwing down, putting down J i.163.

**Avagacchati** [ava + gacchati] to come to, approach, visit (cp. Vedic avagacchati) PvA 87.

**Avagaṇḍa ( -kāraka)** (adj.) [ava + gaṇḍa°] "making a swelling", i. e. puffing out the cheeks, stuffing the cheeks, full (when eating); only nt. **°ṅ** as adv. after the manner or in the way of stuffing etc. Vin ii.214; iv.196.

**Avagata** [pp. of avagacchati] at PvA 222 is uncertain reading; the meaning is "known, understood" (aññāta Pv iv.1[11]); perhaps we should read āvikata or adhigata (so v.l. BB).

**Avagāhati & ogāhati** [ava + gāhati] to plunge or enter into, to be absorbed in (acc. & loc.) Vism 678 (vipassanāvīthiṅ); Sdhp 370, 383.

**Avaguṇṭhana** (adj.) (—°) [fr. oguṇṭheti] covering Sdhp 314.

**Avaggaha** [Sk. avagraha] hindrance, impediment, used at DA i.95 as syn. for drought (dubuṭṭhikā).

**Avanga** see **apanga**.

**Avaca** (adj.) [der. fr. ava after the analogy of ucca > ut] low, only in comb[n.] **uccâvacā** (pl.) high and low, see **ucca**. KvuA 38.

**Avacana** (nt.) [a + vacana] "non — word", i. e. the wrong word or expression J i.410.

**Avacara** (—°) (n. — adj.) [ava + **car**, also BSk. avacara in same sense, e.g. antaḥpurâvacarā the inmates of the harem Jtm 210] (a) (adj.) living in or with, moving in D i.206 (santika° one who stays near, a companion); fig. dealing or familiar with, at home in A ii.189 (atakka°); iv.314 (parisā°); J i.60 (tāḷa° one conversant with music, a musician, see tāḷa[1]); ii.95 (sangāma°); Miln 44 (id. and yoga°). — (b) (n.) sphere (of moving or activity), realm, plane (of temporal existence); only as t.t in **kāmâvacara rupâvacara arūpâvacara** or the 3 realms of sense — desires, form and non — form: **kāma°** D i.34 (°deva); Dhs 431 (as adj.); **rūpa°** Pug 37; **arūpa°** Pug 38; Ps i.83, 84, 101; Dhs A 387; PvA 138, 163; to be omitted in Dhs 1268, 1278.

**Avacaraka & ocaraka** (adj. — n.) [fr. avacara] 1. only in cpd. kāmâvacarika as adj. to kāmâvacara, belonging to the sphere of sense experiences, Sdhp. 254. — 2. Late form of ocaraka, spy, only in C. on Th 1, 315 ff. quoted in *Brethren* 189, n 3. Occurs in BSk (Divy 127).

**Avacaraṇa** (nt.) [fr. avacarati 1] being familiar with, dealing with, occupation J ii.95.

**Avacuttha** 2nd pret. of **vac**, in prohib form mā evaṅ ava- cuttha do not speak thus J vi.72; DhA iv.228.

**Avacchidda** (—°) (adj.) [ava + chidda] perforated, only in redupl. (intensive) cpd. **chiddâvacchidda** perforated all over, nothing but holes J iii.491; DhA i.122. 284, 319. Cp. chidda — vicchidda.

**Avacchedaka** (—°) (adj) [ava + cheda + ka] cutting off, as nt. **°ṅ** adv. in phrase kabaḷâvacchedakaṅ after the manner of cutting off mouthfuls (of food) Vin ii.214; iv.196; cp. āsāvacchedika whose hope or longing has been cut off or destroyed Vin i. 259.

**Avajaya** [ava + jaya, cp. apajita] defeat DhA ii.228 (v.l. for T. ajaya).

**Avajāta** (adj.) [ava + jāta; cp. B.Sk. avajāta in meaning misborn, miscarriage] low — born, of low or base birth, fig. of low character (opp. abhijāta) Sn 664 (= buddhassa avajātaputta SnA 479); It 63; Miln 359.

**Avajānāti** [ava + **jñā**] 1. to deny Vin ii.85; A iii.164 = Pug 65. — 2. (later) to despise DhA iii.16; PvA 175 (grd. °jānitabba) — Of short stem — form **ñā** are found the foll: grd. avaññeyya PvA 175, and with o°: grd. oñātabba PvA 195; pp. **avañāta**, besides **avaññāta**.

**Avajīyati** [ava + jīyati; Sk. avajiryate] to be diminished, to be lost, be undone J i.313 (jitaṅ a; v.l. avajījy°); Dh 179 (jitaṅ a = dujjitaṅ hoti DhA iii.197).

**Avajja** (adj.) [Sk. avadya, seemigly a + vadya, but in reality a der. fr. ava. According to Childers = Sk. avarjya from **vraj**, thus meaning "not to be shunned, not forbidden". This interpret[n] is justified by context of Dh 318, 319. The P. commentator refers it to ava + **vad** (for *ava — vadya) in sense of to blame, cp. apavadati] low, inferior, blamable, bad, deprecable Dh 318, 319; Dhs 1160. More fig. in neg. form **anavajja** blameless, faultless D i.70 (= anindita DA i.183); A ii.26 = It 102; Sn 47 (°bhojin carrying on a blameless mode of livelihood, see Nd[2] 39), 263 (= anindita agarahita KhA 140): Ps ii.116, 170; Pug 30, 41, 58; Sdhp 436. Opp. **sāvajja**.

**Avajjatā** (f.) [abstr. to prec.), only neg. **an°** blamelessness, faultlessness Pug 25, 41; Dhs 1349.

**Avajjha** (adj.) [grd of a + vadhati, Sk. vadhya, **vadh**] not to be killed or destroyed, inviolable Sn 288; J v.69; vi.132.

**Avañcana** (adj.) [a + vañcana from **vañc**] not (even) tot- tering, i.e. unfit for any motion (esp. walking), said of crippled feet J i.214 = Cp iii.9[10].

**Avañña** (adj.) [to avañña] despised, despicable Pv iii.1[13] (=

avaññeyya avajānitabba PvA 175).

**Avaññatti** (f.) [ava + ñatti = Sk. *avajñapti, fr. ava + **jñā**] only as neg. **an°** the fact of not being despised, inferior or surpassed, egotism, pride, arrogance It 72; Vbh 350, 356; **°kāma** (adj.) wishing not to be surpassed, unvilling to be second, wanting to be praised A ii.240; iv.1 sq.

**Avaññā** (f.) [Sk. avajñā, fr. ava + **jñā**] contempt, disregard, disrespect J i.257 (°ya).

**Avaññāta** (adj.) [pp. of avajānāti] despised, treated with contempt PvA 135 (an°); Sdhp 88, 90.

**Avaṭaṅsaka** (= vaṭ°) see *Vin Texts* ii.347.

**Avaṭṭhāna** (nt.) [Sk. avasthāna] position, standing place J i.508; PvA 286.

**Avaṭṭhita** (ad.) [Sk. avasthita, ava + thita] "standing down" = standing up, firm, fixed, settled, lasting Th 1, 1140. Usually neg. **an°** unsettled, unsteady; not lasting, changeable Dh 38 (°citta; cp. DhA i.308 cittaṅ thāvaraṅ natthi); PvA 87 (= na sassata not lasting for ever).

**Avaṭṭhitatā** (f.) [abstr. fr. prec.] steadiness, only as neg. **an°** unsteadiness, fickleness ThA 259.

**Avaṭṭhiti** (f.) [Sk. avasthiti] (firm) position, posture, stead- fastness S v.228; Dhs 11, 570.

**Avaḍḍhi** (f.) [a + vaḍḍhi] "non — growth", decay DhA iii.335; C on A iii.76 (cp. apajaha).

**Avaṇṭa** (adj.) [a + vaṇṭa] without a stalk J v.155.

**Avaṇṇa** [a + vaṇṇa] blame, reproach, fault D i.1 (= dosā nindā DA i.37); It 67; Pug 48, 59.

**Avaṇṇanīya** (adj.) [grd. of a + vaṇṇeti] indescribable J v.282.

**Avataṅsa** see **vataṅsaka**.

**Avatata & otata** [ava + tata, pp. of **tan**] stretched over, covered, spread over with Vv 64[3] (—°); VvA 276 (= chādita).

**Avatiṭṭhati** [ava + tiṭṭhati] to abide, linger, stand still. D i.251 = S iv.322 = A v.299 (tatra°); S i.25 (v.l. otiṭṭhati); Th. 1, 21; J ii.62; iv.208 (aor. avaṭṭhāsi). — pp. **avaṭṭhita** (q. v.).

**Avatiṇṇa & otiṇṇa** [pp. of otarati] fallen into, affected with (—°), as **ava°** rare late or poetical form of **o°**, e. g. J v.98 (issâ°). See **otiṇṇa**.

**Avattha**[1] [der. uncertain] aimless (of cārikā, a bhikkhu's wandering, going on tour) A iii.171 (C. avavatthika).

**Avattha**[2] [Sk. apāsta, apa + āsta, pp. of **as**[2]] thrown away J v.302 (= chaḍḍita C.).

**Avattharaṇa** (nt.) [fr. avattharati] setting in array, deploying (of an army) J ii.104 (of a robber — band), 336.

**Avattharati** [ava + tharati, **stṛ**] to strew, cover over or up J i.74 (°amāna ppr.), 255 (°itvā ger.); iv.84; Dāvs i.38. — pp. **otthaṭa** Cp. pariy°.

**Avatthāraṇa** (nt.) = **avattharaṇa** DA i.274.

**Avatthu (& °ka)** (adj.) [a + vatthu] groundless, unfounded (fig) Vin ii.241; J i.440 (°kaṅ vacanaṅ). For lit meaning see **vatthu**.

**Avadāta** (= odāta) Dāvs iii.14 (metri causa).

**Avadāna** see **apadāna**.

**Avadāniya** (adj.) [fr. avadāna cutting off; ava + **dā**[2] to cut] stingy, niggardly Sn 774 (= Nd[1] 36 which expl[s.] as follows: avaṅ gacchanti ti pi avadāniyā; maccharino pi vuccanti avadāniyā; buddhānaṅ vacanaṅ n°âdiyantī ti avadāniyā. Sn A 516 condenses this expl[n.] into the foll.: avangamanatāya maccharitāya buddhâdīnaṅ vacanaṅ anādiyanatāya ca avadāniyā).

**Avadāpana** (cleansing): see vodāpana.

**Avadāpeti** (to deal out) only BSk pary° Divy 202.

**Avadāyati** [denom. fr. avadā in same meaning as anuddā, to **dā**[1]: see dayati[2]] to have pity on, to feel sorry for J iv.178 (bhūtānaṅ nâvadāyissaṅ, gloss n°ânukampiyaṅ).

**Avadīyati** [Sk. avadīryati, ava + **ḍr**[1], ḍrṇāti, see etym. under darī] to burst, split open J vi.183 (= bhijjati C.) see also **uddīyati**,

**Avadehaka** (—°) (adj.) [ava + deha + ka but more likely direct fr. ava + **dih**] in the idiom **udarāvadehakaṅ bhuñjati**, to eat one's fill M i.102; Th 1, 935. Vism 33 has udarāvadehaka — bhojana, a heavy meal.

**Avadhāraṇa** (nt.) [Cp. Sk. avadhāraṇa, fr. ava + **dhṛ**] calling attention to, affirmation, emphasis; as t.t. used by C's in explanation of **evaṅ** at DA i.27; and of **kho** at PvA 11, 18.

**Avadhi** 3 sg. aor. of **vadhati**. — At DhA ii.73 avadhi = odhi.

**Avanata** see **oṇata**.

**Avanati** (—°) (f.) [fr. avanamati] stooping, bending, bowing down, humiliation Miln 387 (unnat°âvanati).

**Avani** (f.) [Vedic avani] bed or course of a river; earth, ground Dāvs iv.5.

**Avapakāsati** [ava + pa + kāsati = kassati, fr. **kṛṣ**] is a doubtful comp[d.] of kassati, the comb[d.] ava + pa occurring only in this word. In all likelihood it is a distortion of **vavakassati** (vi + ava + kassati), supplementing the ordinary **apakassati**. See meaning & further discussion under apakāsati — Vin ii.204 (apakāsati +; v.l. avapakassati; Bdhgh. in expl[n.] on p. 325 has apapakāsati which seems, to imply (a)vavakassati); A iii.145 sq. (avapakāsituṅ).

**Avapatta** see **opatta**.

**Avapāyin** (—°) (adj.) [cp. avapivati] coming for a drink, drinking J i.163.

**Avapivati** [ava + **pā**, cp. apapibati] to drink from J i.163.

**Avabujjhati** (—°) [Cp. BSk. avabudhyate] to understand A iv.96 = It 83 (n°avabujjhati); A iv.98 (id.) J i.378 = iii.387 (interchanging with anubujjhati at the latter pass.).

**Avabodha** [ava + bodha] perception, understanding, full knowledge Sn A 509 (sacca°). — Neg. **an°** not awakened to the truth Vv 82[6] (= ananubodha VvA 319).

**Avabodhati** (—°) [cp. Sk. avabodhati] to realise, perceive, pay attention to J iii.151 nâva°).

**Avabhāsa** [later form of obhāsa] Only in cpd. **gambhīrā- vabhāso** D ii.55, looking deep. Same cpd. at A ii.105 = Pug 46 has obhāsa.

**Avabhāsaka** (—°) (adj.) [fr. avabhāsa] shining, shedding light on, illuminating Sdhp 14.

**Avabhāsita** (—°) [late form of obhāsita] shining with, resplendent

Sdhp 590.

**Avabhuñjati** [ava + bhuñjati] to eat, to eat up J iii.272 (inf. °bhottuṅ), 273.

**Avabhūta** (adj.) [ava + bhūta, pp. of ava + **bhū**] "come down", despised, low, unworthy M ii.210.

**Avamangala** (adj.) [ava + mangala, ava here in privative function] of bad omen, unlucky, infaustus (opp. abhimangala); nt. bad luck, ill omen J i.372, 402; ii.197; vi.10, 424; DhA iii.123; PvA 261. Cf. next.

**Avamaññati** [Sk. avamanyate] to slight, to disregard, despise DhA i.170; PvA 37, 175; Sdhp 271. — pp. Caus. **avamānita**.

**Avamangalla** (adj.) [fr. avamangala] of bad omen, nt. any- thing importune, unlucky J i.446.

**Avamāna & omāna** [fr. ava + **man**, think] disregard, dis- respect, contempt J ii.386; iii.423; v.384. Cp. next.

**Avamānana** (nt.) [fr. avamāna] = avamāna J i.22.

**Avamāneti** [Caus. of avamaññati] to despise J v.246. - pp. **avamānita** PvA 36.

**Avaya** only in neg. **anavaya**.

**Avayava** [Der[n] uncertain. Cp. mediaeval Sk. avayava] limb, member, constituent, part VvA 53 (sarīra° = gattā). 168, 201, 276; PvA 211 (sarīra° = gattā), 251 (mūl° the fibres of the root). As t. t. g. at SnA 397. In the commentaries **avayava** is often used where **aṅga** would have been used in the older texts.

**Avarajjhati** (—°) [ava + rajjhati of **rādh**, cp. Sk. avarād- hyate] to neglect, fail, spurn Th 1, 167; J iv.428 (v.l. °rujjh°).

**Avaruddha** [fr. avarundhati] 1. Doubtful reading at Vin iv.181, apparently meaning □ in revolt, out of hand ' (of slaves) — 2. [late form of oruddha] restrained Sdhp. 592.

**Avaruddhaka** [avruddha + ka] subdued, expelled, banished J vi.575; Dpvs i.21 (Np).

**Avaruddhati** [Sk. aparundhati; ava + ruddhati of **rudh**] to expel, remove, banish J vi.505 (= nīharati C.), 515. See also **avarundhati**.

**Avarundhati** [ava + rundhati. Only referred to by Dhp. in his Cy (ThA 271) on oruddha] to put under restraint, to put into one's harem as subsidiary wife.

**Avalambati** [= **olambati**]. Only in late verse. To hang down. Pv ii.1[18]; 10[2]. Ger. avalamba (for °bya) Pv iii.3[5]; cp. olubbha.

**Avalitta** (—°) [Sk. avalipta, pp. of ava — limpati] besmeared; in cpd. **ullittâvalitta** "smeared up & down" i. e. plastered inside & outside A i.101.

**Avalekhati** [ava + lekhati, **likh**, Sk. avalikhati] to scrape off Vin ii.221 (v. l. apa°).

**Avalekhana[1]** (nt.) [fr. avalekhati] (a) scraping, scraping off Vin ii.141 (°pidhara), 221 (°kaṭṭha). (b) scratching in, writing down J iv.402, (°sattha a chisel for engraving letters).

**Avalekhana[2]** (nt.) v. l. for **apalekhana**.

**Avalepana** (—°) (nt.) [fr. ava + **lip**] smearing, daubing, plastering M i.385 (pīta°); Sn 194 (kāyo taca — maṅsᵓ âvalepano the body plastered with skin & flesh).

**Avasa** (adj.) [a + vasa] powerless Sdhp 290.

**Avasaṭa & Osaṭa** [Sk. apasṛta, cp. also samavasṛta, pp. of ava + **sṛ**] withdrawn, gone away; one who has left a community & gone over to another sect, a renegade Vin iv.216, 217 (= titthāyatanaṅ saṅkata).

**Avasarati** [ava + **sṛ**] to go down, to go away (to) Sn 685 (v. l. BB. T. avaṅsari).

**Avasāna** (—°) [for **osāna**] (nt.) stopping ceasing; end, finish, conclusion J i.87 (bhattakicc — âvasāne at the end of the meal); PvA 76 (id.).

**Avasāya** [fr. avaseti] stopping, end, finish Th 2, 12 (= avasānaṅ niṭṭhānaṅ ThA 19). But the id. p. at Dhp 218 has anakkhāte.

**Avasiñcanaka** (—°) (adj.) [fr. osiñcati] pouring over (act. & med.), overflowing J i.400 (an°).

**Avasiṭṭha** (sic & not osiṭṭha) [pp. of avasissati, Sk. avaśiṣṭa] left, remaining, over S ii.133; J i.138; v.339; VvA 66, pl. avasiṭṭhā all who are left, the others PvA 165 (janā).

**Avasiṭṭhaka** (adj.) [fr. avasiṭṭha] remaining, left J iii.311.

**Avasitta** (—°) [pp. of osiñcati] besprinkled, anointed, con- secrated, only in phrase **rājā khattiyo muddhâvasitto** of a properly consecrated king (see also khattiya) D i. 69; ii.227; iii.64; Pug 56; DA i.182 (T. muddhâvassita, v. l. °abhisitta); etc. — See also **abhisitta**.

**Avasin** (adj. — n.) [a + vasin fr. **vaś**] not having control over oneself, D ii.275.

**Avasissati** [Sk. avaśiṣyate; Pass. of ava + **śis**; but expl[d.] by Kern, *Toev.* s. v. as fut of avasīdati] to be left over, to remain, in phrase yaṅ pamāṇa — kataṅ kammaṅ na taṅ tatrâvasissati D i.251; A v.299 = S iv.322; J ii.61 (see expl[n.] on p. 62). Also in the phrases **taco ca nahārū ca aṭṭhi ca avasissatu sarīre upasussatu maṅsa-lohitaṅ** M i.481; A i.50; S ii.28, and **sarīrāni avasissanti** S ii. 83. With the latter phrases cp. **avasussati**.

**Avasī** metri causa for avasi, a + vasi, aor. of **vas[4]** to stop, stay, rest J v.66 (mā avasī).

**Avasussati** [Sk. *ava — suṣyati of **śuṣ**] to dry up, to wither; in later quotations of the old **kāmaṅ taco ca nahāru ca aṭṭhi ca avasussatu** (upasussatu sarīre maṅsalohitaṅ) J i.71, 110; Sdhp 46. It is a later spelling for the older avasissatu see Trenckner (M i.569). — fut. **avasucchati** (= Sk. *°śokṣyati, fut. of Intens.) J vi.550 (v. l. BB °sussati; C. avasucchissati).

**Avasūra** [ava + sūra; ava here in function of *avaṅs see ava ii] sundown, sunset, acc. **°ṅ** as adv. at or with sundown J v 56 (anāvasūraṅ metrically).

**Avasesa[1]** [Sk. avaśeṣa, fr. ava + **śiṣ**, cp. avasissati] remainder, remaining part; only in cpds. **an°** (adj.) without any remainder, i. e. fully, completely M i.220 = A v.347 (°dohin); A i.20 sq., 88; Sn 146; Pug 17; Dhs 363, 553; SnA 417 (°pharaṇa); PvA 71 (°ato, adv. altogether, not leaving anything out); & **sâvasesa** leaving something over, having something left A i.20 sq., 88; Pv iii.5[5] (jīvita° having still a little life left).

**Avasesa[2]** (adj.) [see prec.] remaining, left Sn 694 (āyu avaseso); J iii.19; Vbh 107 (taṇhā ca avasesā ca kilesā); PvA 19 (avasesā ca ñātakā the rest of the relatives), 21 (avasesā parisā), 201 (aṭṭhi — tacamattᵓ âvasesa — sarīra with a body

on which nothing but skin & bones were left), 206 (aṭṭhi — sanghātamatt° âvasesa — sarīra). — nt. (as pred.) **°ṅ** what is left PvA 52 (app° avasesaṅ); KhA 245 (n° atthi tesaṅ avasesaṅ).

**Avasesaka** (adj.) [fr. avasesa[2]] being left, overflowing, ad- ditional, more J i.400 (an°); Dpvs iv.45.

**Avassa** (adj.) [a + **vaś**] against one's will, inevitable J i. 19 (°bhāvin); v.319 (°gāmitā). Usually as nt. **°ṅ** adv. inevitably (cp. BSk. avaśyaṅ Divy 347; Av. Ś i.209 etc.) J iii.271; DA i.263; Sdhp 293.

**Avassakaṅ** (adv.) [see avassa] inevitably Dpvs ix.13.

**Avassajati & ossajati** [ava + **sṛj**, perhaps ud + **sṛj** = Sk. utsṛjati, although the usual Vedic form is avasṛjati. The form ossajati puzzled the BSk. writers in their sanskritisation apotsṛjati = apa + ut + **sṛj** Divy 203] to let loose, let go, send off, give up, dismiss, release (ava): J iv.425; v.487 (aor. avassaji read for avissaji).

**Avassana** (nt.) [a + vassana, Sk. vāsana of **vāś** to bleat] not bleating J iv.251.

**Avassaya** [Sk. *avāśraya for the usual apāśraya, see P. apassaya[1]] support, help, protection, refuge J i.211; ii. 197; iv.167; Miln 160; DhA ii.267; iv.198; PvA 5, 113.

**Avassava** [ava + sava, Sk. °srava fr. **sru** to flow] outflow, effect, only neg. **anassava** no further effect Vin ii.89; M i.93; ii.246; A iii.334 sp.

**Avasseti** [ava + ā + **śri**, for the usual *apāśrayati; see apasseti] to lean against, to depend on, find shelter in (loc.) J ii.80 (aor. avassayiṅ = vāsaṅ kappesiṅ C.). — pp. **avassita**.

**Avassāvana** (nt.) [fr. ava + Caus. of **sru** to flow] straining, filtering (?) J ii.288.

**Avassita** [for apassita, Sk. apaśrita] depending on, dealing with J v.375. See apassita.

**Avassuta** (adj.) [Sk. *avasruta, pp. of ava + **sru**, cp. avas- **sava**] 1. (lit.) flowing out or down, oozing, leaking J iv. 20. — 2. (fig.) (cp. **anvāssava** & āsava) filled with desire, lustful (opp. **anavassuta**, q. v.) Vin ii.236; S iv.70, 184 (an°); A i.261, 262 (an°); ii.240; iv.128, 201; Sn 63 (an°); Pug 27, 36; Dpvs ii.5 (T. reads **avassita**). — Neg. **anavassuta**: 1. not leaking, without a leak J iv.20 (nāvā = udaka — pavesan° âbhāvena a. C.). — 2. free from leakage, i. e. from lust or moral intoxication Dh 39 (°citta); Sn 63 (see expl[d.] in detail at Nd[2] 40); SnA 116 (= kilesa — anvāssava — virahita).

**Avahaṭa** [pp. of avaharati] taken away, stolen Miln 46.

**Avaharaṇa** (—°) [fr. avaharati in both meanings] taking away, removal; theft PvA 47 (sāṭaka°), 92 (soka°).

**Avaharati & oharati** [ava + **hṛ**] to steal J i.384; PvA 47 (avahari vatthaṅ), 86 (id., = apānudi). — pp. **avahaṭa** (q. v.).

**Avahasati** [ava + **has**] to laugh at, deride, mock J v.111 (aññamaññaṅ); PvA 178. — aor. **avahasi** J iv.413.

**Avahāra** [fr. avaharati] taking, acquiring, acquisition Vin v.129 (pañca avahārā, viz. theyya°, pasayha°, parikappa°, paṭicchanna°, kusa°).

**Avahīyati** [for ohīyati] to be left behind, to stay behind J v.340.

**Avāgata** [ava + ā + gacchati] only in phrase dhammā avāgat — amhā, we are fallen from righteousness, J v.82. (C. explains apāgata).

**Avākaroti** [either ava + ā + karoti or avaṅ + karoti, the latter more probable. It is not necessary to take it with Kern, *Toev.* s. v. as Sk. apākṛnoti, apa + ā + **kṛ**] 1. to revoke, undo, rescind, not fulfill, spoil, destroy J iii.339 (avākayirā = avakareyya chindeyya C.); v.495, 500; vi. 280. — 2. to give back, restore J vi.577 (= deti C.).

**Avākirati** wrong by Hardy VvA Index for **avakirati** (q. v.).

**Avāṭuka** see **apāṭuka**.

**Avāpuraṇa** (nt.) [same as apāpuraṇa] a key S iii.132; A iv.374.

**Avāpurati** [same as apāpurati] to open (a door) J i.63; vi.373.

**Avāvaṭa** (adj.) [a + vāvaṭa] unobstructed, unhindered, free. Of a woman, not married J v.213 (= apetâvaraṇā, which read for °bharaṇā, apariggahitā C.).

**Avikampamāna** (adj.) [a + vi + kampamāna, ppr. med. of **kamp**] not hesitating, not wavering, not doubting J iv.310 (= anosakkamāna C.; Kern takes it at this passage as a + vikalpamāna, see *Toev.* s.v., but unnecessarily); vi.176 (= nirāsanka C.); J vi.273.

**Avikampin** (adj.) [fr. a + vi + **kamp**] unmoved, not shaking, steady Vv 50[22] (= acala VvA 215).

**Avikopin** (adj.) [a + vikopin; fr. vi + **kup**] not agitated, not moving, unshaken, undisturbed J vi.226 (acchejja +).

**Avikkhepa** [a + vikkhepa] calmness, balance, equanimity D iii.213; A i.83; Ps i.94; ii.228; Dhs 11, 15, 570.

**Avicāreti** [a + vicāreti] not to examine VvA 336.

**Aviccaṅ** at J v.434 read **aviviccaṅ** [a + viviccaṅ] i. e. not secretly, openly.

**Avijānaṅ** [a + vijānaṅ] not knowing, ignorant Ḍh 38, 60; It 103.

**Avijjā** (f.) [Sk. avidyā; fr. a + **vid**] ignorance; the main root of evil and of continual rebirth (see paṭicca — samuppāda, cp. S ii.6, 9, 12; Sn p. 141 & many other passages). See on term *Cpd.* 83 n. 3, 187 sq, 262 sq. & for further detail **vijjā**. avijjā is termed an **anusaya** (D iii.254, 282; S iv.205, 208 sq., 212); it is one of the **āsavā** (Vin iii.4; D i.84; iii.216; It 49; Dhs 1100, 1109), of the **oghā** (D iii.230, 276; Dhs 390, 1061, 1162), of the **nīvaraṇāni** (S ii.23; A i.223; It 8; Dhs 1162, 1486), of the **saṅyojanāni** (D iii.254; Dhs 1131, 1460). See for various characterisatons the foll. passages: Vin i.1; iii.3; D iii.212, 230, 234, 274; M i.54, 67, 144; S ii.4, 26, 263; iii.47, 162; iv.256; v.52; A i.8, 285; ii.132, 158, 247; iii.84 sq., 414; iv.228; It 34 (yā kāc° imā duggatiyo asmiṅ loke paramhi ca avijjāmūlakā sabbā icchā — lobha — sammussayā), 57, 81; Sn 199, 277, 729 (jāti — maraṇa — saṅsāraṅ ye vajanti punappunaṅ... avijjāy°eva sā gati), 730, 1026, 1033 (avijjāya nivuto loko); Dh 243; Nd[2] 99; Pug 21; Dhs 390, 1061, 1162; DhA iii.350; iv.161 (°paligha).

**Aviññāṇaka** (adj.) [a + viññāṇa + ka] senscless, without feeling or consciousness, unfeeling DhA i.6 (saviññāṇaka +).

**Aviññū** (adj.) = **aviddasu**.

**Avitakka** (adj.) [a + vitakka] free from thought D iii.219, 274; Th

2, 75 ("where reasonings cease" trsl.); Dhs 161 ("free from the working of conception" trsl.), 504 etc.

**Avidūra** (adj.) [a + vidūra] not far, near; usually in loc. °e as adv. near Sn. 147.

**Aviddasu** (adj.) [a + viddasu] ignorant, foolish Sn 762 (= bāla Sn A 509); Dh 268 = Nd² 514 (= aviññū DhA iii.395); PvA 18 (so read for avindasu).

**Avināsaka (°ika)** (adj.) [a + vināsa + ka] not causing destruction A iii.38 (°ika); J v.116 (= anāsaka C.).

**Avināsana** (adj.) [a + vināsana] imperishable Dpvs iv.16.

**Avinicchayaññū** (adj.) [a + vinicchaya + ñū] not knowing how to decide J v.367.

**Avinibbhujaṅ** (adj.) [ppr. of a + vinibbhujati] unable to distinguish or to know J v.121 (= atīrento C.).

**Avinibbhoga** (ad.) [a + vinibbhoga] not to be distinguished, indistinct J iii.428 (°sadda).

**Avipariṇāma** [a + viparināma] absence of change, stead- fastness, endurance D i.18; iii.31, 33 (°dhamma); DA i.113 (= jarā — vasena vipariṇāmassa abhāvato).

**Avippaṭisāra** [a + vippaṭisāra] absence of regret or remorse A iii.46.

**Avippavāsa** (adj. — n.) [a + vippavāsa] thoughtfulness, mindfulness, attention; adj. not neglectful, mindful, attentive, eager Vin v.216; Sn 1142 (cp. Nd² 101: anussatiyā bhāvento); DA i.104 (appamādo vuccati satiyā avippavāso); DhA iv.26 (appamāda = satiyā avippavāsa).

**Aviruddha** (adj.) [a + viruddha] not contrary, unobstructed, free, without difficulties Dh 406; Sn 365, 704, 854.

**Avirūḷhi** (f.) [a + virūḷhi] absence or cesssation of growth Sn 235; DhA i.245 (°dhamma).

**Avirodha** [a + virodha] absence of obstruction, gentleness M ii.105 = Th 1, 875.

**Avirodhana** (nt.) = avirodha J iii.320, 412; v.378.

**Avivāda** [a + vivāda] absence of contesting or disputing, agreement, harmony D iii.245; Sn 896 (°bhūma SnA 557 or °bhumma Nd¹ 308, expl^d. as Nibbāna).

**Avisaṅvādaka** (adj.) [a + visaṅvada + ka] not deceiving, not lying D i.4; iii.170; Pug 57; DA i.73.

**Avisaṅvādanatā** (f.) [abstr. fr. a + visaṅvāda] honesty, faithfulness, uprightness D iii.190.

**Avisaṅvādeti** [a + visaṅ + Caus. of **vad**] to keep one's word, to be honest, to be true J v.124.

**Avisaggatā** (f.) [a + visaggatā, v.l. viy°, thus as a + viy- agga, Sk. vyagra = ākula] state of being undisturbed, harmony, balance J vi.224 (C. avisaggata). Cp. **avyagga**.

**Avisare** at J v.117 according to Kern, *Toev.* s.v. corrupted from **avisaye**, i. e. towards a wrong or unworthy object [a + visaya, loc], C. differently: avisare = avisaritvā atikkamitva; v.l. **adhisare**.

**Avisāhaṭa** (adj.) [a + visāhaṭa] imperturbed Dhs 15, 24, 287, 570. (°mānasata).

**Avissaji** at J vi.79 is with Kern, *Toev.* s. v. better to be read **avassaji** (see avassajati).

**Avissajjiya** (adj.) [grd. of a + vissajjati] not to be given away, inalienable (cp. avebhangiya) Vin i.305 (°ika for °iya); ii.170 (five such objects in detail); v.216 (+ avebh°); J vi.568.

**Avissāsaniya** (adj.) [a + visāsana + iya, ika] not to be trusted, untrustworthy J iii.474.

**Aviha** [of uncertain etym.] the world of the Aviha's, i.e. the 12th of the 16 Brahmā — words, cp. *Kindred Sayings* 48 n. 3; *Cpd.* 139. — S i.35, 60; A i.279; Pug 17.

**Avihiṅsa (Avihesa)** (f.) [a + vihiṅsā] absence of cruelty, mercy, humanity, friendliness, love D iii.213, 215, 240 (avihesā); Sn 292 (= sakaruṇabhāva SnA 318); It 82 (°vitakka).

**Aviheṭhaka** (adj.) [a + viheṭhaka] not harassing, not hurting D iii.166 (but cp. SnA 318 **avihesaka** in same context); Miln 219.

**Avī°** in general see **vī°**.

**Avīci** [B.Sk. avīci a + vīci (?) no intermission, or no plea- sure (?), unknown, but very likely popular etym.] **1. avīciniraya**, one of the (great) hells (see **niraya**), described in vivid colours at many passages of the Pāli canon, e.g. at Vin ii.203 = It 86; Nd¹ 18, 347, 405 = Nd² 304 iiid; Ps i.83; Dhs 1281; J i.71, 96; iii.182; iv.159; DhA i.148; PvA 52; SnA 290; Sdhp 37, 194; Pgdp 5 sq.; etc etc. — 2. disintegration, decay Vism 449 (a. jarā nāma).

**Avekalla** (°—) adj.) [a + vekalla] without deficiency, in °**buddhi** complete knowledge J vi.297.

**Avekkhati** [B.Sk. avīkṣate. The regular Pāli form however is apekkhati, to which the BSk. av° corresponds] to look at, to consider, to see It 33 (v.l. ap°); Dh 28, 50, J iv.6; DhA i.259 (= passati).

**Avekkhipati** [avaṅ + khipati, **avaṅ** here in form **ave** cor- resp. to avaḥ, cp. pure for puraḥ etc.] to jump, hop, lit. to throw (a foot) down J iv.251 (= pacchimapāde khipati C.).

**Avecca** (adv.) [Usually taken as ava + ger. of **i** (*itya), cp. adhicca & abhisamecca, but by P. grammarians as a + vecca. The form is not sufficiently clear semantically; B.Sk. avetya, e.g. Jtm. 210, is a Sanskritisation of the P. form] certainly, definitely, absolutely, perfectly, expl^d. by Bdhgh. as acala (on D ii.217), or as paññāya ajjhogahetvā (on Sn 229); by Dhp. as apara — paccaya — bhāvena (on Pv iv.1²⁵). — Usually in phrase **Buddhe Dhamme Sanghe avecca-pasādo** perfect faith in the B., the Dhamma & the Sangha, e.g. at M i.47; S ii.69; iv.271 sq., 304; v.344, 405; A i.222; ii.56; iii.212, 332, 451; iv.406; v.183; further at Ps i.161 (°pasanna); Sn 229 (yo ariyasaccāni avecca passati); Pv iv.1²⁵.

**Avedha** (adj.) [a + vedha, grd. of **vidh (vyadh)** to pierce, Sk. avedhya] not to be hurt or disturbed, inviolable, unshakable, imperturbable Sn 322 (°dhamma = akampanasabhāva SnA 331).

**Avebhangika** (adj.) [fr. a + vi + bhanga] not to be divided or distributed Vin i.305. Cp. next.

**Avebhangiya** (nt.) [= avebhangika] that which is not to be divided, an inalienable possession; 5 such objects enum^d. at Vin

ii.171, which are the same as under **avissajjiya** (q. v.); v.129.

**Avera** (adj.) [a + vera] peaceable, mild, friendly Sn 150 (= veravirahita KhA 248); Sdhp 338. — °ṅ (nt.) friendliness, kindness D i.247 (°citta); Dh 5 (= khantimetta DhA i 51).

**Averin** (adj. — n.) = avera Dh 197, 258.

**Avosita** [reading uncertain, cp. avyosita] only in neg. **an°** unfulfilled, undone Th 1, 101.

**Avyagga** (ad) [a + vyagga, Sc. vyagra] not bewildered, not confused S v.66. Cp. **avisaggatā**.

**Avyattatā** (f.) [abstr. fr. avyatta] state or condition of not being manifest or visible, concealment, hiding DhA ii.38.

**Avyatha** (adj.) [a + vyatha, cp. Sk. vyathā misfortune] not miserable, fortunate J iii.466 (= akilamāna C.).

**Avyaya** [a + vyaya | absence of loss or change, safety D. i.72 (instr. °ena safely); Miln 393 (as abbaya T.).

**Avyāpajjha**[1] (abyābajjha) (nt.) [a + vyapajjha or bajjha, a confusion between the roots **bādh** or **pad**] (act.) kindness of heart; (pass.) freedom from suffering (Ep. of Nibbāna) Vin i.183 (avyāpajjh°âdhimutta); It 31 (abyābajjh°ārāma).

**Avyāpajjha**[2] (abyābajjha) adj.) [either a + *vyāpadya or more likely a + *vyābādhya] free from oppression or injury; not hurting, kind D ii.242 (avera +), 276; M i.90; It 16 = 52 (sukhaṅ); Miln 410 (avera +).

**Avyāpanna** (adj.) [a + vyāpanna] free from desire to injure, free from malice, friendly, benevolent D iii.82,83 (°citta); A ii.220 (id.); Pug 68 (id.). — Same in B.Sk. e.g. Divy 105, 302.

**Avyāpāda** [a + vyāpāda] absence of desire to injure, free- dom from malice D iii.215, 229, 240; It 82 (all MSS. have aby°); Dhs 33, 36, 277, 313, 1056.

**Avyāyata** (adj.) [a + vyāyata of **yam**] at random, without discrimination, careless J i.496 (= avyatta C.).

**Avyāyika** (adj.) [fr. avyaya] not liable to loss or change, imperishable J v.508 (= avigacchanaka C.).

**Avyāvaṭa** (adj.) [a + vyāvaṭa = Sk vyāpṛta] not occupied, i. e. careless, neglectful, not worrying Vin iii.136; Nd[2] 72 (abyāvaṭa for appossukka Sn 43); J iii.65; vi.188. Miln 177 (abyā°).

**Avyāseka** (adj.) [a + vy + āseka] untouched, unimpaired D i.182 (°sukha = kilesa vyāseka — virahitattā avyāseka DA i.183); Pug 59.

**Avyāharati** [a + vy + āharati] not to bring or procure J v.80.

**Avyosita** (adj.) [a + vyosita, Sk. vyavasita] not having reached perfection, imperfect Th 1, 784 (aby°).

**Avhaya** [fr. avhayati; cp. Sk. āhvaya "betting"] calling, name; adj. (—°) called, having the name of Sn 684 (isi°), 686 (Asit°), 689 (kanhasiri°), 1133 (Sace°, cp. Nd[2] 624).

**Avhayati & Avheti** [Sk. āhvayati, ā + **hū** or **hvā**] — 1. to call upon, invoke, appeal to D i.244 (avhayāma imper.); PvA 164. — 2. to call, call up, summon M 1.17; J ii.10, 252 (= pakkosati); v.220 (avhayesi); vi.18, 192, 273 (avhettha pret.); Vv 33[1] (avheti). — 3. to give a name, to call, to address SnA 487 (= āmanteti ālapati). — pp. **avhāta** (q. v.).

**Avhāta** [pp. of avhayati] called, summoned J iii.165 = (an° = anāhuta ayāctia) = Pv i.12[3], cp. PvA 64. The id. p. at Th 2, 129 reads **ayācita**.

**Avhāna** (nt.) [fr. avhayati, Sk. āhvāna in diff. meaning] - 1. begging, calling, asking Sn 710; Vism 68 (°ânabhinandanā). — 2. addressing, naming SnA 605 (= nāma).

**Avhāyana** (nt.) [cp. Sk. āhvayana] calling to, asking, in- vocation, imploration D i.11 (Sir — avhāyane, v. l. avhayana; expl[d.] at DA i.97 with reading Sirivhāyana as "ehi Siri mayhaṅ sire patiṭṭhāhī ti evaṅ sire Siriyā avhayanaṅ"), 244, 245 (v. l. avhāna).

**Avhāyika** (adj.) [fr. avhaya] calling, giving a name; (m.) one who gives a name J i.401 = iii.234.

**Asa** (adj.) [for asaṅ = asanto, a + santo, ppr. of **as** in meaning "good"] bad J iv.435 = vi.235 (sataṅ vā asaṅ, acc. sg. with v. l. santaṅ..., expl[d] — by sappurisaṅ vā asappurisaṅ vā C.); v.448 (n. pl. f. asā expl[d.] by asatiyo lāmikā C.; cp. p. 446 v.319).

**Asaṅvata** (adj.) [pp. of + saṅvuṇati, cp. saṅvuta] unres- tricted, open J vi.306.

**Asaṅvara** [a + saṅvāra] absence of closing or restraint, no control Dhs 1345.

**Asaṅvāsa** (adj.) [a + saṅvāsa] deprived of co — residence, expelled from the community Vin iv.213, 214.

**Asaṅvindaṅ** [ppr. a + saṅvindati] not finding, not knowing Th 1, 717.

**Asaṅvuta** (adj.) [pp. of a + saṅvuṇāti, cp. saṅvata] not restrained Dhs 1345, 1347.

**Asaṅsaṭṭha** (adj.) [a + saṅsaṭṭha] not mixed or mixing, not associating, not given to society M i.ai4; S i.63; Sn 628 = Dh 404 (= dassana — savana — samullāpa paribhogakāya — saṅsaggānaṅ abhāvena SnA 468 = DhA iv.173).

**Asaṅhārima** (adj.) = **asaṅhāriya** (?) Vin iv.272.

**Asaṅhāriya** (adj.) [grd. of a + saṅharati] not to be destroyed or shattered It 77; Th 1, 372; Nd[2] 110.

**Asaṅhīra** (adj.) [= asaṅhāriya of saṅ + **hṛ**] immovable, unconquerable, irrefutable Vin ii.96; S i.193; A iv.141; v.71; Sn 1149 (as Ep. of Nibbāna, cp. Nd[2] 110); J i. 62; iv.283 (°citta unfaltering); Dpvs iv.12.

**Asakka** (adj.) [a + sakka; Sk. aśakya] impossible J v. 362 (°rūpa).

**Asakkuṇeyya** (adj.) [grd. of a + sakkoti] impossible, un- able to J i.55; KhA 185 and passim.

**Asakkhara** (adj.) [a + sakkhara] not stony, free from gravel or stones, smooth J v.168; DhA iii.401 (opp. sasakkhara).

**Asakyadhītā** (f.) [a + sakyadhītā] not a true Buddhist nun Vin iv.214.

**Asagguṇa** [a + sagguṇa] bad quality, vice Sdhp 382 (°bhā- vin, the a° belongs to the whole cpd.).

**Asankita & °iya** (adj.) [a + sankita, pp. of **śank**] not hesitating, not afraid, not anxious, firm, bold J i.334 (°iya); v.241; Sdhp 435, 541.

**Asankuppa** (adj.) [a + sankuppa, grd. of **kup**] not to be shaken; immovable; steady, safe (Ep. of Nibbāna) Sn 1149 (cp. Nd[2] 106); Th 1, 649.

**Asankusaka** (adj.) [a + sankusaka, which is distorted from Sk. sankasuka splitting, crumbling, see Kern, *Toev.* p. 18] not contrary J vi.297 (°vattin, C. appaṭilomavattin, cp. J trsl[n.] vi.143).

**Asankheyya** (adj.) [a + sankheyya, grd. of saṅ — **khyā**] in- calculable, innumerable, nt. an immense period A ii.142; Miln 232 (cattāri a.), 289 DhA i.5, 83, 104.

**Asanga** (adj.) [a + sanga] not sticking to anything, free from attachment, unattached Th 2, 396 (°mānasa, = anāsattacitta ThA 259); Miln 343. Cp. next.

**Asangita** (adj.) [fr. asanga, a + sangita, or should we read asangika?] not sticking or stuck, unimpeded, free, quick J v.409.

**Asacca** (adj.) [a + sacca] not true, false J v.399.

**Asajjamāna** (adj.) [ppr. med. of a + sajjati, **sañj**] not clinging, not stuck, unattached Sn 38, 71 (cp. Nd[2] 107); Dh 221 (nāmarūpasmiṅ a. = alaggamana DhA iii.298).

**Asajjittho** 2[nd] sg. pret. med. of **sajjati** to stick or cling to, to hesitate J i.376. See **sajjati**.

**Asajjhaya** [a + sajjhāya] non — repetition Dh 241 (cp. DhA iii.347).

**Asañña** (adj.) [a + saññā] unconscious, **°sattā** unconscious beings N. of a class of Devas D i.28 (cp. DA i.118 and BSk. asaṅjñika — sattvāḥ Divy 505).

**Asaññata** (adj.) [a + saññata, pp. of saṅ + **yam**] unres- trained, intemperate, lacking self — control It 43 = 90 = Sn 662 = Dh 307.

**Asaññin** (adj.) [a + saññin] unconscious D i.54 (°gabbhā, cp. DA i.163); iii.111, 140, 263; It 87; Sn 874.

**Asaṭha** (adj.) [a + saṭha] without guile, not fraudulent, honest D iii.47, 55, 237; DhA i.69.

**Asaṇṭhita** (adj.) [a + saṇṭhita] not composed, unsettled, fickle It 62, 94.

**Asat (Asanto)** [a + sat, ppr. of asti] not being, not being good, i. e. bad, not genuine (cp. asa); freq., e. g. Sn 94, 131, 881, 950; Dh 73, 77, 367; It 69 (asanto nirayaṅ nenti). See also **asaddhamma**.

***Asati** (& **Asanāti** q. v.) [Sk. aśnāti, **aś** to partake of, to eat or drink cp. aṅśa share, part] to eat; imper. **asnātu** J v 376; fut. **asissāmi** Th 1, 223; Sn 970. — ppr. med. **asamāna** J v.59; Sn 239. ger. **asitvā** Miln 167; & **asitvāna** J iv.371 (an°). pp. **asita** (q. v.). See also the spurious forms **asmiye** **& añhati** (añhamāna Sn 240), also **āsita**[1].

**Asatiyā** (adv.) [instr. of a + sati] heedlessly, unintentionally J iii.486.

**Asatta** (adj.) [pp. of a + sajjati] not clinging or attached, free from attachment Sn 1059; Dh 419; Nd[2] 107, 108; DhA iv.228.

**Asattha** (n. adj.) [a + sattha] absence of a sword or knife, without a knife, usually comb[d.] with **adaṇḍa** in var. phrases: see under **daṇḍa**. Also at Th 1, 757 (+ avaṇa).

**Asadisa** (adj.) [a + sadisa] incomparable, not having its like DhA ii.89; iii.120 (°dāna).

**Asaddha** (adj.) [a + saddha] not believing, without faith D iii.252, 282.

**Asaddhamma** [a + sat + dhamma, cp. asat & BSk. asaddharma] evil condition, sin, esp. sexual intercourse; usually mentioned as a set of several sins, viz. as 3 at It 85; as 4 at A ii.47; as 7 at D iii.252, 282; as 8 at Vin ii.202.

**Asana**[1] (nt.) [Vedic aśan(m)] stone, rock J ii.91; v.131.

**Asana**[2] (nt.) [cp. Sk. aśana of **aś**, cp. asati] eating, food; adj. eating J i.472 (ghatâsana Ep. of the fire; v.64 (id.). Usually in neg. form **anasana** fasting, famine, hunger Sn 311 (= khudā SnA 324); DA i.139. See also **nirasana**.

**Asana**[3] (nt.) [Sk. asana] the tree Pentaptera Tomentosa J i.40 (as Bodhi — tree of Gotama); ii.91; v.420; vi.530.

**Asana**[4] (nt.) [cp. Sk. asanā, to asyati to hurl, throw] an arrow M i.82 = S i.62. Cp. **asani**.

**Asanāti** [see **asati**] to eat, to consume (food) J i.472; v. 64; vi.14 (Esb. note: read asnāti; C. paribhuñjati).

**Asani** (f.) [Vedic aśani in same meaning; with Sk. aśri corner, caturaśra four cornered (see assa), to Lat. ācer pointed, sharp, Gr. ἄκρος pointed, Ags. egl sting, Ohg. ekka corner, point. Connected with this is Sk. aśan (see **asana**[1]). Cp. also aṅsa & asama[2]] orig. a sharp stone as hurling — weapon thence in mythol. Indra's thunderbolt, thunder — clap, lightning J i.71, 167; ii.154; iii.323; Miln 277; VvA 83.

**-aggi** the fire of thunder, i. e. lightning or fire caused by lightning DhA iii.71. **-pāta** the falling of the thunderbolt, thunderclap, lightning DA i.280 (or should we read asannipāta?); PvA 45. **-vicakka** same as °pāta (?) S ii. 229 (= lābha — sakkāra — silokassa adhivacana); D iii.44, 47.

**Asantasaṅ & °anto** (adj.) [ppr. of a + santasati] fearless, not afraid Sn 71, 74; J iv.101; vi.306; Nd[2] 109.

**Asantāsin** (adj.) [a + santāsin, cp. asantāsaṅ] fearless, not trembling, not afraid Sn 850; Dh 351; Nd[2] 109; DhA iv.70.

**Asantuṭṭha** [pp. of a + santussati] not contented with, greedy, insatiate, unhappy Sn 108. Cp. next.

**Asantuṭṭhitā** (f.) [abstr. fr. asantuṭṭhita = asantuṭṭha] dis- satisfaction, discontentment D iii.214 (so read for tutth°) = A i.95.

**Asanthava** [a + santhava] dissociation, separation from society, seclusion Sn 207.

**Asandhitā** (f.) [a + sandhi + tā] absence of joints, discon- nected state J vi.16.

**Asannata** (adj.) [a + sannata] not bent or bending Sdhp 417.

**Asapatta** (adj. — n.) [a + sapatta = Sk. sapatna] (act.) without enmity, friendly (med.) having no enemy or foe, secure, peaceful D ii.276; Sn 150 (= vigata — paccatthika, mettavihārin KhA 249); Th 2, 512.

**Asapattī** (f.) [a + sapattī] without co — wife or rival in mar- riage S iv.249.

**Asappurisa** [a + sappurisa, cp. **asat**] a low, bad or un- worthy man M iii.37; SnA 479 (= anariya Sn 664).

**Asabala** (adj.) [a + sabala] unspotted D ii.80 = iii.245.

**Asabbha** (adj.) [a + sabbha, i. e. *sabhya cp. sabhā & in meaning court: courteous, hof: hoflich etc.] not belonging to the

assembly — room, not consistent with good manners, impolite, vile, low, of base character J iii.527 (mātugāma); Dh 77 = J iii.367 = Th 1, 994; Miln 221; DhA i.256; ThA 246 (akkhi). Cp. next. — *Note.* Both sabbha and sabbhin occur only in the negative form.

**Asabbhin = asabbna** J i.494, more freq. in cpds. as **asabbhi°**, e.g.

**-kāraṇa** a low or sinful act Miln 280. **-rūpa** low, common J vi.386 (= asādhu — jātika, lāmaka), 387 (= asabbhijātika), 414 (= apaṇḍita — jātika). Cp. prec.

***Asabha** [Sk. ṛṣabha] see **usabha**.

**Asama**[1] (adj.) [a + sama] unequal, incomparable J i.40 (+ appaṭipuggala); Sdhp 578 (+ atula). Esp. freq. in cpd. **°dhura** lit. carrying more than an equal burden, of incomparable strength, very steadfast or resolute Sn 694 (= asama — viriya SnA 489); J i.193; vi.259, 330.

**Asama**[2] (nt.) [the diaeretic form of Sk. aśman hurling stone, of whieh the contracted form is amha (q. v.); connected with Lat. ocris "mons confragosus"; Gr. ἄκμων anvil; Lith. akmȗ stone, see also **asana**[1] (Sk. aśan stone for throwing) and **asani**] stone, rock DA i.270, 271 (°muṭṭhika having a hammer of stone; v. l. BB. ayamuṭṭhika); SnA 392 (instr. asmanā).

**Asamaggiya** (nt.) [abstr. fr. a + samagga] lack of concord, disharmony J vi.516 (so read for asāmaggiya).

**Asamaṇa** at Pug 27 is to be read **assamaṇa** (q. v.).

**Asamapekkhana** (nt.) & **°ā** (f.) [fr. a + sam + apekkhati] lack of consideration S iii.261; Dhs 390, 1061, 1162.

**Asamāhita** (adj.) [a + samāhita] not composed, uncontrolled, not firm It 113 (opp. susamāhita); Dh 110, 111; Pug 35.

**Asamijjhanaka** (adj.) [a + samijjhana + ka] unsuccessful, without result, fruitless; f. **°ikā** J iii.252.

**Asamiddhi** (f.) [a + samiddhi] misfortune, lack of success J vi.584.

**Asamosaraṇa** (nt.) [a + samosaraṇa] not coming together, not meeting, separation J v.233.

**Asampakampiya** (adj.) [grd. of a + sampakampeti] not to be shaken, not to be moved Sn 229 (= kampetuṅ vā cāletuṅ vā asakkuṇeyyo KhA 185).

**Asampajañña** (nt.) [a + sampajañña] lack of intelligence D iii.213; Dhs 390, 1061, 1162, 1351.

**Asampāyanto** [ppr. of a + sampāyati] unable to solve or explain Sn p. 92.

**Asambādha** (adj.) [a + sambādha] unobstructed Sn 150 (= sambādha — virahita KhA 248); J i.80; ThA 293.

**Asammodiya** (nt.) [a + sammodiya] disagreement, dissension J vi.517 (= asamaggiya C.).

**Asammosa** [a + sammosa cp. B.Sk. asammoṣadharman Ep. of the Buddha; Divy 49 etc] absence of confusion D iii.221 = Dhs 1366.

**Asayaṅvasin** (adj.) [a + sayaṅ + vasiṅ] not under one's own control, i. e. dependent D ii.262; J i.337.

**Asayha** (adj.) [a + sayha, grd. of **sah** = Sk. asahya] im- possible, insuperable J vi.337. Usually in cpd. **°sāhin** conquering the unconquerable, doing the impossible, acchieving what has not been achieved before Th 1, 536, Pv ii.9[22] (Angīrasa); It 32.

**Asahana** (nt. — adj.) [a + sahana] not enduring, non — endurance, inability J iii.20; PvA 17.

**Asahāya** (adj.) [a + sahāya] one who is without friends; who is dependent on himself Miln 225.

**Asā** see **āsa**.

**Asāta** (adj.) [a + sāta, Sk. aśāta, Kern's interpretation & etymology of asāta at *Toev.* s.v. p. 90 is improbable] disagreeable Vin i.78 (asātā vedanā, cp. asātā vedanā M Vastu I 5); Sn 867; J i.288, 410; ii.105; Dhs 152, 1343.

**Asādhāraṇa** (adj.) [a + sādhāraṇa cp. asādhāraṇa Divy 561] not general, not shared, uncommon, unique Vin iii.35; Kh viii.9; J i.58, 78; Miln 285; DA i.71; Sdhp 589, 592.

**Asāmapāka** (adj.) [a + sāma + pāka] one who does not cook (a meal) for himself (a practice of ascetics) DA i.270.

**Asāra** (n. adj.) [a + sāra] that which is not substance, worthlessness; adj. worthless, vain, idle Sn 937 (= asāra nissāra sārâpagata Nd[1] 409); Dh 11, 12 (cp. DhA i.114 for interpretation).

**Asāraka** (adj.) [a + sāraka] unessential, worthless, sapless, rotten Th 1, 260; J ii.163 = DhA i.144.

**Asāraddha** (adj.) [a + sāraddha] not excited, cool A i.148 = It 119 (passaddho kāyo a.; v.l. assāraddha).

**Asāhasa** (nt.) [a + sāhasa] absence of violence, meekness, peaceableness D iii.147 (asāhase rata fond of peace); acc. as adv. asāhasaṅ without violence, not arbitrarily J iii.319; instr. **asāhasena** id. J vi.280; Dh 257 (= amusāvādena DhA iii.382).

**Asi** [Vedic asi, Av. aṅhū Lat. ensis] a sword, a large knife D i.77 (= DA i.222); M ii.99; A i.48 = (asinā sīsaṅ chindante); iv.97 (asinā hanti attānaṅ); J iv.118 (asi sunisito), 184; v.45 (here meaning "sickle"), 475 (asiñ ca me maññasi, probably faulty for either "āsiñ ca me" or "āsiñcam me"); Vism 201 (ñāṇâsi the sword of knowledge); PvA 253 (asinā pahaṭa).

**-camma** sword & shield Vin ii.192; A iii.93; J vi.449. **-tharu** the hilt of a sword DhA iv.66. **-nakha** having nails like swords Pgdp 29. **-patta** having sword — like leaves, with swords (knives) for leaves (of the sword — leaf — wood in Niraya, a late feature in the descriptions of Purgatory in Indian speculative Theology, see e. g. Mārk — aṇḍeyapurāṇa xii.24 sq.; Mhbhārata xii.321; Manu iv.90; xii. 75; Scherman, *Visionsliteratur* pp. 23 sq.) J vi.250 (°niraya); PvA 221 (°vana); Sdhp 194. **-pāsa** having swords for snares (a class of deities) Miln 191. **-māla** ( — kamma) sword — garland ( — torture) J iii.178 (+sīsaṅ chindāpeti); Dāvs iii.35. Preferable to interpretation "sword — dirt", see māla (mālā). **-lakkhana** "swordsign", i.e. (fortune — telling from) marks or a sword D i.9; J i.455. **-loma** having swords for hair S ii.257, cp. Vin iii.106. **-sūna** slaughter — house (so also B.Sk. asisūnā Divy 10, 15; see further detail under "kāma" similes) Vin ii.26; M i.130, 143; A iii.97. **-sūla** a swordblade Th 2, 488 (expl[d.] at ThA 287 by adhikuṭṭanatthena, i.e. with reference to the executioner's block, cp. also sattisūla).

**Asika** (adj.) (—°) [asi + ka] having a sword, with a sword in

phrase **ukkhitt°asika** with drawn sword, M i.377; J i.393.

**Asita**[1] [Sk. aśita, pp. of *asati, Sk. aśnāti] having eaten, eating; (nt.) that which is eaten or enjoyed, food M i.57; A iii.30, 32 (°pīta — khāyita etc.); PvA 25 (id.); J vi.555 °(āsana having enjoyed one's food, satisfied). Cp. **āsita**[1].

**Asita**[2] (adj.) [a + sita pp. of ***śri**, Sk. aśrita] not clinging to, unattached, independent, free (from wrong desires) D ii.261 (°âtiga); M i.386; Th 1, 38, 1242 (see Mrs Rh. D. in *Brethren* 404 note 2); J ii.247; It 97; Sn 251, 519, 593, 686 (Asitavhaya, called the Asita i.e. the Unattached; cp. SnA 487), 698 (id.), 717, 957, 1065 (cp. Nd[2] 111 & nissaya).

**Asita**[3] (adj.) [Sk. asita; Idg. ***ās**, cp. Lat. āreo to be dry, i. e. burnt up; Gr. ἄζω to dry; orig. meaning burnt, hence of burnt, i. e. black colour (of ashes)] black — blue, black M ii.180 (°vyābhangī); A iii.5 (id.); Th 2, 480 (= indanīla ThA 286); J iii.419 (°âpangin black — eyed); v. 302; Dāvs i.45.

**Asita**[4] (m. nt.) [fr. asi] a sickle J iii.129; v 46.

**Asīti** (num.) [Sk. aśīti] 80 (on symbolical meaning & freq. application see **aṭṭha**[1] B 1 c, where also most of the ref's. In addition we mention the foll.:) J i.233 (°hattha 80 hands, i. e. 80 cubits deep); iii.174 (°sahassa — vāraṇa — parivuta); vi.20 (vassasahassāni); Miln 23 (asītiyā bhikkhusahassehi saddhiṅ); Vīsm 46 (satakoṭiyo) DhA i.14, 19 (mahātherā); ii.25 (°koṭi — vibhava). Cp. āsītika.

**Asu** (pron.) [Sk. asau (m.), adas (nt.); base amu° in oblique cases & derivation, e.g. adv. amutra (q.v.)] pron. dẹmonstr. "that", that one, usually comb[d.] with yo (yaṅ), e. g. asu yo so puriso M i.366; yaṅ aduṅ khettaṅ S iv.315. — nom. sg. m. **asu** S iv.195; Miln 242; f. **asu** J v.396 (asū metri causâ); nt. **aduṅ** M i.364, 483; A i.250. Of oblique cases e. g. **amunā** (instr.) A i.250. Cp. also next.

**Asuka** (pron. — adj.) [asn + ka] such a one, this or that, a certain Vin iii.87; J i.148; PvA 29, 30, 35, 109, 122 (°ṅ gatiṅ gata).

**Asuci** (adj.) [a + suci] not clean, impure, unclean Sn 75 (°manussā, see Nd[2] 112); Pug 27, 36; Sdhp 378, 603.

**Asucīka** (nt.) [abstr. fr. asuci] impurity, unclean living, defilement Sn 243 (°missita = asucibhāva — missita SnA 286.

**Asubha** (adj.) [a + subha] impure, unpleasant, bad, ugly, nasty; nt. °ṅ nastiness, impurity. Cp. on term and the Asubha — meditation, as well as on the 10 asubhas or offensive objects *Dhs. trsl.* 70 and *Cpd.* 121 n. 6. — S iv.111 (asubhato manasikaroti); v.320; Sn 341; Sdhp 368. **-subhâsubha** pleasant unpleasant, good & bad Sn 633; J iii. 243; Miln 136.

**-ânupassin** realising or intuiting the corruptness (of the body) It 80, 81; DhA i.76. **-kathā** talk about impurity Vin iii.68. **-kammaṭṭhāna** reflection on impurity DhA iii.425. **-nimitta** sign of the unclean i. e. idea of impurity Vism 77. **-bhāvanā** contemplation of the impurity (of the body) Vin iii.68. **-saññā** idea of impurity D iii.253, 283, 289, 291. **-saññin** having an idea of or realising the impurity (of the body) It 93.

**Asura** [Vedic asura in more comprehensive meaning; con- nected with Av. ahurō Lord, ahurō mazdā°; perhaps to Av. anhuš & Lat. erus master] a fallen angel, a Titan; pl. **asurā** the Titans, a class of mythological beings. Dhpāla at PvA 272 & the C. on J v.186 define them as kāḷakañjaka — bhedā asurā. The are classed with other similar inferior deities, e. g. with garuḷā, nāgā, yakkhā at Miln 117; with supaṇṇā, gandhabbā, yakkhā at DA i.51. — The fight between Gods & Titans is also reflected in the oldest books of the Pāli Canon and occurs in identical description at the foll. passages under **the title of devâsura-sangāma**: D ii.285; S i.222 (cp. 216 sq.), iv.201 sq., v.447; M i.253; A iv.432. — Rebirth as an Asura is considered as one of the **four unhappy rebirths** or evil fates after death (apāyā; viz. niraya, tiracchāna — yoni, petā or pettivisaya, asurā), e. g. at It 93; J v.186; Pv iv.11[1], see also apāya. — Other passages in general: S i.216 sq. (fight of Devas & Asuras); iv.203; A ii.91; iv.198 sq., 206; Sn 681; Nd[1] 89, 92, 448; DhA i.264 (°kaññā); Sdhp 366, 436.

**-inda** Chief or king of the Titans. Several Asuras are accredited with the rôle of leaders, most commonly Vepacitti (S i.222; iv.201 sq.) and Rāhu (A ii.17, 53; iii.243). Besides these we find Pahārāda (gloss Mahābhadda) at A iv.197. **-kāya** the body or assembly of the asuras A i.143; J v.186; ThA 285. **-parivāra** a retinue of Asuras A ii.91. **-rakkhasā** Asuras and Rakkhasas (Rakṣasas) Sn 310 (defined by Bdhgh at SnA 323 as pabbata — pāda — nivāsino dānava — yakkha — saññitā).

**Asuropa** [probably a haplological contraction of asura — ropa. On various suggestions as to etym. & meaning see Morris's discussion at *J P T S.* 1893, 8 sq. The word is found as āsulopa in the Asoka inscriptions] anger, malice, hatred; abruptness, want of forbearance Pug 18 = Vbh 357; Dhs 418, 1060, 1115, 1341 (an°); DhsA 396.

**Asussūsaṅ** [ppr. of a + susūsati, Desid. of **śru**, cp. Sk. śuśrūṣati] not wishing to hear or listen, disobedient J v.121.

**Asūyaka** see **anasūyaka**.

**Asūra** (adj.) [a + sura[1]] — 1. not brave, not valiant, co- wardly Sn 439. — 2. uncouth, stupid J vi.292 (cp. Kern. *Toev.* p. 48).

**Asekha** (& **Asekkha)** (adj. n.) [a + sekha] not requiring to be trained, adept, perfect, m. one who is no longer a learner, an expert; very often meaning an Arahant (cp. B.Sk. aśaikṣa occurring only in phrase śaikṣâśaikṣāh those in training & the adepts, e.g. Divy 261, 337; Av. Ś i.269, 335; ii.144) Vin i.62 sq.; iii.24; S i.99; D iii.218, 219; It 51 (asekho sīlakkhandho; v. l. asekkha); Pug 14 (= arahant); Dhs 584, 1017, 1401; Kvu 303 sq.

**-muni** the perfectly Wise DhA iii.321. **-bala** the power of an Arahant, enum[d.] in a set of 10 at Ps ii.173, cp. 176.

**Asecanaka** (adj.) [a + secana + ka, fr. **sic** to sprinkle, cp. B.Sk. asecanaka — darśana in same meaning e. g. Divy 23, 226, 334] **unmixed**, unadulterated, i. e. with full and unimpaired properties, delicious, sublime, lovely M i.114; S i.213 (a. ojava "that elixir that no infusion needs" Mrs Rh. D.) = Th 2, 55 (expl[d.] as anāsittakaṅ pakatiyā °va mahārasaṅ at ThA 61) = Th 2, 196 (= anāsittakaṅ ojavantaṅ sabhāva — madhuraṅ ThA 168); S v.321; A iii. 237 sq. Miln 405.

**Asevanā** (f.) [a + sevanā] not practising, abstinence from Sn 259 (= abhajanā apayirupāsanā KhA 124).

**Asesa** (adj.) [a + sesa] not leaving a remnant, without a remainder, all, entire, complete Sn 2 sq., 351, 355, 500, 1037 (= sabba

Nd[2] 113). As ° — (adv.) entirely, fully, completely Sn p. 141 (°virāga — nirodha); Miln 212 (°vacana inclusive statement).

**Asesita** (adj.) [pp. of a + Caus. of **śiṣ**, see seseti & sissati] leaving nothing over, having nothing left, entire, whole, all J iii.153.

**Asoka**[1] (adj.) [a + soka, cp. Sk. aśoka] free from sorrow Sn 268 (= nissoka abbūḷha — soka — salla KhA 153); Dh 412; Th 2, 512.

**Asoka**[2] [Sk. aśoka] the Asoka tree, Jonesia Asoka J v.188; Vv 35[4], 35[9] (°rukkha); Vism 625 (°ankura); VvA 173 (°rukkha).

**Asoṇḍa** (adj.) [a + soṇḍa] not being a drunkard, abstaining from drink J v.116. — f. **asoṇḍī** A iii.38.

**Asotatā** (nt.) [abstr. a + sota + ta, having no ears, being earless J vi.16.

**Asnāti** [Sk. aśnāti to eat, to take food; the regular Pāli forms are asati (as base) and asanāti] to eat; imper. asnātu J v.376.

**Asman** (nt.) [Vedic aśman; the usual P. forms are amha and asama[2]] stone, rock; only in instr. **asmanā** SnA 362.

**Asmasati** [spurious form for the usual assasati = Sk. āśva- sati] to trust, to rely on J v.56 (Pot. asmase).

**Asmi** (I am) see **atthi**.

**Asmimāna** [asmi + māna] the pride that says "I am", pride of self, egotism (same in B.Sk. e.g. Divy 210, 314) Vin i.3; D iii.273; M i.139, 425; A iii.85; Ps i.26; Kvu 212; DhA i.237. Cp. ahaṅ asmi.

**Asmiye** 1 sg. ind. pres. med. of **aś** to eat, in sense of a fut. "I shall eat" J v.397, 405 (C. bhuñjissāmi). The form is to be expl[d.] as denom. form[n.] fr. — āśa food, = aṅsiyati and with metathesis **asmiyati**. See also **añhati** which would correspond either to *aṅśyati or aśnāti (see **asati**).

**Assa**[1] [for aṅsa[1], q. v. for etym.] shoulder; in cpd. **assapuṭa** shoulder — bag, knapsack i. e. a bag containing provisions, instr. **assupuṭena** with provisions. Later exegesis has interpreted this as a bag full of ashes, and vv. ll. as well as Commentators take assa = bhasma ashes (thus also Morris *J P T S.* 1893, 10 without being able to give an etymology). The word was already misunderstood by Bdhgh. when he explained the Dīgha passage by bhasmapuṭena, sīse chārikaṅ okiritvā ti attho DA i.267. After all it is the same as **puṭaṅsa** (see under **aṅsa**[1]). — D i.98, cp. A ii.242 (v. l. bhasma°); DA i.267 (v.l. bhassa°).

**Assa**[2] [for aṅsa[2] = Sk. aśra point, corner, cp. Sk. aśri, Gr. ἄκρος & ὀξύς sharp, Lat. acer] corner, point; occurs only in cpd. **caturassa** four — cornered, quadrangular, regular (of symmetrical form, Vin ii.316; J iv.46, 492; Pv ii.1[19]. Perhaps also at Th 2, 229 (see under assa[3]). Occurs also in form **caturaṅsa** under catur).

**Assa**[3] [Vedic aśva, cp. Av. aspō; Gr. ἵππος, dial. ἵκκος; Lat. equus; Oir. ech; Gall. epo —; Cymr. ep, Goth. aíhva; Os. ehu; Ags. eoh] a horse; often mentioned alongside of and comb[d.] with **hatthi** (elephant) Vin iii.6 (pañcamattehi assa — satehi), 52 (enum[d.] under catuppadā, quadrupeds, with hatthi oṭṭha goṇa gadrabha & pasuka); A ii.207; v.271; Sn 769 (gavâssa). At Th ii.229 the commentary explains **caturassa** as  four in hand ’; but the context shows that the more usual sense of caturassa (see **assa**[2]) was probably what the poet meant; Dh 94, 143, 144 (bhadra, a good horse), 380 (id.); Vv 20[3] (+ assatarī); VvA 78; DhA i.392 (hatthi — assâdayo); Sdhp 367 (duṭṭh°).

**-ājāniya** [cp. BSk. aśvājāneya Divy 509, 511] a thoroughbred horse, a blood horse A i.77, 244; ii.113 sq., 250 sq.; iii.248, 282 sq.; iv.188, 397; v.166, 323; PvA 216. See also **ājāniya. -âroha** one who climbs on a horse, a rider on horseback, N. of an occupation "cavalry" D i.51 (+ hatthâroha; expl[d.] at DA i.156 by sabbe pi assācariyaassavejja — assabhaṇḍādayo). **-kaṇṇa** N. of a tree, Vatica Robusta, lit. "horse — ear" (cp. similarly Goth. aíhva — tundi the thornbush, lit. horse — tooth) J ii.161; iv.209; vi.528. **-khalunka** an inferior horse ("shaker"), opp. sadassa. A i.287 = iv.397. **-tthara** a horse cover, a horse blanket Vin i.192; D i.7 **-damma** a horse to be tamed, a fierce horse, a stallion A ii.112; °*sārathi* a horse trainer A ii. 112, 114; v.323 sq.; DhA iv.4. **-potaka** the young of a horse, a foal or colt J ii.288. **-bandha** a groom J ii. 98; v.449; DhA i.392. **-bhaṇḍa** (for °bandha? or should we read °paṇḍaka?) a groom or horse — trainer, a trader in horses Vin i.85 (see on form of word Kern, *Toev.* p. 35). **-bhaṇḍaka** horse — trappings J ii.113. **-maṇḍala** circus Vism 308, cp. M i.446. **-maṇḍalika** exercising — ground Vin iii.6. **-medha** N. of a sacrifice: the horse — sacrifice [Vedic aśvamedha as Np.] S i.76 (v. l. sassa°); It 21 (+ purisamedha); Sn 303. **-yuddha** a horse — fight D i.7. **-rūpaka** a figure of a horse, a toy horse DhA ii.69 (+ hatthi — rūpaka). **-lakkhaṇa** (earning fees by judging) the marks on a horse D i.9. **-laṇḍa** horse — manure, horsedung DhA iv.156 (hatthi — laṇḍa +). **-vāṇija** a horsedealer Vin iii.6. **-sadassa** a noble steed of the horse kind A i.289 = iv.397 (in comparison with purisa°).

**Assa**[4] is gen. dat. sg. of **ayaṅ**, this.

**Assa**[5] 3. sg. Pot. of asmi (see **atthi**).

**Assaka**[1] (—°) [assa[3] + ka] with a horse, having a horse; an° without a horse J vi.515 (+ arathaka).

**Assaka**[2] (adj.) [a + saka; Sk. asvaka] not having one's own, poor, destitute M i.450; ii.68; A iii.352; Ps i.126 (v. l. asaka).

**Assatara** [Vedic aśvatara, aśva + compar. suffix tara in func- tion of "a kind of", thus lit. a kind of horse, cp. Lat. matertera a kind of mother. i. e. aunt] a mule Dh 322 = DhA i.213; DhA iv.4 (= vaḷavāya gadrabhena jāta); J iv.464 (kambojake assatare sudante; imported from Cambodia); vi.342. — f. **assatarī** a she — mule Vin ii.188; S i.154; ii.241; A ii.73; Miln 166. — **assatarī-ratha** a chariot drawn by she — mules Vv 20[3], 20[8] (T. assatarī ratā) = 43[8]; Pv i.11[1] (= assatariyutta ratha PvA 56); J vi.355.

**Assattha**[1] [Vedic aśvattha, expl[d.] in *K Z* i.467 as aśva — ttha dial. for aśva — stha "standing place for horses, which etym. is problematic; it is likely that the Sk. word is borrowed from a local dialect.] the holy fig — tree, Ficus, Religiosa; the tree under which the Buddha attained enlightenment, i. e. the Bo tree Vin iv.35; D ii.4 (sammā — sambuddho assatthassa mūle abhisambuddho); S v.96; J i.16 (v.75, in word — play with assattha[2] of v.79).

**Assattha**[2] [pp. of assasati; cp. BSk. āsvasta Av. Ś i.210] encouraged, comforted A iv.184 (v. l. as gloss assāsaka); Ps i.131

(loka an°; v. l. assaka); J i.16 (v.79 cp. assattha[1]); vi.309 (= laddhassasa C.), 566.

**Assaddha** (adj.) [a + saddhā] without faith, unbelieving, Sn 663; Pug 13, 20; Dhs 1327; DhA ii.187.

**Assaddhiya** (nt.) [a + saddhiya, in form, but not in meaning a grd. of saddahati, for which usually saddheyya; cp. Sk. aśradheyya incredible] disbelief S i.25; A iii.421; v.113 sq., 146, 148 sq., 158, 161; Vbh 371; DA i.235; Sdhp 80.

**Assama** [ā + **śram**] a hermitage (of a brahmin ascetic esp. a jaṭila) Vin i.24 = iv.108; i.26, 246; iii.147; Sn 979; Sn p. 104, 111; J i.315 (°pada) v.75 (id.) 321. vi.76 (°pada). The word is not found anywhere in the Canon in the technical sense of the later Sanskrit law books, where "the 4 āśramas" is used as a t. t. for the four stages in the life of a brahmin priest (not of a brahmin by birth). See *Dial.* i.211 — 217.

**Assamaṇa** [a + samaṇa] not a true Samaṇa Vin i.96; Sn 282; Pug 27 (so read for asamaṇa); Pug A 207. — f. **assamaṇī** Vin iv.214.

**Assaya** [ā + sayati, **śri**] resting place, shelter, refuge, seat DA i.67 (puññ°). Cp. BSk. rājāśraya Jtm 31[56]; aśraya also in meaning "body": see Av. Ś. i.175 & Index ii.223.

**Assava** (adj.) [ā + sunāti, **śru**] loyal D i.137; Sn 22, 23, 32; J iv.98; vi.49; Miln 254; **an°** inattentive, not docile DhA i.7.

**Assavati** [ā + **sru**] to flow J ii.276 (= paggharati C.). Cp. also āsavati.

**Assavanatā** (f.) [abstr. fr. assavana] not listening to, in- attention M i.168.

**Assavanīya** (adj.) [a + savanīya] not pleasant to hear Sdhp 82.

**Assasati** [ā + **śvas**, on semantical inversion of ā & pa see under ā[1] 3] 1. to breathe, to breathe out, to exhale, J i 163; vi.305 (gloss assāsento passāsento susu ti saddaṅ karonto); Vism 272. Usually in comb[n.] with **passasati** to inhale, i. e. to breathe in & out, D ii.291 = M i.56, cp. M i.425; J ii.53, cp. v.36. — 2. to breathe freely or quietly, to feel relieved, to be comforted, to have courage S iv.43; J iv.93 assasitvāna ger. = vissamitvā c.); vi.190 (assāsa imper., with mā soci); med. assase J iv.57 (C. for asmase T.; expl[d.] by vissase), 111 (°itvā). — 3. to enter by the breath, to bewitch, enchant, take possession J iv.495 (= assāsa — vātena upahanati āvisati C.). — Caus. **assāseti**. — pp. **assattha**[2]. See also assāsa — passāsa.

**Assāda** [ā + sādiyati, **svad**] taste, sweetness, enjoyment, satisfaction D i.22 (vedanānaṅ samudaya atthangama assāda etc.); M i.85; S ii.84 sq. (°ânupassin), 170 sq.; iii.27 sq. (ko rūpassa assādo), 62, 102; iv.8 sq., 220; v.193, 203 sq.; A i.50 (°ânupassin), 258, 260; ii.10; iii.447 (°diṭṭhi) J i.508; iv.113, Sn 448; Ps i.139 sq., (°diṭṭhi), 157; cp. i.10[17]; Pv iv.6[2] (kām°); Vbh 368 (°diṭṭhi); Nett 27 sq.; Miln 388; Vism 76 (paviveka — ras°); Sdhp 37, 51. See also **appassāda** under **appa**.

**Assādanā** (f.) [cp. assāda] sweetness, taste, enjoyment S i.124; Sn 447 (= sādubhāva SnA 393).

**Assādeti** [Denom. fr. assāda] to taste S ii.227 (lābha — sakkārasilokaṅ); Vism 73 (paviveka — sukha — rasaṅ); DhA i.318.

**Assāraddha** v. l. at It 111 for **asāraddha**.

**Assāvin** (adj.) [ā + **sru**] only in **an°** not enjoying or finding pleasure, not intoxicated Sn 853 (sātiyesu a. = sāta — vatthusa kāmaguṇesu taṇhā — santhava — virahita SnA 549). See also **āsava**.

**Assāsa** [Sk. āśvāsa, ā + **śvas**] 1. (lit.) breathing, esp. breathing out (so Vism 272), exhalation, opp. to **passāsa** inhalation, with which often comb[d.] or contrasted; thus as cpd. **assāsapassāsa** meaning breathing (in & out), sign of life, process of breathing, breath D ii.157 = S i.159 = Th 1, 905; D iii.266; M i.243; S i.106; iv.293; v.330, 336; A iv.409; v.135; J ii.146; vi.82; Miln 31, 85; Vism 116, 197. — **assāsa** in contrast with passāsa at Ps i.95, 164 sq., 182 sq. — 2. (fig.) breathing easily, freely or quietly, relief, comfort, consolation, confidence M i.64; S ii.50 (dhamma — vinaye); iv.254 (param — assāsa — ppatta); A i.192; iii.297 sq. (dhamma — vinaye); iv.185; J vi.309 (see assattha[2]); Miln 354; PvA 104 (°matta only a little breathing space); Sdhp 299 (param°), 313.

**Assāsaka** (adj. n.) [fr. assāsa] 1. (cp. assāsa 1) having breath, breathing, in **an°** not able to draw breath Vin iii.84; iv.111. — 2. (cp. assāsa[2]) (m. & nt.) that which gives comfort & relief, confidence, expectancy J i.84; vi. 150. Cp. next.

**Assāsika** (adj.) [fr. assāsa in meaning of assāsa 2, cp. assāsaka 2] only in neg. **an°** not able to afford comfort, giving no comfort or security M i.514; iii.30; J ii.298 (= aññaṅ assāsetuṅ asamatthatāya na assāsika). Cp. BSk. anāśvāsika in ster. phrase anitya adhruva anāśvāsika vipariṇāmadharman Divy 207; Av. Ś. 139, 144; whereas the corresp. Pāli equivalent runs anicca addhuva asassata (= appāyuka) vipariṇāma — dhamma thus inviting the conjecture that BSk. āśvāsika is somehow distorted out of P. **asassata**.

**Assāsin** (adj.) [Sk. āśvāsin] reviving, cheering up, consoled, happy S iv.43 (an°).

**Assāseti** [Caus. of assasati] to console, soothe, calm, com- fort, satisfy J vi.190, 512; DhA i.13.

**Assita** (adj.) [Sk. aśrita, ā + pp. of **śri**] dependent on, relying, supported by (acc.); abiding, living in or on D ii.255 (tad°); Vv 50[16] (sīho va guhaṅ a.); Th 1, 149 (janaṅ ev° assito jano); Sdhp 401.

**Assirī** (adj.) [a + sirī] without splendour, having lost its brightness, in **assirī viya khāyati** Nett 62 = Ud 79 (which latter has sassar° iva, cp. C. on passage l. c.).

**Assu**[1] (nt.) [Vedic aśru, Av. asrū, Lith aszarà, with etym. not definitely clear: see Walde, *Lat. Wtb.* under lacrima] a tear Vin i.87 (assūni pavatteti to shed tears); S ii.282 (id.); Dh 74; Th 2, 496 (cp. ThA 289); KhA 65; DhA i.12 (°puṇṇa — netta with eyes full of tears); ii.98; PvA 125.

**-dhārā** a shower of tears DhA iv.15 (pavatteti to shed). **-mukha** (adj.) with tearful face [cp. BSk. aśrumukha e. g. Jtm 31[16]] D i.115, 141; Dh 67; Pug 56; DA i.284; PvA 39. **-mocana** shedding of tears PvA 18.

**Assu**[2] is 3[rd] pl. pot. of **atthi**.

**Assu**[3] (indecl.) [Sk. sma] expletive part. also used in emphatic sense of "surely, yes, indeed" Sn 231 (according to Fausböll, but preferably with P. T. S. ed. as tayas su for tay° assu, cp. KhA 188); Vv 32[4] (assa v. l. SS) = VvA 135 (assū ti nipāta — mattaṅ). Perhaps we ought to take this assu[3] together with

the foll. assu[4] as a modification of ssu (see **su[2]**). Cp. āsu.

**Assu[4]** part. for Sk. svid (and sma?) see under **su[2]**. Ac- cording to this view Fausbölls reading ken° assu at Sn 1032 is to be emended to kena ssu.

**Assuka** (nt.) [assu[1] + ka] a tear Vin ii.289; Sn 691; Pv iv.5[3].

**Assutavant** (adj.) [a + sutavant] one who has not heard, ignorant M i.1, 8, 135; Dhs 1003, 1217, cp. Dhs trsl. 258.

**Aha[1]** (indecl.) [cp. Sk. aha & P. aho; Germ. aha; Lat. ehem etc.] exclamation of surprise, consternation, pain etc. "ch! alas! woe!". Perhaps to be seen in cpd. **°kāmā** miserable pleasures lit. "woe to these pleasures!") gloss at ThA 292 for T. kāmakāmā of Th 2, 506 (expl[d.] by C. as "ahā ti lāmaka — pariyāyo"). See also **ahaha**.

**Aha[2]** (—°) & **Aho** (°—) (nt.) [Vedic ahan & ahas] a day. (1) **°aha** only in foll. cpds. & cases: *instr.* ekâhena in one day J vi. 366; *loc.* tadahe on that (same) day PvA 46; *acc.* katipâhaṅ (for) some or several days J i.152 etc. (kattpâha); sattāhaṅ seven days, a week Vin i.1; D ii. 14; J iv.2, and freq.; anvahaṅ daily Dāvs iv.8. — The initial **a** of **ahaṅ** *(acc.)* is elided after i, which often appears lengthened: kati °haṅ how many days? S i.7; ekâha — dvī °haṅ one or two days J i.292; dvīha — tī °han two or three days J ii.103; VvA 45; ekâha — dvī °h° accayena after the lapse of one or two days J i.253. — A doublet of aha is **anha** (through metathesis from ahan), which only occurs in phrases **pubbanho & sāyanha** (q. v.); an adj. der. fr. aha is **°ahika**: see pañcâhika (consisting of 5 days). — (2) **aho°** in cpd. **ahoratta** (m. & nt.) [cp. BSk. ahorātraṅ Av. Ś. i.209] & **ahoratti** (f.) day & night, occurring mostly in oblique cases and adverbially in *acc.* **ahorattaṅ**: M i.417 (°ânusikkhin); Dh 226 (id.; expl[d.] by divā ca rattiñ ca tisso sikkhā sikkhamāna DhA iii. 324); Th 1, 145 (ahorattā accayanti); J iv.108 (°ānaṅ accaye); Pv ii.13[1] (°ṅ); Miln 82 (ena). — **ahorattiṅ** Dh 387; J vi.313 (v. l. BB for T. aho va rattiṅ).

**Ahaṅ** (prom.) [Vedic ahaṅ = Av. az□m; Gr. ἐγώ(ν); Lat. ego; Goth. ik, Ags. ic, Ohg. ih etc.] pron. of 1[st] person "I". — nom. sg. **ahaṅ** S iii.235; A iv.53; Dh 222, 320; Sn 172, 192, 685, 989, 1054, 1143; J i.61; ii.159. — In pregnant sense (my ego, myself, I as the one & only, i. e. egotistically) in foll. phrases: yaṅ vadanti mama.. na te ahaṅ S i.116, 123; ahaṅ asmi "I am" (cp. ahaṅkāra below) S i.129; iii.46, 128 sq.; iv.203; A ii.212, 215 sq.; Vism 13; ahaṅ pure ti "I am the first" Vv 84[50] (= ahamahaṅkārā ti VvA 351). — gen. dat. **mayhaṅ** Sn 431, 479; J i.279; ii.160, **mama** S i.115; Sn 22, 23, 341, 997; J ii.159, & **mamaṅ** S i.116; Sn 253 (= mama C.), 694, 982. — instr. **mayā** Sn 135, 336, 557, 982; J i.222, 279. — acc. **maṅ** Sn 356, 366, 425, 936; J ii. 159; iii.26, & **mamaṅ** J iii.55, 394. — loc. **mayi** Sn 559; **J iii 188**. The enclitic form in the sg. is me, & functions in diff. cases, as gen. (Sn 983; J ii.159), acc. (Sn 982), instr. (J i.138, 222), & abl. — Pl. nom. **mayaṅ** (we) Sn 31, 91, 167, 999; J ii.159; vi.365, **amhe** J ii. 129, & **vayaṅ** (q. v.). — gen. **amhākaṅ** J i.221; ii.159 & **asmākaṅ** Sn p. 106. — acc. **amhe** J i.222; ii.415 & **asme** J iii.359. — instr. **amhehi** J i.150; ii.417 & **asmābhi** ThA 153 (Ap. 132). — loc. **amhesu** J i.222. — The enclitic form for the pl. is **no** (for acc. dat & gen.): see under **vayaṅ**.

**-kāra** selfishness, egotism, arrogance (see also ma- maṅkāra) M iii.18, 32; S ii.253; iii.80, 136, 169 sq.; iv.41, 197, 202; A i.132 sq.; iii.444; Ud 70; Nett 127, and freq. passim.

**Ahaha** [onomat. after exclamation ahahā: see aha[1]] 1. ex- cla- mation of woe J iii.450 (ahahā in metre). — 2. (nt.) N. of a certain division of Purgatory (Niraya), lit. oh woe! A v.173 = Sn p. 126.

**Ahāsa** [a + hāsa, cp. Sk. ahāsa & aharṣa] absence of exult- ancy, modesty J iii.466 (= an — ubbillāvitattaṅ C.).

**Ahāsi** 3[rd] sg. aor. of **harati** (q. v.).

**Ahi** [Vedic ahi, with Av. aži perhaps to Lat. anguis etc., see Walde *Lat. Wtb.* s. v.] a snake Vin ii.109; D i.77; S iv.198; A iii.306 sq.; iv.320; v.289; Nd[1] 484; Vism 345 (+ kukkura etc.); VvA 100; PvA 144.

**-kuṇapa** the carcase of a snake Vin iii.68 = M i.73 = A iv.377. **-gāha** a snake catcher or trainer J vi.192. **-guṇṭhika** (? reading uncertain, we find as vv. ll. °guṇḍika, °guṇṭika & °kuṇḍika; the BSk. paraphrase is °tuṇḍika Divy 497. In view of this uncertainty we are unable to pronounce a safe et- ymology; it is in all probability a dialectical; may be Non — Aryan, word. See also under kuṇḍika & guṇṭhika & cp. Morris in *J.P.T.S.* 1886, 153) a snake charmer J i.370 (°guṇḍ°); ii.267; iii.348 (°guṇḍ°); iv.456 (T. °guṇṭ; v. l. BB °kuṇḍ°) 308 (T. °kuṇḍ°, v. l. SS °guṇṭh°), 456 (T. °guṇṭ°; v. l. BB °kuṇḍ); vi.171 (T. °guṇḍ°; v. l. BB °kuṇḍ°); Miln 23, 305. **-chattaka** (nt.) "a snake's parasol", a mushroom D iii.87; J ii.95; Ud 81 (C. on viii.5, 1). **-tuṇḍika** = °guṇṭhika Vism 304, 500. **-peta** a Peta in form of a snake DhA ii.63. **-mekhalā** "snake — gir- dle", i. e. outfit or appearance of a snake DhA i.139. **-vātaka** ( — roga) N. of a certain disease ("snakewind — sickness") Vin i.78; J ii.79; iv.200; DhA i.169, 187, 231; iii.437. **-vijjā** "snake — craft", i. e. fortune — telling or sorcery by means of snakes D i.9 (= sappa — daṭṭhatikicchana — vijjā c° eva sapp° avhāyana — vijjā ea "the art of healing snake bites as well as the invocation of snakes (for magic purposes)" DA i.93).

**Ahiṅsaka** (adj.) [fr. ahiṅsā] not injuring others, harmless, hu- mane, S i.165; Th 1, 879; Dh 225; J iv.447.

**Ahiṅsā** (f.) [a + hiṅsā] not hurting, humanity, kindness D iii.147; A i.151; Dh 261, 270; J iv.71; Miln 402.

**Ahita** (adj. — n.) [a + hita] not good or friendly, harmful, bad; un- kindliness D iii.246; Dh 163; Sn 665, 692; Miln 199 (°kāma).

**Ahirika & Ahirīka** (adj.) [fr. a + hirī] shameless, unscru- pulous D iii.212, 252, 282; A ii.219; Dh 244; Sn 133 (°īka); It 27 (°īka); Pug 19 (also nt. unscrupulousness); Dhs 365; Nett 39, 126; DhA iii.352.

**Ahīnindriya** see discussed under **abhinindriya**.

**Ahuvāsiṅ** 1[st] sg. pret. of hotī (q. v.) I was Vv 82[6] (= ahosiṅ VvA 321).

**Ahuhāliya** (nt.) [onomat.] a hoarse & loud laugh J iii.223 (= danta — vidaṅsaka — mahā — hasita C.).

**Ahe** (indecl.) [= aho, cp. aha[1]] exclamation of surprise or be- wilderment: alas! woe etc., perhaps in cpd. **ahevana** a dense forest (lit. oh! this forest, alas! the forest (i. e. how big it is) J v.63 (uttamāhevanandaho, if reading is correct, which is not beyond doubt. C. on p. 64 expl[s.] as "ahevanaṅ vuccati vanasaṇḍo").

**Aho** (indecl.) [Sk. aho, for etym. see **aha**[1]] exclamation of surprise, astonishment or consternation: yea, indeed, well; I say! for sure! VvA 103 (aho ti acchariy° atthena nipāto); J i.88 (aho acchariyaṅ aho abbhutaṅ), 140. Usually comb[d.] with similar emphatic particles, e. g. aho vata DhA ii.85; PvA 131 (= sādhu vata); aho vata re D i. 107; Pv ii.9[4 5]. Cp. **ahe**.

**Ahosi-kamma** (nt.) an act or thought whose kamma has no longer any potential force: *Cpd.* 145. At p. 45 ahosikakamma is said to be a kamma inhibited by a more powerful one. See Buddhaghosa in Vism. Chap. xix.

# Ā

**Ā**[1] (indecl.) [Vedic ā, prep. with acc., loc., abl., meaning "to, towards", & also "from". Orig. an emphatic — deictic part. (Idg. *ē) = Gr. ἦ surely, really; Ohg. — ā etc., increment of a (Idg. *e), as in Sk. a — sau; Gr. εχεῖ (cp. a[3]), see Brugmann, *Kurze Vergl. Gr.* 464, 465] a frequent prefix, used as well — defined simple base — prefix (with rootderivations), but not as modification (i. e. first part of a double prefix cpd. like sam — ā — dhi) except in one case ā — ni — saṅsa (which is doubtful & of diff. origin, viz. from comb[n.] āsaṅsa — nisaṅsa, see below 3[b]). It denotes either *touch* (contact) or a personal (close) relation to the object (ā ti anussaraṇ° atthe nipāto PvA 165), or the *aim* of the action expressed in the verb. — (1.) As *prep.* c. abl. only in J in meaning "up to, until, about, near" J vi.192 (ā sahassehi = yāva s. C.), prob. a late development. As *pref.* in meaning "forth, out, to, towards, at, on" in foll. applications: — (a) *aim* in general or *touch* in particular (lit.), e. g. ākaḍḍhati pull to, along or up; °kāsa shining forth; °koṭeti knock *at;* °gacchati go towards; °camati rinse over; °neti bring towards, *ad* — duce; °bhā shining forth; °bhujati bend in; °masati touch at; °yata stretched out; °rabhati *at* — tempt; °rohana a — scending; °laya hanging on; °loketi look at; °vattati ad — vert; °vahati bring to; °vāsa dwelling at; °sādeti touch; °sīdati sit by; °hanati strike at. — (b) in *reflexive* function: close relation to *subject* or person actively concerned, e. g. ādāti take on or up (to oneself); °dāsa looking at, mirror; °dhāra support; °nandati rejoice; °nisaṅsa subjective gain; °bādha being affected; °modita pleased; °rakkha guarding; °rādhita satisfied; °rāma (personal) delight in; °lingati embrace (to oneself); °hāra taking to (oneself). — (c) in

*transitive* function: close relation to the *object* passively concerned, e. g. āghātana killing; °carati indulge in; °cikkhati point ont, explain; °jīva living on; °ṇāpeti give an order to somebody; °disati point out to some one; °bhindati cut; °manteti ad — dress; °yācati pray to; °roceti speak to; siñcati besprinkle; °sevati indulge in. — (d) out of meaning (a) develops that of an intensive — frequentative prefix in sense of "all — round, completely, very much", e. g. ākiṇṇa strewn all over, °kula mixed up; °dhuta moved about; °rāva shouting out or very much; °luḷati move about; °hiṇḍati roam about. — 2. *Affinities.* Closely related in meaning and often interchanging are the foll. prep. (prefixes): anu (°bhati), abhi (°saṅsati), pa (°tapati), paṭi (°kankhati) in meaning 1 a — c; and vi (°kirati, °ghāta, °cameti, °lepa, °lopa), sam (°tapati, °dassati) in meaning 1 d. See also 3[b.] — 3. *Combinations:* (a) Intensifying comb[ns.] of other modifying prefixes with ā as base: anu + ā (anvā — gacchati, °disati, °maddati, °rohati, °visati, °sanna, °hata), paṭi + ā (paccā — janati, °ttharati, °dāti, °savati), pari + ā (pariyā — ñāta, °dāti, °pajjati, °harati), sam + ā (samā — disati, °dāna, °dhi, °pajjati, °rabhati). — (b) Contrast — comb[ns.] with other pref. in a double cpd. of noun, adj. or verb (cp. above 2) in meaning of "up & down, in & out, to & fro"; ā + ni: āvedhika — nibbedhika, āsaṅsa — nisaṅsa (contracted to ānisaṅsa), āsevita — nisevita; ā + pa: assasatipassasati (where both terms are semantically alike; in exegesis however they have been differentiated in a way which looks like a distortion of the original meaning, viz. assasati is taken as "breathing *out*", passasati as "breathing *in*": see Vism 271), assāsa — passāsa, āmoditapamodita, āhuna — pāhuna, āhuneyya — pāhuneyya; ā + paccā: ākoṭita — paccākoṭita; **ā + pari**: ākaḍḍhana — parikaḍḍhana, āsankita — parisankita; **ā + vi**: ālokita — vilokita, āvāha — vivāha, āveṭhana — viniveṭhana; **a + sam**: allāpa — sallāpa: **ā + samā**: āciṇṇa — samāciṇṇa. — 4. Before double consonants ā is shortened to a and words containing ā in this form are to be found under a°, e. g. akkamaṇa, akkhitta, acchādeti, aññāta, appoṭeti, allāpa, assāda.

**Ā°**[2] guṇa or increment of a° in connection with such suf- fixes as — ya, — iya, — itta. So in āyasakya fr. ayasaka; āruppa from arūpa; ārogya fr. aroga; ālasiya fr. alasa; ādhipacca fr. adhipati; ābhidosika fr. abhidosa etc.

**Ā°**[3] of various other origins (guṇa e. g. of ṛ or lengthening of ordinary root a°), rare, as ālinda (for alinda), āsabha (fr. usabha).

**Ā°**[4] infix in repetition — cpds. denoting accumulation or variety (by contrast with the opposite, cp. ā[1] 3[b]), constitutes a guṇa — or increment — form of neg. pref. a (see a[2]), as in foll.: **phalâphala** all sorts of fruit (lit. what is fruit & not fruit) freq. in Jātakas, e. g. i.416; ii.160; iii.127; iv.220, 307, 449; v.313; vi.520; **kāraṇâkāraṇāni** all sorts of duties J vi.333; DhA i.385; **khaṇḍâkhaṇḍa** pêle — mêle J i.114; iii.256; **gaṇḍâgaṇḍa** a mass of boils DhA iii.297; **cirâciraṅ** continually Vin iv.261; **bhavâbhava** all kinds of existences Sn 801, cp. Nd[1] 109; Nd[2] 664; Th 1, 784 (°esu = mahant — âmahantesu bh. C., see *Brethren* 305); rūpârūpa the whole aggregate ThA 285; etc.

**Ākankhati** [ā + **kānkṣ**, cp. **kankhati**] to wish for, think of, desire; intend, plan, design Vin ii.244 (°amāna); D i.78, 176; S i.46; Sn 569 (°amāna); Sn p. 102 (= icchati SnA 436); DhA i.29; SnA 229; VvA 149; PvA 229.

**Ākankhā** f. [fr. ā + **kānkṣ**] longing, wish; as adj. at Th 1, 1030.

**Ākaḍḍhati** [ā + kaḍḍhati] to pull along, pull to (oneself), drag or

draw out, pull up Vin ii.325 (Bdhgh. for apakassati, see under apakāsati); iv.219; J i.172, 192, 417; Miln 102, 135; ThA 117 (°eti); VvA 226; PvA 68. — Pass. **ākaḍḍhiyati** J ii.122 (°amāna — locana with eyes drawn away or attracted); Miln 102; Vism 163; VvA 207 (°amāna — hadaya with torn heart). — pp. **ākaḍḍhita**.

**Ākaḍḍhana** (nt.) [fr. ākaḍḍhati] drawing away or to, pulling out, distraction VvA 212 (°parikaḍḍhana pulling about); DhsA 363; Miln 154 (°parikaḍḍhana), 352. — As f. Vin iii.121.

**Ākaḍḍhita** [pp. of akaḍḍheti] pulled out, dragged along; upset, overthrown J iii.256 (= akkhitta[2]).

**Ākantana** (?) a possible reading, for the dürakantana of the text at Th 1, 1123, for which we might read durākantana.

**Ākappa** [cp. Sk. ākalpa ā + kappa] 1. attire, appearance, Vin i.44 (an°) = ii.213; J i.505. — 2. deportment Dhs 713 (ā° gamanādi — ākāro DhsA 321).

**-sampanna**, suitably attired, well dressed, A iii.78; J iv.542; **an° sampanna**, ill dressed, J i.420.

**Ākampita** [pp. of ākampeti, Caus. of ā + **kamp**] shaking, trembling Miln 154 (°hadaya).

**Ākara** [cp. Sk. ākara] a mine, usually in cpd. **ratan-ākara** a mine of jewels Th 1, 1049; J ii.414; vi. 459; Dpvs i.18. — Cp. also Miln 356; VvA 13.

**Ākassati** [ā + kassati] to draw along, draw after, plough, cultivate Nd[1] 428.

**Ākāra** [a + karoti, **kṛ**] "the (way of) making", i. e. (1) state, condition J i.237 (avasan° condition of inhabitability); ii.154 (patan° state of falling, labile equilibrium), cp. paṇṇ°. — (2) property, quality, attribute D i.76 (anāvila sabb° — sampanna endowed with all good qualities, of a jewel); ii.157 (°varûpeta); J ii.352 (sabb° paripuṇṇa altogether perfect in qualities). — (3) sign, appearance, form, D i.175; J i.266 (chātak° sign of hunger); Miln 24 (°ena by the sign of..); VvA 27 (therassa ā. form of the Th.); PvA 90, 283 (rañño ā. the king's person); Sdhp 363. — (4) way, mode, manner, **sa-ākāra** in all their modes D i.13 = 82 = iii.111; J i.266 (āgaman° the mode of his coming). Esp. in instr. sg. & pl. with *num.* or *pron.* (in this way, in two ways etc.): chah°ākārehi in a sixfold manner Nd[2] 680 (cp. kāraṇehi in same sense); Nett 73, 74 (dvādasah°ākārehi); Vism 613 (navah°ākārehi indriyāni tikkhāni bhavanti); PvA 64 (yen°ākārena āgato ten°ākārena gato as he came so he went), 99 (id.). — (5) reason, ground, account D i.138, 139; Nett 4, 8 sq., 38; DhA i.14; KhA 100 (in expl[n.] of evaṅ). In this meaning freq. with **dass** (dasseti, dassana, nidassana etc.) in commentary style "what is meant by", the (statement of) reason why or of, notion, idea PvA 26 (dātabb°dassana), 27 (thoman° — dassana), 75 (kāruññ °ṅ dassesi), 121 (pucchan° — nidassanaṅ what has been asked); SnA 135 (°nidassana).

**-parivitakka** study of conditions, careful consideration, examination of reasons S ii.115; iv.138; A ii.191 = Nd[2] 151.

**Ākāraka** (nt.) [ākāra + ka] appearance; reason, manner (cp. ākāra[4]) J i.269 (ākārakena = kāraṇena C.).

**Ākāravant** (adj.) [fr. ākāra] having a reason, reasonable, founded M i.401 (saddhā).

**Ākāsa[1]** [Sk. ākāśa fr. ā + **kāś**, lit. shining forth, i. e. the illuminated space] air, sky, atmosphere; space. On the concept see *Cpd.* 5, 16, 226. On a fanciful etym. of ākāsa (fr. ā + kassati of **kṛṣ**) at DhsA 325 see *Dhs trsl.* 178. — D i.55 (°ṅ indriyāni sankamanti the sense — faculties pass into space); iii.224, 253, 262, 265; S iii.207; iv.218; v.49, 264; J i.253; ii.353; iii.52, 188; iv.154; vi.126; Sn 944, 1065; Nd[1] 428; Pv ii.1[18]; SnA 110, 152; PvA 93; Sdhp 42, 464. **-ākāsena** gacchati to go through the air PvA 75 (āgacch°), 103, 105, 162; °ena carati id. J ii.103; °e gacchati id. PvA 65 (cando). — Formula **"ananto ākāso"** freq.; e. g. at D i.183; A ii.184; iv. 40, 410 sq.; v.345.

**-anta** "the end of the sky", the sky, the air (on °anta see anta[1] 4) J vi.89. **-ānañca** (or **ânañca**) the infinity of space, in cpd. °āyatana the sphere or plane of the infinity of space, the "space — infinity — plane", the sphere of unbounded space. The consciousness of this sphere forms the first one of the 4 (or 6) higher attainments or recognitions of the mind, standing beyond the fourth jhāna, viz. (1) ākās°, (2) viññāṇ°ānañc — āyatana (3) ākiñcaññ°, (4) n°eva saññānâsaññ°, (5) nirodha, (6) phala. — D i.34, 183; ii.70, 112, 156; iii.224, 262 sq.; M i.41, 159.; iii. 27, 44; S v.119; Ps i.36; Dhs 205, 501, 579, 1418; Nett 26, 39; Vism 326, 340, 453; DA i.120 (see Nd[2] under ākāsa; Dhs 265 sq.; *Dhs trsl.* 71). As classed with jhāna see also Nd[2] 672 (sādhu — vihārin). **-kasiṇa** one of the kasiṇ°āyatanas (see under kasiṇa) D iii.268; A i.41. **-gangā** N. of the celestial river J i.95; iii.344. **-gamana** going through the air (as a trick of elephants) Miln 201. **-cārika** walking through the air J ii.103. **-cārin** = °cārika VvA 6. **-ṭṭha** living in the sky (of devatā) Bu i.29; Miln 181, 285; KhA 120; SnA 476. **-tala** upper story, terrace on the top of a palace SnA 87. **-dhātu** the element of space D iii.247; M i.423; iii.31; A i.176; iii.34; Dhs 638.

**Ākāsa[2]** (nt.?) a game, playing chess □ in the air ' *(sans voir)* Vin ii.10 = D i.6 (= aṭṭhapada — dasapadesu viya ākāse yeva kiḷanaṅ DA i.85).

**Ākāsaka** (adj.) [ākāsa + ka] being in or belonging to the air or sky J vi.124.

**Ākāsati** [fr. ākāsa[1]] to shine J vi.89.

**Ākiñcañña** (nt.) [abstr. fr. akiñcana] state of having nothing, absence of (any) possessions; nothingness (the latter as philosophical t. t.; cp. below °āyatana & see *Dhs trsl.* 74). — Sn 976, 1070, 1115 (°sambhava, cp. Nd[2] 116); Th 2, 341 (= akiñcanabhāva ThA 240; trsl. "cherish no wordly wishes whatsoëer"); Nd[2] 115, see ākāsa; Miln 342.

**-āyatana** realm or sphere of nothingness (cp. ākāsa°) D i.35, 184; ii.156; iii.224, 253, 262 sq.; M i.41, 165; ii.254, 263; iii.28, 44, S iv.217; A i.268; iv.40, 401; Ps i.36; Nett 26, 39; Vism 333. See also jhāna & vimokkha.

**Ākiṇṇa** [pp. of ākirati] 1. strewn over, beset with, crowded, full of, dense, rich in (°—) Vin iii.130 (°loma with dense hair); S i.204 (°kammanta "in motley tasks engaged"); iv.37 (gāmanto ā. bhikkhūhi etc.); A iii.104 (°vihāro); iv.4; v.15 (an° C. for appakiṇṇa); Sn 408 (°varalakkhaṇa = **vipula-** varalakkh° SnA 383); Pv ii.12[4] (nānā — dijagaṇ° = āyutta PvA 157); Pug 31; PvA 32 (= parikiṇṇa); Sdhp 595. — Freq. in idiomatic phrase describing a flourishing city "iddha phīta bahujana ākiṇṇa — manussa", e. g. D i.211; ii.147 (°yakkha for °manussa; full of

yakkhas, i. e. under their protection); A iii.215; cp. Miln 2 (°jana — manussa). — 2. (uncertain whether to be taken as above 1 or as equal to avakiṇṇa fr. avakirati 2) dejected, base, vile, ruthless S i.205 = J iii.309 = 539 = SnA 383. At *K. S.* 261, Mrs. Rh. D. translates "ruthless" & quotes C. as implying twofold exegesis of (a) impure, and (b) hard, ruthless. It is interesting to notice that Bdhgh. explains the same verse differently at SnA 383, viz. by **vipula°**, as above under Sn 408, & takes ākiṇṇaludda as vipulaludda, i. e. beset with cruelty, very or intensely cruel, thus referring it to ākiṇṇa 1.

**Ākirati** [ā + kirati] to strew over, scatter, sprinkle, disperse, fill, heap Sn 665; Dh 313; Pv ii.4[9] (dānaṅ vipulaṅ ākiri = vippakirati PvA 92); Miln 175, 238, 323 (imper. ākirāhi); Sn 383. — pp. ākiṇṇa.

**Ākiritatta** (nt.) [ākirita + tta; abstr. fr. ākirita, pp. of ākirati Caus.] the fact or state of being filled or heaped with Miln 173 (sakataṅ dhaññassa ā).

**Ākilāyati** v. l. at KhA 66 for āgilāyati.

**Ākucca** (or °**ā**?) [etym. unknown, prob. non — Aryan] an iguana J vi.538 (C. godhā; gloss amatt°ākuccā).

**Ākurati** [onomat. to sound — root ***kur** = ***kor** as in Lat. cornix, corvus etc. See gala note 2 B and cp. kukkuṭa kokila, khaṭa etc., all words expressing a rasping noise in the throat. The attempts at etym. by Trenckner (Miln p. 425 as Denom. of ākula) & Morris (*J.P.T.S.* 1886, 154 as contr. Denom. of ankura "intumescence", thus meaning "to swell") are hardly correct] to be hoarse Miln 152 (kaṇṭho ākurati).

**Ākula** (adj.) [ā + ***kul** of which Sk. — P. kula, to Idg *qu̯el to turn round, cp. also cakka & carati; lit. meaning "revolving quickly", & so "confused"] entangled, confused, upset, twisted, bewildered J i.123 (salākaggaṅ °ṅ karoti to upset or disturb); Vv 84[9] (andha°); PvA 287 (an° clear). Often reduplicated as **ākulākula** thoroughly confused Miln 117, 220; PvA 56; **ākula-pākula** Ud 5 (so read for akkula — pakkula); **ākula-samākula** J vi.270. — On phrase **tantākula-** jātā gulā — guṇṭhika — jātā see guḷā.

**Ākulaka** (adj.) [fr. ākula] entangled D ii.55 (tant° for the usual tantākula, as given under guḷā).

**Ākulanīya** (adj.) [grd. of ā + *kulāyati, Denom. of kula] in **an°** not to be confounded or upset PvA 118.

**Ākulī** ( — puppha) at KhA 60 (milāta°) read (according to Index p. 870) as milāta — bakula — puppha. Vism 260 (id. p.) however reads ākulī — puppha "tangle — flower" (?), cp. Ud 5, gāthā 7 bakkula, which is preferably to be read as pākula.

**Ākoṭana**[1] (nt.) [fr. ākoṭeti] beating on, knocking M i.385; Miln 63, 306; DhsA 144.

**Ākoṭana**[2] (adj.) [= ākoṭana[1]] beating, driving, inciting, urging J vi.253 (f. ākoṭanī of paññā, expl[d.] by "nivāraṇapatoda — laṭṭhi viya paññā koṭinī hoti" p. 254).

**Ākoṭita** [pp. of ākoṭeti] — 1. beaten, touched, knocked against J i.303; Miln 62 (of a gong). — 2. pressed, beaten down (tight), flattened, in phrase **ākoṭita-paccākoṭita** flattened & pressed all round (of the cīvara) S ii. 281; DhA i.37.

**Ākoṭeti** [a + koṭṭeti, Sk. kuṭṭayati; BSk. ākoṭayati e. g. Divy 117 dvāraṅ trir ā°, Cowell "break" (?); Av. Ś. Index p. 222 s. v.] — 1. to beat down, pound, stamp J i.264. — 2. to beat, knock, thrash Vin ii.217; J ii.274; PvA 55 (aññamaññaṅ); Sdhp 159. — 3. Esp. with ref. to knocking at the door, in phrases **aggaḷaṅ ākoṭeti** to beat on the bolt D i.89; A iv.359; v.65; DA i.252 (cp. aggaḷa); dvāraṅ ā. J v 217; DhA ii.145; or simply ākoṭeti Vv 81[17] (ākoṭayitvāna = appoṭetvā VvA 316). — 4. (intrs.) to knock against anything J i.239. — pp. **ākoṭita** (q. v.). Caus. ii. **ākoṭapeti** J iii.361.

**Ākhu** [Vedic ākhu, fr. ā + **khan**, lit. the digger in, i. e. a mole; but given as rat or mouse by Halāyudha] a mouse or rat Pgdp 10.

**Āgacchati** [ā + gacchati, **gam**] to come to or towards, approach, go back, arive etc.

I. *Forms* (same arrangement as under gacchati): (1) √**gacch**: *pres.* āgacchati D i.161; J ii.153; Pv iv.1[51]; *fut.* āgacchissati J iii.53; *aor.* āgacchi Pv ii.13[3]; PvA 64. — (2) √**gam**: *aor.* āgamāsi PvA 81, āgamā D i.108; J iii.128, and pl. āgamiṅsu J i.118; *fut.* āgamissati VvA 3; PvA 122; *ger.* āgamma (q. v.) & āgantvā J i.151; Miln 14; *Caus.* āgameti (q. v.). — (3) √**gā**: *aor.* āgā Sn 841; Pv i.12[3] (= āgacchi PvA 64). — pp. **āgata** (q. v.).

II. *Mcanings:* (1) to come to, approach, arrive D i.108; Pv i.11[3]; ii.13[3]; Miln 14; to return, to come back (cp. āgata) PvA 81, 122. — (2) to come into, to result, deserve (cp. āgama[2]) D i.161 (gārayhaṅ ṭhānaṅ deserve blame, come to be blamed); Pv iv.1[51] (get to, be a profit to = upakappati PvA 241). — (3) to come by, to come out to (be understood as), to refer or be referred to, to be meant or understood (cp. āgata 3 & āgama 3) J i.118 (tīṇi piṭakāni āgamiṅsu); SnA 321; VvA 3. See also **āgamma**.

**Āgata** [pp. of āgacchati] (1) come, arrived Miln 18 (°kā- raṇa the reason of his coming); VvA 78 (°ṭṭhāna); PvA 81 (kiṅ āgat°attha why have you come here) come by, got attained (°—) A ii.110 = Pug 48 (°visa); Mhvs xiv. 28 (°phala = anāgānuphala) **-āgat°āgatā** (pl.) people coming & going, passers by, all comers PvA 39, 78, 129; VvA 190 (Ep. of sangha). **-sv°āgata** "wel — come", greeted, hailed; nt. welcome, hail Th 2, 337; Pv iv.3[15], opp. **durāgata** not liked, unwelcome, A ii.117, 143, 153; iii. 163; Th 2, 337. — (2) come down, handed down (by memory, said of texts) D i.88; DhA ii.35; KhA 229; VvA 30; āgatāgamo, one to whom the āgama, or the āgamas, have been handed down, Vin i.127, 337; ii 8; iv.158; A ii.147; Miln 19, 21. — (3) **anāgata** not come yet, i. e. future; usually in comb[n.] with atīta (past) & paccuppanna (present): see **atīta** and **anāgata**.

**Āgati** (f.) [ā + gati] coming, coming back, return S iii.53; J ii.172. Usually opp. to **gati** going away. Used in special sense of rebirth and re — death in the course of saṅsāra. Thus in āgati gati cuti upapatti D i.162; A iii.54 sq., 60 sq., 74; cp. also S ii.67; Pv ii.9[22] (gatiṅ āgatiṅ vā).

**Āgada** (m.) & **Āgadana** (nt.) [ā + **gad** to speak] a word; talk, speech DA i.66 (= vacana).

**Āgantar** [N. ag. fr. āgacchati] one who is coming or going to come A i.63; ii.159; It 4, 95 (nom. āgantā only one MS, all others āgantvā). **an°** A i.64; ii.160.

**Āgantu** (adj.) [Sk. āgantu] — 1. occasional, incidental J vi.358. — 2. an occasional arrival, a new comer, stranger J vi.529 (= āgantuka — jana C.); ThA 16.

**Āgantuka** (adj. — n.) [āgantu + ka; cp. BSk. āgantuka in same meaning as P. viz. āgantukā bhikṣavaḥ Av. Ś i.87, 286; Divy 50] — 1. coming, arriving, new comer, guest, stranger, esp. a newly arrived bhikkhu; a visitor (opp. gamika one who goes away) Vin i.132, 167; ii.170; iii. 65, 181; iv.24, A i.10; iii.41, 366; J vi.333; Ud 25; DhA ii.54, 74; VvA 24; PvA 54. — 2. adventitions, incidental (= āgantu[1]) Miln 304 (of megha & roga). — 3. accessory, superimposed, added Vism 195.

**-bhatta** food given to a guest, meal for a visitor Vin i.292 (opp. gamika°); ii.16.

**Āgama** [fr. ā + **gam**] — 1. coming, approach, result, D i.53 (āgamanaṅ pavattatī ti DA i.160; cp. Sdhp 249 dukkh°). — 2. that which one goes by, resource, reference, source of reference, text, Scripture, Canon; thus a designation of(?) the Pātimokkha, Vin ii.95 = 249, or of the Four Nikāyas, DA i.1, 2 (dīgh°). A def. at Vism 442 runs "antamaso opamma — vagga — mattassa pi buddhavacanassa pariyāpuṇaṇaṅ". See also āgata 2, for phrase **āgat°āgama**, handed down in the Canon, Vin *loc. cit.* Svāgamo, versed in the doctrine, Pv iv.1[33] (sv° = suṭṭhu āgat°āgamo, PvA 230); Miln 215. BSk. in same use and meaning, e. g. Divy 17, 333, āgamāni = the Four Nikāyas. — 3. rule, practice, discipline, obedience, Sn 834 (āgamā parivitakkaṅ), cp. Davs v.22 (takk°, discipline of right thought) Sdhp 224 (āgamato, in obedience to). — 4. meaning, understanding, KhA 107 (vaṇṇ°). — 5. repayment (of a debt) J. vi.245. — 6. as gram. tt. "augment", a consonant or syllable added or inserted SnA 23 (sa — kār°āgama).

**Āgamana** (nt.) [fr. āgacchati, Sk. same] oncoming, ar- rival, approach A iii.172; DA i.160; PvA 4, 81; Sdhp 224, 356. **an°** not coming or returning J i.203, 264.

**Āgameti** [caus of agacchati] to cause somebody or some- thing to come to one, i. e. (1) to wait, to stay Vin ii. 166, 182, 212; D i.112, 113; S iv.291; PvA 4, 55. — (2) to wait for, to welcome Vin ii.128 (ppr. āgamayamāna); M i.161 (id.) J i.69 (id. + kālaṅ).

**Āgamma** (adv.) [orig. ger. of āgacchati, q. v. under i.2 for form & under ii.3 for meaning. BSk. āgamya in meaning after the Pāli form, e. g. Divy 95, 405 (with gen.); Av. Ś i.85, 210 etc.; M Vastu i.243, 313]. With reference to (c. acc.), owing to, relating to; by means of, thanks to. In meaning nearly synonymous with ārabbha, sandhāya & paṭicca (see *K. S.* 318 s. v.) D i.229; It 71; J i.50; vi.424; Kh viii.14 (= nissāya KhA 229); PvA 5, 21 etc.

**Āgāmitā** found only in neg. form **anāgāmitā**.

**Āgāmin** (adj. n.) [ā + gāmin] returning, one who returns, esp. one who returns to another form of life in saṅsāra (cp. āgati), one who is liable to rebirth A i.63; ii.159; It 95. See **anāgāmin**.

**Āgāra** (—°) see **agāra**.

**Āgāraka & °ika** (adj. — n.) (—°) [cp. BSk. āgārika Divy 275, & agārika] belonging to the house, viz. (1) having control over the house, keeping, surveying, in cpds. **koṭṭh°** possessor or keeper of a storehouse Vin i.209; **bandhan°** prison — keeper A ii.207; **bhaṇḍ°** keeper of wares, treasurer PvA 2 (see also bhaṇḍ°). — (2) being in the house, sharing (the house), companion S iii.190 (paṅsv° playmate).

**Āgāḷha** (adj.) (ā + gāḷha 1; cp. Sk. samāgāḍhaṅ] strong, hard, harsh, rough (of speech), usually in instr. as adv. **āgāḷhena** roughly, harshly a i.283, 295; Pug 32 (so to be read for agāḷhena, although Pug A 215 has a°, but expl[s.] by atigāḷhena vacanena); instr. f. **āgāḷhāya** Vin v. 122 (ceteyya; Bdhgh. on p. 230 reads āgaḷāya and expl[s.] by daḷhabhāvāya). See also Nett 77 (āgāḷhā paṭipadā a rough path), 95 (id.; v. l. agāḷhā).

**Āgilāyati** [ā + gilāyati; Sk. glāyati, cp. gilāna] to be wearied, exhausted or tired, to ache, to become weak or faint Vin ii.200; D iii.209; M i.354; S iv.184; KhA 66 (hadavaṅ ā.). Cp. **āyamati**.

**Āgu** (nt.) [for Vedic āgas nt.] guilt, offence, S i.123; A iii.346; Sn 522 = Nd[2] 337 (in expl[n.] of nāga as āguṅ na karotī ti nāgo); Nd[1] 201. *Note.* A reconstructed **āgasa** is found at Sdhp 294 in cpd. akatāgasa not having committed sin.

**-cārin** one who does evil, D ii.339; M ii.88; iii.163; S ii.100, 128; A ii.240; Miln 110.

**Āghāta** [Sk. āghāta only in lit. meaning of striking, killing, but cp. BSk. āghāta in meaning "hurtfulness" at M Vastu i.79; Av. Ś ii.129; cp. ghāta & ghāteti] anger, ill — will, hatred, malice D i.3, 31; iii.72 sq.; S i.179; J i.113; Dhs 1060, 1231; Vbh 167, 362, 389; Miln 136; Vism 306; DA i.52; VvA 67; PvA 178. **-anāghāta** freedom from ill will Vin ii.249; A v.80.

**-paṭivinaya** repression of ill — will; the usual enum[n.] of ā — ° paṭivinayā comprises *nine,* for which see D iii.262, 289; Vin v.137; A iv.408; besides this there are sets of *five* at A iii.185 sq.; SnA 10, 11, and one of *ten* at Vin v.138. **-vatthu** occasion of ill — will; closely connected with °paṭivinaya & like that enum[d.] in sets of *nine* (Vin v.137; A iv.408; Ps i.130; J iii.291, 404; v.149; Vbh 389; Nett 23; SnA 12), and of *ten* (Vin v.138; A v. 150; Ps i.130; Vbh 391).

**Āghātana** (nt.) [ā + ghāta(na), cp. āghata which has changed its meaning] — 1. slaying, striking, destroying, killing Th 1, 418, 711; death D i.31 (= maraṇa DA i.119). — 2. shambles, slaughter — house Vin i.182 (gav°); A iv.138; J vi.113. — 3. place of execution Vin iii.151; J i.326, 439; iii.59; Miln 110; DhA iv.52; PvA 4, 5.

**Āghāteti** [Denom. fr. āghāta, in form = ā + ghāteti, but diff. in meaning] only in phrase **cittaṅ a.** (with loc.) to incite one's heart to hatred against, to obdurate one's heart. Sdhp. 126 = S i.151 = A v.172.

**Ācamati** [ā + **cam**] to take in water, to resorb, to rinse J iii.297; Miln 152, 262 (+ dhamati). — Caus. I. **ācamcti** (a) to purge, rinse one's mouth Vin ii.142; M ii. 112; A iii.337; Pv iv.1[53] (ācamayitvā = mukhaṅ vikkhāletvā PvA 241); Miln 152 (°ayamāna). — (b) to wash off, clean oneself after evacuation Vin ii.221. — Caus. II. **ācamāpeti** to cause somebody to rinse himself J vi.8.

**Ācamana** (nt.) [ā + camana of **cam**] rinsing, washing with water, used (a) for the mouth D i.12 (= udakena mukhasiddhi — karaṇa DA i.98); (b) after evacuation J iii 486.

**-kumbhī** water — pitcher used for rinsing Vin i.49, 52; ii.142, 210, 222. **-pādukā** slippers worn when rinsing Vin i.190; ii.142, 222. **-sarāvaka** a saucer for rinsing Vin ii.142, 221.

**Ācamā** (f.) [fr. ā + **cam**] absorption, resorption Nd[1] 429 (on Sn 945, which both in T. and in SnA reads **ājava**; expl[d.] by taṇhā in Nidd.). *Note.* Index to SnA (Pj iii) has **ācāma**.

**Ācaya** [ā + caya] heaping up, accumulation, collection, mass (opp. **apacaya**). See on term *Dhs trsl.* 195 & *Cpd.* 251, 252. — S ii.94 (kāyassa ācayo pi apacayo pi); A iv.280 = Vin ii.259 (opp. apacaya); Dhs 642, 685; Vbh 319, 326, 330; Vism 449; DhA ii.25.

**-gāmin** making for piling up (of rebirth) A v.243, 276; Dhs 584, 1013, 1397; Kvu 357.

**Ācarati** [ā + aarati] — 1. to practice, perform, indulge in Vin i.56; ii.118; Sn 327 (ācare dhamma — sandosa — vādaṅ), 401; Miln 171, 257 (pāpaṅ). Cp. pp. **ācarita** in BSk. e. g. Av. S i.124, 153, 213 in same meaning. — pp. **āciṇṇa**. — 2. to step upon, pass through J v.153.

**Ācarin** (adj. — n.) [fr. ā + **car**] treaching, f. **ācarinī** a female teacher Vin iv.227 (in contrast to gaṇa & in same sense as ācariya m. at Vin iv.130), 317 (id.).

**Ācariya** [fr. ā + **car**] a teacher (almost syn. with **upajjhāya**) Vin i.60, 61, 119 (°upajjhāya); ii.231; iv.130 (gaṇo vā ācariyo a meeting of the bhikkhus or a single teacher, cp. f. ācarinī); D i.103, 116 (gaṇ°) 238 (sattamâcariyamahāyuga seventh age of great teachers); iii.189 sq.; M iii.115; S i.68 (gaṇ°), 177; iv.176 (yogg°); A i.132 (pubb°); Sn 595; Nd[1] 350 (upajjhāya vā āc°); J ii.100, 411; iv.91; v.501; Pv iv.3[23], 3[51] (= ācāra — samācāra — sikkhāpaka PvA 252); Miln 201, 262 (master goldsmith?); Vism 99 sq.; KhA 12, 155; SnA 422; VvA 138. — For contracted form of ācariya see **ācera**.

**-kula** the clan of the teacher A ii.112. **-dhana** a teacher's fee S i.177; A v.347. **-pācariya** teacher upon teacher, lit. "teacher & teacher's teacher" (see ā[1] 3[b]) D i.94, 114, 115, 238; S iv.306, 308; DA i.286; SnA 452 (= ācariyo c°eva ācariya — ācariyo ca). **-bhariyā** the teacher's fee J v.457; vi.178; DhA i.253. **-muṭṭhi** "the teacher's fist" i. e. close — fistedness in teaching, keeping things back, D ii.100; S v.153; J ii.221, 250; Miln 144; SnA 180, 368. **-vaṅsa** the line of the teachers Miln 148. **-vatta** serving the teacher, service to the t. DhA i.92. **-vāda** traditional teaching; later as heterodox teaching, sectarian teaching (opp. theravāda orthodox doctrine) Miln 148; Dpvs v.30; Mhbv 96.

**Ācariyaka** [ācariya + ka, diff. from Sk. ācariyaka nt. art of teaching] a teacher Vin i.249; iii.25, 41; D i.88, 119, 187; ii.112; M i.514; ii.32; S v.261; A ii.170; iv. 310. See also **sācariyaka**.

**Ācāma** [Sk. ācāma] the scum or foam of boiling rice D i.166; M i.78; A i.295; J ii.289; Pug 55; VvA 99 sq.; DhA iii.325 (°kuṇḍaka).

**Ācāmeti** [for ācameti? cp. Sk. ācāmayati, Caus. of ā + **cam**] at M ii.112 in imper. **ācāmehi** be pleased or be thanked(?); perhaps the reading is incorrect.

**Ācāra** [ā + **car**] way of behaving, conduct, practice, esp. right conduct, good manners; adj. (—°) practising, indulging in, or of such & such a conduct. — Sn 280 (pāpa°); J i.106 (vipassana°); ii.280 (°ariya); vi.52 (ariya°); SnA 157; PvA 12 (sīla°), 36, 67, 252; Sdhp 441. **-an°** bad behaviour Vin ii.118 (°ṅ ācarati indulge in bad habits); DhA ii.201 (°kiriyā). Cp. sam°.

**-kusala** versed in good manners Dh 376 (cp. DhA iv.111). **-gocara** pasturing in good conduct; i. e. practice of right behaviour D i.63 = It 118; M i.33; S v.187; A i.63 sq.; ii.14, 39; iii.113, 155, 262; iv.140, 172, 352; v.71 sq., 89, 133, 198; Vbh 244, 246 (cp. Miln 368, 370, quot. Vin iii.185); Vism i.8. **-vipatti** failure of morality, a slip in good conduct Vin i.171.

**Ācārin** (adj. n.) [fr. ācāra] of good conduct, one who be- haves well A i.211 (anācārī viratā l. 4 fr. bottom is better read as ācārī virato, in accordance with v. l.).

**Ācikkhaka** (adj. n.) [ā + cikkha + ka of cikkhati] one who tells or shows DhA i.71.

**Ācikkhati** [Freq. of ā + **khyā**, i. e. akkhāti] to tell, relate, show, describe, explain D i.110; A ii 189 (atthaṅ ā to interpret); Pug 59; DhA i.14; SnA 155; PvA 121, 164 (describe). — imper. pres. **ācikkha** Sn 1097 (= brūhi Nd[2] 119 & 455); Pv i.10[9]; ii.8[1]; and **ācikkhāhi** DhA ii.27. — aor. **ācikkhi** PvA 6, 58, 61, 83. — ācikkhati often occurs in stock phrase ācikkhati deseti paññāpeti paṭṭhapeti vivarati etc., e. g. Nd[1] 271; Nd[2] 465; Vism 163. — attānaṅ ā. to disclose one's identity PvA 89, 100. — pp. **ācikkhita** (q. v.). — Caus. II. **ācikkhāpeti** to cause some body to tell DhA ii.27.

**Ācikkhana** (adj. — nt.) [ā + cikkhana of cikkhati] telling, announcing J iii.444; PvA 121.

**Ācikkhita** [pp. of acikkhati] shown, described, told PvA 154 (°magga), 203 (an° = anakkhāta).

**Ācikkhitar** [n. ag. fr. ācikkhati] one who tells or shows DhA ii.107 (for pavattar).

**Āciṇa** [pp. of ācināti? or is it distorted from āciṇṇa?] ac- cumulated; practised, performed Dh 121 (pāpaṅ = pāpaṅ āciṇanto karonto DhA iii.16). It may also be spelt **ācina**.

**Āciṇṇa** [ā + ciṇṇa, pp. of ācarati] practiced, performed, (habitually) indulged in M i.372 (kamma, cp. Miln 226 and the expl[n.] of āciṇṇaka kamma as "chronic karma" at *Cpd.* 144); S iv.419; A v.74 sq.; J i.81; DA i.91 (for aviciṇṇa at D i.8), 275; Vism 269; DhA i.37 (°samāciṇṇa thoroughly fulfilled); VvA 108; PvA 54; Sdhp 90.

**-kappa** ordinance or rule of right conduct or customary practice (?) Vin i.79; ii.301; Dpvs iv.47; cp. v.18.

**Ācita** [pp. of ācināti] accumulated, collected, covered, fur- nished or endowed with J vi.250 (= nicita); Vv 41[1]; DhsA 310. See also **āciṇa**.

**Ācināti** [ā + cināti] to heap up, accumulate S iii.89 (v. l. ācinati); iv.73 (ppr. ācinato dukkhaṅ); DhsA 44. — pp. **ācita** & **āciṇa** (ācina). — Pass. **ācīyati** (q. v.).

**Ācīyati** (& **Āceyyati)** [Pass. of ācināti, cp. cīyati] to be heaped up, to increase, to grow; ppr. āceyyamāna J v.6 (= ācīyanto vaḍḍhanto C.).

**Ācera** is the contracted form of **ācariya**; only found in the *Jātakas,* e. g. J iv.248; vi.563.

**Ācela** in kañcanācela — bhūsita "adorned with golden clothes" Pv ii.12[7] stands for **cela**°.

**Ājañña** is the contracted form of **ājāniya**.

**Ājava** see **ācamā**.

**Ājāna** (adj.) [ā + jāna from **ñā**] understandable, only in cpd.

**durājāna** hard to understand S iv.127; Sn 762; J i.295, 300.

**Ājānana** (nt.) [ā + jānana, cp. Sk. ajñāna] learning, knowing, understanding; knowledge J i.181 (°sabhāva of the character of knowing, fit to learn); PvA 225.

**Ājānāti** [ā + jānāti] to understand, to know, to learn D i.189; Sn 1064 (°amāna = vijānamāna Nd[2] 120). As **aññāti** at Vism 200. — pp. **aññāta**. Cp. also **āṇāpeti**.

**Ājāniya (ājānīya)** (adj. n.) [cp. BSk. ājāneya & Sk. ājāti birth, good birth. Instead of its correct derivation from ā + **jan** (to be born, i. e. well — born) it is by Bdhgh. connected with **ā + jñā** (to learn, i. e. to be trained). See for these popular etym. e. g. J i.181: sārathissa cittarucitaṅ kāraṇaṅ ājānana — sabhāvo ājañño, and DhA iv.4: yaṅ assadamma — sārathi kāraṇaṅ kāreti tassa khippaṅ jānana— samatthā ājāniyā. — The contracted form of the word is **ājañña**] of good race or breed; almost exclusively used to denote a thoroughbred horse (cp. assājāniya under assa[3]). (a) **ājāniya** (the more common & younger Pāli form): Sn 462, 528, 532; J i.178, 194; Dpvs iv.26; DhA i.402; iii.49; iv.4; VvA 78; PvA 216. — (b) **ājānīya**: M i.445; A v.323; Dh 322 = Nd[2] 475. — (c) **ājañña** = (mostly in poetry): Sn 300 = 304; J i.181; Pv iv.1[54]; purisājañña "a steed of man", i. e. a man of noble race) S iii.91 = Th 1, 1084 = Sn 544 = VvA 9; A v.325. **-anājāniya** of inferior birth M i.367.

**-susu** the young of a noble horse, a noble foal M i. 445 (°ûpamo dhamma — pariyāyo).

**Ājānīyatā** (f.) [abstr. fr. ājāniya] good breed PvA 214.

**Ājira** [= ajira with lengthened initial a] a courtyard Mhvs 35, 3.

**Ājīva** [ā + jīva; Sk. ājīva] livelihood, mode of living, living, subsistence, D i.54; A iii.124 (parisuddha°); Sn 407 (°ṅ = parisodhayi = micchājīvaṅ hitvā sammājīvaṅ eva pavattayī SnA 382), 617; Pug 51; Vbh 107, 235; Miln 229 (bhinna°); Vism 306 (id.); DhsA 390; Sdhp 342, 375, 392. Esp. freq. in the contrast pair **sammā** — ājīva & **micchā-ā°** right mode & wrong mode of gaining a living, e. g. at S ii.168 sq.; iii.239; v.9; A i.271; ii 53, 240, 270; iv.82; Vbh 105, 246. See also **magga** (ariyaṭṭhangika).

**-pārisuddhi** purity or propriety of livelihood Miln 336; Vism 22 sq., 44; DhA iv.111. **-vipatti** failure in method of gaining a living A i.270. **-sampadā** perfection of (right) livelihood A i.271; DA i.235.

**Ājīvaka** (& **°ika)** [ājīva + ka, orig. "one finding his living" (scil. in a peculiar way); cp. BSk. ājīvika Divy 393, 427] an ascetic, one of the numerous sects of non — buddhist ascetics. On their austerities, practice & way of living see esp. DhA ii.55 sq. and on the whole question A. L. Basham, *Hist. & Doctrines of the Ājīvikas,* 1951. — (a) **ājīvaka**: Vin i.291; ii.284; iv.74, 91; M i.31, 483: S i.217; A iii.276, 384; J i.81, 257, 390. — (b) **ājīvika**: Vin i.8; Sn 381 (v. l. BB. °aka).

**-sāvaka** a hearer or lay disciple of the ājīvaka ascetics Vin ii 130, 165; A i.217.

**Ājīvika** (nt.) (or **ājīvikā** f.?) [fr. ājīva] sustenance of life, livelihood, living Vbh 379 (°bhaya) Miln 196 (id.); PvA 274, and in phrase **ājīvik°âpakata** being deprived of a livelihood, without a living M i.463 = S iii.93 (T. reads jīvikā pakatā) = It 89 (reads ājīvikā pakatā) = Miln 279.

**Ājīvin** (adj. — n.) [fr. ājīva] having one's livelihood, finding one's subsistence, living, leading a life of (—°) D iii.64; A v.190 (lūkha°)

**Āṭa** [etym.? Cp. Sk. āṭi Turdus Ginginianus, see Aufrecht, Halāyudha p. 148] a kind of bird J vi.539 (= dabbimukha C.).

**Āṭaviya** is to be read for **aṭaviyo** (q. v.) at J vi.55 [= Sk. āṭavika].

**Āṭhapanā** (f.) at Pug 18 & v. l. at Vbh 357 is to be read **aṭṭhapanā** (so T. at Vbh 357).

**Āṇañja** see **ānejja**.

**Āṇaṇya** see **ānaṇya**.

**Āṇatti** (f.) [ā + ñatti (cp. āṇāpeti), Caus. of **jñā**] order, command, ordinance, injunction Vin i.62; KhA 29; PvA 260; Sdhp 59, 354.

**Āṇattika** (adj.) [āṇatti + ka] belonging to an ordinance or command, of the nature of an injunction KhA 29.

**Āṇā** (f.) [Sk. ājñā, ā + **jñā**] order, command, authority Miln 253; DA i.289; KhA 179, 180, 194; PvA 217; Sdhp 347, 576. **rāj°āṇā** the king's command or authority J i.433; iii.351; PvA 242. **āṇaṅ deti** to give an order J i.398; °ṅ **pavatteti** to issue an order Miln 189, cp. āṇāpavatti J iii.504; iv.145.

**Āṇāpaka** (adj. n.) [fr. āṇāpeti] 1. (adj.) giving an order Vism 303. — 2. (n.) one who gives or calls out orders, a town — crier, an announcer of the orders (of an authority) Miln 147.

**Āṇāpana** (nt.) [abstr. fr. āṇāpeti] ordering or being, ordered, command, order PvA 135.

**Āṇāpeti** [ā + ñāpeti, Caus. of ā + jānāti fr. **jñā**, cp. Sk. ājñāpayati] to give an order, to enjoin, command (with acc. of person) J iii.351; Miln 147; DhA ii.82; VvA 68 (dāsiyo), 69; PvA 4, 39, 81.

**Āṇi** (Vedic āṇi to aṇu fine, thin, flexible, in formation an *n* — enlargement of Idg. *olenā, cp. Ohg. lun, Ger. lünse, Ags. lynes = E. linch, further related to Lat. ulna elbow, Gr. ὠλένη, Ohg. elina, Ags. eln = E. el — bow. See Walde, *Lāt. Wtb.* under ulna & lacertus]. — 1. the pin of a wheel — axle, a linch — pin M i.119; S ii.266, 267; A ii.32; Sn 654; J vi.253, 432; SnA 243; KhA 45, 50. — 2. a peg, pin, bolt, stop (at a door) M i.119; S. ii 266 (drum stick); J iv.30; vi.432, 460; Th 1, 744; Dh i.39. — 3. (fig.) (°—) peg — like (or secured by a peg, of a door), small, little in **°colaka** a small (piece of) rag Vin ii.271, cp. i.205 (vaṇabandhana — colaka); **°dvāra** Th 1, 355; C. khuddaka — dvāra, quoted at *Brethren* 200, trsl. by Mrs. Rh. D. as "the towngate's sallyport" by Neumann as "Gestöck" (fastening, enclosure) āṇi — gaṇṭhik°āhato ayopatto at Vism 108; DA i.199 is apparently a sort of brush made of four or five small pieces of flexible wood.

**Ātanka** [etym. uncertain; Sk. ātanka] illness, sickness, disease M i.437; S iii.1; Sn 966 (°phassa, cp. Nd[1] 486). Freq. in cpd. **appātanka** freedom from illness, health (cp. appābādha) D i.204; iii.166; A iii.65, 103; Miln 14. — f. abstr. **appātankatā** M i.124.

**Ātankin** (adj.) [fr. ātanka] sick, ill J v.84 (= gilāna C.).

**Ātata** [fr. ā + tan, pp. tata; lit. stretched, covered over] generic name for drums covered with leather on one side Dpvs xiv.14; VvA 37 (q. v. for enum[n.] of musical instruments), 96.

**Ātatta** [ā + tatta[1], pp. of ā — tapati] heated, burnt. scorched, dry J v.69 (°rūpa = sukkha — sarīra C.).

**Ātapa** [ā + tapa] — 1. sun — heat Sn 52; J i.336; Dhs 617; Dpvs i.57; VvA 54; PvA 58. — 2. glow, heat (in general) Pv i.7[4]; Sdhp 396. — 3. (fig.) (cp. tapa[2]) ardour, zeal, exertion PvA 98 (viriyā — tapa; perhaps better to be read °ātāpa q. v.). Cp. ātappa.

**-vāraṇa** "warding off the sun — heat", i. e. a parasol, sun — shade Dāvs i.28; v.35.

**Ātapatā** (f.) [abstr. of ātapa] glowing or burning state, heat Sdhp 122.

**Ātapati** [ā + **tap**] to burn J iii.447.

**Ātappa** (nt.) [Sk. *ātāpya, fr. ātāpa] ardour, zeal, exertion D i.13; iii.30 sq., 104 sq., 238 sq.; M iii.210; S ii.132, 196 sq.; A i.153; iii.249; iv.460 sq.; v.17 sq.; Sn 1062 (= ussāha ussoḷhi thāma etc. Nd[2] 122); J iii.447; Nd[1] 378; Vbh 194 (= vāyāma); DA i.104.

**Ātāpa** [ā + tāpa fr. **tap**; cp. tāpeti] glow, heat; fig. ardour, keen endeavour, or perhaps better "torturing, mortification" Miln 313 (cittassa ātāpo paritāpo); PvA 98 (viriya°). Cp. **ātappa & ātāpana**.

**Ātāpana** (nt.) [ā + tāpana] tormenting, torture, mortification M i.78; A i.296 (°paritāpana); ii.207 (id.); Pug 55 (id.); Vism 3 (id.).

**Ātāpin** (adj.) [fr. ātāpa, cp. BSk. ātāpin Av. Ś i.233; ii. 194 = Divy 37; 618] ardént, zealous, strenuous, active D iii.58, 76 sq., 141 (+ sampajāna), 221, 276; M i.22, 56, 116, 207, 349; ii.11; iii.89, 128, 156; S 113, 117 sq., 140, 165; ii.21, 136 sq.; iii.73 sq.; iv.37, 48, 54, 218; v.165, 187, 213; A ii.13 sq.; iii 38, 100 sq.; iv. 29, 177 sq., 266 sq., 300, 457 sq.; v.343 sq.; Sn 926; Nd[1] 378; It 41, 42; Vbh 193 sq.; Miln 34, 366; Vism 3 (= viriyavā); DhA i.120; SnA 157, 503. — Freq. in the formula of Arahantship "eko vūpakaṭṭho appamatto ātāpī pahitatto": see arahant II. B. See also satipaṭṭhāna. — Opp. **anātāpin** S ii.195 sq.; A ii.13; It 27 (+ anottappin).

**Ātāpeti** [ā + tāpeti] to burn, scorch; fig. to torment, in- flict pain, torture M i.341 (+ paritāpeti); S iv.337; Miln 314, 315.

**Ātitheyya** (nt.) [fr. ati + theyya] great theft (?) A i.93; iv. 63 sq. (v. l. ati° which is perhaps to be prcferred).

**Ātu** [dialectical] father M i.449 (cp. Trenckner's note on p. 567: the text no doubt purports to make the woman speak a sort of patois).

**Ātuman** [Vedic ātman, diaeretic form for the usual con- tracted attan; only found in poetry. Cp. also the shortened form tuman] self. nom. sg. **ātumo** Pv iv.5[2] (= sabhāvo PvA 259), **ātumā** Nd[1] 69 (ātumā vuccati attā), 296 (id.), & **ātumāno** Nd[1] 351; acc. **ātumānaṅ** Sn 782 (= attānaṅ SnA 521), 888, 918; loc. **ātume** Pv ii.13[11] (= attani C.).

**Ātura** (adj.) [Sk. ātura, cp. BSk. ātura, e. g. Jtm 31[70]] ill, sick, diseased; miserable, affected S iii.1 (°kāya); A i. 250; Sn 331; Vv 83[14] (°rūpa = abhitunna — kāya VvA 328); J i.197 (°anna "food of the miserable", i. e. last meal of one going to be killed; C. expl[s.] as maraṇabhojana), 211 (°citta); ii.420 (°anna, as above); iii.201; v.90, 433; vi.248; Miln 139, 168; DhA i.31 (°rūpa); PvA 160, 161; VvA 77; Sdhp 507. Used by Commentators as syn. of **aṭṭo**, e. g. at J iv.293; SnA 489. **-anātura** healthy, well, in good condition S iii.1; Dh 198.

**Āthabbaṇa** (nt.) [= athabbaṇa, q. v.] the Atharva Veda as a code of magic working formulas, witchcraft, sorcery Sn 927 (v. l. ath°, see interpreted at Nd[1] 381; expl[d.] as āthabbaṇika — manta — ppayoga at SnA 564).

**Āthabbaṇika** (adj. n.) [fr. athabbana] one conversant with magic, wonder — worker, medicine — man Nd[1] 381; SnA 564.

**Ādapeti** [Caus. of ādāti] to cause one to take, to accept, agree to M ii.104; S i.132.

**Ādara** [Sk. ādara, prob. ā + dara, cp. semantically Ger. ehrfurcht awe] consideration of, esteem, regard, respect, reverence, honour J v.493; SnA 290; DA i.30; DhsA 61; VvA 36, 61, 101, 321; PvA 121, 123, 135, 278; Sdhp 2, 21, 207, 560. **-anādara** lack of reverence, disregard, disrespect; (adj.) disrespectful S i.96; Vin iv.218; Sn 247 (= ādara — virahita SnA 290; DA i.284; VvA 219; PvA 3, 5, 54, 67, 257.

**Ādaratā** (f.) [abstr. fr. ādara] = ādara, in neg. **an°** want of consideration J iv.229; Dhs 1325 = Vbh 359 (in expl[n.] of dovacassatā).

**Ādariya** (nt.) [abstr. fr. ādara] showing respect of honour; neg. **an°** disregard, disrespect Vin ii.220; A v.146, 148; Pug 20; Vbh 371; miln 266.

**Ādava** [ā + dava[2]?] is gloss at VvA 216 for maddava Vv 51[23]; meaning: excitement, adj. exciting. The passage in VvA is somewhat corrupt, & therefore unclear.

**Ādahati[1]** [ā + dahati[1]] to put down, put on, settle, fix Vism 289 (samaṅ ā.=samādahati). Cp. sam° and ādhiyati.

**Ādahati[2]** [ā + dahati[2]] to set fire to, to burn J vi.201, 203.

**Ādā** [ger. of ādāti from reduced base *da of dadāti 1[b]] taking up, taking to oneself Vin iv.120 (= anādiyitvā C.; cp. the usual form ādāya).

**Ādāti (Ādadāti)** [ā + dadāti of dadāti base 1 dā] to take up, accept, appropriate, grasp, seize; grd. **ādātabba** Vin i.50; inf. **ādātuṅ** D iii.133 (adinnaṅ theyyasankhātaṅ ā.). — ger. **ādā & ādāya** (see sep.); grd. **ādeyya**, Caus. **ādapeti** (q. v.). — See also **ādiyati & ādeti**.

**Ādāna** (nt.) [ād + āna, or directly from ā + **dā**, base 1 of dadāti] taking up, getting, grasping, seizing; fig. appropriating, clinging to the world, seizing on (worldly objects). (1) (lit.) taking (food), pasturing M iii.133; J v.371 (& °esana). — (2) getting, acquiring, taking, seizing S ii.94; A iv.400 (daṇḍ°); PvA 27 (phal°); esp. freq. in **adinn°** seizing what is not given, i. e. theft: see under adinna. — (3) (fig.) attachment, clinging A v.233, 253 (°paṭinissagga); Dh 89 (id.; cp. DhA ii.163); Sn 1103 (°taṇhā), 1104 (°satta); Nd[1] 98 (°gantha); Nd[2] 123, 124. **-an°** free from attachment S i.236 (sādānesu anādāno "not laying hold mong them that grip" trsl.); A ii.10; It 109; J iv.354; Miln 342; DhA iv.70 (= khandhādisu niggahaṇo). Cp. upa°, pari°.

**Ādāya** [ger. of ādāti, either from base 1 of dadāti (dā) or base 2 (dāy). See also ādiya] having received or taken, taking up, seizing on, receiving; freq. used in the sense of a prep. "with"

(c. acc.) Sn 120, 247, 452; J v.13; Vbh 245; DhA ii.74; SnA 139; PvA 10, 13, 38, 61 etc. — At Vin i.70 the form ādāya is used as a noun f. ādāyā in meaning of "a casually taken up belief" (tassa ādāyassa vaṇṇe bhaṇati). Cp. upa°, pari°.

**Ādāyīn** (adj. — n.) [fr. ā + dadāti base 2, cp. ādāya] taking up, grasping, receiving; one who takes, seīzes or appropriates D i.4 (dinn°); A iii.80; v.137 (sār°); DA i.72.

**Ādāsa** [Sk. ādarśa, ā + **dṛś**, P. dass, of dassati[1] 2] a mir- ror Vin ii.107; D i.7, 11 (°pañha mirror — questioning, cp. DA i.97: "ādāse devataṅ otaretvā pañha — pucchanaṅ"), 80; ii.93 (dhamma° — ādāsaṅ nāma dhamma — pariyāyaṅ desessāmi); S v.357 (id.); A v.92, 97 sq., 103; J i.504; Dhs 617 (°maṇḍala); Vism 591 (in simile); KhA 50 (°daṇḍa) 237; DhA i.226.

**-tala** the surface of the mirror, in similes at Vism 450, 456, 489.

**Ādāsaka** = ādāsa Th 2, 411.

**Ādi** [Sk. ādi, etym. uncertain] — 1. (m.) starting — point, beginning Sn 358 (acc. ādiṅ = kāraṇaṅ SnA 351); Dh 375 (nom. ādi); Miln 10 (ādimhi); J vi.567 (abl. ādito from the beginning). For use as nt. see below 2 b. — 2. (adj. & adv.) (a) (°—) beginning, initially, first, principal, chief: see cpds. — (b) (°—) beginning with, being the first (of a series which either is supposed to be familiar in its constituents to the reader or hearer or is immediately intelligible from the context), i. e. and so on, so forth (cp. adhika); e. g. rukkha — gumb — ādayo (acc. pl.) trees, jungle etc. J i.150; amba — panas° ādīhi rukkehi sampanno (and similar kinds of fruit) J i.278; amba — labuj°ādīnaṅ phalānaṅ anto J ii.159; asi — satti — dhami — ādīni āvudhāni (weapous, such as sword, knife, bow & the like) J i.150; kasi — gorakkh° ādīni karonte manusse J ii.128;... ti ādinā nayena in this and similar ways J i.81; PvA 30. Absolute as nt. pl. **ādinī** with ti (evaṅ) (ādīni), closing a quotation, meaning "this and such like", e. g. at J ii.128, 416 (ti ādīni viravitvā). — In phrase **ādiṅ katvā** meaning "putting (him, her, it) first", i. e. beginning with, from... on, from... down (c. acc.) e. g. DhA i.393 (rājānaṅ ādiṅ K. from the king down); PvA 20 (vihāraṅ ādikatvā), 21 (pañcavaggiye ādiṅ K.).

**-kammika** [cp. BSk. ādikarmaka Divy 544] a beginner Vin iii.146; iv.100; Miln 59; Vism 241; DhsA 187. **-kalyāṇa** in phrase ādikalyāṇa majjhe — kalyāṇa pariyosāna — kalyāṇa of the Dhamma, "beautiful in the beginning, the middle & the end" see references under dhamma C. 3 and cp. DA i.175 (= ādimhi kalyāṇa etc.); SnA 444; abstr. **°kalyāṇatā** Vism 4. **-pubbangama** original Dpvs iv.26. **-brahmacariyaka** belonging to the principles or fundaments of moral life D i.189; iii.284; M i.431; ii.125, 211; iii. 192; S ii.75, 223; iv.91; v.417, 438; f. °*ikā* Vin i.64, 68; A i.231 sq. **-majjhapariyosāna** beginning, middle & end Miln 10; cp. above **ādikalyāṇa**.

**Ādika** (adj.) [ādi + ka] from the beginning, initial (see adhika); instr. **ādikena** in the beginning, at once, at the same time M i.395, 479; ii.213; S ii.224; J vi.567. Cp. **ādiya**[3].

**Ādicca** [Vedic āditya] the sun S i.15, 47; ii.284; iii.156; v.44, 101; A i.242; v.22, 263, 266 sq.; It 85; Sn 550, 569, 1097 ("ādicco vuccati suriyo" Nd[2] 125); DhA iv. 143; Sdhp 14, 17, 40.

**-upaṭṭhānā** sun — worship D i.11 (= jīvikatthāya ādiccaparicariyā DA i.97); J ii.72 (°jātaka; ādiccaṅ upatiṭṭhati p. 73 = suriyaṅ namassamāno tiṭṭhati C.). **-patha** the path of the sun, i. e. the sky, the heavens Dh 175 (= ākāsa DhA iii.177). **-bandhu** "kinsman of the sun", Ep. of the Buddha Vin ii.296; S i.186, 192; A ii.54; Sn 54, 915, 1128; Nd[1] 341; Nd[2] 125[b]; Vv 42[5], 78[10]; VvA 116.

**Ādiṇṇa** [Sk. ādīrṇa, pp. of ā + **dṛ**, see ādiyati[2]] broken, split open S iv.193 (= sipātikā with burst pod); cp. M i.306.

**Ādiṇṇata** (nt.) [abstr. fr. ādiṇṇa] state of being broken or split Ps i.49.

**Āditta** [ā + ditta[1], Sk. ādīpta, pp. of ā + **dīp**] set on fire, blazing, burning Vin i.34; Kv 209 (sabbaṅ ādittaṅ); S iii.71; iv.19, 108; A iv.320 (°cela); Sn 591; J iv.391; Pv i.8[5] (= paditta jalita PvA 41); Kvu 209; DA i.264; PvA 149; Sdhp 599.

**-pariyāya** the discourse or sermon on the fire (lit. being in fllames) S iv.168 sq.; Vin i.34; DhA i.88.

**Ādina** only at D i.115 (T. reading ādīna, but v. l. S id. ādina, B p. abhinna) in phrase ādina — khattiya — kula primordial. See note in *Dial.* i.148.

**Ādiya[1]** (adj.) grd. of admi, **ad**, Sk. ādya] edible, eatable A iii.45 (bhojanāni).

**Ādiya[2]** in **°mukha** is uncertain reading at A iii.164 sq. (vv. ll. ādeyya° & ādheyya), meaning perhaps "graspmouth", i. e. gossip; thus equal to ger. of ādiyati[1]. Perhaps to be taken to ādiyati[2]. The same phrase occurs at Pug 65 (T. ādheyya°, C. has v. l. ādheyya°) where Pug A 248 expl[ns.] "ādito dheyyamukho, paṭhama — vacanasmiṅ yeva ṭhapita — mukho ti attho" (sticking to one's word?). See **ādheyya**.

**Ādiya[3]** = ādika, instr. **ādiyena** in the beginning J vi.567 (= ādikena C.).

**Ādiya[4]** ger. of ādiyati.

**Ādiyati[1]** [ā + diyati, med. pass. base of dadāti[4], viz. di° & dī°; see also ādāti & ādeti] to take up; take to oneself, seize on, grasp, appropriate, fig. take notice of, take to heart, heed. — pres. **ādiyati** A iij.46; Sn 119, 156, 633, 785, Nd[1] 67; Nd[2] 123, 124; J iii.296: v.367. — pot. **ādiye** Sn 400; imper. **ādiya** M iii.133 (so read for ādissa?). — aor. **ādiyi** D iii.65; A iii.209, **ādiyāsi** Pv iv.1[48] (sayaṅ daṇḍaṅ ā. = acchinditvā gaṇhasi PvA 241), & **ādapayi** (Caus. formation fr. ādāti?) to take heed S i.132 (v. l. ādiyi, trsl. "put this into thy mind"). — ger. **ādiyitvā** Vin iv.120 (= ādā); J ii.224 (C. for ādiya T.); iii.104; iv.352 (an° not heeding; v. l. anāditvā, cp. anādiyanto not attending J iii.196); DhA iii.32 (id.); PvA 13 (T. anādayitva not heeding), 212 (vacanaṅ anādiyitvā not paying attention to his word), **ādiya** S iii.26 (v. l. an° for anādīya); J ii.223 (= ādiyitvā C.); see also ādiya[2], & **ādīya** S iii.26 (an°). See also upādiyati & pariyādiyati.

**Ādiyati[2]** [ā + diyati, Sk. ādīryate, Pass. of **dṛ** to split: see etym. under **darī**] to split, go asunder, break Ps i.49. — pp. **ādiṇṇa**. See also **avadīyati**. Cp. also upādiṇṇa.

**Ādiyanatā** (f.) [abstr. formation ādiyana (fr. ādiya ger. of ādiyati) + ta] in **an°** the fact of not taking up or heeding SnA 516.

**Ādisati** [ā + disati] (a) to announce, tell, point out, refer to. — (b) to dedicate (a gift, dakkhiṇaṅ or dānaṅ). — pres. ind. **ādisati** D i.213 = A i.170 (tell or read one's character); Sn 1112 (atītaṅ); Nd[1] 382 (nakkhattaṅ set the horoscope); Miln 294 (dā-

naṅ); pot. **ādiseyya** Th 2, 307 (dakkhiṇaṅ); Pv iv.1$^{30}$ (id. = uddiseyya PvA 228), & **ādise** Vin i.229 = D ii.88 (dakkhiṇaṅ); imper. **ādisa** PvA 49. — fut. **ādissati** Th 2, 308 (dakkhiṇaṅ) PvA 88 (id.). — aor. **ādisi** Pv ii.2$^{8}$; PvA 46 (dakkhiṇaṅ); pl. ādisiṅsu ibid. 53 (id.) & ādisuṅ Pv i.10$^{6}$ (id.). — ger. **ādissa** Vin iii.127; Sn 1018; Pv ii.1$^{6}$ (dānaṅ), & **ādisitvāna** Th 2, 311. — grd. **ādissa** (adj.) to be told or shown M i.12.

**Ādiso** (adv.) [orig. abl. of ādi, formed with °saḥ] from the beginning, i. e. thoroughly, absolutely D i.180; M iii.208.

**Ādissa** at M iii.133 is an imper. pres. meaning "take", & should probably better be read **ādiya** (in corresponsion with ādāna). It is not grd. of ādisati, which its form might suggest.

**Ādissa²** (adj.) blameworthy M i.12; MA =garāyha.

**Ādīna** at D i.115 & S v.74 (vv. ll. ādina, & abhinna) see ādina. See **diṇṇa**.

**Ādīnava** [ā + dīna + va (nt.), a substantivised adj., orig. meaning "full of wretchedness", cp. BSk. ādīnava M Vastu iii.297 (misery); Divy 329] disadvantage, danger (in or through = loc.) D i.38 (vedanānaṅ assādañ ca ādīnavañ ca etc.), 213 (iddhi — pāṭihāriye M i.318; S i.9 (ettha bhīyo); ii.170 sq. (dhātūnaṅ); iii.27, 62, 102 (rūpassa etc.); iv.7, 168; A i.57 (akaraṇīye kayiramāne) 258 (ko loke assādo); iii.250 sq.; 267 sq. (duccarite), 270 (puggala — ppasāde); iv.439 sq.; v.81; J i.146; iv.2; It 9 = A ii.10 = Nd² 172ᵃ; Sn 36, 50 (cp. Nd² 127), 69, 424, 732; Th 2, 17 (kāye ā. = dosa ThA 23), 485 (kāmesu ā. = dosa ThA 287); Pv iii.10$^{7}$ (= dosa PvA 214); iv.6$^{7}$ (= dosa PvA 263); Ps i.192 sq.; ii.9, 10; PvA 12, 208. — There are several sets of sources of evil or danger, viz. five **dussīlassa sīla-vipattiyā ā**. at D ii.85 = iii.235 = A iii.252; five **akkhantiyā ā**. at Vbh 378; six of six each at D iii.182 sq. — In phrase **kāmānaṅ ā. okāro sankileso** D i.110, 148; M i.115; Nett 42; DhA 16.

**-ânupassin** realising the danger or evil of S ii.85 (upādāniyesu dhammesu) abstr. °ânupassanā Vism 647 sq., 695. **-dassāvin** same as °ânupassin D i.245 (an°); A v.178 (id.); D iii.46; S ii.194, 269; A iii.146; v.181 sq.; Nd² 141. **-pariyesanā** search for danger in (—°) S ii.171; iii.29; iv.8 sq. **-saññā** consciousness of danger D i.7); iii.253, 283; A iii.79.

**Ādīpanīya** (adj.) [grd. of ā + dīpeti] to be explained Miln 270.

**Ādīpita** [pp. of ādīpeti, ā + caus. of **dīp**, cp. dīpeti] ablaze, in flames S i.31 (loka; v. l. ādittaka) 108; J v.366; DhA iii.32 (v. l. āditta).

**Ādu** (indecl.) [see also **adu**] emphatic (adversative) part. (1) of affirmation & emphasis: but, indeed, rather J iii. 499 = vi.443; v.180; vi.552. — (2) as 2ⁿᵈ component of a disjunctive question, mostly in corresponsion udāhu... ādu (= kiṅ... udāhu SnA 350), viz. is it so... or" Th 1, 1274 = Sn 354; Pv iv.3$^{17}$ = DhA i.31; J v.384; vi.382; without udāhu at J v.460 (adu). The close connection with udāhu suggests an explⁿ· of ādu as a somehow distorted abbreviation of udāhu.

**Ādeti** [a + deti, base² of dadāti (day° & de°), cp. also ādiyati] to take, receive, get Sn 121 (= gaṇhāti SnA 179), 954 (= upādiyati gaṇhāti Nd¹ 444); cp. i.4³; J iii. 103, 296; v.366 (= gaṇhāti C.; cp. ādiyati on p. 367); Miln 336.

**Ādeyya** (adj.) [grd. of ādāti (q. v.)] to be taken up, accept- able, pleasant, welcome, only in phrase **°vacana** welcome or acceptable speech, glad words Vin ii.158; J vi.243; Miln 110; ThA 42.

**Ādeva, Ādevanā** [ā + **div**. devati] lamenting, deploring, crying etc. in ster. phrase (explaining parideva or pariddava) **ādevo paridevo ādevanā pari° ādevitattaṅ pari°** Nd¹ 370 = Nd² 416 = Ps i.38.

**Ādesa** [fr. ādisati, cp. Sk. ādeśa] information, pointing out; as tt. g. characteristic, determination, substitute, e. g. kutonidānā is at SnA 303 said to equal kiṅ — nidānā, the to of kuto (abl.) equalling or being substituted for the acc. case: paccatta — vacanassa to — ādeso veditabbo.

**Ādesanā** (f.) [ā + desanā] pointing out, guessing, prophesy; only in phrase **°pāṭihāriya** trick or marvellous ability of mind — reading or guessing other peoples character Vin ii. 200; D i.212, 213; iii.220; A i.170, 292; v.327; Ps ii. 227. For pāṭihāriya is subsiituted °vidhā (lit. variety of, i. e. act or performance etc.) at D iii.103.

**Ādhāna** (nt.) [ā + dhāna] — 1. putting up, putting down, placing, laying A iv.41 (aggissa ādhānaṅ, v. l. of 6 MSS ādānaṅ). — 2. receptacle M i.414 (udak°), cp. ādheyya. — 3. enclosure, hedge Miln 220 (kaṇṭak° thorny brake, see under kaṇṭaka).

**-gāhin** holding one's own place, i. e. obstinate (?), reading uncertain & interchanging with ādāna, only in one ster. phrase, viz. sandiṭṭhi — parāmāsin ādhāna — gāhin duppaṭinissaggin Vin ii.89; M i.43, 96; A iii.335 (v. l. ādāna°, C. explˢ by daḷhagāhin); D iii.247 (adhāna°).

**Ādhāra** [ā + dhāra] — 1. a container, receptacle, basin, lit. holder A iii.27; J vi.257. — 2. "holding up", i. e. support, basis, prop. esp. a (round) stool or stand for the alms — bowl (patta) Vin ii.113 (an° patto); M iii.95; S v.21; J v.202. — fig. S v.20 (an° without a support, cittaṅ); Vism 8, 444. — 3. (tt. g.) name for the loc. case ("resting on") Sn 211.

**Ādhāraka** (m. & nt.) [ā + dhāraka, or simply ādhāra + ka] — 1. a stool or stand (as ādhāra²) (always m., except at J i.33 where °āni pl. nt.) J i.33; DhA iii.290 = VvA 220; DhA iii.120 = 186 (one of the four priceless things of a Tathāgata, viz.: setacchattaṅ, nisīdanapallanko, ādhārako pādapīṭhaṅ). — 2. a reading desk, pulpit J iii.235; iv.299.

**Ādhāraṇatā** (f.) [ā + dhāraṇatā] concentration, attention, mindfulness SnA 290 (+ daḷhīkaraṇa), 398 (id.).

**Ādhārita** [pp. of ā + dhāreti, cp. dhāreti¹] supported, held up Miln 68.

**Ādhāvati** [ā + dhavati¹] to run towards a goal, to run after M i.265 (where id. p. S ii.26 has upadh°); DA i. 39. Freq. in combⁿ· **ādhāvati paridhāvati** to run about, e. g. J i.127, 134, 158; ii.68.

**Ādhāvana** (nt.) [fr. ādhāvati] onrush, violent motion Miln 135.

**Ādhipacca (& Ādhipateyya)** (nt.) [fr. adhi + pati + ya "being over — lord"; see also adhipateyya] supreme rule, lordship, sovereignty, power S v.342 (issariy°); A i.62 (id.), 147, 212; ii.205 (id.); iii.33, 76; iv.252 sg.; Pv ii.9$^{59}$ (one of the ṭhānas, cp. ṭhāna ii.2b; see also D iii. 146, where spelt ādhipateyya; explᵈ· by issariya at PvA 137); J i.57; Dāvs v.17; VvA 126 (gehe ā = issariya). The three (att°, lok°, dhamm°) at Vism 14.

**Ādhuta** [ā + dhuta[1]] shaken, moved (by the wind, i. e. fanned Vv 39[4] (v. l. adhuta which is perhaps to be preferred, i. e. not shaken, cp. vātadhutaṅ Dāvs v.49; VvA 178 expl[s.] by saṇikaṅ vidhūpayamāna, i. e. gently fanned).

**Ādheyya** (adj.) [grd. of ā + dadhāti cp. ādhāna[2]] to be deposited (in one's head & heart Pug A), to be heeded, to be appropriated [in latter meaning easily mixed with **ādheyya**, cp. vv. ll. under **ādiya[2]**]; nt. depository (= ādhātabbatā ṭhapetabbatā Pug A 217) Pug 34 (°ṅ gacchati is deposited); Miln 359 (sabbe tass° ādheyya[2] honti they all become deposited in him, i. e. his deposits or his property).

**-mukha** see **ādiya[2]**.

**Ānaka** [Sk. **ānaka**, cp. Morris *J.P.T.S.* 1893, 10] a kind of kettledrum, beaten only at one end S ii.266; J ii. 344; Dpvs xvi.14.

**Ānañca** see **ākāsa°** and **viññāṇa°**.

**Ānañja** see **ānejja**.

**Ānaṇya** (nt.) [Sk. ānṛṇya, so also BSk. e. g. Jtm 31[18]; from a + ṛṇa, P. iṇa but also aṇa in composition, thus an — aṇa as base of ānaṇya] freedom from debt D i.73; A iii.354 (Ep. of Nibbāna, cp. **anaṇa**); Nd[1] 160; Vism 44; DA i.3.

**Ānadati** [ā + nadati] to trumpet (of elephants) J iv.233.

**Ānana** (nt.) [Vedic āna, later Sk. ānana from **an** to breathe] the mouth; adj. (—°) having a mouth Sdhp 103; Pgdp 63 (vikaṭ°).

**Ānantarika** (& **°ya**) [fr. an + antara + ika] without an interval, immediately following, successive Vin i.321; ii. 212; Pug 13; Dhs 1291.

**-kamma** "conduct that finds retribution without delay" (*Kvu trsl.* 275 n. 2) Vin ii.193; J i.45; Kvu 480; Miln 25 (cp. *Dhs trsl.* 267); Vism 177 (as prohibiting practice of kammaṭṭhāna).

**Ānanda** [Vedic ānanda, fr. ā + **nand**, cp. BSk. ānandī joy Divy 37] joy, pleasure, bliss, delight D i.3; Sn 679, 687; J i.207 (°maccha Leviathan); vi.589 (°bheri festive drum); DA i 53 (= pītiyā etaṅ adhivacanaṅ).

**Ānandati** [ā + nandati] to be pleased or delighted J vi. 589 (aor. ānandi in T. reading ānandi vittā, expl[d.] by C. as nandittha was pleased; we should however read **ānandi-cittā** with gladdened heart). See also **ānandiya**.

**Ānandin** (adj.) [fr. ā + **nand**] joyful, friendly Th 1, 555; J iv.226.

**Ānandiya** (adj. —.) [grd. of ānandati] enjoyable, nt. joy, feast J vi.589 (°ṅ acarati to celebrate the feast = ānandachaṇa C.).

**Ānandī** (f.) [ā + nandī, cp. ānanda] joy, happiness in cpd. ānandi — citta J vi.589 (so read probably for ānandi vitta: see ānandati).

**Ānaya** (adj.) [ā + naya] to be brought, in **suvānaya** easy to bring S i.124 = J i.80.

**Ānayati** see **āneti**.

**Ānāpāna** (nt.) [āna + apāna, cpds. of **an** to breathe] in haled & exhaled breath, inspiration & respiration S v.132, 311 sq.; J i.58; Ps i.162 (°kathā); usually in cpd. **°sati** concentration by in — breathing & out — breathing (cp. *Man. of Mystic* 70) M i.425 (cp. D ii.291); iii.8*2;* Vin iii.70; A i.30; It 80; Ps i.166, 172, 185 (°samādhi); Nd[2] 466 B (id.); Miln 332; Vism 111, 197, 266 sq.; SnA 165. See detail under sati.

**Ānāpeti** see **āneti**.

**Ānāmeti** [ā + nāmeti, Caus. of namati, which is usually spelt nameti] to make bend, to bend, to bring toward or under J v.154 (doubtful reading fut ānāmayissasi, v. l. ānayissati, C. ānessasi = lead to).

**Ānisaṅsa** [ā + ni + saṅsa, BSk. distorted to anuśaṅsa] praise i. e. that which is commendable, profit, merit, advantage, good result, blessing in or from (c. loc.). — There are *five* ānisaṅsā sīlavato sīla — sampadāya or blessings which accrue to the virtuous enum[d.] at D ii.86, viz. **bhogakkhandha** great wealth, **kittisadda** good report, **visārada** self — confidence, **asammūlho kālaṅ karoti** an untroubled death, **saggaṅ lokaṅ uppajjati** a happy state after death. — D i.110, 143; iii.132 (four), 236 (five); M i.204; S i.46, 52; iii.8, 93 (mahā°); v.69 (seven), 73, 129, 133, 237 (seven), 267, 276; A i.58 (karaṇīye kariyamāne); ii.26, 185, 239, 243 (sikkhā°); iii.41 (dāne), 248 (dhammasavane), 250 (yāguyā), 251 (upaṭṭhita — satissa), 253 sq. (sīlavato sīlasampadāya etc., as above), 267 (sucarite), 441; iv.150 (mettāya ceto — vimuttiyā), 361 (dhammasavane), 439 sq. (nekkhamme avitakke nippītike), 442, 443 sq. (ākās°ānañcāyatane); v.i, 106 (mahā°), 311; It 28, 29, 40 (sikkhā°); Sn 256 (phala°), 784, 952; J i.9, 94; v.491 (v. l. anu°); Nd[1] 73, 104, 441; Kvu 400; Miln 198; VvA 6, 113; PvA 9 (dāna°) 12, 64 (= phala), 208, 221 (= guṇa); Sdhp 263. — *Eleven* ānisaṅsas of *mettā* (cp. Ps ii.130) are given in detail at Vism 311— 314; on another *eight* see pp. 644 sq.

**Ānisada** (nt.) [a + **sad**] "sit down", bottom, behind M i. 80 = 245; J iii.435 (gloss asata) Vism 251 = KhA 45 (°ttaca), 252 (°maṅsa).

**Ānuttariya** (nt.) [see also anuttariya which as — ° probably represents ānutt°] incomparableness, excellency, supreme ideal D iii.102 sq.; A v.37.

**Ānīta** [pp. of ānetī] fetched, brought (here), brought back adduced J i.291; iii.127; iv.1.

**Ānupuṭṭha** metri causa for **anupuṭṭha** (q. v.).

**Ānupubba** (nt.) [abstr. fr. anupubba] rule, regularity, order Th 1, 727 (cp. M Vastu ii.224 ānupubbā).

**Ānupubbatā** (f.) (or **°ta** nt.?) [fr. last] succession; only in tt. g. padânu — pubbatā word sequence, in expl[n.] of iti Nd[1] 140; Nd[2] 137 (v. l. °ka).

**Ānupubbikathā** [for anupubbi° representing its isolated composition form, cp. ānubhāva & see also anupubbi°] regulated exposition, graduated sermon D i.110; ii.41 sq.; M i.379; J i.8; Miln 228; DA i.277, 308; DhA iv.199.

**Ānubhāva** [the dissociated composition form of anubhāva, q. v. for details. Only in later language] greatness, magnificence, majesty, splendour J i.69 (mahanto); ii.102 (of a jewel) v.491; DhA ii.58.

**Ānejja** and **Ānañja** [abstr. fr. an + *añja or *ejja = *ijja. The Sanskritised equivalent would be *iñjya or *iñgya of **ing** to stir, move, with a peculiar substitution of ***ang** in Pāli, referring it to a base with ṛ (probably Sk. **ṛj**, ṛñjati) in analogy to a form like Sk. ṛṇa = Pāli aṇa & iṇa, both a & i representing Sk. ṛ. The form **añja** would thus correspond to a Sk. *añjya (*añ-

gya). The third P. form **ān-eñja** is a direct (later, and probably re — instituted) formation from Sk. iñjya, which in an interesting way became in BSk. re — sanskritised to **āñijya** (which on the other hand may represent āñejja & thus give the latter the feature of a later, but more specifically Pāli form). The editions of P. Texts show a great variance of spelling, based on MSS. vacillation, in part also due to confusion of derivation] immovability, imperturbability, impassibility. The word is *n.* but occurs as *adj.* at Vin iii. 109 (ānañja samādhi, with which cp. BSk. āniñjyā śāntiḥ at Av. Ś i.199. — The term usually occurs in cpd. ānejja — ppatta (adj.) immovable lit. having attained impassibility, expl[d.] by Bdhgh. at Vin iii.267 (on Pār. i.1, 6) as **acala, niccala**, i. e. motionless. This cpd. is indicated below by (p.) after the reference. — The various spellings of the word are as follows: — 1. **ānejja** D i.76 (v. l. ānañja — p.) A ii.184 (p.); iii.93 (p.), 100 (p.), 377 sq. (p.); Nd[2] 471 (v. l. aneja, ānañja) = Vbh 137 (āneñja); Nd[2] 569[a] (v. l. ānañja), 601 (v. l. anejja & aneñja); Pug 60 (p.); DA i.219 (v. l. BB āneñja). — 2. **ānañja** Vin iii.4 (p.) (v. l. ānañca°, anañja°, ānañja°; Bdhgh. ānejja° p. 267), 109; Ud 27 (samādhi, adj. v. l. ānañca); DhA iv.46. See also below cpd. °kāraṇa. — A peculiarity of Trenckner a spelling is **āṇañja** at M ii.229 (v. l. aṇañja, aneñja, āneñja), 253, 254. — 3. **āneñja** S ii.82. (v. l. āṇañje, or is it āṇeñja?); D iii.217 (°âbhisankhāra of imperturbable character, remaining static, cp. *Kvu trsl.* 358); Nd[1] 90 (id.), 206, 442; Ps ii.206; Vbh 135, 340; Vism 377 (p.), 386 (sixteen° fold), 571; Nett 87, 99. — See also iñjati.

**-kāraṇa** trick of immovability, i. e. pretending to be dead (done by an elephant, but see differently Morris *J P T S.* 1886, 154) J i.415; ii.325 (v. l. āṇañja, āneñca, ānañca); iv.308; v.273, 310.

**Āneñjatā** (f.) [fr. āneñja] steadfastness Vism 330, 386.

**Āneti** [ā + neti] to bring, to bring towards, to fetch, pro- cure, convey, bring back Sn 110; PvA 54, 92. pot. 1[st] pl. **ānema** (or imper. 2[nd] pl **ānetha** M i.371. fut. **ānayissati** S i.124; Pv ii.6[5]; J iii.173; v.154 (v. l.), & **ānessati** J v.154. inf. **ānayituṅ** Pv ii 6[10], ger. **ānetvā** PvA 42, 74. aor. **ānesi** PvA 3, & **ānayi** Pv i.7[7] (sapatiṅ). — pp. **ānīta** (q. v.). — Med. pass. **ānīyati & āniyyati** D ii.245 (āniyyataṅ imper. shall be brought); M i. 371 (ppr. ānīyamāna). — Caus. II. **ānāpeti** to cause to be fetched J iii.391; v.225.

**Āpa & Āpo** (nt.) [Vedic ap & āp, f. sg. apā, pl. āpaḥ, later Sk. also āpaḥ nt. — Idg. ***ap & *ab**, primarily to Lith. ùpė water, Old Prussian ape river, Gr. ᾿*Απία N. of the Peloponnesus; further (as ***ab**) to Lat. amnis river, Sk. abda cloud, & perhaps ambu water] water; philosophically t. t. for cohesion, representative of one of the 4 great elements (cp. mahābhūta), viz. **paṭhavī, āpo, tejo, vāyo**: see *Cpd.* 268 & *Dhs trsl.* 201, also below °dhātu. — D ii.259; M i.327; S ii.103; iii.54, 207; A iv.312, 375; Sn 307, 391 (°ṅ), 392 (loc. āpe), 437 (id.); J iv.8 (paṭhavi — āpa — teja°); Dhs 652; Miln 363 (gen. āpassa, with paṭhavī etc.); Sdhp 100.

**-kasiṇa** the water — device, i. e. meditation by (the element of) water (cp. *Mystic* 75 n.) D iii.268; J i.313; Dhs 203; Vism 170; DhA i 312; iii.214. **-dhātu** the fluid element, the essential element in water, i. e element of cohesion (see *Cpd.* 155 n. 2; *Mystic* 9 n. 2; *Dhs trsl.* 201, 242) D iii.228, 247; M i.187, 422: Dhs 652; Nett 74. See also **dhātu. -rasa** the taste of water A i.32; SnA 6. **-sama** resembling water M i.423.

**Āpakā** (f.) [= āpagā] river J v.452; vi.518.

**Āpagā** (f.) [āpa + ga of **gam**] a river Th 1, 309; Sn 319; J v.454; Dāvs i.32; VvA 41.

**Āpajjati** [Sk. āpadyate, ā + **pad**] to get into, to meet with (acc.); to undergo; to make, produce, exhibit Vin ii.126 (saṅvaraṅ); D i.222 (pariyeṭṭhiṅ); It 113 (vuddhiṅ); J i.73; Pug 20, 33 (diṭṭh°ânugatiṅ); PvA 29 (ppr. āpajjanto); DhA ii.71 — pot. **āpajjeyya** D i.119 (musāvādaṅ). — aor. **āpajji** J v.349; PvA 124 (sankocaṅ) & **āpādi** S i.37; A ii.34; It 85; J ii.293; 3[rd] pl. āpādu D ii.273. — ger. **āpajjitva** PvA 22 (saṅvegaṅ), 151. — pp. **āpanna** (q. v.). — Caus. **āpādeti** (q. v.). — *Note.* The reading **āpajja** in āpajja naṅ It 86 is uncertain (vv. ll. āsajja & ālajja). The id. p. at Vin ii.203 (CV. vii.4, 8) has āsajjanaṅ, for which Bdhgh, on p. 325 has āpajjanaṅ. Cp. pariyāpajjati.

**Āpaṇa** [Sk. āpaṇa, ā + **paṇ**] a bazaar, shop Vin i.140; J i.55; v.445; Pv ii.3[22]; Miln 2, 341; SnA 440; DhA i. 317; ii.89; VvA 157; PvA 88, 333 (phal° fruit shop), 215.

**Āpaṇika** [fr. āpaṇa] a shopkeeper, tradesman J i.124; Miln 344; VvA 157; DhA ii.89.

**Āpatacchika** at J vi.17 is C. reading for apatacchika in **khārâpat°** (q. v.).

**Āpatati** [ā + patati] to fall on to, to rush on to J v.349 (= upadhāvati C.); vi.451 (= āgacchati C.); Miln 371.

**Āpatti** (f.) [Sk. āpatti, fr. ā + **pad**, cp. apajjati & BSk. āpatti, e. g, Divy 330] an ecclesiastical offence (cp. *Kvu trsl.* 362 n. 1), Vin i.103 (°khandha), 164 (°ṅ paṭikaroti), 322 (°ṅ passati), 354 (avasesā & anavasesā); ii.2 sq. (°ṅ ropeti), 59, 60 (°pariyanta), 88 (°adhikaraṇa), 259 (°ṅ paṭikaroti); iv.344; D iii.212 (°kusalatā); A i.84 (id.), 87; ii.240 (°bhaya); Dhs 1330 sq. (cp. *Dhs trsl.* 346). — **anāpatti** Vin iii.35.

**°vuṭṭhānatā** forgiveness of an offence Vin ii.250 (put before anāpatti).

**Āpattika** (adj.) [āpatti + ka, cp. BSk. āpattika Divy 303] guilty of an offence M i.443; Vin iv.224. **an°** Vin i.127.

**Āpatha** in micchāpatha, dvedhāpatha as classified in Vbh Ind. p. 441 should be grouped under **patha** as micchā°, dvedhā°.

**Āpathaka** in °jjhāyin Nd[2] 342[2] is read **āpādaka°** at Nd[1] 226, and āpātaka° at Vism 26.

**Āpadā** (f.) [Sk. āpad, fr. ā + **pad**, cp. āpajjati & BSk. āpad, e. g. in āpadgata Jtm 31[33]] accident, misfortune, distress, D iii.190; A ii.68 (loc. pl. āpadāsu), 187; iii. 45; iv.31; Th 1, 371; J iv.163 (āpadatthā, a difficult form; vv. ll. T. aparattā, āpadatvā, C. aparatthā; expl[d.] by āpadāya); v.340 (loc. āpade), 368; PvA 130 (quot.); Sdhp 312, 554. *Note.* For the contracted form in loc. pl. āpāsu (= *āpatsu) see ***āpā**.

**Āpanna** [pp. of āpajjati] — 1. entered upon, fallen into, possessed of, having done Vin i.164 (āpattiṅ ā.); iii.90; D i.4 (dayāpanna merciful); Nd[2] 32 (taṇhāya). — 2. unfortunate, miserable J i.19 (v.124). Cp. pari°.

***Āpā** (& ***Āvā**) (f.) [for āpadā, q. v.] misery, misfortune J ii.317 (loc. pl. āpāsu, v. l. avāsu, C. āpadāsu); iii.12 (BB āvāsu); v.82 (avāgata gone into misery, v. l. apagata, C. apagata par-

ihīna), 445 (loc. āvāsu, v. l. avāsu, C. āpadāsu), 448 (āvāsu kiccesu; v. l. apassu, read āpāsu). *Note.* Since *āpā only occurs in loc. pl., the form āpāsu is to be regarded as a direct contraction of Sk. **āpatsu**.

**Āpāṇa** [ā + pāṇa] life, lit. breathing, only in cpd. **°koṭi** the end of life Miln 397; Dāvs iii.93; adj. **-koṭika** M ii.120; Vism 10.

**Āpātha** [etym.? Trenckner, Miln p. 428 says: "I suspect ā. to be corrupted from āpāta (cp. āpatati), under an impression that it is allied to patha; but it is scarcely ever written so"] sphere, range, focus, field (of consciousness or perception; cp. *Dhs trsl.* 199), appearance A ii.67; J i.336; Vbh 321; Miln 298; Vism 21, 548; DA i.228; DhsA 308, 333; VvA 232 (°kāla); DhA iv.85; Sdhp 356. Usually in phrase **āpāthaṅ gacchati** to come into focus, to become clear, to appear M i.190; S iv.160, or **°ṅ āgacchati** Vin i.184; A iii.377 sq.; iv.404; Vism 125. Cp. °gata below.

**-gata** come into the sphere of, appearing, visible M i.174 = Nd$^2$ jhāna (an° unapproached); PvA 23 (āpāthaṅ gata). **-gatatta** abstr. fr. last: appcarance Vism 617.

**Āpāthaka** (adj.) [fr. āpātha] belonging to the (perceptual) sphere of, visible, in **°nisādin** lying down visible D iii.44, 47. Cp. āpathaka.

**Āpādaka** (adj. — n.) [fr. ā + **pad**] — 1. (adj.) producing, leading to (—°) VvA 4 (abhiññ° catuttha — jjhāna). — 2. (n.) one who takes care of a child, a protector, guardian A i.62 = 132 = It 110 (+ posaka). — f. **āpādikā** a nurse, foster — mother Vin ii.289 (+ posikā).

**Āpādā** (f.) [short for āpādikā] a nursing woman, in **an°** not nursing, unmarried J iv.178.

**Āpādi** aor. of **āpajjati** (q. v.).

**Āpādeti** [Caus. of āpajjati] to produce, make out, bring, bring into M i.78; iii.248; S iv.110 (addhānaṅ to live one's life, cp. addhānaṅ āpādi J ii.293 = jīvit°addhānaṅ āpādi āyuṅ vindi C.); SnA 466. — Cp. pari°

**Āpāna** (nt.) [fr. ā + **pā**] drinking; drinking party, banquet; banqueting — hall, drinking — hall J i.52 (°maṇḍala); v.292 (°bhūmi); Vism 399 (id.); DhA i.213 (id., raññо).

**Āpānaka** (adj.) [āpāna + ka] drinking, one who is in the habit of drinking D i.167.

**Āpānīya** (adj.) [fr. āpāna, ā + **pā**] drinkable, fit for drinking or drinking with, in **°kaṅsa** drinking — bowl, goblet M i. 316; S ii.110.

**Āpāyika** (adj. — n.) [fr. apāya] one suffering in an apāya or state of misery after death Vin ii.202 = It 85 (v. l. ap°); Vin ii.205; D i.103; A i.265; It 42; Vism 16; PvA 60.

**Āpiyati** [fr. **ṛ**, cp. appāyati & appeti] to be in motion (in etym. of āpo) Vism 364.

**Āpucchati** [ā + pucchati] to enquire after, look for, ask, esp. to ask permission or leave; aor. **āpucchi** J i.140; PvA 110; grd. **āpucchitabba** DhA i.6; ger. **āpucchitvā** Vin iv.267 (apaloketvā +); Miln 29; PvA 111; **āpucchitūna** (cp. Geiger § 211) Th 2, 426; **āpuccha** Th 2, 416, & **āpucchā** [= āpṛcchya, cp. Vedic ācyā for ācya], only in neg. form **an°** without asking Vin ii.211, 219; iv.165, 226 (= anapaloketvā); DhA i.81. — pp. **āpucchita** Vin iv.272.

**Āpūrati** [a + pūrati] to be filled, to become full, to increase J iii.154 (cando ā. = pūrati C.); iv.26, 99, 100.

**Āpeti** [Caus. of **āp**, see appoti & pāpuṇāti] to cause to reach or obtain J vi.46. Cp. vy°.

**Āphusati** [ā + phusati] to feel, realise, attain to, reach; aor. **āphusi** Vv 16[9] (= adhigacchi VvA 84).

**Ābaddha** [pp. of ābandhati] tied, bound, bound up DA i. 127; fig. bound to, attached to, in love with DhA i.88; PvA 82 (Tissāya °sineha); Sdhp 372 (sineh, °hadaya).

**Ābandhaka** (adj.) [ā + **bandh**, cp. Sk. ābandha tie, bond] (being) tied to (loc.) PvA 169 (sīse).

**Ābandhati** (ā + bandhati, Sk. ābadhnāti, **bandh**] to bind to, tie, fasten on to, hold fast; fig. to tie to, to attach to, J iv.132, 289; v.319, 338, 359. — pp. **ābaddha**.

**Ābandhana** (nt.) [fr. ā + **bandh**] — 1. tie, bond DA i. 181 = Pug A 236 (°atthena ñāti yeva ñāti — parivaṭṭo). — 2. tying, binding Vism 351 (°lakkhaṇa, of āpodhātu). — 3. reins (?) or harness (on a chariot) J v.319 (but cp. C. expl$^{n.}$ "hatthi — assa — rathesu ābandhitabbāni bhaṇḍakāni", thus taking it as ā + bhaṇḍa + na, i. e. wares, loads etc.). With this cp. Sk. ābandha, according to Halāyudha 2, 420 a thong of leather which fastens the oxen to the yoke of a plough.

**Ābādha** [ā + **bādh** to oppress, Vedic ābādha oppression] affliction, illness, disease Vin iv.261; D i.72; ii.13; A i.121; iii.94, 143; iv.333, 415 sq., 440; Dh 138; Pug 28; Vism 41 (udara — vāta°) 95; VvA 351 (an° safe & sound); SnA 476; Sdhp 85. — A list of ābādhas or illnesses, as classified on grounds of aetiology, runs as follows: pittasamuṭṭhānā, semha°, vāta°, sannipātikā, utu — pariṇāmajā, visama — parihārajā, opakkamikā, kammavipākajā (after Nd$^2$ 304$^{i.c.}$, recurring with slight variations at S iv.230; A ii.87; iii.131; v.110; Nd$^1$ 17, 47; Miln 112, cp. 135). — Another list of illnesses mentioned in tha *Vinaya* is given in *Index* to Vin ii., p. 351. — Five ābādhas at Vin i. 71, viz. kuṭṭhaṅ gaṇḍo kilāso soso apamāro said to be raging in Magadha cp. p. 93. — Three ābādhas at D iii.75, viz. icchā anasanaṅ jarā, cp. Sn 311. — See also cpd. appābādha (health) under **appa**.

**Ābādhika** (adj. — n.) [fr. ābādha] affected with illness, a sick person A iii.189, 238; Nd$^1$ 160; Miln 302; DA 212; DhA i.31; PvA 271. — f. **ābādhikinī** a sick woman A ii.144.

**Ābādhita** [pp. of ābādheti, Caus. of ā + bādh] afflicted, oppressed, molested Th 1, 185.

**Ābādheti** [ā + Caus. of **bādh**, cp. ābādha] to oppress, vex, annoy, harass S iv.329.

**Ābila** (adj.) [Sk. āvila; see also P. āvila] turbid, disturbed, soiled J v.90.

**Ābhata** [pp. of ā + bharati from **bhṛ**] brought (there or here), carried, conveyed, taken D i.142; S. i.65; A ii.71, 83; It 12, 14 with phrase yathābhataṅ as he has been reared (cp. J v.330 evaṅ kicchā bhaṭo); Pv iii.5 (ratt° = rattiyaṅ ā. PvA 199); DhA ii.57, 81; iv.89; VvA 65. Cp. yathābhata.

**Ābhataka** (adj.) = ābhata; DA i.205 (v. l. ābhata).

**Ābharaṇa** (nt.) [Sk. ābharaṇa, ā + **bhṛ**] that which is taken up or

put on, viz. ornament, decoration, trinkets D i. 104; Vv 80[2]; J iii.11, 31; DhA iii.83; VvA 187.

**Ābharati** [ā + **bhṛ**] to bring, to carry; ger. ābhatvā J iv.351.

**Ābhassara** (adj. — n.) [etym. uncertain; one suggested in *Cpd.* 138 n. 4 is ā + ***bha** + ***sar**, i. e. from whose bodies are emitted rays like lightning, more probably a comb^n. of ābhā + **svar** (to shine, be bright), i. e. shining in splendour] shining, brilliant, radiant, N. of a class of gods in the Brahma heavens "the radiant gods", usually referred to as the representatives of supreme love (pīti & mettā); thus at D i.17; Dh 200; It 15; DhA iii.258 (°loka). In another context at Vism 414 sq.

**Ābhā** (f.) [Sk. ābhā, fr. ā + **bhā**, see ābhāti] shine, splendour, lustre, light D ii.12; M iii.147 (adj. — °); S ii.150 (°dhātu); A ii.130, 139; iii.34; Mhvs xi.11; VvA 234 (of a Vimāna, v. l. pabhā); DhA iv.191; Sdhp 286.

**Ābhāti** [ā + **bhā**] to shine, shine forth, radiate Dh 387 (= virocati DhA iv.144); J v.204. See also **ābheti**.

**Ābhāveti** [ā + bhāveti] to cultivate, pursue Pv ii.13[19] (met- tacittaṅ; gloss & v. l. abhāvetvā; expl^d. as vaḍḍhetvā brūhetvā PvA 168).

**Ābhāsa** [Sk. ābhāsa, fr. ā + bhās] splendour, light, appear- ance M iii.215.

**Ābhicetasika** (adj.) See abhicetasika. This spelling, with guṇa of the first syllable, is probably more correct; but the short a is the more frequent.

**Ābhidosika** (adj.) [abhidosa+ika] belonging to the evening before, of last night Vin iii.15 (of food; stale); M i.170 (°kālakata died last night); Miln 291.

**Ābhidhammika** (adj.) [abhidhamma + ika] belonging to the specialised Dhamma, versed in or studying the Abhidhamma Miln 17, 341; Vism 93. As abhi° atKhA 151; J iv.219.

**Ābhindati** [ā + bhindati] to split, cut, strike (with an axe) S iv.160 (v. l. a°).

**Ābhisekika** (adj.) [fr. abhiseka] belonging to the conse- cration (of a king) Vin v.129.

**Ābhujati** [ā + bhujati, **bhuj**[1]] to bend, bend towards or in, contract; usually in phrase **pallankaṅ ā°** "to bend in the round lap" or "bend in hookwise", to sit crosslegged (as a devotee with straightened back), e. g. at Vin i.24; D i.71; M i.56 (v. l. ābhuñjitvā), 219; A iii. 320; Pug 68; Ps i.176; J i.71, 213; Miln 289; DA i. 58, 210. In other connection J i.18 (v.101; of the ocean "to recede"); Miln 253 (kāyaṅ).

**Ābhujana** (nt.) [fr. ābhujati] crouching, bending, turning in, in phrase pallank°ābhujana sitting cross — legged J i 17 (v.91); PvA 219.

**Ābhujī** (f.) [lit. the one that bends, prob. a poetic meta- phor] N. of a tree, the Bhūrja or Bhojpatr J v.195 (= bhūjapatta — vana C.), 405 (= bhūjapatta C.).

**Ābhūñjati** [ā + **bhuj**[2], Sk. bhunakti] to enjoy, partake of, take in, feel, experience J iv.456 (bhoge; Rh. D. "hold in its hood"?); DhsA 333.

**Ābhuñjana** (nt.) [fr. ābhuñjati] partaking of, enjoying, ex- periencing DhsA 333.

**Ābheti** [*ābhayati = ābhāti, q. v.] to shine Pv ii.12[6] (ppr. °entī); Vv 8[2] (°antī, v. l. °entī; = obhāsentī VvA 50).

**Ābhoga** [fr. ābhuñjati, **bhuj**[2] to enjoy etc. The translators of Kvu derive it from **bhuj**[1] to bend etc. (*Kvu trsl.* 221 n. 4) which however is hardly correct, cp. the similar meaning of gocara "pasturing", fig. perception etc.] ideation, idea, thought D i.37 (= manasikāro samannāhāro DA i.122; cp. semantically āhāra = ābhoga, food); Vbh 320; Miln 97; Vism 164, 325, 354; Dāvs 62; KhA 42 (°paccavekkhana), 43 (id.) 68.

**Āma**[1] (indecl.) [a specific Pāli formation representing either amma (q. v.) or a gradation of pron. base amu° "that" (see asu), thus deictic — emphatic exclam^n. Cp. also BSk. āma e. g. Av. Ś i.36] affirmative part. "yes, indeed, certainly" D i.192 sq. (as v. l. BB.; T. has āmo); J i.115, 226 (in C. expl^n. of T. amā — jāta which is to be read for āmajāta); ii.92; v.448; Miln 11, 19, 253; DhA i.10, 34; ii.39, 44; VvA 69; PvA 12, 22, 56, 61, 75, 93 etc.

**Āma**[2] (adj.) [Vedic āma = Gr. ὠμός, connected with Lat. amārus. The more common P. form is **āmaka** (q. v.)] raw, viz. (a) unbaked (of an earthen vessel), unfinished Sn 443; (b) uncooked (of flesh), nt. raw flesh, only in foll. cpds.: **°gandha** "smell of raw flesh", verminous odour, a smell attributed in particular to rotting corpses (cp. similarly BSk. āmagandha M Vastu iii.214) D ii.242 sq.; A i.280; Sn 241, 242 (= vissagandha kuṇapagandha SnA 286), 248, 251; Dhs 625; and **°giddha** greedy after flesh (used as bait) J vi.416 (= āmasankhāta āmisa C.).

**Āmaka** (adj.) [= āma[2]] raw, uncooked D i.5 = Pug 58 (°maṅsa raw flesh); M i.80 (titta — kalābu āmaka — cchinno).

**-dhañña** "raw" grain, corn in its natural, unprepared state D i.5 = Pug 58 (see DA i.78 for definition); Vin iv.264; v.135. **-sāka** raw vegetables Vism 70. **-susāna** "cemetery of raw flesh" charnelgrove (cp. āmagandha under ama[2]), i. e. fetid smelling cremation ground J i.264, 489; iv.45 sq.; vi.10; DhA i.176; VvA 76; PvA 196.

**Āmaṭṭha** [Sk. āmṛṣṭa, pp. of āmasati; cp. āmasita] touched, handled J i.98 (an°); DA i.107 (= parāmaṭṭha); Sdhp 333.

**Āmaṇḍaliya** [ā + maṇḍala + iya] a formation resembling a circle, in phrase **°ṅ karoti** to form a ring (of people) or a circle, to stand closely together M i 225 (cp. Sk. āmaṇḍalikaroti).

**Āmata** in anāmata at J ii.56 is métric for **amata**.

**Āmattikā** (f.) [ā + mattikā] earthenware, crockery; in **°āpaṇa** a crockery shop, chandler's shop Vin iv.243.

**Āmaddana** (nt.) [ā + maddana of **mṛd**] crushing VvA 311.

**Āmanta** (adj. — adv.) [either ger. of āmanteti (q. v.) or root der. fr. ā + **mant**, cp. āmantaṇā] asking or asked, invited, only as **an°** without being asked, unasked, uninvited Vin i.254 (°cāra); A iii.259 (id.).

**Āmantana** (nt.) & **°nā** (f., also **°ṇā**) [from āmanteti] ad- dressing, calling; invitation, greeting Sn 40 (ep. Nd[2] 128); **°vacana** the address — form of speech i. e. the vocative case (cp. Sk. āmantritaṅ id.) SnA 435; KhA 167.

**Āmantanaka** (adj. — n.) [fr. āmantana] addressing, speaking to, conversing; f. **°ikā** interlocutor, companion, favourite queen Vv 18[8] (= allāpa — sallāpa — yoggā kīḷanakāle vā tena (i. e.

Sakkena) āmantetabbā VvA 96).

**Āmantaṇīya** (adj.) [grd. of āmanteti] to be addressed J iv.371.

**Āmantita** [pp. of āmanteti] addressed, called, invited Pv ii.3[13] (= nimantita PvA 86).

**Āmanteti** [denom. of ā + *mantra] to call, address, speak to, invite, consult J vi.265; DA i.297; SnA 487 (= ālapati & avhayati); PvA 75, 80, 127. — aor. **āmantesi** D ii.16; Sn p. 78 (= ālapi SnA 394) & in poetry **āmantayi** Sn 997; Pv ii.2[7]; 3[7] (perhaps better with v. l. SS samantayi). — ger. **āmanta** (= Sk. *āmantrya) J iii.209, 315 (= āmantayitvā C.), 329; iv.111; v.233; vi.511. — pp. **āmantita** (q. v.). — Caus. II. **āmantāpeti** to invite to come, to cause to be called, to send for D i.134 (v. l. āmanteti); Miln 149.

**Āmaya** [etym.? cp. Sk. āmaya] affliction, illness, misery; only as **an°** (adj.) not afflicted, not decaying, healthy, well (cp. BSk. nirāmaya Aśvaghoṣa ii.9) Vin i.294; Vv 15[10] (= aroga VvA 74); 17[7]; 36[8]; J iii.260, 528; iv. 427; vi.23. Positive only very late, e. g. Sdhp 397.

**Āmalaka** [cp. Sk. āmalaka] emblic myrobalan, Phyllanthus Emblica Vin i.201, 278; ii.149 (°vaṇṭika pīthu); S i.150; A v.170; Sn p. 125 (°matti); J iv.363; v.380 (as v. l. for T. āmala); Miln 11; DhA i.319; VvA 7.

**Āmalakī** (f.) āmalaka Vin i.30; M i.456 (°vana).

**Āmasati** [ā + masati fr. **mṛś**] to touch (upon), to handle, to lay hold on Vin ii.221; iii.48 (kumbhiṅ); J iii.319 (id.); A v.263, 266; J iv.67; Ps ii.209; Miln 306; SnA 400; DhsA 302; VvA 17. — aor. **āmasi** J ii.360; ger. **āmasitvā** Vin iii.140 (udakapattaṅ) J ii.330; grd. **āmassa** J ii.360 (an°) and **āmasitabba** id. (C.). — pp. **āmaṭṭha & āmasita** (q. v.).

**Āmasana** (nt.) [fr. āmasati] touching, handling; touch Vin iv.214. Cp. iii.11[8]; Miln 127, 306; DA i.78.

**Āmasita** [pp. of āmasati] touched, taken hold of, occupied VvA 113 (an° khetta virgin land).

**Āmāya** (adj.) [to be considered either a der. from amā (see amājāta in same meaning) or to be spelt amāya which metri causa may be written ā°] "born in the house" (cp. semantically Gr. ἰχαγενής > indigenous), inborn, being by birth, in cpd. **°dāsa** (dāsī) a born slave, a slave by birth J vi.117 (= gehadāsiyā kucchismiṅ jātadasī C.), 285 (= dāsassa dāsiyā kucchimhi jātadāsā).

**Āmāsaya** [āma[2] + āsaya, cp. Sk. āmāśaya & āmāśraya] receptacle of undigested food, i. e. the stomach Vism 260; KhA 59. Opp. pakkāsaya.

**Āmilāka** (nt.?) [etym.?] a woollen cover into which a floral pattern is woven DA i.87.

**Āmisa** (nt.) [der. fr. āma raw, q. v. for etym. — Vedic āmis (m.); later Sk. āmiṣa (nt.), both in lit. & fig. meaning] — 1. originally raw meat; hence prevailing notion of "raw, unprepared, uncultivated"; thus **°khāra** raw lye Vin i. 206. — 2. "fleshy, of the flesh" (as opposed to mind or spirit), hence material, physical; generally in opposition to **dhamma** (see dhamma B 1. a. and also next no.), thus at M i.12 (°dāyāda); It 101 (id.); A i.91 = It 98 (°dāna material gifts opp. to spiritual ones); Dhs 1344 (°paṭisanthāra hospitality towards bodily needs, cp. *Dhs trsl.* 350). — 3. food, esp. palatable food (cp. E. sweetmeat); food for enjoyment, dainties Vin ii.269 sq.; J ii.6; Miln 413 (lok°); DA i.83 (°sannidhi), — 4. bait S i.67; iv.158; J iv.57, 219; vi.416; DA i.270. — 5. gain, reward, money, douceur, gratuity, "tip" PvA 36, 46; esp. in phrase **°kiñcikkha-hetu** for the sake of some (little) gain S ii.234; A i.128; v.265, 283 sq., 293 sq.; Pug 29; Pv ii.8[3] (= kiñci āmisaṅ patthento PvA 107); Miln 93; VvA 241 (= bhogahetu). — 6. enjoyment Pv ii.8[2] (= kāmāmise — laggacitto PvA 107). — 7. greed, desire, lust Vin i.303 (°antara out of greed, selfish, opp. mettacitto); A iii.144 (id.), 184 (id.); i.73 (°garū parisā); J v.91 (°cakkhu); Ps ii.238 (mār°). See also cpds. with nir° and sa°.

**Āmuñcati** [ā + **mtic**] to put on, take up; to be attached to, cling to DhsA 305. — pp. **āmutta** (q. v.).

**Āmutta** [Sk. āmukta, pp. of ā + **muc**, cp. also BSk. āmukta jewel Divy 2, 3 etc., a meaning which might also be seen in the later Pāli passages, e. g. at PvA 134. Semantically cp. ābharaṇa] having put on, clothed in, dressed with, adorned with (always ° — ) D i.104 (°mālābharaṇa); Vin ii.156 = Vv 20[8] (°maṇi — kuṇḍala); S i.211; J iv.460; v. 155; vi.492; Vv 72[1] (= paṭimukka); 80[2] (°hatthābharaṇa); Pv ii.9[51] (°maṇikuṇḍala);J iv.183; VvA 182.

**Āmeṇḍita** (or **Āmeḍita**) [Sk. āmreḍita fram ā + **mreḍ**, dialectical] — (nt.) sympathy in °ṅ karoti to show sympathy (? so Morris *J.P.T.S.* 1887, 106) DA i.228 = SnA 155 (v. l. at DA āmeḍita).

**Āmo** = āma D i.192, 3.

**Āmoda** [Sk. āmoda, fr. ā + **mud**] that which pleases; fragrance, perfume Dāvs v.51.

**Āmodanā** (f.) [fr. ā + **mud**] rejoicing Dhs 86, 285.

**Āmodamāna** (adj.) [ppr. med. of āmodeti] rejoicing, glad S i.100 (v. l. anu°) = It 66; Vv 64[8] (= pamodamāna VvA 278); J v.45.

**Āmodita** [pp. fr. āmodeti] pleased, satisfied, glad J i.17 (v.80); v.45 (°pamodita highly pleased); Miln 346.

**Āmodeti** [Sk. āmodayati, Caus. of ā + **mud**] to please, gladden, satisfy Th 1, 649 (cittaṅ); J v.34. — pp. **āmodita** (q. v.).

**Āya** [Sk. āya; ā + **i**] 1. coming in, entrance M iii.93. - 2. tax J v.113. — 3. income, earning, profit, gain (opp. vaya loss) A iv.282 = 323; Sn 978; J i.228; KhA 38 (in expl[n.] of kāya), 82 (in etym. of āyatana); PvA 130. — 4. (āyā f.?) a lucky dice ("the incomer") J vi.281.

**-kammika** a treasurer DhA i.184. **-kusala** clever in earnings Nett 20. **-kosalla** proficiency in money making D iii.220 (one of the three kosallas); Vbh 325. **-pariccāga** expediture of one's income PvA 8. **-mukha** (lit.) entrance, inflow, going in D i.74 (= āgamana — magga DA 1.78); M ii.15; A ii.166; (fig.) revenue income, money SnA 173.

**Āyata** [Sk. āyata, pp. of ā + **yam**, cp. āyamati] — 1. (adj.) outstretched, extended, long, in length (with numeral) D iii.73 (ñātikkhaya, prolonged or heavy?); M i.178 (dīghato ā°; tiriyañ ca vitthata); J i.77, 273 (tettiṅs° — angul°āyato khaggo); iii.438; Vv 84[15] (°aṅsa; cp. expl[n.] at VvA 339); SnA 447; DhsA 48; PvA 152 (dāṭhā fangs; lomā hair), 185 (°vaṭṭa); Sdhp 257. — 2. (n.) a bow J iii.438.

**-agga** having its point (end) stretched forward, i. e. in the

future (see āyati) It 15, 52. **-paṇhin** having long eye — lashes (one of the signs of a Mahāpurisa) D ii.17 = iii.143. **-pamha** a long eye — lash Th 2, 384 (= dīghapakhuma ThA 250).

**Āyataka** (adj.) [= āyata] — 1. long. extended, prolonged, kept up, lasting Vin ii.108 (gītassara); A iii.251 (id.); J i.362. — 2. sudden, abrupt, instr. **°ena** abruptly Vin ii.237.

**Āyatana** (nt.) [Sk. āyatana, not found in the Vedas; but freq. in BSk. From ā + **yam**, cp. āyata. The pl. is **āyatanā** at S iv.70. — For full definition of term as seen by the Pāli Commentators see Bdhgh's expl[n] at DA i. 124, 125, with which cp. the popular etym. at KhA 82: "āyassa vā tananato āyatassa vā saṅsāradukkhassa nayanato āyatanāni" and at Vism 527 "āye tanoti āyatañ ca nayatī ti ā."] — 1. stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion (corresponding to Bdhgh's definition at DA i.124 as "samosaraṇa") D iii.241, 279 (vimutti°); S ii.41, 269; iv.217; v.119 sq., 318. sq.; A iii.141 (ariya°); v.61 (abhibh°, q. v.) Sn 406 (rajass° "haunt of passion" = rāgādi — rajassa uppatti — deso SnA 381); J i.80 (raj°). Freq. in phrase **araññ°** a lonely spot, a spot in the forest J i.173; VvA 301; PvA 42, 54. — 2. exertion, doing, working, practice, performance (comprising Bdhgh's definition at DA i.124 as paññatti), usually — °, viz. **kamm°** Nd[1] 505; Vbh 324, 353; **kasiṇ°** A v.46 sq., 60; Ps i.28; **titth°** A i.173, 175; Vbh 145, 367; **sipp°** (art, craft) D i.51; Nd[2] 505; Vbh 324, 353; cp. **an°** non — exertion, indolence, sluggishness J v.121. — 3. sphere of perception or sense in general, object of thought, sense — organ & object; relation, order. — *Cpd.* p. 183 says rightly: "āyatana cannot be rendered by a single English word to cover both sense — organs (the mind being regarded as 6[th] sense) and sense objects". — These āyatanāni (relations, functions, reciprocalities) are thus divided into two groups, inner (ajjhattikāni) and outer (bāhirāni), and comprise the foll.: (a) **ajjhatt°**: 1. **cakkhu** eye, 2. **sota** ear, 3. **ghāna** nose, 4. **jivhā** tongue, 5. **kāya** body, 6. **mano** mind; (b) **bāh°**: 1. **rūpa** visible object, 2. **sadda** sound, 3. **gandha** odour, 4. **rasa** taste, 5. **phoṭṭhabba** tangible object, 6. **dhamma** cognizable object. — For details as regards connotation & application see *Dhs trsl.* introduction li sq. *Cpd.* 90 n. 2; 254 sq. — Approximately covering this meaning (3) is Bdhgh's definition of āyatana at DA i.124 as sañjāti and as kāraṇa (origin & cause, i. e. mutually occasioning & conditioning relations or adaptations). See also Nd[2] under rūpa for further classifications. — For the above mentioned *12* āyatanāni see the foll. passages: D ii.302 sq.; iii.102, 243; A iii.400; v.52; Sn 373 (cp. SnA 366); Ps i.7, 22, 101, 137; ii. 181, 225, 230; Dhs 1335; Vbh 401 sq.; Nett 57, 82; Vism 481; ThA 49, 285. Of these *6* are mentioned at S i.113, ii.3; iv.100, 174 sq.; It 114; Vbh 135 sq., 294; Nett 13, 28, 30; Vism 565 sq. Other sets of *10* at Nett 69; of *4* at D ii.112, 156; of *2* at D ii.69. — Here also belongs ākās° ānañc° āyatana, ākiñcaññ° etc. (see under ākāsa etc. and s. v.), e. g. at D i.34 sq., 183; A iv.451 sq.; Vbh 172, 189, 262 sq.; Vism 324 sq. — Unclassified passages: M i.61; ii.233; iii.32, 216, 273; S i.196; ii.6, 8, 24, 72 sq.; iii.228; iv.98; v.426; A i.113, 163, 225; iii.17, 27, 82, 426; iv.146, 426; v.30, 321, 351, 359; Nd[1] 109, 133, 171, 340; J i.381 (paripuṇṇa°); Vbh 412 sq. (id.).

**-uppāda** birth of the āyatanas (see above 3) Vin i.185. **-kusala** skilled in the ā. M iii.63. **-kusalatā** skill in the spheres (of sense) D iii.212; Dhs 1335. **-ṭṭha** founded in the sense — organs Ps i.132; ii.121.

**Āyatanika** (adj.) [fr. āyatana] belonging to the sphere of (some special sense, see āyatana 3) S iv.126 (phass° niraya & sagga).

**Āyati** (f.) [fr. ā + **yam**, cp. Sk. āyati] "stretching forth", extension, length (of time), future. Only (?) in acc. **āyatiṅ** (adv.) in future Vin ii.89, 185; iii.3; Sn 49; It 115 (T. reads āyati but cp. p. 94 where T. āyatiṅ, v. l. āyati); J i.89; v.431; DA i 236.

**Āyatika** (adj.) [fr. last] future S i.142.

**Āyatikā** (f.) [of āyataka] a tube, waterpipe Vin ii.123.

**Āyatta** [Sk. āyatta, pp. of ā + **yat**]. — 1. striving, active, ready, exerted J v.395 (°mana = ussukkamana C.). — 2. striven after, pursued J i.341. — 3. dependent on Vism 310 (assāsa — passāsa°); Nett 194; Sdhp 477, 605.

**Āyanā** (f.) [?] at DhsA 259 and Vism 26 is a grammarian's construction, abstracted from f. abstr. words ending in **°āyanā**, e. g. kankhā > kankhāyanā, of which the correct expl[n.] is a derivation fr. caus. — formation kankhāyati > kankhāy + a + nā. What the idea of Bdhgh. was in propounding his expl[n.] is hard to say, perhaps he related it to i and understood it to be the same as **āyāna**.

**Āyamati** [ā + **yam**] to stretch, extend, stretch out, draw out Miln 176, usually in ster. phrase **piṭṭhi me āgilāyati tam ahaṅ āyamissāmi** "my back feels weak, I will stretch it" Vin ii.200; D iii.209; M i.354; S iv.184; J i.491. — Besides this in commentaries e. g. J iii.489 (mukhaṅ āyamituṅ).

**Āyasa** (adj.) [Sk. āyasa, of ayas iron] made of iron S ii. 182; A iii.58; Dh 345; J iv.416; v.81; Vv 84[5] (an°? cp. the rather strange expl[n.] at VvA 335).

**Āyasakya** (nt.) dishonour, disgrace, bad repute A iv.96; J v.17; VvA 110; usually in phrase **°ṅ pāpuṇāti** to fall into disgrace Th 1, 292; J ii.33 = 271; iii.514. [Bdhgh. on A iv.96 explains it as ayasaka + ya with guṇa of the initial, cp. ārogya].

**Āyasmant** (adj.) [Sk. āyuṣmant, the P. form showing as- simi- lation of u to a] lit. old, i. e. venerable; used, either as adj. or absolute as a respectful appellation of a bhikkhu of some standing (cp. the semantically identical **thera**). It occurs usually in nom. **āyasmā** and is expl[d.] in Nd by typical formula "piya — vacanaṅ garu°, sagārava — sappaṭissâdhivacanaṅ", e. g. Nd[1] 140, 445; Nd[2] 130 on var. Sn loci (e. g. 814, 1032, 1040, 1061, 1096). — Freq. in all texts, of later passages see SnA 158; PvA 53, 54, 63, 78. — See also **āvuso**.

**Āyāga** [ā + yāga of **yaj**] sacrificial fee, gift; (m.) recipient of a sacrifice or gift (deyyadhamma) Sn 486 (= deyyadhammānaṅ adhiṭṭhāna — bhūta SnA 412); Th 1, 566; J vi. 205 (°vatthu worthy object of sacrificial fees).

**Āyācaka** (adj. — n.) [fr. ā + **yāc**] one who begs or prays, petitioner Miln 129.

**Āyācati** [ā + **yāc**, cp. Buddh. Sk. āyācate Divy 1.] — 1. to request, beg, implore, pray to (acc.) Vin iii.127; D i.240; PvA 160. — 2. to make a vow, to vow, promise A i. 88; J i.169 = v.472; i.260; ii.117. — pp. **āyācita** (q. v.).

**Āyācana** (nt.) [fr. āyācati] — 1. asking, adhortation, ad- dressing (t. t. g. in expl[n.] of imperative) SnA 43, 176, 412. — 2. a

vow, prayer A i.88; iii.47; J i.169 = v.472.

**Āyācita** [pp. of āyācati] vowed, promised J i.169 (°bhatta- jātaka N.).

**Āyāta** [pp. of āyāt.; cp. BSk. āyāta in same meaning at Jtm 210] gone to, undertaken Sdhp 407.

**Āyāti** [ā + yāti of **yā**] to come on or here, to come near, approach, get into S i.240; Sn 669; Sn p. 116 (= gacchati SnA 463); J iv.410; pv ii.12[12] (= āgacchati PvA 158); DhA i.93 (imper. āyāma let us go). — pp. **āyāta**.

**Āyāna** (nt.) [fr. ā + **yā** to go] coming, arrival: see **āyanā**.

**Āyāma** [fr. ā + **yam**, see āyamati] — 1. (lit.) stretching, stretching out, extension Vin i.349 = J iii.488 (mukh°). — 2. (appl.) usually as linear measure: extension, length (often comb[d.] with and contrasted to **vitthāra** breadth or width & **ubbedha** height), as n. (esp. in abl. āyāmato & instr. āyāmena in length) or as adj. (—°): J i.7, 49 (°ato tīṇi yojanasatāni, vitthārato aḍḍhatiyāni); iii.389; Miln 17 (ratanaṅ soḷasahatthaṅ āyāmena aṭṭhahatthaṅ vitthārena), 282 (ratanaṅ catuhatth°āyāmaṅ); Vism 205 (+ vitth°); Khb 133 (+ vitthāra & parikkhepa); VvA 188 (soḷasayojan°), 199 (°vitthārehi), 221 (°ato + vitth°); PvA 77 (+ vitth°), 113 (id. + ubbedha); DhA i.17 (saṭṭhi — yojan°).

**Āyāsa** [cp. Sk. āyāsa, etym.?] trouble, sorrow, only neg. **an°** (adj.) peaceful, free from trouble A iv.98; Th 1, 1008.

**Āyu** (nt.) [Vedic āyus; Av. āyu, gradation form of same root as Gr. αἰών "aeon", αἰέν always; Lat. aevum, Goth. aiws. Ohg. ēwa, io always; Ger. ewig eternal; Ags. āē eternity, ā always (cp. ever and aye)] life, vitality, duration of life, longevity D iii.68, 69, 73, 77; S iii.143 (usmā ca); iv.294; A i.155; ii.63, 66 (addh°); iii.47; iv.76, 139; Sn 694, 1019; It 89; J i.197 (dīgh°); Vv 55[5] (cp. VvA 247 with its definition of divine life as comprising 30 600 000 years); Vism 229 (length of man's āyu = 100 years); Dhs 19, 82, 295, 644, 716; Sdhp 234, 239, 258. — Long or divine life, dibbaṅ āyu is one of the 10 attributes of ādhipateyya or majesty (see **ṭhāna**), thus at Vin i.294; D iii.146; S iv.275 sq.; A i.115; iii. 33; iv.242, 396; Pv ii.9[59] (= jīvitaṅ PvA 136).

**-ūhā** see āyūhā. **-kappa** duration of life Miln 141; DhA i.250. **-khaya** decay of life (cp. jīvita — kkhaya) D i.17 (cp. DA i.110); iii.29. **-pamāṇa** span or measure of life time D ii.3; A i.213, 267; ii.126 sq.; iv.138, 252 sq., 261; v.172; Pug 16; Vbh 422 sq.; SnA 476. **-pariyanta** end of life It 99; Vism 422. **-sankhaya** exhaustion of life or lifetime Dpvs v.102. **-sankhāra** (usually pl. °ā) constituent of life, conditions or properties resulting in life, vital principle D ii.106; M i.295 sq.; S ii.266; A iv.311 sq.; Ud 64; J iv.215; Miln 285; Vism 292; DhA i.129; PvA 210. Cp. BSk. āyuḥ — saṅskāra Divy 203.

**Āyuka** (—°) (adj.) [fr. āyu] — being of life; having a life or age A iv.396 (niyat°); VvA 196 (yāvatāyukā dibbasampatti divine bliss lasting for a lifetime). Esp. freq. in comb[n.] with **dīgha** (long) and **appa** (short) as dīghāyuka A iv.240; PvA 27; appāyuka A iv.247; PvA 103; both at Vism 422. In phrase vīsati — vassasahass°āyukesu manussesu at the time when men lived 20 000 years D ii.5 — 12 (see Table at *Dial.* ii.6); DhA ii.9; PvA 135; dasa — vassasahass°āyukesu manussesu (10 000 years) PvA 73; cattāḷīsa° DhA i.103; catusaṭṭhi — kapp°āyukā subhakiṇhā Vism 422.

**Āyukin** (adj.) [fr. āyu] = āyuka; in appāyukin short lived Vv 41[6].

**Āyuta** (adj.) [Sk. ayuta, pp. of ā + **yu**, yuvati] — 1. con- nected with, endowed, furnished with Th 1, 753 (dve pannaras°āyuta due to twice fifteen); Sn 301 (nārī — varagaṇ° = °saṅyutta SnA 320); Pv ii.12[4] (nānā — saragaṇ° = °yutta PvA 157). — 2. seized, conquered, in **dur°** hard to conquer, invincible J vi.271 (= paccatthikehi durāsada C.).

**Āyutta** [Sk. āyukta; pp. of ā + **yuj**] — 1. yoked, to con- nected with, full of Pv i.10[14] (tejas°āyuta T., but PvA 52 reads °āyutta and expl[ns.] as samāyutta); PvA 157 (= ākiṇṇa of Pv ii.12[4]). — 2. intent upon, devoted to S i.67.

**Āyuttaka** (adj. — n.) [āyutta + ka] one who is devoted to or entrusted with, a trustee, agent, superintendent, overseer J i.230 (°vesa); iv.492; DhA i.101, 103, 180.

**Āyudha** is the Vedic form of the common Pāli form āvudha weapon, and occurs only spuriously at D i.9 (v. l. āvudha).

**Āyuvant** (adj.) [fr. āyu] advanced in years, old, of age Th 1, 234.

**Āyusmant** (adj.) [Sk. āyuṣmant; see also the regular P. form āyasmant] having life or vitality PvA 63 (āyusmāviññāṇa feeling or sense of vitality; is reading correct?).

**Āyussa** (adj.) [Sk. *āyuṣya] connected with life, bringing (long) life A iii.145 dhamma).

**Āyūhaka** (adj.) [fr. āyūhati] keen, eager, active Miln 207 (+ viriyavā).

**Āyūhati** [ā + y + ūhati with euphonic y, fr. Vedic ūhati, **ūh**[1], a gradation of **vah** (see etym. under vahati). Kern's etym. on *Toev.* 99 = āyodhati is to be doubted, more acceptable is Morris' expl[n.] at *J.P.T.S.* 1885, 58 sq., although contradictory in part.] lit. to push on or forward, aim at, go for, i. e. (1) to endeavour, strain, exert oneself S i.1 (ppr. anāyūhaṅ unstriving), 48; J vi.35 (= viriyaṅ karoti C.), 283 (= vāyamati C.). — (2) to be keen on (w. acc.), to cultivate, pursue, do Sn 210 (= karoti SnA 258); Miln 108 (kammaṅ ūyūhitvā), 214 (kammaṅ āyūhi), 326 (maggaṅ). — pp. **āyūhita** (q. v.).

**Āyūhana** (adj. — nt.) [fr. āyūhati] — 1. endeavouring, striving, Ps i.10 sq., 32, 52; ii.218; Vism 103, 212, 462, 579. f. **āyūhanī** Dhs 1059 ("she who toils" trsl.) = Vbh 361 = Nd[2] taṇhā 1. (has āyūhanā). — 2. furtherance, pursuit DA i.64 (bhavassa).

**Āyūhā** f. [āyu + ūhā] life, lifetime, only in **°pariyosāna** at the end of (his) life PvA 136, 162; VvA 319.

**Āyūhāpeti** [Caus. II. fr. āyūhati] to cause somebody to toil or strive after DhsA 364.

**Āyūhita** [*Sk. ā + ūhita, pp. of **ūh**] busy, eager, active Miln 181.

**Āyoga** [Sk. āyoga, of ā + **yuj**; cp. āyutta] — 1. binding, bandage Vin ii.135; Vv 33[41]; VvA 142 (°paṭṭa). — 2. yoke Dhs 1061 (avijj°), 1162. — 3. ornament, decoration Nd[1] 226; J iii.447 (°vatta, for v. l. °vanta?). — 4. occupation, devotion to, pursuit, exertion D i.187; Dh 185 (= payoga — karaṇa DhA iii.238). — 5. (t. t.) obligation, guarantee(?) SnA 179. — Cp. sam°.

**Ārakatta** (nt.) [*ārakāt + tvaṅ] warding off, keeping away, holding aloof, being far from (c. gen.); occurring only in pop. etym. of arahant at A iv.145; DhA iv.228; DA i.146 = VvA 105, 106 = PvA 7; cp. DhsA 349.

**Ārakā** (adv.) [Sk. ārāt & ārakāt, abl. form. fr. *āraka, see ārā²] far off, far from, away from, also used as prep. c. abl. and as adj. pl. keeping away from, removed, far Vin ii.239 = A iv.202 (sanghamhā); D i.99, 102 (adj.) 167; M i.280 (adj.) S ii.99; iv.43 sq.; A i.281; It 91; J i.272; iii.525; v.451; Miln 243; VvA 72, 73 (adj. + viratā).

**Ārakkha** [ā + rakkha] watch, guard, protection, care D ii.59; iii.289; S iv.97, 175, 195; A ii.120; iii.38; iv. 266, 270, 281 (°sampadā), 322 (id.), 400; v.29 sq.; J i.203; ii.326; iv.29 (°purisa); v.212 (°ṭṭhāna, i. e. harem), 374 (°parivāra); Pug 21 (an°), 24; Miln 154; Vism 19 (°gocara preventive behaviour, cautiousness); SnA 476 (°devatā); KhA 120 (id.), 169; DhA ii.146; PvA 195; Sdhp 357, 365.

**Ārakkhlka** [fr. ārakkha] a guard, watchman J iv.29.

**Ārakkheyya** see **arakkheyya**.

**Āragga** (nt.) [ārā + agga; Sk. ārāgra of ārā an awl, a prick] the point of an awl, the head of certain arrows, having the shape of an awl, or an arrow of that kind (see Halayudha p. 151) A i.65; Sn 625, 631; Dh 401, 407; Vism 306; DhA ii 51; iv.181.

**Āracayāracayā** [ā + racayā a ger. or abl. form. fr. ā + ***rac**, in usual Sk. meaning "to produce", but here as a sound — root for slashing noise, in reduplication for sake of intensification. Altogether problematic] by means of hammering, slashing or beating (like beating a hide) Sn 673 (gloss ārajayārajayā fr. ā + ***rañj** or ***raj**). — SnA 481 explⁿˢ· the passage as follows: ārajayārajayā; i. e. yathā manussā allacammaṅ bhūmiyaṅ pattharitvā khīlehi ākoṭenti, evaṅ ākoṭetvā pharasūhi phāḷetvā ekam ekaṅ koṭiṅ chinditvā vihananti, chinnachinnakoṭi punappuna samuṭṭhāti; āracayāracayā ti pi pāṭho, āviñjitvā (v. l. BB. āvijjhitvā) āviñjitvā ti attho. — Cp. **āraññita**.

**Āraññaka** (adj.) [fr. arañña + ka] belonging to solitude or the forest, sequestered; living in the forest, fond of seclusion, living as hermits (bhikkhū). Freq. spelt **araññaka** (q. v.). — Vin i.92 (bhikkhū); ii.32, 197, 217 (bh.), 265 (bh.); M i.214; A iii.100 sq., 219; iv.21; v.66; J iii.174 (v. l. BB. a°); Miln 342; DhA ii.94 (vihāra).

**Āraññakatta** (nt.) [abstr. fr. āraññaka, see also arañña- katta] the habit of sequestration or living in solitude M i.214; iii.40; A i.38.

**Āraññika** (adj.) = āraññaka Vin iii.15; A i.24; Pug 69; Vism 61, 71 (where defined); Miln 341.

**Āraññita** [in form = Sk. *āraññita, ā + pp. of rañjayati, Caus. of **rañj** or **raj**, but in meaning different. Perhaps to **rac** (as *racita) to furnish with, prepare, or better still to be regarded as an idiomatic Pāli form of soundroot ***rac** (see āracayā°) mixed with **rañj**, of which we find another example in the double spelling of āracayā (& ārajayā) q. v.] furrowed, cut open, dug up, slashed, torn (perhaps also "beaten") M i.178 (hatthipadaṅ dantehi āraññitaṅ an elephant — track bearing the marks of tusks, i. e. occasional slashes or furrows).

**Ārata** [Sk. ārata, pp. of ā + **ram**, cp. ārati] leaving off, keeping away from, abstaining J iv.372 (= virata); Nd² 591 (+ virata paṭivirata).

**Ārati** (f.) [Sk. ārati, ā + **ram**] leaving off, abstinence Vv 63⁹ (= paṭivirati VvA 263); in exegetical style occurring in typ. combⁿ· with virati paṭivirati veramaṇī, e. g. at Nd² 462; Dhs 299.

**Āratta** (nt.?) [Sk. cp. ārakta, pp. of ā + **raj**] time, period (orig. affected, tinted with), only in cpd. **vassāratta** the rainy season, lent J iv.444; Dāvs ii.74.

**Āraddha** (adj.) [pp. of ā + **rabh**] begun, started, bent on, undertaking, holding on to, resolved, firm A i.148 (āraddhaṅ me viriyaṅ It 30; PvA 73 (ṭhapetuṅ began to place), 212 (gantuṅ). Cp. **ārādhaka** 1.

**-citta** concentrated of mind, decided, settled D i.176; M i.414; S ii.21; Sn p. 102; SnA 436. Cp. ārādheti 1. **-viriya** (adj.) strenuous, energetic, resolute Vin i.182; D iii.252, 268, 282, 285; A i.24; Sn 68, 344; It 71 (opp. hīna — viriya); Nd² 131; Ps i.171; ThA 95. Cp. **viriyārambha**; f. abstr. °*viriyatā* M i.19.

**Ārabbha** (indecl.) [ger. of ārabhati² in abs. function; cp. Sk. ārabhya meaning since, from] — 1. beginning, undertaking etc., in cpd. **°vatthu** occasion for making an effort, concern, duty, obligation D iii.256 = A iv.334 (eight such occasions enumᵈ). — 2. (prep. with acc.) lit. beginning with, taking (into consideration), referring to, concerning, with reference to, about D i.180; A ii.27 = It 103 (senāsanaṅ ā.); Sn 972 (upekhaṅ; v. l. ārambha; C. uppādetvā); Pv i.4¹ (pubbe pete ā.); DhA i.3; ii.37; PvA 3 (seṭṭhiputta — petaṅ ā.), 16, and passim.

**Ārabhati¹** [not with Morris *J.P.T.S.* 1889, 202 fr. **rabh** and identical with ārabhati², but with Kern, *Toev.* s. v. identical with Sk. ālabhate, ā + **labh** meaning to seize the sacrificial animal in order to kill it; cp. nirārambha] to kill, destroy M i.371 (pāṇaṅ).

**Ārabhati² & Ārabbhati** [ā + rabhati, Sk. ārabhati & ārambhati, ā + **rabh**] to begin, start, undertake, attempt S i.156 (ārabbhatha "bestir yourselves") = Miln 245 = Th 1, 256 (bh.); Pug 64 (bh.); viriyaṅ ārabhati to make an effort, to exert oneself (cp. ārambha) A iv.334. — aor. **ārabhi** DhA ii.38 & **ārabbhi** PvA 35. — ger. **ārabbha**, see sep. — pp. **āraddha** (q. v.).

**Ārambha** [Sk. ārambha in meaning "beginning", fr ā + **rabh** (rambh) cp. ārabhati] — 1. attempt, effort, inception of energy (cp. *Dhs trsl.* 15 & *K. S.* p. 318 giving C. def. as kicca, karaṇīya, attha, i. e. 1. undertaking & duty, 2. object) S i.76 (mah°); v.66, 104 sq. (°dhātu); iii.338 (id.), 166 (°ja; T. arabbhaja, v. l. ārambhaja to be preferred) = Pug 64; Miln 244; Net 41; DhsA 145. **-viriyārambha** (cp. āraddha — viriya) zeal, resolution, energy Vin ii.197; S iv.175; A i.12, 16. — 2. support, ground, object, thing Nett 70 sq., 107; **an°** unsupported, independent Sn 743 (= nibbāna SnA 507). Cp. also nirambha, upārambha, sārambha.

**Ārammaṇa** (nt.) [cp. Sk. ālambana, **lamb**, but in meaning confounded with **rambh** (see rabhati)] primary meaning "foundation", from this applied in the foll. senses: (1) support, help, footing, expedient, anything to be depended upon as a means of achieving what is desired, i. e. basis of operation, chance Sn 1069 (= ālambana, nissaya, upanissaya Nd² 132); Pv i.4¹

(yaṅ kiñc° ārammaṇaṅ katvā); ārammaṇaṅ labhati (+ otāraṅ labhati) to get the chance S ii.268; iv.185. — (2) condition, ground, cause, means, esp. a cause of desire or clinging to life, pl. **°ā** causes of rebirth (interpreted by taṇhā at Nd[1] 429), lust Sn 474 (= paccayā SnA 410), 945 (= Nd[1] 429); KhA 23; DhA i.288 (sappāy°); PvA 279. — (3) a basis for the working of the mind & intellect; i. e. sense — object, object of thought or consciousness, the outward constituent in the relation of subject & object, object in general. In this meaning of "relation" it is closely connected with **āyatana** (see āyatana[3]), so that it sometimes takes its place, it is also similar to **visaya**. *Cpd.* 3 distinguishes a 5 fold object, viz. citta, cetasika, pasāda — & sukhuma — rūpa, paññatti, nibbāna. See on term especially *Cpd.* 3, 14; *Dhs trsl.* xli. & 209. — A 1. sq.; iv.385; Sn 506; Ps i.57 sq., 84 (four ā.); ii.97, 118, 143; Dhs 1 (dhamm° object of ideation), 180, 584, 1186 et passim; Vbh 12, 79, 92, 319, 332 (four); Nett 191 (six); Vism 87 sq., 375 (°sankantika), 430 sq. (in var. sets with ref. to var. objects), 533; DhsA 48, 127; VvA 11, 38. — rūpārammaṇa lit. dependence on form, i. e. object of sight, visible form, especially striking appearance, visibility, sight D iii.228; S iii.53; A i.82; J i.304; ii.439, 442; PvA 265. — ārammaṇaṅ karoti to make it an object (of intellection or intention), to make it one's concern (cp. Pv i.4[1], above 1). — ārammaṇa **-kusala** clever in the objects (of meditation) S iii.266; ā° **-paccayatā** relation of presentation (i. e. of subj. & obj.) Nett 80. — (4) (—°) (adj.) being supported by, depending on, centred in, concentrated upon PvA 8 (nissay°), 98 (ek°); VvA 119 (buddh° pīti rapture centred in the Buddha).

**Āraha** (adj.) metri causa for **araha** deserving J vi.164.

**Ārā[1]** (f.) [Sk. ārâ; ***ēl** "pointed", as in Ohg. āla = Ger. ahle, Ags. āēl = E awl; Oicel. alr] an awl; see cp. **āragga**. Perhaps a der. of ārā is āḷakā (q. v.).

**Ārā[2]** (indecl.) [Vedic ārād, abl. as adv.; orig. a root der. fr. *ara remoteness, as in Sk. araṇa foreign & araṇya solitude q. v. under araṇa[1] and arañña] far from, remote (from) (adv. as well as prep. with abl.) Sn 156 (pamādamhā), 736; Dh 253 (āsavakkhayā; DhA iii.377 expl[s.] by dūragata); J ii.449 (jhānabhūmiyā; = dūre ṭhita C.); v.78 (saṅyame; = dūrato C.). See also **ārakā**.

**-cāra** [in this comb[n.] by Kern, *Toev.* s. v. unecessarily expl[d.] as ārā = ārya; cp. similar phrases under ārakā] a life remote (from evil) A iv.389. **-cārin** living far from evil leading a virtuous life D i.4; M i.179; iii.33; A iii. 216, 348; iv.249; v.138, 205; DA i.72 (= abrahmacariyato dūra — cārin).

**Ārādhaka** (adj. — n.) [fr. ā + **rādh**] 1. [perhaps for *āraddhaka because of analogy to āraddha of ā + **rabh**] successful, accomplishing or accomplished, undertaking, eager Vin i.70 (an° one who fails); M i.491; ii.197 = A i.69 = Miln 243; S v.19; A v.329 (in correlation with āraddhaviriya). — 2. pleasing, propitiating Miln 227; VvA 220 (°ikā f.).

**Ārādhana** (nt.) & **°ā** (f.) (either fr. ā + **rādh** or ā + **rabh**, cp. ārādhaka] satisfying, accomplishing; satisfaction, accomplishment D ii.287 (opp. virādhanā failure); M i.479; ii.199; A v.211 sq.; J iv.427.

**Ārādhanīya** (adj.) [grd. fr. ārādheti] to be attained, to be won; successful Vin i.70 (an°); J ii.233 (dur°).

**Ārādhita** [pp. of ārādheti; Sk. ārādhita, but BSk. ārāgita, e. g. Divy 131, 233] pleased Sdhp 510.

**Ārādheti** [Caus. of ā + **rādh**, in meaning 2 confused with ārabhati. In BSk. strangely distorted to ārāgayati; freq. in Divy as well as Av. Ś] — 1. to please, win favour, propitiate, convince J i.337 (dārake), 421, 452; ii.72 (manusse); iv.274 (for abhirādheti T.); Vism 73 (ārādhayanto Nāthassa vana — vāsena mānasaṅ); DhA ii.71; Dāvs iii.93 (ārādhayi sabbajanaṅ); Miln 352. In older literature only in phrase **cittaṅ ārādheti** to please one's heart, to gladden, win over, propitiate D i.118 sq., 175 (but cp. āraddha — citta to ārabhati); M i85, 341; S ii.107; v.109; J ii.372; Miln 25. — 2. to attain, accomplish, fulfill, succeed S v.23 (maggaṅ), 82, 180, 294; It iii. (v. l. ārām°); Sn 488 = 509. Cp. ārādhaka 1. — pp. **ārādhita** (q. v.). — See also parābhetvā.

**Ārāma** [Sk. ārāma, ā + **ram**] — 1. pleasure, fondness of (—°), delight, always as adj. (—°) delighting in, enjoying, finding pleasure in (usually comb[d.] with rata, e. g. dhammārāma dhammarata finding delight in the Dh.) S i.235; iv.389 sq. (bhav°, upādān°); A i.35, 37, 130; ii.28 (bhāvan°); It 82 (dhamm°); Sn 327 (id.; expl[d.] by SnA 333 as rati and "dhamme ārāmo assā ti"); Pug 53 (samagg°); Vbh 351. — 2. a pleasure — ground, park, garden (lit. sport, sporting); classified at Vin iii.49 as pupph° and phal° a park with flowers or with fruit (i. e. orchard), def. at DhA iii.246 as Veḷuvana — Jīvak° ambavan° ādayo, i. e. the park of Veḷuvana, or the park belonging to Jīvaka or mango — groves in general. Therefore: (a) (in general) a park, resort for pastime etc. Vin ii.109; D i. 106; Dh 188; Vv 79[5] (amb° garden of mangoes); VvA 305 (id.); Pv ii.7[8] (pl. ārāmāni = ārām° ûpavanāni PvA 102). — (b) (in special) a private park, given to the Buddha or the Sangha for the benefit of the bhikkhus, where they meet & hold discussions about sacred & secular matters; a place of recreation and meditation, a meeting place for religious gatherings. Amongst the many ārāmas given to the bhikkhus the most renowned is that of Anāthapiṇḍika (Jetavana; see J i.92 — 94) D i.178; Vin iv.69; others more frequently mentioned are e. g. the park of Ambapālī (Vin i.233); of Mallikā (D i.178), etc. — Vin i.39, 140, 283, 291; ii.170; iii.6, 45, 162; iv.85; A ii.176; Dpvs v.18.

**-pāla** keeper of a park or orchard, gardener Vin ii. 109; VvA 288. **-ropa, -ropana** planter, planting of pleasuregroves S i.33; PvA 151. **-vatthu** the site of an Ārāma Vin i.140; ii. 170; iii.50, 90.

**Ārāmakinī** (f.) see **ārāmika**.

**Ārāmatā** (f.) [abstr. fr. ārāma 1] pleasure, satisfaction A ii.28; iii.116; Vbh 381; Miln 233.

**Ārāmika** (adj.) [fr. ārāma] 1. (to ārāma 1) finding delight in, fond of (c. gen.) (or servant in general?) Miln 6 (sanghassa trsl. at the service of the order). — 2. (to ārāma 2) belonging to an Ārāma, one who shares the congregation, an attendant of the Ārāma Vin i.207 sq.; ii.177 (& °pesaka), 211; iii.24; iv.40; v.204; A ii.78 (°samaṇuddesa); iii.109 (id.), 275 (°pesaka); J i.38 (°kicca) Vism 74 (°samaṇuddesa). — f. **ārāmakiṇī** a female attendant or visitor of an Ārāma Vin i.208.

**Ārāva** [cp. Sk. ārāva, fr. ā + **ru**] cry, sound, noise Dāvs iv.46.

**Āraha** (nt.) only in pl. **gihīnaṅ ārahāni**, things proper to laymen,

D iii.163.

**Āriya** in anāriya at Sn 815 is metric for anariya (q. v.).

**Āruṇṇa** (nt.) [orig. pp of ā + **rud**] weeping, crying, lam- enting Miln 357.

**Āruppa** (adj.) [fr. arūpa as ā (= a$^2$) — *rūpya] formless, incorporeal; nt. formless existence D iii.275; M i.410, cp. 472; iii.163; S i.131 (°ṭṭhāyin); ii.123; A iv.316; It 61; Sn 754; J i.406; Dhs 1385 (cp. trsl. 57); Vism 338; DA i.224; SnA 488, 508; Sdhp 5, 10; the four: Vism iii, 326 sq.

**Āruhati** [ā + **ruh**] to climb, ascend, go up or on to Sn 1014 (aor. āruhaṅ); Sdhp 188; ger. āruhitvā Sn 321 & āruyha J vi.452; Sn 139 (v. l. abhiruyha); It 71. — Caus. **āropeti** (q. v.).

**Ārūgya** see **ārogya**.

**Ārūḷha** [pp. of āruhati] — 1. ascended, mounted, gone up, gone on to iv.137; J vi.452 (T. āruḷha); Vism 135 (nekkhamma — paṭipadaṅ an°); VvA 64 (magga°); PvA 47 (°nāva), 56 (hatthi°). — 2. come about, effected, made, done PvA 2, 144 (cp. BSk. pratijñām ārūḍha having taken a vow Divy 26). — 3. (of an ornament) put on (to), arrayed J vi.153, 488.

**Ārūha** see **āroha**.

**Ārogatā** (f.) [abstr. fr. a + roga + tā] freedom from illness, health Miln 341.

**Ārogya** (nt.) [abstr. fr. aroga, i. e. ā (= a$^2$) + roga + ya] absence of illness, health D i.11; iii.220 (°mada), 235 (°sampadā); M i.451 (T. ārūgya, v. l. ārogya), 508, 509; S ii.109; A i.146 (°mada); ii.143; iii.72; v.135 sq.; Sn 749, 257 = Dh 204 = J iii.196; Nd[1] 160; Vism 77 (°mada pride of health); PvA 129, 198; Sdhp 234.

**Ārocāpana** (nt.) [fr. ārocāpeti, Caus. of āroceti] announ- cement DhA ii.167.

**Ārocāpeti** (Caus. II. of āroceti] to make some one announce, to let somebody know, usually in phrase **kālaṅ ā**. Sn p. 111; J i.115, 125; DhA ii.89; PvA 141.

**Ārocita** [pp. of āroceti] announced, called Vin ii.213 (kāla).

**Āroceti** [ā + roceti, Caus. of **ruc**; cp. BSk. ārocayati Sp. Av. Ś i.9 etc.] to relate, to tell, announce, speak to, address D i.109, 224; Pv ii.8[9] (aor, ārocayi); PvA 4, 13 (aññamaññaṅ anārocetvā not speaking to each other), 81, 274 & freq. passim. — pp. ārocita; Caus. II. ārocāpeti (q. v.).

**Ārodana** (nt.) [fr. ā + **rud**, cp. āruṇṇa] crying, lamenting A iii.268 sq.; J i.34; DhA i.184; ii.100.

**Āropana** (nt.) [fr. āropeti] "putting on to", impaling Miln 197 (sūl°), 290 (id.).

**Āropita** [pp. of āropeti] — 1. produced, come forward, set up PvA 2. — 2. effected, made S iii.12; PvA 92, 257. — 3. put on (to a stake), impaled PvA 220 (= āvuta).

**Āropeti** [Caus. of āruhati]. — 1. to make ascend, to lead up to (w. acc.) PvA 76 (pāsādaṅ), 160 (id.) — 2. to put on, take up to (w. acc. or loc.) Pv ii.9[2] (yakkhaṅ yānaṅ āropayitvāna); PvA 62 (sarīraṅ citakaṅ ā.), 100 (bhaṇḍaṅ sakaṭesu ā.). — 3. to put on, commit to the care of, entrust, give over to (w. loc.) J i.227; PvA 154 (rajjaṅ amaccesu ā.). — 4. to bring about, get ready, make PvA 73, 257 (sangahaṅ ā. make a collection); SnA 51, 142. — 5. to exhibit, tell, show, give S i.160 (ovādaṅ); Miln 176 (dosaṅ); DhA ii.75 (id.) — 6. vādaṅ āropeti to refute a person, to get the better of (gen.) Vin i.60; M ii.122; S i.160. — pp. **āropita** (q. v.).

**Āroha** (—°) [fr. ā + **ruh**] — 1. climbing up, growth, in- crease, extent, in cpd. **°pariṇāha** length & circumference S ii.206; A i.288; ii.250; iv.397; v.19; J iii.192; v. 299; vi.20; Vbh 345 (°māna + pariṇāha — māna); SnA 382. — 2. one who has climbed up, mounted on, a rider, usually in cpd. **ass° & hatth°** horse — rider & elephantrider S iv.310; A ii.166 = iii.162 (T. ārūha); iv.107; DhsA 305. — 3. outfit, possession (or in- crease, as 1?) Sn 420 (vaṇṇ°).

**Ārohaṇa** (nt.) [fr. ā + **ruh**] climbing, ascending; ascent J i.70; vi.488; Miln 352; Vism 244; PvA 74.

**Ālaka-manda** [ālaya°?] at Vin ii.152 is of uncertain reading and meaning ("open to view"? or "not having pegs" = āḷaka?) vv. ll. āḷakamanta & ālakamandāra; Bdhgh on p. 321 expl[ns.] āḷakamandā ti ekangaṇā manussâbhikiṇṇā, i. e. full of a crowd of people, Ch. quotes ālakamandā as "the city of Kuvera" (cp. Sk. alakā).

**Ālaggeti** [ā + Caus. of **lag**] to (make) hang on to (loc.), to stick on, fasten to Vin ii.110 (pattaṅ veḷagge ālaggetvā).

**Ālapati** [ā + lapati] to address S i.177, 212; J v.201; SnA 42, 347, 383, 394 (= āmantayi of Sn 997), 487 (— avhayati); PvA 11, 13, 33, 69.

**Ālapana** (nt.) & **°ā** (f.) [fr. ā + **lap**] talking to, addressing, conversation Vin iii.73 (with ref. to exclam. "ambho"); J v.253 (°ā); Vism 23 (°ā); SnA 396; PvA 131 (re ti ā.).

**Ālapanatā** (f.) [abstr. fr. ālapana] speaking to, conversing with, conversation M i.331) (an°).

**Ālamba** [Sk. ālamba, ā + **lamb**] anything to hang on, support S i.53 (an° without support); Sn 173 (id. + appatiṭṭha); J iii.396; Miln 343; Sdhp 245, 463.

**Ālambati** [ā + **lamb**] to hang on to or up, to take hold of, to fasten to Vin i.28, J i.57; vi.192; Vv 84[48]; ThA 34. — **ālambeti** id. VvA 32.

**Ālambana** (adj. — nt.) [fr. ā + **lamb**, cp. ālamba] (adj.) hanging down from, hanging up J iii.396; iv.457; SnA 214. — (nt.) support, balustrade (or screen?) Vin ii.117, 152 (°bāha) Miln 126.

**Ālambara & Āḷambara** (nt.) [Sk. āḍambara] a drum Vin i.15 (l); J ii.344 (ḷ); v.390 (l); Vv 54[18] (ḷ).

**Ālaya** (m. & nt.) [cp. Sk. ālaya, ā + **lī**, līyate, cp. allīna & allīyati, also nirālaya] — 1. orig. roosting place, perch, i. e. abode settling place, house J i.10 (geh°); Miln 213; DhA ii.162 (an° = anoka), 170 (= oka). — 2. "hanging on", attachment, desire, clinging, lust S i.136 = Vin i.4 (°rāma "devoted to the things to which it clings" K. S.); Vin iii.20, 111; S iv.372 (an°); v.421 sq. (id.); A ii. 34, 131 (°rāma); iii.35; It 88; Sn 177 (kām° = kāmesu taṇhā — diṭṭhi — vasena duvidho ālayo SnA 216), 535 (+ āsavāni), 635; Nett 121, 123 (°samugghāta); Vism 293 (id.), 497; Miln 203 (Buddh °ṅ akāsi?); DhA i.121; iv.186 (= taṇhā); SnA 468 (= anoka of Sn 366). — 3. pretence, pretext, feint [cp. BSk. ālaya M Vastu iii.314] J i.157 (gilān°), 438; iii.533 (mat°); iv.37 (gabbhinī); vi 20, 262 (gilān°).

**Ālayati** see **allīyati**.

**Ālassa** (nt.) [Der. fr. alasa] sloth, idleness, laziness S i.43; D iii.182; A iv.59; v.136; Sdhp 567. Spelling also **ālasya** S i.43 (v. l. BB); Vbh 352; Miln 289, and **ālasiya** J i.427; DA i.310; DhA i.299; VvA 43.

**Ālāna & Āḷāna** (nt.) [for ānāhana with substitution of l for n (cp. apilandhana for apinandh° and contraction of °āhana to °āna originally meaning "tying to" then the thing to which anything is tied] a peg, stake, post, esp. one to which an elephant is tied J i.415; iv.308; DhA i.126 (ḷ) where all MSS. have āḷāhana, perhaps correctly.

**Āli**[1] (m. or f.? [Sk. āḷi] a certain kind of fish J v.405.

**Āli**[2] **& Āḷi** (f.) [Sk. ālī] a dike, embankment Vin ii.256; M iii.96; A ii.166 (°pabbheda); iii.28; J i.336; iii.533, 334.

**Ālika** in saccālika at S iv.306 is sacc°alika distortion of truth, falsehood S iv.306.

**Ālikhati** [ā + likhati] to draw, delineate, copy in writing or drawing J i.71; Miln 51.

**Ālinga** [ā + ling] a small drum J v.156 (suvaṇṇ° — tala).

**Ālingati** [ā + **ling**] to embrace, enfold D i.230; iii.73; J i.281; iv.21, 316, 438; v.8; Miln 7; DhA i.101: VvA 260.

**Ālitta** [pp. of ālimpati; Sk. ālipta] besmeared, stained Th 1, 737.

**Ālinda** (& **Āḷinda)** [Sk. alinda] a terrace or verandah be- fore the house — door Vin i.248; ii.153; D i.89; M ii.119; S iv.290 (ḷ); A v.65 (ḷ); J vi.429; DA i.252; DhA i. 26; iv.196; SnA 55 (°ka — vāsin; v. l. alindaka); Mhvs 35, 3. As **ālindaka** at J iii.283.

**Ālippati** Pass. of **ālimpeti** (q. v.).

**Ālimpana** (nt.) [for āḷimp° = Sk. ādīpana, see ālimpeti[2]] conflagration, burning, flame Miln 43.

**Ālimpita** [pp. of ālimpeti[2]] ignited, lit. A iv.102 (v. l. ālepita).

**Ālimpeti**[1] [Sk. ālimpayati or ālepayati. ā + **lip** or **limp**] to smear, anoint Vin ii.107; S iv.177 (vaṇaṅ). — Caus. II. **ālimpāpeti** Vin iv.316. — Pass. **ālimpīyati** Miln 74 & **ālippati** DhA iv.166 (v. l. for lippati). — pp. **ālitta** (q. v.).

**Ālimpeti**[2] [for Sk. ādīpayati, with change of d to l over ḷ and substitution of limp for ḷīp after analogy of roots in °mp, like lup > lump, lip > limp] to kindle, ignite, set fire to Vin ii.138 (dāyo ālimpetabbo); iii.85; D ii.163 (citakaṅ); A i.257; DhA i.177 (āvāsaṅ read āvāpaṅ), 225; PvA 62 (kaṭṭhāni). — pp. **ālimpita** (q. v.).

**Ālu** (nt.) [Sk. ālu & °ka; cognate with Lat. ālum & alium, see Walde Lat. Wtb. under alium] a bulbous plant, Radix Globosa Esculenta or Amorphophallus (Kern), Arum Campanulatum (Hardy) J iv.371 = vi.578; iv.373.

**Āluka**[1] = ālu J iv.46 (C. for ālupa).

**Āluka**[2] (adj.) [etym.?] susceptiblé of, longing for, affected with (—°) Vin i.288 (sīt°); DA i.198 (id.); J ii.278 (taṇh° greedy).

**Ālupa** (nt.) [etym.? Kern, *Toev.* s. v. suggests ālu — a > ālu- va > ālupa] = āluka the edible root of Amorphophallus Campanulatus J iv.46 (= āluka — kaṇḍa C.).
the form **āluva** occurs at Ap 237.

**Ālumpakāra** [reading not sure, to ālumpati or ālopa] breaking off, falling off (?) or forming into bits(?) DhA ii.55 (°gūtha).

**Ālumpati** [ā + **lup** or **lump**, cp. ālopa] to pull out, break off M i.324.

**Āluḷa** (adj. [fr. ā + **lul**] being in motion, confusion or agitation, disturbed, agitated J vi.431.

**Āluḷati** [ā + **lul**; Sk. ālolati, cp. also P. āloḷeti] to move here & there, ppr. med. **āluḷamāna** agitated, whirling about DhA iv.47 (T. ālūl°; v. l. āḷul°) confuse DhsA 375. Caus. **āluḷeti** to set in motion, agitate, confound J ii.9, 33. — pp. **āluḷita** (q. v.).

**Āluḷita** [pp. of āluḷeti] agitated, confused J ii.101; Miln 397 (+ khalita).

**Ālepa** [cp. Sk. ālepa, of ā + **lip**] ointment, salve, liniment Vin i.274; Miln 74; DhsA 249.

**Ālepana** (nt.) [fr. ā + **lip**] anointing, application of salve D i.7 (mukkh°).

**Āloka** [ā + **lok**, Sk. āloka] seeing, sight (obj. & subj.), i. e. — 1. sight, view, look S iv.128 = Sn 763; A iii. 236 (āloke nikkhitta laid before one's eye). **anāloka** without sight, blind Miln 296 (andha +). — 2. light A i. 164 (tamo vigato ā. uppanno) = It 100 (vihato); A ii. 139 (four lights, i.e. canda°, suriya°, agg°, paññ°, of the moon, sun, fire & wisdom); J ii 34; Dhs 617 (opp. andhakāra); VvA 51 (dīp°). — 3. (clear) sight, power of observation, intuition, in comb[n.] with vijjā knowledge D ii.33 = S ii.7 = 105, cp. Ps ii.150 sq. (obhāsaṭṭhena, S A. on ii.7). — 4. splendour VvA 53; DvA 71.

**-kara** making light, bringing light, n. light — bringer It 108. **-karaṇa** making light, illumining It 108. **-da** giving light or insight Th 1, 3. **-dassana** seeing light, i. e. perceiving Th 1, 422. **-pharaṇa** diffusing light or diffusion of light Vbh 334; Nett 89. **-bahula** good in sight, fig. full of foresight A iii.432. **-bhūta** light J vi 459. **-saññā** consciousness or faculty of sight or perception D iii.223; A ii.45; iii.93 **-saññin** conscious of sight, i. e. susceptible to sight or insight D iii.49; M iii.3; A ii 211; iii.92, 323; iv.437; v.207; Pug 69. **-sandhi** "break for the light", a slit to look through, an opening, a crack or casement Vin i.48 = ii.209 = 218; ii.172; iii.65; iv.47; J iv.310; PvA 24.

**Ālokana** (nt.) [fr. ā + **lok**] looking at, regarding DA i.194.

**Ālokita** (nt.) [pp. of āloketi] looking before, looking at, looking forward (opp. vilokitaṅ looking behind or backward), always in comb[n.] **ālokita-vilokita** in ster. phrase at D i.70 = e. g. A ii.104, 106, 210; Pug 44, 45, 50; Vism 19; VvA 6; DA i.193 (ālokitaṅ purato pekkhanaṅ vil° anudisā p.).

**Āloketar** [n. ag. to āloketi] one who looks forward or be- fore, a beholder DA i.194 (opp. viloketar).

**Āloketi** [Sk. ālokayati, ā + **lok**] to look before, look at, regard, see DA i.193, 194. — pp. **ālokita** (q. v.).

**Ālopa** [ā + **lup**, cp. ālumpati; BSk. ālopa, e. g. Av. Ś i. 173, 341; Divy 290, 481] a piece (cut off), a bit (of food) morsel, esp. bits of food gathered by bhikkhus D i.5 = A v.206; iii.176; A ii 209; iii.304; iv.318; Th 1, 1055; It 18; Pv ii.1[7]; Pug 58; Miln 231, 406; Vism 106; DA i.80 (= vilopa — karaṇaṅ).

**Ālopati** [ālopeti? ā + lopeti, Caus. of ālumpati] to break in, plun-

der, violate Th 1, 743.

**Ālopika** (adj.) [ālopa + ika] getting or having, or con- sisting of pieces (of food) A i.295; ii.206; Pug 55.

**Āloḷa** [fr. ā + **luḷ**, cp. āluḷati & āloḷeti] confusion, uproar, agitation DhA i.38.

**Āloḷī** (f.) [a + **luḷ**] that which is stirred up, mud, in cpd. sītāloḷī mud or loam from the furrow adhering to the plough Vin i.206.

**Āloḷeti** [Caus. of āluḷati, cp. āluḷeti] to confuse, mix, shake together, jumble S i.175; J ii.272, 363; iv.333; vi.331; Vism 105.

**Āḷaka** (or **°ā** f.) [Dimin of aḷa (?) or of ārā i (?). See Mor- ris *J.P.T.S.* 1886, 158] — 1. a thorn, sting, dart, spike, used either as arrow — straightener Miln 418; DhA i.288; or (perhaps also for piece of bone, fishbone) in making up a comb VvA 349 (°sandhāpana = comb; how Hardy got the meaning of "alum" in Ind. to VvA is incomprehensible). — 2 a peg, spike, stake or post (to tie an elephant to, cp. **ālāna**). Cp. ii.1[3].

**Āḷamba = āḷambara** Vv 18[9] = 50[24]. See **ālambara**.

**Āḷavaka** (& **°ika)** (adj. — n.) [= āṭavika] dwelling in forests, a forest — dweller S ii.235. As Np. at Vism 208.

**Āḷādvāraka** (adj.) at J v.81, 82 is corrupt & should with v. l. perhaps better be read **advāraka** without doors. Cp. Kern, *Toev.* 29 (ālāraka?). J v.81 has āḷāraka only.

**Āḷāra** (adj.) [= aḷāra or uḷāra or = Sk. arāla?] thick, mas- sed, dense or crooked, arched (?), only in cpd. **°pamha** with thick eyelashes Vv 64[11] (= gopakhuma VvA 279); Pv iii.3[5] (= vellita — dīgha — nīla — pamukha). Cp. **alāra**.

**Āḷārika & °iya** (adj. — n.) [Sk. ārālika, of uncertain etym.] a cook D i.51 (= bhattakāraka DA i.157); J v.296 (= bhattakāraka C.); 307; vi.276 (°iya, C. °ika = sūpika); Miln 331.

**Āḷāhana** (nt.) [fr. ā + **ḍah** or **dah**, see dahati] a place of cremation, cemetery D i.55; J i.287 (here meaning the funereal fire) 402; iii.505; Pv ii.12[2]; Vism 76; Miln 350; DA i.166; DhA i.26; iii.276; PvA 92, 161, 163 (= sarīrassa daḍḍha — ṭṭhāna). — *Note.* For āḷāhana in meaning "peg, stake" see **ālāna**.

**Āḷika** at A iii.352, 384 (an°) is preferably to be read **āḷhika**, see **āḷhaka**.

**Āḷha** (nt.) = **āḷhaka**; only at A iii.52 (udak°), where perhaps better with v. l. to be read as **āḷhaka**. The id. p. at A ii.55 has ālhaka only.

**Āḷhaka** (m. & nt.) [Sk. āḍhaka, fr. *āḍha probably meaning "grain"] a certain measure of capacity, originally for grain; in older texts usually applied to a liquid measure (udaka°). Its size is given by Bdhgh. at SnA 476 as follows: "cattāro patthā āḷhakāni doṇaṅ etc." — udakāḷhaka S v.400; A ii.55 = iii.337; VvA 155. — In other connections at J i.419 (aḍḍh°); iii.541 (mitaṅ āḷhakena = dhañña — māpaka — kammaṅ kataṅ C.); Miln 229 (patt°); DhA iii.367 (aḍḍh°).

**-thālikā** a bowl of the capacity of an āḷhaka Vin i. 240; A iii.369; DhA iii.370 (v. l. bhatta — thālikā).

**Āḷhiya (& āḷhika)** (adj.) [fr. *āḷha, Sk. āḍhya, orig. pos- sessing grain, rich in grain, i. e. wealth; semantically cp. dhañña[2]] rich, happy, fortunate; only in neg. anāḷhiya poor, unlucky, miserable M i.450; ii.178 (+ daḷidda); A iii.352 sq. (so read with v. l. BB. °āḷhika for T. °āḷika; comb[d.] with daḷidda; v. l. SS. anaddhika); J v. 96, 97 (+ daḷidda; C. na āḷhika).

**Āvajati** [ā + vajati, **vraj**] — 1. to go into, to or towards J iii.434; iv.49, 107. — 2. to return, come back J v.24, 479.

**Āvajjati** [not with Senart M Vastu 377 = ava + **dhyā**, but = Sk. āvṛṇakti ā + **vṛj**, with pres. act. āvajjeti = Sk. āvarjayati] — 1. to reflect upon, notice, take in, advert to, catch (a sound), listen J i.81; ii.423; v.3; Miln 106. — 2. to remove, upset (a vessel), pour out Vin i.286 (kumbhiṅ); J ii.102 (gloss āsiñcati). — Caus. **āvajjeti** (q. v.).

**Āvajjana** (nt.) [fr. āvajjati, cp. BSk. āvarjana in diff. meaning] turning to, paying attention, apprehending; adverting the mind. — See discussion of term at *Cpd.* 85, 227 (the C. derive āvajjana fr. āvaṭṭeti to turn towards, this confusion being due to close resemblance of jj and ṭṭ in writing); also *Kvu trsl.* 221 n. 4 (on Kvu 380 which has āvaṭṭanā), 282 n. 2 (on Kvu 491 āvaṭṭanā). — Ps ii.5, 120; J ii.243; Vbh 320; Miln 102 sq.; Vism 432; DA i.271.

**Āvajjita** [pp. of āvajjeti cp. BSk. āvarjita, e. g. Divy 171; Itin 221] bent, turned to, inclined; noticed, observed Miln 297; Vism 432 (citta); Sdhp 433.

**Āvajjitatta** (nt.) [abstr. fr. āvajjita] inclination of mind, observation, paying attention Ps ii.27 sq.

**Āvajjeti** [Caus. of āvajjati] 1. to turn over, incline, bend M iii.96; J iv.56 (so read for āvijjhanto); DA i.10 (kāyaṅ). — 2. to incline (the mind); observe, reflect, muse, think, heed, listen for. According to *Cpd.* 227 often paraphrased in C. by pariṇāmeti. — J i.69, 74, 81, 89, 108, 200; Miln 297; DhA ii.96; PvA 181 (= manasikaroti). — 3. to cause to yield A iii.27 (perhaps better āvaṭṭ°). — pp. **āvajjita** (q. v.).

**Āvaṭa** [Sk. āvṛta, pp. of ā + **vṛ**] covered, veiled, shut off against, prohibited D i.97, 246; M i.381 (°dvāra); J vi.267. **-anāvaṭa** uncovered, unveiled, exposed, open D i.137 (°dvāra); iii.191 (°dvāratā); S i.55; J v.213; Pv iii.6[4]; Miln 283. Cp. **āvuta[2]** & vy°.

**Āvaṭṭa** (adj. — n.) [Sk. āvarta, ā + **vṛt**] — 1. turning round, winding, twisting M i.382; S i.32 (dvi — r — ā° turning twice); J ii.217; SnA 439 (°gangā). — 2. turned, brought round, changed, enticed M i.381; DhA ii.153. — 3. an eddy, whirlpool, vortex M i.461 = A ii.123 (°bhaya); Miln 122, 196, 377. — 4. circumference J v.337; Dāvs v.24; DhA iii 184.

**Āvaṭṭati** [= āvattati] in phrase ā. vivaṭṭati to turn forward & backward Vism 504.

**Āvaṭṭana** (nt.) [fr. ā + **vṛt**, cp. āvaṭṭa 2 and āvaṭṭanin] turning, twisting; enticement, snare, temptation J iii.494; DhA ii.153.

**Āvaṭṭanā** (f.) [most likely for āvajjana. q. v. & see also *Kvu trsl.* 221, 282] turning to (of the mind), adverting, apprehending Kvu 380, 491.

**Āvaṭṭanin** (adj.) [fr. āvaṭṭana] turning (away or towards), changing, tempting, enticing M i.375, 381; A ii.190; J ii.330 = iv.471; DA i.250. — Cp. etymologically the same, but semantically diff. **āvattanin**.

**Āvaṭṭin** (adj. — n.) [fr. āvaṭṭa instead of āvaṭṭana] only at M i.91 in neg. **an°** not enticed by (loc.), i. e. kāmesu. — Cp. **āvattin**.

**Āvaṭṭeti** [ā + vatteti, Caus. of **vṛt**, cp. BSk. āvartayati to employ

spells Divy 438] to turn round, entice, change, convert, bring or win over M i.375, 381, 383, 505; A iii.27; DA i.272.

**Āvatta**[1] (adj.) [pp. of āvattati] gone away to, fallen back to, in phrase **hīnāy°āvatta** (see same phrase under āvattati) M i.460; S ii.50; J i.206.

**Āvatta**[2] (nt.) [Sk. āvarta, of ā + **vṛt**, cp. āvaṭṭa[ winding, turn, bent J i.70 (in a river); Nett 81 (v. l. āvaṭṭa?), 105 (°hārasampāta).

**Āvattaka** (adj.) [āvatta + ka] turning, in **dakkhiṇ°** turning to the right, dextrorsal D ii.18; cp. dakkhiṇâvatta at DA i.259.

**Āvattati** [ā + vattati, of **vṛt**] to turn round, come to, go back, go away to, turn to; only in phrase **hīnāya āvattati** to turn to "the low", i. e. to give up orders & return to the world Vin i.17; M i.460; S ii.231; iv.191; Sn p. 92 (= osakkati SnA 423); Ud 21; Pug 66; Miln 246. — pp. **āvatta** (q. v.). Cp. āvaṭṭati.

**Āvattana** (adj. — nt.) [Sk. āvartana] turning; turn, return Nett 113; Miln 251.

**Āvattanin** (adj.) [fr. āvattana] turning round or back Th 1, 16 (cp. **āvaṭṭanin**).

**Āvattin** (adj. — n.) [fr. āvatta, cp. āvaṭṭin in diff. meaning] returning, coming back, one who returns, in spec. meaning of one who comes back in transmigration, syn. with āgāmin (an°), only in neg. **anāvattin** not returning, a non — returner, with **°dhamma** not liable to return at D i. 156; iii.132; S v.346, 357, 376, 406; M i.91; DA i.313.

**Āvatthika** (adj.) [ā + vatthika] befitting, original, inherent (one of the 4 kinds of nomenclature) Vism 210 = KhA 107.

**Āvapati** [a + **vap**] to give away, to offer, to deposit as a pledge Miln 279.

**Āvapana** (nt.) [fr. āvapati] sowing, dispersing, offering,de- positing, scattering J i.321.

**Āvara** (adj.) [fr. ā + **vṛ**] obstructing, keeping off from J v.325 (so to be read in ariya — magg — âvara).

**Āvaraṇa** (adj. — n.) [fr. ā + **vṛ**, cp. āvarati; BSk. āvaraṇa in pañc° āvaraṇāni Divy 378] shutting off, barring out, withstanding; nt. hindrance, obstruction, bar Vin i.84 (°ṅ karoti to prohibit, hinder); ii.262 (id.); D i.246 (syn. of pañca nīvaraṇāni); S v.93 sq.; A iii.63; J i.78 (an°); v.412 (nadiṅ °ena bandhāpeti to obstruct or dam off the river); Sn 66 (pahāya pañc° āvaraṇāni cetaso, cp. Nd[2] 379), 1005 (an° — dassāviṇ); Ps i.131 sq.; ii.158 (an°); Pug 13; Dhs 1059, 1136; Vbh 341, 342; Miln 21 (dur° hard to withstand or oppose). — dant° "screen of the teeth", lip J iv.188; vi.590.

**Āvaraṇatā** (f.) [abstr. fr. āvaraṇa] keeping away from, withholding from A iii 436.

**Āvaraṇīya** (adj.) [grd. fr. āvarati], M i.273; **an°** not to be obstructed, impossible to obstruct M iii.3; Miln 157.

**Āvarati** [ā + **vṛ**, cp. āvuṇāti] to shut out from (abl.), hold back from, refuse, withhold, obstruct M i.380 (dvāraṅ); Sn 922 (pot. °aye, cp. Nd[1] 368); DA i.235 (dvāraṅ); Dpvs i.38. — pp. **āvaṭa** and **āvuta**[2] (q. v.).

**Āvalī** (f.) [cp. Sk. āvalī & see valī] a row, range J v.69; DA i.140.

**Āvasati** [ā + **vas**] to live at or in, to inhabit, reside, stay M ii.72; S i.42; Sn 43, 805, 1134; Nd[1] 123, 127; Nd[2] 133; J vi.317. — pp. **āvuttha** (q. v.).

**Āvasatha** [Sk. āvasatha, fr. ā + **vas**] dwelling — place, ha- bitation; abode, house, dwelling Vin i 226 (°âgāra restinghouse); iv.304 (= kavāṭabaddha); S i.94, 229; iv.329; Sn 287, 672; J iv.396; vi.425; Pug 51; Miln 279.

**Āvaha** (adj.) (—°) [fr. ā + **vah**] bringing, going, causing Pv ii.9[24] (sukh°); Vv 22[11] (id); Dāvs ii.37; PvA 86 (upakār°), 116 (anatth°); Sdhp 15, 98, 206.

**Āvahati** [ā + vahati] to bring, cause, entail, give S i.42 = Sn 181, 182 (āvahāti sukhaṅ metri causā); J iii.169; v. 80; Sn 823; Nd[1] 302; PvA 6. — Pass. āvuyhati VvA 237 (ppr. **°amāna**).

**Āvahana** (adj) (—°) [= āvaha] bringing, causing Th 1, 519; Sn 256.

**Āvahanaka** (adj. — nt) [= āvahana] one who brings VvA 114 (sukhassa).

**Āva** (misery, misfortune) see **avā**.

**Āvāṭa** [etym.?] a hole dug in the ground, a pit, a well D i.142 (yaññ°); J i.99, 264; ii 406; iii.286; iv 46 (caturassa); vi.10; DhA i.223; VvA 63; PvA 225.

**Āvāpa** [if correct, fr. ā + **vā**[2] to blow with caus. p. — Cp. *JRAS.* 1898, 750 sp.] a potter's furnace DhA i.177 (read for āvāsa?), 178.

**Āvāra** [Sk. āvāra, fr. ā + **vṛ**] warding off, protection, guard J vi 432 (yanta — yutta°, does it mean "cover, shield"?). — For cpd. khandh°āvāra see **khandha**.

**Āvāreti** [Sk. āvārayati, ā + Caus. of **vṛ**] to ward off, hold back, bar, S iv 298; Nett 99.

**Āvāsa** [Sk. āvāsa; ā + **vas**] sojourn, stay, dwelling, living; dwelling — place, residence Vin i.92; D iii.234; S iv.91; A ii 68, 168; iii.46, 262; Sn 406; Dh 73 (cp. DhA ii.77); Nd[1] 128; J vi.105; Dhs 1122; Pug, 15, 19, 57; KhA 40; DhA i.177 (āvāsaṅ ālimpeti: read āvāpaṅ); PvA 13, 14, 36; VvA 113; Sdhp 247. **-anāvāsa** (n. & adj.) uninhabited, without a home; an uninhabited place A iv.345; J ii.77; Pv ii.3[33]; PvA 80 (= anāgāra); VvA 46.

**-kappa** the practice of (holding Uposatha in different) residence (within the same boundary) Vin ii.294, 300, 306; Dpvs iv.47, cp. v.18. **-palibodha** the obstruction of having a home (in set of 10 Palibodhas) KhA 39; cp. Vism 90 sq. **-sappāyatā** suitability of residence Vism 127.

**Āvāsika** (adj.) [āvāsa + ika] living in, residing at home, being in (constant or fixed) residence, usually appl[d.] to bhikkhus (opp. āgantuka) Vin i.128 sq.; ii.15, 170; iii. 65; v.203 sq.; M i.473; A i.236; iii.261 sq., 366; J iv.310; Pv iv.8[4] (= nibaddha — vasanaka PvA 267).

**Āvāha** [ā + **vah**] taking in marriage, lit. carrying away to oneself, marriage D i.99; J vi.363; SnA 273, 448; DhA iv.7. Often in cpd. **ā° vivāha(ka)** lit. leading to (one's home) & leading away (from the bride's home), wedding feast D iii.183 (°ka); J i.452; VvA 109, 157. (v. l. °ka).

**Āvāhana** (nt.) [ā + vshana, of **vah**] — 1. = āvāha, i. e. marriage, taking a wife D i.11 (= āvāha — karaṇa DA i. 96). — 2. "getting up, bringing together", i. e. a mass, a group or formation,

in senā° a contingent of an army J iv.91.

**Āvi** (adv.) [Sk. āviḥ, to Gr. ἀίω to hear, Lat. audio (fr. *auizdiō) to hear] clear, manifest, evident; openly, before one's eyes, in full view. Only in phrase **āvi vā raho** openly or secret A v.350, 353; Pv ii.7[16] = DhA iv.21 (āvī v. l.), expl[d.] at PvA 103 by pakāsanaṅ paresaṅ pākaṭavasana. Otherwise in foll. cpds. (with **kar & bhū**): **°kamma** making clear, evidence, explanation Vin ii.88; iii.24; Pug 19, 23; **°karoti** to make clear, show, explain D iii.121; Sn 84, 85, 349; J v.457; Pug 57; VvA 79, 150; **°bhavati** (°bhoti) to become visible or evident, to be explained, to get clear J i.136; Vism 287 (fnt. āvibhavissati); DhA ii.51, 82; **bhāva** appearance, manifestation D i.78; A iii.17; J ii.50, 111; Vism 390 sq. (revelation, opp. tirobhāva). Cp. pātur.

**Āvijjhati (āviñjati, āviñchati)** [ā + vijjhati of **vyadh** to pierce; thus recognised by Morris *J P T S.* 1884, 72, against Trenckner, *Notes* 59 (to **piñj**) & Hardy Nett. *Ind.* = vicchāy] — 1. to encircle, encompass, comprise, go round, usually in ger. **āvijjhitvā** (w. acc.) used as prep. round about, near J i.153 (khettaṅ), 170 (pokkharaṇiṅ); DA i.245 (nagaraṅ bahi avijjhitvā round the outer circle of the town). Ordinarily = go round (acc.) at J iv.59 (chārika — puñjaṅ). — 2. [as in lit. Sk.] to swing round, brandish, twirl, whirl round Vin iii.127 (daṇḍaṅ āviñji); M iii.141 (matthena āviñjati to churn); J i.313; v.291 (cakkaṅ, of a potter's wheel); SnA 481 (T. āviñj°, v. l. āvijjh°; see āracaya°); DhA ii.277 (āviñchamāna T.; v. l. āsiñciy°, āvajiy°, āgañch°). — 3. to resort to, go to, approach, incline to S iv.199 (T. āviñch°; v. l. avicch° & āviñj°); Nett 13. — 4. to arrange, set in order J ii.406. — 5. to pull (?) A iv.86 (kaṇṇasotani āvijjeyyāsi, v. l. āvijj°, āviñj°, āvicc°, āviñch°; cp. Trenckner, *Notes* 59 āviñjati "to pull"). — pp. **āviddha** (q. v.).

**Āvijjhana** (so for āviñchana & āviñjana) (adj. — n.) [fr. āvijjhati, lit. piercing through, i. e. revolving axis] — 1. (= āvijjhati 2) swinging round, hanging loose, spinning in **āvijjhana-rajju** a loose, rope, esp. in mythology the swinging or whirling rope by which Sakka holds the world's wheel or axis, in the latter sense at DhA ii.143 (T. āviñch° (v. l. āvijj°) = iii.97, 98 (where āviñjanaṭṭhāna for °rajju). Otherwise a rope used in connection with the opening & shutting of a door (pulling rope?) Vin ii.120, 148; J v.298, 299 (T. āviñj°, v. l. āvicch° & āvij°). — 2. (cp. āvijjhati 3) going to, approach, contact with DhsA 312 (°rasa, T. āviñj°, v. l. āviñch°; or is it "encompassing"? = āvijjhati 1?); Vism 444 (āviñjanarasa). — 3. (cp. āvijjhati 5) pulling, drawing along Vin iii.121 (= ākaḍḍhanā nāma).

**Āvijjhanaka** (nt.) [fr. āvijjhati in meaning 2] whirling round, that which spins round, the whirling — round wheel (or pole) of the world (cp. the potter's wheel), the worldaxis DhA ii.146 (T. āviñch°).

**Āviddha** [pp. of āvijjhati 2, cp. BSk. āviddha in meaning curved, crooked Av. S i.87 Lal. V. 207] whirling or spinning round, revolving; swung round, set into whirling motion J iv.6 (cakkaṅ = kumbhakāra — cakkam iva bhamati C.); v.291. What does an — āviddha at PvA 135 mean?

**Āvila** (adj.) [is it a haplological contraction from ā + vi + **lul** to roll about?] stirred up, agitated, disturbed, stained, soiled, dirty A i.9; iii.233; J v.16, 90 (ābila); Nd[1] 488 (+ luḷita), 489; ThA 251; DA i.226. More frequent as **anāvila** undisturbed, clean, pure, serene D i.76; S iii. 83; iv,118; A i.9; iii.236; Sn 160; Dh 82, 413; J iii. 157; Miln 35; VvA 29, 30; ThA 251.

**Āvilati** [fr. āvila or is it a direct contraction of ā + vi + lulati?] to whirl round, to be agitated, to be in motion Miln 259 (+ luḷati).

**Āvilatta** (nt.) [abstr. fr. āvila] confusion, disturbance, agita- tion Sn 967; Nd[1] 488.

**Āvisati** [ā + **viś**] to approach, to enter Vin iv.334; Sn 936 (aor. āvisi); J iv.410, 496; Vism 42.

**Āvuṇāti** [in form = *avṛṇoti, ā + **vṛ**, cp. āvarati, but in meaning = *āvayati, ā + **vā** to weave, thus a confusion of the two roots, the latter being merged into the former] to string upon, to fix on to (c. loc.), to impale J i.430; iii.35; v.145; vi.105. — Caus. II. **āvuṇāpeti** J iii.218 (sūle). — pp. **āvuta**[1] (q. v.), whereas the other pp. **āvaṭa** is the true derivative of ā + **vṛ**.

**Āvuta** [pp. of āvuṇāti in meaning of Sk. āvayati, the cor- responding Sk. form being ā + uta = ota] — 1. strung upon, tied on, fixed on to D i.76 (suttaṅ); ii.13 (id.); A i.286 (tantāvutaṅ web); J iii.52 (valliyā); vi.346 (suttakena); DA i.94 (°sutta). — 2. impaled, stuck on (sūle on the pale) J i.430; iii.35; v.497; vi.105; PvA 217, 220.

**Āvuta[2] = Āvaṭa** (see āvuṇāti & āvuta[1]) covered, obstructed, hindered It 8 (mohena); also in phrase **āvuta nivuta ophuta** etc. Nd[1] 24 (ṭ) = Nd[2] 365 = DA i.59.

**Āvuttha** [pp. of āvasati] inhabited D ii.50 (an°); S i.33.

**Āvudha** (nt.) [Vedic āyudha, fr. ā + **yudh** to fight] an instrument to fight with, a weapon, stick etc. D iii 219; M ii.100; A iv.107, 110; Sn 1008; J i.150; ii.110; iii. 467; iv.160, 283, 437; Nd[2] on Sn 72; Miln 8, 339; DhA ii.2; iv.207; SnA 225, 466 (°jīvika = issattha). See also **āyudha**.

**Āvuyhamāna** ppr. of āvuyhati (Pass. of āvahati), being conveyed or brought VvA 237 (reading uncertain).

**Āvuso** (voc. pl. m.) [a contracted form of āyusmanto pl. of āyusman, of which the regular Pāli form is āyasmant, with v for y as frequently in Pāli, e. g. āvudha for āyudha] friend, a form of polite address "friend, brother, Sir", usually in conversation between bhikkhus. The grammatical construction is with the pl. of the verb, like bhavaṅ and bhavanto. — Vin ii.302; D i.151, 157; ii.8; SnA 227; DhA i.9; ii.93; PvA 12, 13, 38, 208.

**Āveṭhana** (nt.) [ā + veṭhana, **veṣṭ**] rolling up, winding up or round, fig. explanation Miln 28 (+ nibbeṭhana, lit. rolling up and rolling down, ravelling & unravelling), 231 (°viniveṭhana).

**Āveṭhita** [pp. of āveṭheti, ā + **veṣṭ**, cp. āvedhikā] turned round, slung round or over J iv.383 sq. (v. l. āvedhita & āveḷita, C. expl[s.] by parivattita).

**Āveṇi** (adj) (—°) [according to Trenckner, *Notes* 75 fr. ā + vinā "Sine quā non", but very doubtful] special, peculiar, separate Vin ii.204 (°uposatha etc.); J i.490 (°sangha — kammāni).

**Āveṇika** (adj.) [fr. āveṇi; cp. BSk. āveṇika Av. Ś i.14, 108; Divy 2, 182, 268, 302] special, extraordinary, exceptional S iv.239; A v.74 sq.; Vism 268; VvA 112 (°bhāva peculiarity, specialty), KhA 23, 35.

**Āveṇiya** (adj.) = **āveṇika** Vin i.71; J iv.358; vi.128.

**Āvedha** [cp. Sk. āviddha, ā + pp. of **vyadh**] piercing, hole, wound J ii.276 (v. l. aveddha; C. = viddha — ṭṭhāne vaṇa).

**Āvedhika** (adj. f. scil. paññā) [ā + vedhaka of āvedha, **vyadh**, but confused with āveṭh° of ā + **veṣṭ**, cp. āveṭhana & nibbedhaka] piercing, penetrating; or ravelling, turning, rolling up or round (cp. āvijjhati which is derived from ā + **vyadh**, but takes its meaning from āveṭheti), discrimination, thinking over J ii.9 (+ nibbedhikā, v. l. for both ṭh).

**Āveḷa** (adj. & °ā f.) [not with Müller *P.Gr.* 10, 30, 37 = Sk. āpīḍa, but fr. ā + **veṣṭh** to wind or turn round, which in P. is represented by āveṭheti as well as āvijjhati; ḷ then standing for either ḍh (ṭh) or dh (āvedha, q. v.). There may have been an analogy influence through **vell** to move to and fro, cp. āveḷita. Müller refers to āveḷā rightly the late dial. (Prk.) āmela] — 1. turning round, swinging round; diffusion, radiation; protuberance, with reference to the rays of the Buddha at J i.12, 95, 501. — 2. (f.) a garland or other ornament slung round & worn over the head Vv 36[2] (kañcan°; = āveḷa — pilandhana VuA 167). See **āveḷin**.

**Āvelita** (ḷ?) [pp. of ā + **vell**, cp. āveḷa & BSk. āviddha curved, crooked Av. Ś i.87, Lal. V. 207] turned round, wound, curved J vi.354 (°singika with curved horns, v. l. āvellita).

**Āveḷin** (adj.) [fr. āveḷā] wearing garlands or other head- ornaments, usually in f. °inī J v.409 (= kaṇṇālankārehi yuttā C.); Vv 30[2] (voc. āvelinī, but at id. p. 48[2] āveline), 32[3]; VvA 125 (on Vv 30[2] expl[s.] as ratana — maya — pupph°— āveḷavatī).

**Āvesana** (nt.) [fr. āvisati] entrance; workshop; living — place, house Vin ii 117 (°vitthaka, meaning?); M ii 53; Pv ii.9[15].

**Āsa[1]** contr. — form of aṅsa in cpd. **koṭṭhāsa** part., portion etc.: see aṅsa[1]. Can we compare BSk. āsapātrī (see next).

**Āsa[3]** [Sk. āśa] food, only in cpd. **pātarāsa** morning food, breakfast Sn 387 (pāto asitabbo ti pātar — āso piṇḍapātass° etaṅ nāmaṅ SnA 374); DhA iv.211; see further ref. under pātar; and **pacchā-āsa** aftermath S i.74. Can we compare BSk. āsa — pātrī (vessel) Divy 246? Der. fr. āsa is **āsaka** with abstr. ending āsakattaṅ "cating", food, in nānā° various food or na + anāsak°) Sn 249. See also nirāsa, which may be taken either as nir + *āśa or nir + *āsā.

**Āsa[3]** the adj. form of āsā (f.), wish, hope. See under **āsā**.

**Āsa[4]** archaic 3[rd] sg. perf. of atthi to be, only in cpd. **itihāsa** = iti ha āsa "thus it has been".

**Āsaṅsa** (adj.) [of *āśaṅsā, see next] hoping, expecting something, longing for A i.108 = Pug 27 (expl[d.] by Pug A 208 as "so hi arahattaṅ āsaṅsati patthetī ti āsaṅso"); SnA 321, 336. Cp. nir°.

**Āsaṅsati** [for the usual āsiṅsati, ā + **śaṅs**] to expect, hope for, wish Pug A 208 (= pattheti). See also **āsamāna**.

**Āsaṅsā** (f.) [from ā + śaṅs] wish, desire, expectation, hope J iv.92. — Cp. **nirāsaṅsa**.

**Āsaṇsuka** (adj.) [fr. āsaṅsā] full of expectation, longing, hankering after, Th 2, 273 (= āsiṅsanaka ThA 217; trsl. "cadging").

**Āsaka** (adj.) [of āsa[2]] belonging to food, having food, only in neg. **an°** fasting S iv.118; Dh 141 (f. ā fasting = bhatta — paṭikkhepa DhA iii.77); J v.17; vi.63.

**Āsakatta** (nt.) [abstr. fr. āsaka] having food, feeding, in an° fasting Sn 249 (= abhojana SnA 292).

**Āsankati** [ā + **śank**] to be doubtful or afraid, to suspect, distrust, J i.151 (pret. āsankittha), 163 (aor. āsanki); ii. 203; SnA 298. — pp. **āsankita** (q v.),

**Āsankā** (f.) [Sk. āśankā fr. ā + **śank**] fear, apprehension, doubt, suspicion J i.338; ii.383; iii.533; vi.350, 370; DhA iii.485; VvA 110. — Cp. **sāsanka & nirāsanka**.

**Āsankita** (adj.) [pp. of āsankati] suspected, in fear, afraid, apprehensive, doubtful (obj. & subj.) Miln 173, 372 (°parisankita full of apprehension and suspicion); DhA i.223; VvA 110. — Cp. **ussankita & parisankita**.

**Āsankin** (—°) (adj.) [fr. āsankā] fearing, anxious, apprehensive Sn 255 (bhedā°); J iii.192 (id.).

**Āsanga** [ā + sanga fr. **sañj** to hang on, cp. Sk. **āsanga** & āsakti] — 1. adhering, clinging to, attachment, pursuit J iv.11. — 2. that which hangs on (the body), clothing, garment, dress; adj. dressed or clothed in (—°); usually in cpd. **uttarāsanga** a loose (hanging) outer robe e. g. Vin i.289; S iv.290; PvA 73; VvÁ 33 (suddh°), 51 (id.).

**Āsangin** (adj.) [fr. āsanga] hanging on, attached to J iv.11.

**Āsajja** (indecl.) [ger. of āsādeti, Caus. of āsīdati, ā + **sad**; Sk. āsādya] — 1. sitting on, going to, approaching; allocated, belonging to; sometimes merely as prep. acc. "near" (cp. āsanna) Sn 418 (āsajja naṅ upāvisi he came up near to him), 448 (kāko va selaṅ ā. nibbijjāpema Gotamaṅ); J ii.95; vi.194; Miln 271. — 2. put on to (lit. sitting or sticking on), hitting, striking S i.127 (khaṇuṅ va urasā ā. nibbijjapetha Gotamā "ye've thrust as 't were your breast against a stake. Disgusted, come ye hence from Gotama" *trsl.* p. 159; C. expl[s.] by paharitvā, which comes near the usual paraphrase ghaṭṭetvā) — 3. knocking against or "giving one a setting — to", insulting, offending, assailing D i.107 (ā. ā. avocāsi = ghaṭṭetvā DA i.276); A iii.373 (tādisaṅ bhikkhuṅ ā.); J v.267 (isiṅ ā. Gotamaṅ; C. p. 272 āsādetvā); Pv iv.7[10] (isiṅ ā. = āsādetvā PvA 266). — 4. "sitting on", i. e. attending constantly to, persevering, energetically, with energy or emphasis, willingly, spontaneously M i.250; D iii.258 = A iv.236 (dānaṅ deti); Vv 10[6] (dānaṅ adāsiṅ; cp. VvA 55 samāgantvā). See āsada, āsādeti, āsīdeti, āsajjana.

**Āsajjana** (nt.) [fr. āsajja in meaning of no. 3] "knocking against", setting on, insult, offence Vin ii.203 (°ṅ Tathāgataṅ an insult to the T.; quoted as such at VvA 55, where two meanings of ā. are given, corresponding to āsajja 1 & 3, viz. samāgama & ghaṭṭana, the latter in this quot.) = It 86 (so to be read with v. l.; T. has āpajja naṅ); S i.114 (apuññaṅ pasavi Māro āsajjanaṅ Tathāgataṅ; trsl. "in seeking the T. to assail"); J v.208.

**Āsati** [from **as**] to sit DA i.208; h. sg. āsi S i.130. - pp. **āsīna** (q. v.).

**Āsatta[1]** [pp. of ā + **sañj**] (a) lit. hanging on, in phrase kaṇṭhe āsatto kuṇapo a corpse hanging round one's neck M i.120; J i.5. — (b) fig. attached to, clinging to J i. 377 (+ satta lagga); ThA 259 (an°).

**Āsatta[2]** [pp. of ā + **śap**] accursed, cursed J v.446 (an°).

**Āsatti** (f.) [ā + **sañj**] attachment, hanging on (w. loc.), de-

pendence, clinging Vin ii.156 = A i.138; S i.212; Sn 777 (bhavesu); Nd[1] 51, 221; Nett 12, 128. — Cp. **nirāsattin**.

**Āsada** [ā + **sad**; cp. āsajja & āsādeti] — 1. approach, dealing with, business with (acc.), concern, affair, means of acting or getting Vin ii.195 = J v.336 (mā kuñjara nāgam āsado); M i.326 (metaṅ āsado = mā etaṅ āsado do not meddle with this, lit., be not this any affair); J i 414 (cakkaṅ āsado you have to do with the wheel; interpreted as adj. in meaning patto = finding, getting); vi.528 (interpreted as ankusa a hook, i. e. means of getting something). — 2. (as adj.) in phrase **durāsada** hard to sit on, i. e. hard to get at, unapproachable, difficult to attack or manage or conquer Sn p. 107 (cp. SnA 451); J vi.272; Vv 50[16] (= anupagamanīyato kenaci pi anāsādanīyato ca durāsado VvA 213); Miln 21; Dpvs v.21; vi.38; Sdhp 384.

**Āsana** (nt.) [from āsati] sitting, sitting down; a seat, throne M i.469; Vin i.272 (= pallankassa okāsa); S i.46 (ek° sitting alone, a solitary seat); A iii.389 (an° without a seat); Sn 338, 718, 810, 981; Nd[1] 131; J iv.435 (āsān' ûdaka — dāyin giving seat & drink); v.403 (id.); vi.413; DhA ii.31 (dhamm° the preacher's seat or throne); SnA 401; PvA 16, 23, 141.

**-âbhihara** gift or distinction of the seat J i.81. **-ûpagata** endowed with a seat, sitting down Sn 708 (= nisinna SnA 495). **-paññāpaka** one who appoints seats Vin ii.305. **-paṭikkhitta** one who rejects all seats, or objects to sitting down D i.167; A i.296; ii.206; Pug 55. **-sālā** a hall with seating accommodation Vism 69; DhA ii. 65; iv.46.

**Āsana²** (?) eating Vism 116 (visam°, cp. visam — āsita Miln 302). See, however, **māsana**.

**Āsanaka** (nt.) [āsana + ka] a small seat Vv 1[5].

**Āsanika** (adj.) [fr. āsana] having a seat; in **ek°** sitting by oneself Vism 69.

**Āsandi** (f.) [fr. ā + **sad**] an extra long chair, a deck — chair Vin i.192; ii.142, 163, 169, 170; D i.7 (= pamāṇâtikkant' āsanaṅ DA i.86), 55 = M i.515 = S iii.307 (used as a bier) A i.181; J i.108. See note at *Dial.* i.11.

**Āsandikā** (f.) fr. āsandi] a small chair or tabouret Vin ii. 149; KhA 44.

**Āsanna** (adj.) [pp. of ā + **sad**, see āsīdati] near (cp. āsajja[1]), opp. **dūra** J ii.154; DhA ii 91; PvA 42, 243.

**Āsappanā** (fr.) [fr. + **sṛp**] lit. "creeping on to", doubt, mistrust, always comb[d.] with **parisappanā** Nd[3] 1; Dhs 1004 (trsl. "evasion", cp. *Dhs trsl.* p 116), 1118, 1235; DA i.69.

**Āsabha** [the guṇa — and comp[n.] form of usabha, corresponding to Sk. ārṣabha > ṛṣabha, see usabha] (in comp[n.]) a bull, peculiar to a bull, bull — like, fig. a man of strong & eminent qualities, a hero or great man, a leader, thus in tār° Sn 687; nar° Sn 684, 696; āsabha — camma bull's hide J vi. 453 (v. l. usabha°).

**-ṭṭhāna** (as āsabhaṇṭhāna) "bull's place", first place, distinguished position, leadership M i.69; S ii.27; A ii.8 (C. seṭṭha — ṭṭhāna uttama — ṭṭhāna); iii.9; v.33 sq.; DA i. 31; KhA 104.

**Āsabhin** (adj.) [fr. āsabha] bull — like, becoming to a bull, lordly, majestic, imposing, bold; only in phrase °ṅ vācaṅ bhāsati "speak the lordly word" D ii.15, 82; M iii.123j J i.53; DA i.91; cp. Dāvs i.28 (nicchārayi vācaṅ āsabhiṅ).

**Āsamāna** (adj.) [ppr. of āsaṅsati or āsiṅsati, for the usual earlier āsasāna] wishing, desiring, hoping, expecting Vv 84[6] (kiṅ ā = kiṅ paccāsiṅ santo VvA 336); Pv iv.1[24] (= āsiṅsamāna patthayamana PvA 226).

**Āsaya** [ā + **śī**, cp. in similar meaning & derivation anusaya. The semantically related Sk. āśraya from ā + **śri** is in P. represented by assaya. Cp. also BSk. āśayataḥ intentionally, in earnest Divy 281; Av. Ś ii.161] — 1. abode, haunt, receptacle; dependence on, refuge, support, condition S i.38; Vin iii.151; J ii.99; Miln 257; VvA 60; PvA 210; jal° river VvA 47; Pgdp 80; adj. depending on, living in (—°) Miln 317; Nd[1] 362 (bil°, dak° etc.). See also āmāsaya, pakkāsaya. — 2. (fig.) inclination, intention, will, hope; often comb[d.] & compared with **anusaya** (inclination, hankering, disposition), e. g. at Ps i. 133; ii.158; Vbh 340; Vism 140 (°posana); PvA 197. — SnA 182 (°vipatti), 314 (°suddhi), KhA 103 (°sampatti). Cp. nirāsaya. — 3. outflow, excretion Pv iii.5[3] (gabbh° = gabbha — mala PvA 198); Vism 344.

**Āsayati** [ā + **śī**; lit. "lie on", cp. Ger. anliegen & Sk. āśaya = Ger. Angelegenheit] to wish, desire, hope, intend J iv.291 (grd. āsāyana, gloss esamāna). See **āsaya**.

**Āsava** [fr. ā + **sru**, would corresp. to a Sk. ***āsrava**, cp. Sk. āsrāva. The BSk. āśrava is a (wrong) sankritisation of the Pāli āsava, cp. Divy 391 & kṣīnāśrava] that which flows (out or on to) outflow & influx. 1. spirit, the intoxicating extract or secretion of a tree or flower, O. C. in Vin iv.110 (four kinds); B. on D iii.182 (five kinds) DhsA 48; KhA 26; J iv.222; vi.9. — 2. discharge from a sore, A i.124, 127 = Pug 30. — 3. in psychology, t.t. for certain specified ideas which intoxicate the mind (bemuddle it, befoozle it, so that it cannot rise to higher things). Freedom from the "Āsavas" constitutes Arahantship, & the fight for the extinction of these āsavas forms one of the main duties of man. On the difficulty of translating the term see *Cpd.* 227. See also discussion of term āsava (= āsavantī ti āsavā) at DhsA 48 (cp. *Expositor* pp. 63 sq). See also *Cpd.* 227 sq., & especially *Dhs trsl.* 291 sq. — The 4 āsavas are **kām°, bhav°, diṭṭh°, avijj°**, i. e. sensuality, rebirth (lust of life), speculation and ignorance. — They are mentioned as such at D ii.81, 84, 91, 94, 98, 123, 126; A i.165 sq., 196; ii.211; iii.93, 414; iv.79; Ps i.94, 117; Dhs 1099, 1448; Nd[2] 134; Nett 31, 114 sq. — The set of 3, which is probably older (kāma°, bhava°, avijjā°) occurs at M i. 55; A i.165; iii.414; S iv.256; v.56, 189; It 49; Vbh 364. For other connections see Vin i.14 (anupādāya āsavehi cittani vimucciṅsu), 17, 20, 182; ii.202; iii.5 (°samudaya, °nirodha etc.); D i.83, 167; iii.78, 108, 130, 220, 223, 230, 240, 283; M i.7 sq., 23, 35, 76, 219, 279, 445 (°ṭhāniya); ii.22; iii.72, 277; S ii.187 sq. (°ehi cittaṅ vimucci); iii.45 (id.); iv.107 (id.), 20; v.8, 28, 410; A i.85 sq. (vaḍḍhanti), 98, 165 (°samudaya, °nirodha etc.), 187; ii.154 (°ehi cittaṅ vimuttaṅ), 196; iii.21, 93 (°samudaya, °nirodha etc.), 245, 387 sq., 410, 414; iv.13, 146 (°pariyādāna end of the ā.), 161 (°vighāta — pariḷāha); v.70, 237; Th 2, 4, 99, 101 (pahāsi āsave sabbe); Sn 162, 374, 535 (pl. āsavāni), 546, 749, 915, 1100; Dh 93, 253, 292; Nd[1] 331 (pubb°); Vbh 42, 64, 426; Pug 11, 13, 27, 30 sq.; Miln 419; DhsA 48; ThA 94, 173; KhA 26; DA i 224; Sdhp 1; Pgdp 65 (piyāsava — surā, meaning?).

Referring specially to the *extinction* **(khaya)** of the āsavas & to Arahantship following as a result are the foll. passages:

(1) **āsavānaṅ khaya** D i.156; S ii.29, 214; iii 57, 96 sq, 152 sq; iv.105, 175; v.92, 203, 220, 271, 284; A i.107 sq., 123 sq., 232 sq., 273, 291; ii.6, 36, 44 sq., 149 sq., 214; iii 69, 114, 131, 202, 306, 319 sq.; iv.83 sq., 119, 140 sq., 314 sq.; v.10 sq., 36, 69, 94 sq, 105, 132, 174 sq., 343 sq.; It 49; Pug 27, 62; Vbh 334, 344; Vism 9; DA i.224; cp. °parikkhaya A v 343 sq. See also arahatta formula C. — (2) **khīṇāsava** (adj.) one whose Āsavas are destroyed (see khīṇa) S i.13, 48, 53, 146; ii 83, 239; iii.199, 128, 178; iv.217; A i 77, 109, 241, 266; iv.120, 224, 370 sq.; v 40, 253 sq.; Ps ii 173; cp. parikkhīṇā āsavā A iv.418, 434, 451 sq.; āsavakhīṇa Sn 370. — (3) **anāsava** (adj.) one who is free from the āsavas, an Arahant Vin ii.148 = 164; D iii.112; S i 130; ii.214, 222; iii.83; iv.128; A i.81, 107 sq., 123 sq., 273, 291; ii.6, 36, 87, 146; iii.19, 29, 114, 166; iv.98, 140 sq., 314 sq., 400; A v.10 sq., 36, 242, 340; Sn 1105, 1133; Dh 94, 126, 386; Th i.100; It 75; Nd[2] 44; Pv ii.6[15]; Pug 27; Vbh 426; Dhs 1101, 1451; VvA 9. Cp. **nirāsava** ThA 148. — Opp. **sāsava** S iii 47; v.232; A i.81 v.242; Dhs 990; Nett 10; Vism 13, 438.

**Āsavati** [ā + **sru**, cp. Sk. āsravati; its doublet is **assavati**] to flow towards, come to, occur, happen Nett 116.

**Āsasāna** [either grd. for *āsaṅsāna or contracted form of ppr. med. of āsaṅsati (= āsiṅsati) for *asaṅsamāna] hoping, wishing, desiring, longing for Sn 369 (an°; SnA 365 however reads āsayāna), 1090; Th 1, 528; J iv.18 (= āsiṅsanto C.), 381; v.391 (= āsiṅsanto C.). See anāsasāna, āsaṅsati, āsamāna & āsayāna.

**Āsā** (f.) [cp. Sk. āśaḥ f.] expectation, hope, wish, longing, desire; adj. **āsa** (—°) longing for, anticipating, desirous of Vin i.255 (°avacchedika hope — destroying), 259; D ii. 206; iii.88; M iii.138 (āsaṅ karoti); A i.86 (dve āsā), 107 (vigat — āso one whose longings have gone); Sn 474, 634, 794, 864; J i.267, 285; v.401; vi.452 (°chinna = chinnāsa C.); Nd[1] 99, 261, 213 sq; Vv 37[13] (perhaps better to be read with v. l. SS ahaṅ, cp. VvA 172); Pug 27 (vigat° = arahattāsāya vigatattā vigatāso Pug A 208); Dhs 1059 (+ āsiṅsanā etc.), 1136; PvA 22 (chinn° disappointed), 29 (°âbhibhūta), 105; Dāvs v.13; Sdhp 78, 111, 498, 609.

**Āsāṭikā** (f.) [cp. Mārāṭhi āsāḍī] a fly's egg, a nit M i.220 sq.; A v.347 sq., 351, 359; Nett 59; J iii.176.

**Āsādeti** [Caus. of āsīdati, ā + **sad**; cp. āsajja & āsanna] - 1. to lay hand on, to touch, strike; fig. to offend, assail, insult M i.371; J i.481; v.197; aor. **āsādesi** Th 1, 280 (mā ā. Tathāgate); ger. **āsādetvā** J v.272; Miln 100, 205 (°ayitvā); PvA 266 (isiṅ), **āsādiya** J v.154 (āsādiya metri causa; isiṅ, cp. āsajja[3]), & **āsajja** (q. v.); infin. **āsāduṅ** J v.154 & **āsādituṅ** ibid.; grd. **āsādanīya** Miln 205; VvA 213 (an°). — 2. to come near to (c. acc.), approach, get J iii.206 (khuracakkaṅ).

**Āsāḷhā & Āsāḷhī** (f.) [Sk. āṣāḍha] N. of a month (June- July) and of a Nakkhatta; only in compn. as Āsaḷha° & Āsaḷhi°, viz. °**nakkhatta** J i.50; SnA 208; °**puṇṇamā** J i.63; DhA i.87; SnA 199; VvA 66; PvA 137; °**māsa** SnA 378 (= vassûpanāyikāya purimabhāge A.); VvA 307 (= gimhānaṅ pacchimo māso).

**Āsāvati** (f.) N. of a creeper (growing at the celestial grove Cittalatā) J iii.250, 251.

**Āsāsati** [cp. Sk. āśāsati & āśāsti, ā + **śās**] to pray for, expect, hope; confounded with **śaṅs** in āsaṅsati & āsiṅsati (q. v.) & their derivations. — pp. **āsiṭṭha** (q. v.).

**Āsi & Āsiṅ** 3rd & 1st sg. aor. of **atthi** (q. v.).

**Āsiṅsaka** (adj.) [fr. ā + siṅsati, cp. āsaṅsā] wishing, aspiring after, praying for Miln 342.

**Āsiṅsati** [Sk. āśaṅsati, ā + **śaṅs**, cp. also **śās** & āsāsati, further abhisaṅsati, abhisiṅsati & āsaṅsati] to hope for, wish, pray for (lit. praise for the sake of gain), desire, (w. acc.) S i.34, 62; Sn 779, 1044, 1046 (see Nd[2] 135); J i.267; iii.251; iv.18; v.435; vi.43; Nd[1] 60; Mhvs 30, 100; VvA 337; PvA 226 (ppr. āsiṅsamāna for āsamāna, q. v.).

**Āsiṅsanaka** (adj.) [fr. āsiṅsanā] hoping for something, lit. praising somebody for the sake of gain, cadging ThA 217 (for āsaṅsuka Th 2, 273).

**Āsiṅsanā** (f.) [abstr. fr. ā + **śaṅs**, cp. āsiṅsati] desire, wish, craving J v.28; Dhs 1059, 1136 (+ āsiṅsitatta). As **āsīsanā** at Nett 53.

**Āsiṅsaniya** (adj.) [grd. of āsiṅsati] to be wished for, desir- able Miln 2 (°ratana).

**Āsikkhita** [pp. of ā + **śikṣ**, Sk. āśikṣita] sohooled, in- structed PvA 67, 68.

**Āsiñcati** [ā + **sic**, cp. abhisiñcati & avasiñcati] to sprinkle, besprinkle Vin i.44; ii.208; J iv.376; Vv 79[6] (= siñcati VvA 307); PvA 41 (udakena), 104, 213 (ger. °itvā). — pp. **āsitta** (q. v.). Cp. vy°.

**Āsiṭṭha** [pp. of āsāsati, Sk. āśiṣṭa] wished or longed for PvA 104.

***Āsita**[1] [= asita[1]?] "having eaten", but probably **māsita** (pp. of **mṛś** to touch, cp. Sk. mṛśita, which is ordinarily in massita), since it only occurs in combns. where m precedes, viz. J ii.446 (dumapakkani — m — asita, where C. reading is māsita & expln. khāditvā asita (v. l. āsita) dhāta); Miln 302 (visam — āsita affected with poison = visamāsita). Cp. also the form **māsi(n)** touching, eating at J vi.354 (tiṇa°, expld. by C. as khādaka). — **āsita** at J v.70 is very doubtful, v. l. āsina & asita; C. expls. by dhāta suhita p. 73.

***Āsita**[2] [registered as such with meaning "performed" by Hardy in Index] at VvA 276 is better read with v. l. SS **bhāsita** ( — vādana etc.).

**Āsitta** [pp. of āsiñcati, Sk. āsikta] sprinkled, poured out, anointed J v.87; Pug 31; Miln 286; DhsA 307; DhA i.10; VvA 69.

**Āsittaka** (adj.) [āsitta + ka] mixed, mingled, adulterated Vin ii.123 (°ûpadhāna "decorated divan"?); ThA 61, 168 (an° for asecanaka, q. v.).

**Āsītika** (adj.) [fr. asīta] 80 years old M ii.124; J iii.395; SnA 172.

**Āsītika** (m.) [etym.? Cp. BSk. āsītakī Lal. V. 319] a certain plant M i 80 = 245 (°pabba).

**Āsīdati** [cp. Sk. āsīdati, ā + **sad**] — 1. to come together, lit. to sit by D i.248 (v. l. BB ādisitvā for āsīditvā, to be preferred?). — 2. to come or go near, to approach (w. acc.), to get (to) A iii.69 (āsīvisaṅ), 373 (na sādhurūpaṅ āsīde, should perhaps be read without the na); J iv.56. — 3. to knock against, insult, offend attack J v. 267 (Pot. āsīde = pharusa — vacanehe kāyakammena vā gbaṭṭento upagaccheyya C.). — pp. **āsanna** (q. v.). See also āsajja, āsajjana, āsada & Caus. āsādeti.

**Āsīna** (adj.) [pp. of **ās**, see āsati] sitting S i.195 = Nd[2] 136; Sn 1105, 1136; Dh 227, 386; J i.390; iii.95; v. 340; vi.297; Dāvs ii.17.

**Āsīyati** [etym. doubtful; Trenckner Miln p. 422 = ā + **śyā** to freeze or dry up, but taken by him in meaning to thaw, to warm oneself; Müller, *P. Gr.* 40 same with meaning "cool oneself"; Morris' *J.P. T. S.* 1884, 72 as ā + **śrā** or **śrī** to become ripe, come to perfection, evidently at fault because of **śrā** etc. not found in Sk. More likely as a Pass. formation to be referred to ā + **śī** as in āsaya, i. e. to abide etc.] to have one's home, one's abode or support in (loc.), to live in, thrive by means of, to depend on Miln 75 (kaddame jāyati udake āsīyati i. e. the lotus is born in the mud and is supported or thrives by means of the water).

**Āsīvisa** Derivation uncertain. The BSk. āsīviṣa (e. g. Jtm 31[61]) is a Sanskritisation of the Pali. To suppose this to come from ahi + visa (snake's poison) would give a wrong meaning, and leave unexplained the change from ahi to āsi] a snake Vin iv.108; S iv.172; A ii.110; iii. 69; J i.245; ii.274; iv.30, 496; v.82, 267; Pug 48; Vism 470 (in comp.); DhA i.139; ii.8, 38; SnA 334, 458, 465; VvA 308.

**Āsīsanā** see **āsiṅsanā**.

**Āsu** expletive particle = **assu[3]** J v.241 (v. l. assu; nipāta- mattaṅ C. p.243).

**Āsuṅ** 3[rd] pl. aor. of **atthi**.

**Āsumbhati (& Āsumhati)** [ā + **śumbh** to glide] to bring to fall, throw down or round, sling round Vin iv.263, 265; Vv 50[11] (°itvāna); J iii.435 (aor. āsumhi, gloss khipi).

**Āsevati** [ā + **sev**] to frequent, visit; to practise, pursue, indulge, enjoy A i.10; Sn 73 (cp. Nd[2] 94); Ps ii.93 (maggaṅ). — pp. **āsevita**.

**Āsevana** (nt.) & **āsevanā** (f.) [fr. āsevati] — 1. practice, pursuit, indulgence in Vin ii.117; PvA 45. — 2. succession, repetition Dhs 1367; Kvu 510 (cp. *trsl.* 294, 362); Vism 538.

**Āsevita** [pp. of āsevati] frequented, indulged, practised, en- joyed J i.21 (v.141; āsevita — nisevita); ii.60; Sdhp 93, 237.

**Āha** [Vedic āha, orig. perfect of **ah** to speak, meaning "he began to speak", thus in meaning of pres. "he says"] a perfect in meaning of pret. & pres. "he says or he said", he spoke, also spoke to somebody (w. acc.), as at J i.197 (cullalohitaṅ āha). Usually in 3[rd] person, very rarely used of 2[nd] person, as at Sn 839, 840 (= kathesi bhaṇasi Nd 188, 191). — 3[rd] sg. **āha** Vin ii.191; Sn 790 (= bhaṇati Nd[1] 87), 888; J i.280; iii.53 and freq. passim; 3[rd] pl. **āhu** Sn 87, 181; Dh 345; J i.59; SnA 377, and **āhaṅsu** J i.222; iii.278 and freq.

**Āhacca[1]** ger. of **āhanati**.

**Āhacca[2]** (adj.) [grd. of āharati, corresponding to a Sk. *āhṛtya] 1. (cp. āharati[1]) to be removed, removable, in **°pādaka-pīṭha & °mañca** a collapsible bed or chair, i e. whose legs or feet can be put on & taken away at pleasure (by drawing out a pin) Vin ii.149 (cp. *Vin Texts* iii.164 n. 5); iv.40, 46 (def. as "ange vijjhitvā ṭhito hoti" it stands by means of a perforated limb), 168, 169. — 2. (cp. āharati[2]) reciting, repeating, or to be quoted, recitation (of the Scriptures); by authority or by tradition M iii.139; DhsA 9, & in cpds. **°pada** a text quoted from Scripture), tradition Miln 148 (°ena by reference to the text of the Scriptures); **°vacana** a saying of the Scriptures, a traditional or proverbial saying Nett 21 (in def. of suttaṅ).

**Āhaṭa** [pp. of āharati] brought, carried, obtained Vin i.121; iii.53; D ii.180 (spelt āhata); J iii.512 (gloss ānīta); Dāvs i.58.

**Āhata** [pp. of āhanati] struck, beaten, stamped; afflicted, affected with (—°) Vin iv.236 = D iii.238 (kupito anattamano āhata — citto); Vin i.75, 76; S i.170 (tilak°, so read for tilakā — hata, affected with freckles, C. kāḷa — setādi vaṇṇehi tilakehi āhatagatta, *K. S.* p. 318); J iii 456; Sdhp 187, 401.

**Āhataka** [fr. āhata] "one who is beaten", a slave, a worker (of low grade) Vin iv.224 (in def. of kammakāra, as bhaṭaka + ā).

**Āhanati** [ā + **han**] to beat, strike, press against, touch ppr. **āhananto** Miln 21 (dhamma — bheriṅ); Dāvs iv.50. — ger. **āhacca** touching M i.493; J i.330; vi 2, 200; Sn 716 = uppīḷetva SnA 498; Vism 420. — pp. **āhata** (q. v.).

1st sg. fut. **āhañhi** Vin i.8; D ii.72, where probably to be read as āhañh' (=āhañhaṅ). See Geiger, *P.Gr.* § 153, 2.

**Āhanana** (nt.) [fr. ā + **han**] beating, striking, coming into touch, "impinging" Vism 142 (+ pariyāhanana, in def. of vitakka) = DhsA 114 (cp. *Expos.* 151); Vism 515 (id.).

**Āharaṇa** (adj. — n.) [fr. āharati] to be taken; taking away; only in phrase acorāharaṇo nidhi a treasure not to be taken by thieves Miln 320; Kh viii.9; KhA 224; Sdhp 589.

**Āharaṇaka** [āharaṇa + ka] one who has to take or bring, a messenger J ii.199; iii.328.

**Āharati** [ā + **hṛ**] — 1. to take, take up, take hold of, take out, take away M i.429 (sallaṅ); S i 121; iii.123; J i.40 (ger. āharitvā "with"), 293 (te hattaṅ); Nd[2] 540[c] (puttamaṅsaṅ, read āhāreyya?); Pv ii.3[10]; DA i.186, 188 — 2. to bring, bring down, fetch D ii.245; J iv 159 (nāvaṅ; v. l. āhāhitvā); v.466; VvA 63 (bhattaṅ); PvA 75. — 3. to get, acquire, bring upon oneself J v.433 (padosaṅ); DhA ii.89. — 4. to bring on to, put into (w. loc.); fig. & intrs. to hold on to, put oneself to, touch, resort to M i.395 (kaṭhalaṅ mukhe ā.; also inf. āhattuṅ); Th 1, 1156 (pāpacitte ā.; Mrs. Rh. D. *Brethren* ver. 1156, not as "accost" p. 419, *n.*). — 5. to assault, strike, offend (for pāhari?) Th 1, 1173. — 6. (fig.) to take up, fall or go back on (w. acc.), recite, quote, repeat (usually with desanaṅ & dasseti of an instructive story or sermon or homily) J iii.383 (desanaṅ), 401; v.462 (vatthuṅ āharitvā dassesi told a story for example); SnA 376; PvA 38, 39 (atītaṅ), 42, 66, 99 (dhamma — desanaṅ). See also **payirudāharati**. — pp. **āhaṭa** (q. v.). — Caus. II. **āhārapeti** to cause to be brought or fetched; to wish to take, to call or ask for J iii.88, 342; v.466; PvA 215.

**Āharima** (adj.) [fr. āharati] "fetching", fascinating, captiv- ating, charming Vin iv.299; Th 2, 299; ThA 227; VvA 14, 15, 77.

**Āhariya** [grd. of āharati] one who is to bring something J iii.328.

**Āhavana & Āhavanīya** see under āhuneyya.

**Āhāra** [fr. ā + **hṛ**, lit. taking up or on to oneself] feeding, support, food, nutriment (lit & fig.). The term is used comprehensively and the usual enum[n.] comprises four kinds of nutriment, viz. (1) kabaḷinkāra āhāro (bodily nutriment, either oḷāriko gross, solid, or sukhumo fine), (2) phassāhāro n. of contact, (3) manosañcetanā° n. of volition (= cetanā S. A. on

ii.11 f.), (4) viññāṇ° of consciousness. Thus at M i.261; D iii.228, 276; Dhs 71 — 73; Vism 341. Another definition of Dhammapāla's refers it to the fourfold tasting as asita (eaten), pīta (drunk), khāyita (chewed), sāyita (tasted) food PvA 25. A synonym with mūla, hetu, etc. for cause, Yamaka, i.3; Yam. A (*J.P.T.S.*, 1910 — 12) 54. See on term also *Dhs trsl.* 30. — Vin i.84; D i.166; S i.172; ii.11, 13, 98 sq. (the 4 kinds, in detail); iii.54 (sa°); v.64, 391; A iii.51 (sukhass°), 79, 142 sq., 192 sq.; iv.49, 108; v.52 (the four), 108, 113 (avijjāya etc.), 116 (bhavataṇhāya), 269 sq. (nerayikānaṅ etc.); Sn 78, 165, 707, 747; Nd[1] 25; Ps i.22 (the four) 122 (id.), 55, 76 sq; Kvu 508; Pug 21, 55; Vbh 2, 13, 72, 89, 320, 383, 401 sq. (the four); Dhs 58, 121, 358, 646; Nett 31, 114, 124; DhsA 153, 401; DhA i.183 (°ṅ pacchindati to bring up food, to vomit); ii.87; VvA 118; PvA 14, 35, 112, 148 (utu° physical nutriment); Sdhp 100, 395, 406; A v.136 gives ten āhāra opposed to ten paripanthā. **-an°** without food, unfed M i.487 (aggi); S iii.126; v.105; Sn 985.

**-ûpahāra** consumption of food, feeding, eating Vin iii. 136. **-ṭhitika** subsisting or living on food D iii.211, 273; A v.50, 55; Ps i.5, 122. **-pariggaha** taking up or acquirement of food Miln 244 or is it "restraint or abstinence in food"? Same comb[n.] at Miln 313. **-maya** "food — like", feeding stuff, food J iii.523. **-lolatā** greed after food SnA 35. **-samudaya** origin of nutriment S iii.59.

**Āhāratthaṅ** [āhāra + tta] the state of being food. In the idiom āhārattaṇ pharati; Vin i.199, of medicine, □ to penetrate into food — ness ', to come under the category of food; Miln 152, of poison, to turn into food. [According to Oldenberg (Vin i.381) his MSS read about equally °attaṅ and °atthaṅ. Trenckner prints °atthaṅ, and records no variant (see p. 425)].

**Āhāreti** [Denom. fr. āhāra] to take food, eat, feed on S ii.13; iii.240; iv.104; A i.114, 295; ii.40, 145, 206; iv. 167; Nd[2] 540[c] (āhāraṅ & puttamaṅsaṅ cp. S ii.98).

**Āhika** (—°) (adj.) [der. fr. aha[2]] only in pañcāhika every five days (cp. pañcāhaṅ & sattāhaṅ) M iii.157.

**Āhiṇḍati** [ā + **hiṇḍ**, cp. BSk. āhiṇḍate Divy 165 etc.] to wander about, to roam, to be on an errand, to be engaged in (w. acc.) Vin i.203 (senāsana — cārikaṅ), 217; ii. 132 (na sakkoti vinā daṇḍena āhiṇḍituṅ); iv.62; J i.48, 108, 239; Nd[2] 540[b]; Pv iii.2[29] (= vicarati PvA 185); Vism 38, 284 (aṭaviṅ); VvA 238 (tattha tattha); PvA 143.

**Āhita** [pp. of ā + **dhā**] put up, heaped; provided with fuel (of a fire), blazing Sn 18 (gini = ābhato jalito vā SnA 28). See sam°.

**Āhu** 3[rd] pl. of āha (q. v.).

**Āhuti** (f.) [Vedic āhuti, ā + **hu**] oblation, sacrifice; vener- ation, adoration M iii 167; S i.141; Th 1, 566 (°**īnaṅ** paṭiggaho recipient of sacrificial gifts); J i.15; v.70 (id.); Vv 64[33] (paramâhutiṅ gato deserving the highest adoration); Sn 249, 458; Kvu 530; SnA 175; VvA 285.

**Āhuna** = āhuti, in āhuna — pāhuna giving oblations and sacrificing VvA 155; by itself at Vism 219.

**Āhuneyya** (adj.) [a grd. form. fr. ā + **hu**, cp. āhuti] sacrificial, worthy of offerings or of sacrifice, venerable, adorable, worshipful D iii.5, 217 (aggi); A ii.56, 70 (sāhuneyyaka), 145 sq. (id.); iv.13, 41 (aggi); It 88 (+ pāhuneyya); Vv 64[33] (cp. VvA 285). See def. at Vism 219 where expl[d.] by "āhavanīya" and "āhavanaṅ arahati" deserving of offerings.

**Āhundarika** (adj.) [doubtful or āhuṇḍ°?] according to Morris *J.P.T.S.* 1884, 73 "crowded up, blocked up, impassable" Vin i.79; iv.297; Vism 413 (°ṅ andha — tamaṅ).

# I

**I** in **i-kāra** the letter or sound i SnA 12 (°lopa), 508 (id.).

**Ikka** [Sk. ṛkṣa, of which the regular representation is P. accha[2]] a bear J vi.538 [= accha C.).

**Ikkāsa** (?) [uncertain as regard meaning & etym.] at Vin ii.151 (+ kasāva) is trsl. by "slime of trees", according to Bdhgh's expl[n.] on p. 321 (to C. V. vi.3, 1), who however reads **nikkāsa**.

**Ikkhaṇa** (nt.) [fr. **īkṣ**] seeing Vism 16.

**Ikkhaṇika** [fr. **īkṣ** to look or see, cp. akkhi] a fortune- teller Vin iii.107; S ii.260; J i.456, 457; vi.504.

**Ikkhati** [fr. **īkṣ**] to look J v.153; ThA 147; DhsA 172.

**Ingita** (nt.) [pp. of ingati = iñjati] movement, gesture, sign J ii.195, 408; vi.368, 459.

**Ingha** (indecl.) [Sk. anga prob. after P. ingha (or añja, q. v.); fr. iñjati, cp. *J.P.T.S.* 1883, 84] part. of exhortation, lit. "get a move on", come on, go on, look here, Sn 83, 189, 862, 875 = 1052; J v.148; Pv iv.5[7]; Vv 53[9] (= codan'atthe nipāto VvA 237); VvA 47; DhA iv.62.

**Inghāḷa** [according to Morris *J.P. T.S.* 1884, 74 = angāra, cp. Marāthī ingala live coal] coal, embers, in inghāḷakhu Th 2, 386 a pit of glowing embers (= angāra — kāsu ThA 256). The whole cpd. is doubtful.

**Icc'** see **iti**.

**Iccha** (—°) (adj.) [the adj. form of icchā] wishing, longing, having desires, only in pāp° having evil desires S i.50; ii.156; an° without desires S i.61, 204; Sn 707; app° id. Sn 628, 707.

**Icchaka** (—°) (adj.) [fr. iccha] wishing, desirous, only in nt. adv. **yad-icchikaṅ** (and **yen°**) after one's wish or liking M iii.97; A iii.28.

**Icchati[1]** [Sk. icchati, **iṣ**, cp. Av. isaiti, Obulg. iskati, Ohg. eiscōn, Ags. āscian = E. ask; all of same meaning "seek, wish"] to wish, desire, ask for (c. acc.), expect S i.210 (dhammaṅ sotuṅ i.); Sn 127, 345, 512, 813, 836; Dh 162, 291; Nd[1] 3, 138, 164; Nd[2] s. v.; Pv ii.6[3]; Pug 19; Miln 269, 327; SnA 16, 23, 321; KhA 17; PvA 20, 71, 74; Pot. **icche** Dh 84; Sn 835 Pv ii.6[6] & **iccheyya** D ii.2, 10; Sn 35; Dh 73, 88; ppr. **icchaṅ** Sn

826, 831, 937; Dh 334 (phalaṅ) aor. **icchi** PvA 31. — grd. **icchitabba** PvA 8. — pp. **iṭṭha** & **icchita** (q. v.). — *Note.* In prep. — cpds. the root **iş**[2] (icchati) is confused with root **iş**[1] (iṣati, eṣati) with pp. both °iṭṭha and °iṣita. Thus ajjhesati, pp. ajjhiṭṭha & ajjhesita; anvesati (Sk. anvicehati); pariyesati (Sk. parīcchati), pp. pariyiṭṭha & pariyesita.

**Icchati**[2] [Sk. rcchati of ṛ, concerning which see appeti] see **aticchati** & cp. **icchatā**.

**Icchatā** (—°) (f.) [abstr. fr. icchā] wishfulness, wishing: only in **aticchatā** too great wish for, covetousness, greed Vbh 350 (cp. aticchati, which is probably the primary basis of the word); **mah° & pāp°** Vbh 351, 370.

**Icchana** (nt.) [fr. **iş**[2], cp. Sk. īpsana] desiring, wish J iv. 5; vi.244.

**Icchā** (f.) [fr. icchati, **iş**[2]] wish, longing, desire D ii.243; iii.75; S i.40 (°dhūpāyito loko), 44 (naraṅ parikassati); A ii.143; iv.293 sq.; 325 sq.; v.40, 42 sq.; Sn 773, 872; Dh 74, 264 (°lobha — samāpanna); Nd[1] 29, 30; Pug 19; Dhs 1059, 1136; Vbh 101, 357, 361, 370; Nett 18, 23, 24; Asl. 363; DhsA 250 (read icchā for issā? See Dhs trsl. 100); SnA 108; PvA 65, 155; Sdhp 242, 320.

**-âvacara** moving in desires M i.27 (pāpaka); Nett 27. **-âvatiṇṇa** affected with desire, overcome by covetousness Sn 306. **-pakata** same Vin i.97; A iii.119, 191, 219 sq.; Pug 69; Miln 357; Vism 24 (where Bdhgh however takes it as "icchāya apakata" and puts apakata = upadduta). **-vinaya** discipline of one's wishes D iii.252, A iv.15; v.165 sq.

**Icchita** [pp. of icchati] wished, desired, longed for J i.208; DhsA 364; PvA 3, 53, 64 (read anicchita for anijjhiṭṭha, which may be a contamination of icchita & iṭṭha), 113, 127 (twice).

**Ijjhati** [Vedic ṛdhyate & ṛdhnoti; Gr. ἄλχομαι to thrive, Lat. alo to nourish, also Vedic iḍā refreshment & P. iddhi power] to have a good result, turn out a blessing. succeed, prosper, be successful S i.175 ("work effectively" trsl.; = samijjhati mahapphalaṅ hoti C.); iv.303; Sn 461, 485; J v.393; Pv ii.1[11]; ii.9[13] (= samijjhati PvA 120); Pot. ijjhe Sn 458, 459; pret. ijjhittha (= Sk. ṛdhyiṣṭha) Vv 20[6] (= nippajjittha mahapphalo ahuvattha VvA 103). — pp. **iddha**. See also aḍḍha[2] & aḍḍhaka. Cp. sam°.

**Ijjhana** (nt.) & **°ā** (f.) [fr. ijjhati] success, carrying out suc- cessfully Ps i.17 sq., 74, 181; ii.125, 143 sq., 161, 174; Vbh 217 sq.; Vism 266, 383 (°aṭṭhena iddhi); DhsA 91, 118, 237.

**Iñjati** [Vedic ṝñjati (cp. P. ajjati). Also found as ingati (so Veda), and as **ang** in Sk. anga = P. añja & ingha & Vedic pali — angati to turn about. See also ānejja & añjati[1]] to shake, move, turn about, stir D i.56; S i.107, 132, 181 (aniñjamāna ppr. med. "impassive"); iii.211; Th 1, 42; 2, 231; Nd[2] s. v. (+ calati vedhati); Vism 377; DA i.167. — pp. **iñjita** (q. v.).

**Iñjanā** (f.) & **°aṅ** (nt.) [fr. **iñj**, see iñjati] shaking, movement, motion Sn 193 (= calanā phandanā SnA 245); Nett 88 (= phandanā C.). **an°** immobility, steadfastness Ps i.15; ii.118.

**Iñjita** [pp. of iñjati] shaken, moved Th 1, 386 (an°). Usually as nt. **iñjitaṅ** shaking, turning about, movement, vacillation M i.454; S i.109; iv.202; A ii.45; Sn 750, 1040 (pl. iñjitā), 1048 (see Nd[2] 140); Dh 255; Vbh 390. — On the 7 iñjitas see *J.P.T.S.* 1884, 58.

**Iñjitatta** (nt.) [abstr. fr. iñjita nt.] state of vacillation, wavering, motion S v.315 (kāyassa).

**Iṭṭha** (adj.) [pp. of icchati] pleasing, welcome, agreeable, pleasant, often in the idiomatic group **iṭṭha kanta manāpa** (of objects pleasing to the senses) D i.245; ii.192; M i.85; S iv.60, 158, 235 sq.; v.22, 60, 147; A ii.66 sq.; v.135 (dasa, dhammā etc., ten objects affording pleasure); Sn 759; It. 15; Vbh 2, 100, 337. — Alone as nt. meaning welfare, good state, pleasure, happiness at Sn 154 (+ aniṭṭha); Nett 28 (+ aniṭṭha); Vism 167 (id.); PvA 116 (= bhadraṅ), 140. **-aniṭṭha** unpleasant, disagreeable PvA 32, 52, 60, 116. — See also pariy°, in which iṭṭha stands for eṭṭha.

**Iṭṭhakā (Itthakā)** (f.) [BSk. iṣṭakā, e. g. Divy 221; from the Idg. root ***idh > *aidh** to burn, cp. Sk. idhma firewood, inddhe to kindle **(idh** or **indh)**, edhaḥ fuel; Gr. αἴχω burn, αἶχος fire — brand; Lat. aedes, aestas & aestus; more especially Av. ištya tile, brick] — 1. a burnt brick, a tile Vin ii 121 (°pākara a brick wall, distinguished fr. silāpakāra & dāru°); J iii.435, 446 (pākār iṭṭhikā read °aṭṭhakā); v.213 (rattiṭṭhikā); Vism 355 (°dārugomaya); PvA 4 (°cuṇṇa — makkhita — sīsa the head rubbed with brickpowder, i. e. plaster; a ceremony performed on one to be executed, cp. Mṛcchakaṭika x.5 piṣṭa — cūrṇ°âvakīrṇaśca puruṣo °haṅ paśūkṛtaḥ with striking equation iṣṭaka > piṣṭa). — 2. pl. (as suvaṇṇa°) gold or gilt tiles used for covering a cetiya or tope DhA iii.29, 61; VvA 157.

**Iṭṭhi°** in °khagga — dhāra at J vi.223 should be read **iddha**.

**Iṇa** (nt.) [Sk. ṛṇa, see also P. an — aṇa] debt D i.71, 73; A iii.352; v.324 (enum[d.] with baddha, jāni & kali); Sn 120; J i.307; ii.388, 423; iii.66; iv.184 (iṇagga for nagga?); 256; v.253 (where enum[d.] as one of the 4 paribhogas, viz. theyya°, iṇa°, dāya°, sāmi°); vi.69, 193; Miln 375; PvA 273, 276, iṇaṅ gaṇhāti to borrow money or take up a loan Vism 556; SnA 289; PvA 3. — iṇaṅ **muñcati** to discharge a debt J iv.280; v.238; °ṅ **sodheti** same PvA 276; **labhati** same PvA 3.

**-apagama** absence of debt ThA 245. **-gāhaka** a borrower Miln 364. **-ghāta** stricken by debt Sn 246 (= iṇaṅ gahetva tassa appadānena iṇaghāta). **-ṭṭha** (with iṇaṭṭa as v. l. at all passages, see aṭṭa) fallen into or being in debt M i.463 = S iii.93 = It 89 = Miln 279. **-paṇṇa** promissory note J i.230; iv.256. **-mokkha** release from debt J iv.280; v.239. **-sādhaka** negotiator of a loan Miln 365.

**Iṇāyika** [fr. iṇa] one connected with a debt, viz. (1) a creditor S i.170; J iv.159, 256; vi.178; ThA 271 see also dhanika); PvA 3. — (2) a debtor Vin i.76; Nd[1] 160.

**Ita** [pp. of eti, i] gone, only in cpd. **dur-ita** gone badly, as nt. evil, wrong Davs i.61; otherwise in comp[n.] with prep., as peta, vīta etc.

**Itara**[1] (adj.) [Ved. itara = Lat. iterum a second time; compar. of pron. base *i, as in ayaṅ, etaṅ, iti etc.] other, second, next; different Dh 85, 104, 222; J ii.3; iii.26; iv.4; PvA 13, 14, 42, 83, 117. In repetition cpd. **itarîtara** one or the other, whatsoever, any Sn 42; J v.425; Nd[2] 141; Miln 395; KhA 145, 147; acc. **itarîtaraṅ** & instr. **itarîtarena** used as adv. of one kind or another, in every way, anyhow [cp. BSk. itaretara M Vastu iii. 348 and see Wackernagel *Altind. Gram.* II. Ś 121 c.] J

vi 448 (°ṅ); Dh 331 (°ena); Vv 84[1] (text reads itritarena, v. l. itaritarena, expl[d.] by itaritaraṅ VvA 333).

**Itara[2]** (adj.) freq. spelling for **ittara** (q. v.).

**Iti (ti)** (indecl.) [Vedic iti, of pron. base *i, cp. Sk. itthaṅ thus, itthā here, there; Av. ipa so; Lat. ita & item thus. Cp. also P. ettha; lit. "here, there (now), then"] emphatic— deictic particle "thus". Occurs in both forms iti & ti, the former in higher style (poetry), the latter more familiar in conversational prose. The function of "iti" is expl[d.] by the old Pāli C. in a conventional phrase, looking upon it more as a "filling" particle than trying to define its meaning viz. — itī ti padasandhi padasaṅsaggo padapāripurī akkharasamavāyo etc." Nd[1] 123 = Nd[2] 137. The same expl[n.] also for iti' haṅ (see below iv.) — I. As *deictic adv.* "thus, in this way" (Vism 423 iti = evaṅ) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn 253 (n'eso maman ti iti naṅ vijaññā), 805; It 123 (ito devā... taṅ namassanti); Dh 74 (iti bālassa sankappo thus think the — foolish), 286 (iti bālo vicinteti); Vv 79[10] (= evaṅ VvA 307); VvA 5. — (b) referring to what follows D i.63 (iti paṭisañcikkhati); A i.205 (id.) — II. As *emphatic part.* pointing out or marking off a statement either as not one's own (reported) or as the definite contents of (one's own or other's) thoughts. On the whole untranslatable (unless written as quotation marks), often only setting off a statement as emphatic, where we would either underline the word or phrase in question, or print it in italics, or put it in quot. marks (e. g. bālo ti vuccati Dh 63 = bālo vuccati). — 1. in direct speech (as given by writer or narrator), e. g. sādhu bhante Kassapa lābhataṅ esā janatā dassanāyā ti. Tena hi Sīha tvaṅ yeva Bhagavato ārocehī ti. Evaṅ bhante ti kho Sīho.... D i.151. — 2. in indirect speech: (a) as statement of a fact "so it is that" (cp. E. "viz.", Ger. "und zwar"), mostly untranslated Kh iv. (arahā ti pavuccati); J i.253 (tasmā pesanaka — corā t' eva vuccanti); iii.51 (tayo sahāyā ahesuṅ makkato sigālo uddo ti); PvA 112 (ankuro pañca — sakaṭasatehi... aññataro pi brāhmaṇo pañca — sakaṭasatehī ti dve janā sakata — sahassehi... patipannā). — (b) as statement of a thought "like this", "I think", so, thus Sn 61 ("sango eso" iti ñatvā knowing "this is defilement"), 253 ("neso maman" ti iti naṅ vijaññā), 783 ("iti' han" ti), 1094 (etaṅ dīpaṅ anāparaṅ **Nibbānaṅ** iti naṅ brūmi I call this **N.**), 1130 (aparā pāraṅ gaccheyya tasmā "Parāyanaṅ" iti). — III. *Peculiarities of spelling.* (1) in comb[n.] with other part. iti is elided & contracted as follows: icc' eva, t' eva, etc. — (2) final a, i, u preceding ti are lengthened to ā, ī, ū, e. g. mā evaṅ akatthā ti DhA i.7; kati dhurānī ti ibid; dve yeva dhurāni bhikkhū ti ibid. — IV. *Combinations* with other emphatic particles: + **eva** thus indeed, in truth, really; as icc' eva Pv i.11[9] (= evam eva PvA 59); t' eva J i.253; Miin 114; tv' eva J i.203; ii.2. **-iti kira** thus now, perhaps, I should say D i.228, 229, 240. **-iti kho** thus, therefore D i.98, 103; iii.135. iti **vā** and so on (?), thus and such (similar cases) Nd[1] 13 = Nd[2] 420 A[1]. **-iti ha** thus surely, indeed Sn 934, 1084 (see below under ītihītihaṅ; cp. SnA Index 669: itiha? and itikirā); It 76; DA i.247, as iti haṅ at Sn 783 (same expl[n.] at Nd[1] 71 as for iti). **-kin ti** how J ii.159.

**-kirā** (f.) [a substantivised iti kira] hearsay, lit. "so I guess" or "I have heard" A i.189 = ii.191 sq. = Nd[2] 151. Cp. itiha. **-bhava** becoming so & so (opp. abhava not becoming) Vin ii.184 (°abhava); D i.8 (ip = iti bhavo iti abhavo DA i.91); A ii.248; It 109 (id.); syn. with itthabhava (q. v.). **-vāda** "speaking so & so", talk, gossip M i.133; S v.73; A ii.26; It iii.35. **-vuttaka** (nt.) [a noun formation fr. iti vuttaṅ] "so it has been said", (book of) quotations, "Logia", N. of the fourth book of the Khuddaka — nikāya, named thus because every sutta begins with vuttaṅ h' etaṅ Bhagavatā "thus has the Buddha said" (see khuddaka and navanga) Vin iii.8; M i.133; A ii.7, 103; iii.86, 177, 361 sq.; Pug 43, 62; KhA 12. Kern, *Toev.* s. v. compares the interesting BSk. distortion itivṛttaṅ. **-hāsa** [= iti ha āsa, preserving the Vedic form āsa, 3[rd] sg. perf. of atthi] "thus indeed it has been", legendary lore, oral tradition, history; usually mentioned as a branch of brahmanic learning, in phrase itihāsa — pañca — mānaṅ padako veyyākaraṇo etc. D i.88 = (see DA i.247); A i.163; iii.223; Sn 447, 1020. Cp. also M Vastu i.556. — hītiha [itiha + itiha] "so & so" talk, gossip, oral tradition, belief by hearsay etc. (cp. itikirā & anītiha. Nd[2] spells ītihītiha) M i.520; S i.154; Sn 1084; Nd[2] 151.

**Ito** (indecl.) [Vedic itaḥ, abl. — adv. formation fr. pron. base *i, cp. iti, ayaṅ etc.] adv. of succession or motion in space & time "from here". "from now". (1) with ref. to space: (a) from here, from this, often implying the present existence (in opp. to the "other" world) It 77; Sn 271 (°ja. °nidāna caused or founded in or by this existence = attabhāvaṅ sandhāy' āha SnA 303), 774 (cutāse), 870 (°nidāna), 1062 (from this source, i. e. from me), 1101; Pv i.5[7] (ito dinnaṅ what is given in this world); i.6[2] (i. e. manussalokato PvA 33); i.12[3] (= idhalokato PvA 64); Nett 93 (ito bahiddhā); PvA 46 (ito dukkhato mutti). — (b) here (with implication of movement), in phrases ito c' ito here and there PvA 4, 6; and ito vā etto vā here & there DhA ii.80. — (2) with ref. to time: from here, from now, hence (in chronological records with num. ord. or card., with ref. either to past or future). (a) referring to the *past,* since D ii.2 (ito so ekanavuto kappo 91 kappas ago); Sn 570 (ito aṭṭhame, scil. divase 8 days ago SnA 457; T. reads atthami); VvA 319 (ito kira tiṅsa — kappa — sahasse); PvA 19 (dvā navuti kappe 92 kappas ago), 21 (id.), 78 (pañcamāya jātiyā in the fifth previous re — birth). — (b) referring to the *future,* i. e. henceforth, in future, from now e. g. ito sattame divase in a week VvA 138; ito paraṅ further, after this SnA 160, 178, 412, 549; PvA 83; ito paṭṭhāya from now on, henceforward J i.63 (ito dāni p.); PvA 41.

**Ittara** (sometimes spelt **itara**) (adj.) [Vedic itvara in meaning "going", going along, hence developed meaning "passing"; fr. **i**] — 1. passing, changeable, short, temporary, brief, unstable M i.318 (opp. dīgharattaṅ); A ii.187; J i.393; iii.83 (°dassana = khaṇika° C.), iv.112 (°vāsa temporary abode); Pv i.11[11] (= na cira — kāla — ṭṭhāyin anicca vipariṇāma — dhamma PvA 60); DA i.195; PvA 60 (= paritta khaṇika). — 2. small, inferior, poor, unreliable, mean M ii.47 (°jacca of inferior birth); A ii.34; Sn 757 (= paritta paccupaṭṭhāna SnA 509); Miln 93, 114 (°pañña of small wisdom). This meaning (2) also in BSk. itvaṛa, e. g. Divy 317 (dāna).

**Ittaratā** (f.) [fr. ittara] changeableness Miln 93 (of a woman).

**Ittha** (indecl.) [the regular representative of Vedic ittha here, there, but preserved only in cpds. while the Pāli form is **ettha**] here, in this world (or "thus, in such a way"), only in cpd.

**°bhāv' aññathā-bhāva** such an (i. e. earthly) existence and one of another kind, or existence here (in this life) and in another form" (cp. itibhāva & itthatta) Sn 729, 740 = 752; It 9 (v. l. itthi° for iti°) = A ii.10 = Nd[2] 172[a]; It 94 (v. l. ittha°). There is likely to have been a confusion between ittha = Sk. itthā & itthaṅ = Sk. itthaṅ (see next).

**Itthaṅ** (indecl.) [adv. fr. pron. base °i, as also iti in same meaning] thus, in this way D i.53, 213; Dāvs iv.35; v.18.

**-nāma** (itthan°) having such as name, called thus, socalled Vin i.56; iv.136; J i.297; Miln 115; DhA ii.98. **-bhūta** being thus, of this kind, modal, only in cpd. °*lakkhaṇa* or °*ākhyāna* the sign or case of modality, i. e. the ablative case SnA 441; VvA 162, 174; PvA 150.

**Itthatta[1]** (nt.) [ittha + *tvaṅ, abstr. fr. ittha. The curious BSk. distortion of this word is icchatta M Vastu 417] being here (in this world), in the present state of becoming, this (earthly) state (not "thusness" or "life as we conceive it", as Mrs. Rh. D. in *K. S.* i.177; although a confusion between ittha & itthaṅ seems to exist, see ittha); "life in these conditions" *K. S.* ii.17; expl[d.] by itthabhāva C. on S i.140 (see *K. S.* 318). — See also freq. formula A of arahatta. — D i.18, 84; A i.63; ii.82, 159, 203; Sn 158; Dhs 633; Pug 70, 71; DA i.112.

**Itthatta[2]** (nt.) [itthi + *tvaṅ abstr. fr. itthi] state or con- dition of femininity, womanhood, muliebrity Dhs 633 (= itthi — sabhāva DhsA 321).

**Itthi & Itthī** (f.) [Vedic stri, Av. strī woman, perhaps with Sk. sātuḥ uterus fr. Idg. **°sī** to sow or produce, Lat. sero, Goth. saian, Ohg. sāen, Ags. sāwan etc., cp. also Cymr. hīl progeny, Oir. sīl seed; see J. Schmidt, *K. Z.* xxv.29. The regular representative of Vedic strī is P. **thī**, which only occurs rarely (in poetry & comp[n.]) see thī] woman, female; also (usually as — °) wife. Opp. purisa man (see e. g. for contrast of itthi and purisa J v.72, 398; Nett 93; DhA i.390; PvA 153). — S i.33 (nibbānass' eva santike), 42, 125 (majjhim°, mah°), 185; A i.28, 138; ii.115, 209; iii.68, 90, 156; iv.196 (purisaṅ bandhati); Sn 112, 769 (nom. pl. thiyo = itthi — saññikā thiyo SnA 513); J i.286 (itthi doso), 300 (gen. pl. itthinaṅ); ii.415 (nom. pl. thiyo); v.397 (thi — ghātaka), 398 (gen. dat. itthiyā), v.425 (nom pl. itthiyo); Vbh 336, 337; DA i.147; PvA 5, 44, 46, 67, 154 (amanuss° of petīs); Sdhp 64, 79. — **anitthi** a woman lacking the characteristics of womanhood, an unfaithful wife J ii.126 (= ucchiṭṭh° C.); kul' — itthi a wife of good descent Vin ii.10; A iii.76; iv.16, 19; dahar° a young wife J i.291; dur° a poor woman J iv.38. — Some general characterisations of womanhood: 10 kinds of women enum[d.] at Vin iii.139 = A v.264 = VvA 72, viz. mātu — rakkhitā, pitu°, mātāpitu° bhātu°, bhaginī°, ñāti°, gotta°, dhamma°, sarakkhā, saparidaṇḍā; see Vin iii.139 for expl[n.] — S i.38 (malaṅ brahmacariyassa), 43 (id.); J i.287 (itthiyo nāma āsa lāmikā pacchimikā); iv. 222 (itthiyo papāto akkhāto; pamattaṅ pamathenti); v. 425 (sīho yathā... tath' itthiyo); women as goods for sale S i.43 (bhaṇḍānaṅ uttamaṅ); DhA i.390 (itthiyo vikkiṇiya bhaṇḍaṅ).

**-agāra** ( — āgāra) as **itthāgāra** women's apartment, seraglio Vin i.72; iv.158; S i.58, 89; J i.90; also coll. for womenfolk, women (cp. Ger. frauenzimmer) D ii.249; J v.188. **-indriya** the female principle or sex, femininity (opp. puris' indriya) S v.204; A iv.57 sq.; Vism 447, 492; Dhs 585, 633, 653 et passim. **-kathā** talk about women D i.7 (cp. DA i.90). **-kāma** the craving for a woman S iv.343. **-kutta** a woman's behaviour, woman's wiles, charming behaviour, coquetry A iv.57 = Dhs 633; J i.296, 433; ii.127, 329; iv.219, 472; DhA iv.197. **-ghātaka** a woman — killer J v. 398. **-dhana** wife's treasure, dowry Vin iii.16. **-dhutta** a rogue in the matter of women, one who indulges in women Sn 106; J iii.260; PvA 5. **-nimitta** characteristic of a woman Dhs 633, 713, 836. **-pariggaha** a woman's company, a woman Nd[1] 11. **-bhāva** existence as woman, womanhood S i.129; Th 2, 216 (referring to a yakkhinī, cp. ThA 178; Dhs 633; PvA 168. **-rūpa** womanly beauty A i.1; iii.68; Th 2, 294. **-lakkhaṇa** fortune — telling regarding a woman D i.9 (cp. DhA i.94, + purisa°); J vi. 135. **-linga** "sign of a woman", feminine quality, female sex Vism 184; Dhs 633, 713, 836; DhsA 321 sq. **-sadda** the sound (or word) "woman" DhA i.15. **-soṇḍī** a woman addicted to drink Sn 112.

**Itthikā** (f.) [fr. itthi] a woman Vin iii.16; D ii.14; J i. 336; Vv 18[7]; Sdhp 79. As adj. **itthika** in **bahutthika** having many women, plentiful in women Vin ii.256 (kulāni bahuttikāni appapurisakāni rich in women & lacking in men); S ii.264 (id. and **appitthikāni**).

**Ida & Idaṅ** (indecl.) [nt. of ayaṅ (idaṅ) in function of a deictic part.] emphatic demonstr. adv. in local, temporal & modal function, as (1) in this, here: **idappaccayatā** having its foundation in this, i. e. causally connected, by way of cause Vin i.5 = S i.136; D i.185; Dhs 1004, 1061; Vbh 340, 362, 365; Vism 518; etc. — (2) now, then which idha is more freq.) D ii.267, 270, almost syn. (for with kira. — (3) just (this), even so, only: **idam-atthika** just sufficient, proper, right Th 1, 984 (cīvara); Pug 69 (read so for °maṭṭhika, see Pug A 250); as idam — atthitā "being satisfied with what is sufficient" at Vism 81: expl[d.] as **atthika-bhāva** at Pug A 250. **idaṅsaccâbhinivesa** inclination to say: only this is the truth, i. e. inclination to dogmatise, one of the four **kāya-ganthā**, viz. abhijjhā, byāpāda, sīlabbata — parāmāsa, idaṅ° (see Dhs 1135 & Dhs trsl. 304); D iii.230; S v.59; Nd[1] 98; Nett 115 sq.

**Idāni** (indecl.) [Vedic idānīṅ] now Dh 235, 237; KhA 247.

**Iddha[1]** [pp. of iddhe to **idh** or **indh**, cp. indhana & idhuma] in flames, burning, flaming bright, clear J vi.223 (°khaggadharā balī; so read for T. iṭṭhi — khagga°); Dpvs vi.42.

**Iddha[2]** [pp. of ijjhati; cp. Sk. ṛddha] (a) prosperous, opulent, wealthy D i.211 (in idiomatic phrase iddha phīta bahujana, of a prosperous town); A iii.215 (id.); J vi.227, 361 (= issara C.), 517; Dāvs i.11. — (b) successful, satisfactory, sufficient Vin i.212 (bhattaṅ); iv.313 (ovādo).

**Iddhi** [Vedic ṛddhi from **ardh**, to prosper; Pali ijjhati]. There is no single word in English for Iddhi, as the idea is unknown in Europe. The main sense seems to be  potency '. — 1. Pre — Buddhistic; the Iddhi of a layman. The four Iddhis of a king are personal beauty, long life, good health, and popularity (D ii.177; M iii.176, cp. J iii.454 for a later set). The Iddhi of a rich young noble is 1. The use of a beautiful garden, 2. of soft and pleasant clothing, 3. of different houses for the different seasons, 4. of good food, A i.145. At M i.152 the Iddhi of a hunter, is the craft and skill with which he captures game; but at p. 155 other game have an Iddhi of their own by which they

outwit the hunter. The Iddhi, the power of a confederation of clans, is referred to at D ii.72. It is by the Iddhi they possess that birds are able to fly (Dhp 175). — 2. Psychic powers. including most of those claimed for modern mediums (see under **Abhiññā**). Ten such are given in a stock paragraph. They are the power to project mind — made images of oneself; to become invisible; to pass through solid things, such as a wall; to penetrate solid ground as if it were water; to walk on water; to fly through the air; to touch sun and moon; to ascend into the highest heavens (D i.77, 212; ii.87, 213; iii.112, 281; S ii.121; v.264, 303; A i.170, 255; iii.17, 28, 82, 425; v.199; Ps i.111; ii.207; Vism 378 sq., 384; DA i.122). For other such powers see S i.144; iv.290; v.263; A iii.340. — 3. The Buddhist theory of Iddhi. At D i.213 the Buddha is represented as saying: ‛ It is because I see danger in the practice of these mystic wonders that I loathe and abhor and am ashamed thereof ’. The mystic wonder that he himself believed in and advocated (p. 214) was the wonder of education. What education was meant in the case of Iddhi, we learn from M i.34; A iii.425, and from the four bases of Iddhi, the **Iddhipādā**. They are the making determination in respect of concentration on purpose, on will, on thoughts & on investigation (D ii.213; M i.103; A i.39, 297; ii.256; iii. 82; Ps i.111; ii 154, 164, 205; Vbh 216). It was ar offence against the regulations of the Sangha for a Bhikkhv to display before the laity these psychic powers beyond the capacity of ordinary men (Vin ii.112). And falsely to claim the possession of such powers involved expulsion from the Order (Vin iii.91). The psychic powers of Iddhi were looked upon as inferior (as the Iddhi of an unconverted man seeking his own profit), compared to the higher Iddhi, the Ariyan Iddhi (D iii.112; A i.93; Vin ii.183). There is no valid evidence that any one of the ten Iddhis in the above list actually took place. A few instances are given, but all are in texts more than a century later than the recorded wonder. And now for nearly two thousand years we have no further instances. Various points on Iddhi discussed at *Dial.* i.272, 3; *Cpd.* 60 ff.; *Expositor* 121. Also at Kvu 55; Ps ii.150; Vism xii; DhA i.91; J i.47, 360.

**-ânubhāva** (iddhånu°) power or majesty of thaumaturgy Vin 31, 209, 240; iii.67; S i 147; iv.290; PvA 53. **-âbhisankhāra** (iddhåbhi°) exercise of any of the psychic powers Vin i.16, 17, 25; D i.106; S iii.92; iv.289; v.270; Sn p. 107; PvA 57, 172 212. **-pāṭihāriya** a wonder of psychic power Vin i.25, 28, 180, 209; ii.76, 112, 200; D i.211, 212; iii.3, 4, 9, 12 sq., 27; S iv.290; A i.170, 292; Ps ii.227. **-pāda** constituent or basis of psychic power Vin ii.240; D ii.103, 115 sq., 120; iii.77, 102, 127, 221; M ii.11; iii.296; S i.116, 132; iii.96, 153; iv.360; v.254, 255, 259 sq., 264 sq., 269 sq., 275, 285; A iv.128 sq., 203, 463; v.175; Nd[1] 14, 45 (°dhīra), 340 (°pucchā); Nd[1] s. v.; Ps i.17, 21, 84; ii.56, 85 sq., 120, 166, 174; Ud 62; Dhs 358, 528, 552; Nett 16, 31, 83; DhsA 237; DhA iii.177; iv.32. **-bala** the power of working wonders VvA 4; PvA 171. **-yāna** the carriage (fig.) of psychic faculties Miln 276. **-vikubbanā** the practice of psychic powers Vism 373 sq. **-vidhā** kinds of iddhi D i.77, 212; ii.213; iii.112, 281; S ii.121; v.264 sq., 303; A i.170 sq., 255; iii.17, 28, 82 sq., 425 sq.; v.199; Ps i.111; ii.207; Vism 384; DA i.222. **-visaya** range or extent of psychic power Vin iii.67; Nett 23.

**Iddhika**[1] (—°) (adj.) the comp$^{n.}$ form of addhika in cpd. **kapaṇ-iddhika** tramps & wayfarers (see kapaṇa), e. g. at J i.6; iv.15; PvA 78.

**Iddhika**[2] (—°) (adj.) [iddhi + ka] possessed of power, only in cpd. **mah-iddhika** of great power, always comb$^{d.}$ with **mah-ânubhāva**, e. g. at Vin i.31; ii.193; iii.101; S ii. 155; M i.34; Th 1, 429. As **mahiddhiya** at J v.149. See **mahiddhika**.

**Iddhimant** (adj.) [fr. iddhi] — 1. (lit.) successful, proficient, only in neg. **an°** unfortunate, miserable, poor J vi.361. — 2. (fig.) possessing psychic powers Vin iii.67; iv.108; A i.23, 25; ii.185; iii.340; iv.312; Sn 179; Nett 23; Sdhp 32, 472.

**Idha** (indecl.) [Sk. iha, adv. of space fr. pron. base *i (cp. ayaṅ, iti etc.), cp. Lat. ihi, Gr. ἰχα γενής, Av. ida] here, in this place, in this connection, now; esp. in this world or present existence Sn 1038, 1056, 1065; It 99 (idh' ûpapanna reborn in this existence); Dh 5, 15, 267, 343, 392; Nd[1] 40, 109, 156; Nd[2] 145, 146; SnA 147; PvA 45, 60, 71. **-idhaloka** this world, the world of men Sn 1043 (= manussaloka Nd[2] 552[c]); PvA 64; in this religion, Vbh 245. On diff. meanings of idha see DhsA 348.

**Idhuma** [Sk. idhma, see etym. under iṭṭhakā] fire — wood - Tela — kaṭāha — gāthā, p. 53, *J.P.T.S.* 1884.

**Inda** [Vedic indra, most likely to same root as **indu** moon, viz. *Idg. ***eid** to shine, cp. Lat. īdūs middle of month (after the full moon), Oir. ēsce moon. Jacobi in *K. Z.* xxxi.316 sq. connects Indra with Lat. neriosus strong & Nero). — 1. The Vedic god Indra D i.244; ii.261, 274; Sn 310, 316, 679, 1024; Nd[1] 177. — 2. lord, chief, king. Sakko devānaṅ indo D i.216, 217; ii.221, 275; S i.219. Vepɔcitti asurindo S i.221 ff. manussinda, S i.69, manujinda, Sn 553, narinda, Sn 863, all of the Buddha, ‛ chief of men ’; cp. Vism 491. [Europeans have found a strange difficulty in understanding the real relation of Sakka to Indra. The few references to Indra in the Nikāyas should be classed with the other fragments of Vedic mythology to be found in them. Sakka belongs only to the Buddhist mythology then being built up. He is not only quite different from Indra, but is the direct contrary of that blustering, drunken, god of war. See the passages collected in *Dial.* ii.294— 298. The idiom **sa-Indā devā**, D ii.261, 274; A v.325, means ‛ the gods about Indra, Indra's retinue ’, this being a Vedic story. But **Devā Tāvatiṅsā sahindakā** means the T. gods together with their leader (D ii.208 — 212; S iii.90; cp. Vv 30[1]) this being a Buddhist story].

**-aggi** (ind' aggi) Indra's fire, i. e. lightning PvA 56. **-gajjita** (nt.) Indra's thunder Miln 22. **-jāla** deception DA i.85. **-jālika** a juggler, conjurer Miln 331. **-dhanu** the rainbow DA i.40. **-bhavana** the realm of Indra Nd[1] 448 (cp. Tāvatiṅsa — bhavana). **-linga** the characteristic of Indra Vism 491. **-sāla** N. of tree J iv.92.

**Indaka** [dimin. fr. inda] — 1. Np. (see Dict. of names), e. g. at Pv ii.9[57]; PvA 136 sq. — 2. (—°) see **inda** 2.

**Indakhīla** [inda + khīla, cp. BSk. indrakīla Divy 250, 365, 544; Av. Ś i.109, 223]. "Indra's post"; the post, stake or column of Indra, at or before the city gate; also a large slab of stone let into the ground at the entrance of a house D ii.254 (°ṅ ūhacca, cp. DhA ii.181); Vin iv.160 (expl$^{d.}$ ibid. as sayani — gha-

rassa ummāro, i. e. threshold); S v.444 (ayokhīlo +); Dh 95 (°ûpama, cp. DhA ii.181); Th 1, 663; J i.89; Miln 364; Vism 72, 466; SnA 201; DA i.209 (nikkhamitvā bahi °ā); DhA ii.180 (°sadisaṅ Sāriputtassa cittaṅ), 181 (nagara — dvāre nikhataṅ °ṅ).

**Indagū** see **hindagū**.

**Indagopaka** [inda + gopaka, cp. Vedic indragopā having Indra as protector] a sort of insect ("cochineal, a red beetle", Böhtlingk), observed to come out of the ground after rain Th 1, 13; Vin iii.42; J iv.258; v.168; DhA i.20; *Brethren* p. 18, *n.*

**Indanīla** [inda + nīla "Indra's blue"] a sapphire J i.80; Miln 118; VvA 111 (+ mahānīla).

**Indavāruṇī** (f.) [inda + vāruṇa] the Coloquintida plant J iv.8 (°ka — rukkha).

**Indīvara** (nt.) [etym.?] the blue water lily, Nymphaea Stel- lata or Cassia Fistula J v.92 (°ī — samā ratti); vi.536; Vv 45[1] (= uddālaka — puppha VvA 197).

**Indriya** (nt.) [Vedic indriya adj. only in meaning "belonging to Indra"; nt. strength, might (cp. inda), but in specific pāli sense "belonging to the ruler", i. e. governing, ruling nt. governing, ruling or controlling principle] A. *On term:* Indriya is one of the most comprehensive & important categories of Buddhist psychological philosophy & ethics, meaning "controlling principle, directive force, élan, δύναμις", in the foll. applications: (a) with reference to sense — perceptibility "faculty, function", often wrongly interpreted as "organ"; (b) w. ref. to objective aspects of form and matter "kind, characteristic, determinating principle, sign, mark" (cp. woman — hood, hood = Goth. haidus "kind, form"); (c) w. ref. to moods of sensation and (d) to moral powers or motives controlling action, "principle, controlling" force; (e) w. ref. to cognition & insight "category". — Definitions of indriya among others at DhsA 119; cp. *Expositor* 157; *Dhs trsl.* lvii; *Cpd.* 228, 229.

B. *Classifications and groups* of indriyāni. An exhaustive list comprises the indriyāni enum[d] under A a — e, thus establishing a canonical scheme of 22 Controlling Powers (bāvīsati indriyāni), running thus at Vbh 122 sq. (see trsl. at *Cpd.* 175, 176); and discussed in detail at Vism 491 sq. (*a. sensorial*) (1) cakkh — undriya ("the eye which is a power", Cpd. 228) the eye or (personal potentiality of) vision, (2) sot — indriya the ear or hearing, (3) **ghān°** nose or smell, (4) **jivh°** tongue or taste, (5) **kāy°** body — sensibility, (6) **man°**) mind; (*b. material*) (7) **itth°** female sex or femininity, (8) **puris°** male sex or masculinity, (9) **jīvit°** life or vitality; (*c. sensational*) (10) **sukh°** pleasure, (11) **dukkh°** pain, (12) **somanasa°** joy, (13) **domanass°** grief, (14) **upekh°** hedonic indifference (*d. moral*) (15) **saddh°** faith, (16) **viriy°** energy, (17) **sat°** mindfulness, (18) **samādh°** concentration, (19) **paññ°** reason; (*e. cognitional*) (20) **anaññāta-ñassāmīt°** the thought "I shall come to know the unknown", (21) **aññ°** (= aññā) gnosis, (22) **aññātā-v°** one who knows. — Jīvitindriya (no. 9) is in some redactions placed before itth° (no. 7), e. g. at Ps i.7, 137. — From this list are detached several groups, mentioned frequently and in various connections, no. 6 manas (mano, man — indriya) wavering in its function, being either included under (a) or (more frequently) omitted, so that the first set (a) is marked off as pañc' indriyāni, the 6[th] being silently included (see below). This uncertainty regarding manas deserves to be noted. The foll. groups may be mentioned here viz 19 (nos. 1 — 19) at Ps i.137; 10 (pañca rūpīni & pañca arūpīni) at Nett 69; three groups of five (nos. 1 — 5, 10 — 14, 15 — 19) at D iii.239, cp. 278; four (group d without paññā, i. e. nos. 15 — 18) at A ii.141; three (saddh°, samādh°, paññ°, i. e. nos. 15, 18, 19) at A i. 118 sq. Under aṭṭhavidhaṅ indriya — rūpaṅ (*Cpd.* 159) or rūpaṅ as indriyaṅ "form which is faculty" Dhs 661 (cp. *trsl.* p. 204) are understood the 5 sensitives (nos. 1 — 5), the 2 séx — states (nos. 7, 8) and the vital force (no. 9), i. e. groups a & b of enum[n.]; discussed & defined in detail at Dhs 709 — 717, 971 — 973. — It is often to be guessed from the context only, which of the sets of 5 indriyāni (usually either group a or d) is meant. These detached groups are classed as below under C. f. — *Note.* This system of 22 indriyāni reflects a revised & more elaborate form of the 25 (or 23) categories of the Sānkhya philosophy, with its 10 elements, 10 indri, īni & the isolated position of manas.

C. *Material in detail* (grouped according to A a — e) (a) *sensorial:* (mentioned or referred to as set of 5 viz B. nos. 1 — 5): M i.295: S iii.46 (pañcannaṅ °ānaṅ avak kanti), 225; iv.168; A ii.151 (as set of 6, viz. B. nos. 1 — 6): M i.9; S iv.176; v.74, 205, 230; A i.113; ii.16, 39, 152; iii.99, 163, 387 sq.; v.348. Specially referring to restraint & control of the senses in foll. phrases: in driyāni saṅvutāni S ii.231, 271; iv.112; pañcasu °esu saṅvuto Sn 340 (= lakkhaṇato pana chaṭṭhaṅ pi vuttaṅ yeva hoti, i. e. the 6[th] as manas included, SnA 343); °esu susaṅvuta Th 2, 196 (= mana — chaṭṭhesu i° suṭṭhu saṅvutā ThA 168) indriyesu guttadvāra & guttadvāratā D iii.107; S ii.218; iv.103, 112, 175; A i.25, 94, 113; ii.39; iii.70, 138, 173, 199, 449 sq.; iv.25, 166; v.134; It 23, 24; Nd[1] 14; Vbh 248, 360; DA i.182 (= manachaṭṭesu indriyesu pihita — dvāro hoti), i. vippasannāni S ii. 275; iii.2, 235; iv.294; v.301; A i.181; iii.380. °ānaṅ samatā (v. l. samatha) A iii.375 sq. (see also f. below) °āni bhāvitāni Sn 516 (= cakkh' ādīni cha i. SnA 426); Nd[2] 475 B[8]. — Various: S i.26 (rakkhati), 48 (°ûpasame rato); iv.40, 140 (°sampanna); v.216, 217 sq. (independent in function, mano as referee); Ps. i.190 (man°); Vbh 13 (rūpa), 341 (mud° & tikkh°) 384 (ahīn°). — (b) *physical:* (above B 7 — 9) all three: S v.204; Vism 447; itthi° & purisa° A iv.57; Vbh 122, 415 sq.; puris° A iii.404; jīvit° Vbh 123, 137; Vism 230 (°upaccheda = maraṇa). See also under itthi, jīvita & purisa. — (c) *sensational* (above B 10 — 14): S v.207 sq. (see Cpd. 111 & cp. p. 15), 211 sq.; Vbh 15, 71; Nett 88. — (d) *moral* (above B 15— 19): S iii.96, 153; iv.36, 365 sq.; v.193 sq., 202, 219 (corresponding to pañcabalāni), 220 sq. (and amata), 223 sq. (their culture brings assurance of no rebirth), 227 sq. (paññā the chief one), 235, 237 (sevenfold fruit of), A iv.125 sq., 203, 225; v.56, 175; Ps ii.49, 51 sq., 86; Nd[1] 14; Nd[2] 628 (sat° + satibala); Kvu 589; Vbh 341; Nett 15, 28, 47, 54. Often in standard comb[n.] with satipaṭṭhāna, sammappadhāna. iddhipāda, indriya, bala, bojjhanga, magga (see Nd[2] s. v. p. 263) D ii.120; Vin iii. 93, Ps ii.166 & passim. As set of 4 indriyāni (nos. 16— 19) at Nett 83. — (e) *cognitional* (above B 20 — 22) D iii.219 = S v.204 (as peculiar to Arahantship); It 53; Ps i.115; ii.30. — (f) *collectively,* either two or more of groups a — e, also var. peculiar uses: personal; esp. physical faculties. S i.61 (pākat°), 204 (id.); iii.207 (ākāsaṅ °āni sankamanti); iv.294 (vipari —

bhinnāni); A iii.441 (°ānaṅ avekallatā). magic power A iv.264 sq. (okkhipati °āni). indriyānaṅ paripāko (moral or physical) over — ripeness of faculties S ii.2, 42; A v.203; Nd² 252 (in def. of jarā); Vbh 137. moral forces Vin i.183 (°ānaṅ samatā, + viriyānaṅ s. as sign of Arahant); ii.240 (pañc°). principle of life ekindriyaṅ jīvaṅ Vin iii.156; Miln 259. heart or seat of feeling in phrase °āni paricāreti to satisfy one's heart PvA 16, 58, 77. obligation, duty, vow in phrase °āni bhinditvā breaking one's vow J ii.274; iv.190.

D. *Unclassified material* D i 77 (ahīn°); iii 239 (**domanass° & somanass°**) M i.437 (vemattatā), 453 (id.); ii. 11, 106; iii.296; S iii.225; v.209 (dukkh°, domanass°); A i.39, 42 sq., 297; ii.38 (sant°), 149 sq.; iii.277, 282; Ps i.16, 21, 88, 180; ii.1 sq, 13, 84, 119, 132, 143, 145, 110, 223; Nd¹ 45 (°dhīra), 171 (°kusala), 341 (pucchā); Dhs 58, 121, 528, 556 (dukkh°), 560, 644. 736; Nett 18 (sotāpannassa), 28 (°vavaṭṭhāna), 162 (lok'uttara); Vism 350 (°vekallatā); Sdhp 280, 342, 364, 371, 449, 473.

E. *As adj.* (—°) having one's senses, mind or heart as such & such S i.138 (tikkh° & mud°); iii.93 (pākat°); v.269 (id.); A i.70 (id) & passim (id.); A i.70 (saṅvut°) 266 (id.), 236 (gutt°); ii.6 (samāhit°); 8n 214 (susamāhit° his senses well — composed); PvA 70 (pīṇit° joyful or gladdened of heart).

F. *Some compounds:* **-gutta** one who restrains & watches his senses S i.154; Dh 375. **-gutti** keeping watch over the senses, self — restraint DhA iv.111. [a] **paropariya,** [b] **paropariyatta &** [c] **paropariyatti** (°ñāṇa) (knowledge of) what goes on in the senses and intentions of others [a] J i.78; [b] A v.34, 38; [b] Ps i.121 sq., 133 sq.; ii.158, 175; [b] Vbh 340, 342; [c] S v.205; [c] Nett 101. See remark under paropariya. **-bhāvanā** cultivation of the (five, see above C[d]) moral qualities Vin i.294 (+ balabhāvanā); M iii.298. **-saṅvara** restraint or subjugation of the senses D ii.281; M i.269, 346; S i.54; A iii.360; iv.99; v.113 sq., 136, 206; Nd¹ 483; Nett 27, 121 sq; Vism 20 sq.

**Indhana** (nt.) [Vedic indhana, of **idh** or **indh** to kindle, cp. iddha¹] firewood, fuel J iv.27 (adj. an° without fuel, aggi); v.447; ThA 256; VvA 335; Sdhp 608. Cp. **idhuma**.

**Ibbha** (adj.) [Ved. ibhya belonging to the servants] menial; a retainer, in the phrase **muṇḍakā samaṇakā ibbhā kaṇhā** (kiṇhā) **bandhupādâpaccā** D i.90 (v. l. SS imbha; T. kiṇhā, v. l. kaṇhā), 91, 103; M i.334 (kiṇhā, v. l. kaṇhā). Also at J vi.214. Expl[d.] by Bdhgh. as gahapatika at DA i.254, (also at J vi.215).

**Iriṇa** (nt.) [Vedic iriṇa, on etym. see Walde, *Lat. Wtb.* under rarus] barren soil, desert J vi.560 (= niroja C.). Cp. īriṇa.

**Iriyati** [fr. **īr** to set in motion, to stir, Sk. īrte, but pres. formation influenced by iriyā & also by Sk. iyarti of **ṛ** (see acchati & icchati²); cp. Caus. īrayati (= P. īreti), pp. īrṇa & īrita. See also issā] to move, to wander about, stir; fig. to move, behave, show a certain way of deportment M i.74, 75; S i.53 (dukkhaṅ aticca iriyati); iv.71; A iii.451; v.41; Sn 947, 1063, 1097; Th 1,276; J iii.498 (= viharati); Nd¹ 431; Nd² 147 (= carati etc.); Vism 16; DA i.70.

**Iriyanā** (f.) [fr. iriyati] way of moving on, progress, Dhs 19, 82, 295, 380, 441, 716.

**Iriyā** (f.) [cp. from iriyati, BSk. īryā Divy 485] movement, posture, deportment M i.81; Sn 1038 (= cariyā vatti vihāro Nd² 148); It 31; Vism 145 (+ vutti pālana yapana).

**-patha** way of deportment; mode of movement; good behaviour. There are 4 iriyāpathas or postures, viz. walking, standing, sitting, lying down (see Ps ii.225 & DA i.183). Cp. BSk. īryāpatha Divy 37. — Vin i.39; ii.146 (°sampanna); Vin i.91 (chinn° a cripple); S v.78 (cattāro i.); Sn 385; Nd¹ 225, 226; Nd² s. v.; J i.22 (of a lion), 66, 506; Miln 17; Vism 104, 128, 290, 396; DhA i.9; iv.17; VvA 6; PvA 141; Sdhp 604.

**Irubbeda** the Rig — veda Dpvs v.62 (iruveda); Miln 178; DA i.247; SnA 447.

**Illiyā** (f.) [fr. illī, cp. Sk. *īlikā] = illī J v.259; vi.50.

**Illī** (f.) [cp. Vedic ilībiśa Np. of a demon] a sort of weapon, a short one — edged sword J v.259.

**Illīyituṅ** v. l. for allīyituṅ at J v.154.

**Iva** (indecl.) [Vedic iva & va] part. of comparison: like, as Dh 1, 2, 7, 8, 287, 334; J i.295; SnA 12 (= opamma — vacanaṅ). Elided to 'va, diaeretic — metathetic form **viya** (q. v.).

**Isi** [Vedic ṛṣi fr. **ṛṣ**. — Voc. ise Sn 1025; pl. npm. isayo, gen. isinaṅ S ii.280 & isīnaṅ S i.192; etc. inst. isibhi Th 1, 1065] — 1. a holy man, one gifted with special powers of insight & inspiration, an anchoret, a Seer, Sage, Saint, "Master" D i.96 (kaṇho isi ahosi); S i.33, 35, 65, 128, 191, 192, 226 sq., 236 (ācāro isīnaṅ); ii.280 (dhammo isinaṅ dhajo); A ii.24, 51; Vin iv.15 = 22 (°bhāsito dhammo); It 123; Sn 284, 458, 979, 689, 691, 1008, 1025, 1043, 1044, 1116 (dev° divine Seer), 1126, Nd² 149 (isi — nāmakā ye keci isi — pabbajjaṅ pabbajitā ājīvikā nigaṇṭhā jaṭilā tāpasā); Dh 281; J i.17 (v.90: isayo n' atthi me samā of Buddha); J v.140 (°gaṇa), 266, 267 (isi Gotamo); Pv ii.6¹⁴ (= yama — niyam' ādīnaṅ esanatthena isayo PvA 98); ii.13³ (= jhān' ādīnaṅ guṇānaṅ esanatthena isi PvA 163); iv.7³ (= asekkhānaṅ sīlakkhandh' ādīnaṅ esanatthena isiṅ PvA 265); Miln 19 (°vāta) 248 (°bhattika); DA i.266 (gen. isino); Sdhp 200, 384. See also mahesi. — 2. (in *brahmanic* tradition) the ten (divinely) inspired singers or composers of the Vedic hymns (brāhmaṇānaṅ pubbakā isayo mantānaṅ kattāro pavattāro), whose names are given at Vin i. 245; D i.104, 238; A iii.224, iv.61 as follows: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi (Yamadaggi), Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu.

**-nisabha** the first (lit. "bull") among Saints, Ep. of the Buddha Sn 698; Vv 16⁷ (cp. VvA 82). **-pabbajjā** the (holy) life of an anchoret Vism 123; DhA i.105; iv.55; PvA 162. **-vāta** the wind of a Saint Miln 19; Vism 18. **-sattama** the 7th of the great Sages (i. e. Gotama Buddha, as 7th in the sequence of Vipassin, Sikhin, Vessabhu, Kakusandha, Koṇāgamana & Kassapa Buddhas) M i.386; S i.192; Sn 356; Th 1, 1240 (= Bhagavā isi ca sattamo ca uttamaṭṭhena SnA 351); Vv 21¹ (= buddha — isinaṅ Vipassi — ādīnaṅ sattamo VvA 105).

**Isikā (isīkā)** (f.) [Sk. iṣīkā] a reed D i.77, cp. DA i.222; J vi.67 (isikā).

**Isitta** (nt.) [abstr. fr. isi] rishi — ship D i.104 (= isi — bhāva DA i.274).

**Issati** [denom. fr. issā. Av. areṣyeiti to be jealous, Gr. ἐ̃ραται to desire; connected also with Sk. arṣati fr. **ṛṣ** to flow, Lat. erro; & Sk. irasyati to be angry = Gr. *ἄρης God of war, ἀράρη; Ags. eorsian to be angry] to bear ill-will, to be angry, to envy

J iii.7; ppr. med. issamānaka Sdhp 89, f. °ikā A ii.203. — pp. **issita** (q. v.).

**Issattha** (nt. m.) [cp. Sk. iṣvastra nt. bow, fr. iṣu (= P. usu) an arrow + **as** to throw. Cp. P. issāsa. — Bdhgh. in a strange way dissects it as "usuñ ca satthañ cā ti vuttaṅ hoti" (i. e. usu arrow + **sattha** sword, knife) SnA 466] — 1. (nt.) archery (as means of livelihood & occupation) M i.85; iii.1; S i.100 (so read with v. l.; T. has issatta, C. expl^ns. by usu — sippaṅ *K. S.* p. 318); Sn 617 (°ṅ upajīvati = āvudha jīvikaṅ SnA 466); J vi.81; Sdhp 390. — 2. (m.) an archer Miln 250, 305, 352, 418.

**Issatthaka** [issattha + ka] an archer Miln 419.

**Issara** [Vedic īśvara, from **īś** to have power, cp. also P. īsa] lord, ruler, master, chief A iv.90; Sn 552; J i.89 (°jana), 100, 283 (°bheri); iv.132 (°jana); Pv iv.6[7] (°mada); Miln 253 (an° without a ruler); DhsA 141; DA i.111; PvA 31 (gehassa issarā); Sdhp 348, 431. — 2. creative deity, Brahmā, D iii.28; M ii.222 = A i.173; Vism 598.

**Issariya** [fr. issara] rulership, mastership, supremacy, domi- nion (Syn. ādhipacca) D iii.190; S i.43, 100 (°mada); v.342 (issariy — âdhipacca); A i.62 (°ādhipacca); ii.205, 249; iii.38; iv.263; Sn 112; Dh 73; Ud 18; Ps ii.171, 176; J i.156; v.443; DhA ii.73; VvA 126 (for ādhipacca) PvA 42, 117, 137 (for ādhipacca); Sdhp 418, 583.

**Issariyatā** (f.) [fr. issariya] mastership, lordship Sdhp 422.

**Issā**[1] (f.) [Sk. īrṣyā to Sk. irin forceful, irasyati to be angry, Lat. īra anger, Gr. *ἄρης God of war; Ags. eorsian to be angry. See also issati] jealousy, anger, envy, ill — will D ii.277 (°macchariya); iii.44 (id.); M i.15; S ii.260; A i.95, 105 (°mala), 299; ii.203; iv.8 (°saññojana), 148, 349, 465; v.42 sq., 156, 310; Sn 110; J v.90 (°âvatiṇṇa); Pv ii.37; Vv 15[5]; Pug 19, 23; Vbh 380, 391; Dhs 1121, 1131, 1460; Vism 470 (def.); PvA 24, 46, 87; DhA ii.76; Miln 155; Sdhp 313, 510.

**-pakata** overcome by envy, of an envious nature S ii.260; Miln 155; PvA 31. See remarks under apakata & pakata.

**Issā**[2] (f.) [cp. Sk. ṛśya — mṛga] in **issammiga** (= issāmiga) J v.410, & **issāmiga** J v.431, a species of antelope, cp. J v.425 **issāsinga** the antlers of this antelope.

**Issāyanā (& Issāyitatta)** [abstr. formations fr. issā] = issā Pug 19, 23; Dhs 1121; Vism 470.

**Issāsa** [Sk. iṣvāsa, see issattha] an archer Vin iv.124; M iii.1; A iv.423 (issāso vā issās' antevāsī vā); J ii.87; iv.494; Miln 232; DA i.156.

**Issāsin** [Sk. iṣvāsa in meaning "bow" + in] an archer, lit. one having a bow J iv.494 (= issāsa C.).

**Issita** [pp. of **īrṣ** (see issati); Sk. īrṣita] being envied or scolded, giving offence or causing anger J v.44.

**Issukin** (adj.) [fr. issā, Sk. īrṣyu + ka + in] envious, jealous Vin ii.89 (+ maccharin); D iii.45, 246; M i.43, 96; S iv.241; A iii.140, 335; iv.2; Dh 262; J iii.259; Pv. ii.3[4]; Pug 19, 23; DhA iii.389; PvA 174. See also an°.

**Iha** (indecl.) [Sk. iha; form iha is rare in Pāli, the usual form is idha (q. v.)] adv. of place "here" Sn 460.

# Ī

**Īgha** (?) [doubtful as to origin & etym. since only found in cpd. anīgha & abs. only in exegetical literature. If genuine, it should belong to **ṛgh** Sk. ṛghāyati to tremble, rage etc. See discussed under nigha[1]] confusion, rage, badness SnA 590 (in expl^n of anigha). Usually as **an°** (or anigha), e. g. J iii.343 (= niddukkha C.); v.343.

**Īti & Ītī** (f.) [Sk. īti, of doubtful origin] ill, calamity, plague, distress, often comb^b. with & substituted for upaddava, cp. BSk. ītay' opadrava (attack of plague) Divy 119. — Sn 51; J i.27 (v.189); v.401 = upaddava; Nd[1] 381; Nd[2] 48, 636 (+ upaddava = santāpa); Miln 152, 274, 418. **-anīti** sound condition, health, safety A iv.238; Miln 323.

**Ītika** (adj.) [fr. īti] connected or affected with ill or harm, only in neg. **an°**.

**Ītiha** a doublet of itiha, only found in neg. **an°**.

**Īdisa** (adj.) [Sk. īdṛs, ī + **dṛś**, lit. so — looking] such like, such DhsA 400 (f. °ī); PvA 50, (id.) 51.

**Īriṇa** (nt.) [= iriṇa, q. v. & cp. Sk. īriṇa] barren soil, desert D i.248; A v.156 sq.; J v.70 (= sukkha — kantāra C.); vi.560; VvA 334.

**Īrita** [pp. of īreti, Caus. of **īr**, see iriyati] — 1. set in motion, stirred, moved, shaken Vv 39[4] (vāt'erita moved by the wind); J i.32 (id.); Vv 64[20] (haday'erita); Pv ii.12[3] (malut'erita); PvA 156 (has erita for ī°); VvA 177 (= calita). — 2. uttered, proclaimed, said Dāvs v.12.

**Īsa** [fr. **iś** to have power, perf. īśe = Goth. aih; cp. Sk. īśvara = P. issara, & BSk. īśa, e. g. Jtm 31[81]] lord, owner, ruler J iv.209 (of a black lion = kāḷa — sīha C.); VvA 168. f. **īsī** see mahesī a chief queen. Cp. also **mahesakkha**.

**Īsaka** [dimin. of īsā] a pole J ii.152; vi.456 (°agga the top of a pole).

**Īsakaṅ** (adv.) [nt. of īsaka] a little, slightly, easily M i. 450; J i.77; vi.456; DA i.252, 310; VvA 36; Vism 136, 137, 231, īsakam pi even a little Vism 106; Sdhp 586.

**Īsā** (f.) [Vedic īṣā] the pole of a plough or of a carriage S i.104 (nangal' īsā read with v. l. for nangala — sīsā T.), 172, 224 (°mukha): A iv.191 (rath°); Sn 77; J i.203 (°mukha); iv.209; Ud 42; Miln 27; SnA 146; VvA 269 (°mūlaṅ = rathassa uro).

**-danta** having teeth (tusks) as long as a plough — pole (of an elephant) Vin i.352; M i.414; Vv 20[9] = 43[9] (= ratha — īsā — sadisa — danto); J vi.490 = 515.

**Īsāka** (adj.) [fr. īsā] having a pole (said of a carriage) J vi.252.

**Īhati** [Vedic **īh**, cp. Av. īžā ardour, eagerness, āziš greed] to endeavour, attempt, strive after Vin iii.268 (Bdhgh.) J vi.518 (cp. Kern, *Toev.* p. 112); DA i.139; VvA 35.

**Īhā** (f.) [fr. **īh**] exertion, endeavour, activity, only in adj. **nir-īha** void of activity Miln 413.

# U

**U** the sound or syllable u, expl[d.] by Bdhgh at Vism 495 as expressing origin (= ud).

**Ukkaṅsa** [fr. ud + **kṛṣ** see ukkassati] exaltation, excellence, superiority (opp. avakkaṅsa) D i.54 (ukkaṅs — âvakkaṅsa = hāyana — vaḍḍhana DA i.165); M i.518; Vism 563 (id.); VvA 146 (°gata excellent), 335 (instr. ukkaṅsena par excellence, exceedingly); PvA 228 (°vasena, with ref. to devatās; v. l. SS okk°).

**Ukkaṅsaka** (adj.) [fr. ukkaṅsa] raising, exalting (oneself), extolling M i.19 (att°; opp. para — vambhin); J ii.152. Cp. **sāmukkaṅsika**.

**Ukkaṅsati** [ud + **kṛṣ**, karṣati, lit. draw or up, raise] to exalt, praise M i.498; J iv.108. — pp. **ukkaṭṭha. -ukkaṅseti** in same meaning M i.402 sq. (attānaṅ u. paraṅ vambheti); A ii.27; Nd[2] 141.

**Ukkaṅsanā** (f.) [abstr. of ukkaṅsati] raising, extolling, exaltation, in att° self — exaltation, self — praise M i.402 (opp. para — vambhanā); Nd[2] 505 (id.).

**Ukkaṭṭha** (adj.) [pp. of ukkaṅsati] — 1. exalted, high, prominent, glorious, excellent, most freq. opp. to **hīna**, in phrase hīna — m — ukkaṭṭha — majjhime Vin iv.7; J i.20 (v.129), 22 (v.143); iii.218 (= uttama C.). In other comb[n.] at Vism 64 (u. majjhima mudu referring to the 3 grades of the Dhutangas); SnA 160 (dvipadā sabbasattānaṅ ukkaṭṭhā); VvA 105 (superl. ukkaṭṭhatama with ref. to Gotama as the most exalted of the 7 Rishis); Sdhp 506 (opp. lāmaka). — 2. large, comprehensive, great, in ukkaṭṭho patto a bowl of great capacity (as diff. from majjhima & omaka p.) Vin iii.243 (= uk. nāma patto aḍḍhālhak' odanaṅ gaṇhāti catu — bhāgaṅ khādanaṅ vā tadūpiyaṅ vā byañjanaṅ). — 3. detailed, exhaustive, specialised Vism 37 (ati — ukkaṭṭha — desanā); also in phrase °vasena in detail SnA 181. — 4. arrogant, insolent J v. 16. — 5. used as nom at J i.387 in meaning "battle, conflict". — **an°** Vism 64 (°cīvara).

**-niddesa** exhaustive exposition, special designation, term par excellence DhsA 70; VvA 231; PvA 7. **-pariccheda** comprehensive connotation SnA 229, 231, 376.

**Ukkaṭṭhatā** (f.) [abstr. fr. ukkaṭṭha] superiority, eminence, exalted state J iv.303 (opp. hīnatā).

**Ukkaṭṭhita** [for ukkaṭhita, ud + pp. of **kvath**, see kaṭhati & kuthati] boiled up, boiling, seething A iii.231 & 234 (udapatto agginā santatto ukkaṭṭhito, v. l. ukkuṭṭhito); J iv.118 (v. l. pakkudhita = pakkuṭhita, as gloss).

**Ukkaṇṭhati** [fr. ud + **kaṇṭh** in secondary meaning of kaṇṭha neck, lit. to stretch one's neck for anything; i. e. long for, be hungry after, etc.] to long for, to be dissatisfied,

to fret J i.386 (°māna); iii.143 (°itvā); iv.3, 160; v.10 (anukkhaṇṭhanto); DhsA 407; PvA 162 (mā ukkaṇṭhi, v. l. ukkaṇhi, so read for T. mā khuṇḍali). — pp. **ukkaṇṭhita** (q. v.). Cp. pari°.

**Ukkaṇṭhanā** (f.) [fr. ukkaṇṭhati] emotion, commotion D ii.239.

**Ukkaṇṭhā** (f.) [fr. ukkanṭh°] longing, desire; distress, regret Nett 88; PvA 55 (spelt kkh), 60, 145, 152.

**Ukkaṇṭhi** (f.) [fr. ukkanṭh°] longing, dissatisfaction ThA 239 (= arati).

**Ukkaṇṭhikā** (f.) [abstr. fr. ukkaṇṭhita] = ukkaṇṭhi, i. e. longing, state of distress, pain J iii.643.

**Ukkaṇṭhita** [pp. of ukkaṇṭhati] dissatisfied, regretting, longing, fretting J i.196; ii.92, 115; iii.185; Miln 281; DhA iv.66, 225; PvA 13 (an°), 55, 187.

**Ukkaṇṇa** (adj.) [ud + kaṇṇa] having the ears erect (?) J vi.559.

**Ukkaṇṇaka** (ad.) [ut + kaṇṇa + ka lit. "with ears out" or is it ukkandaka?] a certain disease (? mange) of jackals, S ii.230, 271; S. A. □ the fur falls off from the whole body ʾ.

**Ukkantati** [ud + kantati] to cut out, tear out, skin Vin i.217 (°itva); J i.164; iv.210 (v. l. for okk°); v.10 (ger. ukkacca); Pv iii.9[4] (ukkantvā, v. l. BB ukkacca); PvA 210 (v. l. SS ni°), 211 (= chinditvā).

**Ukkapiṇḍaka** [etymology unknown] only in pl.; vermin, Vin i.211 = 239. See comment at *Vin. Texts* ii.70.

**Ukkantikaṅ** (nt. adv.), in jhān° & kasiṇ°, after the method of stepping away from or skipping Vism 374.

**Ukkamati** (or **okk°** which is v. l. at all passages quoted) [ud + kamati from **kram**] to step aside, step out from (w. abl.), depart from A iii.301 (maggā); J iii.531; iv. 101 (maggā); Ud 13 (id.); DA i.185 (id.). Caus. **ukkāmeti**; Caus. II. **ukkamāpeti** J ii.3.

**Ukkamana** (nt.) [fr. ukkamati] stepping away from Vism 374.

**Ukkala** in phrase ukkala — vassa — bhañña S iii.73 = A ii.31 = Kvu 141 is trsl[d.] as "the folk of Ukkala, Lenten speakers of old" (see *Kvu trsl.* 95 with n. 2). Another interpretation is ukkalāvassa°, i. e. ukkalā + avassa° [*avaśya°], one who speaks of, or like, a porter (ukkala = Sk utkala porter, one who carries a load) and bondsman M iii.78 reads Okkalā (v. l. Ukkalā) — Vassa — Bhaññā, all as N. pr.

**Ukkalāpa** see **uklāpa**.

**Ukkalissati** [= ukkilissati? ud + kilissati] to become depraved, to

revoke(?) Miln 143.

**Ukkā** (f.) [Vedic ulkā & ulkuṣī, cp. Gr. α̋φλας (= λαμπρ῞ως torch Hesychius), ελξάνος (= Volcanus); Lat. Volcanus, Oir. Olcān, Idg. ***u̯l̥q** to be fiery] 1. firebrand, glow of fire, torch D i.49, 108; S ii.264; Th 2, 488 (°ûpama); J i.34 (dhamm — okkā); ii.401; iv.291; v.322; Vism 428; ThA 287; DA i.148; DhA i.42, 205; PvA 154. Esp. as tiṇ° firebrand of dry grass M i.128, 365; Nd$^2$ 40$^{le}$; DhA i.126; Sdhp 573. — 2. a furnace or forge of a smith A i.210, 257; J vi.437; see also below °mukha. — 3. a meteor: see below °pāta.

**-dhāra** a torch — bearer Sn 335; It 108; Miln 1. **-pāta** "falling of a firebrand", a meteor D i.10 (= ākāsato ukkānaṅ patanaṅ DA i.95); J i.374; vi.476; Miln 178. **-mukha** the opening or receiver of a furnace, a goldsmith's smelting pot **A** i.257; J vi.217 (= kammār°uddhana C.), 574; Sn 686; DhA ii.250.

**Ukkācanā** (f.) [fr. ukkāceti, ud + ***kāc**, see ukkācita] en- lightening, clearing up, instruction Vbh 352 (in def. of lapanā, v. l. °kāpanā). *Note* Kern, *Toev.* s. v. compares Vism p. 115 & Sk. uddīpana in same sense. Def. at Vism 27 (= uddīpanā).

**Ukkācita** [pp. either to ***kāc** to shine or to kāceti denom. fr. kāca[1]] enlightened, made bright (fig.) or cleaned, cleared up A i.72, 286 (°vinīta parisā enlightened & trained).

**Ukkāceti** [according to Morris *J.P.T.S.* 1884, 112 a denom. fr. kāca[2] a carrying pole, although the idea of a bucket is somewhat removed from that of a pole] to bale out water, to empty by means of buckets J ii.70 (v. l. ussiñcati).

**Ukkāmeti** [Caus. of ukkamati] to cause to step aside J vi.11.

**Ukkāra** [fr. ud + **kṛ** "do out"] dung, excrement J iv.485, otherwise only in cpd. **ukkāra-bhūmi** dung — hill J i.5, 146 (so read for ukkar°), ii.40; iii.16, 75, 377; iv.72, 305; Vism 196 (°ûpama kuṇapa); DhA iii.208. Cp. **uccāra**.

**Ukkāsati** [ud + kāsati of **kas** to cough] to "ahem"! to cough, to clear one's throat Vin ii.222; iv.16; M ii.4; A v.65; aor. ukkāsi J i.161, 217. — pp. **ukkāsita**.

**Ukkāsikā** (f.?) [doubtful] at Vin ii.106 is not clear. Vin Texts iii.68 leave it untranslated. Bdhgh's expl$^{n.}$ is vattavaṭṭi (patta°? a leaf? Cp. S iii.141), prob. = vaṭṭi (Sk. varti a kind of pad). See details given by Morris *J.P.T.S.* 1887, 113, who trsl$^{s.}$ "rubber, a kind of pad or roll of cotton with which the delicate bather could rub himself without too much friction".

**Ukkāsita** [pp. of ukkāsati] coughed, clearing one's throat, coughed out, hawking D i.89; Bu i.52 (+ khipita) — **°sadda** the noise of clearing the throat D i.50; J i.119; DhA i.250 (+ khipita°).

**Ukkiṇṇa** [pp. of ud + **kṛ** dig[2]] dug up or out D i.105; J iv.106; Miln 330; DA i.274 (= khāta).

**Ukkiledeti** [Caus. of ud + **klid**, see kilijjati] to take the dirt out, to clean out DA i.255 (dosaṅ); SnA 274 (rāgaṅ; v. l. BB. uggileti).

**Ukkujja** (adj.) [ud + kujja] set up, upright, opp. either nikkujja or avakujja A i.131; S v.89 (ukkujj°âvakujja); Pug 32 (= uparimukho ṭhapito C. 214).

**Ukkujjati** (°eti) [Denom. fr. ukkujja] to bend up, turn up, set upright Vin i.181; ii.126 (pattaṅ), 269 (bhikkhuṅ); mostly in phrase nikkujjitaṅ ukkujjeyya "(like) one might raise up one who has fallen" D i.85, 110; ii.132, 152; Sn p. 15 (= uparimukhaṅ karoti DA i.228 = SnA 155).

**Ukkujjana** (nt.) [fr. ukkujjati] raising up, setting up again Vin ii.126 (patt°).

**Ukkuṭika** [fr. ud + ***kuṭ** = ***kuñc**, as in kuṭila & kuñcita; lit. "bending up". The BSk. form is ukkuṭuka, e. g. Av. S i.315] a special manner of squatting. The soles of the feet are firmly on the ground, the man sinks down, the heels slightly rising as he does so, until the thighs rest on the calves, and the hams are about six inches or more from the ground. Then with elbows on knees he balances himself. Few Europeans can adopt this posture, & none (save miners) can maintain it with comfort, as the calf muscles upset the balance. Indians find it easy, & when the palms of the hands are also held together upwards, it indicates submission. See *Dial.* i.231 n. 4. — Vin i.45 (°ṅ nisīdati); iii.228; A i.296; ii.206; Pug 55; Vism 62, 104, 105 (quot. fr. Papañca Sūdanī) 426; DhA i.201, 217; ii.61 (as posture of humility); iii.195; iv.223.

**-padhāna** [in BSk. distorted to utkuṭuka — prahāṇa Divy 339 = Dh 141] exertion when squatting (an ascetic habit) D i.167; M i.78, 515; A i.296; ii.206; J i.493; iii.235; iv.299; Dh 141 (= ukkuṭika — bhāvena āraddha — viriyo DhA iii.78).

**Ukkuṭṭhi** (f.) [fr. ud + **kruś**, cp. ***kruñc** as in P. kuñca & Sk. krośati] shouting out, acclamation J ii.367; vi.41; Bu i.35; Miln 21; Vism 245; DhA ii.43; VvA 132 (°sadda).

**Ukkusa** [see ukkuṭṭhi & cp. BSk. utkrośa watchman (?) Divy 453] an osprey J iv.291 (°rāja), 392.

**Ukkūla** (adj.) [ud + kūla] sloping up, steep, high (opp. vikkūla) A i.35 sq.; Vism 153 (nadi); SnA 42. Cp. utkūlanikūla — sama Lal. V. 340.

**Ukkoṭana** (nt.) [fr. ud + ***kuṭ** to be crooked or to deceive, cp. kujja & kuṭila crooked] crookedness, perverting justice, taking bribes to get people into unlawful possessions (Bdhgh.) D i.5; iii.176; S v.473; A ii.209, v.206; DA i.79 = Pug A 240 ("assāmike sāmike kātuṅ lañcagahaṇaṅ").

**Ukkoṭanaka** (adj.) [fr. ukkoṭana] belonging to the perversion of justice Vin ii.94.

**Ukkoṭeti** [denom. fr. *ukkoṭ — ana] to disturb what is settled, to open up again a legal question that has been adjudged, Vin ii.94, 303; iv.126; J ii.387; DA i.5.

**Ukkhali** (°lī) (f.) [der. fr. Vedic ukha & ukhā pot, boiler; related to Lat. aulla (fr. *auxla); Goth. auhns oven] a pot in which to boil rice (& other food) J i.68, 235; v. 389, 471; Pug 33; Vism 346 (°mukhavaṭṭi), 356 (°kapāla, in comp.); DhA i.136; ii.5; iii.371; iv.130; Pug A 231; VvA 100. Cp. next.

**Ukkhalikā** (f.) = **ukkhali**. Th 2, 23 (= bhatta — pacana- bhājanaṅ ThA 29); DhA iv.98 (°kāla); DhsA 376.

**Ukkhā**(?) [can it be compared with Vedic ukṣan?] in ukkhasataṅ dānaṅ, given at various times of the day (meaning = ἑκατόμβη?) S ii.264 (v. l. ukkā). Or is it to be read ukhāsataṅ d. i. e. consisting of 100 pots (of rice = mahā danaṅ?). S A: paṇītabhojana — bharitānaṅ mahā — ukkhalinaṅ sataṅ dānaṅ. Cp. ukhā cooking vessel ThA 71 (Ap. v.38). Kern,

*Toev.* under ukkhā trsl. "zeker muntstuck", i. e. kind of gift.

**Ukkhita** [pp. of **ukṣ** sprinkle] besmeared, besprinkled J iv.331 (ruhir°, so read for °rakkhita). Cp. **okkhita**.

**Ukkhitta** [pp. of ukkhipati] taken up, lifted up, t.t. of the canon law "suspended" Vin iv.218; J iii.487.

**-°āsika** with drawn sword M i.377; S iv.173; J i.393; DhsA 329; Vism 230 (vadhaka), 479. **-paligha** having the obstacles removed M i.139; A iii.84; Dh 398 = Sn 622 (= avijjā — palighassa ukkhittatāya u. SnA 467 = DhA iv.161). **-sira** with uplifted head Vism 162.

**Ukkhittaka** (adj. — n.) [fr. ukkhitta] a bhikkbu who has been suspended Vin i.97, 121; ii.61, 173, 213.

**Ukkhipati** [ut + khipati, **kṣip**]. To hold up, to take up J i.213; iv.391: vi.350; Vism 4 (satthaṅ); PvA 265. A t. t. of canon law, to suspend (a bhikkhu for breach of rules) Vin iv.309; Pug 33. **-ukkhipiyati** to be suspended Vin ii.61. Caus. II. **ukkhipāpeti** to cause to be supported J i.52; ii.15, 38; iii.285, 436. — pp. **ukkhitta**, ger. ukkhipitvā as adv. "upright" Vism 126.

**Ukkhipana** (nt.) [fr. ud + **kṣip**] 1. pushing upwards J i.163. — 2. throwing up, sneering Vism 29 (vācāya).

**Ukkheṭita** [pp. of ud + **kheṭ** or ***khel**, see kheḷa] spit out, thrown off, in phrase moho (rāgo etc) catto vanto mutto pahino paṭinis-saṭṭho u. Vin iii.97 = iv.27.

**Ukkhepa** (adj. — n.) [fr. ud + **kṣip**] (adj.) throwing away DhA iv.59 (°dāya a throw — away donation, tip). — (m.) lifting up raising J i.394 (cel°); vi.508; DA i.273; **dur°** hard to lift or raise Sdhp 347.

**Ukkhepaka** (adj.) [fr. ukkhepa] throwing (up); °ṅ (acc.) in the manner of throwing Vin ii.214 = iv.195 (piṇḍ°).

**Ukkhepana** (nt.) [fr. ud + **kṣip**] suspension J iii.487.

**Ukkhepanā** (f.) [= last] throwing up, provocation, sneering Vbh 352 = Vism 23, expl[d.] at p. 29.

**Ukkhepaniya** (adj.) [ukkhepana + iya, cp. BSk. utkṣepa- nīyaṅ karma Divy 329] referring to the suspension (of a bhikkhu), **°kamma** act or resolution of suspension Vin i.49, 53, 98, 143, 168; ii.27, 226, 230, 298: A i.99.

**Uklāpa (ukkalāpa)** (adj.) [cp. Sk. ut — kalāpayati to let go] - 1. deserted J ii.275 (ukkalāpa T.; vv. ll. uklāpa & ullāpa). — 2. dirtied, soiled Vin ii.154, 208, 222; Vism 128; DhA iii.168 (ukkalāpa).

**Ugga[1]** (adj.) [Vedic ugra, from ukṣati, weak base of **vakṣ** as in vakṣana, vakṣayati = Gr. ἀέςω, Goth. wahsjan "to wax", also Lat. augeo & P. oja] mighty, huge, strong, fierce, grave, m. a mighty or great person, noble lord D i.103; S i.51 = VvA 116 (uggateja "the fiery heat"); J iv.496; v.452 (°teja); vi.490 (+ rājaputtā, expl[d.] with etymologising effort as uggatā paññātā by C.); Miln 331; DhA ii.57 (°tapa); Sdhp 286 (°daṇḍa), 304 (id.). — Cp. sam°. As Np. at Vism 233 & J i.94.

**-putta** a nobleman, mighty lord S i.185 ("high born warrior" trsl.); J vi.353 (= amacca — putta C.); Th 1, 1210.

**Ugga[2]** = uggamana, in aruṇ — ugga sunrise Vin iv.272.

**Uggacchati** [ud + **gam**] to rise, get up out of (lit. & fig.) Th 1, 181; aruṇe uggacchante at sunrise VvA 75; Pv iv.8; Vism 43, ger. **uggañchitvāna** Miln 376. — pp. **uggata** (q. v.).

**Uggajjati** [ud + gajjati] to shout out Nd[1] 172.

**Uggaṇhāti** [ud + **gṛh**, see gaṇhāti] to take up, acquire, learn [cp. BSk. udgṛhṇāti in same sense, e. g. Divy 18, 77 etc.] Sn 912 (uggahaṇanta = uggahaṇanti = uggaṇhanti SnA 561); imper. **uggaṇha** J ii.30 (sippaṅ) & **uggaṇhāhi** Miln 10 (mantāni); ger. **uggayha** Sn 832, 845; Nd[1] 173. — Caus. **uggaheti** in same meaning Sdhp 520; aor. **uggahesi** Pv iii.5[4] (nakkhatta — yogaṅ = akari PvA 198); ger. **uggahetvā** J v.282, VvA 98 (vipassanākammaṭṭhānaṅ); infin. **uggahetuṅ** VvA 138 (sippaṅ to study a craft). — Caus. II. **uggaṇhāpeti** to instruct J v. 217; vi.353. — pp. **uggahita** (q. v.). See also **uggahāyati**. — A peculiar ppr. med. is **uggāhamāna** going or wanting to learn DA i 32 (cp. **uggāhaka**).

**Uggata** [pp. of uggacchati] come out, risen; high, lofty, exalted J iv.213 (suriya), 296 (°atta), 490; v.244; Pv iv.1[4] (°atta one who has risen = uggata — sabhāva samiddha PvA 220); VvA 217 (°mānasa); DA i.248; PvA 68 (°phāsuka with ribs come out or showing, i. e. emaciated, for upphāsulika). Cp. acc°.

**Uggatta** in all Pv. readings is to be read **uttatta°**, thus at Pv iii.3[2]; PvA 10, 188.

**Uggatthana** at J vi.590 means a kind of ornament or trinket, it should prob. be read **ugghaṭṭana** [fr. ghaṭṭeti] lit. "tinkling", i. e. a bangle.

**Uggama** [fr. ud + **gam**; Sk. udgama] rising up Sdhp 594.

**Uggamana** (°na) (nt.) [fr. ud + **gam**] going up, rising; rise (of sun & stars) D i.10, 240; S ii.268 (suriy°); J iv.321 (an°), 388; Pv ii.9[41] (suriy°); DA i.95 (= udayana); DhA i.165 (aruṇ°); ii.6 (id.); VvA 326 (oggaman°); PvA 109 (aruṇ°). Cp. ugga[2] & uggama.

**Uggaha** (adj) (—°) [fr. ud + **gṛh**, see gaṇhāti] — 1. taking up, acquiring, learning Vism 96 (ācariy°), 99 (°paripucchā), 277 (kananaṭṭhānassa). — 2. noticing, taking notice, perception (as opp. to manasikāra) Vism 125, 241 sq. neg. an° Sn 912 (= gaṇhāti Nd[1] 330). Cp. **dhanuggaha**.

**Uggahaṇa** (nt.) [fr. uggaṇhāti] learning, taking up, studying PvA 3 (sipp°). As **uggaṇhana** at Vism 277.

**Uggahāyati** [poetic form of uggaheti (see uggaṇhati), but according to Kern, *Toev.* s. v. representing Ved. udgṛbhāyati] to take hold of, to take up Sn 791 (= gaṇhāti Nd[1] 91). — ger. uggahāya Sn 837.

**Uggahita** [pp. of uggaṇhāti] taken up, taken, acquired Vin i.212; J iii.168 (°sippa, adj.), 325; iv.220; vi 76; Vism 241. The metric form is **uggahīta** at Sn 795, 833, 1098; Nd[1] 175 = Nd[2] 152 (= gahita parāmaṭṭha).

**Uggahetar** [n. ag. to ugganhāti, Caus. uggaheti] one who takes up, acquires or learns A iv.196.

**Uggāra** [ud + **gṛ** or ***g&lcircle**; to swallow, see gala & gilati; lit. to swallow up] spitting out, vomiting, ejection Vism 54; DA i.41; KhA 61.

**Uggāhaka** (adj. — n.) [fr. ud + **gṛh**, see uggaṇhāti] one who is eager to learn J v.148 [cp. M Vastu iii.373 **ogrāhaka** in same context].

**Uggāhamāna** see uggaṇhāti.

**Uggirati**[1] [Sk. udgirati, ud + **gṛ**[2]; but BSk. udgirati in meaning to sing, chant, utter, formation fr. **gṛ**[2] instead of **gṛ**[1], pres. gṛṇāti; in giraṅ udgirati Jtm 31[26]. — The by — form uggirati is uggilati with interchange of l̥ and ṛ, roots *gṛ & *gl̥, see gala & gilati] to vomit up ("swallow up") to spit out Ud 14 (uggiritvāna); DA i.41 (uggāraṅ uggiranto). Cp. BSk. prodgīrṇa cast out Divy 589.

**Uggirati**[2] [cp. Sk. udgurate, ud + **gur**] to lift up, carry Vin iv.147 = DhA iii.50 (talasattikaṅ expl[d.] by uccāreti); J i.150 (āvudhāni); vi.460, 472. Cp. sam°.

**Uggilati** = uggirati[1], i. e. to spit out (opp. ogilati) M i.393; S iv.323; J iii.529; Miln 5; PvA 283.

**Uggīva** (nt.) [ud + gīva] a neckband to hold a basket hanging down J vi.562 (uggīvañ c°âpi aṅsato = aṅsakūṭe pacchi — lagganakaṅ C.).

**Ugghaṅseti** [ud + **ghṛṣ**, see ghaṅsati[1]] to rub Vin ii.106. - pp. **ugghaṭṭha** (q. v.).

**Ugghaṭita** (adj.) [pp. of ud + ghaṭati; cp. BSk. udghaṭaka skilled Divy 3, 26 and phrase at M Vastu iii.260 udghaṭitajña] striving, exerting oneself; keen, eager in cpd. **°ññū** of quick understanding A ii.135; Pug 41; Nett 7 — 9, 125; DA i.291.

**Ugghaṭeti** [ud + ghaṭati] to open, reveal (? so Hardy in Index to Nett) Nett 9; **ugghaṭiyati & ugghaṭanā** ibid.

**Ugghaṭṭa (Ugghaṭṭha?)** [should be pp. of ugghaṅsati = Sk. udghṛṣṭa, see ghaṅsati[1], but taken by Bdhgh. either as pp. of or an adj. der. fr. ghaṭṭ, see ghaṭṭeti] knocked, crushed, rubbed against, only in phrase **ughaṭṭa-pāda** foot — sore Sn 980 (= maggakkamaṇena ghaṭṭa — pādatala etc. SnA 582); J iv.20 (ṭṭh; expl[d.] by uṇha — vālukāya ghaṭṭapāda); v.69 (= raj okiṇṇa — pāda C. not to the point).

**Uggharati** [ud + **kṣar**] to ooze Th 1, 394 = DhA iii.117.

**Ugghāṭana** (nt.?) [fr. ugghāṭeti] that which can be removed, in **°kiṭikā** a curtain to be drawn aside Vin ii.153 (cp. Vin Texts iii.174, 176). Ch s. v. gives "rope & bucket of a well" as meaning (kavāṭaṅ anugghāṭeti). Cp. **ugghaṭanā**.

**Ugghāṭita** [pp. of ugghāṭeti] opened Miln 55; DhA i.134.

**Ugghāṭeti** [for ugghaṭṭeti, ud + ghaṭṭ but BSk. udghāṭayati Divy 130] to remove, take away, unfasten, abolish, put an end to Vin ii.148 (tālāni), 208 (ghaṭikaṅ); iv.37; J ii.31; vi.68; Miln 140 (bhava — paṭisandhiṅ), 371; Vism 374. — Caus. II. **ugghāṭāpeti** to have opened J v.381.

**Ugghāta** [ud + ghāta] shaking, jolting; jolt, jerk Vin ii. 276 (yān°); J vi.253 (an°); DhA iii.283 (yān°).

**Ugghāti** (f.) [fr. ud + ghāta] — 1. shaking, shock VvA 36. — 2. striking, conquering; victory, comb[d.] with **nighāti** Sn 828; Nd[1] 167; SnA 541; Nett 110 (T. reads ugghāta°).

**Ugghātita** [pp. of ugghāteti, denom. fr. udghāta] struck, killed A iii.68.

**Ugghosanā** (f.) [abstr. fr. ugghoseti, cp. ghosanā] procla- mation DA i.310.

**Ugghoseti** [ud + ghoseti] to shout out, announce, proclaim J i.75; DhA ii.94; PvA 127.

**Ucca** (adj.) [For udya, adj. formation from prep. ud above, up] high (opp. avaca low) D i.194; M ii.213; A v.82 (°ṭhāniyaṅ nīce ṭhāne ṭhapeti puts on a low place which ought to be placed high); Pv iv.7[4] (uccaṅ paggayha lifting high up = uccataraṅ katvā PvA 265); Pug 52, 58; DA i.135; PvA 176.

**-âvaca** high and low, various, manifold Vin i.70, 203; J iv.115, 363 (= mahaggha — samaggha C. p. 366); Sn 703, 714, 792, 959; Dh 83; Nd[1] 93, 467; Vv 12[1] (= vividha VvA 60); 31[1]. **-kulīnatā** high birth A iii.48 (cp. uccā°).

**Uccaka** (adj.) [fr. ucca] high Vin ii.149 (āsandikā a kind of high chair).

**Uccatta** (nt.) [fr. ucca = Sk. uccatvaṅ] height J iii.318.

**Uccaya** [fr. ud + **ci**, see cināti; Sk. uccaya] heaping up, heap, pile, accumulation Dh 115, 191, 192; Vv 47[11]; 82[7] (= cetiya VvA 321); DhA iii.5, 9; DhsA 41 (pāpassa). **-siluccaya** a mountain Th 1, 692; J i.29 (v.209); vi.272, 278; Dāvs V.63.

**Uccā** (°—) (adv.) [cp. Sk. uccā, instr. sg. of uccaṅ, cp. paścā behind, as well as uccaiḥ instr. pl. — In BSk. we find ucca° (uccakulīna Av. Ś iii.117) as well as uccaṅ (uccaṅgama Divy 476). It is in all cases restricted to cpds.] high (lit. & fig.), raised, in foll. cpds.

**-kaṇerukā** a tall female elephant M i.178. **-kāḷārikā** id. M i.178 (v. l. °kaḷārikā to be preferred). **-kula** a high, noble family Pv iii.1[16] (= uccā khattiya — kul — âdino PvA 176). **-kulīnatā** birth in a high — class family, high rank M iii.37; VvA 32. **-sadda** a loud noise D i.143, 178; A iii.30. **-sayana** a high bed (+ mahāsayana) Vin i. 192; D i.5, 7; cp. DA i.78.

**Uccāra** [Ud + **car**] discharge, excrement, faeces Vin iii.36 (°ṅ gacchati to go to stool); iv.265, 266 (uccāro nāma gūtho vuccati); DhA ii.56 (°karaṇa defecation); uccārapassāva faeces & urine D i.70; M i.83; J i.5; ii.19.

**Uccāranā** (f.) [fr. uccāreti] lifting up, raising Vin iii.121.

**Uccārita** [pp. of uccāreti] — 1. uttered, let out PvA 280 (akkharāni). — 2. lifted, raised ThA 255.

**Uccāreti** [ud + cāreti, Caus. of **car**] to lift up, raise aloft Vin iii.81; iv.147 = DhA iii.50; M i.135. — pp. **uccārita** (q. v.).

**Uccālinga** [etym.?] a maw — worm Vin iii.38, 112; J ii.146.

**Uccināti** [ud + cināti] to select, choose, search, gather, pick out or up Vin i.73; ii.285 (aor. uccini); J iv.9; Pv iii.2 [4] (nantake = gavesana — vasena gahetvāna PvA 185); Dpvs iv.2.

**Ucchanga** [Sk. utsanga, ts > cch like Sk. utsahate > BSk. ucchahate see ussahati] the hip, the lap Vin i.225; M i. 366; A i.130 (°pañña); J i.5, 308; ii.412; iii.22; iv.38, 151; Pug 31; Vism 279; DhA ii.72.

**Ucchādana** (nt.) [ut + **sād**, Caus. of **sad**, sīdati, cp. ussada] rubbing the limbs, anointing the body with perfumes shampooing D i.7, 76; at the latter passage in comb[n.] **anicc°-dhamma**, of the body, meaning "erosion, decay", and comb[d.] with **parimaddana** abrasion (see about detail of meaning *Dial.* i.87); thus in same formula at M i. 500; S iv.83; J i.146 & passim; A i.62; ii.70 (+ nahāpana); iv.54, 386; It 111; Th 2, 89 (nahāpan°); Miln 241 (°parimaddana) 315 (+ nahāpana); DA i.88.

**Ucchādeti** [fr. ut + **sād**, see ucchādana] to rub the body with perfumes J vi.298; Miln 241 (+ parimaddati nahāpeti); DA i.88.

**Ucchiṭṭha** [pp. of ud + **śiṣ**] left, left over, rejected, thrown out; impure, vile Vin ii.115 (°odakaṅ); iv.266 (id.); J ii.83 (bhattaṅ ucchiṭṭhaṅ akatvā), 126 (°nadī impure; also itthi outcast), 363; iv.386 (°ṅ piṇḍaṅ), 388; vi.508; Miln 315; DhA i.52; ii.85; iii.208; PvA 80 (= chaḍḍita), 173 (°bhattaṅ). At J iv.433 read ucch° for **ucciṭṭha.** **-an°** not touched or thrown away (of food) J iii.257; DhA ii.3. — See also **uttiṭṭha** & **ucchepaka**.

**Ucchiṭṭhaka** (fr. ucchiṭṭha) = ucchiṭṭha J iv.386; vi.63, 509.

**Ucchindati** [ud + **chid**, see chindati] to break up, destroy, annihilate S v.432 (bhavataṇhaṅ), A iv.17 (fut. ucchecchāmi to be read with v. l. for T. ucchejjissāmi); Sn 2 (pret. udacchida), 208 (ger. ucchijja); J v.383; Dh 285. — Pass. **ucchijjati** to be destroyed or annihilated, to cease to exist S iv.309; J v.242, 467; Miln 192; PvA 63, 130 (= na pavattati), 253 (= natthi). — pp. **ucchinna** (q. v.).

**Ucchinna** [pp. of ucchindati] broken up, destroyed S iii. 10; A v.32; Sn 746. Cp. sam°.

**Ucchu** [Sk. cp. Vedic Np. Ikṣvāku fr. ikṣu] sugar — cane Vin iv.35; A iii.76; iv.279; Miln 46; DhA iv.199 (°ūnaṅ yanta sugar — cane mill), PvA 257, 260; VvA 124.

**-agga** (ucch°) top of s. c. Vism 172. **-khaṇḍikā** a bit of sugar — cane Vv 33[26]. **-khādana** eating s. c. Vism 70. **-khetta** sugar — cane field J i.339; VvA 256. **-gaṇṭhikā** a kind of sugar — cane, Batatas Paniculata J i.339; vi.114 (so read for °ghaṭika). **-pāla** watchman of s. — c. VvA 256. **-pīḷana**, cane — pressing, Asl. 274. **-puṭa** sugar — cane basket J iv.363. **-bīja** seed of s. — c. A i.32; v.213. **-yantra** a sugar — mill J i.339. **-rasa** s. — c. juice Vin i.246; Vism 489; VvA 180 **-vāta**, Asl. 274. **-sālā**, Asl. 274.

**Uccheda** [fr. ud + **chid, chind**, see ucchindati & cp. cheda] breaking up, disintegration, perishing (of the soul) Vin iii.2 (either after this life, or after kāmadeva life, or after brahmadeva life) D i.34, 55; S iv.323; Nd[1] 324; Miln 413; Nett 95, 112, 160; DA i.120.

**-diṭṭhi** the doctrine of the annihilation (of the soul), as opp. to sassata — or atta — diṭṭhi (the continuance of the soul after death) S ii.20; iii.99, 110 sq; Ps i.150, 158; Nd[1] 248 (opp. sassati°); Dhs 1316; Nett 40, 127; SnA 523 (opp. atta°). **-vāda** (adj.) one who professes the doctrine of annihilation (ucchedadiṭṭhi) Vin i.235; iii.2; D i.34, 55; S ii.18; iv.401; A iv.174, 182 sq.; Nd[1] 282; Pug 38. **-vādin** = °vāda Nett 111; J v.244.

**Ucchedana** (adj.) [fr. ud + **chid**] cutting off, destroying; f. **°anī** J v.16 (surā).

**Ucchedin** (adj.) an adherent of the ucchedavāda J v.241.

**Ucchepaka** (nt.) [= ucchiṭṭhaka in sense of ucchiṭṭha- bhatta] leavings of food M ii.7 (v. l. uccepaka with cc for cch as ucciṭṭha: ucchiṭṭha). The passage is to be read ucchepake va te ratā. A diff. connotation would be implied by taking ucchepaka = uñchā, as Neumann does (Majjhima trsl.[2] ii.682).

**Uju & Ujju** (adj.) [Vedic ṛju, also ṛjyati, irajyate to stretch out: cp. Gr. ὀρέγω to stretch; Lat. rego to govern; Goth. ufrakjan to straighten up; Ohg. recchen = Ger. recken = E. reach; Oir. rēn span. See also P. ajjava] straight, direct; straightforward, honest, upright D iii.150 T. ujja), 352 (do.) 422, 550; Vv 18[7] (= sabba — jimha — vanka — kuṭilabhāv°âpagama — hetutāya u. VvA 96); Pug 59; Vbh 244 (ujuṅ kāyaṅ paṇidhāya); Vism 219 (uju avanka akuṭila); DA i.210 (id.), KhA 236; DhA i.288 (cittaṅ ujuṅ akuṭilaṅ nibbisevanaṅ karoti); VvA 281 (°koṭi — vanka); PvA 123 (an°).

**-angin** (ujjangin) having straight limbs, neg. an° not having straight limbs, i. e. pliable, skilful, nimble, graceful J v.40 (= kañcana — sannibha — sarīra C.); vi.500 (T. anuccangin = anindita — agarahitangin C.). **-gata** walking straight, of upright life M i.46; A iii.285 sq. (°citta); v.290 sq.; Sn 350 (ujju°), 477 (id.); Dh 108 (ujju°, see DhA ii.234 for interpretation). **-gāmin**, neg. an° going crooked, a snake J iv.330. **-cittatā** straightness, unwieldiness of heart Vbh 350. **-diṭṭhitā** the fact of having a straightforward view or theory (of life) Miln 257. **-paṭipanna** living uprightly D i.192; S iv.304; v.343; Vism 219. **-magga** the straight road D i.235; Vin v.149; It 104; J i.344; vi.252; DhA ii.192. **-bhāva** straightness, uprightness SnA 292, 317; PvA 51. **-bhūta** straight, upright S i.100, 170; ii.279; v.384, 404; A ii.57; iv.292; J i.94; v.293 (an°); Vv 34[23] (see VvA 155); Pv i.10[10] (= citta — jimha — vankaKutīla — bhāva — karānaṅ kilesānaṅ abhāvena ujubhāvappatta PvA 51). **-vaṅsa** straight lineage, direct descendency J v.251. **-vāta** a soft wind Miln 283. **-vipaccanīka** in direct opposition D i.1; M i.402; DA i.38.

**Ujuka & Ujjuka** (adj.) [uju + ka] straight, direct, upright M i.124; S i.33 (ujuko so maggo, the road to Nibbāna), 260 (citta); iv.298; v.143, 165; J i.163; v.297 (opp. khujja); DhA i.18 (°magga); Sdhp 321. **-anujjuka** crooked, not straight S iv.299; J iii.318.

**Ujukatā** (f.) [abstr. fr. ujuka] straightness, rectitude Dhs 50, 51 (kāyassa, cittassa); Vism 436 sq.

**Ujutā** (f.) [abstr. of uju] straight(forward)ness, rectitude Dhs 50, 51.

**Ujjagghati** [ud + jagghati] to laugh at, deride, mock, make fun of Vin iii.128; Th 2, 74 (spelt jjh = hasati ThA 78); A iii.91 (ujjh°, v. l. ujj°) = Pug 67 (= pāṇiṅ paharitvā mahāhasitaṅ hasati Pug A 249).

**Ujjangala** [ud + jangala] hard, barren soil; a very sandy and deserted place D ii.146 (°nagaraka, trsl. "town in the midst of a jungle", cp. *Dial.* ii.161); J i.391; Vv 85[5] (= ukkaṅsena jangala i. e. exceedingly dusty or sandy, dry); Pv ii.9[70] (spelt ujjhangala, expl[d.] by ativiya — thaddhabhūmibhāga at PvA 139); Vism 107. Also in BSk. ujjangala, e. g. M Vastu ii.207.

**Ujjala** (adj.) [ud + **jval**, see jalati] blazing, flashing; bright, beautiful J i.220; Dāvs ii.63.

**Ujjalati** [ud + jalati, **jval**] to blaze up, shine forth Vin i.31; VvA 161 (+ jotati). — Caus. **ujjāleti** to make shine, to kindle Vin i.31; Miln 259; Vism 428; ThA 69 (Ap. v.14, read dīpāṅ ujjālayiṅ); VvA 51 (padīpaṅ).

**Ujjava** (adj.) [ud + java] "running up", in cpd. ujjav — ujjava a certain term in the art of spinning or weaving Vin iv. 300, expl[d.] by "yattakaṅ patthena (patthana?) añcitaṅ hoti tasmi takkamhi vedhite".

**Ujjavati** [ud + javati] to go up — stream Vin ii.301.

**Ujjavanikāya** instr. fem. of ujjavanaka used as adv. [ud + javanaka, q. v.] up — stream, lit "running up" Vin ii.290; iv.65

(in explⁿ· of uddhaṅgāmin, opp. ojavanikāya).

**Ujjahati** [ud + jahati] to give up, let go; imper. ujjaha S i.188; Th 2, 19; Sn 342.

**Ujju & Ujjuka** see **uju** & **ujuka**.

**Ujjota** [ud + ***jot** of jotati, Sk. uddyotate] light, lustre J i.183 (°kara); Miln 321.

**Ujjotita** [pp. of ujjoteti, ud + joteti] illumined Dāvs v.53.

**Ujjhaggati** see **ujjagghati**.

**Ujjhaggikā** (f.) [fr. ujjagghati, spelling varies] loud laughter Vin ii.213, cp. iv.187.

**Ujjhati** [Sk. ujjhati, **ujjh**] — 1. to forsake, leave, give up J vi.138; Dāvs ii.86. — 2. to sweep or brush away J vi.296. — pp. **ujjhita** (q. v.).

**Ujjhatti** (f.) [fr. ud + jhāyati[1], corresponding to a Sk. *ud — dhyāti] irritation, discontent A iv.223, 467 (v. l. ujj°); cp. **ujjhāna**.

**Ujjhāna** (nt.) [ud + jhāna[1] or jhāna[2]?] — 1. taking offence, captiousness Dh 253 (= paresaṅ randha — gavesitāya DhA iii.377); Miln 352 (an° — bahula). — 2. complaining, wailing J iv.287.

**-saññin, -saññika** irritable S i.23; Th 1, 958; Vin ii.214, cp. iv.194; Dpvs ii.6; DhA iii.376 (°saññitā irritability).

**Ujjhāpana** (nt.) [fr. ud + jhāyati[1] or jhāyati[2] to burn, to which jhāpeti to bring to ruin etc.? cp. ujjhāna] stirring up, provoking J v.91 (devat°), 94 (°kamma).

**Ujjhāpanaka** (adj.) [fr. ujjhāpana] one who stirs up an- other to discontent Vin iv.38.

**Ujjhāpeti** [Caus. of ujjhāyati] to harass, vex, irritate M i. 126; S i.209 ("give occasion for offence"); Vin iv.38 (cp. p. 356); J v.286; PvA 266.

**Ujjhāyati** [ud + jhāyati[1] or perhaps more likely jhāyati[2] to burn, fig. to be consumed. According to Müller P. G. pp. 12 & 42 = Sk. ava — **dhyā**, but that is doubtful phonetically as well as semantically] to be irritated, to be annoyed or offended, to get angry, grumble; often in phrase **ujjhāyati khīyati vipāceti** expressing great annoyance Vin i.53, 62, 73; ii.207; iv.226; S i.232 & passim. — S i.232 (mā ujjhāyittha); J ii.15; DhA ii.20; aor. ujjhāyi J i.475; DhA ii.88; inf. ujjhātuṅ J ii.355. — Caus. **ujjhāpeti** (q. v.).

**Ujjhita** [pp. of ujjhati] destitute, forsaken; thrown out, cast away M i.296 (+ avakkhitta); Th 1, 315 (itthi); 2, 386 (cp. ThA 256 vātakkhitto viya yo koci dahano); Dh 58 (= chaḍḍita of sweepings DhA i.445); J iii.499; v.302; vi.51.

**Uñcha & Uñchā** (f.) [Sk. uñcha & uñchana, to **uñch**. Neumann's etym. uñchā = E. ounce, Ger. unze (Majjhima trsl.[2] ii.682) is incorrect, see Walde *Lat. Wtb.* under uncia] anything gathered for sustenance, gleaning S ii. 281; A i.36; iii.66 sq., 104; Vin iii.87; Sn 977; Th 2, 329, 349; J iii.389; iv.23, 28, 434, 471 (°ya, dat. = phalâphal°atthāya C.); ThA 235, 242. Cp. samuñchaka.

**-cariyā** wandering for, or on search for gleaning, J ii.272; iii.37, 515; v.3; DA i.270; VvA 103; ThA 208. **-cārika** (adj.) going about after gleanings, one of 8 kinds of tāpasā SnA 295 (cp. DA i.270, 271). **-patta** the gleaning — bowl, in phrase uñchāpattāgate rato "fond of that which has come into the gl. b." Th 1, 155 = Pv iv.7[3] (= uñchena bhikkhācārena laddhe pattagate āhāre rato PvA 265; trslᵈ· in Psalms of Brethren "contented with whatever fills the bowl"). aññāt°, marked off as discarded (goods) S ii.281, so S A.

**Uñchati** [fr. **uñch**] to gather for sustenance, seek (alms), glean Vism 60 (= gavesati).

**Uññā** (f.) [= avaññā (?) from ava + **jñā**, or after uññā- tabba?] contempt Vin iv.241; Vbh 353 sq. (att°).

**Uññātabba** (adj.) [grd. fr. ava + **jñā** (?)] to be despised, contemptible, only in stock — phrase "daharo na uṇṇātabbo na paribhotabbo" S i.69; Sn p. 93; SnA 424 (= na avajānitabbo, na nīcaṅ katvā jānitabbo ti). In same connection at J v.63 mā naṅ daharo [ti] uññāsi (v. l. maññāsi) apucchitvāna (v. l. ā°).

**Uṭṭitvā** at Vin ii.131 is doubtful reading (see p. 318, v. l. uḍḍhetvā), and should perhaps be read **uḍḍetvā** (= oḍḍetva, see uḍḍeti), meaning "putting into a sling, tying or binding up".

**Uṭṭepaka** one who scares away (or catches?) crows (kāk°) Vin i.79 (vv. ll. uṭṭhe°, uḍḍe°, uḍe°). See remarks on **uṭṭepeti**.

**Uṭṭepeti** in phrase kāke u. "to scare crows away" (or to catch them in snares?) at Vin i.79. Reading doubtful & should probably be read uḍḍepeti (? Caus. of uḍḍeti = oḍḍeti, or of uḍḍeti to make fly away). The vv. ll. given to this passage are uṭṭeceti, upaṭṭhāpeti, uḍḍoyeti. See also **uṭṭepaka**.

**Uṭṭhapana** see vo°.

**Uṭṭhahati & Uṭṭhāti** [ud + **sthā** see tiṭṭhati & uttiṭṭhati] to rise, stand up, get up, to arise, to be produced, to rouse or exert oneself, to be active, pres. **uṭṭhahati** Pug 51. — pot. **uṭṭhaheyya** S i.217; as imper. uttiṭṭhe Dh 168 (explᵈ· by uttiṭṭhitvā paresaṅ gharadvāre ṭhatvā DhA iii.165, cp. Vin Texts i.152). — imper. 2ⁿᵈ pl. uṭṭhahatha Sn 331; 2ⁿᵈ sg. uṭṭhehi Pv ii.6[1]; J iv.433. — ppr. **uṭṭhahanto** M i.86; S i.217; J i.476. — aor. **uṭṭhahi** J i.117; PvA 75. — ger. **uṭṭhahitvā** PvA 4, 43, 55, 152, & **uṭṭhāya** Sn 401. — inf. **uṭṭhātuṅ** J i.187. — *Note.* When uṭṭh° follows a word ending in a vowel, and without a pause in the sense, a **v** is generally prefixed for euphony, e. g. gabbho vuṭṭhāsi an embryo was produced or arose Vin ii.278; āsanā vuṭṭhāya arising from his seat, Vism 126. See also under **vuṭṭhahati**. — pp. **uṭṭhita**; Caus. **uṭṭhāpeti**. — Cp. **pariyuṭṭhāti**.

**Uṭṭhahāna** [ppr. of uṭṭhahati] exerting oneself, rousing one- self; **an°** sluggish, lazy Dh 280 (= ayāyāmanto DhA iii. 409); cp. anuṭṭhahaṅ S i.217.

**Uṭṭhātar** [n. ag. of ut + **ṣṭhā**, see uṭṭhahati] one who gets up or rouses himself, one who shows energy S i.214; A iv.285, 288, 322; Sn 187; J vi.297. **-an°** one who is without energy S i.217; Sn 96.

**Uṭṭhāna** (nt.) [fr. ut + **ṣṭhā**] — 1. rising, rise, getting up, standing (opp. sayana & nisīdana lying or sitting down) D ii.134 (sīha — seyyaṅ kappesi uṭṭhāna — saññaṅ manasikaritvā); Dh 280 (°kāla); J i.392 (an° — seyyā a bed from which one cannot get up); Vism 73 (aruṇ — uṭṭhānavelā time of sunrise) DhA i.17. — 2. rise, origin, occasion or oppertunity for; as adj. (—°) producing J i.47 (kapp°); vi.459; Miln 326 (dhaññ° khettaṅ

atthi). — 3. "rousing", exertion, energy, zeal, activity, manly vigour, industry, often syn. with viriya M i.86; A i.94; ii.135 (°phala); iii.45 (°viriya), 311; iv.281 (°sampadā); It 66 (°adhigataṅ dhanaṅ earned by industry); Pv iv.3[24]; Pug 51 (°phala); Miln 344, 416; ThA 267 (°viriya); PvA 129 (+ viriya). **-an°** want of energy, sluggishness A iv.195; Dh 241. — *Note.* The form vuṭṭhāna appears for uṭṭh° after a vowel under the same conditions as vuṭṭhahati for uṭṭhahati (q. v.) gabbha — vuṭṭhānaṅ J i.114. See also **vuṭṭh°**, and cp. pariy°.

**Uṭṭhānaka** (—°) (adj.) [fr. uṭṭhāna] — 1. giving rise to yielding (revenue), producing J i.377, 420 (satasahass°); iii. 229 (id.); v.44 (id.). Cp. uṭṭhāyika. — 2. energetic J vi.246.

**Uṭṭhānavant** (adj.) [uṭṭhāna + vant] strenuous, active Dh 24.

**Uṭṭhāpeti** [Caus. ii. of utthahati] — 1. to make rise, only in phrase **aruṇaṅ** (suriyaṅ) **u**. to let the sun rise, i. e. wait for sunrise or to go on till sunrise J i.318; vi.330; Vism 71, 73 (aruṇaṅ). — 2. to raise J vi.32 (paṭhaviṅ). — 3. to fit up J vi.445 (nāvaṅ). — 4. to exalt, praise DA i.256. — 5. to turn a person out DhA iv.69. — See also **vuṭṭhāpeti**.

**Uṭṭhāyaka** (adj.) [adj. formation fr. uṭṭhāya, ger. of uṭṭha- hati] "getting — up — ish", i. e. ready to get up, quick, alert, active, industrious; f. **°ikā** Th 2, 413 (= uṭṭhāna — viriyasampannā ThA 267; v. l. uṭṭhāhikā)

**Uṭṭhāyika** (adj.) [= uṭṭhānaka] yielding, producing J ii.403 (satasahass°).

**Uṭṭhāyin** (adj.) [adj. form. fr. uṭṭhāya, cp. uṭṭhāyaka] getting up D i.60 (pubb° + pacchā — nipātin rising early & lying down late).

**Uṭṭhāhaka** (adj.) [for uṭṭhāyaka after analogy of gāhaka etc.] = uṭṭhāyaka J v.448; f. **°ikā** A iii.38 (v. l. °āyikā); iv.266 sq.

**Uṭṭhita** [pp. of uṭṭhahati] — 1. risen, got up Pv ii.9[41] (kāl°); Vism 73. — 2. arisen, produced J i.36; Miln 155. — 3. striving, exerting oneself, active J ii.61; Dh 168; Miln 213. **-an°** S ii.264; Ps i.172. — Cp. pariy°. — *Note.* The form is **vuṭṭhita** when following upon a vowel; see **vuṭṭhita & uṭṭhahati**, e. g. paṭisallāṇā vutthito arisen from the seclusion D ii.9; pāto vuṭṭhito risen early PvA 128.

**Uḍḍayhana** (nt.) [fr. uḍḍayhati, see uddahati] burning up, conflagration Pug 13 (°velā = jhāyana — kālo Pug A 187); KhA 181 (T. uḍḍahanavelā, v. l. preferable uḍḍayh°).

**Uḍḍahati** [ud + ḍahati] to burn up (intrs.) KhA 181 (uḍḍaheyya with v. l. uḍḍayheyya, the latter preferable). Usually in Pass. **uḍḍayhati** to be burnt, to burn up (intrs.) S iii.149, 150 (v. l. for ḍayhati); J iii.22 (udayhate); v.194. fut. uḍḍayhissati J i.48.

**Uḍḍita** [pp. of uḍḍeti[2]] ensnared (?), bound, tied up S i.40 (= taṇhāya ullanghita C.; trsl[d.] "the world is all strung up").

**Uḍḍeti[1]** [ud + ḍeti to fly. The etym. is doubtful, Müller P. Gr. 99 identifies uḍḍeti[1] & uḍḍeti[2] both as causatives to **ḍī**. Of uḍḍeti[2] two forms exist, uḍḍ° & oḍḍ°, the latter of which may be a variant of the former, but with specialisation of meaning ("lay snares"), it may be a cpd. with ava° instead of ud°. It is extremely doubtful whether uḍḍeti[2] belongs here, we should rather separate it & refer it to another root, probably **lī**, layate (as in allīna, nilīyati etc.), to stick to, adhere, fasten etc. The change l > ḍ is a freq. Pāli phenomenon. Another Caus. II. of the same root **(ḍī?)** is uṭṭepeti] to fly up M i.364 (kāko maṅsapesiṅ ādāya uḍḍayeyya; vv. ll. ubbaḍaheyya, uyya, dayeyya); J v.256, 368, 417.

**Uḍḍeti[2]** [see discussion under uḍḍeti[1]] (a) to bind up, tie up to, string up Vin ii.131 (so read for uṭṭitvā, v. l. uḍḍhetvā). — (b) to throw away, reject PvA 256 (+ chaḍḍayāmi gloss). — pp. **uḍḍita**.

**Uḍḍha** (—°) (num. ord.) [the apocope form of catuttha = uttha, dialectically reduced to uḍḍha under the influence of the preceding aḍḍha] the fourth, only in cpd. **aḍḍhuḍḍha** "half of the fourth unit", i. e. three & a half (cp. diyaḍḍha 1 1/2 and aḍḍha — teyya 2 1/2) J v.417 sq. (°āni itthisahassāni); Mhvs xii.53.

**Uṇṇa** (nt.) & **Uṇṇā** (f.) [Sk. ūrṇa & ūrṇā; Lat. lāna wool; Goth. wulla; Ohg. wolla = E. wool; Lith. vilna; Cymr. gwlan (= E. flannel); Gr. λ῀ηνος, also ου῀λος = Lat. vellus (fleece) = Ags. wil — mod] — 1. wool A iii.37 = iv.265 (+ kappāsā cotton) J ii.147; SnA 263 (patt°). — 2. hair between the eyebrows Sn 1022, & in stock phrase, describing one of the 32 signs of a Mahāpurisa, bhamuk°antare jātā uṇṇā odātā etc. D ii.18 = iii.144 = 170 = SnA 285. Also at Vism 552 in jāti — uṇṇāya.

**-ja** in uṇṇaja mukha J vi.218, meaning "rounded, swelling" (C. expl[s.] by kañcan°ādāso viya paripuṇṇaṅ mukhaṅ). **-nābhi** (either uṇṇa° or uṇṇā, cp. Vedic ūrṇavābhi, ūrṇa + vābhi from Idg. ***u̯ebh** to weave as in Lat. vespa = wasp, of which shorter root in Sk. **vā**) a spider, lit. "wool — i. e. thread — weaver", only in comb[n.] with sarabū & mūsikā at Vin ii.110 = A ii.73 = J ii.147 (= makkaṭaka C).

**Uṇṇata** (adj.) [pp. of uṇṇamati, Sk. unnata] raised, high, fig. haughty (opp. oṇata) A ii.86; Sn 702 (an° care = uddhaccaṅ n°āpajjeyya SnA 492); Pug 52 (= ucca uggata Pug A 229). Cp. **unnata**.

**Uṇṇati** (f.) [fr. uṇṇamati] haughtiness Sn 830; Nd[1] 158, 170; Dhs 1116, 1233. Cp. **unnati**.

**Uṇṇama** [fr. uṇṇamati] loftiness, height, haughtiness Dhs 1116, 1233. Cp. **unnama**.

**Uṇṇamati** [ud + **nam**] to rise up, to be raised, to straighten up, to be haughty or conceited Sn 366, 829, 928; Nd[1] 169; J vi.346 inf. uṇṇametave Sn 206. Cp. **unnamati**.

**Uṇṇī** (f.) [Sk. aurṇī fr. aurṇa woollen, der. of ūrṇa] a woollen dress Vin ii.108.

**Uṇha** (adj. — n.) [Vedic uṣṇā f. to oṣati to burn, pp. uṣṭa burnt, Sk. uṣṇa = Lat. ustus; cp. Gr. εὑῶ, Lat. uro to burn, Ags. ysla glowing cinders, Lith. usnis nettle] hot, as adj. only in phrase **uṇhaṅ lohitaṅ chaḍḍeti** to spill hot blood, i. e. to kill oneself DhA i.95; otherwise in cpds.; abs. only as nt. "heat" & always in contrast to sītaṅ "cold" Vin ii.117 (sītena pi uṇhena pi); D ii.15 (opp. sīta); M i.85; A i.145 = 170 = J v.417 (sītaṅ vā uṇhaṅ vā tiṇaṅ vā rajo vā ussāvo vā); Sn 52, 966 (acc °); Nd[1] 486 = Nd[2] 677 (same as under sita); J i.17 (v.93); Miln 410 (megho uṇhaṅ nibbāpeti); PvA 37 (ati°).

**-ākāra** appearance of heat, often in phrase (Sakkassa) paṇḍu — kambala — sil°āsanaṅ uṇhākāraṅ dassesi, of Sakka's throne showing an appearance of heat as a sign of some extraordinary event happening in the world, e. g. J i.330; v.92; DhA i.17, and passim. **-odaka** hot water VvA 68. **-kalla**

glowing — hot embers or ashes J ii.94 (so read for °kalala); iv.389 (°vassa, rain of hot ashes, v. l. °kukkuḷavassa). **-kāla** hot weather Vin ii.209.

**Uṇhatta** (nt.) [abstr. fr. uṇha] hot state, heat Vism 171.

**Uṇhīsa** [Sk. uṣṇīṣa] a turban D i.7; ii.19 = iii.145 (°sīsa cp. *Dial.* ii.16); J ii.88; Miln 330; DA i.89; DhsA 198.

**Ut(t)aṇḍa** see uddaṇḍa.

**Utu** (m. & nt.) [Vedic ṛtu special or proper time, with adj. ṛta straight, right, rite, ṛti manner to Lat. ars "art", Gr. δαμαρ(τ), further Lat. rītus (rite), Ags. rīm number; of ***ar** to fit in, adjust etc. q. v. under appeti] — 1. (lit.) (a) (good or proper) time, season: aruṇa — utu occasion or time of the sun( — rise) DhA i.165; utuṅ gaṇhāti to watch for the right time (in horoscopic practice), to prognosticate ibid. **sarīraṅ utuṅ gaṇhāpeti** "to cause the body to take season", i. e. to refresh the body by cool, sleep, washing etc. J iii.527; DA i.252. — (b) yearly change, time of the year, season Vism 128. There are usually three seasons mentioned, viz. the hot, rainy and wintry season or **gimha, vassa & hemanta** A iv.138; SnA 317. Six seasons (in connection with nakkhatta) at J v.330 & vi.524. Often utu is to be understood, as in hemantikena (scil. utunā) in the wintry season S v.51. — (c) the menses SnA 317; J v.330 (utusinātāya read utusi nhātāya; utusi loc., as expl[d.] by C. pupphe uppanne utumhi nahātāya). — 2. (applied in a philosophical sense: one of the five fold cosmic order, physical change, physical law of causation (opp. kamma), physical order: see Asl. 272 f.; Dialogues, II, 8, *n.; Kvu trsl*[n.] 207; cp. Mrs. Rh. D. Buddhism, p. 119 f., *Cpd.* 161, *Dhs trsl*[n.] introd. xvii; & cp. cpds. So in connection with kamma at Vism 451, 614; J vi.105 (kamma — paccayena utunā samuṭṭhitā Veraraṇī); perhaps also at Miln 410 (megha ututo samuṭṭhahitvā).

**-āhāra** physical nutriment (cp. *Dhs trsl*[n.] 174) PvA 148. **-ûpasevanā** seasonable activity, pursuit (of activities) according to the seasons, observance of the seasons Sn 249 (= gimhe ātapa — ṭṭhāna — sevanā vasse rukkha — mūla — sevanā hemante jalappavesa — sevanā SnA 291). **-kāla** seasonable, favourable time (of the year) Vin i.299; ii.173. **-ja** produced by the seasons or by physical change Miln 268 (kamma°, hetu°, utu°); Vism 451. **-nibbatta** coming to existence through physical causes Miln 268. **-pamāṇa** measure of the season, i. e. the exact season Vin i.95. **-pariṇāma** change (adversity) of the season (as cause of disease) S iv.230; A ii.87; iii.131; v.110; Miln 112, 304; Vism 31. **-parissaya** danger or risk of the seasons A iii.388. **-pubba** festival on the eve of each of the (6) seasons J vi.524. **-vāra** time of the season, °vārena °vārena according to the turn of the season J i.58. **-vikāra** change of season Vism 262. **-veramanī** abstinence during the time of menstruaīion Sn 291 (cp. SnA 317). **-saṅvacchara** the year or cycle of the seasons, pl. °ā the seasons D iii.85 = A ii.75; S v.442. The phrase utusaṅvaccharāni at Pv ii.9[55] is by Dhammapāla taken as a bahuvrīhi cpd., viz. cycles of seasons & of years, i. e. vasanta — gimh ādike bahū utū ca citta — saṅvacchar°adi bahūni saṅvaccharāni ca PvA 135. Similarly at J v.330 (with Cy). **-sappāya** suitable to the season, seasonable DhA 327. **-samaya** time of the menses SnA 317.

**Utuka** (—°) (adj.) [utu + ka] seasonable, only in cpd. **sabb- otuka** belonging to all seasons, perennial D ii.179; Pv iv. 12[2] (= pupphupaga — rukkhādīhi sabbesu utūsu sukkhāvaha PvA 275); Sdhp 248.

**Utunī** (f.) [formed fr. utu like bhikkhunī fr. bhikkhu] a menstruating woman Vin iii.18; iv.303; S iv.239; A iii. 221, 229; Miln 127. **an°** A iii.221, 226.

**Utta** [pp. of **vac**, Sk. ukta; for which the usual form is **vutta** only as **dur°** speaking badly or spoken of badly, i. e. of bad repute A ii.117, 143; iii.163; Kh viii.2; KhA 218.

**Uttaṇḍāla** (adj.) [ud + taṇḍula] "grainy", i. e. having too many rice grains (of rice gruel), too thick or solid (opp. **atikilinna** too thin or liquid) J i.340; iii.383 (id.); iv.44 (id.).

**Uttatta** [ud + tatta[1], pp. of ud + **tap**, Sk. uttapta] heated; of metals: molten, refined; shining, splendid, pure J vi. 574 (hemaṅ uttattaṅ agginā); Vv 84[17]; Pv iii.3[2] (°rūpa, so read for uggata°, reading correct at PvA 188 °singī); PvA 10 (°kanaka, T. uggatta°); Mhbv 25 (id.).

**Uttanta** [= utrasta, is reading correct?] frightened, faint Vin iii.84. See **uttasta & utrasta**.

**Uttama** (adj.) [superl. of ud°, to which compar. is uttara. See etym. under ud°] "ut — most", highest, greatest, best Sn 1054 (dhammaṅ uttamaṅ the highest ideal = Nibbāna, for which seṭṭhan Sn 1064; cp. Nd[2] 317); Dh 56; Nd[1] 211; Nd[2] 502 (in paraphrase of mahā comb[d.] with pavara); KhA 124; DhA i.430: PvA 1, 50. — dum — uttama a splendid tree Vv 39[3]; nar° the best of men Sn 1021 (= narāsabha of 996); pur° the most magnificent town Sn 1012; puris° the noblest man Th 1, 629, 1084; nt. **uttamaṅ** the highest ideal, i. e. Arahantship J i.96.

**-anga** the best or most important limb or part of the body, viz. (a) the head Vin ii.256 = M i.32 = A iv.278 (in phrase uttamange sirasmiṅ); J ii.163; also in cpd. °*bhūta* the hair of the head Th 2, 253 (= kesa — kalāpa ThA 209, 210) & °*ruha* id. J i.138 = vi.96 (= kesā C.); (b) the eye J iv.403; (c) the penis J v.197. **-attha** the highest gain or good (i. e. Arahantship SnA 332) Sn 324; Dh 386, 403; DhA iv.142; ThA 160. **-adhama** most contemptible J v.394, 437. **-guṇā** (pl.) loftiest virtues J i.96. **-purisa** It 97 & **-porisa** the greatest man (= mahāpurisa) Dh 97 (see DhA ii.188). **-bhāva** the highest condition, state or place DhA ii.188 (°ṅ patto = puris'— uttamo).

**Uttamatā** (f.) [abstr. fr. uttama] highest amount, climax, limit DA i.169 (for paramatā).

**Uttara[1]** (adj.) compar. of ud°, q. v. for etym.; the superl. is uttama] — 1. higher, high, superior, upper, only in cpds., J ii.420 (musal° with the club on top of him? Cy not clear, perhaps to uttara[2]); see also below. — 2. northern (with disā region or point of compass) D i.153; M i.123; S i.224; PvA 75. uttarāmukha (for uttaraṅmukha) turning north, facing north Sn 1010. — 3. subsequent, following, second (°—) J i.63 (°āsāḷha — nakkhatta). — 4. over, beyond (—°): aṭṭh°utara — sata eight over a hundred, i. e. 108; DhA i.388. — **sa-uttara** having something above or higher, having a superior i. e. inferior D i.80 (citta), ii.299; M i.59; S v.265; Vbh 324 (paññā); Dhs 1292, 1596; DhsA 50. — **anuttara** without a superior, unrivalled, unparalleled D i.40; S i.124; ii.278; iii.84; Sn 179. See also under **anuttara**.

**-attharaṇa** upper cover J vi.253. **-âbhimukha** facing North D ii.15. **-āsanga** an upper robe Vin i.289; ii. 126; S i.81; iv.290; A i.67, 145; ii.146; DhA i.218; PvA 73; VvA 33 = 51. **-itara** something higher, superior D i.45, 156, 174; S i.81; J i.364; DhA ii.60; iv.4. **-oṭṭha** the upper lip (opp. adhar°) J ii.420; iii.26; iv. 184. **-chada** a cover, coverlet, awning (sa° a carpet with awnings or canopy above it) D i.7; A i.181; iii.50. **-chadana** = °chada D ii.187; DhA i.87. **-dvāra** the northern gate J vi.364. **-dhamma** the higher norm of the world (lok°), higher righteousness D ii.188 (paṭividdha — lok°uttara — dhammatāya uttama — bhāvaṅ patta). **-pāsaka** the (upper) lintel (of a door) Vin ii.120 = 148. **-pubba** north — eastern J vi.518. **-sse** (v. l. °suve) on the day after tomorrow A i.240.

**Uttara²** (adj.) [fr. uttarati] crossing over, to be crossed, in **dur°** difficult to cross or to get out of S i.197 (not duruttamo); Miln 158; and in cpd. **°setu** one who is going to cross a bridge Miln 194 (cp. uttara — setu).

**Uttaraṇa** (nt.) [fr. uttarati] bringing or moving out, saving, delivery Th 1, 418; J i.195. In BSk. uttaraṇa only in sense of crossing, overcoming, e. g. Jtm 31 ⁸ (°setu). — Cp. **uttara**.

**Uttarati** [ud + tarati¹] — 1. to come out of (water) Vin ii.221 (opp. otarati); J i.108 (id.). — 2. to go over, to flow over (of water), to boil over Miln 117, 118, 132, 260, 277. — 3. to cross over, to go beyond M i.135; aor. **udatāri** Sn 471 (oghaṅ). — 4. to go over, to overspread J v.204 (ger. uttariyāna = avattharitvā C.). — pp. **otiṇṇa** (q. v.). — Caus. **uttareti** (q. v.).

**Uttari&Uttariṅ** (adv.) [compⁿ· form of uttara, cp. angi — bhūta uttāni — karoti etc.] out, over, beyond; additional, moreover, further, besides. — (1) **uttariṅ**: D i.71; M i.83; iii.148; S iv.15; Sn 796 (uttariṅ kurute = uttariṅ karoti Nd² 102, i. e. to do more than anything, to do best, to esteem especially); J ii.23; iii.324; Miln 10 (ito uttariṅ anything beyond this, any more) DhA iv.109 (bhaveti to cultivate especially; see vuttari); VvA 152. — uttariṅ appaṭivijjhanto not going further in comprehension, i. e. reaching the highest degree of comprehension, Vism 314, referring to Ps ii.131, which is quoted at Miln 198, as the last of the 11 blessings of mettā. — (2) **uttari°** in foll. cpds.

**-karaṇīya** an additional duty, higher obligation S ii. 99; iii.168; A v.157 = 164; It 118. **-bhanga** an extra portion, tit — bit, dainties, additional or after — meal bits Vin ii.214; iii.160; iv.259; J ii.419; DhA i.214 sa — uttaribhanga together with dainty bits J i.186, cp. 196 (yāgu). **-bhangika** serving as dainties J i.196. **-manussa** beyond the power of men, superhuman, in cpd. °*dhamma* an order which is above man, extraordinary condition, transcendental norm, adj. of a transcendental character, miraculous, overwhelming Vin i.209; ii.112; iii.105; iv.24; D i.211; iii.3, 12, 18; M i.68; ii.200; S iv.290, 300, 337; A iii.430; v.88; DhA iii.480. **-sāṭaka** a further, i. e. upper or outer garment, cloak, mantle J ii.246; DhA iv.200; PvA 48, 49 (= uttarīyaṅ).

**Uttarika** (adj.) [fr. uttara] transcending, superior, super- human Nett 50.

**Uttariya** (nt.) [abstr. fr. uttara; uttara + ya = Sk. *ut- tarya] — 1. state of being higher. Cp. iii.3⁵; neg. **an°** state of being unsurpassed (lit. with nothing higher), preeminence; see **anuttariya**. — 2. an answer, rejoinder DhA i.44 (karaṇ° — karaṇa).

**Uttarīya** (nt.) [fr. uttara] an outer garment, cloak Pvi.10³ (= uparivasanaṅ uparihāraṅ uttarisāṭakaṅ PvA 49); Dāvs iii.30; ThA 253.

**Uttasati¹** [identical in form with next] only in Caus. **uttā- seti** to impale, q. v.

**Uttasati²** [ut + tasati²] — 1. to frighten J i.47 (v.267). - to be alarmed or terrified Vin i.74 (ubbijjati u. palāyati); iii.145 (id.); J ii.384; vi.79; ppr. uttasaṅ Th 1, 863; & uttasanto Pv ii.2³. — See utrasati. Caus. uttāseti (q. v.). — pp. uttasta & utrasta (q. v.). Cp. also uttanta.

**Uttasana** (adj. — nt.) [fr. ud + **tras**, cp. uttāsana] frightening, fear J i.414 (v. l. for uttasta).

**Uttasta** [pp. of uttasati²; usual form utrasta (q. v.)] frightened, terrified, faint — hearted J i.414 (°bhikkhu; v. l. uttasana°).

**Uttāna** (adj.) [fr. ut + **tan**, see tanoti & tanta] — 1. streched out (flat), lying on one's back, supine Vin i.271 (mañcake uttānaṅ nipajjāpetvā making her lie back on the couch); ii.215; J i.205; Pv iv.10⁸ (opp. avakujja); PvA 178 (id.), 265. — 2. clear, manifest, open, evident [cp. BSk. uttāna in same sense at Av. S ii.106] D i.116; S ii.28 (dhammo uttāno vivaṭo pakāsito); J ii.168 (= pākaṭa); v.460; PvA 66, 89, 140, 168. — **anuttāna** unclear, not explained J vi.247. — The cpd. form (°—) of uttāna in combⁿ· with **kṛ & bhū** is uttānī° (q. v.). — 3. superficial, "flat", shallow A i.70 (parisa); Pug 46.

**-mukha** "clear mouthed", speaking plainly, easily understood D i.116 (see DA i.287); DhA iv.8. **-seyyaka** "lying on one's back", i. e. an infant M i.432; A iii.6; Th 1, 935; Miln 40; Vism 97 (°dāraka).

**Uttānaka** (adj.) [fr. uttāna] — 1. (= uttāna¹) lying on one's back J vi.38 (°ṅ pātetvā); DhA i.184. — 2. (= uttāna²) clear, open D ii.55; M i.340 = DhA i.173.

**Uttānī** (°—) [the compⁿ· form of uttāna in cpds. with **kṛ & bhū** cp. BSk. uttānī — karoti M Vastu iii.408; uttānī — kṛta Av. Ś i.287; ii.151] open, manifest etc., in **°kamma** (uttāni°) declaration, exposition, manifestation S v.443; Pug 19; Vbh 259, 358; Nett 5, 8, 9, 38. — **°karaṇa** id. SnA 445. — **°karoti** to make clear or open, to declare, show up, confess (a sin) Vin i.103; S ii.25, 154; iii.132, 139; iv.166; v.261; A i.286; iii.361 sq.

**Uttāpeti** [Caus. of uttapati] to heat, to cause pain, torment J vi.161.

**Uttāra** [fr. ud + **tṛ** as in uttarati] crossing, passing over, **°setu** a bridge for crossing (a river) S iv.174 = M i.134; cp. uttara².

**Uttārita** [pp. of uttāreti] pulled out, brought or moved out J i.194.

**Uttāritatta** (nt.) [abstr. fr. uttārita] the fact of having or being brought or moved out J i.195.

**Uttāreti** [Caus. of uttarati] to make come out, to move or pull out J i.194; SnA 349. — pp. **uttārita** (q. v.).

**Uttāsa** [Sk. uttrāsa, fr. ud + **tras**] terror, fear, fright D iii.148; S v.386; Miln 170; PvA 180.

**Uttāsana** (nt.) [fr. uttāseti²] impalement J ii.444; SnA 61 (sūle).

**Uttāsavant** (adj.) [uttāsa + vant] showing fear or fright, fearful S

iii.16 sq.

**Uttāsita** [pp. of uttāseti[2]] impaled Pv iv.1[6] (= āvuta āropita VvA 220); J i.499; iv.29.

**Uttāseti[1]** [Caus of uttasati, ud + **tras**, of which **taṅs** is uttā- seti[2] is a variant] to frighten, terrify J i.230, 385; ii.117.

**Uttāseti[2]** [cp. Sk. uttaṅsayati in meaning to adorn with a wreath; ud + **taṅs** to shake, a variation of **tars** to shake, tremble] to impale A i.48; J i.230, 326; ii.443; iii.34; iv.29. — pp. **uttāsita** (q. v.). Cp. uttāsana.

**Uttiṭṭha** [= ucchiṭṭha? Cp. ucchepaka. By Pāli Cy[s.] referred to uṭṭhahati "alms which one stands up for, or expects"] left over, thrown out Vin i.44 (°patta); Th 1, 1057 (°piṇḍa); 2, 349 (°piṇḍa = vivaṭadvāre ghare ghare patiṭṭhitvā labhanaka — piṇḍa ThA 242); J iv.380 (°piṇḍa; C. similarly as at ThA; not to the point); 386 (°piṇḍa = ucchiṭṭhaka piṇḍa C.); Miln 213, 214.

**Uttiṭṭhe** see **uṭṭhahati**.

**Uttiṇa** (adj.) [ud + tiṇa] in uttiṇaṅ karoti to take the straw off, lit. to make off — straw; to deprive of the roof M ii.53. Cp. next.

**Uttiṇṇa** [pp. of uttarati] drawn out, pulled out, nt. outlet, passage J ii.72 (paṇṇasālāya uttiṇṇāni karoti make entrances in the hut). Or should it be **uttiṇa?**

**Utrasta** [pp. of uttasati, also cp. uttasta] frightened, ter- rified, alarmed Vin ii.184; S i.53, 54 (an°); Sn 986; Miln 23; DhA ii.6 (°mānasa); PvA 243 (°citta), 250 (°sabhāva).

**Utrāsa** [= uttāsa] terror J ii.8 (citt°).

**Utrāsin** (adj.) [fr. *Sk. uttrāsa = P. uttāsa] terrified, fright- ened, fearful, anxious S i.99, 219. — Usually neg. **an°** in phrase abhīru anutrāsin apalāyin without fear, steadfast & not running away S i.99; Th 1, 864; Nd[2] 13; J iv.296; v.4; Miln 339. See also apalāyin.

**Ud-** [Vedic ud —; Goth. ūt = Ohg. ūz = E. out, Oir. ud —; cp. Lat. ūsque "from — unto" & Gr. ὕστερος = Sk. uttara] prefix in verbal & nominal comb[n.] One half of all the words beginning with u° are comb[ns.] with ud°, which in comp[n.] appears modified according to the rules of assimilation as prevailing in Pāli. — I. *Original meaning* "out in an upward direction", out of, forth; like ummujjati to rise up out of (water), ujjalati to blaze up high; udeti to come out of & go up; ukkaṇṭha stretching one's neck out high (cp. Ger. "empor"); uggilati to "swallow up", i. e. spit out. — The opposites of ud — are represented by either **ava** or **o°** (see under II. & IV. & cp. ucc — âvaca; uddhambhāgiya: orambhāgiya), ni (see below) or vi (as udaya: vi — aya or vaya). — II. Hence develop 2 clearly defined meanings, viz. (1) out, out of, away from —: °aṇha ("day — out"); °agga ("top — out"); °āgacchati; °ikkhati look out for, expect; °kantati tear out; °khitta thrown off; °khipati pick out; °gacchati come out; °gamaṇa rising (opp. o°); °gajjati shout out; °gilati (opp. o°); °ghoseti shout out; °cināti pick out; °chiṭṭha thrown out; °jagghati laugh at, cp. Ger. aus — lachen °tatta smelted out; °tāna stretched out; °dāleti tear out; °dhaṭa lifted out, drawn out; °disati point out to; °drīyati pull out; °pajjati to be produced; °patti & °pāda coming out, origin, birth; °paṭipatiyā out of reach; °paḷāseti sound out; °phāsulika "ribs out"; etc. etc. — (2) up (high) or high up, upwards, on to (cp. ucca high, uttara higher) —: °kujja erect (opp. ava°); °kūla sloping up (opp. vi°); °khipati throw — up, °gaṇhāti take up; °chindati cut up; °javati go up — stream, °javana id. (opp. o°); uñña pride; °thāna "standing up" °ṭhita got up; °tarati come out, go up (opp. o°); °nata raised up, high (opp. o°); °nama e — levation; °nāmin raised (opp. ni°); °patati fly up; etc. etc. — III. More specialised meanings (from elliptical or figurative use) are: (1) ud° = without, "ex — ", e. g. unnangala "outplough" = without a plough; uppabbajita an ex — bhikkhu. — (2) ud° = off, i. e. out of the way, wrong, e. g. uppatha a wrong road, ummagga id. — (3) ud° = out of the ordinary, i. e. exceedingly, e. g. ujjangala extremely dusty; uppanduka very pale; uppoṭheti to beat hard. — IV. Dialectical variations & combinations. — (1) Owing to semantic affinity we often find an interchange between **ud°** and **ava°** (cp. E. break up = break down, grind up or down, tie up or down), according to different points of view. This wavering between the two prefixes was favoured by the fact that o always had shown an unstable tendency & had often been substituted for or replaced by ū, which in its place was reduced to u before a double consonant, thus doing away with the diff. between **ū & u** or **o & u**. For comparison see the foll.: ukkamati & okk°; uññā: avañña; uddiyati: odd°; uḍḍeyya oḍḍ°; uppīḷeti: opīḷ°; etc., & cp. abbhokirati > abbhukkirati. — (2) the most freq. comb[ns.] that ud° enters into are those with the intensifying prefixes **abhi°** and **sam°**; see e. g. abhi + ud (= abbhud°) + gacchati, °jalati; °ṭhāti; °namati etc., sam + ud + eti; °kamati; °chindati; °tejeti; °pajjati etc.

**Uda[1]** (indecl.) [Sk. uta & u, with Lat. aut (or), Gr. αὖτι (again), αὐτάρ (but, or), Goth. auk = Ger. auch to pron. base ava° yonder, cp. ava ii.] disjunctive part. "or"; either singly, as at Sn 455, 955, 1090; J v.478 (v. l. udāhu); Nd[1] 445 (expl[d.] as "padasandhi" with same formula as iti, q. v.); Pv ii.12[16] (kāyena uda cetasā); or comb[d.] with other synonymous particles, as **uda vā** at Sn 193, 842, 1075; It 82 = 117 (caraṅ vā yadi vā tiṭṭhaṅ nisinno uda vā sayaṅ walking or standing, sitting or lying down); KhA 191. — See also **udāhu**.

**Uda[2]** (°—) [Vedic udan (nt.), also later uda (but only ° — ), commonly udaka, q. v.] water, wave. In cpds. sometimes the older form udan° is preserved (like udañjala, udaññavant), but generally it has been substituted by the later uda° (see under udakaccha, udakanti, udakumbha, udapatta, udapāna, udabindu).

**Udaka** (nt.) [Vedic udaka, uda + ka (see uda[2]), of Idg. *u̯ed, *ud, fuller form *eu̯ed (as in Sk. odatī, odman flood, odana gruel, q. v.); cp. Sk. unatti, undati to water, udra = Av. udra = Ags. otor = E. otter ("water — animal"); Gr. ὕδωρ water ("hydro"), ὕδρα hydra ("water — animal"); Lat. unda wave; Goth. watō = Ohg. wazzar = E. water; Obulg. voda water, vydra otter] water Vin ii.120, 213; D ii.15 (°assa dhārā gushes or showers of w.); Dh 80, 145; J i.212; Pv i.5[7]; Pug 31, 32; Miln 318; VvA 20 (udake temanaṅ aggimhe tāpanaṅ); DhA i.289; DhA iii. 176, 256; PvA 39, 70. — Syn. ambu, ela, jala etc. — The comp[n.] form (—°) is either **ûdaka** (āsanûdaka — dāyin J iv.435) or **°odaka** (pādodaka water for the feet PvA 78). **odaka** occurs also in abs. form (q. v.), cp. also **oka**. Bdgh.'s kaṅ = udakaṅ, tena dāritan: kandaran ti is a false etymology; DA i.209.

**-aṇṇava** water — flood M i.134. **-āyatika** a water — pipe Vin ii.123. **-āḷhaka** a certain measure of water, an āḷhaka of w. S v.400; A ii.55 = iii.337; VvA 155. **-ûpama** resembling water, like water A iv.11 (puggala). **-ogāhana** plunging into water J iii.235. **-ogha** a water flood VvA 48. **-orohaka** descending into water, bathing; N. of a class of ascetics, lit. "bather" M i.281; S iv.312; A v. 263. **-orohaṇa** plunging into water, taking a bath, bathing D i.167; S i.182; A i.296; ii.206; J iv.299; Pug 55. **-kalaha** the "water dispute" DhA iii.256. **-kāka** a water crow J ii.441. **-kicca** libation of water, lit. water — performance; cleansing, washing D ii.15. **-kīḷā** sporting in the w. J vi.420. **-gahaṇasāṭaka** bathing — gown J v.477. **-ghaṭa** a water pitcher PvA 66. **-cāṭi** a water jar DhA i.52. **-ṭṭhāna** a stand for water Vin ii.120. **-tumba** a water vessel J ii.441; DA i.202; DhA ii.193. **-telaka** an oily preparation mixed with water Vin ii.107. **-dantapoṇa** water for rinsing the mouth & tooth — cleaner Vin iii.51; iv.90, 92, 233; J iv.69. **-daha** a lake (of water) D i.45. **-doṇikā** a water — tub or trough Vin ii.220. **-dhārā** a shower of water Ps i.125; J iv.351. **-niddhamana** a water spout or drain Vin ii.120, 123; DhA ii.37. **-nibbāhana** an aquaduct Miln 295. **-paṭiggaha** receiving or accepting water Vin ii.213. **-patta** a waterbowl Vin ii. 107; D i.80; S iii.105. **-puñchanī** a towel Vin ii.122. **-posita** fed or nourished by water VvA 173. **-phusita** a drop of water S ii.135. **-bindu** a drop of w. It 84 (v. l. for udabindu); PvA 99. **-bubbula** a w. bubble A iv.137; Vism 109, 479 (in comp.). **-bhasta** devoid of water ThA 212 (for anodaka Th 2, 265). **-maṇika** a water — pot Vin i.227; M i.354; A iii.27; Miln 28; DhA i.79. **-mallaka** a cup for w. A i.250. **-rakkhasa** a water — sprite DhA iii.74. **-rahada** a lake (of w.) D i.74, 84; A i.9; ii.105; iii.25; Sn 467; Pug 47. **-rūha** a water plant Vv 35[6]. **-lekhā** writing on w. A i.283 = Pug 32 (in simile °ûpama like writing on w.; cp. Pug A 215). **-vāra** "waterturn", i. e. fetching water DhA i.49. **-vāraka** bucket S ii.118. **-vāha** a flow of water, flowing w. J vi.162. **-vāhaka** rise or swelling (lit. carrying or pulling along (of water), overflowing, flood A i.178. **-vāhana** pulling up water Vin ii.122 (°rajju). **-sadda** sound of water Dhs 621. **-sarāvaka** a saucer for w. Vin ii.120. **-sāṭaka** = sāṭikā J ii.13. **-sāṭikā** "water — cloak", a bathing — mantle Vin i. 292; ii.272; iv.279 (= yāya nivatthā nhāyati C.); DhA ii.61 (T. °sāṭaka). **-suddhika** ablution with water (after passing urine) Vin iv.262 (= mutta — karaṇassa dhovanā C.).

**Udakaccha** [uda + kaccha] watery soil, swamp J v.137.

**Udakumbha** [uda + kumbha] a water jug J i.20; Dh 121, 122; Pv i.12[9].

**Udagga** (adj.) [ud + agga, lit. "out — top", cp. Sk. udagra] top- most, high, lofty Th 1, 110; fig. elated, exalted, exultant, joyful, happy D i.110 (°citta); Sn 689 (+ sumana), 1028 (id.); Pv iv.1[55] (attamana +); iv.5[8] (haṭṭha +); Miln 248; DhA ii.42 (haṭṭha — pahaṭṭha udagg — udagga in high glee & jubilant); Vism 346 (id.); Sdhp 323. See also der. **odagya**.

**Udaggatā** (f.) [abstr. fr. udagga] exaltation, jubilation, glee Sdhp 298.

**Udaggi°** in udaggihuttaṅ [= ud + aggi + hutta, cp. Vedic agnihotra] the fire prepared (for sacrifice) J v.396 (= uda — aggihuttaṅ C. wrongly), lit. "the sacrifice (being) out"

**Udangaṇa** (nt.) [ud + angaṇa[1]; Kern unnecessarily changes it to uttankana "a place for digging for water" see *Toev.* p. 96] an open place J i.109.

**Udacchidā** 3[rd] sg. praet. of ucchindati to break up Sn 2, 3 (°ā metri causa).

**Udañcana** (nt.) [fr. ud + **añc**, see añchati] a bucket for drawing water out of a well DhA i.94.

**Udañcanin** (adj. — n.) [ud + añcanin to **añc** see añchati] draining, pulling up water f. °ī a bucket or pail J i. 417 (f. °ī).

**Udañjala** [udan + jala see uda[2]] in **°ṅ kīḷati** a water — game: playing with drops of water (?) Vin iii.118 (Bdhgh.: udañjalan ti udaka — cikkhallo vuccati p. 274)

**Udaññavant** (adj.) [udan = uda(ka) + vant] rich in water, well — watered J v.405 (= udaka — sampanna C.).

**Udaṇha** [ud + aṇha] day — break, dawn, sunrise J v.155.

**Udatāri** 3[rd] sg aor. of **uttarati** to cross over Sn 471 (oghaṅ).

**Udatta** (adj.) [Sk. udātta] elevated, high, lofty, clever Nett 7, 118, 123 (= uḷārapañña C.).

**Udadhi** [uda + **dhi**, lit. water — container] the sea, ocean S i.67; It 86; Sn 720; J v.326; vi.526; ThA 289; VvA 155 ("udakaṅ ettha dhīyatī ti udadhi"); Sdhp 322, 577.

**Udapatta[1]** [ụda for ud, and **patta**, pp. of pat, for patita? Kern, *Toev.* s. v. takes it as udak — prāpta, risen, flying up, sprung up J iii.484 (= uppatita C.); v.71 (= uṭṭhita C.).

**Udapatta[2]** [uda + patta; Sk. udapātra] a bowl of water, a water — jug, ewer M i.100; S v.121; A iii.230 sq., 236; v.92, 94, 97 sq.

**Udapādi** 3[rd] sg. aor. of **uppajjati** to arise, originate, be- come D i.110, 180, 185; S ii.273; It 52, 99; SnA 346, 462.

**Udapāna** [uda + pāna lit. "(place for) drinking water"; cp. opāna, which in the incorrect opinion of Pāli Commentators represents a contracted udapāna] a well, a cistern Vin i.139; ii.122; M i.80; A iv.171; J iii.216; Ud 78; Pv ii.7[8]; ii.9[25]; Miln 411; Vism 244 (in simile); DA i.298; VvA 40; PvA 78.

**Udappatta** see udapatta.

**Udabindu** [uda + bindu] a drop of water M i.78; Sn 812; Dh 121, 122, 336; It 84 (v. l. udaka°); Nd[1] 135; SnA 114; DhA ii.51.

**Udabbhadhi** aor. 3[rd] sg. of **ubbadhati** [ud + **vadh**] to destroy, kill Sn 4 (= ucchindanto vadhati SnA 18).

**Udabbahe** 3[rd] sg. Pot. of ubbahati [ud + **bṛh[1]**, see also abbahati] to draw out, tear out, remove Th 1, 158; Sn 583 (= ubbaheyya dhāreyya (?) SnA 460); J ii.223 (= udabbaheyya C.); vi.587 (= hareyya C.); aor. **udabbahi** Vin iv.5.

**Udaya** [fr. ud + **i**, cp. udeti] rise, growth; increment, increase; income, revenue, interest A ii.199; Ps i.34; Vv 84[7] (dhan°atthika uddayaṅ patthayāna = ānisaṅsaṅ atirekalābhaṅ VvA 336); 84[52]; DhA ii.270; PvA 146 (ulār° vipāka), 273 (°bhūtāni pañca kahāpaṇa — satāni labhitvā, with interest); Sdhp 40, 230, 258. — See also **uddaya**.

**-attha** rise and fall, birth & death (to attha[2]) M i.356; S v.197 sq., 395; A iii.152 sq.; iv.111, 289, 352; v.15, 25. **-atthika** desirous of increase, interest or wealth (cp. above Vv 84[7] dhan°atthika) A ii.199. **-bbaya** (ud — aya + vy — aya) increase & decrease, rise & fall, birth & death, up &

down D iii.223; S i.46 = 52 (lokassa); iii.130; A ii.90; iii. 32; iv.153; It 120; Vism 287; Ps i.54; ThA 90. **-vyaya** = °bbaya S iv.140; A ii.15 (khandhānaṅ); Dh 113, 374 (khandhānaṅ, see DhA iv.110).

**Udayaṅ & Udayanto** ppr. of **udeti** (q. v.).

**Udayana** (nt.) [fr. ud + **i**] going up, rise DA i.95.

**Udara** (nt.) [Vedic udara, Av udara belly, Gr. ὕστερος = Lat. uterus belly, womb; Lith. védaras stomach, See also Walde, *Lat. Wtb.* under vensica] — 1 the belly, stomach D ii.266; Sn 78, 604, 609, 716; J i.146, 164, 265; Miln 213; PvA 283; KhA 57, 58; DhA i.47 (pregnant); Sdhp 102. — 2. cavity, interior, inside Dāvs i.56 (mandir — odare). **-ūnûdara** with empty belly Th 1, 982; Miln 406, 407; cp. ūna.

**-aggi** the fire of the belly or stomach (i. e. of digestion) KhA 59; SnA 462; PvA 33; **-âvadehakaṅ** (adv.) bhunjati to eat to fill the stomach, eat to satiety, to be gluttonous M i.102; A v.18; Th 1, 935; Vism 33. **-paṭala** the mucous membrane of the stomach Vism 359 (= sarīr°abbhantara 261); SnA 248; KhA 55, 61. **-pūra** stomachfilling Vism 108. **-vaṭṭi** "belly — sack", belly Vin iii.39, 117; Vism 262 where KhA reads ud. paṭala). **-vāta** the wind of the belly, stomach — ache 9J i.33, 433; Vism 41 (°ābādha); DhA iv.129.

**Udariya** (nt.) [fr. udara] the stomach Kh iii. (cp. KhA 57); Vism 258, 358. Cp **sodariya**.

**Udassaye** 2nd sg. pot. of ud + assayati [ā + **śri**, cp. assaya] J v.26 (meaning to instal, raise?), expld. by C. as ussayāpesi (?) Reading may be faulty for udāsase (?).

**Udahāraka** [uda + hāraka] a water — carrier J ii.80.

**Udahāriya** (adj.) [fr. udahāra fetching of water, uda + **hṛ**] going for water Vv 50[9].

**Udāgacchati** [ud + ā + gacchati] to come to completion Da i.288. Cp sam.

**Udāna** (nt.) [fr. ud + **an** to breathe] — 1. "breathing out", exulting cry, i e. an utterance, mostly in metrical form, inspired by a particularly intense emotion, whether it be joyful or sorrowful (cp. K. S. p. 29 n. 2) D i.50, 92; S i.20, 27, 82, 160; A i.67; J i.76; Pug 43, 62; Nett 174; PvA 67; Sdhp 514. — The utterance of such an inspired thought is usually introduced with the standing phrase **"imaṅ udānaṅ udānesi"** i. e. breathed forth this solemn utterance [Cp. BSk. udānaṅ udānayati Divy 99 etc.], e. g. at Vin i.2 sq., 12, 230, 353; D i.47; ii.107 (udāna of triumph); S iii.55; Mhvs xix.29; DA i.140; Ud. 1 passim; SnA 354 ("the familiar quotation about the sakyas"). Occasionally (later) we find other phrases, as e. g. udānaṅ pavatti J i.61; abhāsi Vin iv.54; kathesi J vi. 38. — 2. one of the angas or categories of the Buddhist Scriptures: see under **nava & anga**. — Cp. vodāna.

**Udānita** [pp. of udāneti] uttered, breathed forth, said DhA iv.55.

**Udāneti** [denom. f. udāna, cp. BSk. udānayati] to breathe out or forth, usually in phrase udānaṅ udānesi: see under udāna[1]. Absolutely only at J iii.218.

**Udāpatvā** at J v.255 is uncertain reading (v. l. udapatvā, C. explns. reading udapatvā by uppatitvā = flying up), perhaps we should read udapatta flew up, pret. of ud + **pat** = Sk. *udapaptat (so Kern, *Toev.* s. v.).

**Udāyati** at DA i.266 (udāyissati fut.) is hardly correct; D i.96 has here udrīyissati (q. v.), which belongs to darati to break, tear etc., udāyati could only belong to dāyāti meaning to cut, mow, reap. but not to split etc. DA i.266 explns. udāyissati with bhijjhissati. The difficulty is removed by reading udrīyissati. To v. l. undriyati cp. °undriya for °uddaya (dukkh° for dukkhudraya see **udraya**). We find udāyati once more at Vism 156 in expln. of ekodi where it is evidently meant for udeti (Caus. = uṭṭhapeti).

**Udāra** (adj.) [Sk. udāra, of which the usual P. form is ulāra (q. v.). Cp. BSk. audāra & audārika.] raised, sublime, noble, excellent Dāvs iii.4 (samussit — odāra — sitātapattaṅ); DA i.50 (°issariya); Sdhp 429, 591.

**Udāvatta** [pp. of udāvattate, ud + ā vattati] retired, de- sisting J v.158 (= udāvattitva nivattitva C).

**Udāsīna** (adj.) [ud + āsīna, pp. of **ās** to sit; lit. sit apart, be indifferent] indifferent, passive, neutral DhsA 129.

**Udāhaṭa** [pp of udāharati] uttered, spoken; called, quoted Pug 41.

**Udāharaṇa** (nt.) [fr. udāharati] example, instance J iii.401 (°ṅ āharitvā dassento), 510; Miln 345; SnA 445; VvA 297.

**Udāharati** [ud + ā + **hṛ**] to utter, recite. speak. Sn 389; J iii.289; DA i.140 (see udāhāra). — pp **udāhaṭa** (q. v.). Cp. pariy°.

**Udāhāra** [fr. udāharati] utterance, speech DA i.140 (°ṅ udāhari = udānaṅ udānesi); Pug A 223,

**Udāhu** (indecl.) [uta + āho, cp. P. uda & aho and Sk. utāro] disjunctive — adversative particle "or", in direct questions D i 157; ii.8; Sn 599, 875, 885; J i.20, 83; VvA 258 (= ādu); PvA 33, 51; Miln 10. — The first part of the question is often introduced with **kiṅ**, while **udāhu** follows in the second (disjunctive) part, e. g. kin nakkhattaṅ kīḷissasi udāhu bhatiṅ karissasi VvA 63; kiṅ amhehi saddhiṅ āgamissasi udāhu pacchā will you come with us or later? DhA ii.96: See under kiṅ. — Often combd with other expletive particles, e. g. udāhu ve Sn 1075, 1077; udāhu no Sn 347; eva... no udāhu (so... or not) D i.152; (ayaṅ) nu kho — udāhu (ayaṅ) is it (this) — (this) Vism 313.

**Udi** (or **udī**) is artificial adj. formn. fr. udeti, meaning "rising, excelling", in expln. of ekodi at Vism 156 (udayatī ti udi uṭṭhapetī ti attho).

**Udikkhati** [ud + **īkṣ**, Sk. udīkṣate] — 1. to look at, to survey. to perceive Vin i.25 (udiccare, 3sd. pl. pres. med.); J v.71, 296; Vv 81[21] (aor. udikkhisaṅ = ullokesiṅ VvA 316); Dāvs ii 109; Sdhp 308. — 2. to look out for, to expect J i.344; VvA 118. — 3. to envy Miln 338.

**Udikkhitar** [n. ag. of udikkhati] one who looks for or after D iii 167.

**Udicca** (adj.) [apparently an adjectivised ger. of udeti but distorted from & in meaning = Sk. udañc, f. udīcī northern, the north] "rising", used in a geographical sense of the N. W. country, i. e. north — westerly, of north — western origin (cp. *Brethren* 79, *Miln trsln.* ii.45 n. 1) J i.140, 324, 343, 373; Miln 236. — See also **uddiya**.

**Udiccare** 3sd. pl. pres. med. of udikkhati (q. v.).

**Udita**[1] [pp. of ud — **i**, see udeti] risen, high, elevated Miln 222;

(°odita); Dāvs iv.42; Sdhp 14 (of the sun) 442 (°odita).

**Udita**[2] [pp. of **vad**, see vadati] spoken, proclaimed, uttered Vuttodaya 2 (quoted by Childers in Khuddaka — pātha ed. 1869, p. 22).

**Udīraṇa** (nt.) [fr. udīreti] utterance, saying J v.237; Dhs 637, 720; Miln 145.

**Udīrita** [pp. of udīreti] uttered J iii.339; v.394 = 407.

**Udīreti** [ud + īreti, cp. in meaning īrita] — 1. to set in motion, stir up, cause J iii.441 (dukkhaṅ udīraye Pot. = udīreyya C.); v.395 (kalahaṅ to begin a quarrel). — 2. to utter, proclaim, speak, say S i.190; Sn 632 (pot. °raye = bhāseyya SnA 468); Dh 408 (giraṅ udīraye = bhāseyya DhA iv.182); J v.78 (vākyaṅ); Pass. **udīyati** (uddiyyati = Sk. udīryate) Th 1, 1232 (nigghoso).

**Udu** (adj.) [= *ṛtu? cp. utu & uju] straight, upright, in °mano straight — minded D iii.167, 168 (= uju° in v. l. and expl^n. by C.).

**Udukkhala** (m. & nt.) [Sk. ulukhala] a mortar Vin i.202 (+ musala pestle); J i.502; ii.428; v.49; ii.161, 335; Ud 69 (m; + musaḷa); DhA ii.131 (°sala); Vism 354 (in comp.). The relation between **udukkhala** and **musala** is seen best from the description of eating at Vism 344 and DA i.200, where the lower teeth play the role of **ud.**, the upper teeth act as **m.**, while the tongue takes the part of a hand. On this passage & other connections as well as etym. see Morris *J.P.T.S.* 1893, 37.

**Udukkhalikā** (f.) [fr. udukkhala] part of a door (threshold?) Vin ii.148 (+ uttara — pasaka lintel of a door).

**Udumbara** [Sk. udumbara] the glomerous fig tree, Ficus Glomerata D ii.4; Vin iv.35; A iv.283 (°khādika), 283 (id.), 324 (id.); Sn 5; DhA i.284; SnA 19; KhA 46, 56; VvA 213. Cp. **odumbara**.

**Udeti** (ud + eti of **i** to go] to go out or up, to rise (of the sun), to come out, to increase Asl. 169; Vism 156 (eko udetī ti ekodi); J ii.33; iii.324; ppr. udayaṅ It 85 (ādicco), & udayanto PvA 154 (udayante suriye = sole surgente). — pp. **udita** (see udita[1]). Cp. **udicca** & udi.

**Udda**[1] [Vedic udra, to uda[2] water, lit. living in water; Cp. Gr. ὕδρος "hydra"; Ohg. ottar = Ags. otor = E. otter; Lith. ûdra = Obulg. vydra otter] an aquatic animal, the otter (?) Childers s. v. doubts the identity of this creature with the regular otter, since it lives in the jungle. Is it a beaver — Vin i.186 (°camma otter — skin, used for sandals); Cp. i.10[2] (°pota); J iii.51 sq., 335. The names of two otters at J iii.333 are Gambhīra — cārin and Anutīra — cārin.

**Udda**[2] [for uda[2]?] water, in passage amakkhito uddena, amakkhito semhena, a. ruhirena i. e. not stained by any kind of (dirty) fluid D ii.14; M iii.122.

**Uddaṇḍa** [ud + daṇḍa] a kind of building (or hut), in which the sticks stand out (?) Nd[1] 226 = Nd[2] 97[6] (uṭanda) = Vism 25 (v. l. BB uṭṭanda).

**Uddaya**[1] [a (metric?) variant of udaya] gain, advantage, profit Vv 84[7] (see udaya); J v.39 (satt° — mahāpaduma of profit to beings?).

**Uddaya**[2] in compounds **dukkh°** and **sukh°**. see **udraya**.

**Uddalomī** [= udda + lomin beaver — hair — y ] a woollen coverlet with a fringe at each end D i.7 (= ubhato dasaṅ uṇṇā — may° attharaṇaṅ; keci ubhato uggata — pupphaṅ ti vadanti DA i.87); A i.181. See however uddha — lomin under **uddhaṅ**.

**Uddasseti** [ud + dasseti, Caus. of dassati[1]] to show, reveal, point out, order, inform, instruct D ii.321 sq.; M i.480 (read uddassessāmi for conjectured reading uddisissāmi?); ii.60 (v. l. uddiset°) A iv.66.

**Uddāna** (nt.) [fr. ud + **dā**, dayati to bind: see under dāma] a *group* of Suttas, used throughout the Vinaya Piṭaka, with ref. to each Khandhaka, in the Saṅyutta, the Anguttara and other books (cp. Miln 407) for each group of about ten Suttas (cp. DhsA 27). The Uddāna gives, in a sort of doggerel verse, at the end of each group, the titles of the Suttas in the group. It may then be roughly rendered "summary". If all the Uddānas were collected together, they would form a table of contents to the whole work. — Otherwise the word has only been found used of *fishes* "macchuddāna" (so J ii.425; DhA ii.132). It then means a group of fish placed apart for for sale in one lot. Perhaps a *set* or a *batch* would meet the case.

**Uddāpa** [*udvāpa] foundation of a wall, in stock phrase **daḷh°** etc. D iii.101; S v.194 = also at J vi.276 (= pākāra — vatthu C.). Kern, *Toev.* s. v. refers it to Sk. ud — vapati to dig out, and translates "moat, ditch". The meaning "wall" or "mound" however harmonises quite well with the der. fr. "digging", cp. E. dike > Ger. Teich. See also **uddāma** 2.

**Uddāpavant** (adj.) [fr. uddāpa] having a wall or embank- ment S ii.106 (v. l. uddhā°); C. expl^s. as apato uggatattā J iv.536 (so read with v. l. for T. uddhā pavatta; C. expl^s. as tīra — mariyādā — bandhana).

**Uddāma** [fr. ud + **dā** as in uddāna, see dāma] 1. (adj.) "out of bounds", unrestrained, restless Dāvs v.56 (°sāgara). — 2. (n.) wall, enclosure (either as "binding in", protecting or as equivalent of uddāpa fr. ud + **vam** "to throw up" in sense of to throw up earth, to dig a mound = udvapati) in phrase aṭṭāla — uddāma — parikhâdīni watchtowers, enceintes, moats etc. DhA iii.488.

**Uddāraka** [?] some wild animal J v.416 (reading uncertain, expl^n. ditto).

**Uddāla** = uddālaka, only as Np. J iv.298 sq.

**Uddālaka** [fr. ud + **dal**, see dalati] the Uddāla tree, Cassia Fistula (also known as indīvara), or Cordia Myxa, lit. "uprooter" Vv 6[7] (= vātaghātako yo rājarukkho ti pi vuccati VvA 43); J iv.301 (°rukkha), 440; v.199 (= vātaghātaka C.), 405; vi.530 (so read for uddh°); VvA 197 (°puppha = indīvara); PvA 169.

**Uddālanaka** (adj.) [fr. uddālana > ud + dāleti] referring to destruction or vandalism, tearing out Vin iv.169.

**Uddāleti** [ud + dāleti, Caus. of **dal**, see dalati] to tear out or off Vin iv.170; S iv.178.

**Uddiṭṭha** [pp. of uddisati] — 1. pointed out, appointed, set out, put forth, proposed, put down, codified M i.480 (pañha); Sn p. 91 (id. = uddesa — matten° eva vutta, na vibhangena SnA 422); SnA 372. — 2. appointed, dedicated J v.393 (an °ṅ pupphaṅ = asukassa nāma dassāmī ti); PvA 50; KhA 138.

**Uddiya** (adj.) [Sk. udīcya?] northern, northwestern (i. e. Nepalese) J iv.352 (°kambala) in expl^n. of uddiyāna [Sk.

udīcīna?]. See **udicca** & cp. Morris in *J.P.T.S.* 1889, 202, and last not least Lüders in *K. Z.* 1920 (vol. 49), 233 sq. The word is not sufficiently cleared up yet.

**Uddisati** [ud + disati] — to propose, point out, ap- point, allot Dh 353, cp. DhA iv.72; Miln 94 (satihāraṅ); fut. uddisissati M i.480 (ex conj., is probably to be changed to uddassessati, q. v.). — 2. to specify PvA 22 (aor. uddisi), 25 (= nīyādeti, dadāti), 27. — Pass. **uddissati** to show oneself, to be seen Pv iii.2[12], and **uddissiyati** PvA 46. — pp. **uddiṭṭha** (q. v.). — Caus. II. **uddisāpeti** (q. v.) — ger. **uddissa** (q. v.)

**Uddisāpeti** [Caus. II. of uddisati] — 1. to make recite Vin i.47 = ii.224; iv.290. — 2. to dedicate PvA 35 (v. l. **ādisati**).

**Uddissa** (indecl.) [orig. ger. of uddisati] — 1. indicating, with signs or indications J iii.354 = Miln 230. — 2. prep w. acc.: (a) (lit.) pointing to, tending towards, towards, to PvA 250 Suraṭṭha — visayaṅ). — (b) (appl[d.]) with reference to, on account of, for, concerning PvA 8 (pete), 17 (= ārabbha), 49 (ratanattayaṅ), 70 (maṅ), 146.

**-kata** allotted to, specified as, meant for (cp. odissa & odissaka) Vin i.237 (maṅsa); ii.163; D i.166 = A i. 295 = Pug 55 (viz. bhikkhā); M i.77; KhA 222; J ii. 262, 263 (bhatta).

**Uddissana** (nt.) [fr. uddissa] dedication PvA 27, 80.

**Uddīpanā** (f.) [fr. ud + dīpeti] explanation, reasoning, argument Vism 27 (for ukkācanā).

**Uddīyati, Uddīyana** ete. see **udrī°**.

**Uddeka** [Sk. udreka, ud + **ric**] vomit, spouting out, erup- tion Vism 261 (where id. p. at KhA 61 reads uggāra); **°ṅ dadāti** to vomit Vin i.277.

**Uddekanika** (adj.) [uddeka + ana + ika] spouting, ejecting M ii.39 (maṇika; perhaps better to be read with v. l. as udañjanika = udañcanika fit for drawing up water).

**Uddesa** [fr. uddisati] — 1. pointing out, setting forth, proposition, exposition, indication, programme M iii.223 (u. uddiṭṭha), 239; S iv.299; SnA 422. — 2. explanation S v.110 sq.; **sa-uddesa** (adj.) with (the necessary) expl[n.], point by point, in detail, D i.13, 81; iii.111; A iii.418; It 99; Nd[2] 617[1]. — 3. **samaṇuddesa** one marked as a Samaṇa, a novice (cp. sāmaṇera) D i.151; M iii.128; A iv.343; uddesa — bhatta special or specified food Vin i.58 = 96, cp. ii.175, propounding, recitation, repetition Vin i.50 = ii.228 (uddesena paripucchāya ovādena by recitation, questioning & advice); ii.219 (°ṅ dadāti to hold a recitation + paripucchaṅ d); A iv.114 (+ paripucchā); v.50 sq. (pañho, u. veyyākaraṇaṅ); Nd[2] 385[2] (+ paripucchā); J i.116; Miln 257 (+paripucchā). **ek'uddesa** a single repetition Vin iii.47; A iii.67, 180; Miln 10, 18.

**Uddesaka** (adj.) [fr. uddesa] assigning, defining, determining, in bhatt° one who sorts out the food VvA 92.

**Uddesika** (adj. nt.) [fr. uddesa] — 1. indicating, referring to, respecting, defining; (nt.) indication, definition D ii. 100 (mam °bhikkhusangho); Miln 159 (id.); KhA 29. — Esp. as — ° in phrase **aṭṭha-vass'** uddesika — kāla the time referring to (or indicating) the 8[th] year, i. e. at the age of 8 PvA 67; **soḷasa-vass°** M i.88; J i.456; VvA 259. In the same application **padesika** (q. v.). — 2. memorial J iv.228 (cetiya).

**Uddehaka** (adj.) [fr. ud + **dih**, see deha] "bubbling up", only adv. °ṅ in cpd. **pheṇ°** (paccamāna) boiling) under production of scum (foam) M iii.167; A i.141; J iii.46; Miln 357.

**Uddosita** [Derivation uncertain. Cp. Müller *P. Gr.* 42] shed, stable (?) Vin i.140; ii.278; iii.200; iv.223.

**Uddha** (adj.) [possibly a comb[n.] of aḍḍha[2] & uddhaṅ; or should we read aḍḍh° or vuḍḍh°?] in phrase **uddhehi vatthehi** in rich, lofty clothes J iv.154 (of a devatā; passage may be corrupt).

**Uddhaṅ** (& **Uddha°**) (indecl.) [nt. of adj. *uddha = Sk. ūrdhva high; to Idg. ***ared**(h) as in Lat. arduus steep, or ***ured** as in Sk. vardhate to raise, Gr. ὀρχός straight] high up, on top, above (adv. & prep.). — On uddhaṅ in spatial, temporal, ethical & psychological application see in detail Nd[2] 155. — I. *(adv.).* — A. (of *space*) up, aloft, on top, above (opp. adho) Vin iii.121; KhA 248 (= upari). — In contrast with adho (above > below) D i.23, 153, 251; Vism 176 (u. adho tiriyaṅ expl[d.]); DA i.98 (see also adho). — Esp. with ref. to the points of the compass as "in zenith" (opp. adho "in nadir"), e. g. at D i.222 ("straight up"); It 120; J i.20. — B. (of *time*) in future, ahead, hence Sn 894; Nd[1] 303 (u. vuccati anāgataṅ). — II. (*prep.* with abl. & instr.). — A. (of *space*) in phrase uddhaṅ pādatalā adho kesamatthakā (above the soles & below the scalp) D ii. 293, 294; iii.104; A iii.323; v.109. — B. (of *time*) after, hence Pv i.10[12] (u. catūhi māsehi after 4 months = catunnaṅ māsānaṅ upari PvA 52); PvA 147 (sattahi vassa satehi u., meaning here 700 years ago, cp. ito in similar application, meaning both past & future), 148 (sattāhato u. after a week; uttari v. l. BB.). — In cpds. uddha° & uddhaṅ° (see below). The reading udhogalaṅ at PvA 104 is to corrected to adho°. — III. *Note* (cp. Trenckner, *Notes* 60). In certain cases we find **ubbhaṅ** for uddhaṅ. Notice the foll.: ubbhaṅ yojanaṅ uggato J v.269; ubbhaṭṭhako hoti "standing erect" D i.167; M i.78; ubbhamukhu "mouth (face) upwards", turned upwards S iii.238; Miln 122.

(1) **uddha°** in: **-gāmin** going upwards S v.370 sq. **cchiddaka ( -vātapānā)** (windows) having openings above DhA i.211. **-pāda** heels upwards either with *adhosira* (head down) A iv.133, or *avansira* Vv 52[25] (v. l.); J i. 233. **-mukha** turned upwards, adv. °ā upwards or backwards (of a river) Miln 295 (Gangā u. sandati; in same context ubbha° Miln 122). **-lomin** "having hair on the upper side", a kind of couch or bed (or rug on a couch) Vin i.192 = ii.163, 169. So is prob. to be read for uddalomī (q. v.). **-virecana** action of an emetic (lit. throwing up) (opp. adho — virecana of a purgative) D i.12 (= uddhaṅ dosānaṅ nīharaṇaṅ DA i.98); DhA iii.126; SnA 86. **-suddha** clean on top Vin ii.152. — (2) **uddhaṅ°** in: **-āghātanika** an after — deather, a teacher who maintains that the soul exists after death D i.31, cp. DA i.119. **-pāda** feet up (& head down) Vv 52[25] (v. l. uddha°). **-bhāgiya** belonging to the upper part (opp. oram°): see saṅyojana. **-virecana** v. l. BB. at SnA 86 for uddha°. **-sara(ṅ)** (adv.) with raised or lofty voice, lit. "sounding high" Sn 901, see Nd[1] 315. **-sota** (adj.) one who is going upwards in the stream of life [cp. BSk. ūrdhvasrotaḥ Mahāvy § 46] D iii.237; S v.69, 201, 205, 237, 285, 314, 378; A i.233; ii.134; iv.14 sq., 73 sq., 146, 380; v.120; Dh 218; Th ii.12; Pug 17; Nett 190; DhA iii.289; lit. up — stream at J iii.371.

**Uddhaṅsati** [ud + dhaṅsati, in lit. meaning of **dhvaṅs**, see

dhaṅsati] to fly out or up (of dust) Vv 78[4] na tatth° uddhaṅsati rajo; expl[d.] by uggacchati VvA 304. — pp. **uddhasta** (q. v.).

**Uddhagga** (adj.) [uddha + agga] — 1. standing on end (lit. with raised point). bristling, of the hair of a Mahāpurisa D ii.18 = iii.144, 154. — 2. prominent, conspicuous J iv.345 (°rājin having prominent stripes, of a lion). — 3. pointing upwards (of the lower teeth, opp. adhagga point — downwards) J v.156 (= heṭṭhima — danta C.). — 4. lofty, beneficial (of gifts) A ii.68 (dakkhiṇā); iii.46 (id.) see also **uddhaggika**.

**Uddhaggika** (adj.) [cp. uddhagga) aiming at or resulting in a lofty end, promoting spiritual welfare, beneficial (of gifts) D i.51 = iii.66; S i.90; A iii.259; DA i.158.

**Uddhacca** (nt.) [substantivised ger. of ud — dharati, ud + **dhṛ**, cp. uddhaṭa & uddhata. The BSk. auddhatya shows a strange distortion. BSk. uddhava seems to be also a substitute for uddhacca] over — balancing, agitation, excitement, distraction, flurry (see on meaning *Dialogues* i.82; *Dhs trsl*[n.] 119; *Cpd.* 18, 45, 83). A i.256, 282; iii.375, 421, 449; iv.87; v.142, 145, 148; D iii.234; S v.277 sq.; DhSA 260; SnA 492 (in sense of "haughtiness"? for Sn 702 uṇṇata); Nd[1] 220, 501; Ps i.81, 83; ii.9, 97 sq.; 119, 142, 145, 169, 176; Pug 18, 59; Dhs 427, 429 (cittassa), 1159, 1229, 1426, 1482; Vbh 168, 369, 372, 377; Vism 137, 469 (= uddhata — bhāva); Sdhp 459. Together with **kukkucca** "flurry or worry" u. is enum[d.] as the 4[th] of the 5[th] nīvaraṇa's and as the 9[th] of the 10 saṅyojana's (q. v.), e. g. at D i.71, 246; iii.49, 234, 269, 278; S i.99; A i.3; iii.16; v.30; Nd[2] 379; Dhs 1486.

**Uddhaja** (adj.) [uddhaṅ + ja] upright, honest M i.386 (v. l. for pannadhaja).

**Uddhaṭa** [pp. of uddharati[2]; see also uddhata, uddhita & uddhacca] — 1. pulled out J ii.26. — 2. pulled out, destroyed, extirpated, in phrase° **dāṭha** with its fangs removed (of a snake) J i.505; ii.259; vi.6. — 3. cut off or out Miln 231 (uddhaṭ — uddhaṭe ālope whenever a piece is cut off). — 4. drawn out, lifted out, raised J i.143; sass°kāle at the time of lifting the corn; v.49 (°paṅsu). Cp. uddhaṭa **-bīja** castrated J ii.237.

**Uddhata** [pp. of uddharati[1]; as to its relation to uddhaṭa see remarks under uddhacca]. — 1. lifted up, raised, risen, high (of the sun, only in this special phrase u. aruṇo) Vin ii.236; Ud 27 (vv. ll. uggata & uddhasta). — 2. unbalanced, disturbed, agitated, shaken S i.61 (+ unnaḷa "muddled in mind & puffed up" trsl.), 204 (id.) v.112 (līnaṅ cittaṅ uddhataṅ c.), 114 = Vism 133, 269; A ii.23; iii.391; v.93 sq., 142, 163; It 72; Th 2, 77 (so read with v. l., T. has uddhaṭa; ThA 80 expl[ns.] as nān° ārammaṇe vikkhitta — citta asamāhita); Nd[2] 433 (+ avūpasanta — citto); Pug 35 (= uddhaccena samannāgata Pug A 217). **-an°** well balanced, not shaken, calm, subdued M i.470; A ii.211; v.93 sq., 104; Sn 850 (= uddhaccavirahita SnA 549); Dh 363 (= nibbutacitto DhA iv.93); J v.203; Vv 64[8]. — See also ubbhata.

**Uddhana** (nt.) [*ud — dhvana, fr. ud + **dhvan** instead of **dhmā**, for uddhamana (*uddhmāna Sk.), see dhamati] an oven J i.33, 68, 71, 346; ii.133, 277; iii.178, 425; v.385, 471; ii.218 (kammār°), 574; Sn p. 105; Miln 118, 259; Vism 171, 254; DhA i.52, 224; ii.3; iii.219 (°panti); iv.176.

**Uddhamma** [ud + dhamma] false doctrine Dpvs v.19.

**Uddharaṇa** (nt.) [abstr. fr. uddharati] — 1. taking up, lifting, raising Miln 307 (sass° — samaya the time of gathering the corn; to uddharati 1. but cp. in same meaning uddhaṭa from uddharati 2). DA i.192. — 2. pulling or drawing out (cp. uddharati 2) Vin iii.29. See also ubbahati[2].

**Uddharati** [ud + dharate of **dhṛ**] — 1. (in this meaning confused with ubbharati from **bṛh**, cp. interchange of ddh & bbh in uddha: ubbha, possibly also with **bṛh**: see abbahati and cp. ubbahati[1]). (a) to raise, rise, lift up; hence: to raise too much, overbalance, shake etc.: see pp. **uddhata** (*udbhṛta) & cp. uddhacca & uddharaṇa. — (b) to take up, lift, to remove, take away D i.135 (baliṅ uddhareyya raise a tax); M i.306 (hiyaṅ); J i.193 (aor. poet. udaddhari = uddharitvā kaḍḍhitvā pavaṭṭesi C.); VvA 157. — Caus. **uddharāpeti** Vin ii.180, 181; J vi.95. — 2. to pull out, draw out (syn. with abbahati, q. v. for comparison) D i. 77 (ahiṅ karaṇḍā uddhareyya, further on ahi k. ubbhato) PvA 115 (= abbahati); imper. uddharatha J ii.95 (for abbaha); Dh 327 (attānaṅ duggā); aor. uddhari J iii.190 (ankena); cond. uddhare Th 1, 756; ger. uddharitvā D i.234; Nd[1] 419; SnA 567; DhA iv.26; PvA 139, & (poet.) uddhatvā J iv.406 (cakkhūni, so read for T. laddhatvañ cakkhūni = akkhīni uddharitvā C.). — pp. **uddhaṭa & ubbhata**.

**Uddharin** īn **an°** Sn 952 see under **niṭṭhurin**.

**Uddhasetā** see uddhasta.

**Uddhasta** [pp. of uddhaṅseti, see dhaṅsati & cp. anuddhaṅ seti] attacked, perhaps "spoilt" (smothered!) in comb[n.] with pariyonaddha (covered) at A i.202 (T. uddhaseta, expl[d.] by upari dhaṅsita C.); ii.211 (vv. ll. uddhasotā for °etā & uddhaṅso). — Registered with **an°** as anuddhasta in Index vol. to A, should however be read as **anuddhasta** (q. v.). Cp. also **viddhasta**.

**Uddhāra** (& **ubbhāra** in Vin.; e. g. ii.255, cp. 256 where ubbhata unterchanges with uddhāra) [fr. uddharati[1]] — 1. taking away, withdrawal, suspension, in **kaṭhin°** (q. v.) Vin i.255 sq.; iii.262; iv.287; v.177 sq. — 2. a tax, levy, debt, in phrase **°ṅ sodheti** (so read for sādheti loc. cit.) to clear up a debt J ii.341; iii.106; iv.45, 247. **uddhāra-sodhana** (v. l. sādh°) the clearance of a debt J ii.341. — 3. synopsis or abstract Dpvs v.37 (atth° of the meaning of the Vin.); SnA 237 (atth° + pad°).

**Uddhālaka** at J vi.530 is to be read **uddālaka**.

**Uddhita** [a by — form of uddhaṭa] pulled out, destroyed, extirpated, removed J vi.237 (°pphala = uddhaṭa — bīja C.).

**Uddhunāti** [ud + dhunāti] to shake VvA 279.

**Uddhumāta** (adj.) [pp. of uddhumāyati] swollen, bloated, risen (of flour) A i.140; Sn 200 (of a corpse); SnA 100 sq., 171; DA i.114. Cp. next.

**Uddhumātaka** (adj.) [prec. + ka] swollen, bloated, puffed up M i.88 (of a corpse; + vinīlaka); Vism 178, 193 (id.); J i.164 (udaraṅ °ṅ katvā), 420 (°nimitta appearance of being blown up); Miln 332; DhA i.307. See also subha & asubha.

**-saññā** the idea of a bloated corpse A ii.17; Dhs 263; Miln 331; cp. *Dhs trsl*[n.] 69.

**Uddhumātatta** (nt.) [abstr. fr. uddhumāta] swollen con- dition Vism 178.

**Uddhumāyati** [ud + **dhmā**, see dhamati & remarks on uddhacca] to be blown up, to swell up, rise; aor. °āyi J iii.26; VvA 76; ger. °ājitvā J ii.18; DhA i.126. — pp. **uddhumāta & °āyita** (q. v.).

**Uddhumāyana** (nt.) [fr. uddhumāyati] puffing, blowing or swelling up J iv.37.

**Uddhumāyika** (adj.) [cp. uddhumāyita] like blowing or swelling up, of blown — up appearance M i.142 sq.

**Uddhumāyita** [pp. of uddhumāyati] swollen, bloated, puffed up VvA 218.

**Udrabhati** [? doubtful in form & etym.] to eat M i.306 (upacikā bījaṅ na udrabheyyuṅ; vv. ll. on p. 555: udrah°, udah°, udāh°, uddhah°, uṭṭhah°; udraheyyun ti khādeyyuṅ C. (udrabhāsane, Dhātum.)). — *Note.* The Dhātupāṭha, 212, and the Dhātu — mañjūsā, 311, explain udrabha by adane, eating.

**Udraya** (& **Uddaya**) (—°) [perhaps a bastard form of uddaya = udaya yielding etc. The BSk. usually renders P. **dd** by **dr**. If so, then equal to adaya & uddaya[1]] coming forth, result, consequence. Usually in foll. two phrases: **dukkh°** (yielding pain) & **sukh°** (giving pleasure); e. g. as **dukkh°** at M i 415; J iv.398; v.119 (v. l. °indriya); Pv i.11[10] (so read for T. °andriya, cp. undriyati as v. l. for udāyati); Ps ii.79 (kammaṅ); as **sukh°** at J v.389 (v. l. °indriya); DhA ii.47 (°uddaya). Both dukkh° & sukh° at Ps i.80. Besides these in foll. comb[ns.]: kaṭuk° causing bitterness J v.241; sa° with (good or evil) consequences S ii.29; M i.271.

**Udrīyati** (& **Uddīyati**) [cp. Sk. ud dīryate, Pass of ud + **dṛ**, dṛṇōti, and P. darati & dalati; see also avadīyati which may be a Sanskritised oddīyati for uddīyati] to burst, split open, break, fall to pieces Vin i.148 (vihāro udriyati); ii 174 (id); iv.254 (i); D i.96 (°īyissati = bhijjhissati DA i 96, so read for udāyati); S i 113, 119.

**Udrīyana & Uddīyana** (nt.) [fr. udrīyati] breaking or splitting open, bursting J i.72; DhA ii.7 (°sadda), 100 (paṭhavī — uddīyana — sadda; vv. ll. uddri°, udri°).

**Undura** [etym?] a rat Vin i.209; ii.148, 152; iii.151; J i.120; Miln 23, 363. Spelt undūra at Vism 62.

**Unna** [pp. of **ud**, unatti & undati, see udaka] in phrase pīti — vegen°unna "bubbling up with the excitement of joy", overflowing with joy Mhvs 19, 29 (expl[d.] by uggatacitta i. e. lofty, exalted C.). — It may however be better & more in keeping with Pāli word — formation as well as with meaning & interpretation to explain the word as ud + na, taking °na as abs. (base) — form of **nam**, thus lit. "bent up", i. e. raised, high, in meaning of unnata. Cp. the exactly similar formation, use & meaning of ninna = ninnata. Thus unna / ninna would correspond to unnata / ninnata.

**Unnaka** [etym.?] a species of perfume J vi 537 (gloss kuṭantaja).

**Unnangala** (adj.) [ud + nangala, on meaning of ud in this case see ud] in phrase **°ṅ karoti**, according to Morris, *J P T S* 1887, 120 "to make an up — ploughing, to turn up etc.", but more aptly with C. on J vi.328 to make "out — plough" (*not* "up — plough") in sense of out — of — work, i. e. to make the people put their ploughs (or work in general) away and prepare for a festival; to take a holiday. A typical "Jātaka" — phrase; J i.228; ii.296, 367; iii. 129, 414; iv.355; vi.328; DhA iii.10.

**Unnata** [pp. of unnamati. Besides this form we find **uṇṇata** in fig. special meaning, q. v.] raised, high, lofty, in high situation (opp. oṇata) Pv iv.6[6] (= sāmin PvA 262); J i.71; ii369; vi 487; Miln 146, 387; DA i.45 See also unnaḷa.

**Unnati** (f) [fr. unnamati; cp. uṇṇati] rising, lifting up, elevation Miln 387 (°avanati).

**Unnadati** [ud + nadati] to resound, shout out, roar J i.110; ii 90; iii.271, 325; Miln 18; aor. **unnadi** J i 74; Miln 13. — Caus. **unnādeti** (q. v.).

**Unnama** [fr ud + **nam**; cp. also uṇṇama in fig. meaning] rising ground, elevation, plateau Kh vii.7 = Pv i.5[7] (= thala unnata — padesa PvA 29); Miln 349; DA i.154.

**Unnamati** [ud + namati, see uṇṇamati in fig. meaning] to rise up, ascend Miln 117 (oṇamati +); Vism 306. — Caus. unnāmeti (q. v.). — pp. **unnara & uṇṇata** (q. v.).

**Unnala & Unnaḷa** (adj.) [Bdhgh. has ud + nala; but it is either a dissimilated form for *ullala (n > l change freq., cp. P. nangala > lāngala; nalāṭa > lalaṭa) from ud + **lal** to sport, thus meaning "sporting, sporty, wild" etc.; or (still more likely) with Kern, *Toev.* s. v. a dial. form of unnata P. uṇṇata, although the P. Commentators never thought of that. Cp. with this the BSk. unnata in same stock phrase uddhata unnata capala M Vastu i.305, and the Marathic Prk. mula = Sk. mṛta, Pischel, *Gr.* § 244. To these may be added P. celakedu > cetakedu J vi.538] showing off, insolent, arrogant, proud, haughty, in phrase **uddhata unnaḷa capala** M i.32; S i.61 = 204 (trsl[d.] as "muddled in mind, puffed up, vain", expl[d.] as uggata — nala uddhaṭa — tuccha — māna K. S. 318); A i.70, 266; ii.26; iii 199, 355, 391; It 113 (+ asamāhita); Dh 292 (+ pamatta; expl[d.] as "māna — naḷaṅ ukkhipitvā caraṇena unnala" DhA iii.452); Th 1, 634; Pug 35 (= uggatanaḷo tuccha — mānaṅ ukkhipitvā ti attho PugA 217).

**Unnahanā** (f.) [ud + **nah**, see nayhati] flattering, tying or pushing oneself on to somebody, begging Vism 27.

**Unnāda** [fr. ud + **nad**] shout, shouting J ii 405.

**Unnādin** (adj.) [fr. ud + **nad**] shouting out; resounding, noisy, loud, tumultuous Vin iii.336; D i.95, 143, 178; J ii.216.

**Unnādeti** [Caus. of unnadati] to make resound J i.408 (paṭhaviṅ), ii.34.

**Unnāmin** (adj) [ud + **nam** in Caus. form] raising or rising; in comb[n.] with **ninnāmin** raised & bent, high & low A iv.237 (of cultivated land).

**Unnāmeti** (unn°) [Caus. of unnamati] to raise DhsA 5; written **uṇṇameti** (with a for ā before mutes & liquids) at Sn 206 (inf. uṅṇametave).

**Upa-** [Vedic upa; Av. upa on, up; Gr. ὑπό under, ὑπέρ over; Lat. sub fr. *(e)ks — upo; Goth. uf under & on; Ohg. ūf = Ags. up = E. up; Oir. fo under. See also upari] prefix denoting nearness or close touch (cp. similarly ā), usually with the idea of approach from below or rest on top, on, upon, up, by. — In comp[n.] a upa is always contracted to **upa**, e. g. devūpaṭṭhāna, lokûpaga, puññûpatthambhita. — Meanings: (1) (Rest): on upon, up —: °kiṇṇa covered over; °jīvati live on (cp. anu°);

°tthambhita propped up, sup — ported; °cita heaped up, ac — cumulated; °dhāreti hold or take up; °nata bent on; °nissaya foundation; °nissita depending on etc. — (2) (Aim): (out) up to (the speaker or hearer); cp. the meanings developed out of this as "higher, above" in upara, upari, upama = Lat. superus, supremus E. g. °kaḍḍhati drag on to; °kappati come to, accrue; °kappana ad — ministering; °kāra service to; °kkhata administered; °gacchati go to, ap — proach (cp. upâtigacchati); °disati ad — vise; °dhāvati run up to: °nadati to sound out; °nikkhamati come out up to; °nisevita gone on to or after; °neti bring on to; etc. — (3) (Nearness): close by, close to, near, "ad — "; e. g. °kaṇṇaka close to the ear; °cāra ap — plication; °ṭṭhāna at — tending; ṭṭhita ap — proached; °tiṭṭhati stand by, look after; °dduta urged; °nāmeti place close to; °nibandhati tie close to; °nisīdati sit close to or down by. — (4) (Intensive use): quite, altogether, "up"; e. g. °antika quite near; °chindati cut up. — (5) (Diminutive use as in Lat. subabsurdus; Gr. ὑπόλευκος whitish; Oir. fo — dord; Cymr. go — durdd murmur): nearly, about, somewhat, a little, secondary, by —, miniature, made after the style of, e. g. °aḍḍha about half; °kacchaka like a little hollow; °kaṇḍakin (= °paṇḍukin? whitish); °deva a minor god; °nibha somewhat similar to; °nila bluish; upapurohita minor priest; uparajja viceroyalty; upalohitaka, uparopa; °vana a little forest. etc. *Note.* The nearest semantie affinity of upa is ā°.

**Upaka** (—°) [for °upaga] found only in comb[n.] **kulûpaka** where second k stands for g. through assimilation with first k. Only with ref. to a bhikkhu = one who frequents a certain family (for the purpose of getting alms), a family friend, associate Vin i.192, 208; iii.84; S ii.200 sq.; A iii.258 sq.; Nd[2] 385[1]; Pv iii.8[5]; PvA 266. — f. **kulûpikā** (bhikkhunī) Vin ii.268; iv.66. — Sporadic in gayhūpaka (for °ûpaga) at J iv.219.

**Upakaccha** (°—) [upa + kacchā[2]] only in comb[n.] with **°antare** lit. "in between the hips or loins or arm — pits", in 3 phrases (cp. Kern, *Toev.* ii.140 s. v.), viz. upakacchantare **katvā** taking (it) between the legs J i.63, 425, **khipitvā** throwing (it) into the armpits J v.211 & **ṭhapetvā** id. J v.46.

**Upakacchaka** [upa + kacchā + ka, cp. Sk. upakakṣa in diff. meaning] (1) [= upa + kaccha[1] + ka] like an enclosure, adj. in the form of a hollow or a shelter J i.158. (2) [= upa + kacchā[2] + ka] like the armpit, a hollow, usually the armpit, but occasionally it seems to be applied to the hip or waist Vin iii.39; iv.260 (pudendum muliebre); Miln 293; J v.437 (= kaccha[2]).

**Upakaṭṭha** (adj.) [pp. of upa + **karś** to draw up or near to] approaehing, near J iv.213 (yāva upakaṭṭha — majjhantikā till nearly noon). Usually in foll. two phrases: **upakaṭṭhe kāle** when the time was near, i. e. at the approach of meal time Vin iv.175; VvA 6, 294; and **upakaṭṭhāya vassûpanāyikāya** as Lent was approaching Vin i.253; PvA 42; VvA 44. Cp. vūpakaṭṭha. — loc. **upakaṭṭhe** as adv. or prep. "near, in the neighbourhood of" Nd[2] 639 (= santike); Dāvs v.41 (so read for upakaṇṭhe).

**Upakaḍḍhati** [upa + kaḍḍhati, cp. upakaṭṭha] to drag or pull on to (w. dat.), or down to D i.180 (+ apakaḍḍhati); iii.127 (id.); M i.365; S i.49; ii.99; Dh 311 (nirayāya = niraye nibbattapeti DhA iii.484).

**Upakaṇṭha** at Dāvs v.41 is to be corrected to **upakaṭṭha**.

**Upakaṇḍakin** (Pv ii.1[13]) see under **uppaṇḍukin**.

**Upakaṇṇa** (°—) [upa + kaṇṇa] lit. (spot) near the ear, only in oblique cases or in der. °ka (q. v.) Th 1, 200 (upakannamhi close to the ear, under the ear).

**Upakannaka** (adj.) [upa + kaṇṇa + ka) by the ear, being at or on the ear of somebody, only in loc. as adv. **upakaṇṇake** secretly Vin i.237; ii.99; iv.20, 271; S i.86; A iii.57; SnA 186; and in cpd. **°jappin** one who whispers into the ear (of another), spreader of reports A iii. 136. Cp. kaṇṇajappaka & kaṇṇajappana.

**Upakappati** [upa + kappati] intrs.) to be beneficial to (w. dat.), to serve, to accrue S i.85; Pv i.4[4] (= nippajjati PvA 19); i.5[7] (petānaṅ); i.10[4] (= viniyujjati PvA 49); J v.350; PvA 8, 29 (petānaṅ), 27 (id.), 241; Sdhp 501, 504.

**Upakappana** (nt.) [fr. upakappati] profit PvA 29 (dān°), 49 (an°).

**Upakappanaka** (adj.) [fr. upakappana] profitable J i.398; DhA ii.133.

**Upakaraṇa** (nt.) [fr. upa + **kṛ**] help, service, support; means of existence, livelihood D ii.340; A ii.86; J i.7; PvA 60 (commodities), 133 (°manussa, adj. suitable, fit); Sdhp 69. In general any instrument or means of achieving a purpose, viz. apparatus of a ship J iv.165; **tunnavaya°** a weaver's outfit J ii.364; **dabb°** fit to be used as wood Vism 120; **dān°** materials for a gift PvA 105 (so read & cp. upakkhaṭa); **nahān°** bathing requisites VvA 248; vitt° luxuries A v.264 sq., 283, 290 sq.; PvA 71.

**Upakaroti** [upa + karoti] to do a service, serve, help, sup- port Th 2, 89 (aor. upakāsiṅ = anugaṇhiṅ santappesiṅ ThA 88). — pp. **upakkhaṭa** (q. v.).

**Upakāra** [fr. upa + **kṛ**, cp. upakaraṇa] service, help, be- nefit, obligation, favour D iii.187 sq.; VvA 68; PvA 8, 18 (°āya hoti is good for); Sdhp 283, 447, 530. — **bahûpakāra** (adj.) of great help, very serviceable or helpful S iv.295; PvA 114. upakāraṅ karoti to do a favour, to oblige PvA 42, 88, 159 (kata); katûpakāra one to whom a service has been rendered PvA 116.
**-āvaha** useful, serviceable, doing good PvA 86.

**Upakāraka** (adj.) [fr. upakāra] serviceable, helping, effec- tive J v.99; Vism 534. — f. **upakārikā** 1. benefactress, helper J iii.437. — 2. fortification (strengthening of the defence) on a city wall D i.105, see DA i.274 & cp. parikkhāra; M i.86 (= Nd[2] 199[6]). — 3. (philosophy) = cause (that which is an aid in the persistence or happening of any given thing) **Tikapaṭṭhāna** i.11

**Upakārin** (adj. — n.) [fr. upakāra; cp. ASk. upakārin Jtm. 31[42]] a benefactor J iii.11; DA i.187; Sdhp 540, 546.

**Upakiṇṇa** [pp. of upakirati] strewn over with (—°), covered Vv 35[1] (rucak°, so read for rājak°; expl[d] by okiṇṇa VvA 160).

**Upakiriyā** (f.) [fr. upa + **kr**] implement, ornament J v.408.

**Upakūjati** [upa + kūjati] to sing to (of birds) J iv.296 (kūjantaṅ u. = replies w. song to the singing). — pp. **upakūjita** (q. v.).

**Upakūjita** (—°) [pp. of upakūjati] resounding, filled with the hum or song of (birds) J iv.359; PvA 154.

**Upakūla** [upa + kūla] embankment, a river's bank, river- side J vi.26 (rukkh°ûpakūlaje the trees sprung up at its bank).

**Upakūlita** [derivation uncertain] used of the nose in old age Th 2, 258 (jarāya **paṭisedhikā viya** says the commentary. Morris *J.P.T.S.* 1884, 74 trsl^s. obstructed; Mrs. Rh. D. in *"Sisters"* takes it for upakūḷita and trsl^s. seared and shrivelled. So also Ed. Müller *J R A S.* 1919. 538. This is probably right; but Oldenberg, Pischel and Hardy all read **upakūlita**.

**Upakūḷita** [pp. of **kūḍ**, a variant of **kuth**, kvathati] singed, boiled, roasted J i.405 ("half — roasted" = aḍḍhajjhāmaka C.). See also **upakūsita**.

**Upakūsita** at J ii.134 is perhaps faulty for °kūḷita, which is suggested by C. expl^n. "kukkule jhāmo" and also by v. l. °kuṭhita (for kuṭṭhita boiled, sweltering, hot). The variant (gloss) **°kūjita** may have the same origin, viz. °kūḷita, was however interpreted (v. l. BB.) by °kupita (meaning "shaken, disturbed by fire").

**Upakka** see **uppakka**.

**Upakkanta** [pp. of upakkamati] 1. attacked by (—°) Miln 112. — 2. attacking, intriguing or plotting against (loc.) DA i.140.

**Upakkama** [fr. upa + **kram**] (1) lit. (a) going to, nearing, approach (—°) VvA 72. — (b) attack Vin ii.195; Miln 157; DA i.69, 71. — (2) applied (a) in general: doing, acting, undertaking, act S i.152 = Sn p. 126. — (b) in special: ways, means, i. e. either good of helpful means, expedient, remedy Sn 575; Miln 151, 152; or bad or unfair means, treachery, plotting Th 1, 143; J iv.115 (punishment); Miln 135, 176.

**Upakkamati** [upa + kamati of **kram**] to go on to, i e. (1) to attack M i.86 = Ud 71. — (2) to undertake Vin iii.110, 111. — (3) to begin Vin iv.316; DA i.318.

**Upakkamana** (nt.) [fr. upa + **kram**] going near to, attacking J iv.12.

**Upakkitaka** [fr. upa + **krī** to buy] a buyer, hawker, dealer comb^d. with bhataka DhA i.119 = Ud 23 (C. expl^s. by "yo kahāpaṇâdīhi kiñci kināti so upakkitako ti vuccati"); Ps ii.196 (? T. upakkhittaka).

**Upakkiliṭṭha** [pp. of upa + **klid** or **kliś**, cp. kilesa & next] soiled, stained, depraved, impure S i.179; A i.207 (citta); Vism 13.

**Upakkilesa** [fr. upa + **kliś**] anything that spoils or obstructs, a minor stain, impurity, defilement, depravity, Vin ii.295 (cp. SnA 487 & VvA 134 & see abbha); M i.36, 91; D iii.42 sq., 49 sq., 201; S v.92 sq. (pañca cittassa upakkilesā), 108, 115; A i.10 (āgantuka), 207 (cittassa), 253 (oḷārika etc.); ii.53 (candima — suriyānaṅ samaṇa — brāhmaṇānaṅ), 67; iii.16 (jātarūpassa, cittassa), 386 sq.; iv.177 (vigatā); v.195; Ps i.164 (eighteen); Pug 60; Dhs 1059, 1136; Nett 86 sq., 94, 114 sq.; Sdhp 216, 225 (as upaklesa). Ten stains at Vism 633.

**Upakkuṭṭha** [pp. of upakkosati] blamed, reproached, cen- sured, faulty D i.113 (an°); Sn p. 115 (id.); J iii.523; DA i.211.

**Upakkosa** [fr. upa + **kruś**] censure, reproach J vi.489.

**Upakkosati** [upa + kosati] to scold, reprove, blame D i. 161; J iii.436, 523; iv.81, 317, 409.

**Upakkhaṭa & °ta** [pp. of upakaroti] done as a favour or service, given, prepared, administered D i.127 (= sajjita DA i.294); Pv ii.8[4] (= sajjita PvA 107); J vi.139; Miln 156.

**Upakkhalati** [upa + khalati] to stumble, trip D ii.250; M ii.209; A iii.101; J iii.433.

**Upakkhalana** (nt.) [fr. prec.] stumbling, tripping Vism 500.

**Upakkhittaka** at Ps ii.196 see upakk°.

**Upakhandha** [upa + khandha] lit. upper (side of the) trunk, back, shoulder J iv.210 (= khandha C.).

**Upaga** (always as °ûpaga) (adj.) [upa + ga] — 1. going to, getting to, reaching, in phrases kāy°, S ii.24; ākās°ānañc° āyatan° etc. Ps i.84; kāy° S ii.24; brahmalok° Pv ii.13[19]; yathākamm° D i.82. — 2. coming into, experiencing, having, as vikappan° according to option Vin iv.283; phal° bearing fruit, & pupph° having flowers, in flower PvA 275. — 3. attached to, belonging to, being at J i.51 (hatth°); VvA 12 (id. + pādûpaga). — 4. in phrase **gayh°** lit. "accessible to the grip", acquisition of property, theft J iv.219 (T. gayhûpaka); Miln 325; DhA ii.29; PvA 4.

**Upagacchati** [upa + gacchati] — 1. to come to, go to, approach, flow to (of water) D ii.12; PvA 12 (vasanaṭṭhānaṅ), 29, 32 (vāsaṅ) 132; ger. **°gantvā** PvA 70 (attano santikaṅ), & **°gamma** S ii.17, 20. — 2. to undergo, go (in) to, to begin, undertake Sn 152 (diṭṭhiṅ anupagamma); J i.106 (vassaṅ); PvA 42 (id.); J i.200; niddaṅ upagacchati to drop off into sleep PvA 43 (aor. upagacchi, MSS. °gañchi), 105, 128. — pp. **upagata** (q. v.).

**Upagaṇhanā** (f.) [abstr. of upa + **gṛh**] taking up, keeping up. meditating Miln 37.

**Upagaṇhāti** [upa + gaṇhāti] to take up (for meditation) Miln 38.

**Upagata** [pp. of upagacchati] — 1. gone to, come, ap- proached (intrs.) Sn 708 (āsan° = nisinna SnA 495); PvA 77 (santikaṅ), 78, 79 (petalokaṅ), 123. — 2. undergoing, coming or come under, overpowered, suffering Nd[2] under asita (= ajjhupagata in same conn. at A v.187); Pv i.11[10] (khuppipās°); PvA 60 (= abhibhūta).

**Upagamana** (nt.) [fr. upa + **gam**] approaching, going or coming to, undergoing, undertaking Vin ii.97 (+ ajjhupag°); Nett 27; Vism 600; PvA 42 (vass°).

**Upagamanaka** (adj.) [fr. upagamana] going to, one who goes to (with acc.) PvA 168 (= °upaga).

**Upagaḷita** [pp. of upagaḷati] flowing out, spat or slobbered out J v.471 (°khelo; v. l. pagghartia).

**Upagāmin** (adj.) [fr. upa + **gam**, cp. °upaga] going to, undergoing, experiencing A ii.6 (jāti jar°).

**Upagūhati** [upa + gūhati] to embrace J i.346, 349; ii.424; iii.437; v.157, 328, 384. — ger. **upaguyha** J vi.300.

**Upagghāta** [pp. of next] scented, smelled, kissed J vi.543 (C. sīsamhi upasinghita).

**Upagghāyati** [upa + **ghrā**, see ghāyati[1]] to smell at, in sense of "to kiss" J v.328 (also inf. upagghātuṅ).

**Upaghaṭṭita** [pp. of upaghaṭṭeti] knocked or knocking against J i.26 (v.179).

**Upaghāta** [fr. upa + **(g)han**, cp. ghāta] hurting, injuring, injury M iii.237; S ii.218; iv.323 sq.; A iii.173; Th 1, 583; Miln 274, 307, 347; DA i.273. **an°** not hurting others, kindness Dh 185.

**Upaghātana** (nt.) [fr. upaghāta] hurting DhA iii.237 (an°).

**Upaghātika** (adj.) [fr. upaghāta] injuring, offending Vin ii.13.

**Upaghātin** (adj.) [fr. upaghāta] hurting, injuring J iii.523.

**Upacaya** [fr. upa + **ci**, cp. caya & ācaya] heaping up, gathering, accumulation, heap. As t.t. with ref. to kamma "conservation", with ref. to body & form "integration". (See discussion & defin. at *Cpd.* 253; *Dhs trsl.* 195). — D i.76 (= odana = kummās°ûpacayo, see under kāya); Dhs 582, 642 (rūpassa u. = āyatanānaṅ ācayo), 864; Vbh 147, 151 sq.; Kvu 520; Nett 113; Vism 449; DA i.220; PvA 198 (but v. l. paccayassa preferable).

**Upacarati** [upa + carati] to deal with, handle, use J vi. 180. — pp. **upaciṇṇa & upacarita** (q. v.).

**Upacarita** [pp. of upacarati] practised, served, enacted, performed Miln 359, 360.

**Upacāra** [fr. upa + **car**] — 1. approach, access Vin ii.120, 152; iv.304; J i.83, 172; DhsA 328 (phal°). — 2. habit, practice, conduct Vin ii.20 (dassan°); SnA 140 (id.); J iii.280. — 3. way, means application, use of (esp. of spells etc.) J iii.280 (mantassa); vi.180; Miln 153, 154 (dur° an evil spell); VvA 127 (gram. t.t. kāraṇ°). — 4. entrance, access, i. e. immediate vicinity or neighbourhood of (—°) J iv.182 (nagar°); usually as **gām°** Vin i.109; iii.46; iv.230; KhA 77; SnA 83, 179. — 5. attention, attendance Vin iv.272; J vi.180; Miln 154. — 6. civility, polite behaviour J ii.56; vi.102. — 7. On upacāra as philos, t.t. and its relation to **appanā** see *Dhs trsl*[n.] 53, 54; *Cpd.* 55; *Mystic* p. xi. Thus used of **samādhi** (neighbourhood —, or access — concentration, distinguishing it from appanā — samādhi) at Vism 85, 126, 144 and passim.

**Upacikā** (f.) [connected with Sk. upadīkā, although the relation is not quite clear. Attempts at expl[ns.] by Trencker *Notes* 62 (*utpādikā > upatikā > upacikā) & Kern, *Toev.* p. 102 (upacikā = Vedic upajīka, this fr. upajihikā for °dihikā, vv. ll. upadehihā & upadīkā). It may however be a direct der. from upa + **ci**, thus meaning "making heaps, a builder"] the termite or white ant Vin ii.113, 148, 152; iii.151; M i.306; J iii.320; iv.331; Miln 363, 392; Vism 62, DhA ii.25; iii.15.

**Upaciṇṇa** [pp. of upacarati] used, frequented, known (as value) J vi.180.

**Upacita** [pp. of upacināti] — 1. heaped up, accumulated, collected, produced (usually of puñña merit, & kamma karma) Sn 697; KhA 132; SnA 492; VvA 7, 271, 342; PvA 30, 150. — 2. built up, conserved (of the body) Miln 232; DA i.220.

**Upacitatta** (nt.) [abstr. fr. upacita] storing up, accumulation Dhs 431.

**Upacināti** [upa + **ci**] — 1. to collect, heap up, accumulate (puññaṅ or pāpaṅ) VvA 254; PvA 8, 241. — 2. to concentrate, pay attention Th 1, 199 (C. upacetuṅ for ocetuṅ T.); J v.339 (= oloketi). — Pass. **upaciyyati** Th 1, 807. — pp. **upacita** (q. v.).

**Upacca = uppacca** (q. v.) "flying up" (= uppatitvā PvA 103) at Th 2, 248 (= ThA 205, where v. l. and gloss upecca & upacca, expl[d.] by upanetvā), as well as at Pv ii.7[17] (= PvA 103 where read upaccha; & gloss upacca & upecca).

**Upaccagā** [upa + ati + agā of **gam**] 3[rd] sg. pret. of upâ- tigacchati (q. v.) to escape, pass, go by; to overcome Sn 333 (mā upaccagā = mā atikkami SnA 339) = Th 2, 5 (= mā atikkami ThA 12); Sn 636, 641, 827 (= accagā atikkanta Nd[1] 167); Dh 315, 412, 417 (= atikkanta DhA iv.225); Bu ii.43. — pl. **upaccaguṅ** S i.35; A iii.311.

**Upaccati** (?) in phrase "akkhīni upacciṅsu" at J vi.187 is probably faulty for **apaciyiṅsu** aor. of apaciyyati, Pass. of apacināti (cp. upaciyyati > upacināti) "the eyes failed", lost power, went bad; cp. apacaya falling off, diminution. If not this reading we should suggest **upacchijjiṅsu** from upacchindati "were destroyed", which however is not quite the sense wanted.

**Upacchindati** [upa + chindati] to break up or off, to destroy, interrupt, to stop Sn 972 (pot. °chinde); J iv. 127; Nd[1] 502; ThA 267; PvA 31 (kulavaṅso upacchijji aor. pass.); Vism 164, 676 (bhavangaṅ).

**Upacchinna** [pp. of upacchindati] cut off, interrupted J i. 477; Miln 306.

**Upacchubhati** [upa + chubhati from **kṣubh** or **chubh**, see chuddha, khobha, nicchubhati, nicchodeti] to throw at M i.364 (vv. ll. °chumbh°, °cubh°).

**Upaccheda** [fr. upa + **chid**] breaking or cutting off, destruction, stoppage, interruption M i.245, 327 (pāṇ° murder); J i.67; Miln 134 (paveṇ° break of tradition) PvA 82 (kulavaṅs°); DhA i.152 (āhār °ṅ karoti to prevent fr. taking food); DA i.136, 159.

**Upacchedaka** (adj. — n.) [fr. upaccheda] destroying, breaking off, stopping, interrupting J i.418 (vacan°); iv.357; DA i.69 (jīvit° indriy°); VvA 72 (id.).

**Upajānāti** [upa + jānāti] to learn, acquire or have know- ledge of (w. gen. or instr.), to know Vin i.272 (saṅyamassa); ii.181 (gharāvās°atthena); A i.50 (dvinnaṅ dhammānaṅ upaññāsin). — fut. **upaññissati (& upaññassati** Sn 716) Sn 701, 716 (= upaññayissati kathayissati SnA 498); J v.215. — pp. **upaññāta** (q. v.).

**Upajīvati** [upa + jīvati] to live on (w. acc.), to depend on, to live by somebody, to be supported by (acc.) D i.228; S i.217; Sn 612 sq.; Th 1, 943; J iii.309, 338; iv.271 (= anujīvati); Pv ii.9[50] (Ankuraṅ u. ti taṅ nissāya jīvanti PvA 134); Miln 231.

**Upajīvika** (adj.) [= upajīvin] Sdhp 501 (see next).

**Upajīvin** (—°) (adj. — n.) [fr. upa + **jīv**] living on, sub- sisting by A ii.135 (phal°); Sn 217 (para — datt°), J i.227 (vohār°); iv.380; Pug 51; Miln 160 (Satth°); VvA 141 (sipp°). f. upajīvinī in rūp° (itthi) a woman earning her living by her beauty (i. e. a courtesan) Miln 122; PvA 46; cp. kiliṭṭha — kamm° gaṇikā PvA 195.

**Upajūta** (nt.) [upa + jūta] stake at game J vi.192.

**Upajjha** see next.

**Upajjhāya** [Vedic upādhyāya, upa + adhi + **i**, lit. "one who is gone close up to"] a spiritual teacher or preceptor, master. Often comb[d.] with **ācariya** e. g. Vin i. 119; Nd[1] 350; the ācariya being only the deputy or substitute of the upajjhāya. Vin i.45, 53, 62, 120; iv. 130; S i.185; A ii.66, 78; iii.69; SnA 346; DhA ii.93; PvA 55, 60, 230. — A short form of upajjhāya is **upajjha**, found in the Vinaya, e. g. at Vin i.94; iii.35; with f. **upajjhā** Vin iv.326.

**Upaññāta** [pp. of upajānāti] found out, learnt, known Vin i.40; J

v.325, 368; A i.61.

**Upaṭṭita** [upa + aṭṭita, from **ard**, see aṭṭita] pained, terri- fied; overcome, overwhelmed J vi.82 (visavegena).

**Upaṭṭhapeti & °ṭṭhāpeti** [Caus. II. of upaṭṭhahati] 1. to provide, procure, get ready, put forth, give Vin ii.210; D ii.19; M i.429; J i.266; iv.2; v.218; Pug 59, 68; Miln 15, 257, 366 (pānīyaṅ paribhojanīyaṅ), 397; DA i.270; Sdhp 356. — 2. to cause to be present Vin i.45; S i.170; Pv iv.1[70]. — 3. to cause to be waited on or to be nursed A v.72 (gilānaṅ upaṭṭhātuṅ vā upaṭṭhāpetuṅ vā). — 4. to keep (a servant) for hire Vin ii.267. — 5. to ordain Vin i.62, 83.

**Upaṭṭhahati & °ṭṭhāti** [upa + **sthā**, cp. upatiṭṭhati] 1 (trs.) to stand near or at hand (with acc.), to wait on, attend on, serve, minister, to care for, look after, nurse (in sickness) Vin i.50, 302; iv.326; M iii.25; S i.167; A iii.94; v.72; Sn 82 = 481 (imper. °ṭṭhahassu); J i.67 (ppr. °ṭṭhahamāna), 262 (ppr. °ṭṭhahanto); iv.131; v.396; Dpvs ii.16; PvA 19, 20. — aor. **upaṭṭhahi** PvA 14, 42, 82. — inf. **upaṭṭhātuṅ** A v.72; PvA 20. — ger. **upaṭṭhahitvā** PvA 76. — grd. **upaṭṭhātabba** Vin i.302; PvA 20. — pp. **upaṭṭhita** (q. v.). — 2. (intrs.) to stand out or forth, to appear, to arise, occur, to be present M i.104 sq.; A iv.32; J iv.203 (mante anupaṭṭhahante since the spell did not occur to him); v.207; Miln 64; ThA 258. — aor. **upaṭṭhāsi** J i.61; iv.3; PvA 42. — Caus. I. **upaṭṭheti**; Caus. II. **upaṭṭhapeti & °ṭṭhāpeti** (q. v.). — Pass. **upaṭṭhīyati** J iv.131 (ppr. °ṭṭhiyamāna), & **upaṭṭhahīyati** A iii.94 (ppr. °ṭṭhahiyamāna).

**Upaṭṭhāka** [fr. upa + **sthā**, cp. BSk. upasthāka M Vastu i.251, and upasthāyaka Divy 426; Av. Ś. i.214; ii.85, 112.] a servitor, personal attendant, servant, "famulus". Ānanda was the last u. of Gotama Buddha (see D i.206; Th 1, 1041 f.; ThA in *Brethren* loc. cit.; Vin i.179 (Sāgato u.), 194; ii.186; iii.66; iv.47; D i.150 (Nāgita); S iii.113; A i.121; iii.31, 189; J i 15, 100 (a merchant's); ii.416; Pug 28; DhA ii.93; VvA 149; PvA 211. — **agg°** main follower, chief attendant D ii.6; **gilān°** an attendant in sickness, nurse Vin i.303; A i.26; **sangh°** one who looks after the community of Bhikkhus Vin i.216; A i.26; iii.39. — **dupaṭṭhāka & supaṭṭhāka** a bad (& good) attendant Vin i.302.

**-kula** a family entertaining (or ministering to) a thera or a bhikkhu, a family devoted to the service of (gen.) Vin i.83 (Sāriputtassa), 213; iii.62, 66, 67; iv.283, 286; VvA 120.

**Upaṭṭhāna** (nt.) [fr. upa + **sthā**] — 1. attendance, waiting on, looking after, service, care, ministering A i.151, 225; Sn 138; J i.226, 237, 291; ii.101; iv.138; vi.351. Ps i.107; ii.7 sq., 28, 230; PvA 104, 145 (paccekabuddhassa), 176; VvA 75 (ther°); Sdhp 560. — 2. worship, (divine) service D iii.188 sq. (°ṅ gacchati); PvA 122. **Buddh°** attendance on a Buddha PvA 93; ThA 18. — 3. a state room J iii.257.

**-sambhāra** means of catering, provisions PvA 20. **-sālā** hall for attendance, assembly room, chapel [cp. BSk. upasthāna — śālā Divy 207] Vin i.49, 139; ii.153, 208; iii. 70 (at Vesālī); iv.15, 42; D ii.119 (at Vesālī); S ii.280; v.321; A ii.51, 197; iii.298; DhA i.37, 38; iii.413.

**Upaṭṭhāpana** (nt.) [fr. upa + **sthā**] attendance, service Vin iv. 291.

**Upaṭṭhita** [pp. of upaṭṭhahati or upatiṭṭhāti, cp. BSk. upasthita Divy 281, 342] — 1. furnished provided, served, got ready, honoured with Sn 295 (°asmiṅ yaññasmiṅ); J v.173 (annena pānena); Pv i.5[2] (= sajjita paṭiyatta PvA 25); ii.98 (= payirupāsita PvA 116); PvA 132. — 2. come, come about, appeared, arrived; present, existing Sn 130 (bhattakāle upaṭṭhite when mealtime has come), 898; Dh 235; Miln 274; PvA 124 (dānakāle °e). — 3. standing up (ready), keeping in readiness M i.77; A ii.206; Sn 708 (= ṭhito C.); Pv ii.9[53] (ready for service, serving, waiting upon cp. PvA 135.

**-sati** with ready attention, one whose attention is fixed, concentrated Vin i.63; D iii.252, 282; S iv.186; A iii. 251; Pug 25.

**Upaṭṭheti** [Caus. of upaṭṭhahati] to make serve or attend; sakkaccaṅ u. (with acc.) to bestow respect (upon) Vin iv.275. fut. **°essati** Vin iv.291. to place, fix (parimukhaṅ satiṅ upaṭṭhapetvā) Vibh. 244.

**Upaḍayhati** [upa + ḍayhati] to be burnt up Miln 277.

**Upaḍḍha** (adj. — nt.) [upa + aḍḍha, used abs. whereas aḍḍha only in comp$^{n.}$, cp. also BSk. upārdha Divy 86, 144, 514; AvS i.211, 240] half Vin i.281 (°kāsina); ii.200 (°āsana); J iii.11 (°rajja); Vism 320 (°gāma); DhA i.15, 205 (°uposathakamma); ii.85; KhA 239 (°gāthā); SnA 298; VvA 38, 61, 120; PvA 209, 276.

**Upatappati** [upa + tappati[1])] to be vexed or tormented J v.90; DhsA 42.

**Upatāpa** [fr. upa + **tap**] vexation, trouble Vism 166.

**Upatāpana** (nt.) [upa + tāpana] vexation, tormenting, torture J iv.13; ThA 243.

**Upatāpika** (adj.) [fr. upatāpa] causing pain, molesting J ii.224.

**Upatāpeti** [upa + tāpeti] to cause pain, to vex, torment, harass J ii.178, 224; iv.11; DhsA 42 (vibādhati +).

**Upatiṭṭhati** [upa + **sthā**, cp. upaṭṭhahati, °ṭṭhāti etc.] lit. "to stand by", to look after, to worship Pv iii.1[18]; J ii.73 (ādiccaṅ = namassamāno tiṭṭhati C.); Miln 231 (ger. °tiṭṭhitvā); J v.173 (°tiṭṭhate). pp. **upaṭṭhita** (q. v.).

**Upatta** [upa + akta, pp. of **añj**] smeared, spread over M i.343; J i.399.

**Upatthaddha** [upa + thaddha, pp. of upatthambhati] - 1. stiff Vin iii.37 (angāni). — 2. supported or held up by, resting on, founded on, relying on Th 1, 1058, 1194; 2, 72 (yobbanena); J i.47 (v. 267: mettābalena); v. 121, 301; Kvu 251 (cakkhu dhamm° "when it is the medium of an idea"); Nett 117; Miln 110 (kāruñña — bal°).

**Upatthambha** [fr. upa + **stambh**] — 1. a support, prop, stay Miln 355, 415, 417; Sdhp 565. — 2. relief, ease Vin iii.112. — 3. encouragement J v.270; DhA i.279.

**Upatthambhaka** (adj. nt.) [fr. upatthambha) holding up, supporting, sustaining DhsA 153.

**Upatthambhana** (nt.) = **upatthambha** Miln 36; J i.447; DA i.124; ThA 258; Vism 279.

**Upatthambhita** [pp. of upatthambheti] propped up, sup- ported, sustained J i.107; Miln 36; DA i 234; PvA 117 (puñña — phal°), 148 (utu — āhārehi u.).

**Upatthambheti** [upa + thambheti, Caus. of thambhati] to make firm, shore up, support, prop up J i.127 [ppr. °ayamāna), 447; DA i.113; DhA iii.73 (°ayamāna ppr.). — pp. **upatthambhita**.

**Upatthara** [fr. upa + **stṛ**] a (floor) covering, carpet, rug D i.103 (rath°); J ii.126 (pabbat°); ii.534.

**Upatheyya** [for upadheyya, see Trenckner, *Notes* 62[16]] a cushion J vi.490, 513.

**Upadaṅsitar** [n. ag. fr. upadaṅseti] one who shows Pug 49 (where upadhaṅsita is to be corrected to upad°, as already pointed out by Morris *J P T S.* 1887, 126. The word seems to be a crux to commentators, philologists, and translators, like upadaṅseti. Kern, *Toev.* s. v. keeps to the reading upah°, tries to connect it with Sk. dharṣati & trsl[s.] "one who confirms". The Pug A leaves the word unexplained).

**Upadaṅseti** [= upadasseti with °aṅs° for °ass° like dhan- seti = Sk. dharṣayati, haṅsa = harṣa etc. only in poetical passages] to cause to appear, to manifest M ii.120; S i. 64, 65 (of gods, to become resplendent, to show divers colour — tones); A ii.84 = iii.139 = 264 = Pug 49 (to show pleasure); Th i.335, to bring forth (a goad, and so incite, urge on); Vin iv.309.

**Upadasseti** (upa + dasseti, Caus. of **drś**, cp. also upa- daṅseti] to make manifest, to show Miln 276, 316, 347.

**Upadahati** [upa + dahati[1]] to put down, supply, furnish, put on; give, cause, make Vin iv.149; D ii.135 (vippaṭisāraṅ); A i.203 (dukkhaṅ); Miln 109, 139, 164, 286, 383. grd. pass. **°dahātabba** to be given or caused Vin ii.250 = A iii.197 (vippaṭisāra). Cp. upadhi.

**Upadāyaka** (adj.) (—°) [fr. upa + **dā**] giving, bestowing Sdhp 319.

**Upadiṭṭha** [pp. of upadisati] pointed out, put forth, speci- fied Miln 144 (pañha).

**Upadisati** [upa + disati] to point out, show, advise, specify J v. 457 (sippaṅ); Miln 21 (dhamma — maggaṅ). — pp. upadiṭṭha (q. v.).

**Upadissati** [upa + dissati] to be seen (open), to be shown up, to be found out or discovered Sn 140 (pres. upadissare = °nti SnA 192).

**Upadeva** [upa + deva, on use of upa in this meaning see upa 5] a secondary, lesser, minor god PvA 136.

**Upadesa** [fr. upadisati] pointing out, indication, instruction, advice PvA 26 (tadupadesena read for tadupād°; KhA 208 differs at id. p.); KhA 100; Sdhp 227.

**Upaddava** [upa + dava[2] of **dru**] lit. rushing on; accident, misfortune, distress, oppression S ii.210; A i.101; Sn 51; Dh 338 (an°); DhA i.16; Sdhp 267, 398.

**Upaddavati** [fr. upa + **dru**] to annoy, trouble DA i.213. — pp. **upadduta** (q. v.).

**Upadduta** [pp. of upaddavati] overrun, oppressed, annoyed, overcome, distressed Vin ii.170; iii.144, 283; S ii.210; iv.29; J i.26, 61, 339; ii.102; iv.324, 494; Pv ii.10[8]; Vism 24 (= apakata); Miln 279; VvA 311 (aṭṭita +); PvA 61. **an°** unmolested PvA 195; anupaddutatta state of not being molested VvA 95.

**Upadhaṅsitar & Upadhaṅseti** at Pug 49 is to be read **upad°** (q. v.).

**Upadhāna** (adj. nt.) [fr. upa + **dhā**, cp. upadahati] "putting under", i. e. (1) a pillow, cushion D i.7; S ii.267 = Miln 366 (kaḷingar°); S iii.145; A i.137, 181; iii.50, J iv.201; v.506 (tamb° = ratt° C.); (2) imposing, giving, causing Dh 291 dukkh°).

**Upadhāneti** [f. upa + **dhā**] to suppose, think, reflect DhA i.239 (should be corrected to **upadhāreti**).

**Upadhāraṇā** (nt.) [fr. upa + **dhṛ**) "receptacle", milk — pail D ii.192; A iv.393; J vi.503. See kaṅs°. Kern, *Toev.* i. 142 proposes corruption fr. kaṅs°ûpadohana, which latter however does not occur in Pali.

**Upadhāraṇā** (f) [cp. upadhāraṇa] calculation VvA 7.

**Upadhārita** [pp. of upadhāreti] considered, reflected upon Dh i.28; sûpadh° Miln 10; dûpadh° Vin iv.275.

**Upadhāreti** (Caus. of upa + **dhṛ**, cp. dhāreti 3] 1. "to hold or take up" (cp. semantically Lat. teneo = E. tenet), to reason out, conclude, reflect, surmise, know as such & such, realise J i.338; DhA i.28, 41; ii.15, 20, 37, 96; iv.197 (an°); VvA 48, 200 (an°), 234, 260 (an°), 324; PvA 119 (for jānāti). — 2. to look out for (acc.) J iii. 65; vi.2.

**Upadhāvati** [upa + dhāvati 1] to run up to or after, fall upon, surround Vin ii.207; iv.260 (pp. °dhāvita); S i.185; S ii.26 (aparantaṅ); Th 1, 1209; Miln 209; VvA 256; PvA 154, 168, 173 (for padhāvitā).

**Upadhi** [fr. upa + **dhā**, cp. upadahati & BSk. upadhi Divy 50, 224, 534] 1. putting down or under, foundation, basis, ground, substratum (of rebirth) S i.117, 124, 134, 186; A ii.24 (°sankhaya); iii.382 (id.); iv.150 (°kkhaya); It 21, 69; Sn 364, 728 (upadhī — nidānā dukkha = vaṭṭa — dukkhaṅ SnA 505), 789, 992; Nd[1] 27, 141; Nd[2] 157; Vbh 338; Nett 29; DhA iv.33. — (2) clinging to rebirth (as impeding spiritual progress), attachment (almost syn. with kilesa or taṇhā, cp. nirupadhi & anupadhi); S A. = pañcakkhandhā, S ii.108. At M i 162 (cp. Sn 33 = S i.6 = i.107) wife and children, flocks and herds, silver and gold are called **upadhayo.** **upadhi** is the root of sorrow ib. 454; S ii.108; Sn 728 = 1051 = Th i.152 and the rejection of all upadhis is Nibbāna D ii.36. (cp. S i.136; iii.133; v.226; A i.80; M i.107 = ii.93; Vin i.5, 36 = J i.83 = Mvst ii.444; It 46, 62); D iii.112 calls that which has **upadhi** ignoble (= non — Aryan). At S i.117 = Divy 224 upadhi is called a bond (saṅgo). Cp. opadhika. — The upadhis were later systematized into a set of 10, which are given at Nd[2] 157 as follows: 5 taṇh° upadhis (taṇhā, diṭṭhi, kilesa, kamma, duccarita), āhār — upadhi, paṭigh°, catasso upādinnā dhātuyo u. (viz. kāma, diṭṭhi, sīlabbata, attavāda; see D iii.230), cha ajjhattikāni āyatanāni u., cha viññāṇa — kāyā u. Another modified classification see at *Brethren* p. 398.

**Upadhika (Upadhīka)** (adj.) (—°) [fr. upadhi] having a substratum, showing attachment to rebirth, only in cpds. **an°** free from clinging Vin i.36; Sn 1057, & **nir°** id. S i.141.

**Upadheyya** (nt.) [cp. upadhāna] a cushion J vi.490 (for upatheyya, q. v.).

**Upanaccati** [upa + naccati] to perform a dance D ii.268.

**Upanata** [pp. of upanamati] inclined, bent, prone PvA 190.

**Upanadati** [upa + nadati] to resound (with song) Pv iii.3[4] (= vikūjati PvA 189).

**Upanandha** [pp. of upanayhati, see naddha & nandhati] scorned, grumbled at Vin ii.118.

**Upanandhati** [a secondary der. fr. upanandha, pp. of upa- nayhati] to bear enmity towards, to grumble at (with loc.); aor. **upanandhi** Vin ii.118 (tasmiṅ); iv.83; Mhvs 36, 117.

**Upanamati** [upa + namati] to be bent on, strive after J iii 324 (= upagacchati C.). — pp. **upanata**; Caus. **upanāmeti** (q. v.).

**Upanayana** (nt.) [fr. upa + **ni**; cp. naya & nayana] tt. for the minor premiss, subsumption (see *Kvu trsl.* 11) Miln 154; Nett 63; DhsA 329 (so read with v. l. for °najana).

**Upanayhati** [upa + nayhati] — 1. to come into touch with It 68 = J iv.435 (pūtimacchaṅ kusaggena, cp. DhA i.45). — 2. to bear enmity towards (loc.), to grudge, scorn Dh 3, 4. — pp. **upanandha** (for °naddha). — See also **upanandhati**.

**Upanayhanā** (f.) & **°nayhitatta** (nt.) are syn. for **upanāha** (grudge, ill — will) in exegesis at Pug 18 = 22, whereas id. p. at Vbh 357 reads upanahanā upanahitattaṅ (with v. l. upanayihanā & upanayihitattaṅ).

**Upanāmita** [pp. of upanāmeti] brought up to, placed against D ii.134.

**Upanāmeti** [Caus. of upanamati] 1. to bend over to, to place against or close to, to approach, bring near D ii. 134; S i.207; Th 1, 1055; Sn p. 48 (= attano kāyaṅ Bhagavato upanāmeti); J i.62; v.215; SnA 151. — 2. to offer, to present J iv.386; ii.5; Miln 210, 373; PvA 274. — pp. **upanāmita** (q. v.). [cp. BSk. upanāmayati to hand over Divy 13, 14, 22].

**Upanāyika** (—°) (adj.) [fr. upa + **nī**] — 1. referring to, belonging to in cpd. **att°** ref. to oneself Vin iii.91; Vism 27. — 2. beginning, in phrase **vass'ûpanāyikā** (f.) the approach of the rainy season, period for entering on Lent (cp. BSk. varṣopanāyikā Divy 18, 489 & see also upakaṭṭha and vassa) Vin i.253; A i.51 (divided into 2 parts, first & second, or purimikā & pacchimikā); J iii.332; DA i.8; DhA i.203; iii.438; VvA 44; PvA 42.

**Upanāha** [fr. upa + **nah**, see upanayhati, same in BSk.; e. g. at M Vastu ii.56.] ill — will, grudge, enmity M i.15; A i.91, 95, 299; iv.148, 349, 456; v.39, 41 sq., 209, 310; Pug 18 = Vbh 357 (pubbakālaṅ kodho aparakālaṅ upanāho Miln 289.

**Upanāhin** (adj. — n.) [fr. upanāha] one who bears ill — will, grudging, grumbling, finding fault Vin ii.89; M i.95; D iii.45; S ii.206; iv.241; A iii.260, 334; v.123, 156; Sn 116; Th 1, 502; J iii.260 (kodhana +); Pug 18; Vbh 357. — Opp. **an°** not being angry (loc.) D iii.47; S ii. 207; iv.244; A v.124 sq.; J iv.463.

**Upanikkhamati** [upa + nikkhamati] to go out, to come out (up to somebody) Th 2, 37; 169; J iii 244; Pv i. 10[1] (aor. °nikkhami; imper. °nikkhamassu).

**Upanikkhitta** [upa + n°] laid down (secretly), placed by or on top S v.457; J vi.390; Miln 80. — m. a spy J vi.394 (°purisa).

**Upanikkhittaka** [= prec.] a spy J vi 409 (°manussa), 431 (id.), 450 (id.).

**Upanikkhipati** (upa + n°] to deposit near, to lay up Vin i.312; S ii.136 sq.; Miln 78, 80; Nett 21, 22; DA i. 125. — pp. **upanikkhitta** (q. v.).

**Upanikkhipana** (nt.) [fr. °nikkhipati] putting down (near somebody), putting in the way, trap Vin iii.77.

**Upanikkhepa** [fr. upa + nis + **kṣip**] "putting near", depositing; — 1. appl[d.] to the course of memory, association of ideas Miln 78, 80; cp. °nikkhepana S ii.276. — 2. deposit, pledge J vi.192, 193 (= upajūta).

**Upanighaṅsati** [upa + ni + ghaṅsati[1]] to rub up against, to crush (close) up to DhA i.58.

**Upanijjhāna** (nt.) [upa + nijjhāna[1]] meditation, reflection, consideration only in two phrases: ārammaṇa° & lakkhaṇa°, with ref. to jhāna J v.251; DhA i.230; iii.276; VvA 38, 213. Cp. **nijjhāyana**.

**Upanijjhāyati** [upa + nijjhāyati] to meditate upon, con- sider, look at, reflect on Vin i.193 ("covet"); ii 269; iii. 118; D i.20; A iv.55; Miln 124; Vism 418. — pp. **upanijjhāyita** (q. v.).

**Upanijjhāyana** [for °nijjhāna] meditation, reflection Miln 127; Vism 418.

**Upanijjhāyita** [pp. of °nijjhāyati] considered, looked at, thought over or about Sn p. 147 (= diṭṭha, ālokita SnA 508).

**Upanidhā** (f.) [abstracted from upanidhāya or direct for- mation fr. upa + ni + **dhā**?] comparison Nd[2] 158 (= upamā; should we read upanidhāya?).

**Upanidhāya** (indecl.) [ger. of upa + nidahati of **dhā**] comparing in comparison, as prep. w. acc. "compared with" M i.374; iii.177 (Himavantaṅ pabbatarājānaṅ); S ii.133 (mahāpaṭhaviṅ), 262; v.457 (Sineru — pabbata — rājānaṅ); A iii.181 sq.; iv.253 sq. (dibbasukhaṅ); Th 1, 496 (kammaṅ); J ii.93; DA i.29, 59, 283.

**Upanidhi** (f.) [upa + ni + **dhā**, cp. nidhi] — 1. deposit, pledge Vin iii.51. — 2. comparison, in phrase **upanidhiṅ na upeti** "does not come into comparison, cannot be compared with" M iii.177; S ii.263; v.457 (so read for upanidhañ); Ud 23.

**Upanipajjati** [upa + ni + **pad**] to lie down close to or on top of (acc.) Vism 269; J v.231.

**Upanibajjhati** see **upanibandhati**.

**Upanibaddha** [pp. of °nibandhāti] — 1. tied on to Miln 253, 254. — 2. closely connected with, close to Vin iii. 308 (Samanta Pāsādikā). — 3. attached to DA i.128.

**Upanibandha** [upa + ni + **bandh**] 1. close connection, dependence Vism 19 (°gocara). — 2. (adj. — °) connected with, dependent on Vism 235 (jīvitaṅ assāsa — passāsa° etc).

**Upanibandhati** [upa + n°) to tie close to, to bind on to, attach M iii.132; Miln 254, 412. — Pass. **upanibajjhati** to be attached to Sn 218. — pp. **°nibaddha** (q. v.).

**Upanibandhana** (adj. nt.) [upa + n°] (adj.) closely con- nected with D i.46; DA i.128; (nt.) tie, fetter, leash Miln 253.

**Upanibbatta** [upa + nibbatta] come out, produced DA i.247.

**Upanibha** (adj. [upa + nibha] somewhat like (—°) M i. 58 = A iii.324 (sankha — vaṇṇa°); J i.207 (= sadisa C.); v.302 (tāla°).

**Upanivattati** [upa + n°] to return Sn 712; J iv.417; v.126.

**Upanisā** (f.) [if = Vedic upaniṣad, it would be fr. upa + ni + **sad**, but if, **as** is more likely, a contracted form of upanissaya, it would be fr. upa + ni + **śri**. The history of this word has yet to be written, cp. Kern, *Toev.* s. v. & Divy 530 svopaniṣad] — 1. cause, means D ii. 217, 259; M iii.71 (samādhiṅ sa — upanisaṅ); S ii.30 — 32 (S A. = kāraṇa, paccaya); v.25; A i.198; iii.20, 200 sq., 360; iv.99, 336, 351; v.4 sq., 313 sq.; Sn 322 (= upanissaya SnA 331); p. 140 (= kāraṇa, payojana SnA 503); Dh 75 (cp. DhA ii.102 aññā nibbānagāminī paṭipadā). — 2. likeness, counterfeit [= Sk. upaniṣad = aupamye Pāṇini i.4, 79] J vi.470 (= paṭirūpaka C.).

**Upanisīdati** [upa + nisīdati of **sad**] to sit close to or down by D i.95; A iv.10; J ii.347; Pv iv.1[63] (ger. °sajja = °sīditvā PvA 242); Vism 269.

**Upanisevati** [upa + n°] to pursue, follow, go up after, cling to (acc) M i.306. — pp. **upanisevita** (q. v.).

**Upanisevana** (adj.) [fr. upanisevati] going close after, fol- lowing J v.399 [f. °ī.).

**Upanisevita** [pp. of upanisevati] gone on to, furnished with, sticking or clinging to, full of J v.302 (kakka°).

**Upanissaya** [upa + ni°] basis, reliance, support, founda- tion, assurance, certainty; esp. sufficing condition or qualification for Arahantship (see long article in Childers s. v.); no 9 in the 24 paccayas, Tikapatthāṇa, Tikapaṭṭhāna i.1, a term only found in the Paṭṭhāna, the Jātaka & later exegetical literature J i.78, 508; iv.96; vi.70; Nett 80; Vism 19 (°gocara), 535 (°paccaya); DhsA 315 (id.); DhA ii.33; VvA 98; PvA 38 (sotāpatti — phalassa), 55 (°sampatti); Sdhp 265, 320.

**Upanissayati** [upa + ni°] to depend or rely on (acc.) Miln 240 (attānaṅ). — ger. **°nissāya** (q. v.); — pp. °nissita (q. v.).

**Upanissāya** (adv.) [ger. of upanissayati, cp. nissayati in same use & meaning) near, close by (with acc.); depending on, by means of (acc) M ii.3; S ii.269; Sn 867 (taṅ), 901 (tāpa°), 978, PvA 9 (Rājagahaṅ), 67 (id.); VvA 63 (Rājagaha — seṭṭhiṅ "with"). Cp. BSk. upaniśritya also a ger. formation, in same meaning, e. g. at Divy 54, 207, 505.

**Upanissita** [upa + ni°] dependent or relying on Sn 877; Nd[1] 283, Miln 245.

**Upanīta** [pp. of upaneti] 1. brought up to or into (mostly — °) Th 2, 498; Sn 677 (niraye), 774 (dukkha°), 898 (bhava°); J iii.45 (thūṇa°); iv.271 (dukkh°); Nd[1] 38; Dh 237 (°yaya = atikkantavayo DhA iii.337, advanced in age); Pv iv.1[10] (dukkha° made to suffer). **an°** Sn 846. — 2. offered, presented J i.88; PvA 274, 286. — 3. brought to conclusion, brought to an end (of life) J v.375 (= maraṇa — santikaṅ u. C.). — 4. bringing up (for trial), charging M i.251 (vacanapatha, cp. upanīya).

**Upanīya (°īyya, °eyya)** [ger. of upaneti] "bringing up" (for trial), charging, accusing D i.107 (vadati, cp. DA i. 276); A i.172 (°vācā); cp. upanīta 3.

**Upanīla** (adj.) [upa + nīla] somewhat dark — blue J v.168.

**Upaneti** [upa + neti] to bring up to, conduce, adduce; to present, give J i.200; Miln 396; DA i.276; PvA 39, 43, 49, 53, 74. — Pass. **upanīyati** (°niyyati) — 1. to be brought (up to) J iv.398; ppr. °nīyamāna J i.200; PvA 5. — 2. to be brought to conclusion, or to an end (of life) M ii.68; S i.2. — 3. to be carried along or away A i.155. — pp. **upanīta** (q. v.). — ger. upanīya (q. v.).

**Upanti** (adv.) [upa + anti] near, before, in presence of J iv.337.

**Upantika** (adj.) [upa + antika] nt. acc. °ṅ near J iv.337; v.58 (with gen.); vi.418 (so read for °ā); loc. °e near or quite near Pv ii.9[15] (= samīpe gehassa PvA 120).

**Upapacciyati** see **uppaccati**.

**Upapajjati** [doubtful whether a legitimate form as upa + **pad** or a diaeretic form of uppajjati = ud + **pad**. In this case all passages ought to go under the latter. Trenckner however (*Notes* 77) defends upa° & considers in many cases upp° a substitution for upa. The diaeresis may be due to metre, as nearly all forms are found in poetry. The v. l. upp° is apparently frequent; but it is almost impossible to distinguish between upap° and upp° in the Sinhalese writing, and either the scribe or the reader may mistake one for the other] to get to, be reborn in (acc.); to originate, rise Vin iii.20 (nirayaṅ); A iii.415; v.292 sq.; Sn 584; It 13 (nirayaṅ), 14 (sugatiṅ; v. l. upp°), 67 (saggaṅ lokaṅ; v. l. upp°); 43 = Dh 307 (nirayaṅ); Dh 126, 140; Pv i.10[7] (v.l. BB. udapajjatha = uppajja PvA 50); Pug 16, 51, 60; Nett 37, 99, cp. Kvu 611 sq. — pp. **upapannā** (q. v.). — Caus. **upapādeti** & pp. **upapādita** (q. v.).

**Upapatti** [fr. upa + **pad**, cp. uppatti] — 1. birth, re- birth, (lit. attainment) M i.82; S iii.53; iv.398; A v. 289 sq.; Sn 139, 643, 836; Dh 419 (sattānaṅ); in var. specifications as: deva° rebirth among gods PvA 6, 81; devaloka° A i.115; kāma° existence in the sensuous universe D iii.218; It 94; arūpa° in the formless spheres Vbh 172, 267, 296; rūpa°, in the world of form Vbh 171 sq., 263 sq.; 299; niraya° in Purgatory PvA 53. — 2. occasion, opportunity (lit. "coming to"); object for, in dāna° objects suitable for gifts A iv.239 (where 8 enum[d.], see dāna).

**-deva** a god by birth (or rebirth) VvA 18; also given as uppatti — deva, e. g. at KhA 123. See detail under **deva**.

**Upapattika** (—°) (adj.) [fr. upapatti] belonging to a birth or rebirth; in peta° born as a Peta PvA 119. — Cp. **upapātika**.

**Upapanna** [pp. of upapajjati] — 1. (—°) possessed of, having attained, being furnished with Sn 68 (thāma — bala), 212, 322, 1077 (ñāṇa°, cp. Nd[2] 266[b] and uppanna — ñāṇa). — 2. reborn, come to existence in (with acc.) S i.35 (Avihaṅ, expl[d.] by C. not quite to the point as "nipphattivasena upagata", i. e. gone to A, on account of their perfection. Should we read uppanna?) A v.68.

**Upaparikkhaṇa** (nt.) = upaparikkhā VvA 232.

**Upaparikkhati** [upa + pari + **īkṣ**; cp. BSk. upaparīkṣate Divy 5, 230] to investigate, ascertain, test, examine M i.133, 292, 443; S ii.216; iii.42, 140; iv.174; J i.489; ii.400; v.235; Miln 91, 293; Dāvs v.27; Sdhp 539; PvA 60 (paññāya u. = ñatvā), 140 (= viceyya).

**Upaparikkhā** (f.) [fr. upaparikkhati, cp. BSk. upaparīkṣā Divy 3 etc.] investigation, examination Vin iii.314; M ii.175 (attha°); A iii.381 sq.; iv.221; v.126; Dhs 16, 20, 292; Pug 25; Nett 8, 42; DA i.171.

**Upaparikkhin** (adj.) [fr. upaparikkhati] investigating, re- flecting, testing S iii.61; A iv.221 sq., 296, 328. Cp. BSk. upaparīkṣaka Divy 212.

**Upapāta** = upapatti [but der. fr. **pat** (cp. uppāda[1] = ud + **pat** but uppāda[2] = ud + **pad**) with the meaning of the casual & unusual] rebirth Vin iii.4; S iv.59 (cut°); Pug 50.

**Upapātika** (adj.) [fr. upapāta but evidently mixed with uppāda[1] and uppāda[2], cp. upapajjati, upapatti & BSk. upapāduka Av. S ii.94, 95; Divy 523] = opapātika i. e. rebirth without parents, as a deva DA on D iii.107; ThA 207.

**Upapādita** [pp. of upapādeti, Caus. of upapajjati] accom- plished J ii.236.

**Upapādeti** [Caus. of upapajjati] to execute, perform J v.346.

**Upapāramī** (f.) [upa + pāramī, cp. upa 5] minor perfection Bu i.77 (opp. paramattha — pāramī); DhA i.84.

**Upapisana** [upa + **piṣ**] grinding, powder, in **añjan°** pow- dered ointment (for the eyes) Vin i.203; ii.112.

**Upapurohita** [upa + purohita, see upa 5] a minor or assistant priest J iv.304.

**Upapīla** at D i.135 read uppīḷa (q. v.).

**Upapphusati** [upa + phusati, of **spṛś**] to touch; aor. upap- phusi J v.417, 420.

**Upaplavati** [upa + plavati, cp. uppilavati] to swim or float to (acc.), in uncertain reading as aor. **upaplaviṅ** at Sn 1145 (dīpā dīpaṅ upaplaviṅ floatcd from land to land; vv. ll. at SnA 606 uppalaviṅ & upallaviṅ; all MSS. of Nd[2] p. 54 & no. 160 write upallaviṅ). Perhaps we should better read **uppalaviṅ** (or upallaviṅ) as diaeretic form for *upplaviṅ, aor. of **uppilavati** (or uplavati), q. v. Expl[d.] at Nd[2] 160 by samupallaviṅ.

**Upabbajati** [upa + **vraj**] to go to, resort to, visit Th 1, 1052; J iv.270, 295; v.495 (= upagacchati C.); vi.43.

**Upabbūḷha** see sam°.

**Upabrūhaṇa** (nt.) [fr. upa + **bṛh**[2], cp. BSk. upabṛṅhita Jtm 31[95]] expansion, increase, augmentation Vism 145; DhsA 117.

**Upabhunjaka** (adj.) [fr. next] one who eats or enjoys Vism 555.

**Upabhunjati** [upa + **bhuj**] to enjoy J iii.495; v.350 (inf. °bhottuṅ) — grd. **upabhogga**. — pp. **upabhattu** (q. v.).

**Upabhutta** [pp. of upabhunjati] enjoyed Dāvs iii.65.

**Upabhoga** [fr. upa + **bhuj** cp. upabhuñjati] enjoyment, profit Vin iv.267; J ii.431; iv.219 (v. l. paribhoga); vi. 361; Miln 201, 403; PvA 49, 220 (°paribhoga); DhA iv.7 (id.); Sdhp 268, 341, 547.

**Upabhogin** (adj.) [fr. upabhuñjati] enjoying Miln 267.

**Upabhogga** (adj.) [Sk. upabhogya, grd. of upabhuñjati] to be enjoyed, enjoyable Miln 201.

**Upama** (adj.) [compar. — superl. formation fr. upa, cp. Lat. summus fr. *(s)ub — mo] "coming quite or nearly up to", i. e. like, similar, equal D i.239 (andha — veṇ°); M i.432 (taruṇ° a young looking fellow); A iv.11 udak° puggala a man like water); Pv i.1[1] (khett° like a well cultivated field; = sadisa PvA 7); PvA 2, 8 etc. — *Note.* ūpama metri causa see ū° and cp. opamma & upamā.

**Upamā** (f.) [f. of upama in abstract meaning] likeness, simile, parable, example (cp. formula introducing u. S ii. 114; M i.148); Sn 705 (cp. Dh 129, 130), 1137 (= upanidhā sadisaṅ paṭibhāgo Nd[2] 158); It 114; Vism 341, 478, 512, 582 sq., 591 sq.; PvA 29, 112 (dhen°); SnA 329, 384; Sdhp 29, 44, 259.

**-vacana** expression of comparison (usually applied to part. evaṅ) SnA 13, 472; KhA 185, 195, 208, 212; PvA 25.

**Upamāna** (nt.) [fr. upa + **mā**] comparison, the 2[nd] part of the comparison J v.341; VvA 13.

**Upamānita** [pp. of caus. upa + **mā**] measured out, likened, like, comparable Th 2, 382 (= sadisa ThA 255).

**Upameti** [upa + **mā**] to measure one thing by another, to compare J vi.252; Vism 314 (°metvā, read °netvā?).

**Upameyya** (adj.) [grd. of upa + **mā**] to be compared, that which is to be likened or compared, the 1[st] part of a comparison VvA 13.

**Upaya** [fr. upa + **i**, cp. upāya] approach, undertaking, taking up; clinging to, attachment, only as adj. (—°) in **an°** (anûpaya metri causā) not going near, aloof, unattached S i.141, 181; ii.284; Sn 786, 787, 897 (cp. SnA 558); and in **rūpûpaya** (vv. ll. rūpupaya & rūpupāya) "clinging to form" (etc.) S iii.53 = Nd[1] 25 = Nd[2] 570 (+ rup°ārammaṇa).

**Upayācati** [upa + yācati] to beg, entreat, pray to J vi. 150 (divyaṅ).

**Upayācitaka** (nt.) [of adj. upa + yācita + ka; pp. of yācati] begging, asking, praying, propitiation J vi.150 (= devatānaṅ āyācana).

**Upayāti** [upa + yāti of **yā**] to go to, to approach S i.76; ii.118 (also Caus. **°yāpeti**); Dpvs vi.69; Sdhp 579.

**Upayāna** (nt.) [fr. upa + **yā**, cp. BSk. upayāna Jtm 31[63]] nearing, approach, arrival D i.10; DA i.94.

**Upayānaka** [fr. upayāna] a crab J vi.530.

**Upayuñjati** [upa + **yuj**] to combine, connect with; to use, apply; ppr. med. **upayujjamāna** VvA 245 (preferably be read as °bhuñjamāna, with reference to enjoying drink & food).

**Upayoga** [fr. upa + **yuj**] connection, combination; em- ployment, application J vi.432 (nagare upayogaṅ netvā for use in the town? v. l. upabhogaṅ). Usually in cpd. **°vacana** as tt. g. meaning either combined or condensed expression, ellipsis SnA 386; KhA 236; PvA 73, 135; or the *acc.* case, which is frequently substituted for the foll. cases: sāmi — vacana SnA 127; PvA 102; bhumma° SnA 140; KhA 116; karaṇa° SnA 148; sampadāna° J v.214; SnA 317; itthambhūta° SnA 441; nissakka° J v.498.

**Uparacita** [pp. of upa + **rac**] formed ThA 211; Sdhp 616.

**Uparajja** (nt.) [upa + rajja, cp. uparaja] viceroyalty A iii. 154 (v. l. opa°); J i.511; iv.176; DA i.134.

**Uparata** [pp. of uparamati] having ceased, desisting from (—°), restraining oneself (cp. orata) Vin i.245 (ratt — ûparata abstaining from food at night = ratti — bhojanato uparata DA i.77); D i.5 (id.); M i.319 (bhaya°); Sn 914 (= virata etc. Nd[1] 337); Miln 96, 307; DhsA 403 (vihiṅs°).

**Uparati** (f.) [fr. upa + **ram**] ceasing, resting; cessation M i.10; S

iv.104; Miln 274.

**Uparamati** [upa + **ram**] to cease, desist, to be quiet J iii. 489; v.391 (v. l. for upāramati, also in C.); Miln 152.

**Uparamā** (f.) [cp. lit. Sk. uparama, to uparamati] cessation Miln 41, 44 (an°).

**Uparava** [fr. upa + **ru**] noise J ii.2.

**Uparājā** [upa + rājā; see upa 5] a secondary or deputy king, a viceroy J i.504; ii.316; DhA i.392.

**Upari** (indecl.) [Vedic upari, der. fr. upa, Idg. *uper(i); Gr. υπερ, Lat. s — uper; Goth. ufar, Ohg. ubir = Ger. über E. over; Oir. for] over, above (prep. & prefix) 1. (adv.) on top, above (opp. adho below) Vin iv.46 (opp. heṭṭhā); J vi.432; KhA 248 (= uddhaṅ; opp. adho); SnA 392 (abtimukho u. gacchati explaining paccuggacchati of Sn 442); PvA 11 (heṭṭhā manussa — saṇṭhānaṅ upari sūkara — s°), 47 (upari chattaṅ dhāriyamāna), 145 (sabbattha upari upon everything). — 2. (prep. w. gen) with ref. either to *space* = on top of, on, upon, as in kassa upari sāpo patissati on whom shall the curse fall? DhA i 41; attano u. patati falls upon himself PvA 45; etissā upari kodho anger on her, i. e. against her VvA 68; or to *time* = on top of, after, later, as in catunnaṅ māsānaṅ upari after 4 months PvA 52 (= uddhaṅ catūhi māsehi of Pv i.10[12]); sattannaṅ vassa — satānaṅ upari after 700 years PvA 144. — 3. (adv. in comp[n.], meaning "upper, higher, on the upper or top side", or "on top of", if the phrase is in loc. case. See below.

**-cara** walking in the air, suspended, flying J iii.454. **-pāsāda** the upper story of a palace, loc. on the terrace D i.112 (loc.); PvA 105, 279. **-piṭṭhi** top side, platform Vin ii 207 (loc). **-bhaddaka** N. of a tree [either Sk. bhadraka Pinus Deodara, or bhadra Nauclea Cadamba, after Kern, *Toev.* s. v.] J vi.269. **-bhāga** the upper part; used in instr., loc or aor. in sense of "above, over, beyond" J iv.232 (instr.). **-bhāva** higher state or condition M i.45 (opp. adh°). **-mukha** face upwards DA i. 228; Pug A 214. **-vasana** upper garment PvA 49. **-vāta** higher than the wind, loc. on the wind J ii.11; or in °*passe* (loc.) on the upper (wind — ) side DhA ii.17. **-visāla** extended on top, i. e. of great width, very wide J iii.207. **-vehāsa** high in the air (°—), in °*kuṭī* a lofty or open air chamber, or a room in the upper story of the Vihāra Vin iv.46 (what the C. means by expl[n.] majjhimassa purisassa asīsa — ghaṭṭā "not knocking against the head of a middle — (sized) man" is not quite clear). **-sacca** higher truth PvA 66 (so read for upari sacca).

**Upariṭṭha** (adj.) [superl. formation fr. upari in analogy to seṭṭha] highest, topmost, most excellent Th 1, 910. Cp. next.

**Upariṭṭhima** (adj) [double — superl. formation after analogy of seṭṭha, pacchima & heṭṭhima: heṭṭhā] = upariṭṭha & uparima Dhs 1016, 1300, 1401; Pug 16, 17 (sañyojanāni = uddhaṅbhāgiya — sañyojanāni Pug A 198).

**Uparima** (adj.) [upari + ma, superl. formation] uppermost, above, overhead D iii.189 (disā); Nett 88. Cp. upariṭṭhima.

**Upariya** (adv.) [fr. upari] above, on top, in compd. **heṭṭh°** below and above Vism 1.

**Uparujjhati** [Sk. uparudhyate, Pass. of uparundhati] to be stopped, broken, annihilated, destroyed D i.223; Th 1, 145; It 106; Sn 724, 1036, 1110; Nd[2] 159 (= nirujjhati vūpasammati atthangacchati); Miln 151; Sdhp 280. — pp. **uparuddha**.

**Uparuddha** [pp. of uparujjhati] stopped, ceased Miln 151 (°jīvita).

**Uparundhati** [upa + **rudh**] to break up, hinder, stop, keep in check M i.243; J i.358; Th 1, 143, 1117; Sn 118, 916 (pot. uparundhe, but uparuddhe Nd[1] 346 = uparuddheyya etc.); Miln 151, 245, 313. — ger. **uparundhiya** Th 1, 525; Sn 751; aor. **uparundhi** J iv.133; PvA 271. — Pass. **uparujjhati** (q. v.).

**Uparūḷha** [upa + rūḷha, pp. of **ruh**] grown again, recovered J iv.408 (cakkhu).

**Uparocati** [upa + **ruc**] to please (intrs.) J vi.64.

**Uparodati** [upa + **rud**] 1. to lament J vi.551 (fut °rucchati) — 2. to sing in a whining tone J v.304.

**Uparodha** [fr. upa + **rudh**] obstacle; breaking up, destruc- tion, end J iii.210, 252; Pv iv.1[5]; Miln 245, 313.

**Uparodhana** (nt.) [fr. upa + **rudh**] breaking up, destruc- tion Sn 732, 761.

**Uparodheti** [Caus of uparundhati] to cause to break up; to hinder, stop; destroy Vin iii.73.

**Uparopa** [upa + ropa, cp. upa 5] "little plant", sapling Vin ii.154. See also next.

**Uparopaka** = uparopa, sapling J ii.345; iv.359.

**Upala** [Lit. Sk. upala, etym. uncertain] a stone Dāvs iii.87.

**Upalakkhaṇā** (f.) & **°aṅ** (nt.) [upa + lakkhaṇa] discrimi- nation S iii.261 (an°); Dhs 16, 20, 292, 1057; Pug 25; VvA 240.

**Upalakkheti** [upa + **lakṣay**] to distinguish, discriminate Vism 172.

**Upaladdha** [pp. of upalabhati] acquired, got, found J vi. 211 (°bāla; v. l. paluddha°); Sdhp 4, 386.

**Upaladdhi** (f.) [fr. upa + **labh**] acquisition; knowledge Miln 268; VvA 279.

**Upalabhati** [upa + **labh**] to receive, get, obtain to find, make out Miln 124 (kāraṇaṅ); usually in Pass. **upalabbhati** to be found or got, to be known; to exist M i.138 (an°); S i.135; iv.384; Sn 858; Pv ii.11[1] (= paccanubhavīyati PvA 146); Kvu 1, 2; Miln 25; PvA 87.

**Upalāpana** (nt.) [fr. upa + **lap**] talking over or down, per- suasion; diplomacy, humbug D ii.76; Miln 115, 117.

**Upalāpeti** [Caus. of upa + **lap**] to persuade, coax, prevail upon, talk over, cajole Vin i.119; iii.21; J ii.266; iii.265; iv.215; PvA 36, 46, 276.

**Upalāḷita** [pp. of upalāḷeti] caressed, coaxed Sdhp 301.

**Upalāḷeti** [Caus. of upa + **lal**; cp. BSk. upalāḍayati Divy 114, 503]. — 1. to caress, coax, fondle, win over J ii. 267; Vism 300; Sdhp 375. — 2. to boast of, exult in J ii.151. — pp. **upalāḷita** (q. v.).

**Upaḷāseti** [upa + Caus. of **las**] to sound forth, to (make) sound (a bugle) D ii.337 (for uppaḷāseti? q. v.).

**Upalikkhati** [upa + **likh**] to scratch, scrape, wound A iii. 94 sq. (= vijjhati C.).

**Upalitta** [pp. of upalimpati] smeared with (—°), stained, tainted Th 2, 467 (cp. ThA 284; T. reads apalitta); Pug 56. Usually neg. **an°** free from taint, undefiled M i.319, 386; Miln 318; metri causa **anûpalitta** S i.141; ii.284; Sn 211, 392, 468, 790, 845; Dh 353 (cp. DhA iv.7).

**Upalippati** [Pass. of upalimpati] to be defiled; to stick to, hang on to Sn 547, 812; J iii.66 (= allīyati C.); Miln 250, 337.

**Upalimpati** [upa + **lip**] to smear, defile D ii.18; Vin iii. 312; J i.178; iv.435; Miln 154. — Pass. **upalippati**, pp. **upalitta** (q. v.).

**Upalepa** [fr. upa + **lip**] defilement J iv.435.

**Upalohitaka** (adj. [upa + lohita + ka, see upa 5] reddish J iii.21 (= rattavaṇṇa C.).

**Upallaviṅ** Sn 1145 see **upaplavati**.

**Upavajja** (adj.) [grd. of upavadati] blameworthy S iv.59, 60; A ii.242. **an°** blameless, without fault S iv.57 sq; A iv.82; Miln 391.

**Upavajjatā** (f.) [abstr. fr. upavajja] blameworthiness S iv. 59 (an°).

**Upavaṇṇeti** [upa + vaṇṇeti] to describe fully Sdhp 487.

**Upavattati** [upa + **vṛt**] to come to pass, to take place J vi.58.

**Upavadati** [upa + **vad**] to tell (secretly) against, to tell tales; to insult, blame D i.90; S iii.125 (attā sīlato na upav.); A ii.121 (id.); v.88; J ii.196; PvA 13.

**Upavana** (nt.) [upa + vana, see upa 5] a kind of wood, miniature wood, park J iv.431; v.249; Miln 1; VvA 170 (= vana), 344; ThA 201; PvA 102 (ārām°), 177 (mahā°).

**Upavasati** [upa + vasiti]. — 1. to dwell in or at J iii.113; DA i.139. — 2. to live (trs.); to observe, keep (a holy day); only in phrase **uposathaṅ upavasati** to observe the fast day S i.208; A i.142, 144, 205; Sn 402 (ger. upavassa); J iii.444; SnA 199; PvA 209. — pp. **upavuttha** (q. v.). See also uposatha.

**Upavāda** [fr. upa + **vad**] insulting, railing; blaming, finding fault Nd[1] 386; PvA 269; **an°** (adj.) not grumbling or abusing Dh 185 (anûpa° metri causa).

**Upavādaka** (adj.) [fr. upavāda] blaming, finding fault, speaking evil of (gen.), generally in phrase **ariyānaṅ u.** insulting the gentle Vin iii.5; A i.256; iii.19; iv.178; v.68; It 58, 99. — **an°** Ps i.115; Pug 60.

**Upavādin** (adj. [fr. upavāda] = upavādaka; in **ariy°** S i. 225; ii.124; v.266; Pv iv.3[39]. an° M i.360.

**Upavāyati** [upa + vāyati] to blow on or towards somebody M i.424; A iv.46; Th 1, 544; Pv iii.6[6]; Miln 97.

**Upavāsa** [fr. upa + **vas**, see upavasati] keeping a prescri- bed day, fasting, self — denial, abstaining from enjoyments [Same as **uposatha**; used extensively in BSk. in meaning of uposatha, e. g. at Av. Ś i.338, 339; Divy 398 in phrase aṣṭânga — samanvāgataṅ upavāsaṅ upavasati] A v.40 (? uncertain; vv. ll. upāsaka, ovāpavāssa, yopavāsa); J vi.508; SnA 199 (in expl[n.] of uposatha).

**Upavāsita** (adj.) (upa + vāsita] perfumed PvA 164 (for gandha — samerita).

**Upavāhana** (nt.) [upa + vāhana] carrying away, washing away Sn 391 (sanghāṭi — raj — ûpa° = paṅsu — malādino sanghāṭirajassa dhovanaṅ SnA 375).

**Upavicāra** [upa + vicāra; cp. BSk. upavicāra Divy 19, trsl[d] on p. 704 in Notes by "perplexed by doubts" (?)] applying (one's mind) to, discrimination D iii.245 (domanass°); M iii.239; S iv.232 (somanass° etc.); A iii.363 sq.; v.134; Ps i.17; Dh 8, 85, 284; Vbh 381.

**Upavijaññā** (f.) (adj.) [grd. formation of upa + vi + **jan**, cp. Sk. vijanya] about to bring forth a child, nearing childbirth M i.384; Th 2, 218; Ud 13; Dāvs iii.38; ThA 197.

**Upavisati** [upa + visati] to come near, to approach a per- son J iv.408; v.377; aor. **upāvisi** Sn 415, 418 (āsajja upāvisi = samīpaṅ gantvā nisīdi SnA 384).

**Upavīna** [upa + vīṇā] the neck of a lute S iv. 197; Miln 53.

**Upavīta** [?] covered (?) at VvA 8 in phrase "vettalatâdīhi upavītaṅ āsanaṅ" should prob. be read **upanīta** (vv. ll. uparivīta & upajita); or could it be pp. of upavīyati (woven with)?

**Upavīyati** [Pass. of upa + **vā**[2] to weave] te be woven J vi.26.

**Upavuttha** [pp. of upavasati] celebrated, kept (of a fastday) A i.211 (uposatha); Sn 403 (uposatha). Cp. **uposatha**.

**Upavhyati** [upa + ā + **hū**, cp. avhayati for *āhvayati] to invoke, call upon D ii.259; S i.168.

**Upasaṅvasati** [upa + saṅ + **vas**] to live with somebody, to associate with (acc.) J i.152.

**Upasaṅharaṇa** (nt.) [fr. upasaṅharati] drawing together, bringing up to, comparison Vism 232 sq.; J v.186.

**Upasaṅharati** [upa + saṅ + **hṛ**] — 1. to collect, bring together, heap up, gather Miln 132. — 2. to dispose, arrange, concentrate, collect, focus Vin iv.220 (kāyaṅ); M i.436 (cittaṅ), 468 (cittaṅ tathattāya); S v.213 sq. (id.); DhsA 309 (cakkhuṅ). — 3. to take hold of, take care of, provide, serve, look after Miln 232.

**Upasaṅhāra** [fr. upa + saṅ + **hṛ**] taking hold of, taking up, possession, in **devat°** being seized or possessed by a god Miln 298.

**Upasaṅhita** (adj.) [pp. of upa + saṅ + **dhā**] accompanied by, furnished or connected with (—°) D i.152; M i.37, 119 (chand°); S ii.220 (kusal°); iv.60 (kām°), 79 (id.); Sn 341 (rāg°), 1132 (giraṅ vaṇṇ° = vaṇṇena upetaṅ Nd[2]); Th 1, 970; J i.6; ii.134, 172; v.361.

**Upasankamati** [upa + saṅ + **kram**, cp. BSk. upasankra- mati Av. S. i.209] — 1. to go up to (with acc.), to approach, come near; freq. in stock phrase "yena (Pokkharasādissa parivesanā) ten° upasankami, upasankamitvā paññatte āsane nisīdi°', e. g. Vin i.270; D i.109; ii.1, and passim. — aor. °sankami Pv. ii.2[10]; SnA 130, 140; KhA 116; PvA 88; ger. °sankamitvā SnA 140; PvA 6, 12, 19, 20, 88; °sankamma Sn 166, 418, 460, 980, 986; inf. °sankamituṅ PvA 79. —. 2. to attend on (as a physician), to treat Miln 169, 233, 353; DA i.7.

**Upasankamana** (nt.) [fr. upasankamati] going near, ap- proach M ii.176; S v.67 = It 107; PvA 232.

**Upasankheyya** (adj.) [grd of upa + sankharoti] to be prepared,

produced or contracted Sn 849 (= °sankhātabba SnA 549; cp. Nd[1] 213).

**Upasagga** [Sk upasarga, of upa + **sṛj**] — 1. attack, trouble, danger Vin i.33; A i.101; Th 2, 353; Dh 139 (where spelt upassaga, cp. DhA iii.70); Miln 418. — 2. (tt. g.) prefix, preposition J ii.67 (saṅ), 126 (apa); iii.121 (ni, pa); DA i.245 (adhi); KhA 101 (sa° and an°); PvA 88 (atthe nipāto a particle put in metri causa, expl[n.] of handa); DhsA 163, 405.

**Upasaṇṭhapanā** (f.) [fr. upa + saṇṭhapeti] stopping, cau- sing to cease, settling Pug 18 (see also **an°**).

**Upasanta** [pp. of upa + **śam**, cp. upasammati] calmed, composed, tranquil, at peace M i.125; S i.83, 162; A iii. 394; Sn 848, 919, 1087, 1099; Nd[1] 210, 352, 434; Nd[2] 161; Dh 201, 378; Miln 394; DhA iii.260; iv.114; PvA 132 (= santa).

**Upasama** [Sk. upaśama, upa + **śam**] calm, quiet, appea- sement, allaying, assuagement, tranquillizing Vin i 10 = S iv.331 = v.421 (in freq. phrase upasamāya abhiññāya sambodhāya nibbānāya saṅvattati; see nibbāna iii.7); D i.50; iii.130 sq., 136 sq., 229 (as one of the 4 objects of adhiṭṭhāna, viz. paññā° sacca° cāga° upasama°); M i. 67; iii.246; S i.30, 34 (sīlena), 46 citta — v — ûpasama), 48, 55; ii.223, 277; iii.86 (sankhārānaṅ... v — ūpasamo) D ii. 157; S i.158 (see vūpasama and sankhāra); (ariyaṅ maggaṅ dukkh° — gāminaṅ); iv.62, 331; v.65 (avūpasama), 179, 234 (°gāmin), 378 sq.; A i.3 (avūpasama), 30, 42; ii.14 (vitakk°); iii.325 sq.; v.216, 238 sq.; Sn 257, 724, 735, 737; It 18 (dukkh°) 83; Dh 205; Nd[1] 351; J i.97; Ps i.95; Miln 170, 248; Vism 197 (°ânussati); Sdhp 587. Cp. vi° (vū°).

**Upasamati** [upa + **śam** in trs. meaning for usual sammati in intrs. meaning] to appease, calm, allay, assuage Sn 919; Th 1, 50 (pot. upasame = upasameyya nibbāpeyya Nd[1] 352). — pp. **upasanta** q. v.).

**Upasamāna** (nt.) = upasama Th 1, 421; Sdhp 335 (dukkh°).

**Upasampajjati** [upa + sampajjati] to attain, enter on, acquire, take upon oneself usually in ger. **upasampajja** M i.89; S iii.8; A iv.13; v.69; Dhs 160 (see DhsA 167); DA i.313; SnA 158. — pp. **upasampanna** (q. v.).

**Upasampadā** (f.) [fr. upa + saṅ + **pad**] — 1. taking, acquiring; obtaining, taking upon oneself, undertaking D ii.49; M i.93; A iii.65; Dh 183 (cp. DhA iii.236); Nett 44 (kusalassa). — 2. (in special sense) taking up the bhikkhuship, higher ordination, admission to the privileges of recognized bhikkhus [cp. BSk. upasampad & °padā Divy 21, 281 etc.] Vin i.12, 20, 95, 146 and passim; iii.15; iv.52; D i.176, 177, 202; S i.161; A iv.276 sq. & passim; DhA ii.61 (pabbajjā +); PvA 54 (laddh° one who has received ordination), 179 (id.).

**Upasampanna** [pp. of upasampajjati] obtained, got, received; in special sense of having attained the recognition of bhikkhuship, ordained [cp. BSk. upasampanna Divy 281] S i.161; A v.70; Vin iii.24; iv.52, 130; Miln 13.

**Upasampādeti** [Denom. fr. upasampadā] 1. to attain to, obtain, produce DhsA 167 (= nipphādeti). — 2. to admit to bhikkhuship, to ordain Vin iv.130, 226, 317 (= vuṭṭhāpeti); grd. **°etabba** Vin i.64 sq.; iv.48; A v.72.

**Upasamphassati** [upa + sam + **spṛś**] to embrace J v.297.

**Upasammati** [Sk. upasamyati, upa + **śam** in intrs. function] to grow calm, to cease, to be settled or composed, to be appeased S i.62, 221; Dh 100 sq.

**Upasavyāna** (nt.?) [?] "a robe worn over the left shoulder" (Hardy, Index to ed.) VvA 166 (v. l. upavasavya).

**Upasiṅsaka** (adj.). [fr. upa + siṅsati = **śaṅs**, cp. āsiṅsaka] striving after, longing or wishing for Miln 393 (āhār°; Morris *J P T S.* 1884, 75 proposes reading upasinghaka).

**Upasinghaka** (adj.) [fr. upa + **singh**] sniffing after J ii. 339; iii.144; Miln 393 (? see upasiṅsaka).

**Upasinghati** [upa + **singh**] — 1. to sniff at S i.204 (pa- dumaṅ); i.455; J ii.339, 408; vi.336. — 2. to sniff up Vin i.279. — Caus. **āyati** to touch gently KhA 136. Caus. II. **apeti** to touch lightly, to stroke J iv.407.

**Upasinghita** [pp. of upasinghati] scented, smelled at (loc.) J vi.543 (sisaṅhi, C. for upagghata).

**Upasussati** [upa + sussati] to dry up M i.481; Sn 433; J i.71.

**Upasecana** (nt.) [fr. upa + **sic**] sprinkling over, i. e. sauce Th 1, 842; J ii.422; iii.144; iv.371 (maṅs°); vi.24. See also nandi° & maṅsa°.

**Upaseniyā** (f.) [Sk. upa + either śayanika of śayana, or sayaniya of **śī**] (a girl) who likes to be always near (her mother), a pet, darling, fondling J vi.64 (=mātaraṅ upagantvā sayanika C.).

**Upasevati** [upa + **sev**] — 1. to practice, frequent, pursue Miln 355. — 2. to serve, honour, Sn 318 (°amāna). — pp. **upasevita** (q. v.).

**Upasevanā** (f.) [abstr. fr. upasevati] serving, pursuing, fol- lowing, service, honouring, pursuit S iii.53 = Nd[1] 25 = Nd[2] 570 (nand° pleasure — seeking); It 68 (bāl° & dhīr°); Sn 249 (utu° observance of the seasons); Miln 351.

**Upasevita** [pp. of upasevati] visited, frequented PvA 147 (for sevita).

**Upasevin** (adj.) (—°) [fr. upasevati] pursuing, following, going after A iii.136 (vyatta°); Miln 264 (rāj°); DhA iii.482 (para — dār°).

**Upasobhati** [upa + **śubh**] to appear beautiful, to shine forth Th 1, 1080. — Caus.**°sobheti** to make beautiful, embellish, adorn Vv 52[6]; J v.132; PvA 153. — pp. **upasobhita** (q. v.).

**Upasobhita** [pp. of upasobheti] embellished, beautified, adorned PvA 153, 187; Sdhp 593.

**Upassagga** see **upasagga**.

**Upassaṭṭha** [Sk. upasṛṣṭa, pp. of upa + **sṛj**] "thrown upon", overcome, visited, afflicted, ruined, oppressed S iv.29; A iii.226 (udak°); J i.61; ii.239.

**Upassaya** [fr. upa + **śri**, cp. assaya & missaya] abode, resting home, dwelling, asylum S i.32, 33; Vv 68[4]; Miln 160. Esp. freq. as **bhikkhuni°** or **bhikkhun°** a nunnery Vin ii.259; iv.265, 292; S ii.215; J i.147, 428; Miln 124.

**Upassāsa** [upa + assāsa; upa + ā + **śvas**] breathing J i.160.

**Upassuti** (f.) [fr. upa + **śru**] listening to, attention S ii. 75; iv.91; J v.100; Miln 92.

**Upassutika** (adj.) [fr. upassuti] one who listens, an eaves- drop-

per J v.81.

**Upahacca** (°—) [ger. of upahanti] — 1. spoiling, impairing, defiling J v.267 (manaṅ) — 2. reducing, cutting short; only in phrase **upahacca-parinibbāyin** "coming to extinction after reducing the time of rebirths (or after having almost reached the destruction of life") S v.70, 201 sq.; A i.233 sq.; iv.380; Pug 17 (upagantvā kālakiriyaṅ āyukkhayassa āsane ṭhatvā ti attho Pug A 199); Nett 190. — The term is not quite clear; there seems to have existed very early confusion with upapacca > upapajja > uppajja, as indicated by BSk. upapadya — parinirvāyin, and by remarks of C. on Kvu 268, as quoted at *Kvu trsl*[n.] 158, 159.

**Upahaññati** [Pass. of upahanti] to be spoilt or injured Sn 584; J iv.14; Miln 26.

**Upahata** [pp. of upahanti] injured, spoilt; destroyed D i.86 (phrase khata + upahata); S i.238 (na sûpahata "not easily put out" trsl.); ii 227; A i.161; Dh 134; J vi. 515; Miln 223, 302; DhA ii.33 (an°).

The formula at D i.86 (khata+upahata) is doubtful as to its exact meaning. According to Bdhgh it means "one who has destroyed his foundation of salvation," i.e. one who cannot be saved. Thus at DA i.237: "bhinna — patiṭṭho jāto," i.e. without a basis. Cp. remarks under khata. The trsl[n] at *Dial.* i.95 gives it as "deeply affected and touched in heart": doubtful. The phrase **upahaccaparinibbāyin** may receive light from **upahata**.

**Upahattar** [Sk. *upahartṛ, n. ag. of upa + **hṛ**] a bringer (of) M i.447 sq.

**Upahanti** (& °**hanati** J i.454) [upa + **han**] to impair, in- jure; to reduce, cut short; to destroy, only in ger. **upahacca**; pp. **upahata** & Pass. **upahaññati** (q. v.).

**Upaharaṇa** (nt.) [fr. upa + **hṛ**] — 1. presentation; luxury J i.231. — 2. taking, seizing J vi.198.

**Upaharati** [upa + **hṛ**] to bring, offer, present A ii.87; iii. 33; Dh i.301, 302; J v.477.

**Upahāra** [fr. upa + **hṛ**] bringing forward, present, offering, gift Vin iii.136 (āhār°) A ii.87; iii.33; v.66 (mett°); J i.47; iv.455; vi.117; DA i.97.

**Upahiṅsati** [upa + **hiṅs**] to injure, hurt Vin ii.203; J iv.156.

**Upāgacchati** [upa + ā + **gam**] to come to, arrive at, reach, obtain, usually aor. upāgañchi Cp i 10[10], pl. upāgañchuṅ Sn 1126; or upāgami Sn 426, 685, pl. upāgamuṅ Sn 302, 1126. Besides in pres. imper. upāgaccha PvA 64 (so read for upagaccha). — pp. **upāgata**.

**Upāgata** [pp. of upāgacchati] come to, having reached or attained Sn 1016; PvA 117 (yakkhattaṅ); Sdhp 280.

**Upāta** [according to Kern, *Toev.* s. v. = Sk. upātta, pp of upa + ā + **dā** "taken up"; after Morris *J.P. T. S.* 1884, 75 = uppāta "flying up"] thrown up, cast up, raised (of dust) Th 1, 675.

**Upâtigacchati** [upa + ati + gacchati] to "go out over", to surpass, overcome, only in 3[rd] sg. pret. **upaccagā** Sn 333, 636, 641, 827; Th 1, 181; 2, 4; J i.258; vi.182; & 3[rd] pl. **upaccaguṅ** S i.35; A iii.311; J iii.201.

**Upâtidhāvati** [upa + ā + dhāvati] to run on or in to Ud 72.

**Upâtipanna** [pp. of upâtipajjati, upa + ā + **pad**] fallen into, a prey to (with loc.) Sn 495 (= nipanna with gloss adhimutta SnA 415).

**Upâtivatta** [pp. of upâtivattati] gone beyond, escaped from, free from (with acc.) S i.143; A ii.15; Sn 55, 474, 520, 907; J iii.7, 360; Fd[1] 322 = Nd[2] 163. Cp. BSk. upātivṛtta in same sense at M Vastu iii.281.

**Upâtivattati** [upa + ati + vattati] to go beyond, overstep M i.327; Sn 712 (v. l. for upanivattati); Nett 49. — pp. **upâtivatta** (q. v.).

**Upādā** (adv.) [shortened ger. of upādiyati for the usual upādāya in specialised meaning] lit. "taking up", i. e. subsisting on something else, not original, secondary, derived (of rūpa form) Dhs 877, 960, 1210; Vism 275, 444 (24 fold); DhsA 215, 299, 333, cp. *Dhs trsl*[n.] 127, 197. — Usually (and this is the earlier use of upādā) as neg. **anupādā** (for anupādāya) in meaning "not taking up any more (fuel, so as to keep the fire of rebirth alive)", not clinging to love of the world, or the kilesas q. v., having no more tendency to becoming; in phrases **a. parinibbānaṅ** "unsupported emancipation" M i.148; S iv.48; v.29; DhA i.286 etc.; **a. vimokkho** mental release A v.64 (A A: catuhi upādānehi agahetvā cittassa vimokkho; arahattass°etaṅ nāmaṅ); Vin v.164; Ps ii.45 sq.; **a. vimutto** D i.17 (= kinci dhammaṅ anupādiyitvā vimutto DA i.109); cp. M iii.227 (paritassanā).

**Upādāna** (nt.) [fr. upa + ā + **dā**] — (lit. that (material) substratum by means of which an active process is kept alive or going), fuel, supply, provision; adj. (—°) supported by, drawing one's existence from S i.69; ii 85 (aggikkhandho °assa pariyādānā by means of taking up fuel); v.284 (vāt°); J iii.342 sa — upādāna (adj.) provided with fuel S iv.399; anupādāna without fuel DhA ii.163. — 2. (appl[d.]) "drawing upon", grasping, holding on, grip, attachment; adj. (—°) finding one's support by or in, clinging to, taking up, nourished by. See on term *Dhs trsl*[n.] 323 & *Cpd.* 171. They are classified as 4 upādānāni or four Graspings viz. kām°, diṭṭh°, sīlabbat°, attavād° or the graspings arising from sense — desires, speculation, belief in rites, belief in the soul — theory D ii.58; iii.230; M i.51, 66; S ii.3; v 59; Dhs 1213; Ps i.129; ii.46, 47; Vbh 375; Nett 48; Vism 569. — For upādāna in var. connections see the foll. passages: D i.25; ii.31, 33, 56; iii.278; M i.66, 136 (attavād°) 266; S ii.14, 17, 30, 85; iii.10, 13 sq., 101, 135, 167, 191; iv.32, 87 sq., 102 (tannissitaṅ viññāṇaṅ tadupādānaṅ), 390, 400 (= taṇhā); A iv.69; v.111 (upāy°); Sn 170, 358, 546; Ps i.51 sq., 193; ii.45 sq, 113; Vbh 18, 30, 67, 79, 119, 132; Dhs 1059, 1136, 1213, 1536 sq.; Nett 28 sq., 41 sq., 114 sq.; DhA iv.194. — **sa°** full of attachment (to life) M i.65; Vin iii.111; S iv.102; **an°** unattached, not showing attachment to existence S iv.399; Vin iii.111; Th 1, 840; Miln 32; DA i.98.

**-kkhandha**, usually as pañc° upādāna — kkhandhā the factors of the "fivefold clinging to existence" [cp. BSk. pañc° u° — skandhāḥ Av. Ś ii.168[1] & note] D ii.35, 301 sq.; iii.223, 286; M i.61, 144, 185; iii.15, 30, 114, 295; Ps ii.109 sq.; Vbh 101; Vism 505 (khandha — pañcaka). See for detail khandha ii.B 2. **-kkhaya** extinction or disappearance of attachment S ii.54; A iii.376 sq.; Sn 475, 743; It 75. **-nidāna** the ground of upādāna; adj. founded on or caused by attachment Ps ii.111;

Vbh 135 sq. **-nirodha** destruction of "grasping" Vin i.1 (in formula of paṭicca — samuppāda); S ii.7; iii.14; A i.177. **-paccaya** = °nidāna S ii.5; iii 94; Sn 507, 742.

**Upādāniya** (adj.) [fr. upādāna, for *upādānika > °aka] be- longing to or connected with upādāna, sensual, (inclined to) grasping; material (of rūpa), derived. See on term *Dhs trsl*[n.] 203, 322. — S ii.84; iii.47; iv.89, 108; Dhs 584, 1219, 1538; Vbh 12 sq., 30, 56, 119, 125, 319, 326.

**Upādāya** (adv.) [ger. of upādiyati] — 1. (as prep. with acc.) lit. "taking it up" (as such & such), i. e. (a) out of, as, for; in phrase anukampaṅ upādāya out of pity or mercy D i.204; PvA 61, 141, 164. — (b) compared with, alongside of, with reference to, according to D i.205 (kālañ ca samayañ ca acc. to time & convenience); DhA i.391; VvA 65 (paṅsucuṇṇaṅ); PvA 268 (manussalokaṅ). The same use of upādāya is found in BSk., e. g. at Divy 25, 359, 413; Av. Ś i.255. — 2. (ic same meaning & application as upādā, i. e. in neg. form first & then in positivé abstraction from the latter) as philosophical term "hanging on to", i. e. derived, secondary (with rūpa) Vbh 12, 67 etc.; Nd[1] 266. Usually as **anupādāya** "not clinging to", without any (further) clinging (to rebirth), emancipated, unconditioned, free [cp. BSk. paritt — anupādāya free from the world Divy 655], freq. in phrase a. nibbuta completely emancipated S ii.279; A i.162; iv. 290; besides in foll. pass.: Vin i.14 (a. cittaṅ vimuccati) 182 (id.); S ii.187 sq.; iv.20, 107; v.317; Dh 89 = S v.24 (ādānapaṭi — nisagge a. ye ratā); Dh 414; Sn 363; It 94 (+ aparitassato).

**Upādi°** [the comp[n.] — from of upādāna, derived fr. upādā in analogy to nouns in °a & °ā which change their a to i in comp[n.] with **kṛ & bhū**; otherwise a n. formation fr. **dā** analogous to °dhi fr. **dhā** in upadhi] = upādāna, but in more concrete meaning of "stuff of life", substratum of being, khandha; only in comb[n.] with **°sesa** (adj.) having some fuel of life (= khandhas or substratum) left, i. e. still dependent (on existence), not free, materially determined S v.129, 181; A iii.143; It 40; Vism 509. More frequently neg. **an-upādi-sesa** (nibbāna, nibbānadhātu or parinibbāna, cp. similarly BSk. anupādi — vimukti M Vastu i.69) completely emancipated, free, without any (material) substratum Vin ii.239 (nibbāna — dhātu); D iii.135; M i.148 (parinibbāna); A ii.120; iv.75 sq., 202, 313; J i.28, 55; Sn 876; It 39, 121 (nibbāna — dhātu); Ps. i.101; Vism 509; DhA iv.108 (nibbāna); VvA 164, 165. Opp. **saupādisesa** A iv.75 sq., 378 sq.; Sn 354 (opp. nibbāyi); Vism 509; Nett 92. See further ref. under nibbāna & parinibbāna.

**Upādiṇṇa** [for °ādinna with substitution of ṇṇ for nn owing to wrong derivation as pp. from ādiyati[2] instead of ādiyati[1]] grasped at, laid hold of; or "the issue of grasping", i. e. material, derived, secondary (cp. upādā), see def. at *Dhs trsl*[n.] 201, 324. — Dhs 585, 877, 1211, 1534; Vbh 2 sq., 326, 433; Vism 349, 451; **an°** Vin iii.113; Dhs 585, 991, 1212, 1535.

**Upādiṇṇaka** (adj,) = **upādiṇṇa** DhsA 311, 315, 378; Vism 398.

**Upādiyati** [upa + ā + **dā**, see ādiyati[1]] to take hold of, to grasp, cling to, show attachment (to the world), cp. upādāna D ii.292; M i.56, 67; S ii.14; iii.73, 94, 135; iv. 168 (na kiñci loke u. = parinibbāyati); Sn 752, 1103, 1104; Nd[1] 444 (= ādeti); Nd[2] 164. ppr. **upādiyaṅ** S iv. 24 = 65 (an°); — ppr. med. **upādiyamāna** S iii.73; SnA 409, & **upādiyāna** (°ādiyāno) Sn 470; Dh 20. — ger. **upādāya** in lit. meaning "taking up" J i.30; Miln 184, 338, 341; for specialised meaning & use as prep. see separately as also **upādā** and **upādiyitvā** VvA 209; DA i.109 (an°); DhA iv.194 (an°). — pp. **upādiṇṇa** (q. v.).

**Upādhi** [fr. upa + ā + **dhā**] 1. cushion J vi.253. — 2. supplement, ornament (?), in **°ratha** "the chariot with the outfit", expl[d.] by C. as the royal chariot with the golden slipper J vi.22.

**Upādhiya** [fr. upāhi] being furnished with a cushion J vi. 252 (adj.).

**Upāya** [fr. upa + **i**, cp. upaya] approach; fig. way, means, expedient, stratagem S iii.53 sq., 58; D iii.220 (°kosalla); Sn 321 (°ññū); J i.256; Nd[2] 570 (for upaya); PvA 20, 31, 39, 45, 104, 161; Sdhp 10, 12. 350, 385. — Cases adverbially; instr. **upāyena** by artifice or means of a trick PvA 93; yena kenaci u. PvA 113. — abl. **upāyaso** by some means, somehow J iii.443; v.401 (= upāyena C.). — **anupāya** wrong means J i.256; Sdhp 405; without going near, without having a propensity for S i.181; M iii.25.

**-kusala** clever in resource J i.98; Nett 20; SnA 274.

**Upāyatta** (nt.) [abstr. fr. upāya] a means of (—°) VvA 84 (paṭipajjan°).

**Upāyana** (nt.) [fr. upa + **i**, cp. upāya] going to (in special sense), enterprise, offering, tribute, present J v.347; vi. 327; Miln 155, 171, 241; Sdhp 616, 619.

**Upāyāsa** [upa + āyāsa, cp. BSk. upāyāsa Divy 210, 314.] (a kind of) trouble, turbulence, tribulation, unrest, disturbance, unsettled condition M i.8, 144, 363; iii.237; A i.144, 177, 203 (sa°); ii.123, 203; iii.3, 97, 429; Sn 542; It 89 = A i.147 = M i.460; J ii.277 (°bahula); iv 22 (id.); Pug 30, 36; Vbh 247; Nett 29; Miln 69; Vism 504 (def.); DA i.121. — **anupāyāsa** peacefulness, composure, serenity, sincerity D iii.159; A iii.429; Ps i 11 sq.

**Upāramati** [upa + ā + **ram**] to cease, to desist J v.391, 498.

**Upāraddha** [pp. of upārambhati] blamed, reprimanded, reproved A v 230.

**Upārambha** [Sk. upārambha, upa + ālambhatc] — 1. re- proof, reproach, censure M i.134, 432; S iii.73; v.73; A i.199; ii.181; iii.175; iv.25; Vbh 372. — 2. (adj.) indisposed, hostile Th 1, 360 sq.; DA i.21, 263.

**Upārambhati** [Sk. upālambhate, upa + ā + **labh**] to blame, reprimand, reproach M i.432, 433. — pp. **upāraddha** (q. v.).

**Upālāpeti** at PvA 276 read **upalāpeti** (q. v.).

**Upāvisi** 3[rd] sg. aor. of **upavisati** (q. v.).

**Upāsaka** [fr. upa + **ās**, cp. upāsati] a devout or faithful layman, a lay devotee Vin i.4, 16 (tevāciko u.), 37, 139, 195 sq.; ii.125; iii.6, 92; iv.14, 109; D i.85; ii.105, 113; iii.134, 148, 153, 168, 172 sq., 264; M i.29, 467, 490; S v.395, 410; A i.56 sq.; ii.132 (°parisā); iii 206 (°caṇḍāla, °ratana); iv.220 sq. (kittāvatā hoti); Sn 376, 384; J i.83; Pv i 10[4]; Vbh 248 (°sikkhā); DA i.234; PvA 36, 38, 54, 61, 207. — f. **upāsikā** Vin i.18, 141, 216; iii.39; iv.21, 79; D iii.124, 148, 172, 264; M i.29, 467, 491; S ii.235 sq.; A i.88; ii.132; v.287 sq.; Miln 383; PvA 151, 160.

**Upāsakatta** (nt.) [abstr. fr. upāsaka] state of being a be- lieving

layman or a lay follower of the Buddha Vin i.37; S iv,301; Vv 84[21].

**Upāsati** [upa + **ās**] lit. "to sit close by", to go after, attend, follow, serve, honour, worship D ii.287; A i.162; J v. 339, 371 (= upagacchati C.); Miln 418 (lakkhe upāseti fix his attention on the target). — 3rd pl. pres. med. **upāsare** A i.162; J iv.417 (= upāyanti C.). Cp. **payirupāsati**. — pp. **upāsita & upāsīna** (q. v.). See also **upāsaka, upāsana[1]**.

**Upāsana[1]** (nt.) [fr. upāsati] attendance, service, honour S i.46 (samaṇ°); Th 1, 239; Miln 115. Cp. payir°.

**Upāsana[2]** (nt.) [fr. upāsati] — 1. archery J vi.448; usually in phrase **katûpāsana** skilled in archery M i.82; S ii. 266; A ii.48; J iv.211; Mhvs 24, 1. — Miln 232 (°ṅ sikkhitvā). — 2. practice Miln 419. — 3. in **°sālā** gymnasium, training ground Miln 352.

**Upāsikā** see **upāsaka**; cp. payir°.

**Upāsita** [pp. of upāsati] honoured, served, attended S 1133, cp. Nd[2] 165; Th 1, 179.

**Upāsīna** [pp. of upāsati] sitting near or close to J v.336.

**Upāhata** [upa + āhata] struck, afflicted, hurt J i.414.

**Upāhanā** (f.) [with metathesis for upānahā = Sk. upānah f. or upānaha m.; but cp. BSk. upānaha nt. Divy 6] a shoe, sandal Vin i.185; ii.118, 207 (adj. sa — upāhana), 208; S i.226; J iv.173, 223; Pv ii.4[9]; Nd[2] 226; KhA 45; DhA i.381 (chatt °ṅ as nt? v. l. °nā); PvA 127, 186. — **upāhanaṅ** (or upāhanā) **ārohati** to put on sandals J iv. 16; vi. 524; opp. omuñcati take off Vin ii.207, 208; J iii.415; iv.16. — *Note.* An older form **upānad°** (for upānadh = Sk. upānah) is seen by Kern in pānadûpama J ii.223, which is read by him as upānadûpama (v. l. upāhan — upama). See *Toev.* s. v. upānad.

**Upiya** [ger. of upeti] undergoing, going into, metri causa as ūpiya (—°) and opiya, viz. hadayasmiṅ opiya S i 199 = Th 1, 119; senûpiya J v.96 (v. l. senopiya; C. sayanûpagata). In **tadûpiya** the 2nd part upiya represents an adj. upaka fr. upa (see ta I. a), thus found at Miln 9.

**Upekkhaka** (adj.) [fr. upekkhā] disinterested, resigned, stoi- cal Vin iii.4; D i.37, 183; iii.113, 222, 245, 269, 281; S v.295 sq., 318; A iii.169 sq., 279; v.30; Sn 515, 855, 912; It 81; Nd[1] 241, 330; Pug 50, 59; Dhs 163; DhsA 172.

**Upekkhati** [upa + **īkṣ**] to look on, to be disinterested or indifferent Sn 911; Nd[1] 328; J vi.294.

**Upekkhanā** (f.) [abstr. fr. upa + **īkṣ**] is commentator's paraphrase for upekkhā (q. v.) Nd[1] 501 = Nd[2] 166; Vbh 230.

**Upekkhavant** (adj.) = upekkhaka J v.403.

**Upekkhā & Upekhā** (f.) [fr. upa + **īkṣ**, cp. BSk. upekṣā Divy 483; Jtm 211. On spelling upekhā for upekkhā see Müller P. Gr. 16] "looking on", hedonic neutrality or indifference, zero point between joy & sorrow (Cpd. 66); disinterestedness, neutral feeling, equanimity. Sometimes equivalent to adukkham — asukha — vedanā "feeling which is neither pain nor pleasure". See detailed discussion of term at *Cpd.* 229 — 232, & cp. *Dhs trsl*[n.] 39. — Ten kinds of upekkhā are enum[d.] at DhsA 172 (cp. *Dhs trsl*[n.] 48; Hardy, *Man. Buddhism* 505). — D 138 (°sati — parisuddhi purity of mindfulness which comes of disinterestedness cp. Vin iii.4; Dhs 165 & Dhs trsln[n.] 50), 251; ii.279 (twofold); iii.50, 78, 106, 224 sq., 239, 245 (six °upavicāras), 252, 282; M i.79, 364; iii 219; S iv.71, 114 sq., v.209 sq. (°indriya); A i 42; 81 (°sukha), 256 (°nimitta); iii.185, 291 (°cetovimutti); iv.47 sq., 70 sq., 300, 443; v.301, 360; Sn 67, 73, 972, 1107, (°satisaṅsuddha); Nd[1] 501 = Nd[2] 166; Ps i.8, 36, 60, 167, 177; Pug 59 (°sati); Nett 25, 97 (°dhātu), 121 sq.; Vbh 12, 15 (°indriya), 54 (id.), 69, 85 (°dhātu), 228, 324, 326 (°sambojjhanga), 381 (°upavicāra); Dhs 150, 153, 165, 262, 556, 1001, 1278, 1582; Vism 134 (°sambojjhanga, 5 conditions of), 148 (°ânubrūhanā), 160 (def. & tenfold), 317 (°bhāvanā), 319 (°brahmavihāra), 325 (°vihārin), 461; SnA 128; Sdhp 461.

**Upeta** [pp. of upeti] furnished with, endowed with, pos- sessed of Sn 402, 463, 700, 722; Dh 10, 280; Nd[2] s. v., Th 1, 789; Pv i.7[6] (bal°); ii 7[12] (phal°, v. l. preferable °upaga), iv.1[12] (ariyaṅ aṭṭhangavaraṅ upetan = aṭṭhahi angehi upetaṅ yuttaṅ PvA 243); Vism 18 (+ sam°, upagata, samupagata etc); PvA 7. — *Note.* The BSk. usually has samanvāgata for upeta (see aṭṭhanga).

**Upeti** [upa + **i**] to go to (with acc.), come to, approach, undergo, attain D i.55 (paṭhavi — kāyaṅ an — upeti does not go into an earthly body), 180; M i.486 (na upeti, as answer: "does not meet the question"); S iii.93; It 89; Sn 209, (na sankhaṅ "cannot be reckoned as") 749, 911, 1074; 728 (dukkhaṅ), 897; Sn 404 (deve); Nd[1] 63; Nd[2] 167; Dh 151, 306, 342; Sn 318; J iv.309 (maraṇaṅ upeti to die), 312 (id.), 463 (id.); v.212 (v. l. opeti, q. v.); Th 1, 17 (gabbhaṅ); Pv ii.3[34] (saggaṅ upehi ṭhānaṅ); iv. 3[52] (saraṇaṅ buddhaṅ dhammaṅ); Nett 66; fut. **upessaṅ** Sn 29; 2nd sg. upehisi Dh 238, 348. — ger. **upecca** Vv 33[7]; S i.209 = Nett 131; VvA 146 (realising = upagantvā cetetvā vā); PvA 103 (gloss for uppacca flying up); see also upiya & uppacca. — pp. **upeta**.

**Upocita** [pp. of upa + ava + **ci**] heaped up, abounding, comfortable J iv.471.

**Uposatha** [Vedic upavasatha, the eve of the Soma sacrifice, day of preparation]. At the time of the rise of Buddhism the word had come to mean the day preceding four stages of the moon's waxing and waning, viz. 1st, 8th, 15th, 23d nights of the lunar month that is to say, a weekly sacred day, a Sabbath. These days were utilized by the pre — Buddhistic reforming communities for the expounding of their views, Vin i.101. The Buddhists adopted this practice and on the 15th day of the half — month held a chapter of the Order to expound their dhamma, *ib.* 102. They also utilized one or other of these Up. days for the recitation of the Pāṭimokkha (pāṭimokkhuddesa), *ibid.* On Up. days laymen take upon themselves the Up. vows, that is to say, the eight Sīlas, during the day. See Sīla. The day in the middle of the month is called cātudassiko or paṇṇarasiko according as the month is shorter or longer. The reckoning is not by the month (māsa), but by the half — month (pakkha), so the twenty — third day is simply aṭṭhamī, the same as the eighth day. There is an accasional Up. called sāmaggi — uposatho, "reconciliation — Up.", which is held when a quarrel among the fraternity has been made up, the gen. confession forming as it were a seal to the reconciliation (Vin v.123; Mah. 42). — Vin i.111, 112, 175, 177; ii.5, 32,

204, 276; iii.164, 169; D iii. 60, 61, 145, 147; A i.205 sq. (3 uposathas: gopālaka°, nigaṇṭha°, ariya°), 208 (dhamm°), 211 (devatā°); iv.248 (aṭṭhanga — samannāgata), 258 sq. (id.), 276, 388 (navah angehi upavuttha); v.83; Sn 153 (pannaraso u); Vbh 422; Vism 227 (°sutta = A i.206 sq.); Sdhp 439; DA i.139; SnA 199; VvA 71, 109; PvA 66, 201. — The hall or chapel in the monastery in which the Pāṭimokkha is recited is called **uposathaggaṅ** (Vin iii.66), or **°āgāraṅ** (Vin i.107; DhA ii.49). The Up. service is called **°kamma** (Vin i.102; v.142; J i.232; iii.342, 444; DhA i.205). **uposathaṅ karoti** to hold the Up. service (Vin i.107, 175, 177; J i.425). Keeping the Sabbath (by laymen) is called **uposathaṅ upavasati** (A i.142, 144, 205, 208; iv.248; see upavasati), or uposathavāsaṅ vasati (J v.177). The ceremony of a layman taking upon himself the eight sīlas is called uposathaṅ samādiyati (see sīlaṅ & samādiyati); uposatha — sīla observance of the Up. (VvA 71). The Up. day or Sabbath is also called uposatha — divasa (J iii.52).

**Uposathika** (adj.) [fr. uposatha] — 1. belonging to the Uposatha in phrase anuposathikaṅ (adv.) on every U., i. e. every fortnight Vin iv.315. — 2. observing the Sabbath, fasting (cp. BSk. uposadhika M Vastu ii.9); Vin i.58; iv. 75, 78; J iii.52; Vism 66 (bhatta); DhA i.205.

**Uposathin** (adj.) [fr. upusatha] = uposathika, fasting Mhvs 17, 6.

**Uppakitaka** indexed at Ud iii.2 wrongly for **upakki- taka** (q. v.).

**Uppakka** (adj.) [fr. ud + **pac**, cp. Sk. pakva & see also uppaccati] — 1. "boiled out", scorched, seared, dried or shrivelled up; in phrase itthiṅ uppakkaṅ okiliniṅ okiriniṅ Vin iii.107 = S ii.260; expl[d.] by Bdhgh. Vin iii.273 as "kharena agginā pakkasarīra". — 2. "boiled up", swollen (of eyes through crying) J vi.10.

**Uppacca** [ger. of uppatati] flying up Th 2, 248 (see under upacca)); S i.209 (v. l. BB. upecca, C. uppatitvā pi sakuṇo viya) = Pv ii.7[17] (= uppatitvā PvA 103) = DhA iv.21 (gloss uppatitvā) = Nett 131 (upecca).

**Uppaccati** [ud + paccati, Pass. of **pac**] in ppr. **uppacci- yamāna** (so read for upapacciyamāna, as suggested by v. l. BB. uppajj°) "being boiled out", i. e. dried or shrivelled up (cp. uppakka 1) J iv.327. Not with Morris *J P T S.* 1887, 129 "being tormented", nor with Kern, *Toev.* under upapacc° as ppr. to **pṛc** (*upapṛcyamāna) "dicht opgesloten", a meaning foreign to this root.

**Uppajjati** [ud + pajjati of **pad**] to come out, to arise, to be produced, to be born or reborn, to come into existence D i.180; Sn 584; Pv ii.1[11] (= nibbattati PvA 71); PvA 8 (nibbattati +), 9, 20, 129 (= pātubhavati); DA i.165. — Pass. **uppajjiyati** Vin i.50. — ppr. uppajjanto PvA 5, 21; fut. °pajjissati PvA 5 (bhummadevesu, corresp. with niraye nibbattissati ibid.), 67 (niraye); aor. uppajji PvA 21, 50, 66; & udapādi (q. v.) Vin iii.4; J i.81; ger. °pajjitvā D ii.157 = S i.6, 158 = ii.193 = J i.392 = Th 1, 1159; & uppajja J iv.24. — Caus. **uppādeti** (q. v.). — pp. **uppanna** (q. v.). See also **upapajjati** and **upapanna**.

**Uppajjana** (adj. — nt.) [fr. uppajjati] coming into existence; birth, rebirth PvA 9 (°vasena), 33 (id.).

**Uppajjanaka** (adj.) [fr. uppajjana] (belonging to) coming into existence, i. e. arising suddenly or without apparent cause, in **°bhaṇḍa** a treasure trove J iii.150.

**Uppajjitar** [n. ag. fr. uppajjati] one who produces or is reborn in (with acc.) D i.143 (saggaṅ etc.).

**Uppaṭipāṭiyā** [abl. of uppaṭipāṭi, ud + paṭipāṭi] lit. "out of reach", i. e. in a distance J i.89; or impossible Vism 96 (ekapañho pi u. āgato nâhosi not one question was impossible to be understood). As tt. g. "with reference to the preceding", supra Vism 272; SnA 124, 128; DhsA 135 (T. °paṭipāṭika).

**Uppaṇḍanā** (f.) [abstr. fr. ut + **paṇd** or unknown etym.] ridiculing, mocking Miln 357; Vism 29; PugA 250 (°kathā).

**Uppaṇḍuppaṇḍukajāta** (adj.) [redupl. intens. formation; ud + paṇḍu + ka + jāta; paṇḍu yellowish. The word is evidently a corruption of something else, perhaps upapaṇṇḍuka, upa in meaning of "somewhat like", cp. upanīla, upanibha etc. and reading at Pv ii.1[13] upakaṇḍakin. The latter may itself be a corruption, but is expl[d.] at PvA 72 by upakaṇḍaka — jāta "shrivelled up all over, nothing but pieces (?)". The trsl[n.] is thus doubtful; the BSk. is the P. form retranslated into utpāṇḍuka Divy 334, 463, and trsl[d.] "very pale"] "having become very pale" (?), or "somewhat pale" (?), with dubbaṇṇa in Khp, A 234, and in a stock phrase of three different settings, viz. (1) kiso lūkho dubbaṇṇo upp° dhamani — santhata — gatto Vin i.276; iii.19, 110; M ii.121; distorted to BSk. bhīto utp°. kṛśāluko durbalako mlānako at Divy 334. — (2) kiso upp°. J vi. 71; DhA iv.66. — (3) upp° dhamanisanth° J i.346; ii.92; v.95; DhA i.367. Besides in a doubtful passage at Pv ii.1[12] (upakaṇḍakin, v. l. uppaṇḍ° BB.), expl[d.] at PvA 72 "upakaṇḍakajāta", vv. ll. uppaṇḍaka° and uppaṇḍupaṇḍuka°.

**Uppaṇḍeti** [ut + **paṇḍ**, of uncertain origin] to ridicule, mock, to deride, make fun of Vin i.216, 272, 293; iv. 278; A iii.91 = Pug 67 (ūhasati ullapati +); J v.288, 300; DhA ii.29; iii.41; PvA 175 (avamaññati +). — *Note.* The BSk. utprāsayati at Divy 17 represents the P. uppaṇḍeti & must somehow be a corruption of the latter (vv. ll. at Divy 17 are utprāśayati, utprāṇayati & utprāśrayati).

**Uppatati** [ud + patati] to fly or rise up into the air; to spring upwards, jump up; 3[rd] sq. pret. **udapatta** [Sk. *udapaptat] J iii.484 (so read for °patto, & change si to pi); ger. **uppatitvā** J iii.484; iv.213; PvA 103, 215; and **uppacca** (q. v.). — pp. **uppatita** (q. v.).

**Uppatita** [pp. of uppatati] jumped up, arisen, come about Sn 1 (= uddhamukhaṅ patitaṅ gataṅ SnA 4), 591; Dh 222 (= uppanna DhA iii.301); Th 1, 371.

**Uppatti** (f.) [Vedic utpatti, ud + **pad**] coming forth, product, genesis, origin, rebirth, occasion A ii.133 (°paṭilābhikāni sanyojanāni); Vbh 137 (°bhava), 411; cp. *Compendium,* 262 f. (khaṇa); Miln 127 (°divasa); Vism, 571 sq. (°bhava, 9 fold: kāma° etc.); SnA 46, 159, 241, 254, 312, 445; PvA 144, 215. On uppatti deva see deva and upapatti. — See also aṭṭhuppatti, dānuppatti.

**Uppatha** [Sk. utpatha, ud + patha] a wrong road or course D i.10 (°gamana, of planets); S i.38, 43; J v.453; vi. 235; DhA iii.356 (°cāra).

**Uppanna** [pp. of uppajjati] born, reborn, arisen, produced, D i.192 (lokaṅ u. born into the world); Vin iii.4; Sn 55 °ñāṇa; see Nd[2] 168), 998; J i.99; Pv ii.2[2] (pettivisayaṅ); Dhs 1035, 1416; Vbh 12, 17, 50, 319; 327; DhA iii. 301; PvA 21 (pe-

tesu), 33, 144, 155. — **anuppanna** not arisen M ii.11; not of good class D i.97 (see DA i.267).

**Uppabbajati** [ud + pabbajati] to leave the Order DhA i. 68; PvA 55. — pp. **°pabbajita**. — Caus. **uppabbājeti** to turn out of the Order J iv.219; DhA iv.195. — Caus. II. **uppabbajāpeti** to induce some one to leave the Order J iv.304.

**Uppabbajjta** [ud + pabbajita] one who has left the community of bhikkhus, an ex — bhikkhu VvA 319; DhA i.311.

**Uppala** [Sk. utpala, uncertain etym.] the (blue) lotus; a waterlily. The 7 kinds of lotuses, mentioned at J v.37 are: nīla — ratta — set — uppala, ratta — seta — paduma, seta — kumuda, kalla — hāra. — D i.75; ii.19; Vin iii.33 (°gandha); J ii. 443; Dh 55; Vv 32[2]; 35[4]; Pv ii.1[20]; iii.10[5]; DhA i.384 (nīl°); iii.394 (id.); ThA 254, 255; VvA 132, 161. — What is meant by **uppala-patta** (lotus — leaf?) at Vin iv.261?

**Uppalaka** [uppala + ka] "lotus — like", N. of a hell (cp. BSk. utpala at Divy 67 etc.) A v.173. See also puṇḍarika.

**Uppalin** (adj. — n.) [fr. uppala] having lotuses rich in l., only in f. **uppalinī** a lotus — pond D i.75; ii.38; S i.138; A iii. 26; Vv 32[2]; DA i.219.

**Uppaḷāseti** [ud + pra + **las**, cp. Sk. samullāsayati in same meaning] to sound out or forth, to make sound Miln 21 (dhamma — sankhaṅ). Reading at D ii.337 is **upaḷāseti** in same meaning.

**Uppāṭaka** [fr. ud + **paṭ** in meaning of "biting, stinging"] an insect, vermin S i.170 (santhāro °ehi sañchanno "a siesta — couch covered by vermin swarm" trsl[d.] p. 215 & note).

**Uppāṭana** (nt.) [fr. ud + **paṭ**] pulling out, uprooting, de- stroying, skinning J i.454; ii.283; vi.238; Miln 166; PvA 46 (kes°); Sdhp 140 (camm°). Cp. sam°.

**Uppāṭanaka** (adj.) [fr. uppāṭana] pulling up, tearing out, uprooting J i.303 (°vāta); iv.333 (id.).

**Uppāṭeti** [Sk. utpāṭayati, Caus. uf ud + **paṭ** to split, cp. also BSk. utpāṭayati nidhānaṇ to dig out a treasure Av. Ś i.294] to split, tear asunder; root out, remove, destroy Vin ii.151 (chaviṅ to skin); M ii.110 (attānaṅ); Th 2, 396 (ger. uppāṭiyā = °pāṭetvā ThA 259); J i.281 (bījāni); iv.162, 382; vi.109 (= luñcati); Miln 86; DhA iii.206. — Caus. **uppāṭāpeti** in pp. **uppāṭāpita** caused to be torn off DhA iii.208. See also **upphāleti**.

**Uppāda[1]** [Sk. utpāta, ud + **pat**] flying up, jump; a sudden & unusual event, portent, omen D i.9 (v. l. uppāta) = Vism 30 (T. uppāta, v. l. uppāda) Sn 360; J i.374; vi. 475; Miln 178.

**Uppāda[2]** [Sk. utpāda, ud + **pad**] coming into existence, appearance, birth Vin i.185; D i.185; S iii.39 (+ vaya); iv.14; v.30; A i.152 (+ vaya), 286, 296; ii.248 (taṇh°); iii.123 (citt° state of consciousness); iv.65 (id.); Dh 182, 194; J i.59, 107 (sat°); Vbh 303 (citt°), 375 (taṇh°); PvA 10; ThA 282. — **anuppāda** either "not coming into existence" D iii.270, M i.60; A i.286, 296; ii.214, 249: iii.84 sq.; Ps i.59, 66; Dhs 1367; or "not ripe" D i.12.

**Uppādaka** (adj.) (—°) [fr. uppāda[2]] producing, generating PvA 13 (dukkh°). f. **°ikā** DhA iv.109 (jhān°).

**Uppādana** (nt.) [fr. uppada[2]] making, generating, causing PvA 71 (anubal° read for anubalappadāna?) 114.

**Uppādin** (adj.) [fr. uppāda[2]] having an origin, arising, bound to arise Dhs 1037, 1416; Vbh 17, 50, 74, 92 and passim; DhsA 45.

**Uppādetar** [n. ag. fr. uppādeti] one who produces, causes or brings into existence, creator, producer M i.79; S i. 191; iii.66; v.351; Miln 217.

**Uppādeti** [Caus. of uppajjati, ud + **pad**] — 1. to give rise to, to produce, put forth, show, evince, make D i.135; M. i.162, 185; Pug 25; PvA 4, 16, 19, 59; Sdhp 539. **cittaṅ u**. to give a (temporary) thought to (with loc.) J i.81; Miln 85; DhA ii.89; PvA 3. — 2. to get, obtain, find J iv.2; Miln 140; DhA i.90; PvA 121. — 3. in **lohitaṅ u**. to draw (blood) Miln 214.

**Uppilavati** (& **Uplavati)** [Sk. utplavati, ud + **plu**, cp. utplutya jumping up, rising Sp. Av. Ś i.209] — 1. to emerge (out of water), to rise, float S iv.313 (uplava imper.); Miln 80, 379; VvA 47 (uplavitvā, v. l. uppalavitvā); DA i.256 (v. l. upari lavati). — 2. to jump up, frisk about, to be elated or buoyant J ii.97 (cp. Morris *J P T S.* 1887, 139); Miln 370. — See also upaplavati, uplāpeti & ubbillāvita etc.

**Uppīḷa** (adj.) [ud + **pīḍ**] oppressing or oppressed: **an°** free from oppression, not hurt or destroyed D i.135 (opp. sa — uppīḷa; T. upapīḷa but v. l. upp°); J iii.443; v.378; PvA 161.

**Uppīḷita** [pp. of uppīḷeti] pressed J vi.3.

**Uppīḷeti** [ud + **pīḍ** for ava + **pīḍ**, cp. uplāpeti = opilāpeti, & opīḷeti] — 1. to press (down) on to, to hold (tight) to (with acc.), to cover up or close M i.539 (piṭṭhi — pāṇiṅ hanukena); J i 483 (hatthena akkhīni); ii.245 (hatthikumbhe mukhaṅ); v.293 (aggalaṅ); ThA 188. — 2. to stampede VvA 83 (paṭhaviṅ).

**Uppoṭheti** [ud + poṭheti] to beat PvA 4.

**Upplavana** at DhA i.309 remains to be explained, T. faulty.

**Upphāleti** [Caus. of ud + **phal**] to cut, rip or split open Vin i.276 (udara — cchaviṅ upphāletvā; v. l. uppāṭetvā, perhaps preferable).

**Upphāsulika** (adj.) [ud + phāsulikā for phāsukikā = phā- suka a rib] "with ribs out", i. e. with ribs showing, emaciated, thin, "skinny" Pv ii.1[1] (= uggata — phāsuka PvA 68); iv.10[1] (MSS. uppā°); ThA 133 (spelt uppā°).

**Uplāpeti** [Sk. avaplāvayati, Caus. of ava + **plu**, with sub- stitution of ud for ava; see also uppilavati] to immerse M i.135 (vv. ll. upal° & opil°); J iv.162 (fig. put into the shade, overpower; v. l. upal°). See also **opilāpeti & ubbillāvita**.

**Ubbaṭuma** (adj.) [ud + *vṛti (of **vṛt**) + ma (for mā > mant); cp. Sk. udvṛtta & vṛtimant] going out of its direction, going wrong (or upset?), in phrase **ubbaṭumaṅ rathaṅ karoti** to put a cart out of its direction A iv. 191, 193.

**Ubbaṭṭeti** [Caus. of ud + **vṛt**, as doublet of ubbatteti, cp. BSk. udvartayati Divy 12, 36] to anoint, give perfumes (to a guest), to shampoo J i.87 (gandhacuṇṇena), 238 (id.); v.89, 438.

**Ubbaṭṭhaka** misprint in Pug Index as well as at Pug A 233 for **ubbhaṭṭhaka** (q. v.).

**Ubbattati** [ud + **vṛt**] to go upwards, to rise, swell J vi. 486 (sāgaro ubbatti). See also next.

**Ubbatteti** [Caus. of ud + **vṛt**, of which doublet is ubbaṭṭeti; cp. also ubbaṭuma] — 1. to tear out J i.199; Miln 101 (sadevake

loke ubbattiyante); DhA i.5 (hadayamaṅsaṅ), 75 (rukkhaṅ). — 2. to cause to swell or rise J iii.361 (Gangāsotaṅ); iv.161 (samuddaṅ). — 3. (intrs.) to go out of direction, or in the wrong direction Vism 327 (neva ubbaṭṭati na vivaṭṭati; v. l. uppaṭṭati); DhA iii.155.

**Ubbadhati** [ud + vadhati] to kill, destroy Sn 4 (praet. udabbadhi = ucchindanto vadheti SnA 18).

**Ubbandhati** [ud + bandhati] to hang up, strangle Vin iii. 73 (rajjuyā); J i.504 (id.); iii.345; Th 2, 80; Vism 501; VvA 139, 207 (ubbandhitu — kāmā in the intention of hanging herself).

**Ubbarī** (f.) [Sk. urvarā, Av. urvara plant] fertile soil, sown field; fig. woman, wife J vi 473 (= orodha C.).

**Ubbasati** see **ubbisati**.

**Ubbaha** (adj.) (—°) [fr. ud + **vṛh**, i. e. to ubbahati[1]] only in cpd. dur° hard to pull out, difficult to remove Th 1, 124, 495 = 1053.

**Ubbahati[1]** [ud + **bṛh** or **vṛh**, see also uddharati] to pull out, take away, destroy Sn 583 (udabbahe pot. = ubbaheyya dhāreyya SnA 460); Th 1, 158; J ii.223 (udabbahe = udabbaheyya C.); iv.462 (ubbahe); vi.587 (= hareyya C.).

**Ubbahati[2]** [ud + **vahati**, although possibly same as ubba- hati[1], in meaning of uddharati, which has taken up meanings of *udbharati, as well as of *udbṛhati and *udvahati] to carry away, take away, lift (the corn after cutting); only in Caus. II. **ubbahāpeti** to have the corn harvested Vin ii 180 = A i.241. — Here belong uddhaṭa and uddharaṇa. Cp. also pavāḷha.

**Ubbāḷha** [adj. pp. of ud + bāhati = **vāh** or more likely of ud + **bādh**] oppressed, troubled, harassed, annoyed, vexed Vin i.148, 353; ii.119; iv.308; J i.300; Vism 182 (kuṇapa — gandhena); DhA i.343.

**Ubbāsīyati** [Pass. of ubbāseti, ud + **vas**] "to be dis — inhabited", i. e. to be abandoned by the inhabitants Mhvs 6, 22 (= chaḍḍīyati C.). — Cp. **ubbisati**.

**Ubbāhana** (nt.) [fr. ubbahati[2]] carrying, lifting, in °sa- mattha fit for carrying, i. e. a beast of burden, of an elephant J vi.448.

**Ubbāhikā** (f.) [orig. f. of ubbāhika, adj. fr. ubbāheti in abstr. use] a method of deciding on the expulsion of a bhikkhu, always in instr. **ubbāhikāya** "by means of a referendum", the settlement of a dispute being laid in the hands of certain chosen brethren (see *Vin Texts* iii.49 sq.) Vin ii.95, 97, 305; v.139, 197; A v.71; Mhvs 4, 46.

**Ubbāheti** [hardly to be decided whether fr. ud + **vāh** (to press, urge), or **bṛh** or **bādh**; cp. uddharati 2] to oppress, vex, hinder, incommodate J v.417 sq.

**Ubbigga** [Sk. udvigna, pp. of ud + **vij**] agitated, flurried, anxious Vin ii.184; S i.53; Th 1, 408; J i.486; iii.313; Miln 23, 236, 340 (an°); Vism 54 (satat°); DhA ii.27; ThA 267; Sdhp 8, 77.

**Ubbijjati** [Pass. of ud + **vij**] to be agitated, frightened or afraid Vin i.74 (u. uttasati palāyati); iii.145 (id.); S i. 228 (aor. ubbijji); Miln 149 (tasati +), 286 (+ saṅviji); Vism 58. — Caus. **ubbejeti** (q. v.). — pp. **ubbigga** (q. v.).

**Ubbijjanā** (f.) [abstr. fr. ubbijjati] agitation, uneasiness DA i.111. Cp. ubbega.

**Ubbinaya** (adj.) [ud + vinaya] being outside the Vinaya, ex — or un — Vinaya, wrong Vinaya Vin ii.307; Dpvs v.19.

**Ubbilāpa** (v. l. uppilāva, which is prob. the correct reading] joyous state of mind, elation Ud 37. See next.

**Ubbilāvita** (according to the very plausible expl[n.] given by Morris *J P T S.* 1887, 137 sq. for uppilāpita, pp. of uppilāpeti = uplāpeti < uplāveti, as expl[d.] under uppilavati, ud + **plu**; with ll for l after cases like Sk. ālīyate > P. allīyati, ālāpa > allāpa etc., and bb for pp as in vanibbaka = Sk. vanīpaka (*vanipp°)] happy, elated, buoyant, ltt. frisky; only in cpds. **°atta** rejoicing, exultancy, elation of mind D i.3, 37; J iii 466; Miln 183; DA i.53, 122; and **°ākāra** id. DhA i.237. At Vism 158 "cetaso ubbilāvitaṅ" stands for ubbilāvitattaṅ, with v. l. BB uppilāvitaṅ. Cp. J v.114 (ubbilāvita — cittatā).

**Ubbilla** [either a secondary formation fr. ubbilāvita, or representing uppilava (uppilāva) for upplava, ud + **plu**, as discussed under ubbilāvita. The BSk. word udvilya Lal. V. 351, 357, or audvilya Divy 82 is an artificial reconstruction from the Pāli, after the equation of Sk. dvādaśa > dial. P. bārasa, whereas the original Sk. dv. is in regular P. represented by dd, as in dvīpa > dīpa, *udvāpa > uddāpa. Müller's construction ubbilla > *udvela rests on the same grounds, see P. Gr. 12.] elation, elated state of mind M iii.159; **°bhāva** id. DA i.122; Sdhp 167. See next.

**Ubbisati** [better reading v. l. ubbasati, ud + **vas**] "to be out home", to live away from home J ii.76. — See also **ubbāsīyati**. — pp. **ubbisita** (°kāle) ibid.

**Ubbūḷhavant** see **uruḷhavant**.

**Ubbega** [Sk. udvega, fr. ud + **vij**] excitement, fright, an- guish D iii.148; later, also transport, rapture, in cpd. (°pīti); Vism 143; DhsA 124; PugA 226.

**Ubbegin** (adj.) [fr. ubbega] full of anguish or fear J iii. 313 (= ubbegavant C.).

**Ubbejanīya** (adj.) [fr. ubbejeti] agitating, causing anxiety J i.323, 504.

**Ubbejitar & Ubbejetar** [n. ag. fr. ubbejeti] a terrifier, a terror to A ii.109 (°etar); iv.189 (id.); Pug 47, 48 (= ghaṭṭetvā vijjhītvā ubbegappattaṅ karotī ti PugA 226).

**Ubbejeti** [Caus. of ud + **vij**] to set into agitation, terrify, frighten Miln 388 (°jayitabba grd.); PugA 226.

**Ubbeṭhana** (nt.) [fr. ud + **veṣṭ**] an envelope, wrap J vi.508.

**Ubbedha** [ud + vedha of **vyadh**] height, only as measure, contrasted with **āyāma** length, & **vitthāra** width J i.29 (v.219; asīti — hatth°), 203 (yojana — sahass°); VvA 33 (yojana°), 66 (asīti — hatth°), 158 (hattha — sat°), 188 (soḷasa — yojan°), 221, 339; PvA 113. See also pabbedha.

**Ubbedhati** [ud + vedhati = Sk. vyathate] to be moved, to shake (intrs.), quiver, quake J vi.437 (= kampati C.).

**Ubbhaṅ** (& **Ubbha°**) (indecl.) [a doublet of uddhaṅ, see uddhaṅ iii.] up, over, above, on top J v.269 (ubbhaṅ yojanaṅ uggata); in cpds. like **ubbhakkhakaṅ** above the collar bone Vin iv.213; **ubbhajānumaṇḍalaṅ** above the knee Vin iv.213; **ubbhamukha** upwards S iii.238; Miln 122.

**Ubbhaṭṭhaka** (adj.) [ubbha + ṭha + ka of **sthā**, prob. contracted

fr. ubbhaṭṭhitaka] standing erect or upright D i.167; M i.78, 92, 282, 308, 343; A i.296; ii.206; Pug 55 (ubb°; = uddhaṅ ṭhitaka PugA 233).

**Ubbhaṇḍita** [pp. of ubbhaṇḍeti, ud + ***bhaṇḍ**, cp. bhāṇḍa] bundled up, fixed up, wrapped up, full Vin i.287.

**Ubbhata** [pp. of uddharati with bbh for ddh as in ubbhaṅ for uddhaṅ; cp. ubbahati and see also the doublet uddhaṭa] drawn out, pulled out, brought out, thrown out or up, withdrawn Vin i.256 (kaṭhina, cp. uddhāra & ubbhāra); iii.196 (id.); D i.77 (cp uddharati); M i.383 (ubbhatehi akkhihi); Dh 34 (okamokata u. = *okamokataḥ u.); J i.268; PvA 163.

**Ubbhava** [ud + bhava] birth, origination, production Pgdp 91 (dānassa phal°). Cp. BSk. udbhāvanā Divy 184 (guṇ°) 492 (id.).

**Ubbhāra** = uddhāra (suspension, withdrawal, removal) Vin i.255, 300; v.136, 175; cp. *Vin Texts* i.19; ii.157.

**Ubbhijjati** [ud + **bhid**] to burst upwards, to spring up out of the ground, to well up; to sprout D i.74 = M iii. 93 = iii.26; J i.18 (v.104); Dh 339 (ger. ubbhijja = uppajitvā DhA iv.49); DA i.218. — pp. **ubbhinna**.

**Ubbhida**[1] (nt.) [Sk. udbhida] kitchen salt Vin i.202, cp. *Vin Texts* ii.48.

**Ubbhida**[2] (adj.) [fr. ud + **bhid**] breaking or bursting forth, in cpd. **°odaka** "whose waters well up", or "spring water" D i.74; M i.276; DA i.218.

**Ubbhinna** [pp. of ubbhijjati] springing up, welling up Dh i.218.

**Ubbhujati** [ud + **bhuj**] to bend up, to lift up (forcibly), ger. **°itvā** in meaning of "forcibly" Vin ii.222; iii.40.

***Ubha** see **ubho**; cp. ubhato & ubhaya.

**Ubhato** (adv.) [abl. of *ubha, to which ubhaya & ubho] both, twofold, in both (or two) ways, on both sides; usually ° —, as **°bhāgavimutta** one who is emancipated in two ways D ii.71; *Dialogues* ii.70, *n.* 1; M i.477 (cp. 385 °vimaṭṭha); S i.191; A i.73; iv.10, 77; Png 14, 73; Nett 190; **°byañjanaka** (vyañj°) having the characteristics of both sexes, hermaphrodite Vin i.89, 136, 168; iii.28; v. 222; **°sangha** twofold Sangha, viz. bhikkhu° & bhikkhunī Vin ii.255; iv.52, 242, 287; Mhvs 32[34]. — See further Vin ii.287 (°vinaye); D i.7 (°lohitaka, cp. DA i.87); M i.57 (°mukha tied up at both ends), 129 (°daṇḍakakakaca a saw with teeth on both sides), 393 (koṭiko pañho; S iv.323 (id.).

**Ubhaya** (adj.) [*ubha + ya, see ubho] both, twofold Sn 547, 628, 712, 1106, 1107, 801 (°ante); Nd[1] 109 (°ante); J i.52; PvA 11, 24, 35, 51. — nt. **°ṅ** as adv. in comb[n.] with ca c'ûbhayaṅ following after 2[nd.] part of comprehension) "and both" for both — and; and also, alike, as well Dh 404 (gahaṭṭhehi anāgārehi c'ûbhayaṅ with householders and houseless alike); Pv i.6[9]. — *Note.* The form ubhayo at Pv ii.3[10] is to be regarded as fem. pl. of ubho (= duve PvA 86).

**-aṅsa** lit. both shoulders or both parts, i. e. completely, thoroughly, all round (°—) in °bhāvita thoroughly trained D i.154 (cp. DA i.312 ubhaya — koṭṭhāsāya bhāvito).

**Ubhayattha** [adv.) [Sk. ubhayatra, fr. ubhaya] in both places, in both cases Vin i.107; A iii.64; Dh 15 — 17; DhA i.29 (°ettha), 30; PvA 130.

**Ubho** (udj.) [Sk. ubhau, an old remnant of a dual form in Pāli; cp. Gr. ἄμφω both, Lat. ambo, Lith. abū, Goth. bai, Ohg. beide = E. both. To prep. — adv. *amb, *ambi; see abhi & cp. also vīsati] both; nom. acc. ubho S i.87 = A iii.48 = It 16; It 43 = Sn 661 = Dh 306; Sn 220, 543, 597; Dh 74, 256, 269; 412; Nd[1] 109; Pv i.7[6]; J i.223; ii.3; PvA 13, 82 (tā ubho). — **ubhantaṅ** both ends, both sides Sn 1042 (see Nd[2] 169; Sn A 588 expl[s.] by ubho ante). — gen. **ubhinnaṅ** S i.162; ii. 222; J ii.3; instr. **ubhohi** (hatthehi) Vin ii.256; J iv.142; loc. **ubhosu** Sn 778 (antesu); J i.264 (passesu; PvA 94 (hatthesu). — *Note.* The form **ubhayo** at Pv ii.3[10] is to be regarded as a nom. fem. (= duve PvA 86).

**Ummagga** [ud + magga, lit. "off — track"] — 1. an underground watercourse, a conduit, main M i.171; A ii.189; J vi.426, 432; SnA 50 ("ummaggo paññā pavuccati"); DhA i.252 (°cora); ii.37 (v l. umanga); iv.104; PvA 44 (read with v. l. SS kummagga). — 2. a side track, a wrong way, devious way S i.193 (v. l. °manga) = Th 1, 1242; S iv.195; A iv.191.

**Ummanga** [ud + manga (?) or for ummagga, q. v. for vv. ll.] "out luck", i. e. unlucky; or "one who has gone off the right path" Vin v.144.

**Ummatta** (adj.) [ud + matta of **mad**] out of one's mind, mad S v.447 (+ viceta); J v.386; Miln 122; Sdhp 88; PvA 40 (°puggala read with v. l. SS for dummati puggala). Cp. next & **ummāda**.

**-rūpa** like mad, madly, insane Pv i.8[1]; ii.6[2] (where J iii.156 has santaramāna).

**Ummattaka** (adj.) = **ummatta**; Vin i.123, 321; ii.60, 80; iii.27, 33; A iv.248; Vism 260 (reason for); Miln 277; PvA 38, 39, 93 (°vesa appearance of a madman), 95. — f. **ummattikā** Vin iv.259, 265; ThA 111.

**Ummaddeti** [ud + maddeti, Caus. of **mṛd**] to rub something on (acc.) Vin ii.107 = 266 (mukhaṅ).

**Ummasati** [ud + masati of **mṛś**.] to touch, take hold of, lift up Vin iii.121. Cp. next.

**Ummasanā** (f.) [abstr. fr. ummasati] lifting up Vin iii.121 (= uddhaṅ uccāraṇā).

**Ummā** (f.) [cp. Sk. umā] flax, only in cpd. **°puppha** the (azure) flower of flax M ii.13 = A v.61 (v. l. dammā°, ummāta°); D ii.260; Th 1, 1068; DhsA 13. Also (m.) N. of a gem Miln 118.

**Ummāda** [ud + māda] madness, distraction, mental aberra- tion S i.126 (°ṅ pāpuṇeyya citta — vikkhepaṅ vā); A ii.80; iii.119; v.169; Pug 69; PvA 6 (°patta frantic, out of mind), 94 (°vāta), 162 (°patta).

**Ummādanā** (f.) (or °aṅ nt.) [abstr. fr. ummāda] maddening Sn 399 (+ mohanaṅ = paraloke ummādanaṅ ihaloke mohanaṅ SnA 377); ThA 2, 357 (cp. ThA 243).

**Ummāra** [according to Müller P. Gr. = Sk. udumbara (?)] - 1. a threshold Vin iv.160 (= indakhīla); Th 2, 410; J i. 62; iii.101; Vism 425; DhA i.350. — 2. a curb — stone J vi.11. — 3. as **uttar°** (the upper threshold) the lintel J i.111; DhA ii.5 (v. l. upari°). — 4. window — sash or sill J i.347; iv.356.

**Ummi** (& **Ummī**) (f.) [for the usual ūmi, cp. similar double forms of bhummi > bhūmi] a wave Th 1, 681; Miln 346.

**Ummisati** [ud + misati] to open one's eyes J iii.96 (opp. nimisati; v. l. ummisati for °mīḷ°?).

**Ummihati** [ud + **mih**] to urinate Vin i.78 (ūhanati +).

**Ummīleti** [Caus. of ud + **mīl**; opp. ni(m)mīleti] to open one's eyes J i.439; ii.195; iv.457; vi.185; Miln 179, 357, 394; Vism 185, 186; DhA ii.28 (opp. ni°); VvA 205, 314.

**Ummuka** (nt.) [Sk. ulmuka perhaps to Lat. adoleo, cp. also alāta firebrand; see Walde, Lat. Wtb. s. v. adoleo] a fire brand Vin iv.265; S iv.92 (T. ummukka meaning "loosened"?); J ii.69 v. l. °kk), 404 (kk); iii.356.

**Ummujjati** [ud + **majj**] to emerge, rise up (out of water) Vin i.180; S iv.312; A iv.11 sq; J ii.149, 284; iii.507; iv.139; Pug 71; Miln 118; DA i.37, 127; PvA 113.

**Ummujjana** (nt.) [fr. ummujjati] emerging Vism 175 (+ nimmujjana); DA i.115.

**Ummujjamānaka** (adj.) [ummujjamāna, ppr. med, of um- mujjati, + ka] emerging A ii.182.

**Ummujjā** (f.) [fr. ummujjati] emerging, jumping out of (water), only in phrase **ummujja-nimujjaṅ karoti** to emerge & dive D i.78; M i.69; A i.170; J iv.139; Nett 110; Vism 395 (= Ps ii.208).

**Ummūla** (adj.) [ud + mūla] "roots — out", with roots showing, laying bare the roots J i.249 (°ṅ karoti); Sdhp 452.

**Ummūlaka** (adj.) [= ummūla] uprooting, laying bare the roots J i.303 (vāta).

**Ummūleti** [Caus. fr. ummūla] to uproot, to root out J i.329.

**Umhayati** [Sk. *ut — smayate, ud + **smi**] to laugh out loud J ii.131 (= hasitaṅ karoti); iii.44; iv.197; v.299 (°amāna = hasamāna C.). Caus. **umhāpeti** J v.297.

**Uyyassu** (imper. 3rd. sg.) is v. l. BB. and C. reading at J vi.145, 146 for dayassu, fly; probably for (i) yassu of **yā** to go.

**Uyyāti** [ud + **yā**] to go out, to go away J ii.3, 4 (imper. uyyāhi); iv.101. — Caus. **uyyāpeti** to cause to go away, to bring or take out S iv.312.

**Uyyāna** (nt.) [Sk. udyāna, fr. ud + **yā**] a park, pleasure grove, a (royal) garden J i.120, 149; ii.104; iv.213; v.95; vi.333; PvA 6, 74, 76; VvA 7; Sdhp 7.

**-kīḷā** amusement in the park, sports DhA i.220; iv.3. **-pāla** overseer of parks, head gardener, park keeper J ii. 105, 191; iv.264 **bhūmi** garden ground, pleasure ground J i.58; Vv 64[19]; Pv ii.12[9]; DA i.235.

**Uyyānavant** (adj.) [fr. uyyāna] full of pleasure gardens Pv iii.3[6].

**Uyyāma** [Sk. udyama, ud + **yam**; P. uyyāma with ā for a, as niyāma > niyama; cp. BSk. udyama Jtm 210] exertion, effort, endeavour Dhs 13, 22, 289, 571; DhsA 146.

**Uyyuñjati** [ud + **yuj**] to go away, depart, leave one's house Dh 91 (cp. DhA ii.170). — pp. **uyyutta**. — Caus. **uyyojeti** (q. v.).

**Uyyuta** (adj.) [ud + yuta] striving, busy (in a good or bad cause) Sn 247, 248; J v.95.

**Uyyutta** [pp. of uyyuñjati] striving, active, zealous, energ- etic J i.232.

**Uyyoga** [fr. ud + **yuj**] departure, approach of death Dh 236 (cp. DhA iii.335).

**Uyyojana** (nt.) [fr. uyyojeti] inciting, instigation A iv.233.

**Uyyojita** [pp. of uyyojeti] instigated Miln 228; PvA 105.

**Uyyojeti** [Caus. of uyyuñjati] — 1. to instigate Vin iv.235; J iii.265. — 2. to dismiss, take leave of (acc.), send off, let go Vin i.179; A iii.75; J i.119 (bhikkhu — saṅghaṅ), 293; iii.188; v.217; vi.72; Vism 91; DhA i.14, 15, 398; ii.44; VvA 179; PvA 93. — pp. **uyyojita** (q. v.).

**Uyyodhika** (nt.) [fr. ud + **yudh**] a plan of combat, sham fight Vin iv.107; D i.6; A v.65; DA i.85.

**Ura** (m. nt.) & **Uro** (nt.) [Sk. uras] — 1. the breast, chest. — Cases after the nt. s. — declension are instr. **urasā** Th 1, 27; Sn 609; & loc. **urasi** Sn 255; J iii.148; iv. 118, also **urasiṅ** J iii.386 (= urasmiṅ C.). Other cases of nt. a — stem, e. g. instr. urena J iii.90; PvA 75; loc. ure D i.135; J i.156, 433, 447; PvA 62 (ure jāta; cp. orasa). — Vin ii.105 (contrasted with piṭṭhi back); iv.129; J iv.3; v.159, 202; Nd² 659; Pv iv.10[8]; DhA iii.175; DA i.254; DhsA 321; PvA 62, 66. — **uraṅ deti** (with loc.) to put oneself on to something with one's chest, fig. to apply oneself to J i.367, 401, 408; iii.139, 455; iv.219; v.118, 278. — 2. (appl[d.]) the base of a carriage pole Vv 63[28] (= īsāmūla VvA 269).

**-ga** going on the chest, creeping, i. e. a snake S i.69; Sn 1, 604; J i.7; iv.330; vi.208; Vv 80[8]; Pv i.12[1] (= urena gacchati ti urago sappass° etaṅ adhivacanaṅ PvA 63); PvA 61, 67. **-cakka** an iron wheel (put on the chest), as an instrument of torture in Niraya J i.363, 414. **-cchada** "breast cover", breast plate (for ornament) Vin ii.10; J iv.3; v.215, 409; vi.480; ThA 253. **-ttāḷi** beating one's breast (as a sign of mourning & sorrow) M i.86, 136; A ii.188; iii.54, 416; iv.293; PvA 39. **-tthala** the breast A ii.174.

**Urabbha** [Sk. urabhra, with ulā & uraṇa to be compared with Gr. ἀρήν wether, cp. Hom. εἶρος wool; Lat. vervex; Ags. waru = E. ware (orig. sheepskins) = Ger. ware. Here also belongs P. urāṇī] a ram D i.127; A i.251 sq.; ii.207; iv.41 sq.; J v.241; Pug 56; DA i.294; DhA ii.6. See also **orabbhika**.

**Urāṇī** (f.) [or uraṇī?, f. of uraṇa, see urabbha] an ewe J v.241 (= urāṇikā C.); v. l. uraṇī & uraṇikā.

**Uru** (adj.) [cp. Av. ravah space; Gr. εὐρυς wide; Lat. rūs free or wide space, field; Idg. *ru, *uer wide, to which also Goth. rūms space = Ags. rūm, E. room, Ger. raum] wide, large; excellent, eminent J v.89; Miln 354; Sdhp 345, 592. — pl. **urū** sands, soil J v.303.

**Urundā** (f.) [ura + undā?] freedom of the chest, free breathing, relief D ii.269 (v. l. uruddhā perhaps preferable, for ura + uddharana lifting or raising the chest).

**Urūḷhava** (adj.) [doubtful, prob. for urūḷhavant, with affix vant to a pp. formed with ud°. The word is taken by Kern, *Toev.* s. v. as ud — ūḷha of **vah** (with d for r). The well accredited (and older) variant **ubbuḷhavā** is expl[d.] (see Kern, s. v.) as pp. of ud + **bṛh²**, cp. upabrūhana. Perhaps we have to consider this as the legitimate form urūḷhava as its corruption. Morris, *J.P.T.S.* 1887, 141 takes urūḷhavā as ud + rūḷha, pp. of **ruh** (with r. for rr = dr), thus "overgrown"] large, bulky, immense; great, big, strong. Only in one stock phrase "nāgo

isādanto urūḷhavo" Vv 20[9], 43[9]; J vi.488; of which variant n. ī. ubbuḷhavā M i.414 = 450. The word is expl[d.] at J vi.488 by "ubbāhana — samattha"; at VvA 104 (pl. urūḷhavā) by "thāmajava — parakkamehi byūhanto (v. l. brahmanto) mahantaṅ yuddha — kiccaṅ vahituṅ samatthā ti attho". The BSk. **udviddha** (Divy 7) may possibly be a corruption of ubbūḷha.

**Ulati** is a commentator's invention; said to be = **gacchati** to go Vism 60 (in definition of paṅsu — kūla; paṅsu viya kucchita — bhāvaṅ ulatī ti paṅsu — kūlaṅ).

**Ulūka** [Sk. ulūka; cp. Lat. ulucus & ulula owl, ululāre to howl, Ger. uhu; onomat. ***ul**, as in Gr. ὀλολύζω, Sk. ululi, Lith. ulûti] an owl Vin i.186 (°camma, sandals of owl's skin); iii.34; A v.289 sq.; J ii.208, 352 (as king of the birds); Miln 403; DhA i.50 (kāka° crows & owls).

**-pakkha** owls' wings (used as dress) Vin i.305; D i.167. **-pakkhika** dress of owls' wings, or owl feathers A i.241, 296; ii.206; Pug 55 (= ulūka — pattāni ganthetvā kata — nivāsanaṅ Pug A 233).

**Ullanghati** [ud + **langh**, cp. BSk. prollanghya transgres- sing (= pra + ullangh°) Divy 596] to leap up J iii.222 (udakato °itvā). — Caus. **ullangheti** to make jump up (always with olangheti, i. e. to make dance up & down) Vin iii.121; J v.434; DhA iv.197. — pp. **ullanghita** (q v.).

**Ullanghanā** (f.) [abstr. fr. ud + **langh**] jumping up, lifting up, raising Vin iii.121; J iv.5 (°samattha?).

**Ullanghita** [pp. of ullangheti] being jumped on, set on C. on S i.40 (see *K. S.* i.318) (for uḍḍita = taṇhāya ullanghita).

**Ullapati** [ud + lapati] to call out, to talk to, lay claim to Vin i.97; iii.105; Pug 67 (= katheti Pug A 249).

**Ullapana** (nt.) & **°ā** (f.) [fr. ullapati] calling out, enticing, laying claim to Vin iii.101; Th 2, 357; Miln 127; ThA 243. — **ullapanā** = uddhaṅ katvā lapanā Vism 27.

**Ullahaka** (adj.) [?] only in acc. nt. ullahakaṅ used adverbially, in cpd. **dant°** after the manner of rubbing the teeth, by means of grinding the teeth M iii.167. Seems to be a ἅπας λεγομένον.

**Ullāpa** is v. l. for **uklāpa** (q. v.).

**Ullikhana** (nt.) [fr. ud + **likh**] combing, scratching VvA 349; ThA 267.

**Ullikhita** [pp. of ud + **likh**] scratched, combed Vin i.254; J ii.92 (aḍḍhullikhitehi kesehi); Ud 22 (id. with upaḍḍh° for aḍḍh°); VvA 197.

**Ullingeti** [Denom. of ud + linga] to exhibit, show as a characteristic Vism 492.

**Ullitta** [pp. of ud + **lip**] smeared; only in comb[n.] **ullittâ- valitta** smeared up & down, i. e. smeared all round Vin ii 117; M ii.8; A i.101, 137; iv.231; Th 1, 737.

**Ullumpati** [ud + **lup**, cp. BSk. ullumpati Mahāvy § 268] to take up, to help (with acc.), to save Vin ii.277; D i.249.

**Ullumpana** (nt.) [fr. ullumpati] saving, helping; in phrase **°sabhāva-saṇṭhita** of a helping disposition, full of mercy DA i.177; PvA 35. Same as **ullopana** (q. v.).

**Ullulita** [pp. of ulloleti] waved, shaken (by the wind); waving J vi.536.

**Ulloka** [ud + lok°] doubtful in its meaning; occurs at Vin i.48 = ii.209 as ullokā paṭhamaṅ ohāreti, trsl. *Vin Texts* by "a cloth to remove cobwebs", but better by Andersen, *Pāli Reader* as "as soon as it is seen"; at Vin ii.151 the translators give "a cloth placed under the bedstead to keep the stuffing from coming out". See on term Morris *J.P.T.S.* 1885, 31. — In cpd ulloka — paduma at J vi.432 it may mean "bright lotus" (lit. to be looked at). See ulloketi.

**Ullokaka** (adj.) [fr. ulloketi] looking on (to), looking out; in phrase **mukh°** looking into a person's face; i. e. cheerful, winning; or "of bright face", with a winning smile D i.60; DA i.59, 168; PvA 219 (°ika for °aka).

**Ullokita** [pp. of ulloketi] looked at, looked on J i.253; DA i 193.

**Ulloketi** [ud + lok°, cp. loka, āloka & viloka] to look on to, look for, await J i.232 (ākāsaṅ), 253; ii.221, 434; DA i.153, 168; VvA 316. — pp. **ullokita** (q. v.).

**Ullopana** (nt.) = **ullumpana** DhA i.309 (T. faulty; see remarks ad locum).

**Ullola** [fr. ud + **lul**] — 1. a wave J iii.228; vi.394. - 2. commotion, unrest J iv.306, 476.

**Ullolanā** (f.) [fr. ulloleti] wavering, loitering (in expectation of something), greed ThA 243.

**Ulloleti** [denom. fr. ullola] to stroll or hang about, to wait for, expect ThA 243. — pp. **ullulita**.

**Uḷāra** (adj.) [Vedic udāra, BSk. audāra] great, eminent, excellent, superb, lofty, noble, rich. — Dhammapāla at VvA 10 — 11 distinguishes 3 meanings: tīhi atthehi ūḷāraṅ; paṇītaṅ (excellent), seṭṭhaṅ (best), mahantaṅ (great) Vin iii.41 (°bhoga); D i.96; M iii.38 (°bhogatā); S v.159; Sn 53, 58, 301; Nd[2] 170; J i.399; v.95; Vv 1[1]; 84[26]; Pv i.5[12] (= hita samiddha PvA 30); VvA 18 (°pabhāva = mahānubhāva); ThA 173, 280; PvA 5, 6, 7, 8, 25, 30, 43, 58 and passim; Sdhp 26, 260, 416. — Der. **oḷārika** (q. v.).

**Uḷāratā** (f.) = **uḷāratta** Sdhp 254.

**Uḷāratta** (nt.) [abstr. fr. uḷāra] greatness etc.; only neg. **an°** smallness, insignificance, inferiority VvA 24.

**Uḷu** [Sk. uḍu, dialectical?] a lunar mansion Miln 178.

**Uḷunka** [dial.?] a ladle, a spoon Vin i.286; J i.120, 157; iii.461; Miln 8; DhA i.425; ii.3, 20; iv.75, 123.

**Uḷumpa** [dial.?] a raft, a float Vin i.230; iii 63 (°ṅ ban- dhati); J iv.2; DhA ii.120.

**Uviṭṭa** [= viṭṭha, pp. of **viś**, with prefixed u] having entered, come in D ii.274 (v. l. BK. upa°).

**Usabha**[1] [Vedic ṛṣabha; Av. aršan male, Gr. ἄρσην, ἄρρην masculine, to Idg. ***eres & *rēs** to wet, sprinkle (with semen), as also in Sk. rasa juice, rasā wet, liquid, Lat. rōs dew. A parallel root *ueres in Sk. varṣa rain, Gr. ἕρση dew; Sk. vṛṣan & vṛṣabha bull] a bull; often fig. as symbol of manliness and strength (cp. nisabha) D i.6 (°yuddha bull — fight), 9 (°lakkhaṇa signs on a b.), 127; Vin iii.39 (puris° "bull of a man", a very strong man); A i.188; ii.207; iv.41 sq., 376; v.347, 350; Sn 26 sq., 416, 646, 684; Dh 422; J i.28 (v.203; °kkhandha broadshouldered), 336; v.99 (bharatûsabha); vi.136; Pug 56; Vism 153 (°camma, in simile); DhA

i.396; SnA 226, 333; KhA 144; PvA 163; VvA 85. — The comp^n. forms of usabha are **āsabha, isabha** (in nisabha) & **esabha** (q. v.). The relations between usabha, vasabha & nisabha are discussed at SnA 40.

**Usabha**[2] (nt.) [= usabha[1], in special application (?)] a cer- tain measure of length, consisting of 20 yaṭṭhis (see yaṭṭhi) or 140 cubits J i.64 (eight), 70 (id.); ii.91; iv.17 (one), 142 (eight); DhA i.108 (°mattaṅ).

**Usā** (f.) [doubtful] (a certain) food J vi.80.

**Usīra** (m. & nt.) [Sk. uśīra] the fragrant root of Andropogon Muricatum (cp. bīraṇa) Vin i.201; ii.130 (°mayā vijanī); S ii.88 (°nāḷi); A ii.199 (id.); Dh 337; J v.39; Th 1, 402 (°attho).

**Usu** (m. & f) Sk. iṣu] an arrow Vin iii.106 (°loma); D i.9; M i.86; iii.133; S i.127; A ii.117; iii.162; J iv.416; vi.79, 248, 454; Miln 331, 339; SnA 466; PvA 155.

**-kāra** an arrow — maker, fletcher M ii.105; Dh 80, 145; Th 1, 29; J ii.275; vi.66; DhA i.288.

**Usumā** (f.) [the diaeretic form of Sk. uṣman, of which the direct equivalent is P. usmā (q. v.)] heat J i.31 (= uṇha iii.55), 243; ii.433; Vism 172 (usuma — vaṭṭi — sadisa); DA i.186; DhA i.225; ii.20.

**Usuyyaka** (adj.) [fr. usuyyā] envious, jealous Vin ii.190; Sn 318, 325; J ii.192 (v. l. asuyy°); v.114. — *Note.* The long vowel form **usūyaka** occurs in cpd. **abbhusūyaka** (q. v.). Spelling ussuyikā occurs at Vv 33[21] (see VvA 147).

**Usuyyati & Usūyati** [Sk. asūyati; fr. usuyā envy] to be jealous or envious, to envy (with acc.) Vin i.242; J iii. 27 (ppr. an — usuyyaṅ); Pv ii.3[20] (maṅ usūyasi = mayhaṅ issaṅ karosi PvA 87).

**Usuyyanā** (f.) & **Usuyyitatta** (nt.) are exegetical abstr. formations of **usuyyā** (q. v.). Dhs 1121; Pug 19.

**Usuyyā & Usūyā** (f.) [Sk. asūyā] envy, jealousy, detraction S i.127 (ū); Sn 245 (u); J ii.193 (ū); iii.99 (ū; v. l. ussuyyā); Miln 402 (ū); Dhs 1121 (u); VvA 71 (u); SnA 332 (u).

**Usmā** (f.) [see usumā] heat D ii.335, 338; M i.295; S ii. iii.143; iv.215, 294; v.212; Dhs 964; DA i.310. — In comb^n. with **°kata** it appears as **usmī°**, e. g. at M i 132, 258.

**-gata** heated, belonging to heat Dhs 964; as tt. one who mortifies or chastises himself, an ascetic J v.209 (= samaṇateja C.; cp. BSk. uṣṇagata & uṣmagata Divy 166, 240, 271. 469, & see Kern's mistakes at *Toev.* s. v.).

**Ussa** (adj.) [der. fr. ud = *ud — s(y)a, in analogy to oma fr. ava; but taken by Kern, *Toev.* s. v. as an abbreviated ussada] superior, higher (opp. oma inferior) A iii.359; Sn 860 (= Nd[1] 251 with spelling ossa), 954.

**Ussakkati**[1] [ud + sakkati, see sakkati] to creep out or up to, to rise A iii.241 sq.; Miln 260.

**Ussakkati**[2] [by — form of ussukkati] to endeavour Vism 437; VvA 95 (Caus. II. ussakkāpesi), 214.

**Ussankita** (adj.) [pp. of ud + **śank**] = ussankin A iii.128; DhA iii.485 (+ pari°; cp. ā°).

**Ussankin** (adj.) [fr. ud + **śank**] distrustful, fearful, anxious Vin ii.192.

**Ussankha** (adj.) [ud + sankha] with ankles midway (?) in **°pāda** the 7^th of the characteristics of a Mahāpurisa D ii.17; iii.143, 154; DA explains: the ankles are not over the heels, but midway in the length of the foot.

**Ussajjati** [ud + **sṛj**, cp. BSk. protsṛjati Divy 587] to dis- miss, set free, take off, hurl A iv.191.

**Ussaṭa** [pp. of ud + sarati of **sṛ**, cp. saṭa for *sūta] run away M ii.65.

**Ussada** [most likely to ud + **syad**; see ussanna]: this word is beset with difficulties, the phrase satt — ussada is applied in all kinds of meanings, evidently the result of an original application & meaning having become obliterated. satt° is taken as *sapta (seven) as well as *sattva (being), ussada as prominence, protuberance, fulness, arrogance. The meanings may be tabulated as follows: (1) prominence (cp. Sk. utsedha), used in characterisation of the Nirayas, as "projecting, prominent hells", ussadanirayā (but see also below 4) J i.174; iv.3, 422 (pallankaṅ, v. l. caturassaṅ, with four corners); v.266. — adj. prominent ThA 13 (tej — ussadehi ariyamaggadhammehi, or as below 4?). — 2. protuberance, bump, swelling J iv.188; also in phrase **sattussada** having 7 protuberances, a qualification of the Mahāpurisa D iii.151 (viz. on both hands, feet, shoulders, and on his back). — 3. rubbing in, anointing, ointment; adj. anointed with (—°), in candan° J iii.139; iv.60; Th 1, 267; Vv 53[7]; DhA i.28; VvA 237. — 4. a crowd adj. full of (—°) in phrase **sattussada** crowded with (human beings) D i.87 (cp. DA i.245: aneka — satta — samākiṇṇa; but in same sense BSk. **sapt-** otsada Divy 620, 621); Pv iv.1[8] (of Niraya = full of beings, expl^d. by sattehi ussanna uparûpari nicita PvA 221. — 5. qualification, characteristic, mark, attribute, in **catussada** "having the four qualifications (of a good village)" J iv.309 (viz. plenty of people, corn, wood and water C.). The phrase is evidently shaped after D i.87 (under 4). As "preponderant quality, characteristic" we find **ussada** used at Vism 103 (cf. Asl. 267) in comb^ns. lobh°, dos°, moh°, alobh° etc. (quoted from the "Ussadakittana"), and similarly at VvA 19 in Dhammapāla's definition of **manussa** (lobh°ādīhi alobh°ādīhi sahitassa manassa ussannatāya manussā), viz. sattā manussa — jātikā tesu lobh°— ādayo alobh°ādayo ca **ussadā**. — 6. (metaph.) self — elevation, arrogance, conceit, haughtiness Vin i.3; Sn 515, 624 (an° = taṇhā — ussada — abhāvena SnA 467), 783 (expl^d. by Nd[1] 72 under formula **sattussada**; i. e. showing 7 bad qualities, viz. rāga, dosa, moha etc.), 855. — See also **ussādana, ussādeti** etc.

**Ussadaka** (adj.) [fr. ussada 4] over — full, overflowing A iii.231, 234 (°jāta, of a kettle, with vv. ll. ussuraka° & ussuka°).

**Ussanna** (adj.) [pp. of ud + **syad**, cp. abhisanna] — 1. overflowing, heaped up, crowded; extensive, abundant, preponderant, excessive, full of (°—) Vin i.285 (cīvaraṅ u. overstocked; ii.270 (āmisaṅ too abundant); iii.286; Th 2, 444 (= upacita ThA 271); J i.48, 145 °kusalamūla); DhA i.26 (id.); (lobho etc.) Asl. 267; Miln 223 (id.); J i.336 (kāla, fulfilled); iii.418; iv.140; Pv iii.5[1] (°puñña, cp. PvA 197); PvA 71 (°pabhā thick glow). Cp. **accussanna**. — 2. anointed VvA 237. — 3. spread out, wide DhA ii.67 (mahāpaṭhavī u.), 72 (id.).

**Ussannatā** (f.) [abstr. fr. ussanna] accumulation, fulness, plenty Kvu 467 (where *Kvu trsl^n.* p. 275 gives ussadattā); VvA 18,

19.

**Ussaya** in **°vādika** Vin iv.224 is a variant of **usuyya°** "using envious language, quarrelsome". — Another ussaya [fr. ud + **śri**, cp. Sk. ucchrita, P. ussita & ussāpeti] meaning "accumulation" is found in cpd. **samussaya** only.

**Ussayāpeti** see **udassaye**.

**Ussarati** [ud + sarati of **sṛ**] to run out, run away J i.434 (imper. ussaratha); v.437. — pp. **ussaṭa** (q. v.). — Caus. **ussāreti** (q. v.).

**Ussava** [Sk. utsava] feast, making merry, holiday Vin iii. 249; J i.475; ii.13, 248; VvA 7, 109 (°divasa).

**Ussahati** [ud + **sah**, cp. BSk. utsaha Jtm 215; utsahetavya Divy 494; utsahana Divy 490; ucchahate for utsahate Av. Ś ii.21] to be able, to be fit for, to dare, venture Vin i.47, 83; ii.208; iii.17; D i.135; S iv.308, 310; Miln 242; VvA 100. — Caus. **ussāheti** (see pp. **ussāhita**).

**Ussāda** [fr. ussādeti] throwing up on DA i.122.

**Ussādana** (nt.) [to ussādeti, cp. ussādita] — 1. overflowing, piling up, abundance M iii.230 (opp. apasādana). — 2. (probably confused with ussāraṇa) tumult, uproar, confusion A iii.91, 92 (v. l. ussāraṇa) = Pug 66 (= hatthiassarathâdīnaṅ c°eva balakāyassa ca uccāsadda — mahāsaddo Pug A 249).

**Ussādita** [fr. ussādeti, BSk. ucchrāyita Divy 76, 77, 466]. [See ussāpita & ussārita under ussāpeti & ussāreti. There exists in Pāli as well as in BSk. a confusion of different roots to express the notion of raising, rising, lifting & unfolding, viz. **sṛ, syad, śri, sad, chad**. (See ussada, ucchādana, ussādeti, ussāpeti, ussāreti)].

**Ussādiyati** [Pass. med. of ussādeti, cp. ussada 4] to be in abundance, to be over Vin ii.167.

**Ussādeti** [denom. fr. ussada 1] — 1. to dismiss D iii.128 [for ussāreti[1]] — 2. to raise, cause to rise up on, haul up, pile up M i.135; iii.230; A iv.198, 201; Miln 187, 250. — Pass. **ussādiyati** (q. v.). — pp. **ussādita** (q. v.).

**Ussāpana** (nt.) [fr. ussāpeti] lifting up, raising, erecting, unfolding (of a flag or banner) A iv.41; Nd[2] 503 (dhamma — dhajassa).

**Ussāpita** [pp. of ussāpeti, cp. ussādita] lifted, raised, un- furled Miln 328 (dhamma — dhaja); J ii.219.

**Ussāpeti** [Caus. of ud + **śri**, cp. BSk. ucchrāpayati Av. S i.384, 386, 387; ii.2] to lift up, erect, raise, exalt Vin ii.195; A iv.43; J ii.219; iv.16; v.95 (chattaṅ); PvA 75 (id.); Miln 21; DhA i.3; iii 118 (kaṭṭhāni). — pp. **ussāpita & ussita** (q. v.). See also **usseti**.

**Ussāraṇa** (nt.) [fr. ussāreti] procession, going or running about, tumult DhA ii.7 (so read for ossāraṇā). Cp. **ussādana**.

**Ussārita** [pp. of ussāreti[2]] lifted out or up Vism 63 (samuddavīcīhi thale ussārita; v. l. ussādita).

**Ussāreti[1]** [Caus. of ussarati] to cause to move back, to cause to go away or to recede Vin i.32, 46 (here a student, when folding up his master's robe, has to make the corners move back a hand's breadth each time. Then the crease or fold will change and not tend to wear through), 276; ii.237 (here the reading ussādeti may be preferred); J i.419; iv.349; v.347. — Caus. II. **ussārāpeti** J ii.290.

**Ussāreti[2]** [= ussādeti] to cause to raise aloft (of a flag), to lift J v.319 (= ussāpeti). — pp. **ussārita**.

**Ussāva[1]** [either = Sk. avaśyāya, or to ud + **sru**] hoar- frost, dew D ii.19; J iv.120; v.417; **°bindu** a dew drop A iv.137; Pv iv.1[5]; SnA 458; in comparisons: Vism 231, 633.

**Ussāva[2]** [fr. ud + **sru**] outflow, taint, stain (cp. āsava) DhA iv.165 (taṇhā°; v. l. ussada, to ussada 6).

**Ussāvana** (nt.) [= ussāpana] proclamation (of a building as legal store house); in **°antika** within the proclaimed limit Vin i.239.

**Ussāsa** see **nirussāsa**.

**Ussāha** [Sk. utsāha & utsaha, see ussahati] strength, power, energy; endeavour, good — will M ii.174; S v.440; A i. 147; ii.93, 195; iii.75, 307; iv.320; v.93 sq.; Miln 323, 329 (dhiti +) Vism 330; Sdhp 49, 223, 535, 619; SnA 50; DhA iii.394; PvA 31, 106, 166; VvA 32, 48. — In exegetical literature often comb[d.] with the quâsi synonym **ussoḷhi** e. g. at Nd[2] s. v.; Dhs 13, 22, 289, 571.

**Ussāhana** (f.) [fr. ussahati cp. BSk. utsahana Divy 490] = ussāha Nett 8.

**Ussāhita** [pp. of ussāheti, Caus. of ussahati] determined, incited, encouraged, urged J i.329; VvA 109; PvA 201. Cp. sam°.

**Ussiñcati** [ud + **sic**] to bale out, exhaust J i.450, ii.70; iv.16; Miln 261.

**Ussiñcana** (nt.) [fr. ussiñcati] drying, baling out, raising water, exhausting J i.417.

**Ussita** [Sk. ucchrita, pp. of ud + **sri**, see ussāpeti] erected, high S v.228; Th 1, 424 (pannaddhaja); J v.386; Vv 84[15]; VvA 339. Cp. sam°.

**Ussīsaka** (nt.) [ud + sīsa + ka] the head of a bed, a pillow for the head J i.266; ii.410, 443; iv.154; v.99; vi.32, 37, 56; DhA i.184 (°passe, opp. pāda — passe).

**Ussuka** (adj.) [Sk. utsuka, also BSk. e. g. Jtm 31[68]] — 1. endeavouring, zealous, eager, active S i.15 (an° inactive); A iv.266; Sn 298. — 2. greedy, longing for Dh 199 (an°).

**Ussukita** (adj.) = **ussukin**; only neg. **an°** free from greed VvA 74.

**Ussukin** (adj.) [fr. ussuka] greedy, longing; only neg. an° Pug 23.

**Ussukka** (nt.) [*utsukya fr. ussuka; cp. BSk. utsukya Divy 601 and autsukya Av. Ś i.85] zeal, energy, endeavour, hard work, eagerness Vin i.50; S iv.288, 291, 302; Nd[2] s. v. Nett 29; VvA 147; PvA 5, 135; Vism 90 (āpajjati); 644 (°ppahānaṅ). — Cp. **appossukka**.

**Ussukkatā** (f.) = **ussukka** A y.195.

**Ussukkati** [denom. fr. ussukka] to endeavour D i.230. - Caus. II. **ussukkāpeti** to practice eagerly, to indulge in, to perform VvA 95, 98, 243. See also **ussakkati**.

**Ussuta** (adj.) [pp. of ud + **sru**, cp. avassuta] defiled, lust- ful (cp. āsava), only neg. **an°** free from defilement Dh 400.

**Ussuyā, Ussuyaka**, uss.

**Ussussati** [ud + sussati of **śuṣ**] to dry up (intrs.) S i.126; iii.149 (mahāsamuddo u.); Sn 985; J vi.195.

**Ussūra** (adj) [ut + sūra] "sun — out", the sun being out; i. e. after sunrise or after noon, adverbially in **°bhatta** eating after mid — day, unpunctual meals A iii.260, and **°seyyā** sleep after sunrise, sleeping late D iii.184; DhA ii.227. Besides as loc. adv. **ussūre** the sun having been up (for a long time), i. e. at evening Vin i 293; iv.77; J ii.286, also in ati — ussūre too long after sunrise VvA 65; DhA iii.305.

**Usseti** [ud + **śri**] to erect, raise, stand up J iv 302; aor. **ussesi** J vi.203. — Caus. **ussāpeti**; pp. **ussita** & **ussāpita** (q. v.).

**Usseneti** [denom. fr. ussena = ussayana, ud + **śri** (?)] to draw on to oneself, to be friendly S iii.89 (v. l. ussi°); A ii.214 sq. (opp. paṭisseneti); Ps ii.167 (ussi°); Kvu i. 93 (reading ussineti + visineti). See also paṭiseneti.

**Usseḷheti** (?) Vin ii.10 (for ussoḷh°?); cp. **ussoḷhikāya**.

**Ussota** (adj.) [ud + sota] nt. **ussotaṅ** as adv. "up — stream" Miln 117.

**Ussoḷhi** (f.) [a by — form of ussāha fr. ud + **sah**, pp. *soḍha dialectical] exertion M i.103; S ii.132; v.440; A. ii. 93, 195; iii.307; iv.320; v.93 sq. Often comb$^{d.}$ with **ussāha** (q. v.).

**Ussoḷhikā** (f.) [adj. of ussoḷhi] belonging to exertion, only in instr. as adv. **ussoḷhikāya** "in the way of exertion", i. e. ardently, keenly, eagerly S i.170 (naccati).

**Uhunkara** [onomat. uhu + kara, see under ulūka] an owl (lit. "uhu" — maker) J vi.538 (= ulūka C.).

# Ū

**Ūkā** (f.) [Sk. yūkā, prob. dialectical] a louse J i.453; ii. 324; iii.393; v.298; Miln 11; Vism 445; DhsA 307, 319; DhA iii.342; VvA 86.

is also used as linear measure (cp. Sk. yūkālikṣaṅ) VbhA 343 (where 7 likkhā are said to equal 1 ūkā).

**Ūtagītaṅ** at J i.290 in phrase "jimaṅ ūtagītaṅ gāyanto" read "imaṅ jūtagītaṅ g."

**Ūna** (adj.) [Vedic ūna; cp. Av. ūna, Gr. ε῎υνις, Lat. vāpus, Goth. wans, Ags. won = E. want] wanting, deficient, less M ii.73; J v.330; DhA i.77; DhA iv.210. Mostly adverbially with numerals = one less, but one, minus (one or two); usually with **eka** (as ekūna one less, e. g. ekūna — aṭṭhasataṅ (799) J i.57; ekūna — pañcasate KhA 91, ekūna — vīsati (19) Vism 287; eken᾽ūnesu pañcasu attabhāvasatesu (499) J i.167; also with eka in instr. as eken'ūnapañcasatāni (deficient by one) Vin ii.285; KhA 91; sometimes without eka, e. g. ūnapañcasatāni (499) Vin iii.284; ūnavīsati (19) Vin iv.130, 148. With "two" less: dvīhi ūnaṅ sahassaṅ (998) J i.255. — **anūna** not deficient, complete PvA 285 (= paripuṇṇa).

**-udara** (ūnudara, ūnūdara, ūnodara) an empty stomach, adj. of empty stomach; °udara J ii.293; vi.295; **°ūdara** J vi.258; Miln 406; odara Sn 707; DhA i.170. **-bhāva** depletion, deficiency SnA 463 (v. l. hānabhāva).

**Ūnaka** (adj.) [ūna + ka] deficient, wanting, lacking Vin iii.81, 254; iv.263; Sn 721; Miln 310, 311, (°satta — vassika one who is not yet 7 years old), 414; DhA i.79.

**Ūnatta** (nt.) [abstr. fr. ūna] depletion, deficiency Vin ii. 239; J v.450.

**Ūpāya** at DhA ii.93 stands for **upāya**.

**Ūpiya** see **upiya** & **opiya**.

**Ūmika** [f. ūmi] wave Miln 197 (°vanka waterfall, cataract).

**Ūmī & Ūmi** (f.) [Sk. ūrmi, fr. Idg. *u̯el (see nibbāna i.2); cp. Gr. ἐλύω io wind, ε῎λις wound; Lat. volvo to roll; Ags. wylm wave; Ohg. wallan; also Sk. ulva, varutra, valaya, valli, vṛṇoti. See details in Walde, Lat. Wtb. under volvo] a wave M i.460 (°bhaya); S iv.157; v.123 (°jāta); A iii.232 sq. (id.); Sn 920; J ii.216; iii.262; iv.141; Miln 260 (°jāta). — *Note.* A parallel form of **ūmī** is **ummī**.

**Ūru** [Vedic ūru; cp. Lat. vārus bow — legged, of Idg. *u̯ā, to which also Ohg. wado = Ger. wade calf of leg] the thigh Sn 610; Vin ii.105 (in contrast with bāha); iii. 106; J i.277; ii.275, 443; iii.82; v.89, 155; Nd$^{2}$ 659 (so read for uru); Vv 64$^{13}$; DA i.135 = Vin ii.190.

**-aṭṭhi(ka)** the thigh bone M i.58; iii.92; J i.428 (ūraṭṭhika); KhA 49, 50 (ūraṭṭhi). **-(k)khambha** stiffening or rigidity of the thigh, paralysis of the leg (as symptom of fright) M i.237; J v.23.

**Ūsa** [Sk. ūṣa] salt — ground; saline substance, always comb$^{d.}$ with khāra S iii 131 (°gandha); A i.209.

**Ūsara** (adj.) [Sk. ūṣara, fr. ūṣa] saline S iv.315; A iv.237; DhsA 243. — nt. °ṅ a spot with saline soil PvA 139 (gloss for ujjhangala).

**Ūha** see vy°, sam°.

**Ūhacca**[1] (indecl.) [ger. of ūharati, ud + **hṛ** (or ava + **hṛ**, cp. ohacca & oharati) for uddharati 1 & 2] — 1. lifting up, raising or rising J iii.206. — 2. pulling out, taking away, removing D ii.254 (cp. DhA ii.181); S i.27 (v. l. for ohacca); Sn 1119 (= uddharitvā uppāṭayitvā Nd$^{2}$ 171).

**Ūhacca**[2] (indecl.) [ger. of ūhanati$^{2}$ = ūhadati] soiling by defecation, defecating J ii.71 (= vaccaṅ katvā C.).

**Ūhaññati** [Pass. of ūhanati$^{1}$] to be soiled; to be disturbed aor. ūhaññi Vin i.48; M i.116; aor. also ūhani M i.243.

**Ūhata**[1] [pp. of ud + **hṛ** or **dhṛ** thus for uddhaṭa as well as uddhata] — 1. lifted, risen, raised Vin iii.70; J v.403. — 2. taken out, pulled out, destroyed Th 1, 223 = Nd$^{2}$ 97$^{4}$; Th 1, 514; Dh 338 (= ucchinna DhA iv.48). — 3. soiled with excrements Vin ii.222.

**Ūhata**[2] [pp. of ūhanati$^{1}$] disturbed M i.116.

**Ūhadati** [for ūhanati[2] (?) or formed secondarily fr. ūhacca or ohacca?] to defecate J ii.355; DhA ii.181 (so read with v. l. for T. ūhadayati).

**Ūhana** (nt.) [fr. ūhanati?] reasoning, consideration, examination Miln 32 ("comprehension" trsl.; as characteristic of manasikāra); Vism 142 = DhsA 114 ("prescinding" trsl.; as characteristic of vitakka).

**Ūhanati[1]** [ud + han] to disturb, shake up, defile, soil M i.243; J ii.73. — Pass. aor. ūhani: see **ūhaññati**. — pp. **ūhata[2]** (q. v.). Cp. sam°.

**Ūhanati[2]** [either ud + **han** or ava + **han**, cp. ohanati] 1. to cut off, discharge, emit, defecate Vin i.78; iii.227. — 2. [prob. for ūharati, cp. ūhacca[1]] to lift up, to take away M i.117 (opp. odahati). Cp. ohana in bimb ohana. — ger. **ūhacca[2]** (q. v.).

**Ūharati** [for uddharati] only in forms of ger. **ūhacca[1]** and pp. **ūhata[1]** (q. v.).

**Ūhasati** [either ud or ava + **has**, cp. avahasati] to laugh at, deride, mock A iii.91; J v.452 (+ pahasati); Pug 67 (= avahasati Pug A 249).

**Ūhasana** (nt.) [fr. ūhasati] laughing, mocking Miln 127.

**Ūhā** (f.) [etym.?] life, only in cpd. āyūha lifetime PvA 136, 162 (°pariyosāna). — As N. of a river at Miln 70. — Cp. BSk. ūhā in ūhāpoha Av. S i.209, 235.

# E

**Eka** (adj. — num.) [Vedic eka, i. e. e — ka to Idg. *oi as in Av. aēva, Gr. οἶος one, alone; and also with diff. suffix in Lat. ū — nus, cp. Gr. οἰνός (one on the dice), Goth. etc. ains = E. one] one. Eka follows the pron. declension, i. e. nom. pl. is **eke** (e. g. Sn 43, 294, 780 etc.) — 1. "one" as number, either with or without contrast to two or more; often also "single" opp. to nānā various, many (q. v.). Very frequent by itself as well as with other numerals, ekangula one thumb Mhvs 29, 11; DhA iii. 127; ekapasse in one quarter DhA ii.52; ekamaccha a single fish J i.222. In enumeration: eka dve pañca dasa DhA i.24. With other numerals: eka — tiṅsa (31) D ii.2; °saṭṭhi (61) Vin i.20; °navuti (91) DhA i.97; °sata (101) DhA ii.14. Cp. use of "one less" in ekūna (see under cpds. & ūna). — 2. (as predicative and adj.) one, by oneself, one only, alone, solitary A iii.67 (ek — uddesa); J i.59 (ekadivasena on the one day only, i. e. on the same day); Dh 395; Sn 35, 1136 (see Nd[2] 172[a]), ekaṅ ekaṅ one by one S i 104 (devo ekaṅ ekaṅ phusāyati rains drop by drop), cp. ekameka. — 3. a certain one, some one, some; adj. in function of an indefinite article = a, one (definite or indefinite): ekasmiṅ samaye once upon a time J i.306; ekena upāyena by some means J iii.393; ekaṅ kulaṅ gantuṅ to a certain clan (corresp. with asuka) DhA i.45; ekadivasaṅ one day J i.58; iii.26; PvA 67. Cp. Sn 1069 (see Nd[2] 172[b]). — All these three categories are found represented in freq. cpds., of which the foll. are but a small selection.

**-akkhi** see °pokkhara. **-agga** calm, tranquil (of persons just converted), collected [cp. Buddh. Sk. ekāgra Jtm 31[70]] S iv.125; A i.70, 266; ii.14, 29; iii.175 (°citta), 391; Sn 341; J i.88; Nett 28, cp. Miln 139. **-aggatā** concentration; capacity to individualise; contemplation, tranquillity of mind (see on term *Cpd.* 16, 178[5], 237, 240) S v.21, 197, 269 (cittassa); A i.36; iv.40; Dhs 11 (cittassa); Vism 84. **-anga** a part, divisioh, something

belonging to J iii.308; Ud 69. **-angaṇa** one (clear) space J ii.357. **-āgārika** a thief, robber D i.52, 166; A i.154, 295; ii.206; iii.129; Nd[1] 416; Nd[2] 304 [iii.a.] DA i.159 (= ekam eva gharaṅ parivāretvā vilumpanaṅ DA i.159). **-āyana** leading to one goal, direct way or "leading to the goal as the one & only way (magga) M i.63; S v.167, 185. **-ārakkha** having one protector or guardian D iii.269; A v.29 sq. **-ālopika** = ekāgārika D i.166; A i.295; ii.206. **-āsana** sitting or living alone M i.437; Sn 718; Dh 305; J v.397; Miln 342; Vism 60 (expl[d.] with reference to eating, viz. ekāsane bhojanaṅ ekāsanaṅ, perhaps comparing āsana with asana[2]. The foll. °āsanika is ibid. expl[d.] as "taṅ sīlam assā ti ekāsaniko"). **-āsanika** one who keeps to himself Miln 20, 216; Vism 69. **-âha** one day M i.88; usually in cpd. ekâhadvîhaṅ one or two days J i.255; DhA i.391. **-âhika** of or for one day D i.166. **-uttarika**( — nikāya) is another title for Anguttarika — nikāya Miln 392. **-ūna** one less, minus one, usually as 1[st] part of a numeral cpd., like °*vīsati* (20 — 1 = 19) DhA i.4; °*paññāsa* (49) J iii.220; °*saṭṭhi* (59) DhA iii.412; °*pañcasatā* (499) DhA ii.204. See **ūna. -eka** one by one, each, severally, one to each D ii.18 (°loma); iii.144 (id.), 157; J i.222; DhA i.101 (ekekassa no ekekaṅ māsaṅ one month for each of us); ii.114; VvA 256; PvA 42, 43. **-ghana** compact, solid, hard Dh 81. **-cara** wandering or living alone, solitary S i.16; Sn 166, 451; Dh 37. **-cariyā** walking alone, solitude Dh 61; Sn 820. **-cārin** = °cara Miln 105. **-cittakkhaṇika** of the duration of *one* thought Vism 138. **-cintin** "thinking one thing (only)", simple Miln 92. **-thūpa** (all) in one heap, mixed up, together J v.17 (= sūkarapotakā viya C.). **-doṇikā**( — nāvā) a trough — shaped canoe with an outrigger J vi.305. **-paṭalika** having a single sole (of sandals, upāhanā) Vism 125. **-paṭṭa** single cloth (cp. dupaṭṭa) Vism 109. **-padika**( — magga) a small (lit. for one foot) foot — path J i.315; v.491. **-pala** one carat worth (see pala) Vism 339. **-passayika** is to be read ek°apassayika (see under apa°). **-pahārena** all at once Vism 418; DhsA 333. **-piṭaka** knowing *one* Piṭaka Vism 62. **-puttika** having only one son KhA 237. **-purisika** (itthi) (a woman) true to one man J i.290. **-pokkhara** a sort of drum J vi.21, 580 (C. expl[ns.] by ek — akkhi — bherī). **-bījin** having only one (more) seed, i. e. destined to be reborn only once S v.205; A i.233; iv.380; Nett 189. **-bhattika** having one meal a day A i.212; iii.216; J i.91. **-bhattakinī** a woman true to one husband J iii.63. **-rajja** sole sovereignty Dh 178; PvA

74. **-rājā** universal king J i.47 (of the Sun). **-vāciya** a single remark or objection J ii.353. **-vāraṅ** once J i.292; **°vārena** id. DhA i.10. **-sadisa** fully alike or resembling, identical J i.291. **-sama** equal J vi.261. **-sāṭa** & **sāṭaka** having a single vestment, a "one — rober" S i.78 (°ka); Ud 65.

**Ekaṅsa**[1] (adj.) [eka + aṅsa[1]] belonging to one shoulder, on or with one shoulder; only in phṛase ekaṅsaṅ uttarāsangaṅ karoti to arrange the upper robe over one shoulder (the left) Vin i.46; ii.188 & passim.

**Ekaṅsa**[2] [eka + aṅsa[1] or better aṅsa[2]] "one part or point", i. e. one — pointedness, definiteness; affirmation, certainty, absoluteness D i.153; A ii.46; Sn 427, 1027; J iii.224 (ekaṅsatthe nipāto for "nūna"); SnA 414 (°vacana for "taggha"). — Opp. **an°** Miln 225. — instr. **ekaṅsena** as adv. for certain, absolutely, definitely, inevitably D i.122, 161, 162; M i.393; S iv.326; A v.190; J i.150; iii. 224; PvA 11.

**Ekaṅsika** (adj.) [fr. ekaṅsa[2]] certain D i.189, 191; **an°** uncertain, indefinite D i.191.

**Ekaṅsikatā** (f.) [abstr. fr. ekaṅsika] as neg. **an°** indefini- teness Miln 93.

**Ekaka** (adj.) [eka + ka] single, alone, solitary Vin ii.212; J i.255; ii.234; iv.2. — f. **ekikā** Vin iv.229; J i.307; iii.139.

**Ekacca** (adj.) [der. fr. eka with suffix *tya, implying likeness or comparison, lit. "one — like", cp. E. one — like = one — ly = only] one, certain, definite D i.162, A i.8; often in pl. **ekacce** some, a few D i.118; A v.194; Th 2, 216; J ii. 129; iii.126. See also app° under api.

**Ekaccika** (adj.) [fr. ekacca] single, not doubled (of cloth, opp. to diguṇa) J v.216 (°vasana = eka — paṭṭa — nivattha).

**Ekacciya** (adj.) = ekacca S i.199; J iv.259; acc. as adv. **°ṅ** once, single Vin i.289 (cp. *Vin Texts* ii.212).

**Ekajjhaṅ** (adv.) [fr. eka, cp. literary Sk. aikadhyaṅ, but BSk. ekadhyaṅ M Vastu i.304] in the same place, in conjunction, together Miln 144 (karoti), KhA 167; SnA 38.

**Ekato** (adv.) [abl. formation fr. eka, cp. Sk. ekataḥ] — 1. on the one side (opp. on the other) J iii.51; iv.141. — 2. together J ii.415; iii.57 (vasanto), 52 (sannipatanti), 391; iv.390; DhA i.18. ekato *karoti* to put together, to collect VvA 3. ekato *hutvā* "coming to one", agreeing DhA i.102, cp. ekato ahesuṅ J i.201.

**Ekatta** (nt.) [abstr. fr. eka] — 1. unity D i.31. — 2. lone- liness, solitude, separation Sn 718; Th 1, 49; Miln 162; J vi.64; VvA 202 (= ekībhāva).

**Ekattatā** (f.) [fr. ekatta] unity, combination, unification, concentration Nett 4, 72 sq, 107 sq.

**Ekadatthu** (adv.) [eka — d — atthu, cp. aññadatthu] once, definitely, specially J iii.105 (= ekaṅsena C.).

**Ekadā** (adv.) [fr. eka] once, at the same time, at one time, once upon a time S i.162; Sn 198; DhA ii.41; Miln 213.

**Ekanta** (adj.) [Sk. ekānta] one — sided, on one end, with one top, topmost (°—) usually in function of an adv. as ° —, meaning "absolutely, extremely, extraordinary, quite" etc. — 1. (lit.) at one end, only in °lomin a woollen coverlet with a fringe at one end D i.7 (= ekato dasaṅ uṇṇāmay° attharaṇaṅ keci ekato uggata — pupphan ti vadanti DA i.87); Vin i.192; ii.163, 169; A i.181. — 2. (fig.) extremely, very much, in freq. comb[ns]; e. g. °kāḷaka A iii.406; iv. 11; °gata S v.225; A iii.326; °dukkha M i.74; S ii.173; iii.70 (+ sukha); A v.289; °dussīlya DhA iii.153; °nibbida A iii.83; iv.143; °paripuṇṇa S ii.219; v.204; °manāpa S iv.238; °sukha A ii.231; iii.409; °sukhin DA i.119 etc.

**Ekantarika** (adj.) [eka + antarika] with one in between, alternate J iv.195, **°bhāvena** (instr. adv.) in alternation, alternately Vism 374; ekantarikāya (adv.) with intervals Vism 244.

**Ekamantaṅ** (adv.) [eka + anta, acc. in adv. function, cp. BSk. ekamante M Vastu i.35] on one side, apart, aside Vin i.47, 94 = ii.272; D i.106; Sn p. 13 (expl[d.] at SnA 140 as follows: bhāvana — puṅsaka — niddeso, ek°okāsaṅ ekapassan ti vuttaṅ hoti, bhummatthe vā upayogavacanaṅ); Sn 580, 1009, 1017; J i.291; ii.102, 111; SnA 314, 456. — Also in loc. **ekamante** on one side DhA i.40.

**Ekameka** (adj.) [eka — m — eka, cp. BSk. ekameka M Vastu iii.358] one by one, each A v.173; Vv 78[2].

**Ekavidha** (adj.) [eka + vidha] of one kind, single, simple Vism 514; adv. **ekavidhā** singly, simply Vism 528.

**Ekaso** (adv.) [Sk. ekaśaḥ] singly, one by one J iii.224 (an°).

**Ekākiya** (adj.) alone, solitary Th 1, 541; Miln 398.

**Ekādasa** (num.) [Sk. ekādaśa] eleven Vin i.19. — num. ord. **ekādasama** the eleventh Sn 111, 113.

**Ekānika** (adj) = **ekākiya**; instr. ekānikena as adv. "by oneself" Miln 402.

**Ekikā** see **ekaka**.

**Ekībhāva** [eka + bhāva, with ī for a in comp[n.] with **bhū**] being alone, loneliness, solitude D iii 245; M ii.250; A iii.289; v.89, 164; Vism 34; SnA 92, 93; DhA ii.103; VvA 202; DA i.253, 309.

**Ekodi** (adj.) [most likely eka + odi for odhi, see avadhi[2] & cp. avadahati, avadahana, lit. of one attention, limited to one point. Thus also suggested by Morris *J.P.T.S.* 1885, 32 sq. The word was Sanskritised into ekoti, e. g. at M Vastu iii.212, 213; Lal. Vist. 147, 439] concentrated, attentive, fixed A iii.354; Nd[1] 478. Usually in comp[n.] with **kṛ** & **bhū** (which points however to a form ekoda° with the regular change of a to i in connection with these roots!), as ekodi **-karoti** to concentrate M i.116; S iv. 263; **°bhavati** to become settled S iv.196; v.144; **°bhūta** concentrated Sn 975; **°bhāva** concentration, fixing one's mind on one point D i.37; iii.78, 131; A i.254; iii.24; Vism 156 (expl[d.] as eko udeti); Dhs 161 (cp. *Dhs trsl*[n.] 46); DhsA 169; Nett 89.

**Ejā** (f.) [to **iñj**, q. v. and see ānejja. There is also a Sk. root **ej** to stir, move] motion, turbulence, distraction, seduction, craving S iv.64; Sn 791; It 91; Nd[1] 91, 353; Dhs 1059 (cp. *Dhs trsl*[u.] 277); VvA 232. — **aneja** (adj.) unmoved, undisturbed, calm, passionless S i.27, 141, 159; iii.83; iv.64; A ii.15; Nd[1] 353; VvA 107.

**Eṭṭha** [pp. of ā + **iṣ**] see pariy°; do. °eṭṭhi.

**Eṭṭhi** (f.) [fr. eṭṭha, ā + **iṣ**, cp. Sk. eṣṭi] desire, wish, in comb[n.] with gaveṭṭhi pariyeṭṭhi etc. Vbh 353 = Vism 23, 29 etc.

**Eṇi** (f.) [etym.? dial.] a kind of antelope, only two foll. cpds.:

**°jangha** "limbed like the antelope" (one of the physical characteristics of the Superman) D ii.17; iii.143, 156; M ii.136; S i.16; Sn 165; **°miga** the eṇi deer J v.416; SnA 207, 217.

**Eṇeyya** D iii.157; J vi.537 sq., & **Eṇeyyaka** A i.48; ii. 122; J v.155 Nd[2] 604 = eṇi.

**Etad** (pron. adj.) [Vedic etad, of pron. base *e; see Walde, *Lat. Wtb.* under equidem] demonstr. pron. "this", with on the whole the same meaning and function as **tad**, only more definite and emphatic. Declined like **tad**. *Cases:* nt. sg. **etad** (poetical — archaic form) A ii.17; Sn 274, 430, 822, 1087; J i.61, 279; & **etaṅ** (the usual form) Sn 51, 207, 1036, 1115; J ii.159; pl. **etāni** Sn 52; J ii.159. — m. sg. **esa** Sn 81, 416, 1052; J i.279; ii. 159; Miln 18; DhA i.18; & **eso** Sn 61, 312, 393; J vi. 336; pl. **ete** Sn 188, 760; J i.223. — f. sg. **esā** Sn 80, 451; J i.307; pl. **etā** Sn 297, 897; J ii.129. — Oblique cases: gen. dat. **etassa** J ii.159; f. **etissā** J iii.280; instr. **etena** Sn 655; J i.222; pl. loc. **etesu** Sn 248, 339, 1055; f. **etāsu** Sn 607. Other cases regular & frequent.

**Etarahi** (adv.) [Sk. etarhi, cp. tarahi & carahi] now, at present D i.29, 151, 179, 200; ii.3; J i.215 (opp. tadā); iii.82; vi.364 (instead of paccuppanna).

**Etādisa** (adj.) [etad + disa, of **dṛś**, cp. Sk. etādṛśa] such, such like, of this kind D ii.157; Sn 588, 681, 836; Pv i. 9[4]; iv.1[86] (= edisa yathā — vutta — rūpa PvA 243); PvA ii.71.

**Eti** [P. eti represents Sk. eti as well as ā — eti, i. e. to go and to come (here); with Sk. eti cp. Av. aeiti, Gr. εἶσι, Lat. eo, it; Goth. iddja went, Obulg. iti, Oir. etha] to go, go to, reach; often (= ā + eti) to come back, return Sn 364, 376, 666 (come); J vi.365 (return); ppr. **ento** J iii.433 (acc. suriyaṅ atthaṅ entaṅ the setting sun); imper. 2[nd] sg. **ehi** only in meaning "come" (see separately), 3[rd] **etu** D i.60; 2[nd] pl. **etha** D i.211; Sn 997; J ii.129; DhA i.95 (in admission formula "etha bhikkhavo" come ye [and be] bhikkhus! See ehi bhikkhu). — fut. **essati** J vi.190, 365, & **ehiti** J ii.153; 2[nd] sg. **ehisi** Dh 236, 369. — pp. **ita** (q. v.).

**Etta** (adv.) [= Sk. atra, see also ettha] there, here Pv i.5[6] (sic; cp. KhA 254 note).

**Ettaka** (adj.) [etta + ka, contrasting — comparative function, cp. tattaka] so much, this much, according to context referring either to deficiency or abundance, thus developing 2 meanings, viz. (1) just as much (& no more), only so little, all this, just this, such a small number, a little; pl. so few, just so many D i.117 (opp. aparimāṇa), 124; A iv.114; Nd[2] 304[iii.] (ettakena na tussati is not satisfied with this much); Vv 79[12] (cp. VvA 307); Miln 10, 18 (alaṅ ettakena enough of this much); DhA i.90 (enough, this much), 93, 399 (pl. ettakā); ii.54 (only one), 174 sq.; VvA 233 (a little), 323. — ettakaṅ kālaṅ a short time (but see also under 2) J i.34; DhA ii.20. — (2) ever so much (and not less), so much, pl. so many, ever so many, so & so many, such a lot A iii.337; J i.207 (pl. ettakā), 375 (nt. ettakaṅ); iii.80 (id.), 94 (°ṅ dhanaṅ such great wealth); Miln 37 (pl.); DhA i.392, 396 (pl. f. ettikā), 397, 398; ii.14, 89 (pl.), 241 (pl. so many); VvA 65 (dhanaṅ). — ettakaṅ kālaṅ for some time, such a long time (see also above, under 1) DhA ii.62, 81; iii.318; VvA 330.

**Ettato** (adv.) [with double suffix for *atra — taḥ] from here, therefore S i.185.

**Ettāvatā** (adv.) [fr. etta = ettaka, cp. kittāvatā: kittaka] so far, to that extent, even by this much D i.205, 207; S ii.17; Sn 478; Vv 55[6] (cp. VvA 248); Pv iv.1[67]; Miln 14; DA i.80; SnA 4; PvA 243.

**Etto** (adv.) [in analogy to ito fr. *et°, as ito fr. *it°] orig. abl. of etad; from this, from it, thence, hence, out of here Sn 448, 875; J i.223 (opp. ito), v.498; Pv i.1[1]; ii.10[4]; DhA ii.80 (ito vā etto vā here & there); PvA 103.

**Ettha** (adv.) [= Sk. atra, cp. etta] here, in this place; also temporal "now", & modal "in this case, in this matter" D ii.12; S v.375; Dh 174; Sn 61, 171, 424, 441, 502, 1037, & freq. passim.

**Edisa** (adj.) [Sk. īdṛśa] such like, such Vv 37[3]; PvA 69, 243.

**Edisaka** = edisa Sn 313.

**Edha** [Sk. edhaḥ, cp. idhma, inddhe; Gr. αἶϊχος, ἀίχω, Lat. aedes, Ohg. eit, Ags. ād funeral pile, etc. See idhuma & iṭṭhaka] fuel, fire etc. Only in adj. neg. an° without fuel J iv.26.

**Edhati** [**edh**, cp. iddhati] to prosper, succeed in, increase S i.217 (sukhaṅ); Sn 298; Dh 193; J i.223; iii.151. — sukh°edhita at Vin iii.13 is better read as sukhe ṭhita, as at J vi.219.

**Ena** (pron.) [fr. pron. base *ē, cp. e — ka; to this cp. in form & meaning Lat. ūnus, Gr. οἰνός, Ohg. ein, Oir. ōin] only used in acc. enaṅ (taṅ enaṅ) "him, this one, the same" Sn 583, 981, 1114; Dh 118, 313; J iii.395; Nd[2] 304[iii.b.] See also naṅ.

**Eraka[1]** (adj.) [fr. ereti] driving away, moving J iv.20 (°vāta); **°vattika** a certain kind of torture M i.87 = A i.47 = ii.122 = Nd[2] 604 = Miln 197.

**Eraka[2]** (nt.) [fr. ereti] Typha — grass J iv.88. As **eragu**(?) a kind of grass used for making coverlets Vin i.196 (eraka Bdhgh. on D i.166).

**Eraṇḍa** [dial.?] the castor oil plant Nd[2] 680[ii.]; J ii.440. Cp. **elaṇḍa**.

**Erāvaṇa** N. of Indra's elephant Sn 379; Vv 44[13]; VvA 15.

**Erita** [pp. of ereti] moved, shaken, driven J iv.424; Vv 39[4], 42[4]; Th 1, 104, Pv ii.12[3]; Vism 172 (+ samerita), 342 (vāt° moved by the wind). Cp. **īrita**.

**Ereti** [=īreti (q. v.) Caus. of **īr**, Sk. īrayati] to move, set into motion, raise (one's voice) M i.21; Sn 350 (eraya imper.); Th 1, 209 (eraye); J iv.478. — pp. **erita** (q.v.).

**Ela** (nt.) [?] salt(?) or water(?) in **elambiya** (= el°ambu — ja) born in (salt) water Sn 845 (= ela — saññaka ambumhi jāta); Nd[1] 202 (elaṅ vuccati udakaṅ).

**Elaṇḍa** = eraṇḍa (?) M i.124.

**Elambaraka** [?] N. of a creeping vine J vi.536.

**Elāluka (Eḷāluka)** (nt.) [etym.?] a kind of cucumber(?) Vv 33[29]; J i.205; v.37; DhA i.278.

**Eḷa** (nt.) [Sk. enas] in **eḷamūga** deaf & dumb A ii.252; iii.436; iv.226; Miln 20, 251 (cp. *Miln trsl.* ii.71). A rather strange use and expl[n.] of eḷamūga (with ref. to a snake "spitting") we find at J iii.347, where it is expl[d.] as "eḷa — paggharantena mukhena eḷamūgaṅ" i. e. called eḷamūga because of the saliva (foam?) dripping from its mouth, v. l. elamukha. — Cp. **neḷa**

**& aneḷa**.

**Eḷaka**[1] [?] a threshold (see Morris, *J.P.T.S.* 1887, 146) Vin ii.149 (°pādaka — pītha, why not "having feet resembling those of a ram"? Cp. *Vin Texts* iii.165 "a chair raised on a pedestal"); D i.166; A i.295; ii.206. The word & its meaning seems uncertain.

**Eḷaka**[2] [Sk. eḍaka] a ram, a wild goat Sn 309; Vism 500 (in simile); J i.166; Pug A 233 (= urabbha). — f. **eḷakā** S ii.228, **eḷakī** Th 2, 438, **eḷikī** J iii.481.

**Eḷagala** see **aneḷa**.

**Eḷagalā** (f.) [dial.?] the plant Cassia Tora (cp. Sk. eḍagaja the ringworm — shrub, Cassia Alata, after Halāyudha), J iii. 222 (= kambojī C.).

**Eḷagga** in kāmāmis° at PvA 107 is to be read kāmā- mise lagga°.

**Eva** (adv.) [Vedic eva] emphatic part "so, even, just"; very freq. in all contexts & comb[ns.] — 1. **eva** J i.61 (ajj°eva this veryday), 278 (tath°eva likewise); ii.113 (ahaṅ e. just I), 154 (ekam e. just one), 160 (attano e. his very own). — 2. eva often appears with prothetic (sandhi — )y as **yeva**, most frequently after i and e, but also after the other vowels and ṅ, cp. J i.293, 307; ii.110, 128, 129, 159; iv.3; vi.363. — 3. After ṅ eva also takes the form of **ñeva**, mostly with assimilation of ṅ to ñ, viz. tañ ñeva J i.223; tasmiñ ñeva J i.139; ahañ ñeva Miln 40. — 4. After long vowels eva is often shortened to **va** (q. v.).

**-rūpa** (1) such, like that Sn 279, 280; It 108; J ii. 352, etc. — (2) of such form, beauty or virtue J i.294; iii.128, etc.

**Evaṅ** (adv.) [Vedic evaṅ] so, thus, in this way, either re- ferring to what precedes or what follows, e. g. (1) thus (as mentioned, expl[d.] at Vism 528 as "niddiṭṭha — nayanidassana") D i.193 (evaṅ sante this being being so), 195 (id.); Vin ii.194 (evaṅ bhante, yes); J i.222; Pv ii.13[12] evaṅ etaṅ, just so). — (2) thus (as follows) M i. 483 (evaṅ me sutaṅ "thus have I heard"). — Often comb[d.] with similar emphatic part., as evam eva kho "in just the same way" (in final conclusions) D i.104, 199, 228, 237, 239; in older form evaṅ byā kho (= evam iva kho) Vin ii.26; iv.134 = DA i.27; evam evaṅ "just so" D i.51; Sn 1115; evaṅ kho D i.113; evam pi Sn 1134; evaṅ su D i.104; etc. etc.

**-diṭṭhin** holding such a view M i.484. **-nāma** having that name M i.429.

**Esa**[1] see **etad**.

**Esa**[2] (adj.) = **esin** Sn 286.

**Esati** [ā + **iṣ**[1] with confusion of **iṣ**[1] and **iṣ**[2], icchati, see also ajjhesati, anvesati, pariyesati] to seek, search, strive for Sn 592 (esāno ppr. med.), 919; Dh 131.

**Esanā** (f.) [fr. esati] desire, longing, wish D iii.216, 270; M i.79; S v.54, 139; A i.93; ii.41; v.31; VvA 83; PvA 98, 163, 265. See also **anesanā, isi & pariy°**.

**Esanī** (f.) [fr. **iṣ**] a surgeon's probe M ii.256.

**Esabha** (—°) a by — form of **usabha** (q. v.), in cpd. rathesabha.

**Esika** (nt.) & **Esikā**[1] (f.) [a by — form of isīkā] a pillar, post A iv.106, 109. Freq. in cpd. **°ṭṭhāyin** as stable as a pillar D i.14; S iii.202, 211, 217; DA i.105.

**Esikā**[2] desire, see **abbūḷha**.

**Esin** (adj.) [Sk. eṣin, of **iṣ**] seeking, wishing, desiring S ii.11 (sambhav°); J i.87 (phal°); iv.26 (dukkham°); Pv ii.9[28] (gharam); PvA 132.

**Ehi** [imper. of eti] come, come here Sn 165; J ii 159; vi. 367; DhA i.49. In the later language part. of exhortation = Gr. ἄγε, Lat. age, "come on" DhA ii.91; PvA 201 (+ tāva = ἄγε δή). **ehipassika** (adj.) [ehi + passa + ika] of the Dhamma, that which invites every man to come to see for himself, open to all, expl[d.] at Vism 216 as "ehi, passa imaṅ dhamman ti evaṅ pavattaṅ ehi — passavidhaṅ arahatī ti", D ii.217; iii.5, 227; S i.9; iv.41, 272; v.343; A i.158; ii.198. **ehibhadantika** one who accepts an invitation D i.166; M i.342; ii.161; A i.295; ii.206. **ehi bhikkhu** "come bhikkhu!" the oldest formula of admission to the order Vin i.12; iii.24; DhA i.87; J i.82; f. **ehi bhikkhunī** Vin iv.214 pl. etha bhikkhavo DhA i.95. ehibhikkhu — pabbajjā initiation into Bhikkhuship SnA 456. ehibhikkhubhāva — state of being invited to join the Sangha, admission to the Order J i.82, 86; DhA ii.32; SnA 456. **ehisāgata- (& svāgata-)vādin** a man of courtesy (lit. one who habitually says: "come you are welcome") D i.116; Vin ii.11; iii.181.

# O

**O** Initial o in Pali may represent a Vedic o or a Vedic au (see ojas, ogha, etc.). Or it may be guṇa of u (see oḷārika, opakammika, etc.). But it is usually a prefix representing Vedic ava. The form in o is the regular use in old Pali; there are only two or three cases where ava, for metrical or other reasons, introduced. In post — canonical Pali the form in ava is the regular one. For new formations we believe there is no exception to this rule. But the old form in o has in a few cases, survived. Though o; standing alone, is derived from ava, yet compounds with o are almost invariably older than the corresponding compounds with ava (see note on ogamana).

**Oka** (nt.) [Vedic okas (nt.), fr. **uc** to like, thus orig. "comfort", hence place of comfort, sheltered place, habitation. The indigenous interpretation connects oka partly with okāsa = fig. room (for rising), chance, occasion (thus Nd[1] 487 on Sn 966: see anoka; SnA 573 ibid.; SnA 547: see anoka; SnA 573 ibid.; SnA 547: see below), partly with udaka (as contraction): see below on Dh 34. Geiger (*P. Gr.* § 20) considers oka to be a direct contraction of udaka (via *udaka, *utka, *ukka, *okka). The customary synomym for oka (both lit. & fig.) is ālaya] resting place, shelter, resort; house, dwelling; fig. (this meaning according to later commentators prevailing in anoka, lik-

ing, fondness, attachment to (worldly things) S iii.9 = Sn 844 (okam pahāya; oka here is expl[d.] at SnA 547 by rūpa — vatth° ādi — viññaṇass° okāso); S v.24 = A v. 232 = Dh 87 (okā anokam āgamma); Dh 34 (oka — m — okata ubbhato, i. e. oka — m — okato from this & that abode, from all places, thus taken as okato, whereas Bdhgh. takes it as okasya okato and interprets the first oka as contracted form of udaka, water, which happens to fit in with the sense required at this passage, but is not warranted otherwise

except by Bdhgh's quotation "okapuṇṇehi cīvarehī ti ettha udakaṅ". This quot. is taken from Vin i.253, which must be regarded as a corrupt passage cp. remarks of Bdhgh. on p. 387: oghapuṇṇehī ti pi pāṭho. The rest of his interpretation at DhA i.289 runs: "okaṅ okaṅ pahāya aniketa — sārī ti ettha ālayo, idha (i. e. at Dh 34) ubhayam pi labbhati okamokato udaka — sankhātā ālayā ti attho", i. e. from the water's abode. Bdhgh's expl[n.] is of course problematic); Dh 91 (okam okaṅ jahanti "they leave whatever shelter they have", expl[d.] by ālaya DhA ii.170).

**-cara** (f. °carikā J vi.416; °cārikā M i.117) living in the house (said of animals), i. e. tame (cp. same etym. of "tame" = Lat. domus, domesticus). The passage M i. 117, 118 has caused confusion by oka being taken as "water". But from the context as well as from C. on J vi.416 it is clear that here a tame animal is meant by means of which other wild ones are caught. The passage at M i.117 runs "**odaheyya** okacaraṅ **ṭhapeyya** okacārikaṅ" i. e. he puts down a male decoy and places a female (to entice the others), opp. "**ūhaneyya** o. **nāseyya** o." i. e. takes away the male & kills the female. **-(ñ)jaha** giving up the house (and its comfort), renouncing (the world), giving up attachment Sn 1101 (= ālayaṅjahaṅ SnA 598; cp. Nd[2] 176 with v. l. oghaṅjaha). **-anoka** houseless, homeless, comfortless, renouncing, free from attachment: see separately.

**Okaḍḍhati** [o + kaḍḍhati] to drag away, remove Th 2, 444. See also ava°.

**Okantati (okkant°)** [o + kantati, cp. also apakantati] to cut off, cut out, cut away, carve; pres. **okantati** M i. 129; Pv iii.10[2] (= ava° PvA 213); ger. **okantitvā** J i. 154 (migaṅ o. after carving the deer); PvA 192 (piṭṭhi— maṅsāni), & **okacca** J iv.210 (T. okkacca, v. l. BB ukk°; C. expl[s.] by okkantitvā). — pp. **avakanta & avakantita**.

**Okappati** [o + kappati] to preface, arrange, make ready, settle on, feel confident, put (trust) in Vin iv.4; Ps ii.19 (= saddahati ibid. 21); Miln 150, 234; DA i.243.

**Okappanā** (f.) [o + kappanā] fixing one's mind (on), sett- ling in, putting (trust) in, confidence Dhs 12, 25, 96, 288; Nett 15, 19, 28; Vbh 170.

**Okappeti** [o + kappeti] to fix one's mind on, to put one's trust in M i.11; Miln 234 (okappessati).

**Okampeti** [o + Caus. of **kamp**] to shake, to wag, only in phrase **sīsaṅ** okampeti to shake one's head M i.108, 171; S i.118.

**Okassati** [o + kassati, see also apakassati & avakaḍḍhati] to drag down, draw or pull away, distract, remove. Only in ger. **okassa**, always comb[d.] with pasayha "removing by force" D ii.74 (T. okk°); A iv.16 (T. okk°, v.l. ok°), 65 (id.); Miln 210. Also in Caus. **okasseti** to pull out, draw out Th 2, 116 (vaṭṭiṅ = dīpavaṭṭiṅ ākaḍḍheti ThA 117). [MSS. often spell **okk°**].

**Okāra** [o + kāra fr. karoti, BSk. okāra, e. g. M Vastu iii. 357] only in stock phrase kāmānaṅ ādīnavo okāro sankileso D i.110, 148 (= lāmaka — bhāva DA i 277); M i.115, 379, 405 sq.; ii.145; A iv.186; Nett 42 (v. l. vokāra); DhA i.6, 67. The exact meaning is uncertain. Etymologically it would be degradation. But Bdhgh. prefers folly, vanity, and this suits the context better.

**Okāsa** [ava + **kāś** to shine] — 1. lit. "visibility", (visible) space as geometrical term, open space, atmosphere, air as space D i.34 (ananto okāso); Vism 184 (with disā & pariccheda), 243 (id.); PvA 14 (okāsaṅ pharitvā permeating the atmosphere). This meaning is more pronounced in **ākāsa**. — 2. "visibility", i. e. appearance, as adj. looking like, appearing. This meaning closely resembles & often passes over into meaning 3, e. g. katokāsa kamma when the k. makes its appearance = when its chance or opportunity arises PvA 63; okāsaṅ deti to give one's appearance, i. e. to let any one see, to be seen by (dat.) PvA 19. — 3. occasion, chance, opportunity, permission, consent, leave A i.253; iv.449; J iv.413 (vātassa o. natthi the wind has no access); SnA 547. — In this meaning freq. in comb[n.] with foll. verbs: (a) okāsaṅ karoti to give permission, to admit, allow; to give a chance or opportunity, freq. with pañhassa veyyā — karaṇāya (to ask a question), e. g. D i.51, 205; M ii.142; S iv 57. — Vin i.114, 170; Nd[1] 487; PvA 222. — Caus. °ṅ karoti Vin ii.5, 6, 276; Caus. II. °ṅ kārāpeti Vin i.114, 170. — katokāsa given permission (to speak), admitted in audience, granted leave Sn 1031; VvA 65 (raññā); anokāsakata without having got permission Vin i.114. — (b) okāsaṅ **yācati** to ask permission M ii.123. — (c) okāsaṅ **deti** to give permission, to consent, give room J ii.3; VvA 138. — (d) with **bhū**: anokāsa — bhāva want of opportunity Sdhp 15; anokāsa — bhūta not giving (lit. becoming) an opportunity SnA 573. Elliptically for o. detha *Yogāvacara's Man.* 4 etc.

**-âdhigama** finding an opportunity D ii.214 sq.; A iv. 449. **-kamma** giving opportunity or permission Sn p. 94 (°kata allowed); Pv iv.1[11] (°ṅ karoti to give permission). **-matta** permission Sn p. 94. **-loka** the visible world (= manussa — loka) Vism 205; VvA 29.

**Okāsati** [ava + **kāś**] to be visible; Caus. **okāseti** to make visible, let appear, show S iv.290.

**Okiṇṇa** [pp. of okirati; BSk. avakīrṇa Divy 282; Jtm 31[92]] strewn over, beset by, covered with, full of J v.74, 370; PvA 86, 189 (= otata of Pv iii.3[3]).

**Okiraṇa** [o + kiraṇa] casting out (see the later avakirati[2]), only as adj. — f. **okirinī (okilinī** through dialect. variation) a cast — out woman (cast — out on acct of some cutaneous disease), in double comb[n.] okilinī okirinī (perhaps only the latter should be written) Vin iii.107 = S ii.260 (in play of words with avakirati[1]). Bdhgh's allegorical expl[n.] at Vin iii.273 puts okilinī = kilinnasarīrā, okiriṇī = angāraparikiṇṇa. Cp. kirāta.

**Okirati** [o + kirati] — 1. to pour down on, pour out over M i.79; aor. okiri Vin iii.107 = S ii.260; Pv ii.3[8]; PvA 82. — 2. to cast — out, reject, throw out: see **okiraṇa**. — pp. **okiṇṇa** (q. v.). — Caus. II. **okirāpeti** to cause to pour out or to sprinkle over Vism 74 (vālikaṅ).

**Okilinī** see **okiraṇa**.

**Okoṭimaka** (adj.) [o + koṭi + mant + ka. Ava in BSk., in formula durvarṇa durdarśana avakoṭimaka Sp. Av. Ś i. 280. Kern (note on above passage) problematically refers it to Sk. avakūṭara = vairūpya (Pāṇini v.2, 30). The Commentary on S i.237 expl[ns.] by mahodara (fat — bellied) as well as lakuṇṭaka (dwarf); Pug A 227 expl[s.] by lakuṇṭaka only] lit. "having the top lowered", with the head squashed in or down, i. e. of compressed & bulging out stature; misshapen, deformed, of ugly shape (Mrs. Rh. D. trsl[s] hunchback at S i.94, pot — bellied at S i.237; Warren, *Buddhism* p. 426 trsl[s.] decrepit). It occurs only in one stock phrase, viz. **dubbaṇṇa dud-das(s)ika okoṭimaka** "of bad complexion, of ugly appearance and dwarfed" at Vin ii.90 = S i.94 = A i.107 = ii.85 = iii.285 sq. = Pug 51. The same also at M iii.169; S i.237; ii.279; Ud 76.

**Okkanta** [pp. of okkamati] coming on, approaching, taking place D ii.12; Miln 299 (middhe okkante). See also avakkanta S ii.174; iii.46.

**Okkanti** (f.) [fr. okkamati] entry (lit. descent), appearance, coming to be. Usually in stock phrase **jāṭi sañjāti o. nibbatti** M iii.249; S ii.3; iii.225; Nd[2] 257; Pug A 184. Also in gabbh° entry into the womb DA i.130.

**Okkantika** (adj.) [fr. okkanti] coming into existence again and again, recurring. Only as epithet of pīti, joy. The opposite is khaṇika, momentary Vism 143 = DhsA 115 (*Expositor* 153 trsl[s.] "flooding").

**Okkandika** [**kand** or **kram?**] at J ii.448 is doubtful, v. l. **okkantika**. It is used adverbially: **okkandikaṅ kīḷati** to sport (loudly or joyfully). C. expl[ns.] as "migo viya okkandi — katvā kīḷati"; in the way of roaring(?) or frisking about(?), like a deer.

**Okkamati** [o + kamati fr. **kram**] lit. to enter, go down into, fall into. fig. to come on, to develop, to appear in (of a subjective state). It is strange that this important word has been so much misunderstood, for the English idiom is the same. We say  he went to sleep ', without meaning that he went anywhere. So we may twist it round and say that  sleep overcame him ', without meaning any struggle. The two phrases mean exactly the same — an internal change, or developement, culminating in sleep. So in Pali **niddā okkami** sleep fell upon him, Vin i.15; **niddaṅ okkami** he fell on sleep, asleep, DhA i.9; PvA 47. At It 76 we hear that a dullness developed (dubbaṇṇiyaṅ okkami) on the body of a god, he lost his radiance. At D ii.12; M iii.119 a god, on his rebirth, entered his new mother's womb (kucchiṅ okkami). At D ii 63 occurs the question  if consciousness were not to develop in the womb? ' (viññāṇaṅ na okkamissatha) S v.283  abiding in the sense of bliss ' (sukha — saññaṅ okkamitvā). See also Pug 13 = 28 (niyāma okk°,  he enters on the Path '). — Caus. **okkāmeti** to make enter, to bring to S iv.312 (saggaṅ). — pp. **okkanta**. See also avakkamati.

**Okkamana** (nt.) [fr. okkamati] entering into, approaching, reaching M iii.6; A iii.108 (entering the path); also in phrase nibbānassa okkamanāya A iv.111 sq., cp. 230 sq.

**Okkala** see **ukkala**.

**Okkassa** see okassati.

**Okkhāyati** [ava + khāyati, corresp. to Sk. kṣeti fr. **kṣi** to lie] to lie low, to be restrained (in this sense evidently confounded with avakkhipati) S iv.144 sq. (cakkhuṅ etc. okkhāyati).

**Okkhāyika** (adj.) [fr. ava + khāyin fr. **kṣi**, cp. avakkhā- yati; Kern, *Toev.* s. v. suggests relation to BSk. avakhāta of **khan**, and compares Lal. V. 319] low — lying, deep, remote, only in one phrase, viz. udaka — tarakā gambhīragatā okkhāyikā M i.80, 245.

**Okkhita** [pp. of ava + ukkhati, Sk. avokṣita, fr. **ukṣ** to sprinkle] besprinkled, bestrewn with (—°) Th 2, 145 (candan° = candanânulitta ThA 137); J v.72 (so in v. l. T. reads okkita; C. expl[ns.] by okiṇṇa parikkita parivārita).

**Okkhitta** [pp. of okkhipati] thrown down, flung down, cast down, dropped; thrown out, rejected; only in phrase **okkhitta-cakkhu**, with down — cast eyes, i. e. turning the eyes away from any objectionable sight which might impair the morale of the bhikkhu; thus meaning "with eyes under control"Sn 63, 411, 972; Nd[1] 498; Nd[2] 177; Pv iv.3[44] (v. l. ukkh°); VvA 6. — For further use & meaning, see **avakkhitta**.

**Okkhipati** [ava + khipati; Sk. avakṣipati] to throw down or out, cast down, drop; fig. usually appl[d.] to the eyes = cast down, hence transferred to the other senses and used in meaning "keep under, restrain, to have control over" (cp. also avakkhāyati); aor. °khipi A iv.264 (indriyāni); ger. °khipitvā Vin iv.18 (id.). — pp. **avakkhitta & okkhitta** (q. v.).

**Ogacchati** [ava + gacchati] to go down, sink down, recede; of sun & moon: to set D i.240 (opp. uggacchati); A iv. 101 (udakāni og.). See also **ava°**.

**Ogaṇa** (adj.) [Vedic ogaṇa with dial. o for ava] separated from the troop or crowd, standing alone, Vin i.80; J iv. 432 = (gaṇaṅ ohīna C.).

**Ogadha** (—°) (adj.) [Sk. avagāḍha; P. form with shortened a, fr. ava + **gāh**, see gādha[1] & gāhati] immersed, merging into, diving or plunging into. Only in two main phrases, viz. **Amatogadha & Nibbānogadha** diving into N. — Besides these only in jagat°ogadha steeped in the world S i.186.

**Ogamana** (nt.) [o + gam + ana; Sk. avagamana. That word is rather more than a thousand years later than the Pāli one. It would be ridiculous were one to suppose that the P. could be derived from the Sk. On the other hand the Sk. cannot be derived from the P. for it was formed at a time & place when & where P. was unknown, just as the Pali was formed at a time & place when & where Sk. was unknown. The two words are quite independent. They have no connection with one another except that they are examples of a rule of word — formation common to the two languages] going down, setting (of sun & moon), always in contrast to **uggamana** (rising), therefore freq. v.l. ogg° D i.10, 68; DA i.95 (= atthangamana); VvA 326.

**Ogahana** (nt.) [o + gahana fr. gāhati; Sk. avagāhana; concerning shortening of ā cp. avagadha] submersion, ducking, bathing; fig. for bathing — place Sn 214 (= manussānaṅ nahāna — tittha SnA 265). See also **avagāhana**.

**Ogādha[1]** (adj.) [Sk. avagāḍha; ava + gādha[2]] immersed, entered;

firm, firmly footed or grounded in (—°), spelt **ogāḷha** Miln 1 (abhidhamma — vinay°). Cp. BSk. avagādhaśrāddha of deep faith Divy 268. Cp. pariyogāḷha.

**Ogādha²** (nt.) [ava + gādha²] a firm place, firm ground, only in cpd. **ogādhappatta** having gained a sure footing A iii.297 sq.

**Ogāha** [fr. o + gah] diving into; only in cpd. **pariy°**.

**Ogāhati (ogāheti)** [Sk. avagāhate; ava + gāhati] to plunge or enter into, to be absorbed in (w. acc. or loc.). Pv ii. 12[11]; Vv 6[1] (= anupavisati VvA 42), 39[2] (sālavanaṅ o. = pavisati VvA 177). **ogāheti** PvA 155 (pokkharaṇiṅ); ger. **ogāhetvā** M iii.175 (T. ogah°; v. l. ogāhitvā); PvA 287 (lokanāthassa sāsanaṅ, v. l. °itvā). See also **ava°**.

**Ogāhana** (nt.) [fr. ogāhati] plunging into (—°) PvA 158.

**Ogilati** [o + gilati] to swallow down (opp. uggilati) M. i. 393 (inf. ogilituṅ) Miln 5 (id.).

**Oguṇṭhita** [pp. of oguṇṭheti, cp. BSk. avaguṇṭhita, e. g. Jtm 30] covered or dressed (with) Vin ii.207; PvA 86 (v. l. okuṇṭhita).

**Oguṇṭheti** [o + guṇṭheti] to cover, veil over, hide S iv.122 (ger. oguṇṭhitvā sīsaṅ, perhaps better read as oguṇṭhitā; v. l. SS. okuṇṭhitū). — pp. **oguṇṭhita** (q. v.).

**Ogumpheti** [ava + Denom. of gumpha garland] to string together, wind round, adorn with wreaths, cover, dress Vin i.194 (Pass. ogumphiyanti; vv. ll. ogumbhiyanti, ogubbiy°, ogummīy°, okumpiy°); ii.142 (ogumphetvā).

**Oggata** [pp. of avagacchati: spelling gg on acct. of con- trast with uggata, cp. avagamana. Müller *P. Gr.* 43 unwarrantedly puts oggata = apagata] gone down, set (of the sun) Vin iv.55 (oggate suriye = atthangate s.), 268 (id. = ratt° andhakāre); Th 1, 477 (anoggatasmiṅ suriyasmiṅ).

**Ogha** [Vedic ogha and augha; BSk. ogha, e. g. Divy 95 caturogh° ottīrṇa, Jtm 215 mahaugha. Etym. uncertain]. 1. (rare in the old texts) a flood of water VvA 48 (udak° ogha); usually as **mahogha** a great flood Dh 47; Vism 512; VvA 110; DhA ii.274 = ThA 175. — 2. (always in sg.) the flood of ignorance and vain desires which sweep a man down, away from the security of emancipation. To him who has "crossed the flood", **oghatiṇṇo**, are ascribed all, or nearly all, the mental and moral qualifications of the Arahant. For details see Sn 173, 219, 471, 495, 1059, 1064, 1070, 1082; A ii.200 sq. Less often we have details of what the flood consists of. Thus **kāmogha** the fl. of lusts A iii.69 (cp. Dhs 1095, where o. is one of the many names of **taṇhā**, craving, thirst). In the popular old riddle at S i.3 and Th 1, 15, 633 (included also in the Dhp. Anthology, 370) the "flood" is 15 states of mind (the 5 bonds which impede a man on his entrance upon the Aryan Path, the 5 which impede him in his progress towards the end of the Path, and 5 other bonds: lust, ill — temper, stupidity, conceit, and vain speculation). Five **Oghas** referred to at S i.126 are possibly these last. Sn 945 says that the flood is **gedha** greed, and the **avijjogha** of Pug 21 may perhaps belong here. As means of crossing the flood we have the Path S i.193 (°assa nittharaṇatthaṅ); iv.257; v.59; It iii (°assa nittharanatthāya); faith S i.214 = Sn 184 = Miln 36; mindfulness S v.168, 186; the island Dh 25; and the dyke Th 1,7 = Sn 4 (cp. D ii.89). 3. Towards the close of the Nikāya period we find, for the first time, the use of the word in the pl., and the mention of 4 **Oghas** identical with the 4 **Āsavas** (mental Intoxicants). See D iii.230, 276; S iv.175, 257; v.59, 292, 309; Nd¹ 57, 159; Nd² 178. When the **oghas** had been thus grouped and classified in the livery, as it were, of a more popular simile, the older use of the word fell off, a tendency arose to think only of 4 oghas, and of these only as a name or phase of the 4 āsavas. So the Abhidhamma books (Dhs 1151; Vbh 25 sq., 43, 65, 77, 129; Comp. Phil. 171). The Netti follows this (31, 114 — 24). Grouped in combⁿ· āsavagantha — ogha — yoga — agati — taṇh°upādāna at Vism 211. The later history of the word has yet to be investigated. But it may be already stated that the 5th cent. commentators persist in the error of explaining the old word ogha, used in the singular, as referring to the 4 Āsavas; and they extend the old simile in other ways. Dhammapāla of Kāñcipura twice uses the word in the sense of flood of water (VvA 48, 110, see above 1).

**-âtiga** one who has overcome the flood Sn 1096 (cp. Nd² 180). **-tiṇṇa** id. S i.3, 142; Sn 178, 823, 1082, 1101, 1145; Dh 370 (= cattāro oghe tiṇṇa DhA iv.109); Vv 64[28] (= catunnaṅ oghānaṅ saṅsāra — mah°oghassa taritattā o. VvA 284); 82[7]; Nd¹ 159; Nd² 179.

**Oghana** (nt.) watering, flooding (?) M i.306 (v. l. ogha).

**Oghaniya** (adj.) [fr. ogha(na)] that which can be engulfed by floods (metaph.) Dhs 584 (cp. *Dhs trsl.* 308); Vbh 12, 25 & passim; DhsA 49.

**Ocaraka** [fr. ocarati] in special meaning of one who makes himself at home or familiar with, an investigator, informant, scout, spy (ocarakā ti carapurisā C. on Ud 66). — Thus also in BSk. as avacaraka one who furnishes information Divy 127; an adaptation from the Pāli. — Vin iii.47, 52; M i.129 = 189 (corā ocarakā, for carā?); S i.79 (purisā carā (v. l. corā) ocarakā (okacarā v. l. SS) janapadaṅ ocaritvā etc.; cp. *K. S.* p. 106 n. 1) = Ud 66 (reads coiā o.).

**Ocarati** [o + carati] to be after something, to go into, to search, reconnoitre, investigate, pry Vin iii.52 (ger. °itvā); M 1502 (ocarati); S i.79 (°itvā: so read for T. ocaritā; C. explⁿˢ· by vīmaṅsitvā taṅ taṅ pavattiṅ ñatvā). — pp. ociṇṇa.

**Ociṇṇa** [pp. of ocarati] gone into, investigated, scouted, explored S i.79 = Ud 66 (reads otiṇṇa).

**Ocita** [o + cita, pp. of ocināti¹] gathered, picked off J iii. 22; iv.135, 156; Sdhp 387.

**Ocināti (ocinati)** — 1. [= Sk. avacinoti, ava + **ci¹**] to gather, pluck, pick off DhA i.366; also in pp. **ocita**. — 2. [= Sk. avacinoti or °ciketi ava + **ci²**, cp. apacināti²] to disregard, disrespect, treat with contempt; pres. **ocināyati** (for ocināti metri causa) J vi.4 (= avajānāti C.).

**Ocīraka** see **odīraka**.

**Occhindati** [o + chindati] to cut off, sever J ii.388 (maggaṅ occhindati & occhindamāna to bar the way; v. l. BB. ochijjati), 404.

**Ojavant** (adj.) [fr. ojā; Vedic ojasvant in diff. meaning: powerful] possessing strengthening qualities, giving strength M i.480; S i.212 (so read for ovajaṅ; phrase ojavaṅ asecanakaṅ of Nibbāna, trslᵈ· "elixir"); Th 2, 196 (id. = ojavantaṅ ThA 168);

A iii.260 (an° of food, i. e. not nourishing DhA i.106.

**Ojavantatā** (f.) [abstr. fr. ajavant] richness in sap, strength giving (nourishing) quality J i.68 (of milk).

**Ojahāti** [o + jahati] to give up, leave, leave behind, renounce, ger. ohāya D i.115 (ñāti — sanghaṅ & hirañña — suvaṇṇaṅ); M ii.166 (id.); J v.340 (= chaḍḍetvā C.); PvA 93 (maṅ). — Pass. **avahīyati & ohīyati**, pp. **ohīna** (q. v.). — See also **ohanati**.

**Ojā** (f.) [Vedic ojas nt., also BSk. oja nt. Divy 105; fr. ***aug** to increase, as in Lat. auges, augustus & auxilium, Goth. aukan (augment), Ags. ēacian; cp. also Gr. ἀέξω, Sk. ukṣati & vakṣana increase] strength, but only in meaning of strength — giving, nutritive essence (appl^d. to food) M i.245; S ii.87; v.162 (dhamm°); A iii.396; J i.68; Dhs 646, 740, 875; Miln 156; DhA ii.154 (paṭhav°). See also def. at Vism 450 (referring to kabalinkār°āhāra. The comp^n. form is oja, e. g. ojadāna J v.243; ojaṭṭhamaka (rūpa) Vism 341.

**Ojināti** [Sk. avajayati, ava + **ji**] to conquer, vanquish, sub- due J vi.222 (ojināmase).

**Oñāta** [pp. o + jānāti, see also avañāta] despised Miln 191, 229, 288.

**Oṭṭha**[1] [Vedic oṣṭha, idg. *ō (u) s; Av. aosta lip; Lat. ōs mouth = Sk. āḥ Ags. ōr margin] the lip A iv.131; Sn 608; J ii.264; iii.26 (adhar° & uttar° lower & upper lip), 278; v.156; DhA i.212; iii.163; iv.1; VvA 11; PvA 260. Cp. **bimboṭṭha**.

**Oṭṭha**[2] [Vedic uṣṭra, f. uṣṭrī, buffalo = Ohg. Ags. ur, Lat. urus bison, aurochs. In cl. Sk. it means a camel]. It is mentioned in two lists of domestic animals, Vin iii.52; Miln 32. At J iii.385 a story is told of an oṭṭhī — vyādhi who fought gallantly in the wars, and was afterwards used to drag a dung — cart. Morris, *J.P.T.S.* 1887, 150 suggests elephant.

**Oṭṭhubhati** [cp. Sk. avaṣṭhīvati] to spit out M i.79, 127.

**Oḍḍita** [pp. of oḍḍeti] thrown out, laid (of a snare) J i. 183; ii.443; v.341; ThA 243.

**Oḍḍeti** [for uḍḍeti (?). See further under uḍḍeti] to throw out (a net), to lay snares A i.33 = J ii.37, 153; iii.184 and passim; ThA 243. — pp. oḍḍita (q. v.).

**Oḍḍha** [better spelling **oḍha**, pp. of ā + **vah**] carried away, appropriated, only in cpd. **sah-oḍhā** corā thieves with their plunder Vism 180 (cp. Sk. sahoḍha Manu ix.270).

**Oṇata** [pp. of oṇamati] bent down, low, inclined. Usually of social rank or grade, comb^d. with & opp. to **uṇṇata**, i. e. raised & degraded, lofty and low A ii.86 = Pug 52 (= nīca lāmaka Pug A 229); Pv iv.6[6]; Miln 387; DA i.45; PvA 29.

**Oṇamati** [o + namati] (instr.) to incline, bend down to, bow to (dat.) Miln 220, 234 (oṇamati & oṇamissati), 400; DA i.112. Caus. **oṇāmeti** M ii.137 (kāyaṅ). — pp. **oṇata** & Caus. **oṇamita**.

**Oṇamana** (nt.) [fr. oṇamati] bending down, inclining, bowing down to Miln 234.

**Oṇamita** [pp. of oṇameti, Caus. of **nam**] having bowed down, bowing down Miln 234.

**Oṇi** (m. or f.) [cp. Vedic oṇi charge, or a kind of Soma vessel] charge, only in cpd. **oṇi-rakkha** a keeper of entrusted wares, bailee Vin iii.47, 53 (= āhaṭaṅ bhaṇḍaṅ gopento).

**Oṇīta** see **onīta**.

**Oṇojana** (nt.) [fr. oṇojeti, Sk. avanejana] washing off, cleaning, washing one's hands Vin ii.31 (Bdhgh. refers it to fig. meaning onojeti[2] by explaining as "vissajjana" gift, presentation).

**Oṇojeti** (with vowel assimilation o < e for oṇejeti = ava + nejeti, Sk. °nejayati fr. **nij**. Kern, *Toev.* ii.138, complementary to remarks s. v. on p. 5 expl^ns. as assimil. onuj°< onij°, like anu° BSk. ani° (ānisaṅsa < ānuśaṅsā), the further process being onoj° for onuj°. The etym. remains however doubtful] — 1. to cause to wash off, to wash, cleanse: see oṇojana. — 2. (fig.) to give as a present, dedicate (with the rite of washing one's hands, i. e. a clean gift) Vin i.39; iv.156; A iv.210 = 214 (oṇojesi aor.); Miln 236.

**Otata** [o + tata, pp. of **tan**] stretched over, covered, spread over with; Dh 162 (v. l. otthata); Miln 307 (+ vitata); DhA iii.153 (= pariyonandhitvā ṭhita). See also **avatata & sam-otata**.

**Otaraṇa** (adj.) [fr. otarati] going down, descending Nett 1, 2, 4, 107.

**Otarati** [o + tarati] to descend, to go down to (c. acc.), to be — take oneself to. ppr. **otaranto** Vin ii.221. — aor. otari SnA 486 (for avaṅsari); DhA i.19 (cankamanaṅ); PvA 47 (nāvāya mahāsamuddaṅ), 75. — inf. **otarituṅ** Pug 65, 75 (sangamaṅ). — ger. **otaritvā** PvA 94 (pāsādā from the palace), 140 (devalokato). — Caus. II. **otarāpeti** to cause to descend, to bring down to J vi.345. — pp. otiṇṇa. — Caus. I. **otāreti**. Opp. **uttarati**.

**Otallaka** (adj.) [of uncertain etym. perhaps *avatāryaka from ava + **tṛ**, or from uttāḷa?] clothed in rags, poor, indigent J iv.380 (= lāmaka olamba — vilamba — nantakadharo C.).

**Otāpaka** (adj.) [fr. otāpeti] drying or dried (in the sun), with ref. to food SnA 35 (parivāsika — bhattaṅ bhuñjati hatth°otāpakaṅ khādati).

**Otāpeti** [o + tāpeti] to dry in the sun Vin ii.113; iv.281; Miln 371 (kummo udakato nikkhamitvā kāyaṅ o. fig. applied to mānasa).

**Otāra** [fr. otarati, BSk. avatāra. The Sk. avatāra is cen- turies later and means  incarnation ’] — 1. descent to, i. e. approach to, access, fig. chance, opportunity **otāraṅ** labhati. Only in the Māra myth.He, the tempter,  gets his chance ’ to tempt the Buddha or the disciples, M i. 334; S i.122; iv.178, 185; DhA iii.121. (avatāraṅ labhati, Divy 144, 145) **ot° adhigacchati**, to find a chance, Sn 446. [Fausböll here translates  defect ’. This is fair as exegesis. Every moral or intellectual defect gives the enemy a chance. But otāra does not mean defect]. **Ot° gavesati** to seek an opportunity, DhA iii.21. **Otārāpekkha**, watching for a chance, S i.122. At one passage, A iii. 67 = 259, it is said that constant association leads to agreement, agreement to trust, and trust to otāra. The Com. has nothing.  Carelessness ’ would suit the context. o. gavesati to look for an opportunity DhA iii.21, and otāraṅ labhati to get a chance S i.122; iv.178, 185; M i.334; DhA iii.21 (gloss okāra & okāsa); cp. avatāraṅ labhati Divy 144, 145 etc. — 2. access, fig. inclination to, being at home with, approach,

familiarity (cp. otiṇṇa and avacara adj.) A iii.67, 259. — 3. (influenced by ocarati[2] and ociṇṇa) being after something, spying, finding out; hence: fault, blame, defect, flaw Sn 446 (= randha vivara SnA 393); also in phrase **otārâpekkha** spying faults S i.122 (which may be taken to meaning 1, but meaning 3 is accredited by BSk. avatāraprekṣin Divy 322), Mrs. Rh. D. translates the latter passage by "watching for access".

**Otāreti** [Caus. of otarati] to cause to come down, to bring down, take down J i.426; iv.402; Nett 21, 22; DhA ii.81.

**Otiṇṇa** [pp. of otarati; the form ava° only found in poetry as — ° e. g. issâvatiṇṇa J v.98; dukkha°, soka° etc. see below 2] — 1. (med.) gone down, descended PvA 104 (uddho — galaṅ na otiṇṇaṅ not gone down further than the throat). — 2. (pass.) beset by (cp. avatāra 2), affected with, a victim of, approached by M i.460 = A ii.123 (dukkh° otiṇṇa) = It 89 (as v. l.; T. has dukkhâbhikiṇṇa, which is either gloss or wrong reading for dukkhâvatiṇṇa); M ii.10; S i.123 (sokâva°), 137 (id.); Sn 306 (icchâvatiṇṇa affected with desire), 939 (sallena otiṇṇo = pierced by an arrow, expl[d.] by Nd[1] 414 as "sallena viddho phuṭṭho"); J v.98 (issâva° = issāya otiṇṇa C.). — 3. (in special sense) affected with love, enamoured, clinging to, fallen in love with Vin iii.128 (= sāratto apekkhavā paṭibaddha — citto); A iii.67, 259 (°citta); SnA 322 (id.). — *Note.* otiṇṇa at S v.162 should with v.l. SS be deleted. See also **avatiṇṇa**.

**Ottappa** (nt.) [fr. tappati[1] + **ud**, would corresp. to a Sk. form *auttapya fr. ut — tapya to be regretted, tormented by remorse. The BSk. form is a wrong adaptation of the Pāli form, taking o° for apa°, viz. apatrapya M Vastu iii. 53 and apatrapā ibid. i.463. Müller, *P. Gr.* & Fausböll, Sutta Nipāta Index were both misled by the BSk. form, as also recently Kern, *Toev.* s. v.] fear of exile, shrinking back from doing wrong, remorse. See on term and its distinction from hiri (shame) *Dhs trsl.* 20, also DhsA 124, 126; Vism 8, 9 and the definition at SnA 181. Ottappa generally goes with hiri as one of the 7 noble treasures (see ariya — dhanā). Hiri — ottappa It 36; J i.129; hir — ottappa at M i.271; S ii.220; v.1; A ii.78; iv.99, 151; v.214; It 34; J i.127, 206; VvA 23. See also hiri. — Further passages: D iii.212; M i.356; S ii.196, 206, 208; v.89; A i.50, 83, 95; iii.4 sq., 352; iv.11; v.123 sq.; Pug 71; Dhs 147, 277; Nett 39. — **anottappa** (nt.) lack of conscience, unscrupulousness, disregard of morality A i.50, 83, 95; iii.421; v.146, 214; Vbh 341, 359, 370, 391; as adj. It 34 (ahirika +).

**-gāravatā** respect for conscience, A iii.331; iv.29. **-dhana** the treasure of (moral) self — control D iii.163, 251, 282; VvA 113. **-bala** the power of a (good) conscience D iii.253; Ps ii.169, 176; Dhs 31, 102 (trl[n.] power of the fear of blame).

**Ottappati** [ut + tappati[1]] to feel a sense of guilt, to be conscious or afraid of evil S i.154; Ps ii.169, 176; Pug 20, 21; Dhs 31; Miln 171.

**Ottappin & Ottāpin** (adj.) [fr. ottappa] afraid of wrong, conscientious, scrupulous (a) ottappin D iii.252, 282; It 28, 119. — (b) ottāpin M i.43 sq.; S ii.159 sq., 196, 207; iv.243 sq.; A ii.13 sq.; iii.3 sq., 112; iv.1 sq.; v.123, 146. **Anottappin** bold, reckless, unscrupulous Pug 20 (+ ahirika). **anottāpin** at S ii.159 sq., 195, 206; iv. 240 sq.; Sn 133 (ahirika +).

**Otthaṭa** [pp. of ottharati] — 1. spread over, veiled, hidden by (—°) Miln 299 (mahik° suriya the sun hidden by a fog). — 2. strewn over (with) Sdhp 246 (—°).

**Otthata = Otthaṭa**, v. l. at Dh 162 for **otata**.

**Ottharaka** (nt.) [fr. of tharati] a kind of strainer, a filter Vin ii.119.

**Ottharaṇa** (nt.) [fr. ottharati] spreading over, veiling Miln 299 (mahik°).

**Ottharati** [o + tharati, Sk. root **str**] to spread over, spread out, cover Miln 121 (opp. paṭikkamati, of water). See also **avattharati**.

**Odaka** (nt.) [comp[n.] form of udaka] water; abs. only at J iii.282. — **an°** without water, dried up Th 2, 265 (= udaka — bhasta ThA 212). Cp. comb[n.] **sītodaka**, e. g. M i. 376. See udaka.

**-antika** — 1. neighbourhood of the water, a place near the water (see antika[1]) Kh viii.1, 3 (gambhīre odakantike, which Childers, *Kh. trsl*[n.] p. 30, interprets "a deep pit"; see also KhA 217 sq.). — 2. "water at the end", i. e. final ablution (see antika[2]), in spec. sense the ablution following upon the sexual act Vin iii.21; cp. **odak-antikatā** (f. abstr.) final ablution, cleansing J ii.126.

**Odagya** (nt.) [der. fr. udagga] exultation, elation Nd[1] 3 = Nd[2] 446 = Dhs 9, 86, 285, 373; DhsA 143 (= udaggasabhāva a "topmost" condition).

**Odana** (m. & nt.) [Sk. odana, to Idg. ***ud**, from which also udaka, q. v. for full etym.] boiled (milk — )rice, gruel Vin ii.214 (m.); D i.76, 105; S i.82 (nāḷik°); DhA iv. 17 (id.); A iii.49; iv.231; Sn 18; J iii.425 (til° m.); Dhs 646, 740, 875; PvA 73; VvA 98; Sdhp 113. Comb[d.] with kummāsa (sour milk) in phrase o — k — upa — caya a heap of boiled rice and sour milk, of the body (see kāya I.); also at M i.247.

**Odanika** [fr. odana] a cook J iii.49.

**Odaniya** (adj.) [fr. odana, cp. Sk. odanika] belonging to rice — gruel, made of rice — gruel Vin iii.59 (°ghara a ricekitchen); VvA 73 (°surā rice — liquor).

**Odapattakinī** (f.) (adj.) [f. of uda + pattaka + in, i. e. having a bowl of water, Ep. of bhariyā a wife, viz. the wife in the quality of providing the house with water. Thus in enum[n.] of the 10 kinds of wives (& women in general) at Vin iii.140 (expl[d.] by udakapattaṅ āmasitvā vāseti) = VvA 73.

**Odapattiyā** at Cp. ii.4[8] = last.

**Odarika & °ya** (adj.) [fr. udara] living for one's belly, voracious, gluttonous Miln 357; J vi.208 (°ya); Th 1, 101.

**Odarikatta** (nt.) [fr. odarika] stomach — filling M i.461; Vism 71.

**Odahati** [o + dahati, fr. **dhā**] — 1. to put down, to put in, supply M i.117 (okacaraṅ, see under oka); ii.216 (agad°angāraṅ vaṇa — mukhe odaheyya); Th 1, 774 (migavo pāsaṅ odahi the hunter set a snare; Morris, *J.P.T.S.* 1884, 76 suggests change of reading to oḍḍayi, hardly justified); J iii.201 (visaṅ odahi araññe), 272 (passaṅ o. to turn one's flanks towards, dat.); Miln 156 (kāye ojaṅ odahissāma supply the body with strength). — 2. (fig.) to apply, in phrase **sotaṅ odahati** to listen D i.230; Dāvs v.68. — pp. **ohita**.

**Odahana** (nt.) [fr. odahati] — 1. putting down, applying, appli-

cation M ii.216; heaping up, storing DhA iii.118. — 2. putting in, fig, attention, devotion Nett 29.

**Odāta** (adj.) [Derivation unknown. The Sk. is avadāta, ava + dāta, pp. of hypothetical **dā**[4] to clean, purify] clean, white, prominently applied to the dress as a sign of distinction (white), or special purity at festivities, ablutions & sacrificial functions D ii.18 (uṇṇā, of the Buddha); iii.268; A iii.239; iv.94, 263, 306, 349; v.62; Dhs 617 = (in enum$_{n.}$ of colours); DA i.219; VvA 111. See also **ava°**.

**-kasiṇa** meditation on the white (colour) Vism 174. **-vaṇṇa** of white colour, white M ii.14; Dhs 247. **-vattha** a white dress; adj. wearing a white dress, dressed in white D i.7, 76, 104; J iii.425 (+ alla — kesa). **-vasana** dressed in white (of householders or laymen as opposed to the yellow dress of the bhikkhus) D i.211; iii.118, 124 sq., 210; M i.491, ii.23; A i.73; iii.384; iv.217 [cp. BSk. avadāta — vasana Divy 160].

**Odātaka** (adj.) [fr. odāta] white, clean, dressed in white S ii.284 (v. l. SS odāta); Th 1, 965 (dhaja).

**Odissa** (adv.) [ger. of o + disati = Sk. diśati, cp. uddissa] only in neg. **anodissa** without a purpose, indefinitely (?) Miln 156 (should we read anudissa?).

**Odissaka** (adj.) [fr. odissa] only in adv. expression **odis- saka-vasena** definitely, in special, specifically (opp. to anodissaka — vasena in general, universally) J i.82; ii.146; VvA 97. See also **anodissaka & odhiso**.

**Odīraka** in odīrakajāta S iv.193 should with v. l. be read **ocīraka** [= ava + cira + ka] "with its bark off", stripped of its bark.

**Odumbara** (adj.) [fr. udumbara] belonging to the Udum- bara tree Vv 50[16]; cp. VvA 213.

**Odhasta** [Sk. avadhvasta, pp. of ava + dhvaṅsati: see dhaṅsati] fallen down, scattered M i.124 = S iv.176 (°patoda; S reads odhasata but has v. l. odhasta).

**Odhānīya** (nt.) [fr. avadhāna, ava + **dhā**, cp. Gr. ἀποχήκη, see odahati] a place for putting something down or into, a receptacle Vin i.204 (salāk°, vy. ll. and gloss on p. 38 as follows: sālākāṭṭhāniya A, salākātaniya C, salākadhāraya B, salāk°odhāniyan ti yattha salākaṅ odahanti taṅ D E). — Cp. samodhāneti.

**Odhi** [from odahati, Sk. avadhi, fr. ava + **dhā**] putting down, fixing, i. e. boundary, limit, extent DhA ii.80 (jaṇṇu — mattena odhinā to the extent of the knee, i. e. kneedeep); iv.204 (id.). — **odhiso** (adv.) limited, specifically Vbh 246; Nett 12; Vism 309. Opp. **anodhi** M iii. 219 (°jina), also in **anodhiso** (adv.) unlimited, universal, general Ps ii. 130, cp. anodissaka (odissaka); also as **anodhikatvā** without limit or distinction, absolutely Kvu 208, and odhisodhiso "piecemeal" Kvu 103 (cp. *Kvu trsl*$^{n.}$ 76[2], 127[1]).

**-sunka** "extent of toll", stake J vi.279 (= sunkakoṭṭhāsaṅ C.).

**Odhika** (adj.) [fr. odhi] "according to limit", i. e. all kinds of, various, in phrase yathodhikāni kāmāni Sn 60, cp. Nd[2] 526; J v.392 (id.).

**Odhunāti** [o + dhunāti] to shake off M i.229; S iii.155; A iii.365 (+ niddhunāti); Pv iv.3[54] (v. l. BB ophun°, SS otu°) = PvA 256; Vin ii.317 (Bdhgh. in expl$^{n.}$ of ogumphetvā of CV. v.11, 6; p. 117); Miln 399 (+ vidhunāti).

**Onaddha** [pp. of onandhati] bound, tied; put over, covered Vin ii.150, 270 sq. (°mañca, °pīṭha); M ii.64; Dh 146 (andhakārena); Sdhp 182. See also **onayhati**.

**Onandhati** [o + nandhati, a secondary pres. form con- structed from naddha after bandhati > baddha; see also apiḷandhati] to bind, fasten; to cover up Vin ii.150 (inf. onandhituṅ); Miln 261.

**Onamaka** (adj.) [fr. onamati] bending down, stooping DhA ii.136 (an°).

**Onamati** [o + namati] to bend down (instr.), stoop D ii. 17 (anonamanto ppr. not bending); iii.143 (id.); Vv 39[3] (onamitvā ger.). — pp. **oṇata**.

**Onamana** (nt.) [abstr. fr. onamati] in comp$^{n.}$ with **°unna- mana** lowering & raising, bending down & up DhA i.17.

**Onayhati** [ava + nayhati] to tie down, to cover over, envelop, shroud DhsA 378 (megho ākāsaṅ o.) — pp. **onaddha**.

**Onāha** [fr. ava + **nah**, cp. onaddha & onayhati] drawing over, covering, shrouding D i.246 (spelt onaha); Miln 300; Dhs 1157 (= megho viya ākāsaṅ kāyaṅ onayhati).

**Onīta** [in form = Sk. avanīta, but semantically = apanīta. Thus also BSk. apanīta, pp. of apa + **nī**, see apaneti] only found in one ster. phrase, viz. **onīta-patta-pāṇi** "having removed (or removing) his hand from the bowl", a phrase causing constructional difficulties & sometimes taken in glosses as "onitta°" (fr. **nij**), i. e. having washed (bowl and hands after the meal). The C$^{s.}$ expl$^{n.}$ as onīto pattato pāṇi yeva, i. e. "the hand is taken away from the bowl". The spelling is frequently oṇīta, probably through BB sources. See on term also Trenckner, *Notes* 66[24] & cp. apa — nīta — pātra at M Vastu iii.142. The expression is always comb$^{d.}$ with bhuttāvin "having eaten" and occurs very frequently, e. g. at Vin ii.147: D i.109 (= DA i. 277, q. v. for the 2 expl$^{ns.}$ mentioned above M ii.50, 93; S v.384; A ii.63; Sn p. 111 (= pattato onītapāṇi, apanītahattha SnA 456); VvA 118; PvA 278.

**Oneti**, prob. for **apaneti**, see **apaneti** & pp. **onīta**.

**Onojeti** see **oṇojeti**.

**Opakkamika** (adj.) [fr. upakkama] characterising a sensa- tion of pain: attacking suddenly, spasmodic, acute; always in connection with **ābādha** or **vedanā** M i.92, 241; S iv. 230 = A ii.87 = iii.131 = v.110 = Nd[2] 304[ic] = Miln 112.

**Opakkhin** (adj.) [o + pakkhin, adj. fr. pakkha wing, cp. similarly avapatta] "with wings off" i. e. having one's wings clipped, powerless A i.188 (°ṅ karoti to deprive of one's wings or strength; so read for T. opapakkhiṅ karoti).

**Opaguyha** see **opavayha**.

**Opatati** [o + **pat**] to fall or fly down (on), to fall over (w. acc.) J ii.228 (lokāmisaṅ °anto); vi.561 (°itvā ger.); Miln 368, 396. — pp. **opatita**.

**Opatita** [pp. of opatati] falling (down) PvA 29 (udaka; v. l. ovuḷhita, opalahita; context rcads at PvA 29 mahāsobbhehi opatitena udakena, but id. p. at KhA 213 reads mahāsobbha — sannipātehi).

**Opatta** (adj.) [o + patta, Sk. avapattra] with leaves fallen off, leafless (of trees) J iii.495 (opatta = avapatta nippatta patita — patta C.).

**Opadhika** (adj.) [fr. upadhi. BSk. after the P., aupadhika Divy 542] forming a substratum for rebirth (always with ref. to puñña, merit). Not with Morris, *J.P.T.S.* 1885, 38 as "exceedingly great"; the correct interpretation is given by Dhpāla at VvA 154 as "atta — bhāva — janaka paṭisandhi — pavatti — vipāka — dāyaka". — S i.233 = A iv.292 = Vv 34[21]; It 20 (v. l. osadhika), 78.

**Opanayika** (adj.) [fr. upaneti, upa + **nī**] leading to (Nib- bāna) S iv.41 sq., 272, 339; v.343; A i.158; ii.198; D iii.5; Vism 217.

**Opapakkhi** in phrase **°ṅ karoti** at A i.188 read **opakkhiṅ** karoti to deprive of one's wings, to render powerless.

**Opapaccayika** (adj.) [= opapātika] having the character- istic of being born without parents, as deva Nett 28 (upādāna).

**Opapātika** (adj.) [fr. upapatti; the BSk. form is a curious distortion of the P. form, viz. aupapāduka Av. Ś ii.89; Divy 300, 627, 649] arisen or reborn without visible cause (i. e. without parents), spontaneous rebirth (*Kvu trsl.* 283[2]), apparitional rebirth (*Cpd.* 165[4], q. v.) D i.27, 55, 156; iii.132, 230 (°yoni), 265; M i.34, 73, 287, 401 sq., 436 sq, 465 sq.; ii.52; iii.22, 80, 247; S iii.206, 240 sq., 246 sq.; iv.348; v.346, 357 sq., 406; A i.232, 245, 269; ii.5, 89, 186; iv.12, 226, 399, 423 sq.; v. 265 sq., 286 sq., 343 sq.; Pug 16, 62, 63; Vbh 412 sq.; Miln 267; Vism 552 sq., 559; DA i.165, 313. The C. on M i.34 expl[ns.] by "sesa — yoni — paṭikkhepa — vacanaṅ etaṅ". See also Pug. A 1, § 40.

**Opapātin** (adj.) = opapātika, in phrase opapātiyā (for opapātiniyā?) iddhiyā at S v.282 (so read for T. opapāti ha?) is doubtful reading & perhaps best to be omitted altogether.

**Opama** at J i.89 & Sdhp 93 (anopama) stands for ūpama, which metri causā for **upama**.

**Opamma** (nt.) [fr. upama; cp. Sk. aupamya] likeness, simile, comparison, metaphor M i.378; Vin v.164; Miln 1, 70, 330; Vism 117, 622; ThA 290.

**Oparajja** viceroyalty is v. l. for **uparajja**. Thus at M ii. 76; A iii.154.

**Opavayha** (adj. n.) [fr. upavayha, grd. of upavahati] fit for riding, suitable as conveyance, state — elephant (of the elephant of the king) S v.351 = Nett 136 (v. l. opaguyha; C. expl[ns.] by ārohana — yogga); J ii.20 (SS opavuyha); iv. 91 (v. l. °guyha); vi.488 (T. opavuyha, v. l. opaguyha; gajuttama opavayha = rāja — vāhana C.); DA i.147 (ārohanayogga opavuyha, v. l. °guyha); VvA 316 (T. opaguyha to be corrected to °vayha).

**Opasamika** (adj.) [fr. upa + sama + ika; cp. BSk. aupaśamika Av. Ś ii.107; M Vastu ii.41] leading to quiet, allaying, quieting; Ep. of Dhamma D iii.264 sq.; A ii.132.

**Opasāyika** (adj.) [fr. upasaya, upa + **śī**] being near at hand or at one's bidding (?) M i.328.

**Opāṭeti** [ava + Caus. of **paṭ**, Sk. avapāṭayati] to tear as- under, unravel, open Vin ii.150 (chaviṅ opāṭetvā).

**Opāta** [o + pāta fr. patati to fall, Vedic avapāta] — 1. falling or flying down, downfall, descent J vi.561. — 2. a pitfall J i.143; DhA iv.211.

**Opāteti** [o + Caus. of **pat**] to make fall, to destroy (cp. atipāteti), i. e. 1. to break, to interrupt, in kathaṅ opāteti to interrupt a conversation M ii.10, 122, 168; A iii.137, 392 sq.; Sn p. 107. — 2. to drop, to omit (a syllable) Vin iv.15.

**Opāna** (nt.) [o + pāna fr. pivati. Vedic avapāna. The P. Commentators however take o as a contracted form of udaka, e. g. Bdhgh. at DA i.298 = udapāna]. Only in phrase **opānabhūta** (adj.) a man who has become a welling spring as it were, for the satisfaction of all men's wants; expl[d.] as "khata — pokkharaṇī viya hutvā" DA i. 298 = J v.174. — Vin i.236; D i.137; M i.379; A iv. 185; Vv 65[4]; Pv iv.1[60]; J iii.142; iv.34; v.172; Vbh 247; Miln 411; Vism 18; VvA 286; DA 1177, 298.

**Opārambha** (adj.) [fr. upārambha] acting as a support, supporting, helpful M ii.113.

**Opiya** is metric for **upiya** [upa + ger. of **i**] undergoing, going into S i.199 = Th 1, 119 (nibbānaṅ hadayasmiṅ opiya; Mrs. Rh. D. trsl[s.] "suffering N. in thy heart to sink", S A. hadayasmiṅ pakkhipitvā.

**Opilavati** [Sk. avaplavati, ava + **plu**] to be immersed, to sink down S ii.224. — Caus. **opilāpeti** (see sep.).

**Opilāpita** [pp. of opilāpeti] immersed into (loc.), gutted with water, drenched J i.212, 214.

**Opilāpeti** [Caus. of opilavati, cp. Sk. avaplāvayati] to im- merse, to dip in or down, to drop (into = loc.) Vin i. 157 = 225 = S i.169 (C.: nimujjapeti, see *K. S.* 318); M i.207 = iii.157; DhA iii.3 (°āpetvā; so read with vv. ll. for opīḷetvā); J iii.282. — pp. **opilāpita**.

**Opīḷeti** in "bhattaṅ pacchiyaṅ opīḷetvā" at DhA ii.3 is with v. l. to be read opilāpetvā (gloss odahitvā), i. e. dropping the food into the basket.

**Opuñchati** is uncertain reading for **opuñjeti**.

**Opuñchana** or **Opuñjana** (nt.) [fr. opuñjeti] heaping up, covering over; a heap, layer DhA iii.296.

**Opuñjeti** or **°ati** [o + puñjeti Denom. of puñja, heap] to heap up, make a heap, cover over with (Morris, *J.P.T.S.* 1887, 153 trsl[s.] "cleanse") Vin ii.176 (opuñjati bhattaṅ); J iv.377 (opuñchetvā T., but v. l. opuñjetvā; gloss upalimpitvā); DhA iii.296 (opuñchitvā, gloss sammajjitvā). — Caus. **opuñjāpeti** in same meaning "to smear" Vin iii.16 (opuñjāpetvā; v. l. opuñchāpetvā).

**Opunāti** also as **opuṇāti** (Dh) [o + punāti fr. **pū**] to win- now, sift; fig. lay bare, expose Dh 252 (= bhusaṅ opuṇanto viya DhA iii.375); SnA 312. — Caus. **opunāpeti** [cp. BSk. opunāpeti M Vastu iii.178] to cause to sift A i.242; J i.447.

**Opuppha** [o + puppha] bud, young flower J vi.497 (vv. ll. p. 498 opaṇṇa & opatta).

**Opeti** [unless we here deal with a very old misspelling for oseti we have to consider it a secondary derivation from opiya in Caus. sense, i e. Caus. fr. upa + **i**. Trenckner, *Notes* 77, 78 offers an etym. of ā + vapati, thus opiya would be *āvupiya, a risky conclusion, which besides being discrepant in meaning (āvapati = to distribute) necessitates der. of opiya fr. opati

(*āvapati) instead of vice versā. There is no other instance of *āva being contracted to o. Trenckner then puts opiya = ūpiya in tadūpiya ("conform with this", see ta° I[a]), which is however a direct derivation from upa = upaka, upiya, of which a superl. formation is upamā ("likeness"). Trenckner's expl[n.] of ūpiya as der. fr. ā + **vap** does not fit in with its meaning] to make go into (c. loc.), to deposit, receive (syn. with osāpeti) S i.236 (SA na.. pakkhipanti) = Th 2, 283 = J v.252 (T. upeti); in which Th 2, 283 has **oseti** (ThA 216, with expl[n.] of oseti = ṭhapeti on p. 219). — aor. opi J iv.457 (ukkhipi gloss); vi.185 (= pakkhipi gloss). — ger. **opitvā** (opetvā?) J iv.457 (gloss khipetvā).

**Ophuṭa** [a difficult, but legitimate form arisen out of analogy, fusing ava — vuta (= Sk. vṛta from **vṛ**; opp. *apāvuta = P. apāruta) and ava — phuṭa (Sk. sphuṭa from **sphuṭ**). We should probably read ovuta in all instances] covered, obstructed; always in comb[n.] **āvuta nivuta ophuṭa** (oputa, ovuta) D i.246 (T. ophuta, vv. ll. ophuṭa & opuṭa); M iii.131 (T. ovuṭa); Nd[1] 24 ovuṭa, v. l. SS ophuṭa); Nd[2] 365 (ophuṭa, v. l. BB oputa; SS ovuta); DA i.59 (oputa); SnA 596 (oputa = pariyo — naddha); Miln 161 (ovuta).

**Obandhati** [o + bandhati] to bind, to tie on to Vin ii.116 (obandhitvā ger.).

**Obhagga** [o + bhagga, pp. of **bhañj**, Sk. avabhagna] broken down, broken up, broken S v.96 (°vibhagga); A iv.435 (obhagg°obhagga); DhA i.58 (id.); J i.55 (°sarīra).

**Obhañjati** [o + **bhañj**] to fold up, bend over, crease (a garment); only Caus. II. **obhañjāpeti** J i.499 (dhovāpeti +). See also pp. **obhagga**.

**Obhata** [pp. of obharati] having taken away or off, only in cpd. **°cumbaṭā** with the "cumbaṭa" taken off, descriptive of a woman in her habit of carrying vessels on her head (on the cumbaṭa stand) Vin iii.140 = VvA 73 (Hardy: "a woman with a circlet of cloth on her head"?).

**Obharati** [ava + bharati, cp. Sk. avabharati = Lat. aufero] to carry away or off, to take off. — pp. **obhata**.

**Obhāsa** [from obhāsati] shine, splendour, light, lustre, effulgence; appearance. In clairvoyant language also "aura" (see *Cpd.* 214[1] with C. expl[n.] "rays emitted from the body on account of insight") — D i.220 (effulgence of light); M iii.120, 157; A ii.130, 139; iv.302; It 108 (obhāsakara); Ps i.114, 119 (paññā°); ii.100, 150 sq., 159, 162; Vism 28, 41; PvA 276 (°ṅ pharati to emit a radiance); Sdhp 325. With **nimitta** and **parikathā** at Vism 23; SnA 497. See also **avabhāsa**.

**Obhāsati[1]** [o + bhāsati from **bhās**, cp. Sk. avabhāsati] to shine, to be splendid Pv i.2[1] (= pabhāseti vijjoteti PvA 10). — Caus. **obhāseti** to make radiant or resplendent, to illumine, to fill with light or splendour. — pres. **obhāseti** Pv iii.1[15] (= joteti PvA 176); Miln 336; ppr. **obhāsayanto** Pv i.11[1] (= vijjotamāna PvA 56) & **obhāsento** Pv ii.1[10] (= jotanto ekālokaṅ karonto PvA 71); ger. **obhāsetvā** S i.66; Kh v. = Sn p. 46; KhA 116 (= ābhāya pharitvā ekobhāsaṅ karitvā). — pp. **avabhāsita**.

**Obhāsati[2]** [ava + bhāsati fr. **bhāṣ**; Sk. apabhāṣati] to speak to (inopportunely), to rail at, offend, abuse Vin ii.262; iii.128.

**Obhāsana** (nt. — adj.) [fr. obhāsa, cp. Sk. avabhāsana] shining VvA 276 (Hardy: "speaking to someone").

**Obhoga** [o + bhoga from **bhuj** to bend] bending, winding, curve, the fold of a robe Vin i.46 (obhoge kāyabandhanaṅ kātabbaṅ).

**Oma** (adj.) [Vedic avama, superl. formation fr. ava] lower (in position & rank), inferior, low; pl. omā A iii.359 (in contrast with ussā superiors); Sn 860 (ussā samā omā superiors, equals, inferiors), 954; SnA 347 (= paritta lāmaka). — More freq. in neg. form **anoma** not inferior, i. e. excellent.

**Omaka** (adj.) [oma + ka] lower in rank, inferior; low, in- significant Nd[1] 306 (appaka +); J ii.142; DhA i.203.

**Omaṭṭha** [pp. of omasati] touched S i.13 = 53 = Th 1, 39.

**Omaddati** [o + maddati from **mṛd**, BSk. avamardati Jtm 31[33]] — 1. to rub J vi.262 (sarīraṅ omaddanto); Miln 220. — 2. to crush, oppress M i 87 = Nd[2] 199[6] (abhivaggena); J ii.95.

**Omasati** [o + mas = Sk. **mṛṣ**] — 1. (lit.) to touch J v. 446. — 2. (fig.) to touch a person, to reproach, insult Vin iv.4 sq. — pp. **omaṭṭha**.

**Omasanā** (f.) [fr. omasati] touching, touch Vin iii.121 (= heṭṭhā oropanā).

**Omāna[1]** [fr. o + **man**, think. The Sk. avamāna is later] disregard, disrespect, contempt DhA ii.52 (+ atimāna). Cp. foll. & see also **avamāna**.

**Omāna[2]** [at J ii.443 we read **ucce sakuṇa omāna** meaning  Oh bird, flying high ˙. With the present material we see no satisfactory solution of this puzzle. There is a Burmese correction which is at variance with the commentary] "flying", the v. l. BB is **ḍemāna** (fr. **ḍī**). C. expl[ns.] by caramāna gacchamāna. Müller, *P. Gr.* 99 proposes to read ḍemāna for omāna.

**Omissaka** (adj.) [o + missaka] mixed, miscellaneous, various J v.37; vi.224 (°parisā). Cp. vo°.

**Omukka** (adj.) [fr. + **muc**] cast off, second hand Vin i.187.

**Omuñcati** [o + **muc**] to take off, loosen, release; unfasten, undo, doff D i.126 (veṭhanaṅ as form of salute); J ii.326; vi.73 (sāṭakaṅ); Vism 338; PvA 63 (tacaṅ); VvA 75 (ābhāraṇāni). — Caus. **omuñcāpeti** to cause to take off Vin i.273. — pp. **omutta**.

**Omutta** [pp. of omuñcati] released, freed, discharged, taken off It 56 (read omutt°assa Mārapāso for T. omukkassa m.).

**Omutteti** [Sk. avamūtrayati, Denom. fr. mūtra, urine] to discharge urine, pass water M i.79, 127.

**Oyācati** [o + **yāc**, opp. āyācati] to wish ill, to curse, imprecate Vin iii.137.

**Ora** (adj.) [compar. formation fr. ava; Vedic avara] below, inferior, posterior. Usually as nt. **oraṅ** the below, the near side, this world Sn 15; VvA 42 (orato abl. from this side). — Cases adverbially: acc. **oraṅ** (with abl.) on this side of, below, under, within M ii.142; Sn 804 (oraṅ vassasatā); Pv iv.3[35] (oraṅ chahi māsehi in less than 6 months or after 6 months; id. p. at Pv i.10[12] has uddhaṅ); PvA 154 (dahato); instr. **orena** J. v.72; abl. **orato** on this side Miln 210.

**-pāra** the below and the above, the lower & higher worlds Sn 1 (see SnA 13 = Nd[2] 422[b] and cp. paroparaṅ); Miln 319

(samuddo anorapāro, boundless ocean). **-pure** (avarapure) below the fortress M i.68 (bahinagare +). **-mattaka** belonging only to this world, mundane; hence: trifling, insignificant, little, evanescent Vin ii.85, 203 = It 85; D i.3; M i.449; A iv.22; v.157, 164; Vbh 247; Nett 62; DhA i.203; DA i.55.

**Oraka** (adj.) [ora + ka] inferior, posterior Vin i.19; ii. 159; M ii.47; Sn 692 (= paritta SnA 489; cp. omaka); J i.381.

**Orata** [o + rata, pp. of ramati] — 1. delighted, satisfied, pleased Miln 210 (cp. abhirata). — 2. desisting, abstaining from, restraining oneself VvA 72 (= virato; cp. uparata).

**Orabbhika** [fr. urabbha. The Sk. aurabhrika is later & differs in meaning] one who kills sheep, a butcher (of sheep) M i.343, 412; S ii.256; A i.251; ii.207 = Pug 56; iii.303; Th 2, 242 (= urabbhaghātaka ThA 204); J v.270; vi.111 (and their punishment in Niraya); Pug A 244 (urabbhā vuccanti eḷakā; urabbhe hanatī ti orabbhiko).

**Oramati** [Denom. fr. ora instead of orameti] to stay or be on this side, i. e. to stand still, to get no further J i.492 (oramituṅ na icchi), 498 (oramāma na pārema). *Note.* This form may also be expl[d.] & taken as imper. of ava + ramati (cp. avarata 2), i. e. let us desist, let us give up, (i. e. we shall not get through to the other side). **-anoramati** (neg.) see sep. — On the whole question see also Morris, *J.P.T.S.* 1887, 154 sq.

**Oramāpeti** (Caus. II. of oramati] to make someone desist from J v.474 (manussa — maṅsā).

**Orambhāgiya** (adj.) [ora + bhāga + iya; BSk. avarabhā- gīya, e. g. Divy 533] being a share of the lower, i e. this world, belonging to the kāma world, Ep. of the 5 saṅyojanāni (see also saṅyojana) D i.156; iii.107, 108, 132; M i.432; It 114; Pug 22; Nett 14; SnA 13; DA i.313. — *Note.* A curious form of this word is found at Th 2, 166 orambhāga — manīya, with gloss (ThA 158) oraṅ āgamanīya. Probably the bh should be deleted.

**Oravitar** [ora + n. ag. of vitarati?] doubtful reading at A v.149, meaning concerned with worldly things (?). The vv. ll. are oramitā, oravikā, oramato, oravi.

**Orasa** (adj.) [Fr. ura, uras breast Vedic aurasa] belonging to one's own breast, self — begotten, legitimate; innate, natural, own M ii.84; iii.29; S ii.221 (Bhagavato putto o. mukhato jāto); iii.83; J iii.272; Vv 50[22]; ThA 236; KhA 248; PvA 62 (urejāta +).

**Orima** [superl. formation fr. ora, equivalent to avama] the lower or lowest, the one on this side, this (opp. yonder); only in comb[n.] **orima-tīra** the shore on this side, the near shore (opp. pāra° and pārima° the far side) D i.244; S iv.175 (sakkāyass° adhivacanaṅ) = SnA 24; Dhs 597; Vism 512 (°tīra — mah°ogha); DhA ii.99.

**Oruddha** [fr. orundhati. In meaning equalling Sk. aparuddha as well as ava°] — 1. kept back, restrained, subdued A iii.393. — 2. imprisoned J iv.4. See also ava°.

**Orundhati** [cp. Sk. avarundhate] to get, attain, take for a wife. — ger. **orundhiya** J iv.480. — aor. **oruddha** Th 2, 445. — pp. **oruddha**. See also avarundhati.

**Orodha** [fr. orundhati; Sk. avarodha] obstruction; con- finement, harem, seraglio Vin ii.290; iv.261 (rāj° orodhā harem — lady, concubine); J iv.393, 404.

**Oropaṇa** (nt.) [abstr. fr. oropeti] taking down, removal, cutting off (hair), in **kes' oropaṇa** hair — cutting DhA ii. 53 (T. has at one place orohaṇa, v. l. oropaṇa).

**Oropeti** [Caus. fr. orohati; BSk. avaropayati] to take down, bring down, deprive of, lay aside, take away, cut off (hair) VvA 64 (bhattabhājanaṅ oropeti) — ger. **oropayitvā** Sn 44 (= nikkhipitvā paṭippassambhayitvā Nd[2] 181; apanetvā SnA 91); J vi.211 (kesamassuṅ).

**Orohaṇa** (nt.) [abstr. fr. orahati] descent, in udak°orohaṇânuyoga practice of descending in to the water (i. e. bathing) Pug 55; J i.193; Miln 350.

**Orohati** [o + rohati] to descend, climb down D ii.21; M iii.131; J i.50; Miln 395; PvA 14. — Caus. **oropeti** (q. v.).

**Olaggeti** [Caus. of o + **lag**] to make stick to, to put on, hold fast, restrain M ii.178; A iii.384 (vv. ll. oloketi, olabheti, oketi); Th 1, 355.

**Olagga** [Sk. avalagna, pp. of avalagati] restrained, checked Th 1, 356

**Olanghanā** (f.) [fr. **olangheti**] bending down Vin iii.121 (= heṭṭhā onamanā).

**Olangheti** [Caus. of ava + **langh**] to make jump down, in phrase **ullangheti olangheti** to make dance up & down J v.434 = DhA iv.197 (the latter has T. ullaggheti ol°; but v. l. ullangheti ol°).

**Olamba** (adj.) [fr. ava + **lamb**] hanging down Vin iii.49; J iv.380 (°vilamba).

**Olambaka** (adj. — n.) [see **olambati**] — 1. (adj.) hanging down VvA 32 (°dāma). — 2. (n.) (a) support, walking stick J iv.40 (hatth°). — (b) plumb — line J vi.392.

**Olambati & avalambati** [ava + **lamb**] to hang down, hang on, to be supported by, rest on. The form in o is the older. Pres. avalambare Pv ii.1[18] (= olambamānā tiṭṭhanti PvA 77); ii.10[2] (= olambanti PvA 142); olambati M iii.164 (+ ajjholambati); J i.194; PvA 46. — ger. **avalamba** (for °bya) Pv iii.3[5] (= olambitva PvA 189) & **olambetvā** J iii.218. See also **olubbha**.

**Olambanaka** [fr. olambati] an armchair, lit. a chair with supports Vin ii.142.

**Olikhati** [o + **likh**, cp. Sk. apalikhati] to scrape off, cut off, shave off (hair) A iii.295 (veṇiṅ olikhituṅ); Th 1, 169 (kese olikhissaṅ); 2, 88.

**Oligalla** [of unknown etym.: prob. Non — Aryan, cp. BSk. oḍigalla Saddh. P. chap. vi.] a dirty pool near a village M iii.168; S v.361; A i.161; iii.389; Miln 220; Vism 343.

**Oliyati** [o + līyate from **lī**] to stick, stick fast, adhere, cling to It 43; Nett 174. — pp. **olīna** (see avalīna).

**Olīna** [pp. of oliyate] adhering, sticking or clinging to (worldliness), infatuated M i.200 (°vuttika); J vi.569 (anolīna — mānasa); Vbh 350 (°vuttikā); Miln 393 (an°).

**Olīyanā** [fr. oliyati] adhering, infatuation Ps i.157; Dhs 1156, 1236.

**Olugga** [pp. of olujjati] breaking off, falling to pieces, rotting away M i.80, 245 (olugga — vilugga), 450 (id.); Vism 107 (id.).

**Olujjati** [Sk. avarujyate, Pass. of ava + **ruj**] to break off, go to wreck, fall away S ii.218 (v. l. ull°). — pp. **olugga**.

**Olubbha** [assimil. form of olumbha which in all likelihood for olambya, ger. of olambati. The form presents difficulties. See also Morris, *J.P.T.S.* 1887, 156] holding on to, leaning on, supporting oneself by (with acc.); most frequently in phrase **daṇḍaṅ olubbha** leaning on a stick, e. g. M i.108 (= daṇḍaṅ olambitvā C.; see M i 539); A iii.298; Th 2, 27 (= ālambitvā); VvA 105. In other connections: S i.118; iii.129; J i.265 (āvāṭa — mukha — vaṭṭiyaṅ); vi.40 (hatthe); DhA ii.57 (passaṅ; gloss olambi); VvA 217, 219.

**Olumpeti** [o + Caus. of **lup**] to strip off, seize, pick, pluck Vin i.278 (bhesajjan olumpetvā, vv. ll. ulumpetvā, oḷump°, odametvā).

**Olokana** (nt.) [see oloketi] looking, looking at, sight Sdhp 479 (mukhass°).

**Olokanaka** (adj. — n.) [fr. oloketi] window Vin ii.267 (olokanakena olokenti, adv.).

**Oloketi** [BSk. avalokayati or apaloketi] to look at, to look down or over to, to examine, contemplate, inspect, consider J i.85, 108 (nakkhattaṅ); Pv ii.9[64]; DhA i.10, 12, 25, 26; ii.96 (v. l. for T. voloketi); iii.296; PvA 4, 5, 74, 124.

**Oḷāra** at PvA 110 is with v. l. BB to be read **uḷāra**.

**Oḷārika** (adj.) [fr. uḷāra] gross, coarse, material, ample (see on term *Dhs trsl.* 208 & *Cpd.* 159 n. 4) D i.37, 186 sq. (attā) 195, 197, 199; M i.48, 139, 247; ii.230; iii.16, 299; S ii.275 (vihāra); iii.47 (opp. sukhuma); iv.382 (id.); v.259 sq.; A iv.309 sq. (nimittaṅ obhāso); J i.67; Dhs 585, 675, 889; Vbh 1, 13, 379; Vism 155 (°anga), 274 sq. (with ref. to breathing), 450.

**Oḷumpika** (adj.) [Deriv. unknown, BSk. olumpika and oḍumpika M Vastu iii.113, 443. In the Śvet — Upan. we find the form **uḍupa** a skiff.] Sen. Kacc 390 belonging to a skiff (no ref. in Pāli Canon?); cp. BSk. olumpika M Vastu iii. 113 & oḍumpika ibid. 443.

**Ovaja** at S i.212 read **ojava**.

**Ovaṭa** [o + vaṭa, pp. of **vṛ**, another form of ovuta = ophuta, q. v.] obstructed, prevented Vin ii.255 = iv.52 = A iv.277 (v. l. ovāda); also **an°** ibid.

**Ovaṭṭika** (nt.) [fr. ava + **vṛt**] — 1. girdle, waistband M ii.47; J iii.285 (v. l. ovaddhi°); Vism 312; DhA ii.37; iv.206; DA i.218 (Morris, *J.P.T.S.* 1887, 156: a kind of bag). — 2. a bracelet Vin ii.106 (= vaḷayaṅ C.). — 3. a patch, patching (°karaṇa), darning (?) Vin i.254 (vv. ll. ovaṭṭiya°, ovadhita° ovadhīya°); J ii.197 (v. l. ovaddhi°). See also **ovaddheyya** (ava°).

**Ovadati** [o + vadati. The Sk. avavadati is some centuries later and is diff. in meaning] to give advice, to admonish, exhort, instruct, usually comb[d.] with **anusāsati**. — pres. **ovadati** Vin iv.52 sq.; DhA i.11, 13; imper. ovadatu M iii.267. — pot. **ovadeyya** Vin iv.52 (= aṭṭhahi garudhammehi ovadati); Sn 1051 (= anusāseyya). — aor. **ovadi** DhA i.397. — inf. **ovadituṅ** Vin i.59 (+ anusāsituṅ). — grd. **ovaditabba** Vin ii.5; and **ovadiya** (see sep.). — Pass. **avadiyati**; ppr. **°iyamāna** Pug 64 (+ anusāsiyamāna).

**Ovadiya** (adj.) [grd. of ovadati] who or what can be ad- vised, advisable Vin i.59 (+ anusāsiya); Vv 84[36] (= ovāda — vasena vattabbaṅ VvA 345).

**Ovaddheyya** a process to be carried out with the kaṭhina robes. The meaning is obscure Vin i.254. See the note at *Vin. Texts* ii.154; Vin i.254 is not clear (see expl[n.] by C. on p. 388). The vv. ll. are ovadeyya° ovadheyya° ovaṭṭheyya°.

**Ovamati** [o + **vam**] to throw up, vomit Ud 78.

**Ovaraka** (nt.) [Deriv. uncertain. The Sk. apavaraka is some centuries later. The Sk. apavaraka forbidden or secret room, Halāyudha "lying — in chamber"] an inner room Vin i.217; M i.253; J i.391 (jāto varake T. to be read as jāt°ovarake i. e. the inner chamber where he was born, thus also at VvA 158); Vism 90, 431; VvA 304 (= gabbha).

**Ovariyāna** [ger. of o + **vṛ**] forbidding, obstructing, holding back, preventing Th 2, 367 (v. l. ovadiyāna, thus also ThA 250 explained "maṅ gacchantiṅ avaditvā gamanaṅ nisedhetvā").

**Ovassa & °ka** see **anovassa(ka)**.

**Ovassati** [o + vassati] to rain down on, to make wet. - Pass. **ovassati** to become wet through rain Vin ii.121.

**Ovahati** [o + vahati] to carry down. — Pass. **ovuyhati** It 114 (ind. & pot. ovuyheyya).

**Ovāda** [BSk. avavāda in same sense as P.] advice, instruc- tion, admonition, exhortation Vin i.50 = ii.228; ii.255 = iv.52; D i.137 (°paṭikara, function of a king); J iii.256 (anovādakara one who cannot be helped by advice, cp. ovadaka); Nett 91, 92; DhA i.13, 398 (dasavidha o.); VvA 345. — ovādaṅ **deti** to give advice PvA 11, 12, 15,

**Ovādaka** (adj. — n.) [fr. ovāda; cp. BSk. avavādaka in same meaning, e. g. Divy 48, 254, 385] admonishing (act.) or being admonished (pass.); giving or taking advice; a spiritual instructor or adviser M i.145; A i.25; S v.67 = It 107. — **anovādaka** one who cannot or does not want to be advised, incorrigible J i.159; iii.256, 304; v.314.

**Ovādin** (adj. — n.) [fr. ovāda] = ovādaka M i.360 (anovādin).

**Ovijjhati** [ava + **vyadh**] to pierce through Vism 304.

**Ovuta** see **ophuta**.

**Ovuyhati** [Pass. of ovahati] to be carried down (a river) It 114.

**Osakkati** [o + sakkati fr. P. **sakk** = *Sk. **ṣvaṣk**, cp. Māgadhī osakkai; but sometimes confused with **sṛp**, cp. P. osappati & Sk. apasarpati] to draw back, move back D i.230; J iv.348 (for apavattati C.); v.295 (an — osakkitvā). See also Trenckner, *Notes* p. 60.

**Osajjati** [o + **sṛj**] to emit, evacuate PvA 268 (vaccaṅ excrement, + ohanati). — pp. **osaṭṭha**.

**Osaṭa** [pp. of o + **sṛ**] having withdrawn to (acc.), gone to or into, undergone, visited M i.176, 469 (padasamācāro sangha — majjhe o.); ii.2 (Rājagahaṅ vass°āvāsaṅ o.); Miln 24 (sākacchā osaṭā bahū). See also **avasaṭa**.

**Osaṇheti** [o + saṇheti, denom. fr. saṇha] to make smooth, to smooth out, comb or brush down (hair) Vin ii.107 (kese); J iv.219 (id.).

**Osadha** (nt.) [Vedic auṣadha] see osadhī.

**Osadhika** v. l. It 20 for **opadhika**.

**Osadhikā** (f.) [fr. osadha] remedy, esp. poultice, foment- ation J iv.361.

**Osadhī** (f.) [Vedic avaṣa + dhī: bearer of balm, comfort, refreshment]. There is no difference in meaning between osadha and osadhī; both mean equally any medicine, whether of herbs or other ingredients. Cp. e. g. A iv.100 (bījagāma — bhūtagāmā.. osadhi — tiṇavanappatayo) Pv ii.6[10], with Sn 296 (gāvo... yāsu jāyanti osadhā); D i.12, cp. DA i.98; Pv iii.5[3]; PvA 86; J iv.31; vi.331 (? trsl[n.] medicinal *herb*). Figuratively, □ balm of salvation ' (amatosadha) Miln 247. Osadhi — tārakā, star of healing. The only thing we know about this star is its white brilliance, S i.65; It 20 = A v.62; Vv 9[2]; Pv ii.1[10]; cp. PvA 71; Vism 412. Childers calls it Venus, but gives no evidence; other translators render it □ morning star '. According to Hindu mythology the lord of medicine is the moon (oṣadhīśa), not any particular star.

**Osanna** (adj.) [o + pp. of **syad** to move on] given out, exhausted, weak Miln 250 (°viriya).

**Osappati** [o + **sṛp** to creep] to draw back, give way J vi.190 (osappissati; gloss apīyati).

**Osaraka** (adj.) [fr. osarati, osarana & osaṭa] of the nature of a resort, fit for resorting to, over — hanging eaves, affording shelter Vin ii.153. See also **osāraka**.

**Osaraṇa** (nt.) [fr. avasarati] — 1. return to, going into (acc.) visiting J i.154 (gāmantaṅ °kāle). — 2. withdrawal, distraction, drawing or moving away, heresy Sn 538 (= ogahanāni titthāni, diṭṭhiyo ti attho SnA 434).

**Osarati** [o + **sṛ**] to flow, to go away, to recede to, to visit M i.176 (gāmaṅ etc.); ii.122. — pp. **osaṭa**. See also **avasarati**.

**Osāna** (nt.) [fr. osāpeti] stopping, ceasing; end, finish, con- clusion S v.79 (read paṭikkamosāna), 177, 344; Sn 938

**Osāraka** [fr. osarati] shelter, outhouse J iii.446. See also **osaraka**.

**Osāraṇā** (f.) [fr. osāreti 3] — 1. restoration, rehabilitation reinstatement (of a bhikkhu after exclusion from the Sangha) Vin i.322; Miln 344. — 2. procession (?) (perhaps reading should be ussāraṇā) DhA ii.1 (T. oss°).

**Osārita** [pp. of osāreti 3] restored, rehabilitated Vin iv.138.

**Osāreti** [Caus. of o +**sṛ** to flow] — 1. (with v. l. osāpeti, reading osāreti is uncertain) to stow away, deposit, put in, put away (see also opeti) J vi.52, 67 (pattaṅ thavikāya o.). — 2. to bring out, expound, propound, explain Miln 13 (abhidhammapiṭikaṅ), 203 (kāraṇaṅ), 349 (lekhaṅ to compose a letter). — 3. (t.t.) to restore a bhikkhu who has undergone penance Vin i.96, 322, 340; iv.53 (osārehi ayyā ti vuccamāno osāreti). — Pass. osāriyati Vin ii.61; pp. **osārita** (cp. **osāraṇā**).

**Osiñcati** [o + siñcati] — 1. to pour out or down over, to besprinkle Vin ii.262; M i.87 (telena); Pv i.8[5] (ppr. osiñcaṅ = āsiñcanto PvA 41). — 2. to scoop out, empty, drain (water) J v.450 (osiñciyā, pot. = osiñceyya C.). — pp. **avasitta** & **ositta**.

**Osita** [pp. of ava + **sā**] inhabited (by), accessible (to) Sn 937 (an°). Cp. vy°.

**Ositta** [pp. of osiñcati] sprinkled, besprinkled J v.400. See also avasitta.

**Osīdati** [fr. o + **sad**] to settle down, to sink, run aground (of ships) S iv.314 (osīda bho sappi — tela); Miln 277 (nāvā osīdati). — ger. **osīditvā** J ii.293. — Caus. II. **osīdāpeti** J iv.139 (nāvaṅ).

**Osīdana** (nt.) [fr. osīdati] sinking DhsA 363.

**Ossa** see **ussa**.

**Ossakk°** see **osakk°**.

**Ossagga** [fr. ossajati] relaxation, in cpd. sati — ossagga (for which more common sati — vossagga) relaxation of memory, inattention, thoughtlessness DhA iii.163 (for pamāda Dh 167). See **vossagga**.

**Ossajjati** [o + **sṛj** send off] to let loose, let go, send off, give up, dismiss, release D ii.106 (aor. ossaji); Sn 270 = S i.207; Th 1, 321; J iv.260. — pp. **ossaṭṭha**. See also **avassajati**.

**Ossajjana** (nt.) [fr. ossajati] release, dismissal, sending off DA i.130.

**Ossaṭṭha** [pp. of ossajati] let loose, released, given up, thrown down D ii.106; S iii.241; J i.64; iv.460 (= nissaṭṭha).

**Ossanna** [pp. of osīdati for osanna, ss after ussanna] sunk, low down, deficient, lacking J i.336 (opp. ussanna). Hardly to be derived from ava + **syad**.

**Ossavana** (nt.) [fr. ava + **sru**] outflow, running water M i.189 (v. l. ossāvana & osavana). Cp. **avassava**.

**Ohana** only in cpd. bimb°ohana, see under **bimba**.

**Ohanati** [ava + **han**, but prob. a new formation from Pass. avahīyati of **hā**, taking it to **han** instead of the latter] to defecate, to empty the bowels PvA 268 (+ osajjati).

**Oharaṇa** (nt.) [fr. oharati] lit. "taking away", leading astray, side — track, deviating path J vi.525 (C.: gamana — magga). Cp. avaharaṇa.

**Oharati** [o + **hṛ** take] — 1. to take away, take down, take off S i.27 (ger. ohacca, v. l. ūhacca); Pv ii.6[6] (imper. ohara = ohārehi PvA 95); DhA iv.56 (see ohārin). See also ava°. — Caus. I. **ohāreti** (see avahārati); Caus. II. **oharāpeti** in meaning of oharati to take down, to cut or shave off (hair) J vi.52 (kesamassuṅ); DhA ii.53 (cp. oropeti). — pp. **avahaṭa**.

**Ohāya** ger. of **ojahāti**.

**Ohāra** see **avahāra** & cp. **vohāra**.

**Ohāraṇa** (nt.) [fr. ohāreti, cp. avaharaṇa] taking down, cutting off (hair) J i.64 (kesa — massu°).

**Ohārin** (adj. — n.) [fr. avaharati] dragging down, weighty, heavy Dh 346 (= avaharati heṭṭhā haratī ti DhA iv.56).

**Ohāreti** [Caus. of oharati] — 1. to give up, leave behind, renounce (cp. ojahāti) Sn 64 (= oropeti Nd[2] 183). — 2 to take down (see oharati 1) Vin i.48; PvA 95. — 3 to cut down, shave off (hair; see oharāpeti under oharati) It 75 (kesamassuṅ hair & beard, v. l. ohāyāpetvā); Pug 56 (id.).

**Ohita** [pp. of odahati; BSk. avahita (Jtm 210 e. g.) as well as apahita (Lal. V. 552 e. g.)] — 1. put down into, deposited Dh 150. — 2. put down, laid down, taken off, relieved of, in phrase **ohitabhāro** (arahaṅ) (a Saint) who has laid

down the burden: see arahatta iii. C.; cp. °khandhabhāra DhA iv.168. — 3. put down in, hidden, put away in (—°) Sn 1022 = (kos°ohita). — 4. (fig.) put down to, applied to, in **ohita-sota** listening, attentive, intent upon (cp. sotaṅ odahati to listen) usually in phrase ohitasoto dhammaṅ suṇāti; M i.480; iii.201; S v.96; A iv.391; Vism 300 (+ aṭṭhiṅ katvā).

**Ohiyyaka** (adj. — n.) [fr. ohīyati, avahiyyati] one who is left behind (in the house as a guard) Vin iii.208; iv.94; S i.185 (vihārapāla).

**Ohīna** [pp. of ojahāti] having left behind J iv.432 (gaṇaṅ).

**Ohīyati** (ohiyyati) [ava + hīyati, Pass. of **ha**, see avajahāti] - 1. to be left behind, to stay behind J v.340 (avahīyati = ohiyyati C.). — 2. to stay behind, to fall out (in order to urinate or defecate); ger. **ohīyitvā** Vin iv.229; DhA ii.21 (cp. ohanati). See also **ohiyyaka**.

**Ohīḷanā** (f.) [ava + hīḷanā, of **hīḍ**] scorning, scornfulness Vbh 353 (+ ohīḷattaṅ).

# K

**Ka°** (pron. interr.) [Sk. kaḥ, Idg. *qu̯o besides *qui (see ki° & kiṅ) & *qu̯u (see ku°). Cp. Av. ka —; Gr. πῃ, π῞ως, ποῖος, etc.; Lat. quī; Oir. co — te; Cymr. pa; Goth. hvas, Ags. hwā (=E. who), Ohg. hwër] who? — m. ko, f. kā (nt. kiṅ, q. v.); follows regular decl. of an atheme with some formations fr. ki°, which base is otherwise restricted to the nt. — From ka° also nt. pl. **kāni** (Sn 324, 961) & some adv. forms like kathaṅ, kadā, kahaṅ, etc. — 1. *(a)* **ka°**: nom. m. **ko** Sn 173, 765, 1024; J i.279; Dh 146; f. **kā** J vi.364; PvA 41; gen. sg. **kassa** Miln 25; instr. **kena**; abl. **kasmā** (nt.) as adv. "why" Sn 883, 885; PvA 4, 13, 63, etc. — *(b)* **ki°** (m. & f.; nt. see kiṅ): gen. sg. **kissa** Dh 237; J ii.104. **ko-nāmo** (of) what name Miln 14; DhA ii.92, occurs besides **kin-nāmo** Miln 15. — **kvattho** what (is the) use Vv 50[10] stands for ko attho. — All cases are freq. emphasized by addition of the affirm. part. **nu** & **su**. e. g. ko su'dha tarati oghaṅ (who then or who possibly) Sn 173; kena ssu nivuto loko "by what then is the world obstructed?" Sn 1032; kasmā nu saccāni vadanti... Sn 885. — 2. In *indef.* meaning comb[d] with — ci (Sk. cid: see under ca 1 and ci°): **koci, kāci**, etc., whoever, some (usually with neg. **na** **koci**, etc., equalling "not anybody"), nt. **kiñci** (q. v.); e. g. mā jātu koci lokasmiṅ pāpiccho It 85; no yāti koci loke Dh 179; n'âhaṅ bhatako 'smi kassaci Sn 25; na hi nassati kassaci kammaṅ "nobody's trace of action is lost" Sn 666; kassaci kiñci na (deti) (he gives) nothing to anybody VvA 322; PvA 45. — In *Sandhi* the orig. d of cid is restored, e. g. app' eva nāma kocid eva puriso idh' agaccheyya, "would that some man or other would come here!" PvA 153. — Also in *correl.* with *rel.* pron. **ya** (see details under ya°): yo hi koci gorakkhaṅ upajīvati kassako so na brāhmano (whoever — he) Sn 612. See also kad°.

**Kaṅsa** [cp. Sk. kaṅsa; of uncertain etym., perhaps of Babylonian origin, cp. hirañña] 1. bronze Miln 2; magnified by late commentators occasionally into silver or gold. Thus J vi.504 (silver) and J i.338; iv.107; vi.509 (gold), considered more suitable to a fairy king. — 2. a bronze gong Dh 134 (DhA iii.58). — 3. a bronze dish J i.336; āpānīya° a bronze drinking cup, goblet M. i.316. — 4. a "bronze," i. e. a bronze coin worth 4 kahāpaṇas Vin iv.255, 256. See Rhys Davids, *Coins and Measures* §§ 12, 22. — "Golden bronze" in a fairy tale at Vv 5[4] is explained by Dhammapāla VvA 36 as "bells." — It is doubtful whether *brass* was known in the Ganges valley when the earlier books were composed; but **kaṅsa** may have meant *metal* as opposed to earthenware. See the compounds.

**-upadahārana** (n. a.) metal milk — pail (?) in phrase: dhenusahassāni dukūla — sandanāni (?) kaṅsūpadhāraṇām D ii.192; A iv.393; J vi.503 (expl[d] at 504). Kern (*Toev.* p. 142) proposes correction to kaṅs'ûpadohana (=Sk. kāṅsy'opodohana), i.e. giving milk to the extent of a metal pailful. **-kaṇṭaka** metal thorns, bits of sharp metal, nails J v.102 (cp. sakaṇṭaka) **-kūta** cheating with false or spurious metal D i.5 (=DA i.79: selling brass plates for gold ones). **-tāla** bronze gong DhA i.389; DhsA 319 (°tāḷa); VvA 161 or cymbals J vi.277. 411. **-thāla** metal dish, as distinguished from earthenware D i.74 (in simile of **dakkho nahāpako**=A iii.25) cp. DA i. 217; Vism 283 (in simile); DhA iii.57 (: a gong); DA i.217; DhA iv.67=J iii.224; reading at Miln 62 to be °tāla (see *J.P.T.S.* 1886, 122). **-pattharika** a dealer in bronze ware Vin ii.135. **-pāti** & **pātīa** bronze bowl, usually for food: M i.25; A iv.393; Sn 14; PvA 274. **-pūra** full of metal J iv.107. **-bhaṇḍa** brass ware Vin ii.135. **-bhājana** a bronze vessel Vism 142 (in simile). **-maya** made of bronze Vin i.190; ii.112; **-mallaka** metal dish, e. g. of gold J iii.21. **-loha** bronze Miln 267.

**Kaṅsati**=kassati, see ava°.

**Kakaca** [onomat. to sound root kṛ, cp. note on gala; Sk. krakaca] a saw Th 1, 445; J iv.30; v.52; vi.261; DA i.212; in simile **°-ūpama** **ovāda** M i.129. Another simile of the saw (a man sawing a tree) is found at Ps i.171, quoted & referred to at Vism 280, 281.

**-khaṇḍa** fragment or bit of saw J i.321. **-danta** tooth of a saw, DA i.37 (kakaca — danta — pantiyaṅ kīḷamāna).

**Kakaṇṭaka**, the chameleon J i.442, 487; ii.63; vi.346; VvA 258.

**Kaku** [Brh. kakud, cp. kākud hollow, curvature, Lat. cacumen, & cumulus] a peak, summit, projecting corner S i.100 (where satakkatu in Text has to be corrected to satakkaku: megho thanayaṅ vijjumālā satakkaku. Com. expl[n] **sikhara, kūṭa**) A iii.34 (=AA 620 kūṭa). Cp. satakkaku & Morris, *J.P.T.S.* 1891 — 93, 5.

**Kakuṭa** a dove, pigeon, only in cpds.:

**-pāda** dove — footed (i. e. having beautiful feet) DhA i.119; f. **pādī** appl. to Apsaras, J ii.93; DhA i.119; Miln 169.

**Kakutthaka** see ku°.

**Kakudha** [cp. Sk. kakuda, and kaku above] 1. the hump on the shoulders of an Indian bull J ii.225; J vi.340. — 2. a cock's comb: see sīsa kakudha. — 3. a king's symbol or emblem (nt.) J v.264. There are 5 such insignia regis, regalia: s. kakudha — bhaṇḍa. — 4. a tree, the Terminalia Arjuna, Vin i.28; J vi.519; kakudharukkha DhA iv.153. *Note.* On pakudha as twin — form of ka° see Trenckner, *J.P.T.S.* 1908, 108.

**-phala** the fruit of the kakudha tree Mhvs xi.14, where it is also said to be a kind of pearl; see mutta. **-bhaṇḍa** ensign of royalty J i.53; iv.151; v.289 (=sakāyura). The 5 regalia (as mentioned at J v.264) are vāḷavījanī, uṇhīsa, khagga, chatta, pādukā: the fan, diadem, sword, canopy, slippers. — pañcavidha — k° PvA 74.

**Kakka**[1] [cp. Sk. kalka, also kalanka & kalusa] a sedi- ment deposited by oily substances, when ground; a paste Vin i.205 (tila°), 255. Three kinds enumerated at J. vi.232: sāsapa° (mustard — paste), mattika° (fragrant earth — paste, cp. Fuller's earth), tila° (sesamum paste). At DA i.88, a fourth paste is given as haliddi°, used before the application of face powder (poudre de riz, mukha — cuṇṇa). Cp. kakku.

**Kakka**[2] [cp. Sk. karka) a kind of gem; a precious stone of yellowish colour VvA 111.

**Kakkaṭa** a large deer (?) J vi.538 (expl[d] as mahāmiga).

**Kakkaṭaka** [cp. Sk. karkaṭa, karkara "hard," kankata "mail"; cp. Gr. καρκίνος & Lat. cancer; also B. Sk. kakkaṭaka hook] a crab S i.123; M i.234; J i.222; Vv 54[6] (VvA 243, 245); DhA iii.299 (mama... kakkaṭakassa viya akkhīni nikkhamimsu, as a sign of being in love). Cp. kakkhaḷa.

**-nala** a kind of sea — reed of reddish colour, J iv.141; also a name for coral, ibid. **-magga** fissures in canals; frequented by crabs, DhsA 270. **-yantaka** a ladder with hooks at one end for fastening it to a wall, Mhvs ix.17. **-rasa** a flavour made from crabs, crab — curry, VvA 243.

**Kakkara** [onomat, cp. Sk. kṛkavāku cock, Gr. κέρκας, κερκίς, Lat. querquedula, partridge; sound — root kṛ, see note on gala] a jungle cock used as a decoy J ii.162, purāṇa°, ii.161; cp. dīpaka[1] & see Kern, *Toev.* p. 118: K° — Jātaka, N° 209.

**Kakkaratā** (f.) roughness, harshness, deceitfulness, Pug 19, 23.

**Kakkariya** (nt.) harshness, Pug 19, 23.

**Kakkaru** a kind of creeper (°jātāni=valliphalāni) J vi.536.

**Kakkasa** (adj.) [Sk. karkaśa to root kṛ as in kakkaṭaka] rough, hard, harsh, esp. of speech (vācā para — kaṭukā Dhs 1343), M i.286=Dhs 1343; A v.265=283, 293; DhsA 396. — akakkasa: smooth Sn 632; J iii.282; v.203, 206, 405, 406 (cp. *J.P.T.S.* 1891 — 93, 13); akakkasanga, with smooth limbs, handsome, J v.204.

**Kakkassa** roughness Sn 328, Miln 252.

**Kakkārika** (and **°uka**) [fr. karkaru] a kind of cucumber Vv 33[28]=eḷāluka VvA 147.

**Kakkāru** (Sk. karkāru, connected with karkaṭaka] 1. a pumpkin — gourd, the Beninkasa Cerifera J vi.536: kakkārujātāni=valliphalāni (reading kakkaru to be corr.). — 2. a heavenly flower J iii.87, 88=dibbapuppha

**Kakkāreti** [*kaṭ — kāreti to make kaṭ, see note on gala for sound — root kṛ & cp. khaṭakhaṭa] to make the sound kak, to half choke J ii.105.

**Kakku** [cp. kakka=kalka] a powder for the face, slightly adhesive, used by ladies, J v.302 where 5 kinds are enum[d]: sāsapa°, loṇa°, mattika°, tila°, haliddi°.

**Kakkoṭaka** (?) KhA 38, spelt **takk°** at Vism 258.

**Kakkola** see takkola.

**Kakkhaḷa** [kakkhaṭa, cp. Sk. karkara=P. kakkaṭaka] 1. rough, hard, harsh (lit. & fig.) Dhs 648 (opp. **muduka** Dhs 962 (rūpaṅ paṭhavīdhātu: kakkhalaṅ kharagataṅ kakkhaḷattaṅ kakkhaḷabhāvo); Vism 349 (=thaddha), 591, 592 (°lakkhaṇa); DhA ii.95; iv.104; Miln 67, 112; PvA 243 (=**asaddha, akkosakāraka**, opp. **muduka**); VvA 138 (=pharusa). — 2. cruel, fierce, pitiless J i.187, 266; ii.204; iv162, 427. **Akakkhaḷa** not hard or harsh, smooth, pleasant DhsA 397. **-°vacata**, kind speech, ibid. (=**apharusa °vācatā mudu°**).

**-kathā** hard speech, cruel words J vi.561. **-kamma** cruelty, atrocity J iii.481. **-bhāva** rigidity Dhs 962 (see kakkhala) MA 21; harshness, cruelty J iii.480. **a°** absence of hardness or rigidity DhsA 151.

**Kakkhaḷatā** (f.) [abstr. fr. prec.] hardness, rigidity, Dhs 859; Vbh 82; J v.167; DhsA 166. — **akakkhaḷatā** absence of roughness, pleasantness Dhs 44, 45, 324, 640, 728, 859; DhsA 151; VvA 214 (=saṇha).

**Kakkhalatta** (nt.) hardness, roughness, harshness Vin ii.86; Vbh 82; Vism 365; cp. M.Vastu i.166: kakkhaṭatva.

**Kakkhaḷiya** hardness, rigidity, roughness, Vbh 350.

**Kanka** [Sk. kanka, to sound — root kn̊, cp. kinkiṇī & see note on gala] a heron M i.364, 429; J v.475.

**-patta** a heron's plume J v.475.

**Kankata** [=kaṅ or kiṅ+kṛta, to kiṇi, "the tinklings"] elephant's trappings VvA 104 (=kappa).

**Kankaṇa** (nt.) [to same root as kanka] a bracelet, orna- ment for the wrist Th 2, 259 (=ThA 211).

**Kankala** [Sk. kankāla & cp. śṛnkhala (as kaṇṇa>śṛnga), orig. meaning "chain"] skeleton; only in cpd. atthi°. Aṭṭhikankal' ūpamā kāmā Vin ii.25; M i.130, 364; J v.210; Th 1, 1150 (°kuṭika): aṭṭhikankalasannibha Th 2, 488 (=ThA 287; cp. Morris, *J.P.T.S.* 1885, 75): aṭṭhikankala aṭṭhi — puñja aṭṭhi — rāsi S ii.185=It 17 (but in the verses on same page: puggalass' aṭṭhisañcayo). Cp. aṭṭhisankhalikā PvA 152; aṭṭhika sankhalikā J i.433; aṭṭhi — sanghāṭa Th 1, 60.

**Kankuṭṭhaka** [cp. Sk. kankuṣṭha] a kind of soil or mould, of a golden or silver colour Mhvs 32. 6 (see note on p. 355).

**Kankhati** [Sk. **kānkṣ** cp. **śank**, Lat. cunctor] 1. with loc.: to be uncertain, unsettled, to doubt (syn. **vicikicchati**, with which always combined). **Kankhati vicikicchati dvīsu mahāpurisa-lakkhaṇesu** D i.106 is in doubt and perplexity about (Bgh's gloss, **patthanaṅ uppādati** DA i.275, is more edifying than exact.)=Sn 107; na kankhati na vicikicchati S ii.17=iii.135; kankheyya vicikiccheyya S ii.50, 54; iii.122; v.225 (corr. khankheyya!) 226; same with Satthari kankheyya dhamme° sanghe° sikkhāya° A iv.460=v.17=M i.101=Dhs

1004; cp. Dhs. 1118. — 2. with acc.: to expect, to wait for, to look forward to. **Kālaṅ k.** to abide one's time, to wait for death S i.65 (appiccho sorato danto k. k. bhāvito (so read for bhatiko) sudanto); Sn 516 (id. with bhāvito sadanto); It 69 (id. bhāvitatto). — J v.411 (=icchati); vi.229 (=oloketi). **pp. kankhita** S iii.99; Sn 540; (+vicikicchita); inf. **kankhituṅ** S iv.350=399 (+vicikicchituṅ).

**Kankhana** (nt.) doubting, doubt, hesitation MA 97; DhsA 259.

**Kankhanīya** [grd. of kankhati] to be doubted S iv.399.

**Kankhā** (f.) [cp. Sk. kānkṣā] 1. doubt, uncertainty S i.181; iii.203 (dukkhe k. etc.; cp. Nd[2] 1); Sn 541, 1149; °ṅ vinayati Sn 58, 559, 1025; k. pahīyati Ps ii.62; comb[d] with **vimati**: D i.105; iii.116; S iv.327; v.161; A ii.79, 160, 185; DA i.274; with **vicikicchā**: S iv.350; Dhs. 425. Defined as = kankhāyanā & kankhāyitatta Nd[2]1; Dhs 425 (under vicikicchā). 3 doubts enum[d] at D iii.217; 4 in passages with vimati (see above); 7 at Dhs 1004; 8 at Nd[2] 1 & Dhs 1118; 16 at M i.8 & Vism 518. — 2. as adj. doubting, doubtful, in **akankha** one who has overcome all doubt, one who possesses right knowledge (vijjā), in comb[ns] akankha apiha anupaya S i.181; akhila a. Sn 477, 1059; Nd[2]i; cp. vitiṇṇa° Sn 514; avitiṇṇa° Sn 249, 318, 320 (=ajānaṅ); nikkankha S ii.84 (+nibbicikiccha). — 3. expectation SA 183. — On connotation of k. in general see *Dhs trsl.* p. 115 n[1].

**-cchida** removing or destroying doubt Sn 87. **-cchedana** the removal of d. J i.98; iv.69. **-ṭṭhāniya** founded on d., doubtful (dhammā) D iii.285; A iv.152, 154; v.16; AA 689. **-dhamma** a doubting state of mind, doubt D ii.149; S iv.350. **-vitaraṇa** overcoming of doubt Miln 233; DhsA 352, °*visuddhi* complete purification in consequence of the removal of all doubt D iii.288; M i.147; Ud 60; Vism 523; Bdhd 116 sq. **-samangin** affected with doubts, having doubts DhsA 259.

**Kankhāyati** [Denom. fr. kankhā] to doubt, pp. **Kankhā- yita** Sn 1021.

**Kankhāyanā** (f.) +**kankhāyitatta** (nt.) doubting and hesitation, doubtfulness, Nd[2] 1; Dhs 425, 1004, 1118; DhsA 259.

**Kankhin** (adj.) [Sk. kānkṣin] 1. doubting, wavering, un- decided, irresolute D ii.241; Sn 1148; Nd[2] 185; comb[d] with vecikicchin S iii.99; M i.18; A ii.174; Sn 510. — 2. longing for Pgdp 106 (mokkha°). — **akankhin** not doubting, confident, sure (cp. **akankha**) D ii.241; A ii.175.

**Kangu** (f.) [derivation unknown, prob. non — Aryan, cp. Sk. kangu] the panic seed, *Panicum Italicum;* millet, used as food by the poor (cp. piyangu); mentioned as one of the seven kinds of grains (see dhañña) at Vin iv.264; DA i.78. — Miln 267; Mhvs 32, 30.

**-piṭṭha** millet flour, in °*maya* made of m. meal J vi.581. **-bhatta** a dish of (boiled) millet meal Vism 418 (in simile).

**Kaca** [Sk. kaca, cp. kāñcī and Latin cingo, cicatrix] the hair (of the head), in °*kalāpa* a mass of hair, tresses Dāvs iv.51.

**Kacavara** [to kaca?] 1. sweepings, dust, rubbish (usually in comb[n] with **chaḍḍeti** and **sammajjati**) J i.292; iii.163; iv.300; Vism 70; DA i.7; DhA i.52; SnA 311. — 2. rags, old clothes SA 283 (=pilotikā).

**-chaḍḍana** throwing out sweepings, in °*pacchi* a dust basket, a bin J i.290. **-chaḍḍanaka** a dust pan J i.161 (+ muṭṭhi — sammjjanī). **-chaḍḍani** a dust pan DhA iii.7 (sammajjanī+). **-chaḍḍikā** (dāsī) a maid for sweeping dust, a cinderella DhA iv.210.

**Kacci & kaccid** (indecl.) [Sk. kaccid=kad+cid, see kad°] indef. interrog. particle expressing doubt or suspense, equivalent to Gr. ἄν, Lat. ne, num, nonne: then perhaps; I doubt whether, I hope, I am not sure, etc., Vin i.158, 350; D i.50 (k. maṅ na vañcesi I hope you do not deceive me), 106; S iii.120, 125; Sn. 335, 354, p. 87; J i.103, 279; v.373; DhA ii.39 (k. tumhe gatā "have you not gone," answer: āma "yes"); PvA 27 (k. tan dānaṅ upakappati does that gift really benefit the dead?), 178 (k. vo piṇḍapāto laddho have you received any alms?). Cp. kin. — Often comb[d] with other indef. particles, e. g. kacci **nu** Vin i.41; J iii.236; vi.542; k. **nu kho** "perhaps" (Ger. etwa, doch nicht) J i.279; k. **pana** J i.103. — When followed by nu or su the original **d** reappears according to rules of Sandhi: **kaccinnu** J ii.133; v.174, 348; vi. 23; **kaccissu** Sn 1045, 1079 (see Nd[2] 186).

**Kaccikāra** a kind of large shrub, the Caesalpina Digyna J vi.535 (should we write with BB kacchi°?).

**Kaccha[1]** (nt.) [cp. Sk. kaccha, prob. dial.] 1. marshy land, marshes; long grass, rush, reed S i.52 (te hi sotthiṅ gamissanti kacche vāmakase magā), 78 (parūḷha k — nakha — lomā with nails and hair like long — grown grass, cp. same at J iii.315 & Sdhp 104); J v.23 (carāmi kacchāni vanāni ca); vi.100 (parūḷha — kacchā tagarā); Sn 20 (kacche rūḷhatiṇe caranti gāvo); SnA 33 (pabbata° opp. to nadī°, mountain, & river marshes). Kern (*Toev.* ii.139) doubts the genuineness of the phrase parūḷha°. — 2. an arrow (made of reed) M i.429 (kaṇḍo... yen' amhi viddho yadi vā kacchaṅ yadi vā ropiman ti).

**Kaccha[2]** (adj.) [ger. of **kath**] fit to be spoken of A i.197 (Com.=kathetuṅ yutta). **akaccha** ibid.

**Kacchaka[1]** a kind of fig — tree DA i.81. — 2. the tree Cedrela Toona Vin iv.35; S v.96; Vism 183.

**Kacchati[1]** Pass. of katheti (ppr. kacchamāna A iii.181). — 2. Pass. of karoti.

**Kacchantara** (nt.) [see kacchā[2]] 1. interior, dwelling, apartment VvA 50 (=nivesa). — 2. the armpit: see upa°.

**Kacchapa** [Sk. kacchapa, dial. fr. *kaśyapa, orig. Ep of kumma, like magga of paṭipadā] a tortoise, turtle S iv.177 (kummo kacchapo); in simile of the blind turtle (kāṇo k.) M iii.169=S v.455; Th 2, 500 (cp. *J.P.T.S.* 1907, 73, 174). — f. **kacchapinī** a female t. Miln 67.

**-lakkhaṇa** "tortoise — sign," i. e. fortune — telling on the ground of a tortoise being found in a painting or an ornament; a superstition included in the list of tiracchāna — vijjā D i.9≈; DA i.94. **-loma** "tortoise — hair," i. e. an impossibility, absurdity J iii.477, cp. sasavisāṇa; °*maya* made of t. hair J iii.478.

**Kacchapaka** see hattha°.

**Kacchapuṭa** [see kaccha[1]] reed — basket, sling — basket, pingo, in **-vāṇija** a trader, hawker, pedlar J i.111.

**Kacchā[1]** (f.) [derivation unknown, cp. Sk. kakṣā, Lat. cohus, incohare & see details under gaha[1]] 1. enclosure, denoting both the enclosing and the enclosed, i. e. wall or room:

see kacchantara. — 2. an ornament for head & neck (of an elephant), veilings, ribbon Vv 21[9]=69[9] (=gīveyyaka VvA); J iv.395 (kacchaṅ nāgānaṅ bandhatha gīveyyaṅ paṭimuñcatha). 3. belt, loin — or waist — cloth (cp. next) Vin ii.319; J v.306 (=saṅvelli); Miln 36; DhA i.389.

**Kacchā²** (f.) & **kaccha** (m. nt.) [Derivation unknown, cp. Sk. kakṣa & kakṣā, Lat. coxa, Ohg. hahsa]; the armpit Vin i.15 (addasa... kacche vīṇaṅ... aññissā kacche ālambaraṅ); S i.122=Sn 449 (sokaparetassa vīṇā kacchā abhassatha); It 76 (kacchehi sedā muccanti: sweat drops from their armpits); J v.434=DhA iv.197 (thanaṅ dasseti k°ṅ dass° nābhiṅ dass°); J v.435 (thanāni k° āni ca dassayantī; expl^d on p. 437 by upakacchaka); vi.578. The phrase parūḷha — kaccha — nakhaloma means "with long — grown finger — nails and long hair in the armpit," e. g. S i.78.

**-loma** (kaccha°) hair growing in the armpit Miln 163 (should probably be read parūḷha — k. — nakha — l., as above).

**Kacchikāra** see **kacci°**.

**Kacchu** [Derivation uncertain, cp. Sk. kacchu, dial. for kharju: perhaps connected with khajjati, eating, biting] 1. the plant Carpopogon pruriens, the fruit of which causes itch when applied to the skin DhA iii.297 (mahā° — phalāni). — 2. itch, scab, a cutaneous disease, usually in phrase kacchuyā khajjati "to be eaten by itch" (cp. E. itch>eat) Vin i.202, 296; J v.207; Pv ii.3[11] (cp. kapi°); Vism 345; DhA i.299.

**-cuṇṇa** the powdered fruit of Carpopogon pruriens, causing itch DhA iii.297. **-piḷakā** scab & boils J v.207.

**Kajjala** [Sk. kajjala, dial. fr. kad+jala, from jalati, **jval**, orig. burning badly or dimly, a dirty burn] lamp — black or soot, used as a collyrium Vin ii.50 (read k. for kapalla, cp. *J.P.T.S.* 1887, 167).

**Kajjopakkamaka** a kind of gem Miln 118 (vajira k. phus- sarāga lohitanka).

**Kañcaka** a kind of tree (dāsima°) J vi.536 (expl^d as "dve rukkhajātiyo"). BB have koñcaka.

**Kañcana** (nt.) [Derivation uncertain, cp. Sk. kāñeana, either from khacati (shine=the shining metal, cp. kāca (glass) & Sk. **kāś**), or from kanaka gold, cp. Gr. κνηκός (yellow). P. kañcana is poetical] gold A iii.346= Th 1, 691 (muttaṅ selā va k.); Th 2, 266 (k° ssa phalakaṅ va); VvA 4, 9 (=jātarūpa). Esp. freq. in cpds.=of or like gold.

**-agghika** a golden garland Bu X. 26. **-agghiya** id. Bu v.29. **-āveḷā** id. J vi.49; Vv 36[2]; Pv ii.12[7] (thus for °ācela); iii.9[3]; PvA 157. **-kadalikkhaṇḍa** a g. bunch of bananas J vi.13. **-thūpa** a gilt stupa DhA iii.483; iv.120. **-patimā** a gilt or golden image or statue J vi.553; VvA 168. **-paṭṭa** a g. turban or coronet J vi.217. **-patta** a g. dish J v.377. **-pallanka** a gilt palanquin J i.204. **-bimba** the golden bimba fruit Vv 36[6] (but expl^d at VvA 168 by majjita — kpaṭimā — sadisa "like a polished golden statue"). **-bubbula** a gilt ornament in form of a ball Mhvs 34, 74. **-rūpa** a g. figure J iii.93. **-latā** g. strings surrounding the royal drum J vi.589. **-vaṇṇa** of g. colour, gilt, shining, bright J v.342 (=paṇḍara). **-velli** a g. robe, girdle or waist cloth J v.398 (but expl^d as "k — rūpakasadisa — sarīra "having a body like a g. statue"), cp. J v.306, where velli is expl^d by kacchā, girdle. **-sannibha** like g., golden — coloured (cp. k — vaṇṇa and Sk. kanaka — varṇa Sp. Av. Ś. i.121, 135, etc.), in phrase °*taca* "with golden — coloured skin," Ep. of the Buddha and one of the 32 signs of a great man (mahāpurisa — lakkhaṇa) D ii.17; iii.143, 159; M ii.136; Miln 75; attr. of a devatā Vv 30[2], 32[2]; VvA 284; of a bhikkhu Sn 551=Th 1, 821. **-sūci** a gold pin, a hair — pin of gold J vi.242.

**Kañcanaka** (adj.) golden J iv.379 (°daṇḍa).

**Kañcuka** [from **kañc** (kac) to bind, cp. Gr. κάκαλα fetter, Sk. kañcuka] 1. a closely fitting jacket, a bodice Vin i.306=ii.267; A i.145; DhA iii.295 (paṭa°ṅ paṭimuncitvā dressed in a close bodice); PvA 63 (urago tacaṅ kañcukaṅ omuñcanto viya). — 2. the slough of a snake (cp. 1) DA i.222. — 3. armour, coat of mail J v.128 (sannāha°); DA i.157 (of leather); Dāvs v.14. — 4. a case, covering, encasement; of one pagoda incasing another: Mhvs i.42.

**Kañjaka** N. of a class of Titans PvA 272 (kāḷa — k° — bhedā Asurā; should we read khañjaka? Cp. Hardy, *Manual of Buddhism* 59).

**Kañjika** (nt.) [Sk. kāñjika] sour rice — gruel J i.238 (udaka°); Vv 33[37] (amba°), 43[5] (=yāgu VvA 186); DhA i.78, 288; VvA 99 (ācāma — k° — loṇudaka as expl^n of loṇa — sovīraka "salty fluid, i. e. the scum of sour gruel"). Cp. next.

**Kañjiya** (nt.)=kañjika; J iii.145 (ambila°); vi.365 (°āpaṇa); DhA ii.3; iv.164.

**-teḷa** a thick substance rising as a scum on rice — gruel, used in straightening arrows DhA i.288.

**Kaññā** (f.) [from kanīna young, compar. kanīyah, superl. kaniṣṭha; orig. "newly sprung" from ***qen**, cp. Gr. καινός, Vedic kanyā, Lat. re — cen(t)s, Ags. hindema "novissimus." See also kaniṭṭha] a young (unmarried) woman, maiden, girl Pv i.11[1]. — As emblem of beauty in simile khattiya — kaññā vā... pannarasa — vassuddesikā vā solasa — vassuddesikā vā... M i.88; in comb^n khattiya — kaññā, brāhmaṇa — k°, etc. A ii.205; iv.128; Kisāgotamī nāma khattiya — k° J i.60; deva° a celestial nymph J i.61.

**-dāna** giving away of a girl in marriage Pgdp 85.

**Kaṭa¹** [Sk. kaṭa from kṛṇatti: to do wicker — work, roll up, plait; ***gert**, cp. Gr. κάρταλος, Lat. cratis=E. crate, Goth. haurds, E. hurdle] a mat: see cpds. & kaṭallaka.

**-sara** a reed: Saccharum Sara, used as medicine DhsA 78. **-sāra** (DhA i.268) & **sāraka** a mat for sitting or lying on, made of the stalks of the screw — pine, Pandanus Furcatus J vi.474; v.97; DA i.137; DhA ii.183

**Kaṭa²** another form of **kaṭi** (hip), only used in cpds.:

**-aṭṭhika** the hip — bone D ii.296=M i.58, 89=M iii.92 (as v.l.). *Note.* kaṭiṭṭhika at M iii.92 and as v.l. at D ii.296. **-sāṭaka** a loin — cloth J iv.248.

**Kaṭa³**=kata [pp. of karoti] in meaning of "original," good (cp. sat); as nt. "the lucky die" in phrase kaṭaggaha (see below). Also in comb^n with **su° & duk°** for sukata & dukkata (e. g. Vin ii.289; DhA iii.486; iv.150), and in meaning of "bad, evil" in kaṭana. Cp. also kali.

**-ggaha** "he who throws the lucky die," one who is lucky, fortunate, in phrase "ubhayattha k." lucky in both worlds, i.

e. here & beyond Th 1, 462; J iv.322 (=jayaggaha victorious C.); cp. Morris in *J.P.T.S.* 1887, 159. Also in "ubhayam ettha k." S iv.351 sq. — Opposed to **kali** the unlucky die, in phrase **kaliṅ gaṇhāti** to have bad luck J vi.206 (kaliggaha=parājayasaṅkhāta, i. e. one who is defeated, as opp. to kaṭaggaha=jayasankhāta), 228, 282.

**Kaṭaka** (m. nt.) anything circular, a ring, a wheel (thus in kara° Vin ii.122); a bracelet PvA 134.

**Kaṭakañcukatā** see kaṭu°.

**Kaṭakaṭāyati**=taṭataṭāyati to crush, grind, creak, snap PugA. i.34; VvA 121 (as v.l.); Vism 264. Cp. also karakarā.

**Kaṭacchu** [cp. on etym. Morris in *J.P.T.S.* 1887, 163] a ladle, a spoon; expl[d] by uḷunka DhA iv.75, 123; by dabbi PvA 135. Used for butter VvA 68, otherwise for cooked food in general, esp. rice gruel. — Vin ii.216; J i.454; iii.277.

**-gāha** "holding on to one's spoon," i. e. disinclination to give food, niggardliness, stinginess DhsA 376, cp. Dhs trsl. 300 n[2]. **-gāhika** "spoon in hand," serving with ladles (in the distribution of food at the Mahādāna) PvA 135. **-parissāvana** a perforated ladle Vin ii.118. **-bhikkhā** "ladle — begging," i. e. the food given with a ladle to a bhikkhu when he calls at a house on his begging tour Th 1, 934; Miln 9; DhA iv.123; as representing a small gift to one individual, opposed to the Mahādanā Pv ii.9[57]; as an individual meal contrasted with public feeding (salāka — bhatta) DhA i.379. **-matta** (bhatta) "only a spoonful of rice" Miln 8; DhA iv.75.

**Kaṭacchuka** (adj.) relating to spoons Vin ii.233.

**Kaṭana** (nt.) [from kaṭa, pp. of karoti] an evil deed A iv.172 (v.l.=AA 744 kaṭanaṅ vuccati pāpakammaṅ).

**Kaṭallaka** [to kaṭa[1]] a puppet (pagliaccio), a marionette with some contrivance to make it dance J v.16 (dāru° expl[d] by dārumaya — yanta — rūpaka).

**Kaṭasī** (f.) [prob. a contamination of kaṭa + sīva(thikā), charnel — house, under influence of foll. **va**(ḍḍh°), cp. Sk. kaṭa (?) a corpse] a cemetery; only in phrase **kaṭasiṅ vaḍḍheti** "to increase the cemetery" referring to dying and being buried repeatedly in the course of numerous rebirths, expl[d] by susāna & āḷāhana ThA 291. — vaḍḍhenti kaṭasiṅ ghoraṅ ādiyanti punabbhavaṅ Vin ii.296=A ii.54=Th 1, 456 (where ācinanti (?) for ādiy°), 575; Th 2, 502. Also in cpds. **°vaḍḍhana** J i.146; Ud 72=Nett 174; **°vaḍḍhita** S ii.178 sq.= Nd[2] 664.

**Kaṭākaṭa** see kata i.3.

**Kaṭāha** (m. nt.) [Sk. kaṭāha] a pot [in older texts only as — °]. — 1. pot, vessel, vase, receptacle. **udaka°** Vin ii.122; **ghaṭi°** Vin ii.115; **loha°** Vin ii.170. **ayo°** (in simile "diva — santatte ayokaṭāhe") M i.453=A iv.138; **gūtha°** Vin iv.265; **tumba°** (a gourd used as receptacle for food) vin ii.114; **alābu°** DhsA 405. — Uncompounded only at Dpvs 92 (°ka); Mhvs 17, 47; 18, 24. — 2. anything shaped like a pot, as the skull: **sīsa°** D ii.297= M i.58; Miln 197.

**Kaṭi** [Sk. kaṭi, ***(s)qu̯el**; orig. bending, curvature, cp. Gr. σκέλος hip, Lat. scelus crooked deed, Ger. scheel squint] hip, waist Vin iii.22, 112; Nd[2] 659; J iv.32; Miln 418. In cpds. also **kaṭa** (q. v.).

**-thālaka** a cert. bone on the small of the back J vi.509. **-padesa** the buttocks J iii.37. **-pamāṇa** (adj.) as far as the waist J vi.593. **-pariyosāna** the end of the hips, the bottom J ii.275. **-puthulaka** (adj.) with broad hips, having beautiful hips J v.303 (in expl[n] of soṇī puthulā). **-bhāga** the waist J iii.373. **-bhāra** a burden carried on the hip (also a way of carrying children) Vin ii.137; iii.49. **-sandhi** the joint of the hip Miln 418, Vism 185. **-samohita** (adj.) fastened or clinging to the waist J v.206. **-sutta** a belt, girdle (as ornament) PvA 134. **-suttaka** a string or cord around the waist to fasten the loin — cloth Vin ii.271; also an ornamental waist — band, girdle Vin ii.107 (see *Vin. Texts* iii.69, 142, 348).

**Kaṭuka** (adj.) [Sk. kaṭu(ka), from ***(s)qu̯er** to cut; cp. Sk. kṛṇoti (kṛntati), Lat. caro "cutlet." — k. is almost exclusively poetical; usually expl[d] in prose by aniṭṭha, tikhiṇa, ghora (of niraya); often comb[d] with khara, opp. madhura, e. g. PvA 119] sharp, bitter, acid, severe. — 1. severe, sharp (fig.), of dukkha, vedanā, kāmā, etc. M i.10=A ii.143; J vi.115; Th 2, 451 (=ThA 281); SA 56. — painful, terrible, frightful ( — appl[d] to the fruits of evil actions and to the sufferings in Niraya: see kammapphala & niraya) J iii.519; Pv i.10[2], 11[1]; iv.1[8], 7[6]. — bitter, or perhaps pungent of taste DhS 291; Miln 65, 112; J iii.201. — 2. (nt.) pungency, acidity, bitterness D ii.349=J i.380; Th 2, 503 (pañca°); J vi.509. — *Note.* Is k. to be written instead of kadukkha at VvA 316, where it explains maraṇa? Cp. J iii.201: tesaṅ taṅ kaṭukaṅ āsi, maraṇaṅ ten' upāgamuṅ.

**-udraya** causing bitterness or pain J v.241, cp. dukkhudraya J v.119. **-odaka** a bitter draught Sdhp 159. **-pabhedana** (adj.) having a pungent juice exuding from the temples, said of an elephant in rut Dh 324 (=tikhiṇamada DhA iv.13). **-pphala** a kind of perfume made of the berry of an aromatic plant J ii.416=DhA iii.475 (kappūra — k° — ādīni), cp. Sk. kakkolaka. — (adj.) of bitter fruit J ii.106 (of the mango); S i.57=J iii.291=Dh 66 (of kamma); Pv i.11[10] (id.). **-bhaṇḍa** (sg. & pl.) spices. There are 4 enum[d] at J iii.86: hingujīraka, singiveraka, marica, pipphali; 3 at VvA 186 (as tikaṭuka, cp. kaṭula): ajamoja, hingujīraka, lasuṇa; PvA 135; DhA ii.131. **-bhāva** stinginess DhsA 376. **-rohiṇī** the black hellebore Vin i.201 (as medicine). **-vipāka** (adj.) having a bitter result (of pāpa) Miln 206; compar. °tara S ii.128. **-sāsana** a harsh command J vi.498.

**Kaṭukañcukatā** (f.) [der. by Bdhgh. as kaṭuka + añcuka **(añc)**, a popular etymology (DhsA 376). At Dhs 1122 and as v.l. K in Vbh we have the spelling **kaṭakancukatā** (for kaṭakuñcakatā?), on which and °kuñcaka see Morris, *J.P.T.S.* 1887, 159 sq. and *Dhs. trsl.* 300 n[2]. — Morris' derivation is kaṭa (**kar**) + kañcuka + tā (kañcuka=kuñcaka to **kuñc**, to contract), thus a der[n] fr. kañcuka "bodice" and meaning "being tightened in by a bodice," i. e. tightness. Although the reading kaṭukañc° is the established reading, the var. lect. **kaṭakuñc°** is probably etym. correct, semantically undoubtedly better. It has undergone dissimilatory vowel — metathesis under influence of popular analogy with kaṭuka. With kuñcikatā cp. the similar expression derived from the same root: **kuṇalī-mukha**, of a stingy person Pv ii.9[28], which is expl[d] by "sankucitaṅ mukhaṅ akāsi" (see kuñcita)] closeness, tightness, close — fistedness, niggardliness. Expl[d] as "the shrinking up of the heart," which prevents the flow or manifestation

of generosity. It occurs only in the stock phrase "vevicchaṅ kadariyaṅ k. aggahitattaṅ cittassa" in **macchariya** — passage at Nd[2] 614=Dhs 1122 =Pug 19, 23=Vbh 357, 371; and in the macchariya expl[n] at Vism 470.

**Kaṭukatta** (nt.) pungency, acidity, bitterness Miln 56, 63.

**Kaṭumikā** (f.) [from karoti; see Sk. kṛtrima & kuṭṭima; also kutta & kutti] artificiality, outward help, suggestion, appl[d] to sati Miln 78, 79 (cp. *Miln trsl.* i.121 n and MVastu i.477).

**Kaṭula** (adj.) [Sk. kaṭura] containing pungent substances (generally three: tekaṭula) Vin i.210 (yāgu), cp. tikaṭuka.

**Kaṭuviya** (adj.) [kaṭu viya?] impure, defiled, in °kata A i.280.

**Kaṭerukkha** a kind of creeper J vi.536 (perhaps read as next).

**Kaṭeruha** a flowering plant J vi.537 (=pupphagaccha). Cp. kaseruka.

**Kaṭṭha[1]** [Sk. kṛṣṭa, pp. of kasati, cp. kiṭṭha] ploughed, tilled Sn 80; Miln 255; PvA 45, 62. a° untilled, unprepared Anvs 27. su° well — ploughed A i.229; Miln 255.

**Kaṭṭha[2]** (adj.) [Sk. kaṣṭa] bad, useless: see kaṭṭhaka[2]. Only in cpds.; perhaps also in pakaṭṭhaka.

**-anga** pithless, sapless, of no value (of trees) J ii.163= DhA i.144. **-mukha** "with the injurious mouth," a kind of snake DhsA 300.

**Kaṭṭha[3]** (nt.) [Brh. kāṣṭha, cp. Ohg. holz] 1. a piece of wood, esp. a stick used as fuel, chips, firewood S i.168=Sn 462; M i.234 (+ kaṭhala); PvA 256 (+ tiṇa). In phrase "sattussada sa — tiṇa — kaṭṭh' odaka sa — dhañña" (densely populated with good supply of grass, firewood, water, and corn) in ster. description of a prosperous place (cp. Xenophon's πόλις οἰκουμένη εὐδαίμων καπόλις οἰκουμένη εὐδαίμων και μεγάλη) D i.87, 111, etc. Both sg. (coll.) & pl. as "sticks" D ii.341, esp. in phrase **kaṭṭhaṅ phāleti** to chop sticks Vin i.31; Sn p. 104; J ii.144; Pv ii.9[51] (=PvA 135), or k°ṅ **pāteti** (phāṭeti=phāleti? See pāteti) M i.21. Frequent also in similes: M i.241= ii.93=iii.95 (alla k.); M iii.242=S ii.97=iv.215= v.212 (dve k.); A iii.6 (+ kaṭhala); iv.72 (+ tiṇa); i.124=Pug 30, 36 (+ kaṭhala). — 2. a piece of stick used for building huts (wattle and daub) M i.190. — 3. a stick, in **avalekhana°** (for scraping) Vin ii.141, 221, and in **danta°** a tooth — pick VvA 63, etc. (see danta). — 4. (adj.) in cpds.=of wood, wooden.

**-aggi** wood — fire, natural fire A iv.41, 45, enumerated last among the 7 fires. **-atthaṅ** for the purpose of fuel, in phrase k. pharati to serve as fuel A ii.95=S iii.93= It 90=J i.482. **-atthara** a mat made of twigs (cp. kaṭasāra) J v.197, also as **-attharika** (& °kā) J vi.21; DhA i.135; f. at J i.9; iv.329; vi.57. **-kalingara** chips and chaff DhA iii.122 (cp. k — khaṇḍa). **-khaṇḍa** a piece of wood, splinter, chip, suggesting something useless, trifling DhA i.321 (as expl[n] of niratthaṅ va kalingaraṅ); ThA 284 (as expl[n] of chuṭṭho kalingaraṅ viya). **-tāla** a wooden key Vin ii.148 (cp. *Vin. Texts* iii.162). **-tāḷa** a w. gong DhsA 319. **-tumba** a w. vessel Vin i.205. **-pādukā** a wooden shoe, clog Vin i.188. **-puñja** a heap of w. A iv.72; J ii.327. **-phālaka** wood — cutter Vism 413. **-bhatin** a wood — cutter Dpvs 20, 28, where given as a nickname of King Tissa. **-mañcaka** a wooden bed Miln 366. **-maya** wooden Vin i.203; J i.289= v.435. **-rūpa** (& °ka) a w. figure, doll J i.287. **-vāha** a cartload of fire — wood S ii.84. **-vāhana** riding on a faggot J i.136. **-vipalāvita** drifting wood J i.326. **-hatthin** a w. elephant, built by order of King Caṇḍapajjota to decoy King Udena (cp. the horse of Troy) DhA i.193. **-hāraka** (f. °ikā) gathering fire — wood, an occupation of poor people M i.79; S i.180; J i.134; ii.412; iv. 148; v.417; Miln 331; Vism 120; VvA 173. **-hārin**=°hāraka Vin iii.41; J i.133 (title of J no. 7. referred to at DhA i.349).

**Kaṭṭhaka[1]** (m. nt.) [to kaṭṭha[3]] a kind of reed Dh 164; DhA iii.156 (=velu — sankhāta — kaṭṭha).

**Kaṭṭhaka[2]** (m. pl.) [to kaṭṭha[2]] a kind of fairy D ii.261

**Kaṭṭhissa** (nt.) [Sk.?] a silken coverlet embroidered with gems D i.7=Vin i.192=ii.163; DA i.87=AA 445.

**Kaṭhati** [Sk. kvathati; cp. Goth. hvapo scum, hvapjan to seethe. The Dhātumañjūsā (no. 132, ed. Andersen & Smith) comments on **kaṭh** with "sosāna — pākesu." See also kuthati] 1. to boil, to stew Bdhgh on Vin i.205, see *Vin. Texts* ii.57 n[1], where pp. is given as **kuthita**. Similarly Th 2, 504 (cp. *Sisters* 174 n[4], but cp. *Mil. trs.* ii.271 "distressed"; E. Müller, *J.R.A.S.* 1910, 539). — 2. to be scorched, pp. **kaṭhita** (=hot) Miln 323, 325, 357, 397. — The pp. occurs as °kaṭṭhita & °kuṭṭhita in cpds uk° pa° (q. v.). See also kuṭṭhita.

**Kaṭhala** [Sk. kaṭhara (°la, °lla, °lya: all found in Av. S and Divy), to kṛṇāti; cp. khāṭi] gravel, pebble, potsherd J iii.225; v.417; VvA 157; comb[d] with **sakkhara** at D i.84=A i.9, and in simile at A i.253. As f. comb[d] with **kaṭṭha** at A i.124=Pug 30, 36; A iii.6; as m. in same comb[n] at Vism 261.

**Kaṭhalaka** gravel, potsherd J iii.227; Miln 34.

**Kaṭhina** (adj. — n.) [Sk. kaṭhina & kaṭhora with dial. ṭh for rth; cp. Gr. κρατύς, κρατερός strong, κράτος strength; Goth. hardus=Ags. heard=E. hard. Cp. also Sk. kṛtsna=P. kasiṇa]. 1. (adj.) hard, firm, stiff. Cp. ii.2; Dhs 44, 45 (where also der. f. abstr. akaṭhinatā absence of rigidity, comb[d] with akakkhalatā, cp. DhsA 151 akaṭhina — bhāva); PvA 152 (°dāṭha). — (fig.) hard, harsh, cruel J i.295=v.448 (=thaddha — hadaya); adv. **°ṅ** fiercely, violently Miln 273, 274. — 2. (nt.) the cotton cloth which was annually supplied by the laity to the bhikkhus for the purpose of making robes Vin i.253 sq.; also a wooden frame used by the bh. in sewing their robes Vin. ii.115 — 117. — On the k. robe see Vin. i.298 sq.; iii.196 sq., 203 sq., 261 sq.; iv.74, 100, 245 sq., 286 sq.; v.15, 88, 119, 172 sq.; 218. Cp. *Vin. Texts* i.18; ii.148; iii.92.

**-attharaṇa** the dedication of the k. cloth Vin i.266; see next. **-atthāra** the spreading out, i. e. dedication of the k. cloth by the people to the community of bhikkhus. On rules concerning this distribution and description of the ceremony see Vin i.254 sq.; Bu ix.7; cp. Vin v.128 sq., 205 **-uddhāra** the withdrawal or suspension of the five privileges accorded to a bhikkhu at the k. ceremony Vin i.255, 259; iii.262; iv.287, 288; v.177 — 179, cp. next & *Vin. Texts* ii.157, 234, 235. **-ubbhāra**=°uddhāra, in kaṭhinassa ubbhārāya "for the suspension of the k. privileges" Vin i.255. **-khandhaka** the chapter or section treating of k., the 7th of the Mahāvagga of the Vinaya Vin ii.253 — 267. **-cīvara** a k. robe made of k. cloth Bu ix.7. **-dussa** the k. cloth Vin i.254. **-maṇḍapa** a shed in which the bhikkhus stitched their k. cloth into robes Vin ii.117. **-rajju** string used to fix the k. cloth on to the frame

Vin ii.116. **-sālā**=°maṇḍapa Vin ii.116.

**Kaṭhinaka** (adj.) referring to the kaṭhina cloth Vin v.61, 114.

**Kaḍḍhati** [dialect. form supposed to equal Sk. karṣati, cp. Prk. kaḍḍhai to pull, tear, khaḍḍā pit, dug — out. See also Bloomfield, *J.A.O.S.* xiv. 1921 p. 465.] 1. to draw out, drag, pull, tug J i.193, 225, 265, 273 (khaggaṅ k. to draw the sword). — 2. to draw in, suck up (udakaṅ) J iv.141. — 3. to draw a line, to scratch J. i.78, 111, 123; vi.56 (lekhaṅ).

**Kaḍḍhana** (nt.). 1. pulling, drawing Miln 231. - 2. refusing, rejecting, renunciation, appl. to the selfdenial of missionary theras following Gotama Buddha's example Mhvs 12, 55.

**Kaḍḍhanaka** (adj.) pulling, dragging J v.260.

**Kaṇa** [Derivation uncertain, possibly connected with kana; positive of kanīyān=small; Vedic kaṇa] the fine red powder between the husk and the grain of rice, huskpowder D i.9 (°homa), expl[d] at DA i.93 by kuṇḍaka. — (adj.) made of husk — powder or of finely broken rice, of cakes J i.423 (k — pūva=kuṇḍakena pakka — pūva). — **akaṇa** (adj.) free from the coating of red powder. characteristic of the best rice Mhvs 5, 30; Anvs 27 (akaṇaṅ karoti to whiten the rice). Cp. kākaṇa.

**-bhakkha** eating husk — powder, a practice of cert. ascetics D i.166=M i.78=A i.241≈.

**Kaṇaya** [Derivation unknown, cp. Sk. kaṇaya=kaṇapa] a sort of spear, lance J i.273; ii.364 (like a spear, of a bird's beak); Miln 339.

**-agga** the point of a spear J i.329 (like..., of a beak).

**Kaṇavīra** [Sk. karavīra] Nerium odorum, oleander, the flower of which is frequently used in the garland worn by criminals when led to the place of execution (cp. Rouse, *J. trsl.* iv.119 and Mṛcchakaṭika X. beginning: diṇṇa — kalavīla — dāme. See also under kaṇṭha) Vism 183 (n); DhsA 317; SnA 283; VvA 177; cp. next.

**Kaṇavera**=kaṇavīra J iii.61; iv.191; v.420; vi.406.

**Kaṇājaka** (nt.) a porridge of broken rice, eaten together with sour gruel (bilanga — dutiya; always in this comb[n] except at J v.230) Vin ii.77 (cp. *Vin. Texts* iii.9); S i.90, 91; A i.145; iv.392; J i.228; iii.299; DhA iii.10; iv.77; VvA 222, 298 (corr. bilanka; Hardy at VvA Index p. 364 expl. as "a certain weight"(?)).

**-bhatta** a meal of k. porridge J v.230.

**Kaṇikā** (f.) [cp. kaṇa] 1. a small particle of broken rice (opp. taṇḍula a full grain) J vi.341, 366 (°āhi pūvaṅ pacitvā). 2. a small spot, a freckle, mole, in **a°** (adj.) having no moles D i.80, and **sa°** with moles D. i.80 (cp. DA i.223).

**Kanikāra** (m. nt.) & **kaṇṇikāra** J iv.440; v.420; the difference stated at J v.422 is kaṇi°=mahāpupphā kaṇṇi°=khuddakapupphā) [Sk. karṇikāra] — 1. (m.) the tree Pterospermum acerifolium J i.40; v.295; vi.269, 537. — 2. (nt.) its (yellow) flower (k — **puppha**), taken metaphorically as typical emblem of yellow and of brightness. Thus in similes at D ii.111 (=pīta)= M ii.14 (ṇṇ)=A v.61 (ṇṇ); DhA i.388; of the yellow robes (kāsāyāni) J ii.25; with ref. to the blood of the heart Vism 256;=golden VvA 65; DhA ii.250 (v. l. ṇṇ).

**-makula** a k. bud J ii.83.

**Kaṇerika** (nt.) a helmet (?) J vi.397.

**Kaṇeru** (m. f.) [Derivation uncertain, just possibly con- nected with kara, trunk. Sanskrit has kareṇu, but the medieval vocabularies give also kaṇeru] a young elephant J ii.342; iv.49; v.39, 50, 416; vi.497; DhA i.196 (v. l.) kareṇukā) — f. **°kā** M i.178. — See also **kareṇu**.

**Kaṇṭa** (cp. next) a thorn Miln 351.

**Kaṇṭaka** [From kantati[2] to cut. Brh. kaṇṭaka. Spelt also **kaṇṭhaka**] 1. a thorn Sn 845; Vin i.188; J v.102; vi.105 (in description of the Vetaraṇī); cp. kusa°. — 2. any instrument with a sharp point Sdhp 201. — 3. a bone, fish — bone J i.222; in **piṭṭhi°** a bone of the spine D ii.297≈ (see kaṭaṭṭhi); M i.80=245; Vism 271; Sdhp 102. — 4. (fig.) an obstacle, hindrance, nuisance ("thorn in my side"); Kvu 572; enemy, infestor; a dacoit, thief, robber D i.135 (sa° and a°, of the country as infested with dacoits or free from them, cp. DA i.296); J i.186 (paṭikaṇṭaka, enemy); v.450; Th 1, 946; DhA i.177 (akkhimhi); VvA 301. — 5. (fig.) anything sharp, thorny, causing pain: of kāmā (passions) S iv.189, 195, 198; Ud 24; Kvu 202; cp. sa°. — Thus grouped, like saṅyojanāni, into 10 obstacles to perfection (dasa k.) A v.134; as "bringing much trouble" J iv.117. Often in standing phrase khāṇu — kaṇṭaka stumbling and obstruction A i.35; SnA 334. As abstr. **kaṇṭakattaṅ** hindrance at Vism 269 (sadda°). — **akaṇṭaka** 1. free from thorns J ii.118; v.260. — 2. (fig.) free from thieves, quiet, peaceful D i.135; also not difficult, easy, happy, bringing blessings (of the right path) A v.135; Vv 18[7]; VvA 96. — **sakaṇṭaka** 1. having bones (of food) J iv.192, 193. — 2. (fig.) beset with thieves, dangerous D i.135; thorny, i. e. painful, miserable (of duggati and kāmā) S iv.195; Th 2, 352; J v.260. — Cp. also **kaṇḍaka** and **nikkaṇṭaka**.

**-âpacita** covered with thorns J vi.249 (cp. °ācita); **-âpassaya** (=kaṇṭak' apāśraya) a bed made of an outstretched skin, under which are placed thorns or iron spikes; to lie or stand on such is a practice of certain naked ascetics D i.167=M i.78≈. **-âpassayika** (adj. to prec.) "bed — of — thorns — man" D i.167≈. At J i.493 the reading is k — āpassaya, at iii.74 k — apassaya; at iii.235 the reading is kaṇṭhaka — seyyaṅ kappetha (should it be k — āpassaye seyyaṅ k°?); D i.167 reads kaṇṭhakā — passayika. **-ācita** covered with thorns J v.167. **-ādhāna** a thorny brake, a thorny hedge M i.10 (k — dhāna; for dhāna=ṭhāna see dhāna & cp. rāja — dhānī); A i.35; Miln 220. **-kasā** a thorny whip used for punishment and torture J iii.41. **-gahana** a thorny thicket or jungle S ii.228. **-gumba** a th. bush J i.208. **-latā** a th. creeper, the Capparis Zeilanica J v.175. **-vaṭṭa** a thorny brake or hedge M i.448.

**Kaṇṭaki** *(f.)* in cpd. **°vāṭa** a thorny fence (cactus hedge?) Vin ii.154.

**Kaṇṭha** [***quent** from ***quelt**, primarily neck, cp. Lat. collus "the turner." Syn. with k. is gīvā, primarily throat, Brh. kaṇṭha] 1. throat A iv.131; J v.448; Miln 152 (kaṇṭho ākurati, is hoarse); PvA 280 (akkharāni mahatā kaṇṭhena uccaritāni). The throat of Petas is narrow and parched with thirst: PvA 99 (k — oṭṭha — tālūnaṅ tassita), 180 (sūci° like a needle's eye, cp. sūcicchidda. v. l. sūcikaṭṭha "whose bones are like needles"), 260 (visukkha — k — ṭṭha — jivhā). — 2. neck Vin i.15; Dh 307

(kāsāva°); Vv 64[17] (expi[d] at VvA 280 by gīvūpagasīsūpagādi — ābharaṇāni). Esp. in loc. **kaṇṭhe** round the neck, with ref. to var. things tied round, e. g. kuṇapaṅ k. āsattaṅ A iv.377; kuṇapaṅ k. baddhaṅ J i.5; k. mālā J i.166, 192; k. bandhanti vaḍḍhanaṅ J iii.226; with the wreath of karavīra flowers (q. v.) on a criminal ready for execution: rattavaṇṇa — virala — mālāya bandhakaṇṭha PvA 4 (cp. AvŚ i.102; ii.182; karavīra — mālābaddha [sakta ii.182] — kaṇṭheguṇa).

**-kūpa** the cavity of the throat Mhbv 137. **-ja** produced in the throat, i. e. guttural Sāsv 150. **-suttaka** an ornamental string or string of beads worn round the neck Vin ii.106.

**Kaṇṭhaka**[1] thorn, see **kaṇṭaka**.

**Kaṇṭhaka**[2] N. of Gotama's horse, on which he left his father's palace Mhbv 25; spelt **kanthaka** at J i.54, 62 sq.

**Kaṇḍa** (m. nt.) [perhaps as *kaldno fr. ***kalad** to break, cp. Gr. κλαδαρός, Lat. clades, etc., Sk. kāṇḍa. See also khagga and khaṇḍa] 1. the portion of a stalk or cane between one knot and another; the whole stalk or shaft; the shaft of an arrow, an arrow in general M i.429 (two kinds of arrows: kaccha & ropima, cp. kaṇḍa — cittaka); J i.150; ii.91; iii.273; v.39; Miln 44, 73; Mhvs 25, 89. As arrow also in the "Tell" story of Culladhanuggaha at J iii.220 & DhA iv.66. — 2. a section, portion or paragraph of a book DA i.12; Pgdp 161. — 3. a small portion, a bit or lump DhA i.134 (pūva°); Mhvs 17, 35. — 4. **kaṇḍaṅ** (adv.) a portion of time, for a while, a little Pgdp 36. — See also **khaṇḍa**, with which it is often confounded. Der. upa — **kaṇḍakin** (adj.) (thin) like a stalk or arrow Pv. ii.1[13] (of a Petī).

**-gamana** the going of an arrow, i. e. the distance covered by an arrow in flight, a bow — shot J ii.334; cp. kaṇḍu. **-cittaka** (Sk. kāṇḍa — citraka) an excellent arrow A ii.202. **-nāḷī** a quiver J iii.220. **-pahāra** an arrow — shot, arrow — wound Miln 16 (ekena k — paharena dve mahākāyā padālitā "two birds killed with one stone"), 73. **-vāraṇa** (adj.) warding off arrows, appl. to a shield J vi.592 (nt.); a shield J iv.366.

**Kaṇḍaka**=kaṇṭaka Vin ii.318 (Bdhgh.); A iii.383; Bu xiii.29. — **akaṇḍaka** free from thieves, safe, secure PvA 161.

**Kaṇḍarā** (f.) sinew, tendon Vin i.91, 322 (in cpd. kaṇ- ḍara — cchinna one whose tendons (of the feet) have been cut); Kvu 23, 31; Vism 253, 254 (where KhA 49 reads miñja).

**Kaṇḍita** at J i.155 is misprint; read: kaṇḍam assa atthī ti kaṇḍī taṅ kaṇḍinaṅ.

**Kaṇḍin** (adj.) having a shaft inserted, appl. to the head of an arrow (salla) J i.155; (m.) an archer ibid.

**Kaṇḍu**[1] (f.) [perhaps from ***kanad** to bite, scratch; cp. Sk. kandara, Gr. κναδάλλω to bite, κνώδων, κνώδαλον, etc., Sk. kaṇḍu m. & f.] the itch, itching, itchy feeling, desire to scratch Vin i.202, 296; J. v.198; Vism 345. kaṇḍuṅ karoti to make or cause to itch J v.198; vineti to allay the itch, to scratch J v.199. — (fig.) worldly attachment, irritation caused by the lusts, in "kaṇḍuṅ saṅhanti" (as result of jhāna) A iv. 437.

**-uppala** a kind of lotus — blossom Dāvs iv.48; **-paṭicchādi** an "itch — cloth," i. e. a covering allowed to the bhikkhus when suffering from itch or other cutaneous disease Vin i.296, 297; iv.171, 172. **-rogin** (adj.) suffering from the itch Khus 105.

**Kaṇḍu**°[2] [=kaṇḍa in comp[n]] an arrow — shot (as measure), in sahassa — kaṇḍu sata — bheṇḍu Th 1, 164=J ii.334 (but the latter: sata — bhedo), expl[d] at Th 1, 164[n] by sahassakaṇḍo sahassa [sata?] — bhūmako, and at J ii.334 by sahassa — kaṇḍubbedho ti pāsādo satabhūmiko ahosi; in preceding lines the expression used is "sahassa — kaṇḍagamanaṅ uccaṅ."

**Kaṇḍuka** the itch, itchy feeling, irritation J v.198.

**Kaṇḍuvati** (kandūvati) [Denom. fr. kaṇḍu. Sk. kandū- yati] 1. to itch, to be itchy, to be irritated, to suffer from itch Vin i.205; ii.121; J v.198 (kaṇḍuvāyati); DhA iii.297 (kaṇḍūvantī). — 2. to scratch, rub, scrape A ii.207; J vi.413; Pug 56.

**Kaṇḍuvana** (nt.) [fr. kaṇḍūvati] 1. itching, itchy feeling DhA i.440; cp. Dhātumañjūsā no. 416 **kaṇḍūvana**.— 2. scratching, scraping M i.508; J ii.249 (appl. to bad music).

**Kaṇḍusa** (nt.) a strip of cloth used to mark the kaṭhina robe, in °**karaṇa** Vin i.254, and °**ka** ibid. 290.

**Kaṇḍūyana** (nt.) [See kaṇḍuvana] the itch J v.69.

**Kaṇḍolikā** (f.) a wicker — basket or stand Vin ii.114, 143 (see *Vin. Texts* iii.86).

**Kaṇṇa** [Vedic karṇa, orig. not associated with hearing, therefore not used to signify the sense (sota is used instead; cp. akkhi>cakkhu), but as "projection" to ***ker**, from which also Sk. śṛṅga horn. Cp. Gr. κόρυς helmet; Lat. cornu & cervus=E. corner, horn & hart. Further related Sk. aśri (caturaśraḥ four — cornered), śaṣkuli auditory passage; Lat. ācer=Gr. ἄκρις, ἄκανος, ὀξύς; Ger. ecke; also Sk. śūla & P. koṇa] 1. a corner, an angle Vin i.48, 286; J i.73; iii.42; v.38; vi.519; PvA 74; DhA ii.178; Dāvs ii.111. — **cīvara**° the edge of the garment Vism 389. Freq. in cpd. **catu**° (catukkaṇṇa) four — cornered, square, as Ep. of Niraya Nd[2] 304[iii]=Pv i.10[13] (expl[d] by catu — koṇa). Also of cloth Vin ii.228; J i.426; iv.250. — 2. the ear Sn 608; J i.146, 194; DhA i.390 (dasā°). Freq. in phrase **kaṇṇaṅ chindati** (to cut off the ear) as punishment, e. g. A i.47. — loc. **kaṇṇe** in the ear, i. e. in a low tone, in a whisper DhA i.166. — 3. the tip of a spoon J. i.347. — **assakaṇṇa** N. of a tree (see under assa[3]).

**-alankāra** an ornament for the ear J v.409. **-āyata** (mutta) (a pearl) inserted in the lobe of the ear J ii. 275, 276. **-kita** (should it be kaṇha°? cp. paṅsukita, malaggakita; kita=kata) spoiled, rusty, blunt Vin ii.115 (of needles); dirty, mouldy Vin i.48 (of a floor); ii.209 (of walls); stained, soiled Vin iv.281 (of robes). **-gūthaka** the cerumen, wax, of the ear, Vin ii.134; Sn 197= J i.146. **-cālana** shaking the ears J iii.99. **-cūḷa** the root of the ear J vi.488; as °cūlikā at J ii.276; Vism 255; DhA iv.13. **-chidda** (nt.) the orifice of the ear, the outer auditory passage (cp. sūci — chidda eye of the needle) Vin iii.39; J ii.244, 261. **-chinna** one whose ears are cut off Vin i.322; Kvu 31. **-cheda** cutting or tearing off of the ear Miln 197, 290. **-jappaka** one who whispers into the ear, one who tells secretly, also a gossip Vin ii.98; **sa**° whispered into the ear, appl. to a method of taking votes ibid. Cp. upakaṇṇakajappin. **-jappana** whispering into the ear D i.11; DA i.97. **-tela** anointing the ear with medicinal oil D i.12 (expl[d] at DA i.98, where reading is °telanaṅ). **-nāsa** ear & nose J ii.117; Miln 5 (°chinna). **-patta** the lobe of the ear J v.463. As °panta at ThA 211. **-pāli**=°patta Th 2, 259 (expl[d] by °panta). **-piṭṭhī**

the upper part or top of the ear DhA i.394. **-puccha** the "tail" or flap of the ear Sdhp 168. **-bila** orifice of the ear Vism 195. **-bheri** a sort of drum. Cp. ix.24. **-mala** "ear — dirt," ear — wax, in °*haraṇī,* an instrument for removing the wax from the ear Vin ii.135. **-mālā** a garland from corner to corner (of a temple) Dāvs ii.111. **-muṇḍa** 1. (adj.) one whose ears have been shorn or clipped Pv ii.12[18] (of the dog of Hell, cp. PvA 152 chinnakaṇṇa). — 2. (°ka) "with blunt corners," N. of the first one of the fabulous 7 Great Lakes (satta — mahāsarā) in the Himavant, enum[d] at J v.415; Vism 416; DA i.164. **-mūla** the root of the ear, the ear in gen. J i.335; iii.124; loc. fig in a low tone DhA i.173; near, near by DhA ii.8 (mama k.). **-roga** a disease of the ear DhsA 340. **-vallī** the lobe of the ear Mhvs 25, 94. **-vijjhana** perforating the ear, °*mangala* the ceremony of ear — piercing DhA ii.87; cp. mangala. **-vedha** (cp. prec.) ear — piercing, a quasi religious ceremony on children J v.167. **-sakkhali & °ikā** the orifice or auditory passage of the ear DhA i.148; DhsA 334, in which latter passage °*ikaṅ paharati* means to impinge on the ear (said of the wind); °*ikaṅ bhindati* (=bhindanto viya paharati) to break the ear (with unpleasant words) DhA ii.178 (T. sankhaliṅ, v. l. sakkhaliṅ). **-sankhali** a small chain attached to the ear with a small ornament suspended from it J v.438. **-sandhovika** washing the ears A v.202. **-sukha** 1. (adj.) pleasant to the ear, agreable D i.4=M i.179, 268 =A ii.209≈; Miln 1; DA i.75=DhsA 397; — 2. (nt.) pleasant speech J ii.187; v.167; opp. **kaṇṇa** — sūla. **-sutta** an ornamental string hanging from the ear Vin ii.143. **-suttaka** a string from corner to corner, a clothes — line Vin i.286. **-sūla** 1. a piercing pain (lit. stake) in the ear, ear — ache VvA 243. — 2. what is disagreeable to hear, harsh speech DhsA 397 (opp. °sukha).

**-sota** the auditory passage, the ear (+ nāsika — sotāni, as ubho sotāni, i. e. heṭṭhā & uparimā) D i.106=Sn p. 108; A iv.86; J ii.359; Miln 286, 357; DhA ii.72.

**Kaṇṇaka (& °ika)** (adj.) [fr. kaṇṇa] having corners or ears (—°); f. **°ikā** Vin ii.137; J ii.185. — **kāḷa-kaṇṇika** see under kāḷa.

**Kaṇṇavant** (adj.) [fr. kaṇṇa] having an (open) ear, i. e. clever, sharp J ii.261 (=kaṇṇachiddaṅ pana na kassaci n'atthi C.).

**Kaṇṇikā** (f.) [cp. kaṇṇaka & Sk. karṇikā] 1. an ornament for the ear, in °lakkhaṇa: see below. — 2. the pericarp of a lotus J i.152, 183; v.416; Miln 361; Vism 124 (paduma°); VvA 43. — 3. the corner of the upper story of a palace or pagoda, house — top J i.201; iii.146, 318, 431, 472; DhA i.77 (kūṭāgāra°); DA i.43; VvA 304; Bdhd 92. — 4. a sheaf in the form of a pinnacle DhA i.98. — In cpds. **kaṇṇika°**.

**-baddha** bound into a sheaf; fig. of objects of thoughts DhA i.304. **-maṇḍala** part of the roof of a house J. iii.317; DhA iii.66; vi.178. **-rukkha** a tree or log, used to form the top of a house J i.201=DhA i.269. **-lakkhaṇa** the art of telling fortune by marks on ornaments of the ear, or of the house — top D i.9 (=pilandhana — k° pi geha — k° pi vasena DA i.94).

**Kaṇṇikāra** see **kaṇikāra**.

**Kanha** (adj.) [cp. Vedic kṛṣṇa, Lith. kérszas] dark, black, as attr. of darkness, opposed to light, syn. with kāḷa (q. v. for etym.); opp. sukka. In general it is hard to separate the lit. and fig. meanings, an ethical implication is to be found in nearly all cases (except 1.). The contrast with **sukka** (brightness) goes through all applications, with ref. to light as well as quality. I. Of the sense of sight: **k-sukka** dark & bright (about black & white see nīla & seta), forming one system of coloursensations (the colourless, as distinguished from the red — green and yellow — blue systems). As such enum[d] in connection with quasi definition of vision, together with nīla, pīta, lohita, mañjeṭṭha at D ii.328=M i.509 sq. =ii.201 (see also mañjeṭṭha). — II. (objective). 1. of dark (black), poisonous snakes: **kaṇhā** (f.) J ii.215 (=kāḷa — sappa C); **°sappa** J i.336; iii.269, 347; v.446; Vism 664 (in simile); Miln 149; PvA 62; **°sīsā** with black heads A iii.241 (kimī). — 2. of (an abundance of) smooth, dark (=shiny) hair (cp. in meaning E. gloom: gloss=black: shiny), as Ep. of King Vasudeva Pv ii.6[1], syn. with Kesavā (the Hairy, cp. ᾿*Απόλλων *Οὔλαῖος Samson, etc., see also siniddha —, nīla —, kāla — kesa). sukaṇha — sīsa with very dark hair J v.205, also as sukaṇha — kaṇha — sīsa J v.202 (cp. susukāḷa). **°jaṭi** an ascetic with dark & glossy hair J vi.507, cp. v.205 sukaṇhajaṭila. **°añjana** glossy polish J v.155 (expl[d] as sukhumakaṇha — lom' ācitattā). — 3. of the black trail of fire in **°vattanin** (cp. Vedic kṛṣṇa — vartaniṅ agniṅ R. V. viii.23, 19) S i.69=J iii.140 (cp. iii.9); J v.63. — 4. of the black (fertile) soil of Avanti "kaṇh — uttara" black on the surface Vin i.195. — III. (Applied). 1. **°pakkha** the dark (moonless) half of the month, during which the spirits of the departed suffer and the powers of darkness prevail PvA 135, cp. Pv iii.6[4], see also pakkha[1] 3. — 2. attr. of all dark powers and anything belonging to their sphere, e. g. of Māra Sn 355, 439 (=Namuci); of demons, goblins (pisācā) D i.93 with ref. to the "black — born" ancestor of the Kaṇhāyanas (cp. Dh i.263 kāḷa — vaṇṇa), cp. also kāḷa in °sunakha, the Dog of Purgatory PvA 152. — 3. of a dark, i. e. miserable, unfortunate birth, or social condition D iii.81 sq. (brāhmano va sukko vaṇṇo, kaṇho añño vaṇṇo). **°abhijāti** a special species of men according to the doctrine of Gosāla DA i.162; A iii.383 sq. **°abhijātika** "of black birth," of low social grade D iii.251=A. iii.384; Sn 563; cp. Th 1, 833 and *J.P.T.S.* 1893, 11; in the sense of "evil disposition" at J v.87 (expl[d] as kāḷaka — sabhāva). — 4. of dark, evil actions or qualities: **°dhamma** A v.232=Dh 87; D iii.82; Sn 967; Pug 30; Miln 200, 337; **°paṭipadā** J i.105, and **°magga** the evil way A v.244, 278; **°bhāvakara** causing a low (re — )birth J iv.9 (+ pāpa — kammāni), and in same context as dhamma comb[d] with **°sukka** at A iv. 33; Sn 526 (where kaṇhā° for kaṇha°): Miln 37; **°kamma** "black action" M i.39; **°vipāka** black result, 4 kinds of actions and 4 results, viz. **kaṇha°, sukka°, kaṇha-sukka°, akaṇha-asukka°** D iii.230=M i.389 sq.=A ii.230 sq.; Nett 232. **akaṇha** 1. not dark, i. e. light, in **°netta** with bright eyes, Ep. of King Pingala — netta J ii.242 in contrast with Māra (although pingala — cakkhu is also Ep. of Māra or his representatives, cp. J v.42; Pv ii.4[1]). — 2. not evil, i. e. good A ii.230, 231. — **atikaṇha** very dark Vin iv.7; **sukaṇha** id. see above ii.2.

**Kata** (& sometimes **kaṭa**) [pp. of karoti] done, worked, made. Extremely rare as v. trs. in the common meaning of E. make, Ger. machen, or Fr. faire (see the cognate **kapp** and **jan**, also uppajjati & vissajjati); its proper sphere of application is either ethical (as pāpaṅ, kusalaṅ, kammaṅ: cp. ii.1 b) or in such combinations, where its original meaning of "built, prepared,

worked out" is still preserved (cp. i.1 a nagara, and 2 a).

I. As **verb-determinant** (predicative). — 1. in verbal function (Pass.) with nominal determination "done, made" (a) in predicative (epithetic) position: Dh 17 (pāpaṅ me kataṅ evil has been done by me), 68 (tañ ca kammaṅ kataṅ), 150 (aṭṭhīnaṅ nagaraṅ kataṅ a city built of bones, of the body), 173 (yassa pāpaṅ kataṅ kammaṅ). — (b) in absolute (prothetic) position, often with expression of the agent in instr. D i.84=177=M i.40=Sn p. 16 (in formula kataṅ karanīyaṅ, etc., done is what had to be done, cp. arahant ii.A.); Vin iii.72 (kataṅ mayā kalyāṇaṅ akataṅ mayā pāpaṅ); Pv i.5[5] (amhākaṅ katā pūjā done to us is homage). — So also in composition (°—), e. g. (nahāpakehi) **°parikammatā** the preparations (being) finished (by the barbers) J vi.145; (tena) **°paricaya** the acquaintance made (with him) VvA 24; PvA 4; (tattha) **°paricayatā** the acquaintance (with that spot) VvA 331; (tesaṅ) **°pubba** done before D ii.75=A iv.17; (kena) J vi.575; **°matta** (made) drunk Th 1, 199; (cira) **°saṅsagga** having (long) been in contact with, familiar J iii.63 (and a°). 2. in adj. (med — passive) function (kaṭa & kata); either passive: made, or made of; done by=being like, consisting of; or medio — reflexive: one who has done, having done; also "with" (i. e. this or that action done). — (a) *in pregnant meaning:* prepared, cultivated, trained, skilled; kaṭ — âkaṭa prepared & natural Vin i.206 (of yūsa); akaṭa natural ibid., not cultivated (of soil) Vin i.48= ii.209; DA i.78, 98; untrained J iii.57, 58. — **°atta** selfpossessed, disciplined J vi.296; **°indiya** trained in his senses Th 1, 725; **°ûpāsana** skilled, esp. in archery M i.82; S i.62; A ii.48=iv.429; S i.99; J iv.211; Miln 352, **°kamma** practised, skilled J v.243; of a servant S i.205 (read āse for ase), of a thief A iii.102 (cp. below ii.1 a); **°phaṇa** having (i. e. with) its hood erected, of a snake J vi.166; **°buddhi** of trained mind, clever J iii.58; a° ibid.; **°mallaka** of made — up teeth, an artificial back — scratcher Vin ii.316; a° not artificially made, the genuine article Vin ii.106; **°yogga** trained serviceable S i.99; a° useless S i.98. **°rūpa** done naturally, spontaneously J v.317 (expl[d] by °jāniya; °sabhāva); **°veṇī** having (i. e. with) the hair done up into a chignon J v.431; **°hattha** (one) who has exercised his hands, dexterous, skilful, esp. in archery M i.82; S i.62, 98; ii.266; A ii.48; J iv.211,; v.41; vi.448; Miln 353; DhA i.358; a° unskilled, awkward S i.98; su° well — trained J v 41 (cp. °upāsana), **°hatthika** an artificial or toy — elephant J vi.551. — (b) *in ordinary meaning:* made or done; **°kamma** the deed done (in a former existence) J i.167; VvA 252; PvA 10; **°piṭṭha** made of flour (dough) PvA 16 (of a doll); **°bhāva** the performance or happening of J iii.400; Mhbv 33; **°sanketa** (one who has made an agreement) J v.436 — (c) *with adverbial determination* (su°, du°; cp. dūrato, puro, atta, sayaṅ, & ii.2 c): **sukata** well laid out, of a road J vi.293, well built, of a cart Sn 300=304; J iv.395, well done, i. e. good A i.102 (°kamma — kārin doing good works). **-dukkata** badly made, of a robe Vin iv.279 (ṭ), badly done, i. e. evil A i.102 (°kamma kārin); **sukata-dukkata** good & evil (°kammāni deeds) D i.27= 55=S iv.351; Miln 5, 25. 3. as noun (nt.) **kataṅ** that which has been done, the deed. — (a) *absolute:* J iii.26 (katassa appaṭikāraka not reciprocating the deed); v.434 (kataṅ anukaroti he imitates what has been done) **kat-âkataṅ** what has been done & left undone Vin iv.211; katāni akatāni ca deeds done & not done Dh 50. — (b) *with adv. determination* (su°, du°): sukataṅ goodness (in moral sense) Sn 240; Dh 314; dukkataṅ badness Vin i.76; ii.106; Dh 314; dukkatakārin doing wrong Sn 664.

II. As **noun-determinant** (attributive) in composition (var. applications & meanings). — 1. *As* $1^{st}$ *pt. of comp*$^{d}$*:* Impersonal, denoting the result or finishing of that which is implied in the object with ref. to the act or state resulting, i. e. "so and so made or done"; or personal, denoting the person affected by or concerned with the act. The lit. translation would be "having become one who has done" (act.: see a), or "to whom has been done" (pass.: see b). — (a) *medio — active. Temporal:* the action being done, i. e. "after." The noun — determinates usually bear a relation to *time,* especially to meal — times, as **kat-anna-kicca** having finished his meal Dāvs i.59; **°bhatta-kicca** after the meal J iv.123; PvA 93; **°purebhatta-kicca** having finished the duties of the morning DA i.45 sq.; SnA 131 sq.; **°pātarāsa** breakfast J i.227; DhA i.117, a° before br. A iv.64; **°pātarāsa-bhatta** id. J vi.349; **°ânumodana** after thanking (for the meal) J i.304; **°bhatt'ânumodana** after expressing satisfaction with the meal PvA 141. In the same application: **kat-okāsa** having made its appearance, of kamma Vv 32[9] (cp. VvA 113); PvA 63; **°kamma** ( — cora) (a thief) who has just "done the deed," i. e. committed a theft J iii.34; Vism 180 (katakammā corā & akata° thieves who have finished their "job" & those who have not); DhA ii.38 (corehi katakammaṅ the job done by the th.), cp. above i.2 a; **°kāla** "done their time," deceased, of Petas J iii.164 (pete kālakate); PvA 29, cp. kāla; **°cīvara** after finishing his robe Vin i.255, 265; **°paccuggamana** having gone forth to meet J iii. 93. **°paṇidhāna** from the moment of his making an earnest resolve (to become a Buddha) VvA 3; **°pariyosita** finished, ready, i. e. after the end was made VvA 250; **°buddha-kicca** after he had done the obligations of a Buddha VvA 165, 319; DA i.2; **°maraṇa** after dying, i. e. dead PvA 29; **°massu-kamma** after having his beard done J v.309 (see note to ii.1 b). — *Qualitative:* with ethical import, the state resulting out of action, i. e. of such habit, or "like, of such character." The qualification is either made by **kamma**, deed, work, or **kicca**, what can be or ought to be done, or any other specified action, as **°pāpa-kamma** one who has done wrong DhA i.360 (& a°); **°karaṇīya** one who has done all that could be done, one who is in the state of perfection (an Arahant), in formula arahaṅ khīṇ'āsavo vusitavā ohitabhāro (cp. above i.1 b & arahant ii.A) M i.4, 235; It 38; Miln 138; **°kicca** having performed his obligations, perfected, Ep. of an Arahant, usually in comb[n] with anāsava S i.47, 178; Dh 386; Pv ii.6[15]; Th 2, 337, as adj.: kata — kiccāni hi arahato indriyāni Nett 20; **°kiccatā** the perfection of Arahantship Miln 339. — With other determinations: **-āgasa** one who has done evil Sdhp 294. **-âdhikāra** having exerted oneself, one who strives after the right path J i.56; Miln 115. **-âparādha** guilty, a transgressor J iii.42. **-âbhinihāra** (one) who has formed the resolution (to become a Buddha) J i.2; DhA i.135. **-âbhinivesa** (one) who studies intently, or one who has made a strong determination J i.110 (& a°). **-ussāha** energetic Sdhp 127. **-kalyāṇa** in passage kata — kalyāno kata — kusalo katabhīruttāṇo akata — pāpo akata — luddho (luddo) [: °thaddho It] akata — kibbiso having done good, of good character, etc. A ii.174=Vin iii.72=It 25=DhsA 383; PvA 174; also Pass. to whom something good has been done J i.137; iii.12; Pv ii.9[9]; akata — kalyāṇa a man

of bad actions It 25; Pv ii.7[9]. **-kibbisa** a guilty person M i.39; Vin iii.72 (a°), of beings tormented in Purgatory Pv iv.7[7]; PvA 59. **-kusala** a good man: see °kalyāṇa. **-thaddha** hard — hearted, unfeeling, cruel: see °kalyāṇa. **-nissama** untiring, valiant, bold J v.243. **-parappavāda** practised in disputing with others DA i.117. **-pāpa** an evil — doer It 25; Pv ii.7[9] (+ akata — kalyāṇa); PvA 5; a°: see °kalyāṇa. **-puñña** one who has done good deeds, a good man D ii.144; Dh 16, 18, 220; Pv iii.5[2]; Miln 129; PvA 5, 176; a° one who has not done good (in previous lives) Miln 250; VvA 94. **-puññatā** the fact of having done good deeds D iii.276 (pubbe in former births); A ii.31; Sn 260, cp. KhA 132, 230; J ii.114. **-bahukāra** having done much favour, obliging Dāvs iv.39. **-bhīruttāṇa** one who has offered protection to the fearful: see °kalyāṇa. **-bhūmikamma** one who has laid the ground — work (of sanctification) Miln 352. **-ludda** cruel M iii.165; a° gentle Nett 180; cp °kalyāṇa. **-vināsaka** (one) who has caused ruin J i.467. **-vissāsa** trusting, confiding J i.389. **-ssama** painstaking, taking trouble Sdhp 277 (and a°). — (b) *medio — passive:* The state as result of an action, which affected the person concerned with the action (reflexive or passive), or "possessed of, afflicted or affected with." In this application it is simply periphrastic for the ordinary Passive. — *Note.* In the case of the noun being incapable of functioning as verb (when primary), the object in question is specified by **°kamma** or **°kicca**, both of which are then only supplementary to the initial kata°, e. g. kata — massu — kamma "having had the beard ( — doing) done," as diff. fr. secondary nouns (i. e. verb — derivations). e. g. kat — âbhiseka "having had the anointing done." — In this application: °citta — kamma decorated, variegated DhA i.192; °daṇḍa — kamma afflicted with punishment (=daṇḍāyita punished) Vin i.76; °massu — kamma with trimmed beard, after the beard — trimming J v.309 (cp. J iii.11 & karana). — Various combinations: **katañjalin** with raised hands, as a token of veneration or supplication Sn 1023; Th 2, 482; J i.17=Bu 24, 27; PvA 50, 141; VvA 78. **-attha** one who has received benefits J i.378. **-ânuggaha** assisted, aided J ii.449; VvA 102. **-âbhiseka** anointed, consecrated Mhvs 26, 6. **-ûpakāra** assisted, befriended J i.378; PvA 116. **-okāsa** one who has been given permission, received into audience, or permitted to speak Vin i.7; D ii.39, 277; Sn 1030, 1031 (°âva°); J v.140; vi.341; Miln 95. **-jātihingulika** done up, adorned with pure vermilion J iii.303. **-nāmadheyya** having received a name, called J v.492. **-paṭisanthāra** having been received kindly J vi.160; DhA i.80. **-pariggaha** being taken to wife, married to (instr.) PvA 161 (& a°). **-paritta** one on whom a protective spell has been worked, charm — protected Miln 152. **-bhaddaka** one to whom good has been done PvA 116. **-sakkāra** honoured, revered J v.353; Mhvs 9, 8 (su°). **-sangaha** one who has taken part in the redaction of the Scriptures Mhvs 5, 106. **-sannāha** clad in armour DhA i.358. **-sikkha** (having been) trained Miln 353. — 2. *As 2[nd] pt. of comp[d]:* Denoting the performance of the verbal notion with ref. to the object affected by it, i. e. simply a Passive of the verb implied in the determinant, with emphasis of the verb — notion: "made so & so, used as, reduced to" (garukata=garavita). — (a) with *nouns* (see s. v.) e. g., anabhāva — kata, kavi°, kāla — vaṇṇa° (reduced to a black colour) Vin i.48= ii.209, tāl'āvatthu°, pamāṇa°, bahuli°, yāni°, sankhār'ûpekkhā°, etc. — (b) with *adjectives,* e. g. garu°, bahu°. — (c) with *adverbial* substitutes, e. g. atta°, para° (paraṅ°), sacchi°, sayaṅ, etc.

**Kataka** (nt.) [fr. kantati[2]] a scrubber, used after a bath Vin ii.129, 143; cp. *Vin. Texts* ii.318.

**Kataññu** (adj.) [cp. Sk. kṛtajña] lit. knowing, i. e. acknowledging what has been done (to one), i. e. grateful often in comb[n] with **katavedin** grateful and mindful of benefits S ii. 272; A i.87=Pug 26; Vv 81[27]; Sdhp 509, 524. **akataññu** 1. ungrateful S i.225; J iii.26 (=kata — guṇaṅ ajānanto C.), 474; iv.124; PvA 116; Bdhd 81. — 2. (separate akata — ññu) knowing the Uncreated, i. e. knowing Nibbāna Dh 97, 383; DhA ii.188; iv.139. — akataññu — rūpa (& °sambhava) of ungrateful nature J iv.98, 99.

**Kataññutā** (f.) [abstr. fr. last] gratefulness (defined at KhA 144 as katassa jānanatā) Sn 265; J i.122 (T. °nā, v. l. °tā); iii.25; Pv ii.9[7]; VvA 63; Sdhp 497, 540. In comb[n] with **kataveditā** S ii.272; A i.61; ii.226, 229. kataññū — kataveditā J iii.492. **-akataññutā** ungratefulness, in comb[n] with **akataveditā** A i.61; iii.273; J v.419; as one of the 4 offences deserving of Niraya A ii.226.

**Katatta** (nt.) [abstr. fr. kata, cp. Sk. kṛtatvaṅ] the doing of, performance of, only in abl. **katattā** D ii.213; A i.56; J iii.128; Dhs 431, 654; SnA 356; DhA iii.154; iv.142. Used adverbially in meaning of "owing to, on account of" Miln 275; DhsA 262; Mhvs 3, 40. **-akatattā** through non — performance of, in absence or in default of A. i.56; PvA 69, 154.

**Katana** (nt.) [fr. kata] a bad deed, injuring, doing evil (cp. kaṭana) J iv.42 (yam me akkhāsi... katanaṅ kataṅ), cp. Morris in *J.P.T.S.* 1893, 15.

**Katama** (adj.) [cp. Vedic katama, interr. pron. with formation of num. ord., in function=katara, cp. antama > antara, Lat. dextimus>dexter] which, which one (of two or more) Vin ii.89; M i.7; J i.172; Miln 309; PvA 27. In some cases merely emphatic for **ko**, e. g. Vin i.30 (katamena maggena āgato?); D i.197 (katamo so atta — paṭilābho?); J i.97; Sn 995; Miln 51. — instr. **katamena** (scil. maggena) adv. by which way, how? Miln 57, 58.

**Katara** (adj.) [Vedic katara, interr. pron. with formation of num. ord., cp. Gr. πότερος, Lat. uter] which one (of a certain number, usually of two) J i.4; PvA 119. Often only emphatic for **ko**, e. g. J i.298 (kataraṅ upaddavaṅ na kareyya), and used uninflected in cpds., as katara — geha J iii.9; °gandhaṅ J vi.336; °divasaṅ J ii.251; °nagarato (from what city) DhA i.390; °nāma (kataraṅnāma, adj.) (of what name) ibid. — **katarasmiṅ** magge in which way, how? J iv.110.

**Katavedin** (adj.) [kata + vedin, see kataññu] mindful, grateful S i.225; Pug 26; J i.424; ii.26.

**Katavedītā** (f.) [abstr. fr. last] gratefulness: see **katañ- ñutā**.

**Katāvin** (adj. — n.) [secondary formation fr. kata] one who has done (what could be done), used like **katakicca** to denote one who has attained Arahantship S i.14; Miln 264.

**Kati** (indecl.) [interr. pron.; used like Lat. quot. Already Vedic.] how many? Vin i.83 (k. sikkhāpadāni), 155; S i.3 (°sangâtiga having overcome how many attachments? ), 70; Sn 83, 960,

1018; Ps ii.72; Miln 78; DhA i.7, 188; PvA 74.

**Katikā** (f.) [to katheti or karoti?] 1. agreement, contract, pact Vin i.153 (T. **kātikā**), 309; J vi.71; Miln 171, 360. — 2. talking, conversation, talk (adhammikā k., cp. kathikā & kathā) J ii.449. — **katikaṅ karoti** to make an arrangement or agreement Vin iii.104, 220, 230; J. i.81; iv.267; DhA i.91; VvA 46. In cpds. **katika°**, e. g. **°vatta** observance of an agreement, °ṅ karoti to be faithful to a pact Dh i.8; °ṅ bhindati to break an agreement J vi.541; **°saṇṭhāna** the entering of an agreement Vin ii.76, 208: iii.160.

**Katipaya** (adj.) [cp. Sk. katipaya] some, several; a few (in cpds. or in *pl.*) J i.230, 487; iii.280, 419; iv.125; v.162; Pv ii.9[20] (=appake only a few); DhA i.94 (very few); PvA 46. In *sg.* little, insignificant Vv 53[20] (=appikā f.). **°vāre** a few times, a few turns J v.132; vi.52; PvA 135; Mhbv 3.

**Katipāhan** (adv.) [katipaya + ahan, contracted, see aha[2]] (for) a few days Vin iii.14; J i.152, 298, 466; ii.38; iii.48; iv.147; Mhvs 7, 38; PvA 145, 161; VvA 222. **katipāhena** (instr.) within a few days Mhvs 17, 41; DhA i.344; PvA 13, 161. katipāh'accayena after (the lapse of) a few days J i.245; DhA i.175; PvA 47.

**Katima** [num. ord. fr. kati], f. **katimī** in k. pakkhassa which (of many other) day of the half — month Vin i.117.

**Kativassa** (adj.) [kati + vassa] 1. (having) how many years, how old? J v.331. — 2. (having had) how many rainy seasons (in the bhikkhu's career) of how many years' seniority? Vin i.86; Ud 59; Miln 28; DhA i.37.

**Katividha** (adj.) [kati + vidha, for Vedic katidhā] of how many kinds Vism 84.

**Kate** (adv.) [loc. of kata] for the sake of, on behalf of; with acc. maṅ k. J iv.14; with gen. maṅsassa k. J v.500.

**Katta** [pp. of kantati[2]; cp. Sk. kṛtta] is represented in Pali by kanta[2]; katta being found only in cpd. pari°.

**Kattabba** (adj.) [grd. of karoti] 1. to be done, to be made or performed; that which might or could be done Dh 53; J i.77, 267; v.362. — 2. (nt.) that which is to be done, obligation, duty Th 1, 330; J ii.154; v.402; DhA i.211. — **akattabba** (adj.) not to be done J iii.131; v.147; (nt.) that which ought not to be done J v.402. **kattabb' âkattabba** to be done and not to be done J i.387. **kattabba-yuttaka** 1. (adj.) fit or proper to be done DhA i.13. — 2. (nt.) duty, obligation J iii.9; vi.164; DhA i.180; (the last) duties towards the deceased J i.431. — Cp. **kātabba**.

**Kattabbaka** (nt.) [fr. last] task, duty Th 1, 330.

**Kattabbatā** (f.) [fr. kattabba] fitness, duty, that which is to be done J ii. 179 (iti — °āya because I had to do it thus).

**Kattar** [n. ag. fr. karoti, cp. Sk. kartṛ] one who makes or creates, a maker, doer; in foll. construction. I. *Dependent.* Either in verb — function with acc., as n. agent to all phrases with **karoti** e. g. pañhaṅ karoti to put a question, pañhaṅ kattā one who puts a question; or in n. function with gen., e. g. mantānaṅ kattāro the authors of the Mantas, or in cpd. rāja — kattāro makers of kings. — II. *Dependent.* as n. **kattā** the doer: kattā hoti no bhāsitā he is a man of action, and not of words. — 1. (indef.) one who does anything (with acc.) A i.103; ii.67; v.347, 350 sq.; (with gen.) J i.378; iii.136 (one who does evil, in same meaning at iii.26, C. akataññū, cp. *J.P.T.S.* 1893, 15: not to **kṛt!**); iv.98 (expl[d] as kata by C); v.258; Miln 25, 296; Bdhd 85 sq. — 2. an author, maker, creator D i.18 (of Brahmā: issaro, k., nimmātā), 104 (mantānaṅ); A ii.102; Dh i.111. — 3. an officer of a king, the king's messenger J v.220 (=225); vi.259, 268, 302, 313, 492. *Note.* At J v.225 & vi.302 the voc. is katte (of a — decl.), cp. also nom. °katta for °kattā in salla — katta. — 4. as t.t.g. N. of the instr. case VvA 97; Kacc 136, 143, 277.

**Kattara** (adj.) (only° — ) [cp. Sk. kṛtvan (?), in diff. meaning] **°daṇḍa** a walking — stick or staff (of an ascetic) Vin i.188; ii.76=208 sq.; iii.160; J i.9; v.132; vi.52, 56, 520; Vism 91, 125, 181. **°yaṭṭhi**=prec. J ii.441; DA i.207; iii.140. **°ratha** an old (?) chariot J iii.299. **°suppa** a winnowing basket Vin i.269=DhA i.174 (°e pakkhipitvā sankāra — kūṭe chaḍḍehi).

**Kattari & °ī** (f.) [to kantati[2]] scissors, shears J iii.298, with ref. to the "shears" of a crab, "as with scissors": cp. *Vin. Texts* iii.138 (see next).

**Kattarikā** (f.) [fr. last] scissors, or a knife Vin ii.134; J. i.223.

**Kattikā** (f.) (& **°kattika**) [cp. Sk. kṛttikā f. pl. the Pleiades & BSk. karthika] N. of a month (Oct. — Nov.), during which the full moon is near the constellation of Pleiades. It is the last month of the rainy season, terminating on the full moon day of Kattikā (kattika — puṇṇamā). This season is divided into 5 months: Āsāḷha, Sāvaṇa, Bhaddara (Poṭṭhapāda), Assayuja, Kattikā; the month Assayuja is also called **pubba-kattikā**, whereas the fifth, K., is also known as **pacchima-kattikā**; both are comprised in the term **k. -dvemāsika**. Bhikkhus retiring for the first 3 months of the Vassa (rainy season) are **kattika-temāsikā**, if they include the 4th, they are **k. -cātumāsikā**. The full moon of Assayuja is termed **k. -temāsinī**; that of Kattika is **k. -cātumāsinī**. See Vinaya passages & cp. nakkhatta. — Nett 143 (kattiko, v. l. kattikā).

**-cātumāsinī** see above Vin iii.263. **-coraka** a thief who in the month of K., after the distribution of robes, attacks bhikkhus Vin iii.262. **-chaṇa** a festival held at the end of Lent on the full moon of pubba — kattikā, and coinciding with the Pavāraṇā J i.433; ii.372; v.212 sq.; Mhvs 17, 17. **-temāsi** ( — puṇṇamā) (the full moon) of pubbakattikā Vin iii.261; Mhvs 17, 1 (°puṇṇamāsī). **-māsa** the month K. J ii.372; Mhvs 12, 2 (kattike māse). **-sukkapakkha** the bright fortnight of K. Mhvs 17, 64.

**Kattu°** 1. base of inf. **kattuṅ** (of karoti), in compd[s] **°kamyatā** willingness to do something Vbh 208; Vism 320, 385; DhA iii.289; **°kāma** desirous to do Vin ii.226. **°kāmatā** desire to do or to perform Vism 466; VvA 43. — 2. base of **kattar** in comp[n].

**Kattha** (adv.) [der. fr. interr. base **ka°** (kad[2]), whereas Sk. kutra is der. fr. base **ku°**, cp. kuttha] where? where to, whither? Vin i.83, 107; ii.76; D i.223; Sn 487, 1036; J iii.76; Pv ii.9[16]; DhA i.3. — k. nu kho where then, where I wonder? D i.215 sq., PvA 22 (with Pot.) **-katthaci(d)** (indef.) anywhere, at some place or other J i.137; v.468; wherever, in whatever place Miln 366; PvA 284; KhA 247; J iii.229; iv.9, 45; as **katthacid eva** J. iv. 92; PvA 173. Sometimes doubled **katthaci katthaci** in whatsoever place J iv.341. — **na k.** nowhere M. i.424; Miln

77; VvA 14.

**-ṭhita** fig. in what condition or state? D ii.241 (corresp. with ettha); J iv.110. **-vāsa** in what residence? Sn 412. **-vāsika** residing where? J ii.128, 273.

**Katthati** [cp. Sk. katthate, etym. unexpl[d]] to boast Sn 783 (ppr. med. akatthamāna). Cp. pavikatthita.

**Katthitar** (n. ag. fr. katthati] a boaster Sn 930.

**Katthin** (adj.) [fr. **katth**] boasting A v.157 (+ vikatthin).

**Katthu** (?) a jackal, in **°soṇā** j. & dogs J vi.538 (for koṭṭhu°).

**Kathaṅ** (adv.) [cp. Vedic kathaṅ & kathā] dubit. interr. part. 1. how; with ind. pres. PvA 6 (k. puriso paṭilabhati), or with fut. & cond. J i.222; ii.159 (k. tattha gamissāmi); vi.500; PvA 54 (na dassāmi) — 2. why, for what reason? J iii.81; v.506. Combined with **-ca** Vin i.114; ii.83. **-carahi** D ii.192. **-nu & -nu kho** Vin ii.26, J iii.99; iv. 339; Nd[2] 189, see also evaṅ nu kho. **-pana** D ii.163. **-su** Nd[2] 189. **-hi** J iv.339; DhA i.432. **-hi nāma** Vin i.45; ii.105; iii.137; iv.300; all in the same meaning; **-ci** (kathañci) scarcely, with difficulty Th 1, 456.

**-kathā** "saying how? how?" i. e. doubt, uncertainty, unsettled mind (cp. kaṅkhā); expl. as vicikicchā dukkhe kankhā Nd[2] 190; D ii.282; Sn 500, 866, 1063, 1088; DhA iv.194; as adj. and at end of cpd. **°-katha**, e. g. vigata° (in phrase tiṇṇa — vicikiccha... vesārajjappatta) D i.110=Vin i.12; tiṇṇa° (+ visalla) Sn 17, 86, 367. k — k — salla "the arrow of doubt" D ii.283 (vicikicchā +). **-kathin** having doubts, unsettled, uncertain D ii.287; M i.8; Nd[2] 191; DhsA 352; **a°** free from doubt, Ep. of Arahant (expl[d] DA i.211: "not saying how and how is this?"); M i.108; It 49; Sn 534, 635, 868, 1064; in phrases tiṇṇa — vicikiccho viharati akathankathī kusalesu dhammesu D i.71=Pug 59, jhāyī anejo a° Dh 414 (: DhA iv.194)=Sn 638. **-kara** (adj.) how acting, what doing? k. ahaṅ no nirayam pateyyaṅ ("τί ποῖων μακάριος ἔσομαι") J iv.339; Sn 376; J iv.75; v.148. **-jīvin** leading what kind of life? Sn 181. **-dassin** holding what views? Sn 848 (see °sīla). **-pakāra** of what kind Vin i.358; Sn 241 (:kathappakāra). **-paṭipanna** going what way, i. e. how acting? D ii.277, 279, 281. **-bhāvita** how cultivated or practised? S v.119. **-bhūta** "how being," of what sort, what like D ii.139, 158; **-rūpa** of what kind? M i.218; A i.249; iii.35; J iii.525. **-vaṇṇa** of what appearance, what like? D ii.244. **-vidha** what sort of? J v.95, 146; DhsA 305. **-sameta** how constituted? Sn 873. **-sīla** of what character or conduct? how in his morality? Sn 848 (kathaṅdassī kathaṅsīlo upasanto ti vuccati).

**Kathana** (nt.) [fr. **kath**, see katheti] 1. conversing, talking J i.299; iii.459; vi.340. — 2. telling i. e. answering, solving (a question) J v.66 (pañha°). — 3. preaching DhA i.7. — 4. reciting, narrating Kacc. 130. Cp. kathita. — **akathana** not talking or telling J i.420; vi.424; not speaking fr. anger J iv.108; DhA i.440.

**-ākāra**, in °ṅ karoti to enter into conversation with J vi.413. **-samattha** able to speak (of the tongue) J iii.459; able to talk or converse with (saddhiṅ) J vi.340. **-sīla** (one) in the habit of talking, garrulous J i.299; a° J i.420.

**Kathala** (potsherd) spelling at Vism 261 for **kaṭhala**.

**Kathali** (metri causâ)=next, in the Uddāna at Vin ii.234

**Kathalika** (nt.) [der. uncertain], always in comb[n] pād'- odaka pāda — pīṭha pāda — k°: either a *cloth* to wipe the feet with after washing them, or a *footstool* Vin i.9, 47; ii.22 sq., 210, 216. At VvA 8 however with pāda — pīṭha expl[d] as a footstool (pāda — ṭhāpana — yoggaṅ dārukhaṇḍaṅ āsanaṅ). Bdhgh (on CV ii.1.1) expl[d] pādapīṭha as a stool to put the washed foot on, pāda — **kathalika** as a stool to put the unwashed foot on, or a cloth to rub the feet with (ghaṅsana).

the meaning "bowl" seems to be preferable to Bdhgh's forced interpretation as "towel."

**Kathā** (f.) [fr. **kath** to tell or talk, see katheti; nearest synonym is **lap**, cp. vāc' âbhilāpa & sallāpa] 1. talk, talking, conversation A i.130; PvA 39. So in **antarā°** D i.179; Sn p. 107, 115; cp. sallāpa. Also in **tiracchāna°** low, common speech, comprising 28 kinds of conversational talk a bhikkhu should not indulge in, enum[d] in full at D i.7=178=iii.36 & passim (e. g. S v.419: corr. suddha° to yuddha°!; A v.128=Nd[2] 192); ref. to at A iii.256; v.185; J i.58; Pug 35. Similarly in **gāma°** Sn 922; **viggāhikā** k. A iv.87; Sn 930. Ten good themes of conversation (kathā — vatthūni) are enum[d] at M iii.113=A iii.117=iv.357=v.67; Miln 344; similarly **dhammī kathā** A ii.51; iv.307; v.192; Sn 325; **pavattanī** k. A i.151; yutta kathāyaṅ Sn 826; **sammodanīyā** k. in salutation formula s°ṅ k°ṅ sāraṇīyaṅ vītisāretvā D i.52, 108, etc.; A v.185; Sn 419, pp. 86, 93, 107, 116. — 2. speech, sermon, discourse, lecture Vin i.203, 290 (°ṅ karoti to discuss); A iii.174; iv. 358. Freq. in **anupubbi°** a sermon in regular succession, graduated sermon, discussing the 4 points of the ladder of "holiness," viz. dānakathā, sīla°, sagga°, magga° (see anupubba) Vin i.15; A iii.184; iv.186, 209, 213; DhA i.6; VvA 66. — 3. a (longer) story, often with **vitthāra°** an account in detail, e. g. PvA 19. **bāhira°** profane story KhA 48. — 4. word, words, advice: **°ṅ gaṇhāti** to accept an advice J ii.173; iii.424. — 5. explanation, exposition, in **aṭṭha°** (q. v.), cp. gati° Ps ii.72. — 6. discussion, in **°vatthu** (see below) Mhvs 5, 138. **-dukkathā** harmful conversation or idle talk A iii. 181; opp. **su°** A iii.182. **-kathaṅ vaḍḍheti** "to increase the talk," to dispute sharply J i.404; v.412. **°ṅ samuṭṭhāpeti** to start a conversation J i.119; iv. 73. — At the end of cpds. (as adj.) **°kathā** e. g. chinna° Sn 711; ṭhita° DA i.73; madhura° J iii.342; vi.255.

**-âbhiññāṇa** recollection due to speech Miln 78, 79. **-ojja** (k° — udya, to **vad**) a dispute, quarrel Sn 825, 828. **-dhamma** a topic of conversation DA i.43. **-nigghosa** the sound of praise, flattery J ii.350. **-pavatti** the course of a conversation J i.119; DhA i.249; Mhbv 61. **-pābhata** subject of a conversation, story J i.252, 364. **-bāhulla** abundance of talk, loquacity A iv.87. **-magga** narrative, account, history J i.2. **-rasa** the sweetness of (this) speech Miln 345. **-vatthu** 1. subject of a discourse or discussion, argument M i.372; ii.127, 132. There are 10 enum[d] at A iv.352, 357 (see kathā) and at Vism 19 as qualities of a kalyāṇa — mitta, referred to at A v.67, 129; Vism 127; DhA iv.30. Three are given at D iii.220=A i.197. °*kusala* well up in the subjects of discussion VvA 354. — 2. N. of the fifth book of the Abhidhamma Piṭaka, the seven constituents of which are enum[d] at var. places (e. g. DA i.17; Mhbv 94, where Kvu takes the 3[rd] place), see also *J.P.T.S.* 1882, 1888, 1896. **-samuṭṭhāna** the arising of a discussion Mhvs 5, 138. **-samuṭṭhāpana** starting a conversation J i.119;

iii.278; DhA i.250. **-sampayoga** conversational intercourse A i.197. **-sallāpa** talk, conversation Vin i.77; D i.89 sq., 107 sq.; ii.150; M i.178; A ii.197; v.188; Ud 40; J ii.283; Miln 31; DA i.276 (expl[d] as kathanapaṭikathana); DhA ii.91 (°ṅ karoti) VvA 153.

**Kathāpeti** Caus. ii. of **katheti** (q. v.).

**Kathālikā**(f.) [fr. **kuth**, to boil] kettle, cooking pot; in daṇḍa° (a pot with a handle) Vin i.286 (v. l. kathālaka), and meda° A iv. 377; DhA ii. 179.

**Kathika** (adj.) (—°) [fr. kathā, cp. Sk. kathaka] relating, speaking, conversing about, expounding, in cpds. **citta°** Th 2, 449 (cp. citra — kathin); (a) **tiracchāna°** A iv.153; **dhamma°** J i.148; iii.342; iv.2 (°thera); vi.255 (mahā°); as *noun* a preacher, speaker, expounder A iii.174; Mhvs 14, 64 (mahā°).

**Kathikā** (f.) [fr. last?] agreement Dpvs 19, 22; see **katikā**.

**Kathita** [pp. of katheti, cp. Sk. kathita] said, spoken, related J ii.310; iv.73; v.493. **su°** well said or told J. iv.73. As nt. with instr. J iv.72 (tena kathitaṅ the discourse (given) by him).

**Kathin** (adj.) (—°) [cp. **kathika**] speaking; one who speaks, a speaker, preacher J i.148 (dhamma — kathikesu citrakathī); Miln 90, 348 (°seṭṭha best of speakers). See also kathaṅ — kathin.

**Katheti** (v. den. fr. kathā, cp. Sk. kathayate] aor. kathesi, inf. kathetuṅ & kathetave (Vin i.359); Pass. kathīyati & katheti (Miln 22, cp. Trenckner, *Notes* 122); ppr. Pass. kathīyamāna & kacchamāna (A. iii.181); grd. kathetabba, kathanīya & kaccha, — 1. to speak, say, tell, relate (in detail: vitthārato PvA 77). mā kathesi (=mā bhaṇi) do not speak PvA 16. — to tell (a story): J. i.2; iv.137; PvA 12, 13. — 2. to converse with J. vi.413; PvA 86 (=āmantayi). — 3. to report, to inform J v.460. — 4. to recite DhA i.166. — 5. to expound, explain, preach J i.30; Miln 131; DhA i.88; Nd[2] s. v. — 6. to speak about (with acc.) Vin ii.168. — 7. to refer to J i.307. — 8. to answer or solve (a question) J i.165; v.66. — Caus ii. **kathāpeti** to make say Mhvs 24, 4 (aor. kathāpayi); DhA ii.35; KhA 118.

**Kad°** [old form of interr. pron. nt., equal to **kiṅ**; cp. (Vedic) kad in kadarthaṅ=kiṅarthaṅ to what purpose] orig. "what?" used adverbially; then indef. "any kind of," as **(na) kac( -cana)** "not at all"; **kac-cid** "any kind of; is it anything? what then?" Mostly used in disparaging sense of showing inferiority, contempt, or defectiveness, and equal to **kā°** (in denoting badness or smallness, e. g. kākaṇika, kāpurisa, see also kantāra & kappaṭa), **kiṅ°, ku.°** For relation of ku>ka cp. kutra> kattha & kadā.

**-anna** bad food Kacc 178. **-asana** id. Kacc 178. **-dukkha** (?) great evil (=death) VvA 316 (expl[d] as maraṇa, cp. kaṭuka).

**Kadamba** (cp. Sk. kadamba] the kadamba tree, Nauclea cordifolia (with orange — coloured, fragrant blossoms) J. vi.535, 539; Vism 206; DhA i.309 (°puppha); Mhvs 25, 48 (id.).

**Kadara** (adj.) miserable J ii.136 (expl[d] as lūkha, kasira).

**Kadariya** (adj.) [cp. Sk. kadarya, kad + arya?] mean, miserly, stingy, selfish; usually expl[d] by **thaddhamaccharī** (PvA 102; DhA iii.189, 313), and mentioned with **maccharī**, freq. also with **paribhāsaka** S i.34, 96; A ii.59; iv.79 sq.; Dh 177, 223; J v.273; Sn 663; Vv 29[5]. As cause of Peta birth freq. in Pv., e. g. i.9[3]; ii.7[7]; iv.1[48]; PvA 25, 99, 236. — (nt.) avarice, stinginess, selfishness, grouped under **macchariya** Dhs 1122; Sn 362 (with kodha).

**Kadariyatā** (f.) [abstr. fr. last] stinginess, niggardliness D ii.243; Miln 180; PvA 45.

**Kadala** (nt.) the plantain tree Kacc 335.

**Kadalī[1]** (f.) [Sk. kadalī] — 1. the plantain, Musa sapien- tium. Owing to the softness and unsubstantiality of its trunk it is used as a frequent symbol of unsubstantiality, transitoriness and worthlessness. As the plantain or banana plant always dies down after producing fruit, is destroyed as it were by its own fruit, it is used as a simile for a bad man destroyed by the fruit of his own deeds: S i.154=Vin ii.188=S ii.241=A ii.73 =DhA iii.156; cp. Miln 166; — as an image of unsubstantiality, Cp. iii.2[4]. The tree is used as ornament on great festivals: J i.11; vi.590 (in simile), 592; VvA 31. — 2. a flag, banner, i. e. plantain leaves having the appearance of banners ( — dhaja) J v.195; vi.412. In cpds. **kadali°**.

**-khandha** the trunk of the plantain tree, often in similes as symbol of worthlessness, e. g. M i.233= S iii.141=iv.167; Vism 479; Nd[2] 680 A[ii].; J vi.442; as symbol of smoothness and beauty of limbs VvA 280; **-taru** the plantain tree Dāvs v.49; **-toraṇa** a triumphal arch made of pl. stems and leaves Mhbv 169; **-patta** a pl. leaf used as an improvised plate to eat from J v.4; DhA i.59; **-phala** the fruit of the plantain J v.37.

**Kadalī[2]** (f.) a kind of deer, an antelope only in **°miga** J v.406, 416; vi.539; DA i.87; and **°pavara-pacc.— attharaṇa** (nt.) the hide of the k. deer, used as a rug or cover D i.7=A i.181=Vin i.192=ii.163, 169; sim. D. ii.187; (adj.) (of pallanka) A i.137=iii.50=iv.394.

**Kadā** (indecl.) [Vedic kadā. Cp. tadā, sadā in Pali, and perhaps Latin quando]. interr. adv. when? (very often foll. by fut.) Th 1, 1091 — 1106; J ii.212; vi. 46; DhA i.33; PvA 2. — Comb[d] with — ssu J v.103, 215; vi.49 sq. **-ci** [cid] indef. — 1. at some time A iv.101. — 2. sometimes J i.98; PvA 271. — 3. once upon a time Dāvs i.30. — 4. perhaps, may be J i.297; vi.364. + **eva**: kadācideva VvA 213; **-kadāci kadāci** from time to time, every now and then J i.216; iv. 120; DhsA 238; PvA 253. **-kadāci karahaci** at some time or other, at times A i.179; Miln 73; DhA iii.362. **-na kadāci** at no time, never S i.66; J v.434; vi.363; same with mā k° J vi.310; Mhvs 25, 113; cp. kudācana. — kadāc— **-uppattika** (adj.) happening only sometimes, occasional Miln 114.

**Kaddama** [Derivation unknown. Sk. kardama] mud, mire, filth Nd[2] 374 (=panka); J i.100; iii.220 (written kadamo in verse and kaddemo in gloss); vi.240, 390; PvA 189 (=panka), 215; compared with moral impurities J iii.290 & Miln 35. **a°** free from mud or dirt, clean Vin ii.201, of a lake J iii.289; fig. pure of character J iii.290. **kaddamīkata** made muddy or dirty, defiled J vi.59 (kilesehi).

**-odaka** muddy water Vin ii.262; Vism 127. **-parikhā** a moat filled with mud, as a defence J vi. 390; **-bahula** (adj.) muddy, full of mud DhA i.333;

**Kanaka** (nt.) [cp. Sk. kanaka; Gr. κν¨ηκος yellow; Ags. hunig=E. honey. See also kañcana] gold, usually as **uttatta°** molten gold; said of the colour of the skin Bu i.59; Pv iii.3[2]; J

v.416; PvA 10 suvaṇṇa).

**-agga** gold — crested J v.156; **-chavin** of golden complexion J vi.13; **-taca** (adj.) id. J v.393; **-pabhā** golden splendour Bu xxiii.23; **-vimāna** a fairy palace of gold VvA 6; PvA 47, 53; **-sikharī** a golden peak, in °rājā king of the golden peaks (i. e. Himālayas): Dāvs iv.30.

**Kaniṭṭha** (adj.) [Sk. kaniṣṭha; compar. & superl.; see kaññā] younger, youngest, younger born Vin iii.146 (isi the younger); J ii.6; PvA 42, 54; esp. the younger brother (opp. jeṭṭha, °ka) J i.132; DhA i.6, 13; Mhvs. 9, 7; PvA 19, 55. Comb[d] with **jeṭṭhaka** the elder & younger brothers J i.253; sabba — k. the very youngest J i.395. f. kaniṭṭhā the youngest daughter DhA i.396. — fig. later, lesser, inferior, in **°phala** the lesser fruit (of sanctification) Pv iv.1[88]. — **akaniṭṭha** "not the smaller" i. e. the greatest, highest; in akaniṭṭhagāmin going to the highest gods (cp. parinibbāyin) S v.237= 285, etc. **°bhavana** the abode of the highest gods J. iii.487.

**Kaniṭṭhaka** (adj.) younger (opp. jeṭṭha) A iv.93=J ii.348; DhA i.152; the younger brother Mhvs 5, 33, 8, 10; 35, 49; 36, 116; **-°ikā** and **°akā** a younger sister, Mhvs 1, 49; Pv i.11[5] (better read for kaniṭṭhā).

**Kaniṭṭhatta** (nt.) the more recent and therefore lower, less developed state (of sanctification) DhA i.152.

**Kaniṭṭhī** (f.) a younger sister Mhvs 7, 67.

**Kaniya** (adj.) [compar. of kan°, Sk. kanīyaṅs] younger, less, inferior Kacc 122 (only as a grammarian's construction, not in the living language where it had coalesced with *kanyā=kaññā).

**Kanta[1]** [Sk. kānta, pp. of kāmeti] — 1. (adj.) in special sense an attribute of worldly pleasure (cp. kāma, kāmaguṇā): pleasant, lovely, enjoyable; freq. in form. iṭṭhā kantā manāpā, referring to the pleasures of the senses S i.245; ii.192; iv.60, 158, 235 sq.; v.22, 60, 147; A ii.66 sq.; M i.85; Sn 759; It 15; Vbh 2, 100, 337; bāla° (lovely in the opinion of the ignorant) Sn 399.— D ii.265; iii.227 (ariya°); J iii.264; v.447; with ref. to the fruit of action as giving pleasure: **°phala** Kvu 35, 211, PvA 277 (hatthi — ) k° pleasing to elephants; of manta DhA i.163; of vīṇā J vi.255, 262; DhA i.163. — 2. beloved by, favourite of, charming J vi.255, 262; DhA i.163. — 3. (n.) the beloved one, the husband J vi.370 (wrongly written kan tena); of a precious stone Miln 118; Sdhp 608, cp. suriya°, canda° — **kantā** (f.) the beloved one, the wife J v.295; **kantena** (instr.) agreeably, with kind words A ii.213; J v.486 (where porisādassa kante should be read as porisādassak' ante). — a° undesired, disagreeable, unpleasant, in same form as kanta, e. g. D ii.192; in other comb[n] J v.295; Vbh 100; Nett 180; PvA 193. — **akantena** with unpleasant words A ii.213. — **kantatara** compar. J iii.260.

**-bhāva** the state of being pleasant DA i.76; VvA 323.

**Kanta[2]** [pp. of kantati[2], Sk. kṛtta. kanta is analogy- form. after pres. kantati, regularly we should expect katta. See also avakanta. It may be simply misreading for katta, cp. Kern, *Toev.* under parikanta.] cut, cut out or off Th 2, 223 (°salla=samucchinna — rāg' — ādisalla ThA 179) cp. katta & pari°.

**Kantati[1]** [Sk. kṛṇatti, ***qert**, cp. kata, & Lat. cratis, crassus, E. crate] to plait, twist, spin, esp. suttaṅ (thread) Vin iv.300; PvA 75; DhA iii.273; kappāsaṅ A iii.295. Cp. pari°.

**Kantati[2]** [Sk. kṛntati; ***(s)qert**, to cut; cp. Gr. κείρω, to shear; Lat. caro, cena; Ohg. sceran, E. shear; see also kaṭu] to cut, cut off J ii.53 (: as nik° in gloss, where it should be mūlāni kant°); iii.185; vi.154; DhA iii.152 (+ viddhaṅseti).

**Kantāra** (adj. n.) [perhaps from kad — tarati, difficult to cross, Sk. (?) kāntāra] difficult to pass, scil. magga, a difficult road, waste land, wilderness, expl[d] as nirudaka īriṇa VvA 334 (on Vv 84[3]), comb[d] with maru° PvA 99 and marukantāramagga PvA 112; opp. khemantabhūmi. Usually 5 kinds of wilds are enumerated: cora°, vāla°, nirudaka°, amanussa°, appabbhakkha° J i.99; SA 324; 4 kinds at Nd[2] 630: cora°, vāla°, dubhikkha°, nirudaka°. The term is used both lit. & fig. (of the wilds of ignorance, false doctrine, or of difficulties, hardship). As the seat of demons (Petas and Yakkhas) freq. in Pv (see above), also J i.395. As **diṭṭhi°** in pass. diṭṭhi — gata, etc. M i.8, 486, Pug 22 (on diṭṭhi vipatti).

**-addhāna** a road in the wilderness, a dangerous path (fig.)Th 1, 95 D i.73=M i.276; **-paṭipanna** a wanderer through the wilderness, i. e. a forester J iii.537. **-magga** a difficult road (cp. kummagga) J ii.294 (lit.); in simile: S ii.118. **-mukha** the entrance to a desert J i.99.

**Kantāriya** (adj.) [from kantāra] (one) living in or belonging to the desert, the guardian of a wilderness, applied to a Yakkha Vv 84[21] (=VvA. 341).

**Kantika[1]** (adj.) [to kantati[1]] spinning PvA 75 (sutta° itthiyo).

**Kantika[2]**=kanta[1] in a° unpleasant, disgusting Pv iii.4[1] (=PvA 193).

**Kantita[1]** [Sk. kṛtta, pp. of kantati[1]] spun, (sutta) Vin iv.300.

**Kantita[2]** (adj.) Sk. kṛtta pp. of kantati[2]] cut off, severed, at Miln 240 better as kantita[1], i. e. spun.

**Kanda** [Sk. kanda] a tuberous root, a bulb, tuber, as radish, etc. J i.273; iv.373; vi.516; VvA 335; °mūla bulbs and roots (°phala) D i.101; a bulbous root J v.202.

**Kandati** [Sk. krandati to ***q(e)lem**; cp. Gr. καλέω, κέλαδος, Lat. clamor, calare, calendae, Ohg. hellan to shout] to cry, wail, weep, lament, bewail Dh 371; Vv 83[12]; J vi.166; Miln 11, 148; freq. of Petas: PvA 43, 160, 262 (cp. rodati). — In kāmaguṇā pass. urattāḷiṅ k. M. i.86=Nd[2] s. v.; A iii.54 (urattāḷī for °iṅ v. l.); in phrase bāhā paggayha k° Vin i.237; ii.284; J v.267.

**Kandana** (nt.) [Sk. krandana] crying, lamenting PvA 262

**Kandara** [Sk. kandara] — 1. a cave, grotto, generally, on the slope or at the foot of a mountain Vin ii.76, 146; used as a dwelling — place Th 1, 602; J i.205; iii.172. — 2. a glen, defile, gully D i.71=A ii.210=Pug 59; A iv.437; Miln 36; expl[d] at DA i.209 (as a mountainous part broken by the water of a river; the etym. is a popular one, viz. "kaṅ vuccati udakaṅ; tena dāritaṅ"). k — padarasākhā A i.243=ii.240; PvA 29.

**Kandala** N. of a plant with white flowers J iv.442. — ma- kuḷa knob (?) of k. plant Vism 253 (as in description of sinews).

**Kandaḷa** N. of esculent water lily, having an enormous bulb D i.264.

**Kandita** (adj.) [pp. of kandati] weeping, lamenting Dāvs iv.46;

a° not weeping J iii.58. (n. nt.) crying, lamentation J iii.57; Miln 148.

**Kanna** (adj.) [Sk. skanna] trickling down J v.445.

**Kannāma**=kinnāma J vi.126.

**Kapaṇa** (adj. n.) [Sk. kṛpaṇa from **kṛp** wail, cp. Lat. crepo; Ags. hraefn=E. raven. Cp. also Sk. kṛcchra] — 1. poor, miserable, wretched; a beggar; freq. expl[d] by varāka, duggata, dīna and daḷidda; very often classed with low — caste people, as caṇḍālā Pv. iii.1[13] & pesakārā (Ud 4). Sn 818; J i.312, 321; iii.199; Pv ii.9[14]; iii.1[13], iv.5[2]; DA i.298; DhA i.233; ThA 178. — 2. small, short, insignificant A i.213; Bdhd 84. (f.) °ā a miserable woman J iv.285; **-°an** (adv.) pitifully, piteously, with verbs of weeping, etc. J iii.295; v.499; vi.143; **a°** not poor J iii.199; — **ati°** very miserable Pgdp 74. Der. **°tā** wretchedness Sdhp 315.

**-addhikā** pl. often with °ādi, which means samaṇabrāhmaṇa — k° — vaṇibbaka — yācakā (e. g. D i.137; PvA 78) beggars and wayfarers, tramps J i.6, 262, DhA i.105, 188 (written k° — andhika); see also DA i.298 and kapaṇikā; — iddhikā pl. (probably miswriting for °addh°, cp. Trenckner, *J.P.T.S.* 1908, 130) D i.137; It 65; DA i.298; **-itthī** a poor woman J iii.448; **-jīvikā** in °aṅ kappeti to make a poor livelihood J i.312; **-bhāva** the state of being miserable PvA 274; **-manussa** a wretched fellow, a beggar Vism 343; **-laddhaka** obtained in pain, said of children J vi.150, cp. kiccha laddhaka; **-visikhā** the street or quarter of the poor, the slums Ud 4; **-vuttin** leading a poor life PvA 175.

**Kapaṇikā** (f.) a (mentally) miserable woman Th 2, 219; ThA 178; cp. kapaṇā; also as **kapaṇiyā** J vi.93.

**Kapalla** at Vin i.203, is an error for kajjala, lamp — black, used in preparation of a collyrium (cp. *J.P.T.S.* 1887, 167).

**Kapalla** (nt.) [Sk kapāla; orig. skull, bowl, cp. kapola & Lat. caput, capula, capillus, Goth. haubi, E. head]— 1. a bowl in form of a skull, or the shell of reptiles; see **kapāla**. — 2. an earthenware pan used to carry ashes J i.8; vi.66, 75; DhA i.288. — 3. a frying pan (see cpds. & cp. angāra — kapalla) Sn 672. **-kapalla** is only a variant of kapāla.

**-pāti** an earthen pot, a pan J i.347=DhA i.371; **-pūva** a pancake J i.345; DhA i.367; VvA 123; Mhvs 35, 67.

**Kapallaka-** 1. a small earthen bowl J vi.59; DhA i.224. — 2. a frying pan J i.346.

**Kapāla** (nt.) [Sk. kapāla, see kapalla] — 1. a tortoise- or turtle — shell S i.7=Miln 371; S iv.179; as ornament at DA i.89. — 2. the skull, cp. kaṭāha in sīsakaṭāha. — 3. a frying pan (usually as ayo°, of iron, e. g. A iv.70; Nd[2] 304[iii]; VvA 335) J ii.352; Vv 84[5]; DhA i.148 (v. l. °kapalla); Bdhd 100 (in simile). — 4. a begging bowl, used by certain ascetics S iv.190; v.53, 301; A i.36; iii.225; J i.89; PvA 3. — 5. a potsherd J ii.301.

**-ābhata** the food collected in a bowl A i.36; **-khaṇḍa** a bit of potsherd J ii.301; **-hattha** "with a bowl in his hand," begging, or a beggar, Th 1, 1118; J i.89; iii.32; v.468; PvA 3.

**Kapālaka-** 1. a small vessel, bowl J i.425. — 2. a beggar's bowl J i.235; DhA ii.26.

**Kapāsa**=kappāsa, q. v. Dāvs ii.39.

**Kapi** [Sk. kapi, original designation of a brownish colour, cp. kapila & kapota] a monkey (freq. in similes) Sn 791; Th 1, 1080; J i.170; iii.148, cp. kavi.

**-kacchu** the plant Mucuna pruritus Pv ii.3[10]; °*phala* its fruit PvA 86; **-citta** "having a monkey's mind," capricious, fickle J iii.148=525; **-naccanā** Npl., Pv iv.1[37]; **-niddā** "monkey — sleep," dozing Miln 300.

**Kapiñjala** [Derivation unknown. Sk. kapiñjala] a wild bird, possibly the francolin partridge Kvu 268; J vi.538 (B.B. kapiñjara).

**Kapiṭhana** the tree Thespesia populneoides Vin iv. 35.

**Kapiṭṭha** and **°ttha** — 1. the tree Feronia elephantum, the wood — apple tree J vi.534; Vism 183 (°ka); Mhvs 29, 11; — 2. °ṅ (nt.) the wood apple Miln 189; — 3. the position of the hand when the fingers are slightly and loosely bent in J i.237; **kapitthaka** S v.96.

**Kapitthana**=kapiṭhana J ii.445; vi.529, 550, 553; v. l. at Vism 183 for °itthaka.

**Kapila** (adj.) [Sk. kapila, cp. kapi] brown, tawny, reddish, of hair & beard VvA 222; **°ā** f. a brown cow DhA iv.153.

**Kapisīsa** [Sk. kapiśīrṣa] the lintel of a door D ii.143 (cp. Rh.D. *Buddh. Suttas* p. 95 n[1]) **-°ka** the cavity in a doorpost for receiving the bolt Vin ii.120, 148 (cp. *Vin. Texts* ii.106 n[3]).

**Kapota** [Sk. kapota, greyish blue, cp. kapi) — 1. (m.) a pigeon, a dove J i.243; Miln 403; — 2. (f.) °i a female pigeon PvA 47; **°ka** (f. °ikā Miln 365) a small pigeon J i.244.

**-pāda** (of the colour) of a pigeon's foot J i.9.

**Kapola** [Sk. kapola, cp. kapalla, orig. meaning "hollow"] the cheek Vism 263, 362; DhA i.194.

**Kappa** (adj. n.) [Sk. kalpa, see kappeti for etym. & formation] anything made with a definite object in view, prepared, arranged; or that which is fit, suitable, proper. See also DA i.103 & KhA 115 for var. meanings. — I *Literal Meaning.* — 1. (adj.) fitting, suitable, proper (cp. °tā) (=kappiya) in kappâkappesu kusalo Th 1, 251, °kovido Mhvs 15, 16; Sn 911; as juice Miln 161. — (—°) made as, like, resembling Vin i.290 (ahata°); Sn 35 (khaggavisāṇa°); hetu° acting as cause to Sn 16; Miln 105; — a° incomparable Mhvs 14, 65; — 2. (nt.) a fitting, i. e. harness or trapping (cp. kappana) Vv 20[9] (VvA 104); — a small black dot or smudge (kappabindu) imprinted on a new robe to make it lawful Vin i.255; iv.227, 286: also fig. a making — up (of a trick): lesa° DA i.103; VvA 348. — II. *Applied Meaning.* — 1. (qualitative) ordinance, precept, rule; practice, manner Vin ii.294, 301 (:kappati singiloṇa — kappo "fit is the rule concerning..."); cp. Mhvs 4, 9; one of the chalanga, the 6 disciplines of Vedic interpretation, VvA 265; — 2. (temporal) a "fixed" time, time with ref. to individual and cosmic life. As āyu at DA i.103 (cp.kappaṅ); as a cycle of time=saṅsāra at Sn 521, 535, 860 (na eti kappaṅ); as a measure of time: an age of the world Vin iii.109; Miln 108; Sdhp 256, 257; PvA 21; It 17=Bdhd 87=S ii.185. There are 3 principal cycles or aeons: **mahā°**, **asankheyya°**, **antara°**; each mahā° consists of 4 asankheyya — kappas, viz. saṅvaṭṭa° saṅvaṭṭaṭṭhāyi° vivaṭṭa° vivaṭṭaṭṭhāyi° A ii.142; often abbreviated to saṅvaṭṭa — vivaṭṭa° D i.14; It 15; freq. in formula ekampijātiṅ, etc. Vin iii.4=D iii.51, 111= It 99. On pubbanta° & aparanta°, past & future kappas see D i.12 sq. paṭhama —

kappe at the beginning of the world, once upon a time (cp. atīte) J i.207. When kappa stands by itself, a Mahā — kappa is understood: DA i.162. A whole, complete kappa is designated by kevala° Sn pp. 18=46 125; Sn 517; also dīgha° S ii.181; Sdhp 257. For *similes* as to the enormous length of a kappa see S ii.181 & DA i.164=PvA 254. — acc. **kappaṅ** adv.: for a long time D ii.103=115= Ud 62, quot. at DA i.103; Vin ii.198; It 17; Miln 108; mayi āyukappaṅ J i.119, cp. Miln 141. Cp. **sankappa**.

**-âtīta** one who has gone beyond time, an Arahant Sn 373. **-âvasesaṅ** (acc.) for the rest of the kappa, in kappaṅ vā k — âvasesaṅ vā D ii.117=A iv.309=Ud 62; Miln 140: **-āyuka** (one) whose life extends over a kappa Mhvs v.87; **-uṭṭhāna** arising at or belonging to the (end of a) kappa: — *aggi* the fire which destroys the Universe J ii.397; iii.185; iv.498; v.336; vi.554; Vism 304; — *kāla* the time of the end of the world J v.244; — uṭṭhāna (by itself) the end of the world J i.4=Vism 415; **-kata** on which a kappa, i. e. smudge, has been made, ref. to the cīvara of a bhikkhu (see above) Vin i.255; iv.227, 286; DA i.103; **-(ñ)jaha** (one) who has left time behind, free from saṅsāra, an Arahant Sn 1101 (but expl[d] at Nd[2] s. v., see also DA i.103, as free from dve kappā: diṭṭhi° taṇha°). **-jāla** the consumption of the kappa by fire, the end of a kappa Dpvs i.61. **-ṭṭha** staying there for a kappa, i. e. in purgatory in āpāyiko nerayiko + atekiccho, said of Devadatta Vin ii.202, 206; A iii.402 iv.160; It 11 85. **-ṭṭhāyin** lasting a whole cycle, of a vimāna Th 1, 1190. **-ṭṭhika** enduring for an aeon: kibbisa (of Devadatta) Vin ii.198=204; (cp. *Vin. Texts* iii.254) sālarukkha J v.416; see also ṭhitakappiṅ Pug 13. **-ṭṭhitika** id. DhA i.50 (vera); Miln 108 (kammaṅ). ("sabbe pi magga — samangino puggalā ṭhita — kappino.") **-ṭṭhiya-** =prec. A v.75; J i.172, 213; v.33; Miln 109, 214. **°rukkha** the tree that lasts for a kappa, ref. to the cittapāṭalī, the pied trumpet — tree in the abode of the Asuras J i.202; **-nibbatta** originated at the beginning of the k. (appl. to the flames of purgatory) J v.272; **-parivaṭṭa** the evolution of a k; the end of the world Dpvs i.59; **-pādapa**=°rukkha Mhbv 2; **-rukkha** a wishing tree, magical tree, fulfilling all wishes; sometimes fig. J vi.117, 594; Vism 206; PvA 75, 176, 121; VvA 32 (where comb[d] with cintāmaṇi); DhA iv.208; **-latā** a creeper like the kapparukkha VvA 12; **-vināsaka** (scil. aggi): the fire consuming the world at the end of a k. Vism 414 sq.; (mahāmegho) DhA iii.362; **-samaṇa** an ascetic acc. to precepts, an earnest ascetic J vi.60 (cp. samaṇa — kappa); **-halāhala** "the k — uproar," the uproar near the end of a kalpa J i.47.

**Kappaka** [fr. **kḷp**, kappeti] a barber, hairdresser, also attendant to the king; his other function (of preparing baths) is expressed in the term nahāpaka (Pv ii.9[37]) or nahāpita (°ā?) (DA i.157) Vin. i.344; ii.182; D i.51 (=DA i.157, in list of various occupations); J i.60, 137; iii.315; Pv ii.9[37]; iii.1[4] (where expl. by nahāpita in the meaning of "bathed," cp. expl. ad i.10[6]) DhA i.85 (°vesa disguise of a barber), 342 (pasādhana° one who arranges the dress, etc., hairdresser).

**-jātika** belonging to or reborn in the barber class, in this sense representing a low, "black" birth PvA 176.

**Kappaṭa** [kad — paṭa=ku — paṭa] a dirty, old rag, torn gar- ment (of a bhikkhu) Th 1,199.

**Kappatā** (f.) [abstr. fr. kappa] fitness, suitability DA i.207.

**Kappati** [Pass. of kappeti, cp. Sk. kalpyate] to be fit, seeming, proper, with dat. of person D ii.162; Vin ii.263, 294; iii.36; Th 1,488; Mhvs 4, 11; 15, 16.

**Kappana** (nt.) [fr. kappeti, cp. Sk. kalpana] the act of preparing, fixing; that which is fixed, arranged, performed. 1. kappanā (f.) the fixing of a horse's harness, harnessing, saddling J i.62; — 2. (nt.) (—°) procuring, making: jīvika°; a livelihood J iii.32; putting into order; danta° J i.321; — 3. (adj.) (—°) trimmed, arranged with: nānāratana° VvA 35.

**Kappara** [cp. Sk. kūrpara] the elbow Vin iii.121=iv.221; J i.293, 297; DhA i.48, 394; VvA 206.

**Kappāsa** [cp. Sk. karpāsa] 1. the silk — cotton tree J iii.286; vi.336. — 2. cotton D ii.141; A iii.295; S v.284; J i.350; vi.41; comb. w. uṇṇa A iii.37=iv.265=268.

**-aṭṭhi** a cotton seed DhA iii.71; **-paṭala** the film of the cotton seed Vism 446; Bdhd 66; **-picu** cotton S v.284; J v.110, 343; vi.184: **-maya** made of cotton PvA 77.

**Kappāsika** (adj.) made of cotton D ii.188, cp. A iv.394; D ii.351; Vin i.58=97=281; J vi.590; Pv ii.1[17]. (nt) cotton stuff Miln 267.

**-paṇṇa** the leaf of the cotton tree, used medicinally Vin i.201; **-sukhuma** fine, delicate cotton stuff D ii.188; A iv.394; Miln 105.

**Kappāsī** (f.) [=kappāsa] cotton J vi.537; PvA 146.

**Kappika** (—°) (adj.) [fr. kappa] 1. belonging to a kappa, in **paṭhama°** — kāla the time of thé first Age DA i.247; Vbh 412 (of manussā); VvA 19 (of Manu); without the kāla (id.) at J i.222; as noun the men of the first Age J ii.352. — 2. In cpds.... pubbanta° and aparanta° the ika° belongs to the whole cpd. D i.39 sq.; DA i.103. See also kappiya 2.

**Kappita** [pp. of kappeti] 1. prepared, arranged, i. e. har- nessed D i.49; J vi.268; i. e. plaited DA i.274; i. e. trimmed: **°kesamassu** "with hair & beard trimmed" D ii.325; S iv.343; J v.173, 350; vi.268; Vv 73[1]. — 2. getting procuring; as **°jīvika** a living J v.270; made ready, drawn up (in battle array) D ii.189; — 3. decorated with, adorned with Sdhp 247. — **su°** well prepared, beautifully harnessed or trimmed Vv 60[1].

**Kappin** (adj.) [fr. kappa] 1. (cp. kappa ii.1[a]) getting, procuring, acquiring (pañña°) Sn 1090; — 2. (cp. kappa ii.1[b]) having a kappa (as duration), lasting a Cycle Pug 13; in Mahā° enduring a Mahākappa DA i.164=PvA 254.

**Kappiya** (adj.) [fr. kappa] 1. (cp. kappa ii.1[a]) according to rule, right, suitable, fitting, proper, appropriate (PvA 26=anucchavika paṭirūpa) J i.392; DA i.9; PvA 25, 141. — **a°** not right, not proper, unlawful Vin i.45, 211; ii.118; iii.20; (nt) that which is proper A i.84; Dhs 1160; — **a°** ibid; **-kappiyâkappiya** (nt) that which is proper and that which is not J i.316; DA i.78. — 2. (cp. kappa ii.1[b]) connected with time, subject to kappa, i. e. temporal, of time, subject to saṅsāra; of devamanussā Sn 521; na+of the Muni Sn 914. In another sense ("belonging to an Age") in cpd. paṭhama ° — kāla the time of the first Age J ii.352. — **a°** delivered from time, free from saṅsāra, Ep. of an Arahant Sn 860; cp. Miln 49, 50. See also kappika.

**-ânuloma** (nt.) accordance with the rule Nett 192. **-kāraka** "one who makes it befitting," i. e. who by offering anything to a Bhikkhu, makes it legally acceptable Vin

i.206; **-kuṭī** (f.) a building outside the Vihāra, wherein allowable articles were stored, a kind of warehouse Vin i.139; ii.159; **-dāraka** a boy given to the Bhikkhus to work for them in the Vihāra DA i.78 (v. l. BB °kāraka); **-bhaṇḍa** utensils allowable to the Bhikkhus J i.41; DhA i.412. **a°** thing unauthorised Vin. ii.169; a list of such forbidden articles is found at Vin i.192; **-bhūmi** (f.) a plot of ground set apart for storing (allowable) provisions Vin i.239 (cp. °kuṭi); **-lesa** [cp. Sk. kalpya] guile appropriate to one's own purpose VvA 348; **-saññin** (a) imagining as lawful (that which is not) A i.84; **a°** opp. ibid. — °tā the imagining as lawful (that which is not) appl. to kukkucca Dhs 1160; **a°** opp. ibid.

**Kappu** (nt.)=kappa in the dialect used by Makkhali Gosāla, presumably the dialect of Vesāli, D i.54; DA i.164 (a Burmeṣe MS. reads kappi, and so do Pv iv.3[32]; PvA 254).

**Kappūra** (m. & nt.) [cp. Sk. karpūra] camphor: (a) the plant J vi.537. — (b) the resinous exudation, the prepared odoriferant substance (cp. kaṭukapphala) J ii.416=DhA iii.475; Miln 382; Dāvs v.50.

**Kappeti** [Der. from kappa, cp. Sk. kṛpa shape, form; ***qu̯rep** caus. from. fr. ***qu̯er**=Sk. **kr**, karoti to shape, to make, cp. karoti] to cause to fit, to create, build, construct, arrange, prepare, order.

I. *lit.* 1. in special sense: to prepare, get done, i. e. harness: J i.62; plait DA i.274, an offering (yaññaṅ) Sn 1043; i. e. to trim etc. M ii.155; J i.223; Mhvs 25, 64. 2, generally (to be translated according to the meaning of accompanying noun), to make, get up, carry on etc. (=Fr. passer), viz. **iriyāpathaṅ** to keep one's composure Th i.570; J v.262; Bdhd 33; **jīvitaṅ**: to lead one's life PvA 3, 4, 13; **divāvihāraṅ** to take the noonday rest Mhvs 19, 79; **nisajjaṅ** to sit down Vin iii.191; **vāsaṅ**, saṅvāsaṅ to make one's abode D ii.88; Sn 283; PvA 36, 47; **saṅvāsaṅ** to have (sexual) intercourse with J iii.448; Mhvs 5, 212; PvA 6; **seyyaṅ**: to lie down, to make one's bed Pug 55 etc. (acelaka — passage=D i.166).

II. *fig.* 1. in special sense: to construct or form an opinion, to conjecture, to think Sn 799; DA i.103; — 2. generally: to ordain, prescribe, determine J v.238 (=say vidahati) — Caus. II. **kappāpeti** to cause to be made in all senses of kappeti; e. g. Vin ii.134 (massuṅ k. to get one's beard done); J v.262 (hatthiyānāni k. to harness the elephant — cars); DA i.147 (pañca hatthinikā — satāni k. harness the 500 elephants). Pass. **kappiyati** in ppr. kappiyamāna getting harnessed J i.62.

**Kabara** (adj.) [cp. Sk. kabara] variegated, spotted, striped; mixed, intermingled; in patches Vism 190. Of a cow (°gāvī) DhA i.71 (°go — rūpa) ibid. 99; of a calf (°vaccha) J v.106; of a dog (°vaṇṇa=sabala q. v.) J vi.107; of leprosy J v.69; of the shade of trees (°cchāya, opp. sanda°) M i.75; J iv.152; DhA i.375.

**-kucchi** having a belly striped with many colours, of a monster J i.273; **-kuṭṭha** a kind of leprosy J v.69; **-maṇi** the cat's eye, a precious stone, also called masāragalla, but also an emerald; both are prob. varieties of the cat's eye VvA 167, 304.

**Kabala** (m., nt.) [cp. Sk. kavala BSk. kavaḍa Divy 290 (+ālopa), 298, 470] a small piece (=ālopa PvA 70), a mouthful, always appl. to food, either solid (i. e. as much as is made into a ball with the fingers when eating), or liquid Vin ii.214; It 18=J iii.409; iv.93; Dh 324; Miln 180, 400; Bdhd 69; DhA ii.65; PvA 39; Mhvs 19, 74. Kabale kabale on every morsel J i.68; Miln 231; **-sakabala** appl. to the mouth, with the mouth full of food Vin ii.214; iv. 195; — Sometimes written kabala.

**-âvacchedaka** choosing portions of a mouthful, nibbling at a morsel Vin ii.214; iv.196.

**Kabalinkāra** (adj.) [kabala in comp[n] form kabalī° before **kr & bhū**; kabalin for kabalī°] always in comb[n] with **āhāra**, food "made into a ball," i. e. eatable, material food, as one of the 4 kinds of food (see stock phrase k° āhāro oḷāriko vā sukhumo vā... at M i.48= S ii.11, 98=D iii.228, 276; Bdhd 135) Dhs 585, 646 (where fully described), 816; Miln 245; Vism 236, 341, 450, 616; Bdhd 69, 74; DA i.120. Written kabalīkāra nearly always in Burmese, and sometimes in Singh. MSS.; s. also Nett 114 — 118.

**-āhāra-bhakkha** (of attā, soul) feeding on material food D i.34, 186, 195; **-bhakkha**, same A iii.192=v.336 (appl. to the kāmâvacara devas); DA i.120.

**Kabaḷikā** (f.) [cp. Sk. kavalikā] a bandage, a piece of cloth put over a sore or wound Vin i.205 (cp. *Vin. Texts* ii.58 n[4]).

**Kabba** (nt.) [cp. Sk. kāvya] a poem, poetical composition, song, ballad in **°ṅ karoti** to compose a song J vi.410; **-karaṇa** making poems DA i.95; and **-kāra** a poet Kh 21; J vi.410.

**Kabya**=kabba in cpds. **°âlankāra** composing in beautiful verse, a beautiful poem in °ṅ bandhati, to compose a poem ibid.; and **-kāraka** a poet, ibid.

**Kama** [fr. **kram**, cp. Vedic krama (—°) step, in uru°, BSk. krama reprieve, Divy 505] — 1. (nt.) going, proceeding, course, step, way, manner, e. g. sabbatth'âvihatakkama "having a course on all sides unobstructed" Sdhp 425; vaḍḍhana° process of development Bdhd 96 paṭiloma° (going) the opposite way Bdhd 106; cp. also Bdhd 107, 111. a fivefold kama or process (of development or division), succession, is given at Vism 476 with uppattik°, pahāna°, patipattik°, bhūmik°, desanāk°, where they are illustrated by examples. Threefold applied to upādāna at Vism 570 (viz. uppattik°, pahānak°, desanāk°) — 2. oblique cases (late and technical) "by way of going," i. e. in order or in due course, in succession: kamato Vism 476, 483, 497; Bdhd 70, 103; kamena by & by, gradually Mhvs 3, 33; 5, 136; 13, 6; Dāvs i.30; SnA 455; Bdhd 88; yathākkamaṅ Bdhd 96. — 3. (adj.) (—°) having a certain way of going: catukkama walking on all fours (=catuppāda) Pv i.11[3].

**Kamaṇa** a step, stepping, gait J v.155, in expl[n] J v.156 taken to be ppr. med. — See **san°**.

**Kamaṇḍalu** (m., nt.) [etym. uncertain] the waterpot with long spout used by non — Buddhist ascetics S i.167; J ii.73 (=kuṇḍikā); iv.362, 370; vi.86, 525, 570; Sn p. 80; DhA iii.448 — adj. **kamaṇḍaluka** [read **kā°**?] "with the waterpot" A v.263 (brāhmaṇā pacchābhūmakā k.).

**Kamati** [**kram**, Dhtp. expl[d] by padavikkhepe; ppr. med. kamamāna S i.33; Sn 176; Intens. cankamati.] to walk. (I) lit. 1. c. loc. to walk, travel, go through: dibbe pathe Sn 176; ariye pathe S i.33; ākāse D i.212=M i.69=A iii.17; — 2. c. acc. to go or get to, to enter M ii.18; J vi.107; Pv i.1[2] (saggaṅ) — (II)

fig. 1. to succeed, have effect, to affect M i.186; J v.198; Miln 198; — 2. to plunge into, to enter into A ii.144; — 3. impers. to come to (c. dat) S iv.283.

**Kamatthaṅ** (adv.) [kaṅ atthaṅ] for what purpose, why? J iii.398 (=kimatthaṅ).

**Kamanīya** (adj.) [grd of kāmayati] (a) desirable, beautiful, lovely J v.155, 156; Miln 11; (b) pleasant, sweet ( — sounding) D ii.171; J i.96. — As nt. a desirable object S i.22.

**Kamala** (nt.) a lotus, freq. comb[d] with kuvalaya; or with uppala J i.146; DA i.40, expl[d] as vārikiñjakkha PvA 77. 1. lotus, the lotus flower, Nelumbium J i.146; DA i.40; Mhbv 3; Sdhp 325; VvA 43, 181, 191; PvA 23, 77; — At J i.119, 149 a better reading is obtained by corr. kambala to kamala, at J i.178 however kamb° should be retained. — 2. a kind of grass, of which sandals were made Vin. i.190 (s. *Vin. Texts* ii.23 n.) — 3. f. **kamalā** a graceful woman J v.160;

**-komalakarā** (f.) (of a woman) having lotus — like (soft) hands Mhbv 29; **-dala** a lotus leaf Vism 465; Mhbv 3; Bdhd 19; DhsA 127; VvA 35, 38. — **-pādukā** sandals of k. grass Vin i.190.

**Kamalin** (adj.) [fr. kamala] rich in lotus, covered with lotuses (of a pond) in kamalinī — kāmuka "the lover of lotuses," Ep. of the Sun Mhbv. 3 (v. l. °sāmika perhaps to be preferred).

**Kampa** (—°) [fr. **kamp**] trembling, shaking; tremor DA i.130 (paṭhavi°); Sdhp 401; **a°** (adj.) not trembling, unshaken; calm, tranquil Sdhp 594; Mhvs 15, 175.

**Kampaka** (adj.) [fr. kampa] shaking, one who shakes or causes to tremble Miln 343 (paṭhavi°).

**Kampati** [**kamp** to shake Dhtp. 186: calane; p. pres. kam- panto, kampaṅ, kampamāna; aor. akampi; caus. kampeti; p. pres. kampetan Dpvs xvii.51; ger. kampayitvāna D ii.108; J v.178] — to shake, tremble, waver Kh 6; J i.23; Sn 268 (expl. KhA 153: calati, vedhati); Bdhd 84; — Cp. anu°, pa°, vi°, sam°. — **kampamāna** (adj.) trembling J iii.161; agitated, troubled (°citta) J ii.337; **a°** not trembling, unhesitating, steadfast J vi. 293.

**Kampana** [fr. **kamp**] 1. adj. causing to shake DhA i.84, trembling Kacc 271; 2. (nt) (a) an earthquake J i.26 47; (b) tremor (of feelings) J iii.163.

**-rasa** (adj.) "whose essence is to tremble," said of doubt (vicikicchā) DhsA 259.

**Kampin** (adj.) [fr. kampa] see vi°.

**Kampiya** (adj.) [grd. of kampati] in **a°** not to be shaken, immovable, strong Th 2, 195; Miln 386; (nt.) firmness, said of the 5 moral powers (balāni) DA i.64.

**Kampurī** (va.) at Th 2, 262 is to be corr. into kambu — r — iva (see Morris, *J.P.T.S.* 1884, 76).

**Kambala** (m., nt.) [cp. Sk. kambala] 1. woollen stuff, woollen blanket or garment. From J iv.353 it appears that it was a product of the north, probably Nepal (cp. *J.P.T.S.* 1889, 203); enum[d] as one of the 6 kinds of cīvaras, together w. **koseyya & kappāsika** at Vin i.58=96, also at A iv.394 (s. °sukhuma); freq. preceded by **ratta** (e. g. DA i.40. Cp. also ambara[2] and ambala), which shows that it was commonly dyed red; also as **paṇḍu** Sn 689; Bdhd 1. — Some woollen garments (aḍḍhakāsika) were not allowed for Bhikkhus: Vin i.281; ii.174; see further J i.43, 178, 322; iv.138; Miln 17, 88, 105; DhA i.226; ii.89 sq. 2. a garment: two kinds of hair— (blankets, i. e.) garments viz. **kesa°** and **vāla°** mentioned Vin i.305=D i.167=A i.240, 295. — 3. woollen thread Vin i.190 (expl[d] by uṇṇā) (cp. *Vin. Texts* ii.23); J vi.340; — 4. a tribe of Nāgas J vi.165.

**-kañcuka** a (red) woollen covering thrown over a temple, as an ornament Mhvs 34, 74; **-kūṭâgāra** a bamboo structure covered with (red) woollen cloth, used as funeral pile DhA i.69; **-pādukā** woollen slippers Vin i.190; **-puñja** a heap of blankets J i.149; **-maddana** dyeing the rug Vin i.254 (cp. *Vin. Texts* ii.154); **-ratana** a precious rug of wool J iv.138; Miln 17 (16 ft. long & 18 ft. wide); **-vaṇṇa** (adj.) of the colour of woollen fabric, i. e. red J v.359 (°maṅsa); **-silāsana** (paṇḍu°) a stone — seat, covered with a white k. blanket, forming the throne of Sakka DhA i.17; **-sukhuma** fine, delicate woollen stuff D ii.188=A iv.394; Miln 105; **-sutta** a woollen thread J vi.340.

**Kambalin** (adj.) [fr. kambala] having a woollen garment D i.55; ii.150.

**Kambalīya** (nt.) [fr. kambala] (a sort of) woollen garment Pv ii.1[17] (cp. PvA 77).

**Kambu** [cp. Sk. kambu, Halāyudha=śankha; Dhtp. saṅvaraṇe] 1. a conch, a shell: saṇha — kambu — r — iva... sobhate su gīvā Th 2, 262 (for kampurī'va); s. cpds. — 2. a ring or bracelet (made of shells or perhaps gold: see Kern. *Toev. s.* v.) J iv.18, 466 (+kāyūra); Pv ii.12[7], iii.9[3] (=PvA 157, sankhavalaya) Vv 36[2] (=VvA 167 hatth'âlankāra), worn on the wrist, while the kāyūra is worn on the upper part of the arm (bhujâlankāra ibid.); — 3. a golden ring, given as second meaning at VvA 167, so also expl. at J iv.18, 130; J v.400.

**-gīva** (adj.) having a neck shaped like a shell, i. e. in spirals, having lines or folds, considered as lucky J iv.130 (=suvaṇṇālingasadisagīvo), cp. above 1; **-tala** the base or lower part of a shell, viz. the spiral part, fig. the lines of the neck J v.155 (°ābhāsā gīvā, expl[d] on p. 156 as suvaṇṇālingatala — sannibhā); also the (polished) surface of a shell, used as simile for smoothness J v.204, 207; **-pariharaka** a wristlet or bracelet VvA 167.

**Kambussa** [fr. preceding] gold or golden ornament (bracelet) J v.260, 261 (: kambussaṅ vuccati suvaṇṇaṅ).

**Kambojaka** (adj.) coming fr. Kamboja J iv.464 (assatara).

**Kambojā** (f.) N of a country J v.446 (°ka raṭṭha); Pv ii.91 (etc.); Vism 332, 334, 336.

**Kamboji** (m., nt.) [meaning & etym. unexpl[d]] the plant Cassia tora or alata J iii.223 (°gumba=elagalāgumba; vv. ll. kammoja° & tampo° [for kambo°]).

**Kamma** (nt.) [Vedic karman, work esp. sacrificial process. For ending °man=Idg. *men cp. Sk. dhāman=Gr. δημα, Sk. nāman=Lat nomen] the doing, deed, work; orig. meaning (see karoti) either building (cp. Lit. kùrti, Opr. kūra to build) or weaving, plaiting (still in mālākamma and latā° "the intertwining of garlands and creepers"; also in kamma — kara possibly orig. employed in weaving, i. e. serving); cp. Lat. texo, to weave=Sk. takṣan builder, artisan, & Ger. wirken, orig.

weben. Grammatically karman has in Pāli almost altogether passed into the — a decl., the cons. forms for instr. & abl. kammā and kammanā gen. dat. kammuno, are rare. The nom. pl. is both kammā and kammāni.

I. *Crude meaning.* 1. (lit.) Acting in a special sense, i. e. office, *occupation,* doing, action, profession. Two kinds are given at Vin iv.6, viz. low (hīna) & high (ukkaṭṭha) professions. To the former belong the kammāni of a koṭṭhaka and a pupphacchaḍḍaka, to the latter belong vāṇijjā and gorakkhā. — Kamma as a profession or business is regarded as a hindrance to the religious life, & is counted among the ten obstacles (see palibodha). In this sense it is at Vism 94 expl[d] by navakamma (see below 2a). — **kassa°** ploughing, occupation of a ploughman Vism 284; **kumbhakāra°** profession of a potter J vi.372; **tunna°** weaving Vism 122; PvA 161. **purohita°** office of a high — priest (=abstr. n. porohiccaṅ) SnA 466; **vāṇija°** trade Sāsv. 40. — **kammanā** by profession Sn 650, 651; **kammāni** (pl.) occupations Sn 263=Kh v.6 (anavajjāni k.=anākulā kammantā Sn 262). paresaṅ k°ṅ katvā doing other people's work=being a servant VvA 299; sa° pasutā bent upon their own occupations D i.135, cp. attano k° — kubbānaṅ Dh 217. kamma — karaṇa — sālā work — room (here: weaving shed) PvA 120.

2. Acting in general, *action,* deed, doing (nearly always — °) (a) (active) act, deed, job, often to be rendered by the special verb befitting the special action, like **cīvara°** mending the cloak VvA 250; **uposatha°** observing the Sabbath Vbh 422; **nava°** making new, renovating, repairing, patching Vin ii.119, 159 (°karoti to make repairs); J i.92: Vism 94, adj. navakammika one occupied with repairs Vin ii.15; S i.179; **patthita°** the desired action (i. e. sexual intercourse) DhA ii.49; **kammaṅ karoti** to be active or in working, to act: nāgo pādehi k.k. the elephant works with his feet M i.414; **kata°** the job done by the thieves DhA ii.38 (corehi), as adj. kata° cora (& akata °cora) a thief who has finished his deed (& one who has not) Vism 180, also in special sense: occasion for action or work, i. e. *necessity,* purpose: ukkāya kammaṅ n'atthi, the torch does not work, is no good Vism 428. (b) (passive) the act of being done (—°), anything done (in its result), *work,* often as collect. abstr. (to be trsl[d]. by E. ending — ing): **apaccakkha°** not being aware, deception Vbh 85; **daḷhī°** strengthening, increase Vbh 357, Vism 122; **citta°** variegated work, **mālā°** garlands, **latā°** creeper ( — work) Vism 108; **nāma°** naming Bdhd 83; **pañhā°** questioning, "questionnaire" Vism 6. — So in *definitions* niṭṭhuriya°=niṭṭhuriya Vbh 357; nimitta°= nimitta, obhāsa°=obhāsa (apparition > appearing) Vbh 353. — (c) (intrs.) making, getting, act, *process* (—°). Often trsl. as abstr. n. with ending — ion or — ment, e. g. **okāsa°** opportunity of speaking, giving an audience Sn p. 94; **pātu°** making clear, manifestation DhA iv.198 **anāvi°, anuttāni°** concealment Vbh 358; **kata°** (adj.) one who has done the act or process, gone through the experience SnA 355; **añjali°, sāmīci°** veneration, honouring (in formula with nipaccakāra abhivādana paccuṭṭhāna) D iii.83 (≈Vin ii.162, 255); A i.123; ii.180; J. i.218, 219.

3. (Specialised) an "act" in an ecclesiastical sense; proceedings, ceremony, performed by a lawfully constituted chapter of bhikkhus Vin i.49, 53, 144, 318; ii.70, 93; v.220 sq.; Khus *J.P.T.S.* 1883, 101. At these formal functions a motion is put before the assembly and the announcement of it is called the **ñatti** Vin i.56, after which the bhikkhus are asked whether they approve of the motion or not. If this question is put once, it is a ñattidutiyakamma Vin ii.89; if put three times, a ñatticatuttha° Vin i.56 (cp. *Vin. Texts* i.169 n[2]). There are 6 kinds of official acts the Sangha can perform: see Vin i.317 sq.; for the rules about the validity of these ecclesiastical functions see Vin i.312 — 333 (cp. *Vin T.* ii.256 — 285). The most important ecclesiastical acts are: apalokanakamma, ukkhepanīya° uposatha° tajjaniya° tassapāpiyyasikā° nissaya°, patiññākaraṇīya°, paṭipucchākaraṇīya° paṭisāraṇiya° pabbājaniya°, sammukhākaraṇīya°. — In this sense: kammaṅ karoti (w. gen.) to take proceedings against Vin i.49, 143, 317; ii.83, 260; kammaṅ garahati to find fault with proceedings gone through Vin ii.5; kammaṅ paṭippassambheti to revoke official proceedings against a bhikkhu Vin iii.145.

4. In cpds.: — **-âdhiṭṭhāyaka** superintendent of work, inspector Mhvs 5, 174; 30, 98; **-âdhipateyya** one whose supremacy is action Miln 288; **-ārambha** commencement of an undertaking Mhvs 28, 21; **-âraha** (a) entitled to take part in the performance of an "act" Vin iv.153; v.221; **-ārāma** (a) delighting in activity D ii.77; A iv.22; It 71, 79; **-ārāmatā** taking pleasure in (worldly) activity D ii.78=A iv.22, cp. Vbh 381; A iii.116, 173, 293 sq., 330, 449; iv.22 sq., 331; v.163; It 71; **âvadāna** a tale of heroic deeds J vi.295; **-kara** or **°kāra**: used indiscriminately. 1. (adj.) doing work, or active, in puriso dāso+pubbuṭṭhāyī "willing to work" D i.60 et sim. (=DA i.168: analaso). A i.145; ii.67; Vv 75[4]; 2. (n.) a workman, a servant (a weaver?) usually in form dāsā ti vā pessā ti vā kammakarā ti vā Vin i.243; D i.141=Pug 56 (also °kārā); A ii.208; iii.77, 172; Th 2, 340; J i.57. Also as dāsā pessā k°kārā A iii.37=iv.265, 393, and dāsā k° kārā Vin i.240, 272; ii.154; D iii.191; S i.92; — a handyman J i.239; Miln 378; (f) **-ī** a female servant Vin ii.267; **°kāra** Vin iv.224, kārī Dhs A98=VvA 73 (appl. to a wife); **-karaṇa** 1. working, labour, service J iii.219; PvA 120; DA i.168; 2. the effects of karma J i.146; **-karanā** and kāraṇā see below; **-kāma** liking work, industrious; a° lazy A iv.93=J ii.348; **-kāraka** a workman, a servant DA i.8; Mhvs 30, 42; Nd[2] 427; a sailor J iv.139; **-garu** bent on work Miln 288; **-ccheda** the interruption of work J i.149; 246; iii.270; **-jāta** sort of action J v.24 (=kammam eva); **-dhura** (m. nt.) draught — work J i.196; **-dheyya** work to be performed, duty A iv.285=325; cp. J vi.297; **-dhoreyya** "fit to bear the burden of action" Miln 288 (cp. *Mil. trsl.* ii.140); **-niketavā** having action as one's house or temple ibid.; **-nipphādana** accomplishing the business J vi.162; **-ppatta** entitled to take part in an eccles. act Vin i.318; v.221; **-bahula** abounding in action (appl. to the world of men) Miln 7; **-mūla** the price of the transaction Miln 334; **-rata** delighting in business D ii.78; It 71; **-vatthu** objects, items of an act Vin v.116; **-vācā** the text or word of an official Act. These texts form some of the oldest literature and are embodied in the Vinaya (cp. Vin i.317 sq.; iii.174, 176; iv.153, etc.). The number of officially recognized k° is eleven, see *J.P.T.S.* 1882, 1888, 1896, 1907; k°ṅ karoti to carry out an official Act Mhvs 5, 207; DhsA 399; — °ṅ anussāveti to proclaim a k°, to put a resolution to a chapter of bhikkhus Vin i.317; **-vossagga** difference of occupation J vi.216; **-sajja** (a) "ready for action," i. e. for battle J v.232; **-sādutā** "agree-

ableness to work" DhsA 151 (cp. kammaññatā & kamyatā); **-sāmin** "a master in action," an active man Miln 288; **-sippī** an artisan VvA 278; **-sīla** one whose habit it is to work, energetic, persevering Miln 288; **a°** indolent, lazy J vi.245; a° — ttaṅ indolence, laziness Mhvs 23, 21; **-hīna** devoid of occupation, inactive Miln 288.

II. *Applied (pregnant) meaning:* doing, acting with ref. to both deed and doer. It is impossible to draw a clear line between the source of the act (i. e. the acting subject, the actor) and the act (either the object or phenomenon acted, produced, i. e. the deed as objective phenomenon, or the process of acting, i. e. the deed as subjective phenomenon). Since the latter (the act) is to be judged by its consequences, its effects, its manifestation always assumes a quality (in its most obvious characteristics either good or bad or indifferent), and since the act reflects on the actor, this quality is also attached to him. This is the popular, psychological view, and so it is expressed in language, although reason attributes goodness and badness to the actor first, and then to the act. In the expression of language there is no difference between: 1. the deed as such and the doer in character: anything done (as good or bad) has a corresponding source; 2. the performance of the single act and the habit of acting: anything done tends to be repeated; 3. the deed with ref. both to its cause and its effect: anything done is caused and is in itself the cause of something else. As meanings of kamma we therefore have to distinguish the foll. different sides of a "deed," viz.

1. the deed as expressing the doer's will, i. e. qualified deed, good or bad; 2. the repeated deed as expression of the doer's habit=his character; 3. the deed as having consequences for the doer, as such a source qualified according to good and evil; as deed done accumulated and forming a deposit of the doer's merit and demerit (his "karma"). Thus **pāpakamma**=a bad deed, one who has done a bad deed, one who has a bad character, the potential effect of a bad deed=bad karma. The context alone decides which of these meanings is the one intended by the speaker or writer.

Concerning the analysis of the various semantic developments the following practical distinctions can be made: 1. Objective action, characterized by time: as past=done, meaning *deed* (with kata); or future=to be done, meaning *duty* (with kātabba). 2. Subjective action, characterized by quality, as reflecting on the agent. 3. Interaction of act and agent: (a) in subjective relation, cause and effect as action and reaction on the individual (individual "karma," appearing in his life, either here or beyond), characterized as regards action (having results) and as regards actor (having to cope with these results): (b) in objective relation, i. e. abstracted from the individual and generalized as Principle, or cause and effect as Norm of Happening (universal "karma," appearing in Saṅsāra, as driving power of the world), characterized (a) as cause, (b) as consequence, (c) as cause — consequence in the principle of retribution (talio), (d) as restricted to time.

1. (Objective): with ref. to the Past: kiṅ kammaṅ akāsi nārī what (deed) has this woman done? Pv i.9[2]; tassā katakammaṅ pucchi he asked what had been done by her PvA 37, 83, etc. — with ref. to the Future: k. kātabbaṅ hoti I have an obligation, under 8 kusītavatthūni D iii.255=A iv.332; cattāri kammāni kattā hoti "he performs the 4 obligations" (of gahapati) A ii.67.

2. (Subjective) (a) doing in general, acting, action, deed; var. kinds of doings enum. under micchājīva D i.12 (santikamma, paṇidhi°, etc.); tassa kammassa katattā through (the performance of) that deed D iii.156; dukkaraṅ kamma — kubbataṅ he who of those who act, acts badly S i.19; abhabbo taṅ kammaṅ kātum incapable of doing that deed S iii.225; sañcetanika k. deed done intentionally M iii.207; A v.292 sq.; pamāṇakataṅ k. D i.251=S iv.322. kataraṅ k°ṅ karonto ahaṅ nirayaṅ na gaccheyyaṅ? how (i. e. what doing) shall I not go to Niraya? J iv.340; yaṅ kiñci sithilaṅ k°ṅ... na taṅ hoti mahapphalaṅ... S i.49=Dh 312=Th 1, 277; kadariya° a stingy action PvA 25; k. classed with sippa, vijjā — caraṇa D iii.156; kāni k°āni sammā — niviṭṭha established slightly in what doings? Sn 324; (b) Repeated action in general, constituting a person's habit of acting or character (cp. kata ii.1. a.); action as reflecting on the agent or bearing his characteristics; disposition, character. Esp. in phrase **kammena samannāgata** "endowed with the quality of acting in such and such a manner, being of such and such character": tīhi dhammehi samannāgato niraye nikkhitto "endowed with (these) three qualites a man will go to N." A i.292 sq.; asucinā kāyak°ena sam° asucimanussā "bad people are those who are of bad ways (or character)" Nd[2] 112; anavajja kāya — k° sam° A ii.69 (cp. A iv.364); kāya — kammavacī — kammena sam° kusalena (pabbajita) "a bhikkhu of good character in deed and speech" D i.63; kāya... (etc.) — k°sam° bāla (and opp. paṇḍita) A ii.252 (cp. A i.102, 104); visamena kāya (etc.) — k° sam° A i.154=iii.129; sāvajjena kāya (etc.) — k° sam° A ii.135 — kammaṅ vijjā ca dhammo ca sīlaṅ jīvitam uttamaṅ, etena maccā sujjhanti, na gottena dhanena vā S i.34=55; M iii.262, quoted at Vism 3, where k. is grouped with vipassanā, jhāna, sīla, satipaṭṭhāna as main ideals of virtue; **kammanā** by character, as opp. to **jaccā** or jātiyā, by birth: Sn 136; 164; 599; nihīna° manussā (of bad, wretched character) Sn 661; manāpena bahulaṅ kāya (etc.) — kammena A ii.87=iii.33, 131; and esp. with mettā, as enum. under aparihāniyā and sārāṇīyā dhammā D ii.80; A iii.288; mettena kāya— (etc.) — kammena D ii.144; iii.191; A v.350 sq. (c) Particular actions, as manifested in various ways, by various channels of activity (k° — dvārā), expressions of personality, as by deed, word and thought (kāyena, vācāya, manasā). Kamma κα᾽τ ἐςοξήν means action by hand (body) in formula vacasā manasā kammanā ca Sn 330, 365; later specified by kāya — kamma, for which kāya — kammanta in some sense (q. v.), and complementing vacī — k° mano — k°; so in foll. comb[ns]: citte arakkhite kāya — k° pi arakkhitaṅ hoti (vacī° mano°) A i.261 sq.; yaṅ nu kho ahaṅ idaṅ kāyena k° kattukāmo idaṅ me kāya — k° attabyādhāya pi saṅvatteyya... "whatever deed I am going to do with my hands (I have to consider:) is this deed, done by my hands, likely to bring me evil?" M i.415; kāya — (vacī — etc.) kamma, which to perform & to leave (sevitabbaṅ and a°) A i.110=iii.150; as anulomika° A i.106; sabbaṅ kāya — k° (vacī° mano°) Buddhassa ñāṇânuparivattati "all manifestation of deed (word & thought) are within the knowledge of Buddha" Nd[2] 235; yaṅ lobhapakataṅ kammaṅ karoti kāyena vā vācāya vā manasā vā tassa vipākaṅ anubhoti... Nett 37; kin nu kāyena v° m° dukkaṭaṅ kataṅ what evil have you done by body, word or thought? Pv ii.1[3] and freq.; ekūna — tiṅsa kāyakammāni Bdhd 49. (d) Deeds char-

acterized as *evil* (pāpa — kammāni, pāpāni k°, pāpakāni k°; pāpakamma adj., cp. pāpa — kammanta adj.). **pāpakamma**: n'atthi loke raho nāma p° pakubbato "there is no hiding ( — place) in this world for him who does evil" A i.149; so p° — o dummedho jānaṅ dukkaṭaṅ attano... "he, afflicted with (the result of) evil — doing..." A iii.354; p° — ṅ pavaḍḍhento ibid.; yaṅ p° — ṅ kataṅ sabban taṅ idha vedanīyaṅ "whatever wrong I have done I have to suffer for" A v.301; pabbajitvāna kāyena p° — ṅ vivajjayī "avoid evil acting" Sn 407; nissaṅsayaṅ p° — ṅ... "undoubtedly there is some evil deed (the cause of this) i. e. some evil karma Pv iv.16[1]. — **pāpaṅ kammaṅ**: appamattikam pi p° k° kataṅ taṅ enaṅ nirayaṅ upaneti "even a small sin brings man to N." A i.249, tayā v'etaṅ p° k° kataṅ tvañ ñeva etassa vipākaṅ paṭisaṅvedissasi "you yourself have done this sin you yourself shall feel its consequences" M iii.180= A i.139, na hi p° kataṅ k° sajju khīraṅ va muccati Dh 71=Nett 161; yassa p° kataṅ k° kusalena pithīyati so imaṅ lokaṅ pabhāseti "he will shine in this world who covers an evil deed with a good one" M ii.104= Dh 173=Th 1, 872; p° — ssa k° — ssa samatikkamo "the overcoming of evil karma" S iv.320; p°ssa k°ssa kiriyāya "in the performance of evil" M i.372; p°āni k°āni karaṅ bālo na bujjhati "he, like a fool, awaketh not, doing sinful deeds" Dh 136=Th 1, 146; pāpā p°ehi k°ehi nirayaṅ upapajjare "sinners by virtue of evil deeds go to N." Dh 307; te ca p°esu k°esu abhiṇham upadissare Sn 140. **-pāpakāni kammāni**: p°ānaṅ k°ānaṅ hetu coraṅ rājāno gāhetvā vividhā kammakāraṇā kārenti "for his evil deeds the kings seize the thief and have him punished" A i.48; ye loke p°āni k° karonti te vividhā kamma — kāraṇā karīyanti "those who do evil deeds in this world, are punished with various punishments" M iii.186=A i.142; k°ṅ karoti p°ṅ kāyena vācā uda cetasā vā Sn 232 (=kh 190); similarly Sn 127; karontā p°ṅ k°ṅ yaṅ hoti kaṭukapphalaṅ, "doing evil which is of bitter fruit" Dh 66= S i.57=Nett 131; k°ehi p°ehi Sn 215. — *In the same sense:* na taṅ k°ṅ kataṅ sādhu yaṅ katvā anutappati "not well done is that deed for which he feels remorse" S i.57=Dh 67=Nett 132; āveni — kammāni karonti (with ref. to sangha — bheda) A v.74; adhammikakammāni A i.74; asuci — k°āni (as suggested by 5 and attributes: asuci, duggandha, etc.) A iii.269; sāvajjakammāni (as deserving Niraya) (opp. avajja > sagga) A ii.237; kammāni ānantarikāni deeds which have an immediate effect; there are five, enum[d] at Vbh 378. — (e) deeds characterized as *good* or meritorious (**kusala, bhaddaka**, etc.) taṅ k°ṅ katvā kusalaṅ sukhudrayaṅ D iii.157; puñña — kammo of meritorious (character) S i.143; kusalehi k°ehi vippayuttā carati viññāṇacariyā Ps i.80; kusalassa k°ssa katattā Vbh 173 sq.; 266 sq.; 297 sq.; kusala — k° — paccayāni Bdhd 12; puññakamma, merit, comp[d] with kapparukkha in its rewarding power VvA 32 (cp. puññânubhāva — nissandena "in consequence of their being affected with merit" PvA 58) — Cp. also cpds.: kamma — kilesa, k° — ṭṭhāna, k° — patha; k°lakkhaṇa k° — samādāna.

3. (Interaction) A. in subjective relation; (a) character of interaction as regards action; action or deed as having results: **phala** and **vipāka** (fruit and maturing); both expressions being used either singly or jointly, either° — or independ[t]; **phala**: tassa mayhaṅ atīte katassa kammassa phalaṅ "the fruit of a deed done by me in former times" ThA 270; Vv 47[9] (=VvA 202); desanā... k — phalaṅ paccakkhakāriṇī "an instruction demonstrating the fruit of action" PvA 1; similarly PvA 2; cp. also ibid. 26, 49, 52, 82 (v. l. for kammabala). **vipāka**: yassa k°ssa vipākena... niraye pacceyyāsi... "through the ripening of whatever deed will you be matured (i. e. tortured) in N." M ii.104; tassa k°ssa vipākena saggaṅ lokaṅ uppajji "by the result of that deed he went to Heaven" S i.92; ii.255; k — vipāka — kovida "well aware of the fruit of action," i. e. of retribution Sn 653; kissa kvipākena "through the result of what (action)" Pv i.6[5]; inunā asubhena k — vipākena Nett 160; k — vipāka with ref. to avyākata — dhammā: Vbh 182; with ref. to jhāna ibid. 268, 281; with ref. to dukkha ibid. 106; k — vipāka — ja produced by the maturing of (some evil) action, as one kind of ābādha, illness: A v.110=Nd[2] 304[1]; same as result of good action, as one kind of iddhi (supernatural power) Ps ii.174; — vipāka (adj.). asakkaccakatānaṅ kammānaṅ vipāko the reaper of careless deeds A iv.393; der. vepakka (adj.) in dukkha — vepakka resulting in pain Sn 537. — **-phala+vipāka**: freq. in form. sukaṭa dukkhaṭānaṅ kammānaṅ phalaṅ vipāko: D i.55=iii.264=M i.401=S iv.348=A i.268=iv.226= v.265, 286 sq.; cp. *J.P.T.S.* 1883, 8; nissanda — phalabhūto vipāko ThA 270; tiṇṇaṅ k°ānaṅ phalaṅ, tiṇṇaṅ k — ānaṅ vipāko D ii.186 — (b) the effect of the deed on the doer: the consequences fall upon the doer, in the majority of cases expressed as punishment or affliction: yathā yathâyaṅ puriso kammaṅ karoti tathā tathā taṅ paṭisaṅvedissati "in whichever way this man does a deed, in the same way he will experience it (in its effect)" A i.249; na vijjati so jagati — ppadeso yathā ṭhito muñceyya pāpa — kammā "there is no place in the world where you could escape the consequences of evil — doing" Dh 127=Miln 150=PvA 104, cp. Divy 532; so the action is represented as vedaniya, to be felt; in various combinations: in this world or the future state, as good or bad, as much or little A iv.382; the agent is represented as the inheritor, possessor, of (the results of) his action in the old formula: kammassakā sattā k — dāyādā k — yonī k — bandhū... yaṅ k°ṅ karonti kalyānaṅ vā pāpakaṅ vā tassa dāyādā bhavanti M iii.203=A iii.72 sq.=186=v.88 288 sq. (see also cpds.). The punishment is expressed by **kammakaraṇa** (or °kāraṇa), "being done back with the deed," or the reaction of the deed, in phrase kamma — karaṇaṅ kāreti or kārāpeti "he causes the reaction of the deed to take place" and pass, kamma — karaṇā karīyati he is afflicted with the reaction, i. e. the punishment of his doing. The 5 main punishments in Niraya see under kāraṇaṅ, the usual punishments (beating with whips, etc.) are enumerated passim, e. g. M iii.164, 181; and Nd[2] 604. [As regards form and meaning Morris *J.P.T.S.* 1884, 76 and 1893, 15 proposes kāraṇā f. "pain, punishment, " fr. **kṝ** to tear or injure, "the pains of karma, or torture"; Prof. Duroiselle follows him, but with no special reason: the derivation as nt. causative — abstr. fr. karoti presents no difficulty.] — ye kira bho pāpakāni k° — āni karonti te diṭṭh' eva dhamme evarūpā vividhā k — kāraṇā karīyanti, kim anga pana parattha! "Those who, as you know, do evil are punished with various tortures even in this world, how much more then in the world to come!" M iii.181; M iii.186=A i.142; sim. k° — kāraṇāni kārenti (v. l. better than text — reading) S iv.344; Sdhp 7; Nd[2] on dukkha. As k — karaṇaṅ saṅvidahiṅsu J ii.398; kamma — kāraṇa — ppatta one who undergoes punishment Vism 500. See also examples under 2d and M i.87; A i.47; J v.429; Miln 197.

B. in objective relation: universal karma, law of cause and consequence. — (a) karma as cause of existence (see also d, purāṇa° and pubbe kataṅ k°): compared to the fruitful soil (khetta), as substratum of all existence in kāma, rūpa, arūpa dhātu A i.223 (kāmadhātu — vepakkañ ce kammaṅ nâbhavissa api nu kho kāmabhavo paññāyethā ti? No h'etaṅ... iti kho kammaṅ khettaṅ...); as one of the 6 causes or substrata of existence A iii.410; kammanā vattati loko kammanā vattati pajā "by means of karma the world goes on, mankind goes on" Sn 654; kamma — paccayā through karma PvA 25 (=Kh 207); k°ṅ kilesā hetu saṅsārassa "k. and passions are the cause of saṅsāra (renewed existence)" Nett 113; see on k. as principle: Ps ii.78; 79 (ch. vii., kamma — kathā) M i.372 sq.; Nett. 161; 180 — 182; k. as 3 fold: Bdhd 117; as 4 fold M iii.215; and as cause in general Vism 600 (where enum[d] as one of the 4 paccaya's or stays of rūpa, viz. k., citta, utu, āhāra); Bdhd 63, 57, 116, 134 sq.; Vbh 366; Miln 40 sq. as a factor in the five — fold order (dhammatā or niyama) of the cosmos: k° — niyama DA. on D 11, 12; DhsA. 272; Cp. cpds.: kammaja (resulting from karma) Bdhd 68, 72, 75; ° — vātā, birth — pains i. e. the winds resulting from karma (caliṅsu) DhA i.165; DhA ii.262; k° — nimitta Bdhd 11, 57, 62; k° — sambhava Bdhd 66; k° — samuṭṭhāna Vism 600; Bdhd 67, 72; see further cpds. below. — (b) karma as result or consequence. There are 3 kamma — nidānāni, factors producing karma and its effect: lobha, dosa, moha, as such (tīṇi nidānāni kammānaṅ samudayāya, 3 causes of the arising of karma) described A i.134=263=iii.338=Nd[2] 517; so also A v.86; 262; Vbh 208. With the cessation of these 3 the factor of karma ceases: lobha — kkhayā kamma — nidāna — saṅkhayo A v.262. There are 3 other nidānāni as atīte anāgate paccuppanne chanda A i.264, and 3 others as producing or inciting existence (called here kamma — bhava, consequential existence) are puñña, apuñña, ānejja (merit, demerit and immovability) Vbh 137=Nd[2] 471. — (c) karma as causeconsequence: its manifestation consists in essential likeness between deed and result, cause and effect: like for like "as the cause, so the result." Karma in this special sense is Retribution or Retaliation; a law, the working of which cannot be escaped (cp. Dh 127, as quoted above 3 A (b), and Pv ii.7[17]: sace taṅ pāpakaṅ kammaṅ karissatha karotha vā, na vo dukkhā pamutt' atthi) — na hi nassati kassaci kammaṅ "nobody's (trace, result of) action is ever lost" Sn 666; puññâpuñña — kammassa nissandena kanaka vimāne ekikā hutvā nibbatti "through the consequence of both merit and demerit" PvA 47; cp. VvA 14; yatth' assa attabhāvo nibbattati tattha taṅ k°ṅ vipaccati "wherever a man comes to be born, there ripens his action" A i.134; — correspondence between "light" and "dark" deeds and their respective consequence are 4 fold: kaṇha — kamma>kaṇha vipāka, sukka°, kaṇhasukka, akaṇha — asukka: D iii.230=M i.389=A ii.230 sq.; so sakena kammena nirayaṅ upapajjati Nd[2] 304[iii]; k° **-ânubhāva** — ukkhitta "thrown, set into motion, by the power of k." PvA 78; sucarita — k — ânubhavâvanibbattāni vimānāni "created by the power of their result of good conduct" VvA 1[27]; k — ânubhāvena by the working of k. PvA 77; k° **-vega** — ukkhittā (same) PvA 284; yathā kamm **-ûpaga** "undergoing the respective consequences (of former deeds) affected with respective karma: see cpds., and cp. yathā kammaṅ gato gone (into a new existence) according to his karma J i.153 & freq.; see cpds.; **k-sarikkhatā** "the karma — likeness," the correspondence of cause and consequence: taṅ k — s°ṅ vibhāventaṅ suvaṇṇamayaṅ ahosi "this, manifesting the karma — correspondence, was golden" VvA 6; so also **k-sarikkhaka**, in accordance with their deed, retributionary, of kamma — phalaṅ, the result of action: tassa kamma — sarikkhakaṅ kammaphalaṅ hoti "for her the fruit of action became like action," i. e. the consequence was according to her deed. PvA 206; 284; 258; as nt.: k — s°ṅ pan'assa udapādi "the retribution for him has come" DhA i.128; J iii.203; cp. also Miln 40 sq.; 65 sq.; 108. — (d) The working and exhaustion of karma, its building up by new karma (nava°) and its destruction by expiration of old karma (purāṇa). The final annihilation of all result (°kkhaya) constitutes Arahantship. nava>purāṇa — kamma: as aparipakka, not ripe, and paropakka, ripe D i.54=S iii.212; as pañca — kammuno satāni, etc. ibid.; kāyo... purāṇaṅ k°ṅ abhisankhataṅ ("our body is an accumulation of former karma") S ii.65=Nd[2] 680 D; see also A ii.197; Pv iv.7[1]; PvA 1, 45; Nett 179; and with simile of the snake stripping its slough (porāṇassa k°ssa parikkhīṇattā... santo yathā kammaṅ gacchati) PvA 63. — k° — nirodha or °kkhaya: so... na tāva kālaṅ karoti yāva na taṅ pāpakammaṅ vyanti hoti "He does not die so long as the evil karma is unexhausted" A i.141≈; nava — purāṇāni k°āni desissāmi k° — nirodhaṅ k° — nirodha — gāminiñ ca paṭipadaṅ "the new and the old karma I shall demonstrate to you, the destruction of k. and the way which leads to the destruction of k." S iv.132 A iii.410;... navānaṅ k°ānaṅ akaraṇā setughātaṅ; iti k — kkhayā dukkhakkhayo... (end of misery through the end of karma) A i.220=M ii.214; same Ps i.55 — 57; cp. also A i.263; Nd[2] 411 (expl. as kamma — parāyaṇa vipāka — p°: "gone beyond karma and its results," i. e. having attained Nibbāna). See also the foll. cpds.: k° — âbhisankhīsa, °āvaraṇa, °kkhaya, °nibandhana.

**-âdhikata** ruled by karma, Miln 67, 68; °ena by the influence of k. ibid. **-âdhiggahita** gripped by karma Miln 188, 189; **-ânurūpa** (adj.) (of vipāka) according to one's karma J iii.160; DA i.37; **-âbhisankhāra** (3 B) accumulation of k. Nd[2] 116, 283, 506. **-âbhisanda** in °ena in consequence of k. Miln 276, cp. *J.P.T.S.* 1886, 146; **-āraha** see I.; **-âyatana** 1. work Vbh 324, cp. Miln 78; 2. action=kamma J iii.542; cp. J iv.451, 452. **-āyūhana** the heaping up of k. Vism 530; DhsA 267, 268; cp. k°ṅ āyūhi Miln 214 and *J.P.T.S.* 1885, 58. **-āvaraṇa** the obstruction caused by k. A iii.436= Pug 13=Vbh 341 (in defin. of sattā abhabbā: kammāvaraṇena samannāgatā, kiles°, vipāk°..), Kvu 341; Miln 154, 155; Vism 177 (=ānantariya — kamma); **-ūpaga** in yatha kamm — ûpage satte: the beings as undergoing (the consequences of) their respective kamma (3B) in form. cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate... pajānāti (or passati) Vin iii.5=D i.82=S ii.122 (214)= v.266=A iv.178=v.13 (35, 200, 340)=Vbh 344; abbreviated in M iii.178; Nett. 178; see also similar Sn 587; Bdhd 111; **-upacaya** accumulation of k. Kvn A. 156; **-kathā** exposition of k.; chapter in Ps ii.98; **-kāma** (adj.) desirous of good karma Th 2, 275; PvA 174; a° opp.= inactive, indolent A iv.92, PvA 174; **-kiriyā** — dassana (adj.) understanding the workings of k. J i.45; **-kiliṭṭha** bad, evil k. Dh 15 (=DhA i.129, expl. kiliṭṭha — k°); **-kilesa** (2) depravity of action, bad works, there are 4 enum[d] at D iii.181=J iii.321, as the non — performance of sīla 1 — 4 (see sīla), equal to pāpa

— kāya — k°; **-kkhaya** (3 B) the termination, exhaustion of the influence of k.; its destruction: sabba — k° — kkhayaṅ patto vimutto upadhi — sankhaye S i.134; as brought about by neutral, indifferent kamma: D iii.230=A ii.230 sq.; M i.93, DhsA 89; **-ja** (3 B) produced by k. J i.52; as one mode of the origin of disease Miln 135; Nd[2] 304[1]; appl[d]. to all existence Miln 271; Vism 624 (kammajaṅ āyatanadvāra — vasena pākaṭaṅ hoti); appl[d] to rūpa Vism 451, 614; appl. to pains of childbirth (°vātā) J i.52, DhA i.165; a° not caused by k., of ākāsa and nibbāna Miln 268, 271; **-ṭṭhāna** (2) 1. a branch of industry or occupation, profession, said of diff. occupations as farmer, trader, householder and mendicant M ii.197; A v.83. 2. occasion or ground for (contemplating) kamma (see ṭhāna ii.2. c.), kamma — subject, a technical term referring to the instruments of meditation, esp. objects used by meditation to realize impermanence. These exercises ("stations of exercise" *Expos.* 224) are highly valued as leading to Arahantship DhA i.8 (yāva arahattaṅ kamma — ṭṭhānaṅ kathesi), 96; PvA 98 (catu — saccakamma — ṭṭhāna — bhāvanā meditation on the 4 truths and the objects of meditation). Freq. in phrase kammaṭṭhāne anuyutto (or anuyoga vasena) na cirass'eva arahattaṅ pāpuṇi: J iii.36; Sāsv 49; see also J i.7, 97, 182, 303, 414; Sdhp 493. These subjects of meditation are given as 38 at DhsA 168 (cp. *Cpd.* 202), as 32 (dvattiṅs' ākāra — k°) at Vism 240 sq., as 40 at Vism 110 sq. (in detail); as pañca — sandhika at Vism 277; some of them are mentioned at J i.116; DhA i.221, 336; iv.90; — °ṅ *anuyuñjati* to give oneself up to meditation Sāsv 151; PvA 61; — °ṅ *uggaṇhāti* to accept from his teacher a particular instrument of meditation Vism 277 sq. (also °assa uggaho & uggaṇhana); KhA 40; DhA i.9, 262; iv.106; PvA 42; — °ṅ *katheti* to teach a pupil how to meditate on one of the k° DhA i.8, 248, 336; PvA 61; — °ṅ *adāsi* DhA iv.106; °*gaṇhāti* J iii.246; Vism 89; °*ācikkhana* instruction in a formula of exercise DhsA 246; °*dāyaka* the giver of a k — ṭṭh° object, the spiritual adviser and teacher, who must be a kalyāṇamitta (q. v.), one who has entered the Path; Vism 89; Bdhd 89, 91, cp. Vism 241; **-ṭṭhānika** a person practising kammaṭṭhāna Vism 97, 187, 189; DhA i.335; **-tappana** the being depressed on acct. of one's (bad) karma DhA i.150. — **-dāyāda** (3 A (b) and cp. °ssaka) the inheritor of k., i. e. inheriting the consequences of one's own deeds M i.390; Miln 65=DhsA 66; **-dvāra** "the door of action," i. e. the medium by which action is manifested (by kāya, vacī, mano) (s. 2b) J iv.14; KvuA 135; DhsA 82; Bdhd 8; **-dhāraya** name of a class of noun — compounds Kacc 166; **-nānatta** manifoldness of k. DhsA 64 (also — nānākaraṇa ib.); **-nibandhana** (3 B) bound to k. (: rathass'āṇī va yāyato, as the linchpin to the cart) Sn 654; **-nibbatta** (3 B) produced through k. Miln 268; DhsA 361; **-nimitta** the sign, token of k. DhsA 411; **-nirodha** the destruction of k. [see 3 B (d)]; **-paccaya** the ground, basis of karma Vism 538; KvuA 101; °paccayena by means of k. J vi.105, Vism 538; (adj.) J v.271, DhsA 304; **-paṭisaraṇa** (a) having k. as a place of refuge or as a protector J vi.102; Miln 65; cp. DhsA 66; **-paṭibāḷha** strong by k. Miln 301; **-pathā** (2 b) pl. the ways of acting (=sīla q. v.), divided into kusala (meritorious, good) and akusala (demeritorious, evil) and classified according to the 3 manifestations into 3 kāya°, 4 vācī°, 3 mano°, altogether 10; so at Vin v.138, S ii.168, A v.57, 268; as kus° and akus° at D iii.71, 269, 290; as 7 only at S ii.167; as akus° only at A v.54, 266; Vbh 391; Nett 43; Bdhd 129, 131; °ppatta having acquired the 10 items of (good) action Sdhp 56, 57. **-phala** [3 A (a)] the fruit of k., the result of (formerly) performed actions J i.350; VvA 39, PvA 1, 26, 52; ° — *upajīvin* 1. living on the fruit of one's labour (ad I) J iv.160; — 2. living according to the result of former deeds A ii.135; **-bandhu** having k. as one's relative, i. e. closely tied to one's karma (see °ssaka) Th 1, 496; cp. J vi.100, etc. **-bala** the power of k. J vi.108; PvA 82. **-bhava** [3 B (b)] karmic existence, existence through karma Vbh 137; DhsA 37; **-bhūmi** 1. the place of work J iii.411; 2. the ground of actions, i. e. the field of meritorious deeds Miln 229; **-mūla** (good) k. as a price (for long life, etc.) Miln 333, 334, 341; **-mūlaka** produced by k. Miln 134; **-yoni** having k. for matrix, i. e. as the cause of rebirth Miln 65; DhsA 66. **-lakkhaṇa** having k. as distinctive characteristic A i.102; AA 370; **-vagga** name of section in Nipāta IV of Anguttara (Nos. 232 — 238) A ii.230 sq.; **-vavaṭṭhāna** the continuance of k. DhsA 85; **-vāda** (a) holding to the view of (the power and efficacy of) k. S ii.33 sq.; A i.287 (+kiriyavāda, viriyavāda); **-vādin** believing in k. D i.115; Vin i.71; J vi.60; **-vipāka** [3 A (a)] the ripening of k., the result of one's actions (see above) Vbh 106, 182, 268, 281; as one of the four mysteries (acinteyyāni) of Buddhism at Miln 189. — °*ja* produced as a result of k.: D ii.20; Mhbv 78; Ps ii.174, 213; Miln 135; Vism 382 (appl[d] to iddhi); concerning disease as not produced by k., see A v.110; Miln 134, 135; AA 433, 556. **-visuddhi** meritorious karma Dh 16 (=Dh i.132); **-visesa** variety or difference of k. DhsA 313; **-vega** the impetus of k. PvA 284; **-sacca** (adj.) having its reality only in k.; said of loka, the world A ii.232. **-samādāna** (2) the acquisition of ways of acting, one's character, or the incurring of karma, either as micchādiṭṭhi° (of wrong views) or sammādiṭṭhi (conforming to the right doctrine), so in yathākamm — ûpaga passage (q. v.): D iii.96; M i.70; iii.178, 179; four such qualities or kinds of karma enum. at Nett 98; of Buddha's knowledge as regards the quality of a man's character: S v.304; A iii.417 sq.; Ps ii.174; Vbh 338; **-samārambha** [3 B (a)] having its beginning in k.; said of loka, the world of men; with °*ṭṭhāyin:* lasting as long as the origin (cause) of k. exists A ii.232; **-samuṭṭhāna** [3 B (a)] rising from k. Miln 127; DhsA 82; Kvn 100; **-sambhava** produced by k. Miln 127; **-sarikkhaka** [see above 3 B (c)] similar or like in consequence to the deed done DhA iii.334 (°vipāka). **-sarikkhatā** (do.) the likeness between deed and result; **-sahāya** "companion to the deed," said of thought DhsA 323; **-socana** sorrowing for one's (bad) deeds DhA i.128. **-(s)saka** [3 A (b), q. v.] (a) one whose karma is his own property, possessed of his own k. M iii.203, etc. (in phrase k., kamma — dāyāda, kamma — bandhu, etc.; cp. Vism 301); J iv.128; Miln 65; DA i.37=who goes according to his own karma (attano k°ânurūpaṅ gatiṅ gacchanti, n'eva pitā puttassa kammena gacchati, na putto pitu kammena...); der. °*tā* the fact that every being has his very own karma A iii.186; Dhs 1366; Vbh 324; °ta as adj.; qualifying ñāṇa, i. e. the knowledge of the individual, specific nature of karma Dhs 1366, Vbh 328.

**Kammaka** (adj.) [fr. kamma] connected with, depend[t] on karma Miln 137 (a°).

**Kammanīya, °iya & kammañña** (adj.) "workable," fit for work,

dexterous, ready, wieldy. Often of citta "with active mind" in formula vigatūpakkilesa mudubhūta k° ṭhita ānejjappatta D i.76, etc.=M i.22= Pug 68; S iii.232; v.92, 233; A i.9; DhA i.289; Bdhd 101, expl[d] at Vism 377 (°iya). Further of citta (muduñ ca kammaññañ ca pabhassarañ ca) A i.257 (reads °iyañ)=Vism 247; of upekhā and sati Nd[2] 661, cp. Bdhd 104; of kāya & citta Bdhd 121. Said of a lute=workable, ready for playing A iii.375=Vin i.182. Of the body A iv.335. — **a°** not ready, sluggish A iv.333; Vism 146. — **kammañña-bhāva** the state of being workable, readiness, of kāya Dhs 46, of vedanā, etc., Dhs 326, of citta DhsA 130, see next; **a°** unworkable condition DhsA 130.

**Kammaññatā** (f.) [abstr. fr. prec.] workableness, adapta- bility, readiness, appl. to the wood of the sandal tree (in simile) A i.9; said of kāya and citta in connection with kammaññattaṅ k°bhāvo k°mudutā: Dhs 46, 47=326=641=730; cp. Dhs 585; similar Bdhd 16, 20, 71; DhsA 136, 151 (=kammasādutā) **a°** unworkableness, inertness, unwieldiness, sluggishness Miln 300; Nett 86, 108, cp. Dhs 1156, 1236; DhsA 255; expl[d] as cittagelaññaṅ DhsA 377; as cetaso līnattaṅ Vbh 373.

**Kammanta** [Sk. karmānta; kamma+anta, cp. anta [1]4.] 1. doing, acting, working; work, business, occupation, profession. paṭicchanna° of secret acting Sn 127= Vbh 357; as being punished in Niraya A i.60; S iv.180; as occupation esp. in pl. kammantā: S v.45=135; DhA i.42 (kammantā nappavattanti, no business proceeds, all occupations are at a standstill); anākula° Sn 262=Kh v.5; abbhantarā k° uṇṇā ti vā, kappāsā ti vā as housework, falling to the share of the wife A iii.37=iv.365; khetta° occupation in the field A iii.77; see also D i.71; M iii.7; S i.204; Miln 9, 33; and below; as place of occupation: Sn p. 13, PvA 62. Phrases: °ṅ **adhiṭṭhāti** to look after the business A i.115; PvA 141; **jahati** give up the occupation S iv.324; PvA 133; °ṅ **payojeti** to do or carry on business D i.71; ii.175; iii.66, 95; A iii.57; °ṅ **pavatteti** to set a business on foot PvA 42 (and vicāreti: PvA 93); °ṅ **saṅvidahati** to provide with work A iv.269=272. Mhvs vi.16. — 2. deed, action in ethical sense= kamma, character, etc., Kh 136 (k°=kamma); **pāpa°** doing wrong Pv iv.81; iv.161; J vi.104 (opp. puñña°); as specified by kāya° vacī °mano° A v.292 sq.; VvA 130 (in parisuddha — kāya — kammantatā); dhammikā k°ā M ii.191; ākiṇṇa — k° (evam — ) of such character S i.204; kurūra — k° (adj.) of cruel character A iii.383=Pug 56 (in def. of puggalo orabbhiko); **sammā°** of right doing, opp. micchā°, as constituting one element of character as pertaining to "Magga" (: q. v.) D ii.216; S ii.168; v.1; A iii.411; Bdhd 135; expl. as kāya — kamma (=sīla 1 — 3) at S v.9=Vbh 105; Vbh 235; as kāya — duccaritehi ārati virati... Vbh 106.

**-âdhiṭṭhāyika** superintendent of work DhA i.393; **-ṭṭhāna**: 1. the spot where the ceremonies of the Ploughing Festival take place J i.57; 2. the common ground of a village, a village bazaar J iv.306; **-dāsa** a farm — servant J i.468; **-bheri** the drum announcing the (taking up of) business DhA iii.100; **-vipatti** "failure of action," evil — doing A i.270 opp. **-sampadā** "perfection of action, right — doing" A i.271; **-saṅvidhāna** the providing of work D iii.191 (one of the 5 duties of the gahapati).

**Kammantika** (adj.) [fr. kammanta] 1. a business manager J i.227. — 2. a labourer, artisan, assistant J i.377.

**Kammāra** [Vedic karmāra] a smith, a worker in metals generally D ii.126, A v.263; a silversmith Sn 962= Dh 239; J i.223; a goldsmith J iii.281; v.282. The smiths in old India do not seem to be divided into black —, gold — and silver — smiths, but seem to have been able to work equally well in iron, gold, and silver, as can be seen e. g. from J iii.282 and VvA 250, where the smith is the maker of a needle. They were constituted into a guild, and some of them were well — to — do as appears from what is said of Cunda at D ii.126; owing to their usefulness they were held in great esteem by the people and king alike J iii.281.

**-uddhana** a smith's furnace, a forge J vi.218; **-kula** a smithy M i.25; **kūṭa** a smith's hammer Vism 254; **-gaggarī** a smith's bellows S i.106; J vi.165; Vism 287 (in comparison); **-putta** "son of a smith," i. e. a smith by birth and trade D ii.126; A v.263; as goldsmith J vi.237, Sn 48 (Nd[2] ad loc.: k° vuccati suvaṇṇakāro); **-bhaṇḍu** **(bhaṇḍ**, cp. Sk. bhāṇḍika a barber) a smith with a bald head Vin i.76; **-sālā** a smithy Vism 413; Mhvs 5, 31.

**Kammāsa** [Vedic kalmāṣa, which may be referred, with kalana, kaluṣa, kalanka and Gr. κελαινός to ***qel**, fr. which also Sk. kāla black — blue, Gr. κηλάς, κηλίς; Lat. cālīgo & callidus] 1. variegated, spotted, blemished J v.69 (°vaṇṇa), said of the spotted appearance of leprosy. — fig. inconsistent, varying A ii.187. — 2. (nt.) inconsistency, blemish, blot A iv.55; Vism 51. — **a°** not spotted, i. e. unblemished, pure, said of moral conduct D ii.80; A ii.52; iii.36, 572; vi.54, 192; Bdhd 89.

**-kārin** in **a°** not acting inconsistently A ii.187; cp. ibid. 243. **-pāda** 1. (a) having speckled feet J v.475; (b) (m) one who has speckled feet, i. e. an ogre; also N. of a Yakkha J v.503, 511 (cp. *J.P.T.S.* 1909, 236 sq.).

**Kammika** (adj. — n.) [fr. kamma] 1. (—°) one who does or looks after; one whose occupation is of such & such a character: **āya°** revenue — overseer, treasurer DhA i.184; **sabba°** (always with ref. to *amacca,* the king's minister) one who does everything, the king's confidant Vism 130; PvA 81. — On term ādi° beginner (e. g. Vism 241) see *Cpd.* 53, 129 n.2. — 2. a merchant, trader, in **jalapatha°** and **thalapatha°** by sea & by land J i.121. — 3. a superintendent, overseer, manager J ii.305 (executioner of an order); vi.294; Mhvs 30, 31. — 4. one connected with the execution of an ecclesiastical Act Vin ii.5 (cp. p. 22); Bdhd 106.

**Kammin** (adj.) (—°) [fr. kamma, cp. kammaka] doing, performing, practising J vi.105; Sdhp 196, 292.

**Kamya** (adj.) (—°) [fr. **kām**] wishing for, desiring DhsA 365 (sādhu°; v. l. °kāma); kamyā, abl. in the desire for, see next.

**Kamyā** (—°) in abl. function (of kamyā f. for kamyāya or kamya adj.?) in the desire for: S i.143=J iii.361 (expl[d] by kāmatāya); Sn 854, 929.

**Kamyatā ( -°) & kammatā** (Nd) [fr. **kām**] wish, desire, longing for, striving after; with inf. or equivalent: kathetu° VvA 18; muñcitu° (+paṭisankhā) Ps i.60, 65; Bdhd 123; asotu°, adaṭṭhu° and adassana° Vbh 372. Esp. in definitions, as of *chanda:* **kattu°** Vbh 208; Bdhd 20; of *jappā:* puñcikatā **sādhu°** Vbh 351; 361=Dhs 1059; Nd[2] s. v. taṇhā[ii] (: has the better reading mucchañci katā asādhu°; v. l. pucchañci°; both Vbh and Dhs have sādu in text which should be corrected to

asādhu°; see detail under puñcikatā); of *māna;* **ketu°** Nd² 505; Dhs 1116=1233; Vbh 350 sq.; Bdhd 24; of lapanā: pāṭu° (v. l. cāṭu°) Vbh 246= 352. — As abl. (=kamyā) in dassana° S i.193=Th 1, 1241; Sn 121 (expl. as icchāya SnA 179). Cp. kammaññatā & kamma — sādutā.

**Kaya** [fr. **kri**] purchase, buying A iii.226 (+vi°).

**-(a)kkaya**, buying & selling Pv i.5⁶ (see also Kh vii.6 and note). **-vikkaya** (kraya vikraya) buying & selling, trade in °paṭivirata D i.5=A ii.209=v.205= Pug 58; D i.64; S v.473; Sn 929; J v.243; Khus 114; DhA i.78; PvA 29 (=KhA 212).

**Kayati** [**krī**, perhaps connected with **kṛ]** to buy; Inf. ketuṅ J iii.282; cp. kiṇāti.

**Kayika** [fr. **krī**, cp. BSk. krayika Divy 505] a buyer, trader, dealer Miln 334.

**Kayin** a buyer J vi.110.

**Kara** [fr. **kṛ**] 1. (adj.) (—°) producing, causing, forming, making, doing, e. g. anta° putting an end to; pabhaṅ causing splendour; pāpa° doing evil; divā° & divasa the day — maker, i. e. the sun; kaṇhabhāva° causing a "black" existence (of pāpakamma) J iv.9; padasandhi° forming a hiatus PvA 52; vacana°, etc. — 2. (m) "the maker," i. e. the hand Mhvs 5, 255 — 256; 30, 67. **-atikaraṅ** (adv.) doing too much, going too far J i.431; **-dukkara** (a) difficult to do, not easy, hard, arduous S i.7; iv.260; A i.286; iv.31, 135; v.202; +durabhisambhavo Sn 429 701; Ud. 61; (n. nt.) something difficult, a difficult task A i.286 (cp. iv.31); J i.395; Miln 121, dukkara — kārikā "doing of a hard task," exertion, austerity M i.93; Nd² 262ᵇ. **-sukara** easy to do S i.9; ii.181; Dh 163; Ud 61; na sukaraṅ w. inf. it is not easy to... D i.250; A iii.52, 184; iv.334.

**-kaṭaka** (m. nt.) a hand — wheel, i. e. a pulley by which to draw up a bucket of water Vin ii.122; cp. *Vin. Texts* iii.112; **-ja** "born of kamma" in *karaja — kāya* the body sprung from action, an expression always used in a contemptible manner, therefore=the impure, vile, low body A v.300; J i.5; Vism 287, 404; DA i.113, 217, 221; DhA i.10; iii.420; DhsA 403. *karaja — rūpa* Vism 326. **-tala** the palm of the hand Mhbv 6, 34; **-mara** "one who ought to die from the hand (of the enemy)," but who, when captured, was spared and employed as slave; a slave J iii.147, 361; iv.220; DhA iii.487; — *°ānītā* a woman taken in a raid, but subsequently taken to wife; one of the 10 kinds of wives (see itthi) Vin iii.140 (=dhajāhaṭā); — *gāhaṅ gaṇhāti* to make prisoner J i.355; iii.361; **-mita** "to be measured with (two) hands," in °majjhā, a woman of slender waist J v.219; vi.457.

**Karaka¹** [Etymology unknown. The Sanskrit is also karaka, and the medieval koṣas give as meaning, besides drinking vessel, also a coco — nut shell used as such (with which may be compared Lat. carīna, nutshell, keel of a boat; and Gr. κάρυα, nut.) It is scarcely possible that this could have been the original meaning. The coconut was not cultivated, perhaps not even known, in Kosala at the date of the rise of Pali and Buddhism] 1. Water — pot, drinking — vessel (=: pānīya — bhājana PvA 251). It is one of the seven requisites of a samaṇa Vin ii.302. It is called **dhammakaraka** there, and at ii. 118, 177. This means "regulation waterpot" as it was provided with a strainer (parissavana) to prevent injury to living things. See also Miln 68; Pv iii.2²⁴; PvA 185. — 2. hail (also karakā) J iv. 167; Miln 308; Mhvs xii. 9.

**-vassa** a shower of hail, hail — storm J iv.167; Miln 308; DhA i.360.

**Karakarā** (for kaṭakaṭā, q. v.) (adv.) by way of gnashing or grinding the teeth (cp. Sk. dantān kaṭakaṭāpya), i. e. severely (of biting) J iii.203 (passage ought to be read as karakarā nikhāditvā).

**Karañja** [cp. Sk. karañja, accord. to Aufrecht, Halāyudha p. 176 the Dalbergia arborea] the tree Pongamia glabra, used medicinally Vin i.201; J vi.518, 519.

**Karaṇa** [fr. **kṛ**, cp. Vedic karaṇa] 1. adj. (f. ī) (—°) doing, making, causing, producing; as cakkhu° ñāṇa° (leading to clear knowledge) S iv.331; v.97; It 83; and acakkhu° etc. S v.97; nāthā °ā dhammā A v.23 (cp. v.89) and thera° A ii.22; dubbaṇṇa° S v.217; see also D i.245; M. i.15; S v.96, 115; A iv.94; v.268; Miln 289. — 2. (nt.) (—°) the making, producing of; the doing, performance of (=kamma), as bali° offering of food =bali kamma) PvA 81; gabbha° Sn 927; pānujja° Sn 256. 3. (abs.) (a) the doing up, preparing J v.400, vi.270 (of a building: the construction) (b) the doing, performance of, as pāṇātipātassa k° and ak° ("commission and omission"); DhA i.214; means of action J iii.92. (c) ttg. the instrumental case (with or without °*vacana*) PvA 33; VvA 25, 53, 162, 174. **-°atthe** in the sense of, with the meaning of the instrumental case J iii.98; v.444; PvA 35; VvA 304; DhsA 48; Kacc 157. — 4. (—°) state, condition; in noun — abstract function= °ttaṅ (cp. kamma I.2) as nānā° (=nānattaṅ) difference M ii.128; S iv.294; Bdhd 94; kasi° ploughing PvA 66; kattabba° (=kattabbattaṅ) "what is to be done," i. e. duty PvA 30; pūjā° veneration PvA 30. sakkāra° reverence, devotion SnA 284.

Note: in massu° and kamma° some grammarians have tried to derive k° from a root **kṛ**, to hurt, cut, torture (see Morris *J.P.T.S.* 1893, 15), which is however quite unnecessary [see kamma 3 A (b), kataⁱⁱ 1 (b)]. Karaṇa here stands for kamma, as clearly indicated by semantic grounds as well as by J vi.270 where it explains kappita — kesa — massu, and J v.309 & DhA i.253 where massukamma takes the place of °karaṇa, and J iii.314, where it is represented by massu — kutti (C.: massukiriya). Cp. also DA i.137. a° Negative in all meanings of the positive, i. e. the non — performing J i.131; v.222; Nett 81; PvA 59; DhsA 127; non — undertaking (of business) J i.229; noncommission M i.93; abstaining from Dhs 299. Cpd. **-uttariya** (nt.) angry rejoinder, vehement defence DhA i.44.

**Karaṇīya** [grd. of karoti] 1. adj. (a) that ought to be, must or should be done, to be done, to be made (=kātabbaṅ karaṇârahaṅ KhA 236) Vin i.58; D i.3, cp. Miln 183; A v.210; DA i.7. Often — ° in the sense of "doing, making," as yathā kāma° S ii.226; cp. iv.91, 159; "having business" bahu° D ii.76; A iii.116; S ii.215; anukampa° PvA 61: — (b) done, in the sense of undoing, i. e. overcome, undone D ii.76 cp. *Dial.* ii.81 n. — 2. (m.) one who has still something left to perform (for the attainment of Arahantship, a sekha J iii.23. — 3. (nt.) (a) what ought to be done, duty, obligation; affairs, business D i.85; ii.68, 74 cp. A iv.16; M i.271; S iii.168; iv.281 cp. Vin iii.12; Vin i.139; A i.58; Sn 143; Sn p. 32 (yan te karanīyaṅ taṅ karohi "do what you have to do"); — °ṅ tīreti to conclude a business Vin. ii.158; J v.298. Kataṅ °ṅ done is

what was to be done, I have done my task, in freq. formula "khīṇā jāti vusitaṅ brahmacariyaṅ..." to mark the attainment of Arahantship D i.84; ii.68=153; Th 2, 223; Vin i.14; Sn p. 16; DA i.226, etc. See Arahant ii.C. — There are 3 duties each of a samaṇa, farmer and householder enumerated at A i.229; 3 of a bhikkhu A i.230; — (b) use, need (with instr.): appamādena k° S iv.125; cetanāya k° A v.2, 312; cp. Miln 5, 78. **akaraṇīya** 1. (adj.) (a) what ought not to be done, prohibited A i.58; iii.208=DA i.235. — (b) incapable of being done (c. gen.) It 18. — (c) improper, not befitting (c. gen.) Vin i.45=216=iii.20; PvA 64. — (d) not to be "done," i. e. not to be overcome or defeated D ii.76; A iv.113; — (e) having nothing to do Vin i.154. — 2. (nt.) a forbidden matter, prohibition Vin ii.278 — sa° 1. having business, busy Vin i.155; — 2. one who has still something to do (in sense of above 2) D ii.143; Th 1, 1045; DA i.9.

**Karaṇīyatā** (f.) [abstr. fr. prec.] the fact that something has to be performed, an obligation Vin ii.89, 93; **sa°** being left with something to do Miln 140.

**Karaṇḍa** (m. nt.) [cp. Sk. karaṇḍa, °ka, °ikā. The Dhātumañjūsā expl[s] k. by "bhājanatthe"] 1. a basket or box of wicker — work Mhvs 31, 98; Dāvs v.60; DhA iii.18; — 2. the cast skin, slough of a serpent D i.77 (=DA i.222 ahi — kañcuka) cp. *Dial.* i.88.

**Karaṇḍaka** [fr. last] a box, basket, casket, as dussa° M i.215=S v.71=A iv.230 (in simile); S iii.131; v.351 cp. Pug 34; J i 96; iii.527; v.473 (here to be changed into koraṇḍaka); DA i.222 (vilīva°); SnA 11.

**Karamanda** [etym.?] a shrub Vism 183 (+kanavīra).

**Karati**[1] [cp. Sk. kṛntati] to cut, injure, hurt; in "karato kārayato chindato chedāpayato..." D i.52=M i.516; S iii.208.

**Karati**[2] (°tī) (f.) a superior kind of bean, the Dolichos catjang J vi.536 (=rājamāsa).

**Karabha** the trunk of an elephant; in **karabhoru** (k°+ūru) (a woman) with beautiful thighs Mhbv 29.

**Karamara** see Kara.

**Karaḷa** (karala) a wisp of grass (tiṇa°) DhA iii.38; DhsA 272.

**Karavī** [cp. Sk. kala — kaṇṭha cuckoo, & kalavinka sparrow] the Indian cuckoo J vi.539.

**Karavīka** same J v.204, 416; Vv 36[4]; Vism 112, 206; VvA 166, 219.

**-bhāṇin** speaking like the cuckoo, i. e. with a clear and melodious voice, one of the mahāpurisa — lakkhaṇas D ii.20=iii.144=173=M ii.137, etc.; cp. *Dial.* ii.17 n. and BSk. kalaviṅka — manojña — bhāṣin Sp. Av.Ś i.371 (Index p. 225, where references to Lalitavist. are given).

**Karavīya** (°iya)=prec. J vi.538.

**Karavīra** [cp. Sk. karavīra] 1. the oleander, Nerium odorum. Its flower was used especially in garlands worn by delinquents (see kaṇṭha) — 2. a kind of grass J iv.92. **-patta** a kind of arrow M i.429.

**Karahi** (Sk. karhi, when? kar=loc. of pron. st. *quo= Lat. cur why, Goth. hvar, E. where), only in **karaha-ci** (karhi cid) at some time, generally preceded by **kadāci** D i.17; ii.139; M i.177, 454; A i.179; iv.101; Miln 73, 76.

**Karin** (adj.) [fr. kara] "one who has a hand," an elephant (cp. hatthin) Mhvs 24, 34; 25, 68; Dāvs iv.2. In cpds. kari.

**-gajjita** the cry of the elephant, an elephant's trumpeting Dāvs v.56; **-vara** an excellent elephant Mhbv 4, 143; Dāvs iv.2.

**Kari-paribandha** (adj.) [=karīsa — paribaddha] bound up in filth, full of filth, disgusting; Ep. of the body Th 1, 1152. Kari here is abbrev. of karīsa[2] (see note ad loc.).

**Karīsa**[1] (nt.) a square measure of land, being that space on which a karīsa of seed can be sown (Tamil karīsa), see Rhys Davids, *Ancient Coins and Measures of Ceylon,* p. 18; J i.94, 212; iv.233, 276; VvA 64.

**Karīsa**[2] (nt.) [cp. Sk. karīṣa, to chṛṇatti to vomit, cp. Lat. — cerda in mūscerda, sūcerda] refuse, filth, excrement, dung D ii.293; J i.5; Vism 259, 358 (in detail); PvA 87, 258; KhA 59; mutta° urine and faeces A i.139; Sn 835.

**-magga** the anus J iv.327; **-vāca** (nt.) a cesspool J iii.263 (=gūthakūpa); **-vāyin**, f. °inī diffusing an odour of excrement PvA 87.

**Karuṇā** (f.) [cp. Vedic karuṇa nt. (holy) action; Sk. karuṇā, fr. **kṛ**. As adj. karuṇa see under 3.] pity, compassion. Karuṇā is one of the 4 qualities of character significant of a human being who has attained enfranchisement of heart (ceto — vimutti) in the 4 sentiments, viz. mettā k.° upekhā muditā Freq. found in this formula with °sahagatena cetasā. The first two qualities are complementary, and SnA 128 (on Sn 73) explains k° as "ahita — dukkh — âpanaya — kāmatā," the desire of removing bane and sorrow (from one's fellowmen), whilst mettā is expl. as "hita — sukh — ûpanayakāmatā," the desire of bringing (to one's fellow — men) that which is welfare and good. Other definitions are "paradukkhe sati sādhūnaṅ hadayakampanaṅ karotī ti" Bdhd 21; "sattesu k° karuṇāyanā karuṇāyitattaṅ karuṇā cetovimutti" as expl. of avihiṅsa dhātu Vbh 87; paradukkhāsahana — rasā Vism 318. K° — sahagatena cetasā denotes the exalted state of compassion for all beings (all that is encompassed in the sphere of one's good influence: see cātuddisa "extending over the 4, i. e. all, directions): D i.251; iii.78, 50, 224; S iv.296, 322, 351; v.115; A i.183, 196; ii.129, 184; iii.225; v.300, 345; J ii.129; Nd[2] on Sn 73; Vbh 273, 280; Dhs 1258. The def. of karuṇā at Vism 318 runs "paradukkhe sati sādhūnaṅ hadaya — kampanaṅ karoti." Frequently referred to as an ideal of contemplation (in conn. w. bhāvanā & jhāna), so in "karuṇaṅ cetovimuttiṅ bhāveti" S v.119; A i.38; v.360; in k° cetovimutti bhāvitā bahulī — katā, etc. D iii.248; A iii.291; iv.300; in k° — sahagataṅ saddhindriyaṅ A i.42; unspecified S v.131; A iii.185; Nett 121, 124; Ps i.8; k°+mettā Nett 25; k°+muditā Bdhd 16 sq., 26 sq., 29; ananta k° pañña as Ep. of Buddha Bdhd 1; karuṇaṅ dūrato katvā, without mercy, of the Yamadūtā, messengers of Death Sdhp 287; **mahā°** great compassion Ps i.126, 133; **-°samāpatti** a □ gest, ' feat of great compassion: in which Buddha is represented when rising and surveying the world to look for beings to be worthy of his mercy and help D ii.237; Ps. 1, 126 f. DhA i.26, 367; PvA 61, 195; — 3. As adj. only in cpds. (e. g. °vācā merciful speech; neg. akaruṇa merciless Mhbv 85, & ati° very merciful J iv.142) and as adv. **karuṇaṅ** pitifully,

piteously, mournfully, in k° paridevati J vi.498, 513, 551; Cp. ix.54; also in abl. **karuṇā** J vi.466. — See also kāruñña.

**-âdhimutta** intent upon compassion D ii.241, 242; **-ânuvattin** following the dictates of mercy Dāvs iii.46; **-guṇaja** originating in the quality of compassion Sdhp 570; **-jala** water of c., shower of mercy Miln 22; Mhbv 16; **-jhāna** meditation on pity, ecstasy of c. D ii.237 — 39; **-ṭṭhāniya** worthy of c. PvA 72; **-para** one who is highest in compassion, compassionate Sdhp 112, 345; **-bala** the power of c. Mhvs 15, 61, 130; Sdhp 577; **-brahmavihāra** divine state of pity Vism 319. **-bhāvanā** consideration or cultivation of pity Vism 314 sq. **-rasa** the sweetness of c. Mhbv 16; **-vihāra** (a heart) in the state of c. Vism 324 (& adj. °vihārin); DA i.33; **-sāgara** an ocean of mercy Mhbv 7; **-sītala** "cool with c." +hadaya, whose heart is tempered with mercy Sdhp 33; DA i.1.

**Karuṇāyati** [v. den. fr. karuṇā; cp. BSk. karuṇāyati Divy 105] to feel pity for, to have compassion on Sn 1065 (°āyamāna; expl. by Nd[2] as anuddayamāno anurakkh° anuggaṇh° anukamp°); Vbh 273; Vism 314. *Der.* **°āyanā** compassionateness Vbh 87=273 (and **°āyitattaṅ** ibid.).

**Karumbhaka** a species of rice — plant of a ruddy colour Miln 252 (see *Mil. trsl.* ii.73).

**Karumhā** (pl.) a class of Devas D ii.260.

**Kareṇu** [metathesis for kaṇeru, q. v., cp. Sk. kareṇu] elephant, in cpd. **-lolita** resounding with the noise made by elephants, of a forest Th 2, 373.

**Kareṇukā** (f.) [fr. kareṇu) a female elephant J ii.343; DhA i.196 (v. l. for kaṇeru).

**Kareri** in Childers the tree Capparis trifoliata, but see *Brethren,* p. 363, n. 2: musk — rose tree or "karer"; Th 1, 1062; Ud 31; J v.405; vi.534.

**Karoṭi[1]** (f.) 1. a basin, cup, bowl, dish J i.243; ii.363; iii.225; iv.67; v.289, 290. — 2. the skull (cp. kaḷopi. On the form cp. *Dial.* i.227 n.) J vi.592.

**Karoṭi[2]** (m.) a class of genii that formed one of the 5 guards of the devas against the asuras J i.204, associated with the nāgas (cp. Divy 218; and Morris, *J.P.T.S.* 1893, 22). As N. of Supaṇṇas (a kind of Garuḍas) expl[d] as "tesaṅ karoṭi nāma pānabhojanaṅ" by C. on J i.204. Kern, *Toev.* s. v. compares BSk. karoṭapāṇayah a class of Yakṣas MVastu i.30.

**Karoṭika** [fr. karoṭi[1])] 1. a bowl, basin J iv.68; DhA ii.131 (sappi°). — 2. the skull J vi.592; where it may be a helmet in the form of a skull.

**Karoṭiya**=karoṭika 2, J vi.593.

**Karoti** v. irreg. [Sk. karoti, ***qu̯er** to form, to build (or plait, weave? see kamma), cp. kar — man, Lith. kùrti to build, O.Tr. cruth form; Lat. corpus, with p — addition, as Sk. kṛpa, **kḷp=kṛp**. Derived are kalpa > kappa, kalpate > kappeti]. Of the endless variety of forms given by grammarians only the foll. are bona fide and borne out by passages from our texts (when bracketed, found in gram. works only): I. *Act.* 1. Ind. Pres. karomi, etc. Sn 78, 216, 512, 666=Dh 306=It 42; Opt. kare Dh 42, 43, pl. (kareyyāma) kareyyātha Sn p. 101; or (sing.) kareyya (freq.), kareyyāsi PvA 11; kareyya Sn 920, 923; kuriyā (=Sk. kuryāt) J vi.206; Ppr. karan Dh 136, or karonto (f. karontī) Dh 16, 116. — 2. Impf. (akara, etc.). — 3. Aor. (akaṅ) akariṅ, etc., 3rd sing. akāsi Sn 343, 537, 2nd pl. akattha Pv i.11[2]; PvA 45, 75; 3rd pl. akariṅsu; akaṅsu Sn 882; PvA 74; without augment kari DhA ii.59. Prohibitive mā(a)kāsi Sn 339, 1068, etc. — 4. Imper. karohi Sn p. 32; 1062; karotha Sn 223; KhA 168. — 5. Fut. karissāmi, etc.; kassāmi Pv iv.1[39]; kāsaṅ J iv.286; vi.36; kāhāmi (in sense of I *will* do, I am determined to do, usually w. puññaṅ & kusalaṅ poetical only) Pv ii.11[3]; Vv 33[192]; 2nd sing. kāhasi Sn 427, 428; Dh 154; 1st pl. kāhāma Pv iv.10[11]. — 6. Inf. kātuṅ PvA 4, 61, 69, 115, Kh vi.10, etc.; kattuṅ VvA 13; kātave Mhvs 35, 29; Vv 44[15] (=kātuṅ); kātuye Th 2, 418. — 7. Pp. kata, see sep. — 8. Ger. katvā Sn 127, 661, 705, etc.; katvāna (poet.) Sn 89, 269, Pv i.1[3]; karitvā see iv. II. *Med.* 1. Ind. pres. (kubbe, etc.) 3rd sing. kubbati Sn 168, 811; 3rd pl. kubbanti Sn 794; or 3rd sing. kurute Sn 94, 796, 819; It. 67; Opt. (kubbe, etc.) 2nd pl. kubbetha Sn 702, 719, 917; It 87; or 3rd sing. kayirā Sn 728=1051; S i.24; Dh 53, 117; kayirātha (always expl. by kareyya) Dh 25, 117; It 13; Pv i.11[11]; KhA 224; kubbaye Sn 943. — Ppr. (kurumāna, kubbāno, karāno) (a)kubbaṅ Sn 844, 913; (a)kubbanto It 86; f. (vi)kubbantī Vv 11[2]; (a)kubbamāna Sn 777, 778, 897; (vi)kubbamāna Vv 33[1]. — 2. Impf. (akariṅ, 2nd sing. akarase, etc.) 3rd sing. akubbatha Pv ii.13[18]; 1st pl. akaramhase J iii.26, °a DhA i.145. — 3. Aor. (none) — 4. Imper. (2nd sing. kurussu, 3rd sing. kurutaṅ, 2nd pl. kuruvho) 3rd sing. kurutaṅ (=Sk. kurutāṅ) J vi.288. — 5. Fut. (none). III. *Pass.* 1. Ind. pres. (karīyati, etc.) kayirati Dh 292=Th 1, 635; KhA 168; and kīrati Th 1, 143. Ppr. (karīyamāna, kayīra°). — 2. Fut. kariyissati Vin i.107. — 3. Grd. karaṇīya (q. v.), (kayya) kātabba DhA i.338. IV. *Caus.* I. (Denom. to kāra) kārayati=kāreti, in origin. meaning of build, construct, and fig. perform, exercise, rule, wield (rajjaṅ): kārehi PvA 81 (of huts), kārayissāmi Pv ii.6[4] (of doll); kāressaṅ J v.297 (do.), akārayi Pv ii.13[10]; akārayuṅ Mhvs iv.3; akāresi Mhvs 23, 85; kāretuṅ PvA 74; kārayamāna VvA 9 (of chair); kāretvā (nāmaṅ) PvA 162; karitvā Sn 444 (vasiṅ) 674; 680 (vittiṅ); p. 97 (uttarāsangaṅ). V. *Caus.* II. Kārāpeti S i.179; PvA 20; Aor. kārāpesi he had (=caused to be) erected, constructed Vin ii.159; fut. kārāpessāmi Mhvs 20, 9; ger. kārāpetvā PvA 123; grd. kārapetabba Vin ii.134.

*Meanings of karoti:* 1. to build, erect Mhvs 19, 36; 20, 9 (Caus.). — 2. to act, perform, make, do Vin i.155; J i.24; ii.153 (tathā karomi yathā na... I prevent, cp. Lat. facio ne...); iii.297; Pv i.8[8]=ii.6[19]; Mhvs 3, 1; 7, 22; — 3. to produce DhA i.172; — 4. to write, compose J vi.410; PvA 287; — 5. to put on, dress Vin ii.277; J i.9; — 6. to impose (a punishment) Mhvs 4, 14; — 7. to turn into (with loc. or two acc.) J ii.32; Mhvs 9, 27; — 8. to use as (with two acc.) J i.113; ii.24; — 9. to bring into (with loc.) J v.454 — 10. to place (with loc.) J v.274; (with acc. of the person) Dh 162. It is very often used periphrastically, where the trsl[n] would simply employ the noun as verb, e. g. kathaṅ k° D ii.98; kodhaṅ k° and kopaṅ k° to be angry J iv.22; vi.257; cayaṅ k° to hoard up; corikaṅ k° to steal Vin i.75; taṇhaṅ k° (c. loc.) to desire J i.5; sītaṅ k° to cool D ii.129. — It is often comp[d] with nouns or adjectives with a change of final vowel to ī (i) uttāni° to make clear D ii.105; pākaṭī°, bahulī°, muṭṭhī°, etc. (q. v.). Cp. the same process in conn. with bhavati. — The meanings of karoti are varied

according to the word with which it is connected; it would be impossible and unnecessary to give an exhaustive list of all its various shades. Only a few illustrations may suffice: aṅse k° to place on one's shoulder J i.9; antarāyaṅ k° to prevent J i.232; ādiṅ k° (c. acc.) to begin with; nimittaṅ k° to give a hint D ii.103; pātarāsaṅ k° to breakfast; mānasaṅ k° to make up one's mind; mahaṅ k° to hold a festival D ii.165; massuṅ k° to trim the beard DhA i.253; musāvādaṅ k° to tell a lie J vi.401; rajjaṅ k° to reign S i.218; vase k° to bring into one's power J i.79; sandhiṅ k° to make an agreement Mhvs 16; sinehaṅ k° to become fond of J i.190. — Similarly, cp[d] with adverbs: alaṅ k° to make much of, i. e. to adorn, embellish; dūrato k° to keep at a distance, i. e. keep free from PvA 17; Sdhp 287; purak k° (purakkharoti) to place before, i. e. to honour Pv iii.7[1]. — Note phrase kiṅ karissati what difference does it make? (Cp. Ger. was macht's) D i.120; or what about... J i.152.

**Kalakala** (adj.) [cp. Sk. kala] any indistinct and confused noise Mhbv 23 (of the tramping of an army); in **-mukhara** sounding confusedly (of the ocean) ibid. 18. Cp. karakarā.

**Kalati** [**kal**, kālayati] to utter an (indistinct) sound: pp. **kalita** Th 1, 22.

**Kalanda** [cp. Sk. karaṇḍa piece of wood?] heap, stack (like a heap of wood? cp. kalingara) Miln 292 (sīsa°).

**Kalandaka** 1. a squirrel Miln 368; — 2. an (ornamental) cloth or mat, spread as a seat J vi.224; **-nivāpa** N. of a locality in Veḷuvana, near Rājagaha, where oblations had been made to squirrels D ii.116; Vin i.137; ii.105, 290, etc.

**Kalabha** [cp. Sk. kalabha] the young of an elephant: see **hatthi°** and cp. **kalāra**.

**Kalamba** (nt.) [cp. Sk. kalamba menispermum calumba, kalambī convolvulus repens] N. of a certain herb or plant (Convolv. repens?); may be a bulb or radish J iv.46 (=tālakanda), cp. p. 371, 373 (where C expl[s] by tāla — kanda; gloss BB however gives latā — tanta); vi.578. See also **kaḍamba & kaḷimba**.

**-rukkha** the Cadamba tree J vi.290.

**Kalambaka**=kalamba, the C. tree J vi.535.

**Kalambukā** (f.)=kalambaka D iii.87 (vv. ll. kaladukā, kalabakā) the trsl[n] (*Dial.* iii.84) has "bamboo."

**Kalala** (m. nt.) 1. mud J i.12, 73; Miln 125, 324, 346; Mhbv 150; PvA 215 (=kaddama); DhA iii.61; iv.25. — **su°** "well — muddied" i. e. having soft soil (of a field) Miln 255. — 2. the residue of sesamum oil (tela°), used for embalming J ii.155. — 3. in Embryology: the "soil," the placenta S i.206=Kvu ii.494; Miln 125. Also the first stage in the formation of the foetus (of which the first 4 during the first month are k., abbuda, pesi, ghana, after which the stages are counted by months 1 — 5 & 10; see Vism 236; Nd[1] 120; & cp. Miln 40). — 4. the foetus, appl. to an egg, i. e. the yolk Miln 49. — In cpds with kar & bhū the form is kalalī°.

**-gata** (a) fallen into the mud Miln 325; **-gahaṇa** "mud thicket," dense mud at the bottom of rivers or lakes J i.329; **-kata** made muddy, disturbed Vv 84[31] (VvA 343); **-bhūta**=prec., A i.9, cp. J ii.100; A iii.233; Miln 35; **-makkhita** soiled with mud DhA iii.61.

**Kalasa** (nt.) [cp. Vedic kalaśa] 1. a pot, waterpot, dish, jar M iii.141; J iv.384; Dāvs iv.49; PvA 162. — 2. the female breasts (likened to a jar) Mhbv 2, 22.

**Kalaha** [cp. Sk. kalaha, fr. **kal**] quarrel, dispute, fight A i.170; iv.196, 401; Sn 862, 863 (+vivāda); J i.483; Nd[2] 427; DhA iii.256 (udaka° about the water); iv.219; Sdhp 135. °ṅ udīreti to quarrel J v.395; karoti id. J i.191, 404; PvA 13; vaḍḍheti to increase the tumult, noise J v.412; DhA iii.255. — **a°** harmony, accord, agreement S i.224; mahā° a serious quarrel, a row J iv.88.

**-âbhirata** delighting in quarrels, quarrelsome Sn 276; Th 1, 958. **-ṅkara** picking up a quarrel J vi.45; **-karaṇa** quarrelling, fighting J v.413; **-kāraka** (f. — ī) quarrelsome, pugnacious A iv.196; Vin i.328; ii.1; **-kāraṇa** the cause or reason of a dispute J iii.151; vi.336; **-jāta** "to whom a quarrel has arisen," quarrelling, disputing A i.70; Vin i.341; ii.86, 261; Ud 67; J iii.149; **-pavaḍḍhanī** growth or increase of quarrels, prolongation of strife (under 6 evils arising from intemperance) D iii.182=DhsA 380; **-vaḍḍhana** (nt.) inciting & incitement to quarrel J v.393, 394; **-sadda** brawl, dispute J vi.336.

**Kalā** [Vedic kalā ***squel**, to Lat scalpo, Gr. σκάλλω, Ohg scolla, scilling, scala. The Dhtp. (no 613) expl[s] kala by "sankhyāne."] 1. a small fraction of a whole, generally the 16th part; the 16th part of the moon's disk; often the 16th part again subdivided into 16 parts and so on: one infinitesimal part (see VvA 103; DhA ii.63), in this sense in the expression kalaṅ nâgghati soḷasiṅ "not worth an infinitesimal portion of"=very much inferior to S i.19; iii.156=v.44=It 20; A i.166, 213; iv.252; Ud 11; Dh 70; Vv 43[7]; DhA ii.63 (=koṭṭhāsa) DhA iv.74. — 2. an art, a trick (lit. part, turn) J i.163. — kalaṅ upeti to be divided or separated Miln 106; DhA i.119; see sakala. — In cpd. with bhū as kalī **-bhavati** to be divided, broken up J i.467 (=bhijjati). Cp. vikala.

**Kalāpa** [cp. Sk. kalāpa] 1. anything that comprises a number of things of the same kind; a bundle, bunch; sheaf; a row, multitude; usually of grass, bamboo — or sugar — canes, sometimes of hair and feathers S iv.290 (tiṇa°); J i.158 (do.); 25 (naḷa°), 51 (mālā°), 100 (uppalakumuda°); v.39 (usīra°); Miln 33; PvA 257, 260 (ucchu°), 272 (veḷu°); 46 (kesā), 142 (mora — piñja°) — 2. a quiver Vin ii.192; It 68; J vi.236; Miln 418; PvA 154, 169. — 3. in philosophy: a group of qualities, pertaining to the material body (cp. rūpa°) Vism 364 (dasadhamma°) 626 (phassa — pañcamakā dhammā); Bdhd 77 (rūpa°) 78, 120.

**-agga** (nt.) "the first (of the) bunch," the first (sheaves) of a crop, given away as alms DhA i.98. **-sammasanā** grasping (characteristics) by groups Vism 287, 606, 626 sq.

**Kalāpaka** 1. a band, string (of pearls) Vin ii.315; Mhvs 30, 67. — 2. a bundle, group J i.239.

**Kalāpin** (adj.) [fr. kalāpa] having a quiver J vi.49 (acc. pl. °ine). f. kalāpinī a bundle, sheaf (yava°) S iv.201; ii.114 (naḷa°).

**Kalābuka** (nt.) [cp. Sk. kalāpaka] a girdle, made of several strings or bands plaited together Vin ii.136, 144, 319;

**Kalāya** a kind of pea, the chick — pea M i.245 (kaḷāya); S i.150; A v.170; Sn p. 124; J ii.75 (=varaka, the bean Phaseolus trilobus, and kālarāja — māsa); J iii.370; DhA i,319. Its size may be

gathered from its relation to other fruits in ascending scale at A v.170=S i.150= Sn p. 124 (where the size of an ever — increasing boil is described). It is larger than a kidney bean (mugga) and smaller than the kernel of the jujube (kolaṭṭhi).

**-matta** of the size of a chick — pea S i.150; A v.170; Sn p. 124 (ḷ); J iii.370; DhA i.319.

**Kalāyati** [Denom. fr. kalā] to have a measure, to outstrip J i.163 (taken here as "trick, deceive").

**Kalāra** in hatthi° at Ud 41, expl[d] in C by potaka, but cp. the same passage at DhA i.58 which reads kalabha, undoubtedly better. Cp. kaḷārikā.

**Kali** (m.) [cp. Sk. kali] 1. the unlucky die (see akkha); "the dice were seeds of a tree called the vibhītaka... An extra seed was called the kali" (*Dial.* ii.368 n.) D ii.349; J i.380; Dh 252 (= DhA iii.375) at J vi.228, 282, 357 it is opposed to kaṭa, q. v. — 2. (=kaliggaha) an unlucky throw at dice, bad luck, symbolically as a piece of bad luck in a general worldly sense or bad quality, demerit, sin (in moral sense) kaliṅ vicināti "gathers up demerit" Sn 658; appamatto kali... akkhesu dhanaparājayo... mahantataro kali yo sugatesu manam padosaye S i.149=A ii.3=v.171, 174=Sn 659=Nett 132; cp. M iii.170; A v.324; Dh 202 (=DhA iii.261 aparādha). — 3. the last of the 4 ages of the world (see °yuga). — 4. sinful, a sinner Sn 664 (=pāpaka). — 5. saliva, spittle, froth (cp. kheḷa) Th 2, 458, 501; J v.134.

**-(g)gaha** the unlucky throw at dice, the losing throw; symbolically bad luck, evil consequence in worldly & moral sense (ubhayattha k° faring badly in both worlds) M i.403=406; iii.170 (in simile). See kaṭaggaha; **-devatā** (m. pl.) the devotees of kali, the followers of the goddess kali Miln 191 (see *Miln trsl.* i.266 n.); **-(p)piya** one who is fond of cheating at dice, a gambler Pgdp 68; **-yuga** (nt.) one of the 4 (or 8) ages of the world, the age of vice, misery and bad luck; it is the age in which we are Sāsv 4, 44, Vinl 281; **-sāsana** (nt.) in °ṅ āropeti to find fault with others Vin iv.93, 360.

**Kalingara** (m. nt.) (BB ḷ) [cp. Sk. kaḍankara & kaḍangara, on which in sense of "log" see Kern, *Toev.* s. v. kalingara] 1. a log, a piece of wood M i.449, 451; S ii.268; DhA iii.315; often in sense of something useless, or a trifle (comb[d] with kaṭṭha q. v.) Dh 41; DhA i.321 (=kaṭṭhakhaṇḍa, a chip) Th 2, 468 (id.) as kaṭṭhakalingarāni DhA ii.142. — 2. a plank, viz. a step in a staircase, in sopāna° Vin ii.128, cp. sopāna — kaḷevara.

**-ûpadhāna** a wooden block used for putting one's head on when sleeping S ii.267; Miln 366; **-kaṇḍa** a wooden arrow J iii.273 (acittaṅ k°: without feeling)

**Kalingu** (m. nt.) [cp. Sk. kalinga & kalingaka] the Laurus camphora, the Indian laurel J vi.537.

**Kalita** [pp. of kalati] sounding indistinctly Th 1, 22.

**Kalusa** [cp. Sk. kaluṣa] muddy, dirty, impure; in **°bhāva** the state of being turbid, impure, obscured (of the mind) DA i.275.

**Kalevara** see kaḷebara.

**Kalya** see kalla; **-rūpa** pleased, glad Sn 680, 683; **a°** not pleased Sn 691.

**Kalyatā** (f.) 1. the state of being sound, able, pliant J ii.12. — 2. pleasantness, agreeableness, readiness, in **a°** opp. (appl[d] to citta) Dhs 1156; DhsA 377 (=gilānabhāva).

**Kalyāṇa** (& kallāṇa) [Vedic kalyāṇa] 1. (adj.) beautiful, charming; auspicious, helpful, morally good. Syn. bhaddaka PvA 9, 116) and kusala (S ii.118; PvA 9, 122); opp. pāpa (S i.83; M i.43; PvA 101, 116 and under °mitta). kata°=katûpakāra PvA 116 Appl[d] to dhamma in phrase ādi° majjhe° pariyosāne° D i.62 and ≈; S v.152; Sn p. 103; VvA 87; Vism 213 sq. (in var. applications); etc. — As m. one who observes the sīlapadaṅ (opp. pāpa, who violates it) A ii.222, cp. k° — mittā=sīlâdīhi adhikā SnA 341. — S iv.303; v.2, 29, 78; A iii.77; iv.361; Vin ii.8, 95; J i.4; Miln 297; — kata° (opp. kata — pāpa) of good, virtuous character, in phrase k° katakusala, etc. It 25, etc. (see kata ii.1 a). k° of kitti ( — sadda) D i.49 (=DA i.146 seṭṭha); S iv.374; v.352; of jhāna (tividha°) Bdhd 96, 98, 99; of mittā, friends in general (see also cpd.) Dh 78 (na bhaje pāpake mitte... bhajetha m° kalyāṇe), 116, 375 (=suddhâjīvin); Sn 338. — 2. (nt.) (a) a good or useful thing, good things Vin i.117; A iii.109; cp. bhadraṅ. — (b) goodness, virtue, merit, meritorious action J v.49 (kalyāṇā here nt. nom. in sense of pl.; cp. Vedic nt.), 492; — °ṅ karoti to perform good deeds S i.72; A i.138 sq.; Vin i.73; PvA 122. — (c) kindness, good service J i.378; iii.12 (=upakāra), 68 (°ṅ karoti). — **(d) beauty, attraction, perfection; enum[d] as 5 kalyāṇāni**, viz. kesa°, maṅsa°, aṭṭhi°, chavi°, vaya° i. e. **beauty** of hair, flesh, teeth, skin, youth J i.394; DhA i.387.

**-ajjhāsaya** the wish or intention to do good DhA i.9; — **-âdhimuttika** disposed towards virtue, bent on goodness S ii.154, 158; It 70, 78; Vbh 341; **-kāma** desiring what is good A iii.109; **-kārin** (a) doing good, virtuous (opp. pāpa°) S i.227, cp. J ii.202=iii.158; DhsA 390; (m.) who has rendered a service J vi.182; **-carita** walking in goodness, practising virtue Vbh 341; **-jātika** one whose nature is pleasantness, agreeable J iii.82; **-dassana** looking nice, lovely, handsome Sn 551=Th 1, 821 (+kañcanasannibhattaca); **-dhamma** (1) of virtuous character, of good conduct, virtuous Vin i.73; iii.133; S v.352; Pug 26; It 96; Pv iv.1[35]; Miln 129; DhA i.380; J ii.65 (=sundara°), PvA 230 (=sundara — sīla); sīlavā+k° (of bhikkhu, etc.) M i.334; S iv.303; PvA 13. — k°ena k°atara perfectly good or virtuous A ii.224. — (2) the Good Doctrine DhA i.7. **-°tā** the state of having a virtuous character A ii.36; **-pañña** "wise in goodness" possessed of true wisdom Th 1, 506; It 97; **-paṭipadā** the path of goodness or virtue, consisting of dāna, uposathakamma & dasakusalakammapathā J iii.342; **-paṭibhāṇa** of happy retort, of good reply A iii.58, cp. Miln 3; **-pāpaka** good and bad J v.238; vi.225; Kvu 45; (nt.) goodness and evil J v.493; **-pīti** one who delights in what is good Sn 969; **-bhattika** having good, nice food Vin ii.77; iii.160 (of a householder); **-mitta** 1. a good companion, a virtuous friend, an honest, pure friend; at Pug 24 he is said to "have faith, be virtuous, learned, liberal and wise"; M i.43 (opp. pāpa°); S i.83, 87 (do.); A iv.30, 357; Pug 37, 41; J iii.197; Bdhd 90; **a°** not a virtuous friend DhsA 247. — 2. as t.t. a spiritual guide, spiritual adviser. The Buddha is the spiritual friend par excellence, but any other Arahant can act as such S v.3; Vism 89, 98, 121; cp. kammaṭṭhāna — dāyaka. **-mittatā** friendship with the good and virtuous, association with the virtuous S i.87; such friendship is of immense help for the attainment of the Path and Perfection S v.3,

32; it is the sign that the bhikkhu will realize the 7 bojjhangas S v.78=101; A i.16, 83, it is one of the 7 things conducive to the welfare of a bhikkhu D iii.212; A iv.29, 282; Th 2, 213; It 10; Dhs 1328=Pug 24; Vism 107. — **a°** not having a virtuous friend and good adviser DhsA 247. **-rūpa** beautiful, handsome J iii.82; v.204; **-vākkaraṇa**, usually comb. with °vāca, of pleasant conversation, of good address or enunciation, reciting clearly D i.93, 115; A ii.97; iii.114, 263; iv.279; Vin ii.139; Miln 21; DA i.263 (=madhura — vacana); **a°** not pronouncing or reciting clearly D i.94. 122; **-°tā** the fact of being of good and pleasing address A i.38; **-vāca**, usually in form. k° k° — vākkaraṇo poriyā vācāya samannāgato D i.114; A ii.97; iii.114, 195, 263; iv.279; Vin ii.139; DA i.282; **-sadda** a lucky word or speech J ii.64; **-sampavanka** a good companion A iv.357 (in phrase k° — mitta k° — sahāya k° — s°); Pug 37; **-°tā** companionship with a virtuous friend S i.87. **-sahāya** a good, virtuous companion A iv.284; 357; Pug 37; cp. prec., **-°tā**=prec. S i.87; **-sīla** practising virtue, of good conduct, virtuous Th 1, 1008; It 96.

**Kalyāṇaka** (adj.) [fr. last] good, virtuous DA i.226; DhsA 32.

**Kalyāṇatā** (f.) [abstr. fr. kalyāṇa] beauty, goodness, virtuousness Vism 4 (ādi); k° **-kusala** clever, experienced in what is good Nett 20.

**Kalyāṇin** (adj.) [fr. kalyāṇa] (a) beautiful, handsome Vv iv.[5]; — (b) auspicious, lucky, good, proper J v.124; Ud 59; — (c) f. [cp. **-ī** Vedic kalyāṇī] a beautiful woman, a belle, usually in janapada° D i.193=M ii.40; S ii.234; J i.394; v.154.

**Kalla[1] & Kalya** (adj.) [cp. Sk. kalya] 1. well, healthy, sound Vin i.291. — 2. clever, able, dexterous Miln 48, 87. — 3. ready, prepared J ii.12, cp. — citta. — 4. fit, proper, right S ii.13 (pañha). — nt. kallaṅ it is proper, befitting (with inf. or inf. — substitute): vacanāya proper to say D i.168, 169; A i.144; abhinandituṅ D ii.69; — kallaṅ nu [kho] is it proper? M iii.19; S iv.346; Miln 25. — **a°** 1. not well, unfit Th 2, 439, cp. ThA 270. — 2. unbecoming, unbefitting D ii.68; J v.394.

**-kāya** sound (in body), refreshed Vin i.291; **-kusala** of sound skill (cp. kallita) S iii.265; **-citta** of ready, amenable mind, in form. k°, mudu — citta, vinīvaraṇa°, udagga°, etc. D i.110=148=ii.41=A iv.209=Vin i.16=ii.156; VvA 53, 286; Vv 50[19] (=kammaniya — citta "her mind was prepared for, responsive to the teaching of the dhamma"); PvA 38. **-cittatā** the preparedness of the mind (to receive the truth) J ii.12 (cp citta — kalyatā); **-rūpa** 1. of beautiful appearance Th 1, 212, — 2. pleased, joyful (kalya°) Sn 680, 683, 691; **-sarīra** having a sound body, healthy J ii.51; a° — tā not being sound in body, ill — health VvA 243.

**Kalla[2]** (m. nt.) ashes J iii.94 (for kalala), also in **°-vassa** a shower of ashes J iv.389.

**Kallaka** (adj.) [fr. last] in **a°** unwell, indisposed Vin iii.62; J iii.464; DhsA 377.

**Kallatā** (f.) see kalyatā; **-a°** unreadiness, unpreparedness, indisposition (of citta), in expl[n] of thīna Nd[2] 290= Dhs 1156=1236=Nett 86; DhsA 378; Nett 26. The reading in Nd[2] is akalyāṇatā, in Dhs akalyatā; follows akammaññatā.

**Kallahāra** [cp. Sk. kahlāra, the P. form to be expl[d] as a diaeretic inversion kalhāra > kallahāra] the white esculent water lily J v.37; Dpvs xvi.19.

**Kallita** (nt.) [fr. kalla] pleasantness, agreeableness S iii.270, 273 (samādhismiṅ — °kusala); A iii.311; iv.34 (id.).

**Kallola** [cp. Sk. kallola] a billow, in **-°mālā** a series of billows Dāvs iv.44.

**Kaḷāya**=kalāya.

**Kaḷāra** (adj.) [cp. Sk. karāla projecting (of teeth), whereas kaḍāra means tawny] always referring to teeth: with long, protruding teeth, of Petas (cp. attr. of the dog of the "Underworld" PvA 152: tikhiṇâyatakaṭhina — dāṭho and the figure of the witch in fairy — tales) J v.91 (=nikkhantadanto); vi.548 (=sūkara — dāṭhehi samannāgato p. 549); Pv ii.4[1] (=k° — danto PvA 90).

**Kaḷārikā** (f.) [fr. last, lit. with protruding teeth] a kind of large (female) elephant M 1. 178 (so read with v. l. for kāḷ°). Cp. kalāra.

**Kaḷingara**=kalingara.

**Kaḷimb(h)aka** (cp. kaḍamba, kalamba) a mark used to keep the interstices between the threads of the kaṭhina even, when being woven Vin ii.116, 317 (v. l. kaḷimpaka).

**Kaḷīra** the top sprout of a plant or tree, esp. of the bamboo and cert. palm trees (e. g. coco — nut tree) which is edible Sn 38 (vaṅsa°=veḷugumba Nd[2] 556 and p. 58); Th 1, 72; J i.74, cp. iii.179; vi.26; Miln 201 (vaṅsa°); Vism 255 (vaṅsa° — cakkalaka, so read for kalira°; KhA 50 at id. passage reads kaḷīra — daṇḍa).

**-(c)chejja** (nt.) "the cutting off of the sprout," a kind of torture Miln 193, cp. *Miln. trsl.* i.270 and kadalīccheda.

**Kaḷebara** (: kale° and kalevara) (m. & nt.) [cp. BSk. kaḍebara Av. Ś. ii.26] 1. the body S i.62=A ii.48;=iv.429 =M i.82; J ii.437, iii.96, 244; Vism 49, 230. — 2. a dead body, corpse, carcass; often in description of death: khandhānaṅ bhedo k°assa nikkhepo, D ii.355= M. i.49=Vbh 137; Th 2, 467; J iii.180, 511; v.459; Mhvs 20[10]; 37[81]; PvA 80. Cp. kuṇapa. — 3. the step in a flight of stairs M ii.92, cp. kalingara.

**Kaḷopī** (=khaḷopi) f. 1. a vessel, basin, pot: see cpds. - 2. a basket, crate (=pacchi ThA 219; J v.252) M i.77, 342; S i.236=Th 2, 283 (where osenti is to be corr. to openti); J v.252. — On the form of the word (=karoṭi?) see Trenckner *J.P.T.S.* 1908, 109 and Davids, *Dial.* i.227. **kaḷopī** (as khaḷopī) is expl[d] at Pug A p. 231 as "ukkhalī, pacchi vā."

**-mukha** the brim of a pan or cooking vessel D i.166 =M i.77=342=A i.295=ii.206 (kumbhi — m°+kaḷopim°); **-hattha** with a vessel or basket in his hand A iv.376.

**Kavaca** (nt.) [cp. Sk. kavaca] a mail, a coat of mail, armour D ii.107=Ud 64 (appl[d] to existence); Th 1, 614 (of sīla); J iv.92, 296; Miln 199, 257; Vism 73.

**-jālikā** a mail — coat Miln 199.

**Kavandha** (m. nt.) [cp. Sk. kavandha & kabandha] 1. the (headless) trunk of the body, endowed with the power of motion Vin iii.107; cp. S ii.260 (asīsaka°); Miln 292; DhA i.314. — 2. a headless dwarf, whose head has been crushed down into his body J v.424, 427 (cp. the story of Dhanu, the Rākṣasa who was punished by having his head and thighs forced into his body, Raghuvaṅsa xii.57).

**Kavāṭa** (m. nt.) 1. the panels of the door, the door proper, not the aperture Vin ii.114, 120, 207, 208 (see Vin ii.148 for the description of a door) iv.269, 304 (°baddha =āvasatha); J i.19; Nd[2] 235[1d]; Vism 28 (°koṇa doorcorner). — 2. **dvāra°** a door — post J i.63; ii.334; PvA 280. — 3. a window Mhvs ix.17; — °ṅ paṇāmeti to open the door Vin ii.114, 120, 207; °ṅ ākoṭeti to knock at the door D i.88 (=DA i.252); Vin ii.208. — **akavāṭaka** (adj.) having no doors, doorless Vin ii.148, 154 (v. l. for akkavāta Text).

**-piṭṭha** the panels and posts of a door; the door and the door — posts Vin i.47, 48=ii.208, 218; **-baddha** "door — bound," closed, secure Vin iv.292 (see also above).

**Kavāṭaka**=kavāṭa Vin ii.148; DA i.62 (nīvaraṇa°).

**Kavi** [Vedic kavi] a poet S i.38; ii.267; Dāvs i.10; four classes enum[d] at A ii.230 & DA i.95, viz. 1. cintā° an original p. 2. suta° one who puts into verse what he Las heard. 3. attha° a didactic p. 4. paṭibhāṇa° an improvisor.

**-kata** composed by poets S ii.267; A i.72.

**Kavya** [cp. Vedic kavya wise; sacrificer] poetry; ballad, ode (cp. kabba) J vi.213, 216.

**-kāra** a poet J vi.216.

**Kaviṭṭha** [cp. kapittha] the elephant — apple tree, Feronia elephantum J v.38 (°vana).

**Kasaka** see kassaka.

**Kasaṭa** (metathesis of sakaṭa, cp. Trenckner, Miln p. 423) 1. (adj.) bad, nasty; bitter, acrid; insipid, disgusting A i.72; J ii.96; 159. — 2. (m.) (a) fault, vice, defect M i.281; Ps ii.87. — (b) leavings, dregs VvA 288 (v. l. sakaṭa). — (c) something bitter or nasty J ii.96; v.18. — (d) bitter juice J ii.105 (nimba°). — **sa°** faulty, wrong, bitter to eat, unpalatable Miln 119.

**-ôdaka** insipid, tasteless water J ii.97.

**Kasati** [**kṛṣ** or **karṣ]** to till, to plough S i.172, 173=Sn 80; Th i.531; J i.57; ii.165; vi.365. — kassate (3rd sing. med.) Th 1, 530. — pp. kattha (q. v.) Caus. II. **kasāpeti** Miln 66, 82; DhA i.224.

**Kasana** (nt.) ploughing, tilling J iv.167; vi.328, 364; Vism 384 (+vapana sowing).

**Kasambu** [Derivation uncertain] anything worthless, rubbish, filth, impurity; fig. low passions S i.166; Sn 281=Miln 414=A iv.172; Vism 258 (maṅsa°), 259 (parama°).

**-jāta** one whose nature is impurity, in comb. brahmacāri-paṭiññо antopūti avassuto k° S iv.181; A ii.240; iv.128, 201; Vin ii.236; Pug 27, 34, 36; Vism 57 (+avassuta pāpa). **°ka** — jāta ibid. in vv. ll.

**Kasā** (f.) [Vedic kaśā] a whip Vin i.99 (in Uddāna); M i.87, etc.; Dh 143; Miln 197. — **-kasāhi tāḷeti** to whip, lash, flog as punishment for malefactors here, as well as in Niraya (see kamma — karaṇā) M i.87=A i.47= ii.122, etc.; PvA 4 (of a thief scourged on his way to the place of execution); DhA ii.39 (id.).

**-niviṭṭha** touched by the whip, whipped Dh 144 (=DhA iii.86); **-pahāra** a stroke with the whip, a lash J iii.178; **-hata** struck with the whip, scourged Vin i.75; 91=322; Sdhp 147.

**Kasāya** and **Kasāva** [Derivation uncertain. The word first appears in the late Vedic form **kaṣāya**, a decoction, distillation, essence; used fig[y] of evil. The old Pali form is kasāva] 1. a kind of paste or gum used in colouring walls Vin ii.151. — 2. an astringent decoction extracted from plants Vin i.201, 277; J v.198. — 3. (of taste), astringent DhS 629; Miln 65; DhA ii.31. — 4. (of colour) reddish — yellow, orange coloured Vin i.277. — 5. (ethical) the fundamental faults (rāga, dosa, moha) A i.112; Dh 10; Vbh 368. **-a°** faultless, flawless, in akasāvattaṅ being without defect A i.112 (of a wheel, with **-sa°** ibid.); **-sa°** faulty DhA i.82; **-mahā°** wicked J iv.387. In cpds. both forms, viz. **(kasāya) -yoga** an astringent remedy J v.198 (kasāva° ibid.); **-rasa** reddishyellow dye J ii.198; **(kasāva) -ôdaka** an astringent decoction Vin i.205; **-gandha** having a pungent smell Vin i.277; **-rasa** having an astringent taste ibid.; **-vaṇṇa** of reddish — yellow colour ibid.

**Kasāyatta** (nt.) [abstr. fr. kasāya] astringency Miln 56.

**Kasi** and **Kasī** (f.) [fr. kasāti] tilling, ploughing; agricul- ture, cultivation M ii.198; S i.172, 173=Sn 76 sq.; Vin iv.6; Pv i.5[6] (k°, gorakkha, vaṇijjā); PvA 7; Sdhp 390 (k°, vaṇijjā); VvA 63. — **°ṅ kasati** to plough, to till the land J i.277; Vism 284.

**-kamma** the act or occupation of ploughing, agriculture J ii.165, 300; iii.270. **-karaṇa** ploughing, tilling of the field PvA 66; **-khetta** a place for cultivation, a field PvA 8 (kasī°); **-gorakkha** agriculture and cattle breeding D i.135; **-bhaṇḍa** ploughing implements DhA i.307.

**Kasiṇa[1]** [Vedic kṛtsna] (adj.) entire, whole J iv.111, 112.

**Kasiṇa[2]** [Deriv. uncertain] (nt.) one of the aids to **kammaṭṭhāna** the practice by means of which mystic meditation (bhāvanā, jhāna) may be attained. They are fully described at A v.46 sq., 60; usually enumerated as *ten* [sāvakā dasa k° — āyatanāni bhāventi]; paṭhavī°, āpo°, tejo°, vāyo°, nīla°, pīta°, lohita°, odāta°, ākāsa°, viññāṇa° — that is, earth, water, fire, air; blue, yellow, red, white; space, intellection (or perhaps consciousness) M ii.14; D iii.268, 290; Nett 89, 112; Dhs 202; Ps i.6, 95; cp. *Manual* 49 — 52; Bdhd 4, 90 sq., 95 sq. — For the last two (ākāsa° and viññāṇa°) we find in later sources āloka° and (paricchinn') ākāsa° Vism 110; cp. *Dhs trsl.* 43 n. 4, 57 n. 2; *Cpd.* 54, 202. — Eight (the above omitting the last two) are given at Ps i.49, 143, 149. — See further J i.313; iii.519; DhsA 186 sq. There are 14 manners of practising the kasiṇas (of which the first nine are: k° — ânulomaṅ; k° — paṭilomaṅ; k° — ânupaṭilomaṅ; jhānânulomaṅ; jh°paṭi°; jh° — ânupaṭi°; jh° — ukkantikaṅ; k° ukk°; jh°k° — ukk°) Vism 374; cp. Bdhd 5, 101 sq., 104, 152. — *Nine* qualities or properties of (paṭhavi — ) kasiṇa are enum[d] at Vism 117. — Each k. is *fivefold,* according to uddhaṅ, adho, tiriyaṅ, advayaṅ, appamāṇaṅ; M ii.15, etc. — **kasiṇaṅ oloketi** to fix one's gaze on the particular kasiṇa chosen J v.314; **°ṅ samannāharati** to concentrate one's mind on the k. J iii.519.

**-āyatana** the base or object of a kasiṇa exercise (see above as 10 such objects) D iii.268; M ii.14; Ps i.28, etc.; **-ārammaṇa**=°āyatana Vism 427 (three, viz. tejo°, odāta°, āloka°). **-kamma** the k. practice J i.141; iv.306; v.162, 193. **-jhāna** the k. meditation DhsA 413. **-dosa** fault of the k. object Vism 117, 123 (the 4 faults of paṭhavī — kasiṇa being confusion of the 4 colours). **-parikamma** the preliminary, preparatory rites to the exercise of a kasiṇa meditation, such

as preparing the frame, repeating the necessary formulas, etc. J i.8, 245; iii.13, 526; DhsA 187; — °ṅ katheti to give instructions in these preparations J iii.369; °ṅ karoti to perform the k — preparations J iv.117; v.132, 427; vi.68; **-maṇḍala** a board or stone or piece of ground divided by depressions to be used as a mechanical aid to jhāna exercise. In each division of the maṇḍala a sample of a kasiṇa was put. Several of these stone maṇḍalas have been found in the ruins at Anurādhapura. Cp. *Cpd.* 54 f. 202 f. J iii.501; DhA iv.208. **-samāpatti** attainment in respect of the k. exercise Nd² 466⁸ (ten such).

**Kasita** (pp. of kasati) ploughed, tilled Anvs 44; **-a°** un- tilled ibid. 27, 44. — Cp. vi°.

**Kasira** (adj.) [Probably fr. Vedic **kṛcchra**, the deriv. of which is uncertain] miserable, painful, troubled, wretched A iv.283; Sn 574; J ii.136; iv.113=vi.17; Pv iv.1[21] (=PvA 229 dukkha). — adv. **kasirā** (abl.) with difficulty J v.435; **-kasirena** (instr.) D i.251; M i.104; S i.94; Vin i.195; J i.338; iii.513. **a°** without pain, easy, comfortable J vi.224 (=niddukkha); **-lābhin** obtaining without difficulty (f° inī A iv.342) in formula akicchalābhī akasiralābhī etc. M i.33; S ii.278; A i.184; ii.23, 36; iv.106; Ud 36; Pug 11, 12.

**-ābhata** amassed with toil and difficulty (of wealth) J v.435; **-vuttika** finding it hard to get a livelihood A i.107=Pug 51.

**Kaseruka** [etym. connected with Sk. kaseru backbone?] a plant, shrub SnA 284 (v. l. kaṅsīruka for kiṅsuka?). See also **kaṭeruha**.

**Kassaka** [fr. kasati] a husbandman, cultivator, peasant, farmer, ploughman D i.61 (k° gahapatiko kārakārako rāsi — vaḍḍhako); A i.241; A. i.229, 239 (the three duties of a farmer); S i.172=Sn 76; iii.155 (v. l. for T. kasaka); iv. 314; Vin iv.108; Bdhd 96; DA i.170; often in *similes,* e. g. Pv i.1[1]; ii.9[68] (likeness to the doer of good works); Vism 152, 284, 320. **-vaṇṇa** (under) the disguise of a peasant S i.115 (of Māra).

**Kassati** [**kṛṣ**] see ava°, anu° (aor. anvakāsi), pari°; other- wise **kasati**; cp. also **kissati**.

**Kassāma** fut. of karoti.

**Kahaṅ** [cp. Vedic kuha; for a: u cp. kad°.] interr. adv. where? whither? Vin i.217; D i.151; Sn p. 106; J ii.7; iii.76; v.440. — k — nu kho where then? D i.92; ii.143, 263.

**Kahāpaṇa** [doubtful as regards etym.; the (later) Sk. kārṣāpaṇa looks like an adaptation of a dial. form] 1. A square copper coin M ii.163; A i.250; v.83 sq.; Vin ii.294; iii. 238; DhsA 280 (at this passage included under **rajataṅ**, silver, together with loha — māsaka, dārumāsaka and jatu — māsaka); S i.82; A i.250; Vin ii.294; iv.249; J i.478, 483; ii.388; Mhvs 30[14]. The extant specimens in our museums weigh about 5/6 of a penny, and the purchasing power of a k. in our earliest records seems to have been about a florin. — Frequent numbers as denoting a gift, a remuneration or alms, are 100,000 (J ii.96); 18 koṭis (J i.92); 1,000 (J ii.277, 431; v.128, 217; PvA 153, 161); 700 (J iii.343); 100 (DhA iii.239); 80 (PvA 102); 10 or 20 (DhA iv.226); 8 (which is considered, socially, almost the lowest sum J iv.138; i.483). A nominal fine of 1 k. (=a farthing) Miln 193. — ekaṅ k° pi not a single farthing J i.2; similarly eka — kahāpaṇen' eva Vism 312. — Various qualities of a kahāpaṇa are referred to by Bdhgh in similes at Vism 437 and 515. *Black* kahāpaṇas are mentioned at DhA iii.254. — See Rh. Davids, *Ancient Measures of Ceylon; Buddh. India,* pp. 100 — 102, fig. 24; *Miln trsl.* i.239.

**-gabbha** a closet for storing money, a safe DhA iv.104; **-vassa** a shower of money Dh 186 (=DhA iii.240).

**Kahāpaṇaka** (nt.) N. of a torture which consisted in cutting off small pieces of flesh, the size of a kahāpaṇa, all over the body, with sharp razors M i.87=A i.47, ii.122; cp. Miln 97, 290, 358.

**Kā** (indecl.) interj. imitating the crow's cry: **kā kā** J iv.72.

**Kā°** in composition, is assimilated (and contracted) form of kad° as kāpuppha, kāpurisa.

**Kāka** [onomat., cp. Sk. kāka; for other onomat. relatives see note on gala] the crow; freq. in similes: S i.124= Sn 448; J i.164. Its thievish ways are described at DhA iii.352; said to have ten bad qualities A v.149; J i.342; iii.126; kākā vā kulalā vā Vin iv.40. — As bird (of the dead) frequenting places of interment and cremation, often with other carcass — eating animals (sigāla, gijjha) Sn 201; PvA 198 (=dhanka); cp. kākoḷa. — In cpds. often used derisively. — f. **kākī** J ii.39, 150; iii.431.

**-āmasaka** "touching as much as a crow," attr. of a person not enjoying his meals DhA iv.16; DhsA 404; **-uṭṭepaka** a crow — scarer, a boy under fifteen, employed as such in the monastery grounds Vin i.79 cp. 371. **-opamā** the simile of the crow DhA ii.75. **-orava** "crow — cawing," appl[d] to angry and confused words Vin i.239, cp. iv.82; **-ôlūka** crows and owls J ii.351; DhA i.50; Mhbv 15; **-guyha** (tall) enough to hide a crow (of young corn, yava) J ii.174; cp. *J. trsl.* ii.122; **-nīḷa** a crow's nest J ii.365; **-paññā** "crow — wisdom," i. e. foolishness which leads to ruin through greed J v.255, 258; cp. vi.358; **-paṭṭanaka** a deserted village, inhabited only by crows J vi. 456; **-pāda** crow's foot or footmark Vism 179 (as pattern); **-peyya** "(so full) that a crow can easily drink of it," full to the brim, overflowing, of a pond: samatittika k° "with even banks and drinkable for crows" (i. e. with the water on a level with the land) D i.244; S ii.134 (do.); D ii.89; M i.435; A iii.27; J ii.174; Ud 90; cp. note to *J. trsl.* ii.122; PvA 202. See also peyya. **-bhatta** "a crow's meal," i. e. remnants left from a meal thrown out for the crows J ii.149; **-vaṇṇa** "crow — coloured" N. of a king Mhvs 22[11]; **-vassa** the cry of a crow Vin ii.17; **-sīsa** the head of a crow J ii.351; as adj.: having a crow's head, appl[d] to a fabulous flying horse D ii.174; cp. J ii.129; **-sūra** a "crow — hero," appl. to a shameless, unconscientious fellow Dh 244; DhA iii.352; **-ssaraka** (having a voice) sounding like a crow Vin i.115.

**Kākacchati** [derived by Fausböll fr. **kās**, to cough; by Trenckner fr. **krath**; by Childers & E. Müller fr. **kath**; should it not rather be a den. fr. kakaca a saw?] to snore Vin iv.355; A iii.299; J i.61, 160 (=ghurughurûpassāsa; cp. DA i.42 ghurû — ghurûpassāsī); i.318; vi.57; Miln 85; Vism 311.

**Kākaṇa** (nt.) [kā (for kad°) + kaṇa=less than a particle] a coin of very small value Sdhp 514.

**Kākaṇikā** (f.)=prec. J i.120, 419; vi.346; DA i.212; DhA i.391; VvA 77=DhA iii.108. From the latter passages its monetary value in the opinion of the Commentator may be guessed at

as being 1/8 of a kahāpaṇa; it occurs here in a descending line where each succeeding coin marks half the value of the preceding one, viz., kahāpaṇa, aḍḍha, pāda, māsaka, kākaṇikā, upon which follows mudhā "for nothing."

**-agghanaka** "not even a farthing's worth," worth next to nothing J vi.346.

**Kākola** and **Kākoḷa** [Onomat. The Lit. Sk. has the same form] a raven, esp. in his quality as bird of prey, feeding on carrion (cp. kāka) J iii.246 (=vanakāka); v.268, 270 (gijjha k° ā ca ayomukhā... khādanti naraṅ kibbisakārinaṅ); vi.566.

**-gaṇā** (pl.) flocks of ravens Sn 675; VV52[15] (=VvA 227).

**Kāca**[1] [Der. unknown. The word first occurs in the Śat Br. & may well be non — Aryan] a glass — like substance made of siliceous clay; crystal Vin i.190; ii.112 (cp. Divy 503, kācamaṇi rock — crystal). — **a°** not of glass or quartz, i. e. pure, clear, flawless, appl. to precious stones D ii.244=J ii.418 (=akakkasa) Sn 476. In the same sense also MVastu i.164.

**-ambha** (nt.) red crystal J vi.268 (=rattamaṇi); **-maya** made of crystal, crystalline Vin i.190; ii.112.

**Kāca**[2] [cp. Sk. kāca & kāja] a pingo, a yoke, a carrying- pole, usually made of bamboo, at both ends of which baskets are hung (double pingo). Besides this there is a single pingo (ekato — kājo) with only one basket and "middle" p. (antarā°) with two bearers and the basket suspended in the middle Vin ii.137; J i.154; v.13, 293, 295 sq., 320, 345; PvA 168.

**-daṇḍaka** the pole of a pingo DA i.41.

**Kācanā** (f.) [fr. kāca[2]] balancing like carrying on a kāca, fig. deliberation, pondering Vbh 352=Vism 27.

**Kācin** (adj.) [fr. kāca[1]], only neg. **a°** free from quartz, free from grit, flawless Vv 60[1] (=niddosa VvA 253).

**Kāja**=kāca[2], i. e. carrying — pole M iii.148; J i.9; iii.325; v.200; Dpvs xii.3; Mhvs 5, 24; DhA iv.232.

**-koṭi** the end of a carrying — pole J i.9; v.200. **-hāraka** a pingo — bearer DhA iv.128.

**Kāṭa-koṭacikā** [kāṭa + koṭacikā] a low term of abuse, "pudendum virile & muliebre" Vin iv.7 (buddhagh iv.354: kātan ti purisa — nimittaṅ); cp. Morris, *J.P.T.S.* 1884, 89.

**Kāṇa** (adj.) [cp. Sk. kāṇa] blind, usually of one eye, occa- sionally of both (see PugA 227) S i.94; Vin ii.90= A i.107=ii.85=Pug 51 (in expl[n] of tamaparāyaṇa purisa); Th 2, 438; J i.222 (one — eyed); vi.74 (of both eyes); DhA iii.71.

**-kaccha** Np. Sdhp 44; **-kacchapa** "the blind turtle" in the well — known parable of a man's chances of human rebirth after a state of punishment Th 2, 500 (=ThA 290); Miln 204; DhsA 60; cp. M iii.169=S v.455.

**Kātabba** (adj. — n.) (grd. of karoti) that which ought to, can or must be done (see karoti) J i.264, etc. Also as kattabba PvA 30.

**Kātuṅ** and **Kātu°** (in comp[n] with kāma) inf. of karoti.

**-kāma** desirous of doing or making, etc. Mhvs 37[34] (a°). PvA 115; **-kāmatā** the desire to do, etc. J iv.253; v.364. See also kattu° in same comb[ns].

**Kātuye** is Vedic inf. of karoti Th 2, 418 (in ThA 268 taken as kātuṅ ayye!).

**Kādamba** [cp. Sk. kādamba] a kind of goose with grey wings J v.420; VvA 163.

**Kādambaka** made of Kadamba wood; also °ya for °ka; both at J v.320.

**Kānana** (nt.) [cp. Sk. kānana] a glade in the forest, a grove, wood Sn 1134 (=Nd[2] s. v. vanasaṇḍa); Th 2, 254 (=ThA 210 upavana); J vi.557; Sdhp 574.

**Kānāmā** f. of konāma of what name? what is her (or your) name? Vin ii.272, 273; J vi.338.

**Kāpilanī** patron. f. of Kapila; the lady of the Kapila clan Th 2, 65.

**Kāpilavatthava** (adj.) of or from Kapilavatthu, belonging to K. D ii.165, 256; S iv.182.

**Kāpurisa** [kad + purisa] a low, vile, contemptible man, a wretch Vin ii.188; D iii.279; S i.91, 154; ii.241; v.204; Th 1, 124, 495; J ii.42; vi.437; Pv ii.9[30] (PvA 125=lāmaka°); sometimes denoting one who has not entered the Path A iii.24; Th 2, 189.

**Kāpotaka** (adj.) [fr. kapota] pigeon — coloured, grey, of a dull white, said of the bones of a skeleton D i.55; Dh 149 (=DhA iii.112).

**Kāpotikā** (f.) [of doubtful origin, fr. kapota, but probably popular etym., one may compare Sk. kāpiśāyana, a sort of spirituous liquor Halāyudha 2, 175, which expresses a diff. notion, i. e. fr. kapi] a kind of intoxicating drink, of a reddish colour (like pigeons' fect) Vin iv.109, cp. J i.360 (surā).

**Kāma** (m. nt.) [Dhtp (603) & Dhtm (843) paraphrase by "icchāyaṅ," cp. Vedic kāma, **kam**=Idg. ***qā**] to desire, cp. Lat. carus, Goth. hōrs, E whore. — 1. *Objective:* pleasantness, pleasure — giving, an object of sensual enjoyment; — 2. subjective: *(a)* enjoyment, pleasure on occasion of sense, *(b)* sense — desire. Buddhist commentators express 1 and 2 by kāmiyatī ti kāmo, and kametī ti kāmo *Cpd.* 81, *n.* 2. Kāma as sense — desire and enjoyment *plus* objects of the same is a collective name for all but the very higher or refined conditions of life. The kāma — bhava or — loka (worlds of sensedesire) includes 4 of the 5 modes (gati's) of existence and part of the fifth or deva — loka. See Bhava. The term is not found analyzed till the later books of the Canon are consulted, thus, Nd[1] 1 distinguishes (1) vatthukāmā: desires relating to a base, i. e. physical organ or external object, and (2) kilesakāmā: desire considered subjectively. So also Nd[2] 202, quoted DhA ii.162; iii.240; and very often as ubho kāmā. A more logical definition is given by Dhammapāla on Vv 1[1] (VvA 11). He classifies as follows: 1. manāpiyā rūpādi — visayā. — 2. chandarāga. — 3. sabbasmiṅ lobha. — 4. gāmadhamma. — 5. hitacchanda. — 6. serībhāva, i. e. k. concerned with (1) pleasant objects, (2) impulsive desire, (3) greed for anything, (4) sexual lust, (5) effort to do good, (6) self — determination.

In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, kāma occupies the leading position. It is the first of the five obstacles (nīvaraṇāni), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three taṇhās, the four yogas; and k. stands first on the list of the six factors of existence: kāmā, vedanā, saññā, āsavā, kamma, dukkha, which are discussed at A iii.410 sq. as regards their origin, difference,

consequences, destruction and remedy. — Kāma is most frequently connected with rāga (passion), with chanda (impulse) and gedha (greed), all expressing the active, clinging, and impulsive character of desire. — The foll. is the list of synonyms given at various places for kāma — cchanda: (1) chanda, impulse; (2) rāga, excitement; (3) nandī, enjoyment; (4) taṇhā, thirst; (5) sineha, love; (6) pipāsā, thirst; (7) pariḷāha, consuming passion; (8) gedha, greed; (9) mucchā, swoon, or confused state of mind; (10) ajjhosāna, hanging on, or attachment Nd[1]. At Nd[2] 200; Dhs 1097 (omitting No. 8), cp. DhsA 370; similarly at Vism 569 (omitting Nos. 6 and 8), cp. Dhs 1214; Vbh 375. This set of 10 characteristics is followed by kām — ogha, kāma — yoga, kām — upādāna at Nd[2] 200, cp. Vism 141 (kām — ogha, °āsava, °upādāna). Similarly at D iii.238: kāme avigata — rāga, °chanda, °pema, °pipāsa, °pariḷāha, °taṇha. See also kāma — chanda below under cpds. In connection with synonyms it may be noticed that most of the verbs used in a kāma — context are verbs the primary meaning of which is "adhering to" or "grasping," hence, attachment; viz. esanā (**iṣ** to Lat ira), upādāna (upa + ā + **dā** taking up), taṇhā (**tṛṣ**, Lat. torreo=thirst) pipāsā (the wish to drink), sineha (**snih**, Lat. nix=melting), etc. — On the other hand, the reaction of the passions on the subject is expressed by khajjati "to be eaten up" pariḍayhati "to be burnt," etc. The foll. passage also illustrates the various synonymic expressions: kāme paribhuñjati, kāmamajjhe vasati, kāma — pariḷāhena pariḍayhati, kāmavitakkehi **khajjati**, kāma — pariyesanāyā ussukko, A i.68; cp. M i.463; iii.129. Under this aspect kāma is essentially an evil, but to the popular view it is one of the indispensable attributes of bliss and happiness to be enjoyed as a reward of virtue in this world (mānussakāmā) as well as in the next (dibbā kāmā). See kāmāvacara about the various stages of next — world happiness. Numerous examples are to be found in Pv and Vv, where a standing Ep. of the Blest is sabbakāmasamiddha "fully equipped with all objects of pleasure," e. g. Pv i.10[5]; PvA 46. The other — world pleasures are greater than the earthly ones: S v.409; but to the Wise even these are unsatisfactory, since they still are signs of, and lead to, rebirth (kāmûpapatti, It (4): api dibbesu kāmesu ratiṅ so nâdhigacchati Dh 187; rāgaṅ vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu Sn 361, see also It 94. — Kāma as sensual pleasure finds its most marked application in the sphere of the sexual: kāmesu micchācārin, transgressing in lusts, sinning in the lusts of the flesh, or violating the third rule of conduct equivalent to abrahmacariyā, inchastity (see **sīla**) Pug 38, 39; It 63, etc. itthi — kāmehi paricāreti "he enjoys himself with the charms of woman" S iv.343. Kāmesu **brahmacariyavā** practising chastity Sn 1041. Kāmatthā for sexual amusement A iii.229.

Redemption from kāma is to be effected by selfcontrol *(saṅyama)* and meditation *(jhāna),* by knowledge, right effort and renunciation. "To give up passion" as a practice of him who wishes to enter on the Path is expressed by: kāmānaṅ pahānaṅ, kāmasaññānaṅ pariññā, kāma — pipāsānaṅ — paṭivinayo, kāmavitakkānaṅ samugghāto kāma — pariḷāhānaṅ vūpasamo Vin iii.111; — kāmesu (ca) *appaṭibaddhacitto* "uddhaṅsoto" ti vuccati: he whose mind is not in the bonds of desire is called "one who is above the stream" Dh 218; cp. Th 2, 12; — tasmā jantu sadā sato kāmāni parivajjaye Sn 771; — yo kāme parivajjeti Sn 768=Nett 69. — nikkhamma gharā *panujja* kāme Sn 359; — ye ca kāme pariññāya caranti akutobhayā te ve pāragatā loke ye pattā āsavakkhayaṅ A iii.69. — Kāmānaṅ *pariññaṅ* paññāpeti Gotamo M i.84; cp. A v.64; kāme *pajahati:* S i.12=31; Sn 704; kāmānaṅ vippahāna S i.47; — ye kāme hitvā agihā caranti Sn 464; — kāmā nirujjhanti (through jhāna) A iv.410; kāme panudati Dh 383=S i.15 (context broken), cp. kāmasukhaṅ analaṅkaritvā Sn 59; — kāmesu anapekkhin Sn 166=Ś i.16 (abbrev.); S ii.281; Sn 857; — cp. rāgaṅ vinayetha... Sn 361. vivicc' eva kāmehi, aloof from sensuous joys is the prescription for all Jhāna — exercise.

Applications of these expressions: — kāmesu palāḷita A iii.5; kāmesu mucchita S i.74; kāmālaye asatta S i.33; kāmesu kathaṅ nameyya S i.117; kāmesu anikīḷitāvin S i.9 (cp. kela); kittassa munino carato kāmesu anapekhino oghatiṇṇassa pihayanti kāmesu *gathitā* pajā Sn 823 (gadhitā Nd[1]); — kāmesu asaññata Sn 243; — yo na lippati kāmesu tam ahaṅ brūmi brāhmaṇaṅ Dh 401; — Muni santivādo agiddho kāme ca loke ca anûpalitto Sn 845; **kāmesu** *giddha* D iii.107; Sn 774; kāmesu gedhaṅ āpajjati S i.73; — na so *rajjati* kāmesu Sn 161; — kāmānaṅ *vasam* upāgamum Sn 315 (=kāmānaṅ āsattataṅ pāpuniṅsu SnA 325); kāme *parivajjeti* Sn 768, kāme *anugijjhati* Sn 769.

*Character of Kāmā.* The pleasures of the senses are evanescent, transient (sabbe kāmā aniccā, etc. A ii.177), and of no real taste (appāsādā); they do not give permanent satisfaction; the happiness which they yield is only a deception, or a dream, from which the dreamer awakens with sorrow and regret. Therefore the Buddha says "Even though the pleasure is great, the regret is greater: ādīnavo ettha bhīyyo" (see k — sukha). Thus kāmā as **kālikā** (needing time) S i.9, 117; **aniccā** (transitory) S i.22; kāmā citrā madhurā "pleasures are manifold and sweet" (i. e. tasty) Sn 50; but also appassādā bahudukkhā bahupāyāsā: quot. M i.91; see Nd[2] 71. Another passage with var. descriptions and comparisons of kāma, beginning with **app' assādā** dukkhā kāmā is found at J iv.118. **-atittaṅ** yeva kāmesu antako kurute vasaṅ Dh 48; — na kahāpaṇavassena titti kāmesu vijjati appasādā dukkhā kāmā iti viññāya paṇḍito "not for showers of coins is satisfaction to be found in pleasures — of no taste and full of misery are pleasures: thus say the wise and they understand" Dh 186; cp. M i.130; Vin ii.25 (cp. Divy 224). — Kāmato jāyatī *soko* kāmato jāyatī *bhayaṅ* kāmato vippamuttassa n'atthi soko kuto bhayan ti "of pleasure is born sorrow, of pleasure is born fear" Dh 215. — Kāmānam adhivacanāni, attributes of kāma are: bhaya, dukkha, roga, gaṇḍa, salla, sanga, panka, gabbha A iv.289; Nd[2] p. 62 on Sn 51; same, except salla & gabbha: A iii.310. The misery of such pleasures is painted in vivid colours in the Buddha's discourse on pains of pleasures M i.85 and parallel passages (see e. g. Nd[2] 199), how kāma is the cause of egoism, avarice, quarrels between kings, nations, families, how it leads to warfare, murder, lasciviousness, torture and madness. **Kāmānaṅ ādīnavo** (the danger of passions) M i.85 sq. =Nd[2] 199, quot. SnA 114 (on Sn 61); as one of the five anupubbikathās: K° ādīnavaṅ okāraṅ saṅkilesaṅ A iv.186, 209, 439; — they are the leaders in the army of Māra: kāmā te paṭhamā senā Sn 436; — yo evamvādī... n'atthi kāmesu doso ti so kāmesu pātavyataṅ āpajjati A i.266=M i.305 sq.

*Similes.* — In the foll. passage (following on appassādā

bahudukkhā, etc.) the pleasures of the senses are likened to: (1) aṭṭhi — kankhala, a chain of bones; — (2) maṅsapesi, a piece of (decaying) flesh; — (3) tiṇ'ukkā, a torch of grass; (4) angāra — kāsu, a pit of glowing cinders; — (5) supina, a dream; (6) yācita, beggings; — (7) rukkha — phala, the fruit of a tree; — (8) asisūna, a slaughter — house; — (9) satti — sūla, a sharp stake; — (10) sappa — sira, a snake's head, i. e. the bite of a snake at Vin ii.25; M i.130; A iii.97 (where aṭṭhisankhala); Nd[2] 71 (leaving out No. 10). Out of this list are taken single quotations of No. 4 at D iii.283; A iv.224=v.175; No. 5 at DhA iii.240; No. 8 at M i.144; No. 9 at S i.128=Th 2, 58 & 141 (with khandhānaṅ for khandhāsaṅ); No. 10 as āsīvisa (poisonous fangs of a snake) yesu mucchitā bālā Th 2, 451, and several at many other places of the Canon.

Cases used adverbially: — **kāmaṅ** acc. as adv. *(a)* yathā kāmaṅ according to inclination, at will, as much as one chooses S i.227; J i.203; PvA 63, 113, 176; yena kāmaṅ wherever he likes, just as he pleases A iv.194; Vv i.1[1] (=icchānurūpaṅ VvA 11) — (b) willingly, gladly, let it be that, usually with imper. S i.222; J i.233; iii.147; iv.273; VvA 95; kāmaṅ taco nahāru ca aṭṭhi ca avasissatu (avasussatu in J) sarīre upasussatu maṅsa — lohitaṅ "willingly shall skin, sinews and bone remain, whilst flesh and blood shall wither in the body" M i.481; A i.50; S ii.28; J i.71, 110; **-kāmasā** (instr.) in same sense J iv.320; vi.181; **-kāmena** (instr.) do. J v.222, 226; **-kāmā** for the love of, longing after (often with hi) J iii.466; iv.285, 365; v.294; vi.563, 589; cp. Mhv iii.18, 467. **-akāmā** unwillingly D i.94; J vi.506; involuntarily J v.237.

**°kāma** (adj.) desiring, striving after, fond of, pursuing, in kāma — kāma pleasure — loving Sn 239 (kāme kāmayanto SnA 284); Dh 83 (cp. on this passage Morris, *J.P.T.S.* 1893, 39 — 41); same expl[n] as prec. at DhA ii.156; Th 2, 506. — **atthakāma** well — wishing, desirous of good, benevolent J i.241; v.504 (anukampakā +); *sic lege* for attakāmarūpā, M i.205, iii,155, cf. S i.44 with ib. 75; A ii.21; Pv iv.3[51]; VvA 11 (in quotation); PvA 25, 112; mānakāma proud S i.4; lābhakāma fond of taking; grasping, selfish A ii.240; dūsetu° desiring to molest Vin iv.212; dhamma° Sn 92; pasaṅsa° Sn 825. So frequently in comb. w. inf., meaning, willing to, wishing to, going to, desirous of: jīvitu°, amaritu°, dātu°, daṭṭhu°, dassana°, kātu°, pattu°, netu°, gantu°, bhojetu°, etc. **-sakāma** ( — adj.) willing J v.295. **-akāma** 1. not desiring, i. e. unwilling: M ii.181; mayhaṅ akāmāya against my wish (=mama anicchantiyā) Pv ii.10[7], J v.121, 183, etc. 2. without desire, desireless, passionless Sn 445. **-nikkāma** same Sn 1131.

**-agga** (nt.) the greatest pleasure, intense enjoyment M ii.43; Vv 16[3] (=VvA 79, attributed to the Paranimmita — vasavattino — devā); **-aggi** the fire of passion J v.487; **-ajjhosāna** (nt.) attachment to lust and desire, No. 10 in kāmacchanda series (see above); **-âdhikaraṇa** having its cause in desire M i.85; S i.74; **-âdhimutta**, bent upon the enjoyment of sensual pleasures A iii.168; J vi.159; **-ânusārin** pursuing worldly pleasures J ii.117; **-andha** blinded by passion Ud 76=Th 1, 297; — **âbhibhū** overcoming passions, Ep. of the Buddha D ii.274; **-âbhimukha** bent upon lust, voluptuous PvA 3; **-âvacara** "having its province in kāma," belonging to the realm of sensuous pleasures. This term applies to the eleven grades of beings who are still under the influence of sensual desires and pleasures, as well as to all thoughts and conditions arising in this sphere of sensuous experience D i.34 (of the soul, expl[d] DA 120: cha k° — devapariyāpanna); J i.47; Dhs 1, 431; Ps 1, 84, 85, 101; Vbh 324; Vism 88, 372, 452 (rūpa°, arūpa°, lokuttara), 493 (of indriyas), 574; PvA 138. — *kamma* an action causing rebirth in the six kāma — worlds Dhs 414, 418, 431; — *devatā* PvA 138 (+brahmādevatā) and — *devā* the gods of the pleasure — heavens J i.47; v.5; vi.99; Vism 392; or of the kāmâvacara — devaloka J vi.586, — *bhūmi* and — *loka* the plane or world of kāma Ps i.83; J vi.99; see also avacara; **-âvacaraka** belonging to the realm of kāma J vi.99; Sdhp 254 (°ika); **-assāda** the relish of sensual pleasures PvA 262; DA i.89, 311; **-ātura** affected by passion, love — sick J iii.170; **-ārāma** pleasure — loving A iv.438 (gihī k — bhogī, °ratā, °sammuditā); **-ālaya**, the abode of sensual pleasure (i. e. kāma — loka) S i.33=Sn 177; Sn 306; **-āvaṭṭa** the whirlpool of sensuality J ii.330; **-āsava** the intoxication of passion, sensuality, lusts; def. as kāmesu kāma — chando, etc. (see above k — chando) Vbh 364, 374; Dhs 1097; as the first of four impurities, viz. k°, bhava°, diṭṭhi°, avijjā° at Vin iii.5 (the detachment from which constitutes Arahantship); Vbh 373; Dhs 1096, 1448; as three (prec. without diṭṭhi°) at It 49; Vbh 364; cp. D i.84; ii.81; iii.216; M i.7; **-itthi** a pleasure — woman, a concubine Vin i.36; J i.83; v.490; vi.220; **-upabhoga** the enjoyment of pleasures VvA 79; **-upādāna** clinging to sensuality, arising from taṇhā, as k° diṭṭhi° sīlabbata°, attavāda° D iii.230; M i.51; Vbh 136, 375; Vism 569; **-ûpapatti** existence or rebirth in the sensuous universe. These are three: (1) Paccupaṭṭhita — kāmā (including mankind, four lowest devalokas, Asuras, Petas and animals), (2) Nimmāna — ratino devā, (3) Paranimmita — vasavattino devā D iii.218; It 94. **-ûpasaṅhita** endowed with pleasantness: in formula rūpā (saddā, etc.) iṭṭhā kantā manāpā piyarūpā k° rajaniyā "forms (sounds, etc.=any object of sense), desirable, lovely, agreeable, pleasant, endowed with pleasantness, prompting desires" D i.245=M i.85; 504; D ii.265; M iii.267; VvA 127. **-esanā** the craving for pleasure. There are three esanās: kāma°, bhava°, brahmacariya° D iii.216 270; A ii.42; Vbh 366; It 48; S v.54; **-ogha** the flood of sensual desires A iii.69; D iii.230, 276; Vbh 375; Vism 141; DhsA 166; Nd[2] 178 (viz. kām°, bhav°, diṭṭh°, avijj°). **-kaṇṭaka** the sting of lust Ud 27; **-kara** the fulfilment of one's desires J v.370 (=kāmakiriyā) **-karaṇīya in** yathā° pāpimato the puppet of the wicked (lit. one with whom one can do as one likes) M i.173; It 56; **-kalala** the mud of passions J iii.293; **-kāra** the fulfilment of desires Sn 351=Th 1, 1271; **-kārin** acting according to one's own inclination Th 1. 971; or acting willingly DA i.71; **-koṭṭhāsa** a constituent of sensual pleasure (=kāmaguṇa) J iii.382; v.149; DA i.121; PvA 205; **-kopa** the fury of passion Th 1, 671; **-gavesin**, pleasure — seeking Dh 99=Th 1, 992. **-gijjha** J i.210 and **-giddha** greedy for pleasure, craving for love J iii.432; v.256; vi.245; **-giddhimā**, same J vi.525. **-giddhin** f. °inī same Mhvs vi.3. **-guṇā** (pl.) always as pañca: the five strands of sensual pleasures, viz., the pleasures which are to be enjoyed by means of the five senses; collectively all sensual pleasures. Def. as cakkhuviññeyyā rūpā, etc. A iii.411; D i.245; ii.271; iii.131, 234; Nd[2] s. v.; Ps i.129; as manāpiyehi rūpâdīhi pañcahi kāma — koṭṭhāsehi bandhanehi vā DA i.121, where it is also divided into two groups: mānusakā and dibbā. As constituents of kāmarāga

at Nett 28; as vana (desire) Nett 81. — In the popular view they are also to be enjoyed in "heaven": saggaṅ lokaṅ upapajjissāmi tattha dibbehi pañcahi k — guṇehi samappito samangibhūto paricāressāmī ti Vin iii.72; mentioned as pleasures in Nandana S i.5; M i.505; A iii.40, iv.118; in various other connections S iv.202; Vv 30[7]; Pv iii.7[1] (°ehi sobhasi; expl. PvA 205 by kāma — koṭṭhāsehi); PvA 58 (paricārenti); cp. also kāma — kāmin. As the highest joys of this earth they are the share of men of good fortune, like kings, etc. (mānusakā k° guṇā) S v.409; A v.272, but the same passage with "dibbehi pañcahi k° — guṇehi samappita..." also refers to earthly pleasures, e. g. S i.79, 80 (of kings); S v.342 (of a Cakkavatti); A ii.125; iv.55, 239; v.203; of the soul D i.36; Vbh 379; other passages simply quoting k — g° as worldly pleasures are e. g. S i.16=Sn 171; S i.92; iv.196. 326; A iii.69 (itthirūpasmiṅ); D i.60, 104; Sdhp 261. In the estimation of the early Buddhists, however, this bundle of pleasures is to be banned from the thought of every earnest striver after perfection: their critique of the kāmaguṇā begins with "pañc' ime bhikkhave kāmaguṇā..." and is found at various places, e. g. in full at M i.85=Nd[2] s. v.; M i.454; ii.42; iii.114; quoted at M i.92; A iii.411; iv.415, 430, 449, 458. Other expressions voicing the same view are: **gedho** pañcannaṅ k° — guṇānaṅ adhivacanaṅ A iii.312 sq.; **asisūnā**... adhivac° M i.144; **nivāpo**... adhivac° M. i.155; sāvaṭṭo... adhivac° It 114. In connection w. rata & giddha PvA 3; pahīna M iii.295; gathita & mucchita M i.173; mā te kāmaguṇe bhamassu cittaṅ "Let not thy heart roam in the fivefold pleasures" Dh 371; cittassa vossaggo Vbh 370; asantuṭṭha Vbh 350. See also Sn 50, 51, 171, 284, 337. **-guṇika** consisting of fivefold desire, appl. to rāga S ii.99; J iv.220; Dhs A.371; **-gedha** a craving for pleasure S i.100; ThA 225; **-cāgin** he who has abandoned lusts Sn 719. **-citta** impure thought J ii.214; **-chanda** excitement of sensual pleasure, grouped as the first of the series of five obstacles (pañca nīvaraṇāni) D i.156, 246; iii.234, 278; A i.231; iv.457; A i.134=Sn 1106; S i.99; v.64; Bdhd 72, 96, 130; Nd[2] 200, 420A. Also as the first in the series of ten fetters (saṅyojanāni) which are given above (p. 31) as synonyms of kāma. Enumerated under 1 — 10 at Nd[2] 200 as eight in order: 1, 2, 3, 4, 5, 7, 9, 10 (omitting pipāsā and gedha) Vbh 364; Dhs 1114, 1153; Nd[2] ad chandarāga and bhavachanda; in order: 2, 3, 5, 9, 6, 7, 10, 4 at A ii.10; — as nine (like above, omitting gedha) at Vbh 374; Dhs 1097; — as five in order: 1, 5, 9, 6, 7, (cp. above passage A ii.10) at M i.241; — as four in order: 1, 5, 9, 7 at S iv.188; — as six nīvaraṇas (5 + avijjā) at Dhs 1170, 1486. See also D i.246; iii.234, 269; Ps i.103, 108; ii.22, 26, 44, 169; Vism 141; Sdhp 459; **-jāla** the net of desires Th 1, 355; **-taṇhā** thirst after sensual pleasures; the first of the three taṇhās, viz. kāma°, bhava°, vibhava° D iii.216, 275; It 50; Vbh 365 (where defined as kāmadhātupaṭisaṅyutto rāgo); Dhs 1059, 1136 (cp. taṇhā: jappāpassage); as the three taṇhā, viz. ponobbhavikā, nandirāga — sahagatā, tatratatr' âbhinandinī at Vin i.10= Vbh 101; as k — taṇhāhi khajjamāno k — pariḷāhena pariḍayhamāno M i.504. See also D ii.308; S i.131; A ii.11; Th 2, 140; J ii.311; v.451; Miln 318. **-da** granting desires, bestowing objects of pleasure and delight; Ep. of Yakkhas and of Vessantara (cp. the good fairy) J vi.498, 525; Mhvs 19, 9; as sabba° Pv ii.13[8]; **-dada**=prec. Pv ii.9[18]; PvA 112; J vi.508; of a stone Miln 243, 252; of Nibbāna Miln 321; Kh viii.10: esa devamanussānaṅ sabbakāmadado nidhi "this is the treasure which gives all pleasures to gods and men"; **-dukkha** the pain of sensual pleasures J iv.118; **-duha** granting wishes, like a cow giving milk J v.33; vi.214; f. °duhā the cow of plenty J iv.20; **-dhātu** "element of desire." i. e. 1. the world of desire, that sphere of existence in which beings are still in the bonds of sensuality, extending from the Avīci — niraya to the heaven of the Paranimmita — vasavatti — devas S ii.151; Th 1, 181; also 2. sensual pleasures, desires, of which there are six dhātus, viz. kāma°, vyāpāda, vihiṅsā°, nekkhamma°, avyāpāda°, avihiṅsā°, Vbh 86; Nett 97; D iii.215= Vbh 363 (as the first three=akusaladhātus); Vbh 404. See also D iii.275; Th 1, 378; J v.454; Vism 486 (cp. Vbh 86). **-nandī** sensual delight (cp. °chanda) A ii.11; Dhs 1114, etc. **-nidānaṅ** acc. adv. as the consequence of passion, through passion, M i.85, etc. (in kāmaguṇā passage); **-nissaraṇa** deliverance from passion, the extinction of passion It 61 (as three nissaraṇīyā dhātuyo), cp. A iii.245; **-nissita** depending on craving Miln 11; **-nīta** led by desire J ii.214, 215; **-panka** the mire of lusts Sn 945; Th 2, 354; J v.186, 256; vi.230, 505; Mhbv 3; **-paṭisandhi** — sukhin finding happiness in the association with desire M iii.230; **-pariḷāha** the flame or the fever of passion M i.242, 508; S iv.188; A i.68 (pariḍayhati, khajjati, etc.); A ii.11; Vin iii.20; Nd[2] 374 (com[d] with °palibodha); DhA ii.2; see also kāmacchanda passage. **-pāla** the guardian of wishes, i. e. benefactor J v.221; **-pipāsā** thirst for sensuality M i.242; A ii.11, and under k° — chanda; **-bandha** Ud 93, and **-bandhana** the bonds of desire J vi.28, also in the sense of k° — guṇā, q. v.; **-bhava** a state of existence dominated by pleasures. It is the second kind of existence, the first being caused by kamma Vbh 137. It rests on the effect of kamma, which is manifested in the kāma — dhātu A i.223. It is the first form of the 3 bhavas, viz. kāma°, rūpa°, arūpa° Vin i.36; D iii.216; A iv.402; Vism 572. Emancipation from this existence is the first condition to the attainment of Arahantship: kāmabhave asatta akiñcana Sn 176, 1059, 1091 (expl. SnA 215: tividhe bhave alaggana); Bdhd 61. °*parikkhīṇa* one who has overcome the desire — existence Dh 415=Sn 639. **-bhoga** enjoyment of sensual pleasures, gratification of desires S i.74 (sāratta — °esu giddhā kāmesu mucchitā); Th 2, 464; It 94 ( — °esu paṇḍito who discriminates in worldly pleasures); J ii.65; **-bhogin** enjoying the pleasures of the senses Vin i.203, 287; ii.136, 149; D iii.124, 125; Miln 243, 350, as Ep. of the kāmûpapatti — beings It 94; as ten kinds A v.177; as bringing evil, being blameworthy S i.78; cp. A iv.281, 438; S iv.333 sq.; A iii.351; Th 2, 486; J iii.154. ye keci kāmesu asaññatā janā avītarāgā idha k — bhogino (etc.) A ii.6, cp. ii.17. kāmabhogī kām'ārāmo kāmarato kāma — sammudita A iv.439; — °*seyyā* sleeping at ease, way of lying down, the second of the four ways of sleeping (kāmabhogīseyyā vāmena passena) A ii.244; **-bhojin**=°bhogin Ud 65; **-magga** the path of sensuous pleasures J v.67; **-matta** intoxicated with sensuous pleasures J vi.231; **-mucchā** sensual stupor or languor S iv.189; A ii.11; Dhs 1114, etc. (see kāmacchanda); **-yoga** application to sensuous enjoyment, one of the four yogas, viz. kāma°, bhava°, diṭṭhi°, avijjā° (cp. āsavā) A ii.10; only the first two at It 95; cp. D iii.230, 276; S v.59; DhsA 166; **-rata** delighting in pleasures J v.255; **-rati** amorous enjoyment (as arati) Th 2, 58 and 141; J i.211; iii.396; iv.107. — n'atthi nissaraṇaṅ loke

kiṅ vivekena kāhasi bhuñjassu kratiyo mâhu pacchânutāpinī S i.128. mā pamādam anuyuñjetha, mā kāmaratisanthavaṅ appamatto hi jhāyanto pappoti paramaṅ sukhan S i.25=Dh 27=Th 1, 884; **-rasa** the taste of love J ii.329; iii.170; v.451; **-rāga** sensual passion, lust. This term embraces the kāmaguṇā & the three rāgas: Dhs 1131, 1460; Nett 28; M i.433 sq.; D iii.254, 282; S i.22= A iii.411; S i.13, 53; iii.155; Th 2, 68, 77; PvA 6; see also k — chanda passage. Relinquishing this desire befits the Saint: Sn 139 (°ṅ virājetvā brahmalokûpago). As k — rāgavyāpāda Dhs 362; SnA 205; **-rūpa** a form assumed at will VvA 80, or a form which enjoys the pleasures of heaven Vbh 426; **-lāpin** talking as one likes D i.91 (=DA i.257 yadicchaka — bhāṇin); **-lābha** the grasping of pleasures, in °abhijappin A iii.353; **-loka** the world of pleasures=kāmâvacara, q. v. Sdhp 233, 261; **-vaṇṇin** assuming any form at will, Protean J ii.255= iii.409=Vv 33[191]; J v.157; Vv 16[3]; VvA 80, 143, 146; **-vasika** under the influence of passions J ii.215; **-vitakka** a thought concerning some sensuous pleasure, one of the three evil thoughts (kāma° vyāpāda° vihiṅsā°) D iii.215, 226; M i.114; A i.68; J i.63; iii.18, 375; iv.490; vi.29; It 82, 115; Vbh 362; Miln 310; **-vega** the impulse of lust J vi.268; **-sagga** the heaven of sensuous beings, there are six q. v. under sagga J i.105; ii.130; iii.258; iv.490; vi.29, 432; at all these passages only referred to, not enum[d]; cp. k — âvacara; **-sankappa-**bahula full of aspirations after pleasure A iii.145, 259; D iii.215; **-sanga** attachment to passion Ud 75; **-saññā** lustful idea or thought; one of the three akusalasaññās (as vitakka) D i.182; iii.215; M ii.262; S i.126; Vbh 363; Th 1, 1039; virata k° āya S i.53=Sn 175; **-saññojana** the obstacle or hindrance formed by pleasures; °âtiga Ep. of Arahant, free of the fetters of lust A iii.373 (+ kāmarāgaṅ virājetvā); **-sineha** love of pleasures Dhs 1097 (also as °sneha M i.241; S iv.188; A ii.10); see k — chanda; **-sukha** happiness or welfare arising from (sensual) pleasure, worldly happiness, valued as mīlha°, puthujjana°, anariya°, and not worth pursuit: see kāmaguṇā, which passage closes: yaṅ ime pañca k — guṇe paṭicca uppajjati sukhaṅ somanassaṅ idaṅ vuccati k — sukhaṅ A iv.415; S iv.225; varying with... somanassaṅ ayaṅ kāmānaṅ assādo M i.85, 92, etc. — As kāma° and nekkhamma° A i.80; as renounced by the Saint: anapekkhino k° ṅ pahāya Dh 346= S i.77; M iii.230; Sn 59 (see Nd[2] s. v.). See also S iv.208; M ii.43; Th 2, 483; Vv 6[17]; J ii.140; iii.396; v.428; *kāmasukhallik' ânuyoga* attachment to worldly enjoyment S iv.330; v.421; Vin i.10; D iii.113; Nett 110; Vism 5, 32; **-sutta** N. of the first sutta of the Aṭṭhakavagga of Sn; **-seṭṭhā** (pl.) a class of devas D ii.258; **-sevanā** pursuit of, indulgence in, sensuous pleasure J ii.180; iii.464; **-sevin** adj. to prec. J iv.118; **-hetu** having craving as a cause: in ādīnava — section, foll. on kāmaguṇā M i.86, etc., of wealth S i.74; **-hetuka** caused by passion Th 2, 355=ThA 243; J v.220, 225.

**Kāmaka** (adj.) [fr. kāma] only — ° in neg. **akāmaka** un- willing, undesirous D i.115; M i.163; Vin iii.13; J iv.31; cp. **kāmuka**.

**Kāmaṇḍaluka** (adj.) having a kamaṇḍalu (q. v.) S iv.312 cp. A v.263.

**Kāmatā** (f.) [abstr. fr. kāma] desire, longing, with noun: viveka°... to be alone PvA 43; anattha° J iv.14; with inf. PvA 65 (gahetu°); J iii.362 (vināsetu°); Mhvs 5, 260; DhA i.91.

**Kāmin** (adj.) [fr. kāma] 1. having kāma, i. e. enjoying pleasure, gratifying one's own desires in **kāma-kāmin** realizing all wishes; attr. of beings in one of the Sugatis, the blissful states, of Yakkhas, Devas or Devaññataras (Pv i.3[3]=PvA 16), as a reward for former merit; usually in comb[n] with bhuñjāmi paribhogavant (Pv iv.3[46]) or as "nandino devalokasmiṅ modanti kkāmino" A ii.62=It 112; Th 1, 242; J iii.154; Pv ii.1[15]; Pv iii.1[16] (expl. "as enjoying after their hearts' content all pleasures they can wish for"). — 2. giving kāma, i. e. benevolent, fulfilling people's wishes; satisfying their desires, in atthakāminī devatā Sn 986. — **akāmakāmin** passionless, dispassionate Sn 1096, syn. of vītataṇhā without desire (cp. Nd[2] 4).

**Kāmuka** (adj. — n.) [cp. Sk. kāmuka] desiring, loving, fond of; a sweetheart, lover J v.306; Mhbv 3.

**Kāmeti** [den. fr. kāma] to desire, to crave, 1. to crave for any object of pleasure: Th 1, 93; J iii.154; iv.167; v.480; — 2. to desire a woman, to be in love with D i.241; M ii.40; J ii.226; v.425; vi.307, 326, etc. — pp. **kāmita** in kāmita — vatthu the desired object PvA 119; VvA 122; grd. **kāmitabba** to be desired, desirable PvA 16 (v. l. for kañña, better), 73; VvA 127; and **kāmetabba** J. v.156 (=kamaṇīya); ppr. (kāmaṅ) kāmayamānassa Sn 766 (=icchamānassa, etc., Nd[1]); J vi.172=Nett 69.

**Kāya** [der. probably fr. **ci**, cinoti to heap up, cp. nikāya heaping up, accumulation or collection; Sk. kāya] group, heap, collection, aggregate, body. — Definitions and synonyms. — SnA 31 gives the foll. synonyms and similes of kāya: kuṭī, guhā (Sn 772), deha, sandeha (Dh 148=Th 1, 20), nāvā (Dh 369), ratha (S iv.292), dhaja, vammīka (M i.144), kuṭikā (Th 1, 1); and at KhA 38 the foll. def.: kāye ti sarīre, sarīraṅ hi asucisañcayato kucchitānaṅ vā kesādīnaṅ āyabhūtato kāyo ti vuccati.... It is equivalent to **deha**: S i.27; PvA 10; to **sarīra** KhA 38; PvA 63, to **nikāya** (deva°) D iii.264; and cp. formula of jāti: sattānaṅ tamhi tamhi sattanikāye jāti... Nd[2] 257.

*Literal meaning.* — 1. mahājana — kāya a collection of people, a crowd S iv.191; v.170; VvA 78; — bala° a great crowd Sn p. 105; DhA i.193, 398. — 2. group or division: satta kāyā akaṭā, etc. (seven eternal groups or principles) D i.56=M i.517=S iii.211 (in Pakudha Kaccāyana's theory); with reference to groups of sensations or sense — organs, as vedanā — kāya, saññā°, viññāṇa°, phassa°, etc. S iii.60, 61; D iii.243, 244; taṇhā° D iii.244; appl. to hatthi°, ratha°, patti°, groups of elephants, carriages or soldiers S i.72. — A good idea of the extensive meaning of kāya may be gathered from the classification of the 7 kāyas at J ii.91, viz. camma°, dāru°, loha°, ayo°, vāluka°, udaka°, phalaka°, or "bodies" (great masses, substances) of skin, wood, copper, iron, sand, water, and planks. — Var. other comb[ns]: Asura° A i.143; D iii.7; Ābhassara° ("world of radiance") D i.17=iii.29, 84; Deva° S i.27, 30; D iii.264 (°nikāya); dibbā kāyā A i.143; Tāvatiṅsa° D iii.15.

*Applied meaning.* — I. Kāya under the *physical* aspect is an aggregate of a multiplicity of elements which finally can be reduced to the four "great" elements, viz. earth, water, fire, and air (D i.55). This "heap," in the valuation of the Wise (muni), shares with all other objects the qualities of such elements, and is therefore regarded as contemptible, as something which one has to get rid of, as a source of impurity. It is

subject to time and change, it is built up and kept alive by cravings, and with death it is disintegrated into the elements. But the kamma which determined the appearance of this physical body has naturally been renewed and assumes a new form. II. Kāya under the *psychological* aspect is the seat of sensation (Dhs §§ 613— 16), and represents the fundamental organ of touch which underlies all other sensation. Developed only in later thought DhsA. 311 cf. Mrs. Rhys Davids, *Bud. Psy. Ethics* lvi. ff.; *Bud. Psy.* 143, 185 f.

I. *(Physical).* — (a) Understanding of the body is attained through *introspection* (sati). In the group of the four *sati — paṭṭhānas,* the foundations of introspection, the recognition of the true character of "body" comes first (see Vbh 193). The standing formula of this recognition is **kāye kāyânupassī**... contemplating body as an accumulation, on which follows the description of this aggregate: "he sees that the body is clothed in skin, full of all kinds of dirty matter, and that in this body there are hair, nails, teeth," etc. (the enumeration of the 32 ākāras, as given Kh iii.). The conclusions drawn from this meditation give a man the right attitude. The formula occurs frequently, both in full and abridged, e. g. D ii.293, 294; iii.104, 141; A iii.323=v.109; S iv.111=v.278; Vbh 193, 194; Nett 83, 123; with slight variation: kāye asubhânupassī... A iii.142 sq.; v.109 (under asubhasaññā); It 81; cp. kāye aniccânupassī S iv.211; and kāyagatā sati. — This accumulation is described in another formula with: ayaṅ... kāyo rūpī cātum(m)ahābhūtiko mātā — pettika — sambhavo odana — kummās' upacayo, etc. "this body has form (i. e. is material, visible), is born from mother and father, is a heap of gruel and sour milk, is subject to constant dressing and tending, to breaking up and decay," etc., with inferences D i.55=S iii.207; S ii.94; iv.194; v.282, 370; D i.76, 209; M i.144, 500; ii.17; A iv.386=S iv.83.

(b) *Various qualities and functions* of the material body. As trunk of the body (opposed to pakkhā and sīsa) S ii.231; also at Pv i.8[3]; as depending on nourishment (āhāra — ṭṭhitika, etc.) Sv.64; A ii.145 (with taṇhā, māna, methuna); as needing attention: see °parihārika. As saviññāṇaka, having consciousness A iv.53= S ii.252=S iii.80, 103, 136, 169; cp. āyu usmā ca viññānaṅ yadā kāyaṅ jahant' imaṅ S iii.143. As in need of breathing assāsa — passāsa S v.330, 336; as tired, fatigued (kilanta — kāya) kilanta — kāyā kilanta — cittā te devā tamhā kāyā cavanti "tired in body, tired in mind these gods fall out of this assembly" (D i.20; iii.32≈); in other connection PvA 43; see also kilanta. kāyo kilanto D iii.255 sq.;=A iv.332; S v.317; M i.116; jiṇṇassa me... kāyo na paleti Sn 1144; ātura — kāyo S iii.1 (cittaṅ anāturaṅ); paripuṇṇa — k° suruci sujāto, etc., with a perfect body (of the Buddha) Sn 548= Th 1, 818; cp. mahā — k° (of Brahmins) Sn 298. The body of a Buddha is said to be endowed with the 32 signs of a great man: Bhagavato kāye dvattiṅsa mahāpurisa — lakkhaṇāni... Sn p. 107, cp. 549. The Tathāgata is said to be dhamma — kāyo "author and speaker of Doctrine," in the same sense Brahma — kāyo "the best body" (i. e. of Doctrine) D iii.84 (*Dial.* iii, 81).

(c) *Valuation of physical body.* From the contemplating of its true character (kāyânupassī) follows its estimation as a transient, decaying, and repulsive object. — kāye anicc' ânupassī S iv.211 (and vay' ânupassī, nirodh' ânupassī), so also asubhânupassī It 81; kāyañ ca bhindantaṅ ñatvā It 69; evaṅdhammo (i. e. a heap of changing elements) A iii.324; aciraṅ vat' ayaṅ kāyo paṭhaviṅ adhisessati chuddho apetaviññāṇo **niratthaṅ va kalingaraṅ** Dh 41. pittaṅ semhañ ca vamati kāyamhā Sn 198. As bahu — dukkho bahuādīnavo A v.109; as anicca dukkha, etc. M i.500; ii.17; kāyena aṭṭiyamānā harayamānā S iv.62; v.320; dissati imassa kāyassa ācayo pi apacayo pi ādānam pi nikkhepanam pi S ii.94. — This body is eaten by crows and vultures after its death: S v.370. Represented as **pūti°** foul S i.131; iii.120. — Bdhgh. at Vism 240 defines kāya as "catu — mahābhūtika pūti — kāya" (cp. similar passages on p. 367: patthaddho bhavati kāyo, pūtiko bhavati kāyo).

(d) *Similes.* — Out of the great number of epithets (adhivacanāni) and comparisons only a few can be mentioned (cp. above under def. & syn.): The body is compared to an abscess (gaṇḍa) S iv.83=A iv.386; a city (nagara) S iv.194; a cart (ratha) S iv.292; an anthill (vammīka) M i.144; all in reference to its consisting of the four fundamental elements, cp. also: pheṇ' ûpamaṅ kāyaṅ imaṅ viditvā "knowing that the body is like froth" Dh 46; kumbh' ûpamaṅ kāyaṅ imaṅ viditvā nagar' ûpamaṅ cittaṅ idaṅ ṭhapetvā Dh 40: the body is as fragile as a water — pot.

(e) *Dissolution* of the body is expressed in the standard phrase: kāyassa bhedā param maraṇā..., i. e. after death... upon which usually follows the mention of one of the gatis, the destinies which the new kāya has to experience, e. g. D i.82, 107, 143, 162, 245, 247, 252; iii.96, 97, 146, 181, 235; M i.22; S i.94; iii.241; Dh 140; It 12, 14; J i.152; PvA 27, etc., etc. Cp. also iv.

II. *(Psychological).* — As the seat of feeling, kāya is the fifth in the enumeration of the senses **(āyatanāni)**. It is **ajjhattika** as sense (i. e. subjective) and its object is the tangible **(phoṭṭhabba)**. The contact between subject and object consists either in touching (phusitvā) or in sensing (viññeyya). The formulas vary, but are in essence the same all through, e. g. kāya — viññeyyā phoṭṭhabbā D i.245; kāyena phoṭṭhabbaṅ phusitvā D iii.226, 250, 269; M i.33; ii.42; S iv.104, 112; kāyena phusitvā A v.11; kāyo c' eva phoṭṭhabbā ca D iii.102. Best to be grouped here is an application of kāya in the sense of the self as experiencing a great joy; the whole being, the "inner sense," or heart. This realization of intense happiness (such as it is while it lasts), pīti — sukha, is the result of the four stages of meditation, and as such it is always mentioned after the jhānas in the formula: so imaṅ eva kāyaṅ vivekajena pīti — sukhena abhisandeti... "His very body does he so pervade with the joy and ease born of detachment from worldliness" D i.73 sq.=M i.277; A ii.41, etc. — A similar context is that in which kāya is represented as **passaddha**, calmed down, i. e. in a state which is free from worldly attachment (vivekaja). This "peace" of the body (may be translated as "my senses, my spirits" in this connection) flows out of the peace of the mind and this is born out of the joy accompanying complete satisfaction (pamuditā) in attaining the desired end. The formula is pamuditassa pīti jāyati pītimanassa kāyo passambhati, passaddhakāyo sukhaṅ vedeti, sukhino cittaṅ samādhiyati D iii.241, 288; S iv.351; M i.37; A iii.21, 285; iv.176; v.3, 333; Vbh 227. — Similarly: pamuditāya pīti jāyati, pītimanāya kāyo p°, passadhakāyā sukhaṅ ved° Vin i.294 (cp. *Vin. Texts* ii.224: "all my frame will be at peace," or "individuality"; see note) passaddhakāya — sankhāra mentioned at A v.29 sq. is one of the

ten ariya — vāsā, the noblest conditions. A quasi — analogy between kāya and kāma is apparent from a number of other passages: kāya — chando — °sneho — °anvayatā pahīyati M i.500; ajjhattañ ca bahiddha ca kāye chandaṅ virājaye Sn 203; kāye avigata — rāgo hoti (kāme, rūpe) D iii.238=A iii.249; madhurakajāto viya kāyo S iii.106; A iii.69.

III. *(Ethical).* — Kāya is one of the three channels by which a man's personality is connected with his environment & by which his character is judged, viz. action, the three being kāya, vacī (vāca) and manas. These three **kammantas**, activities or agents, form the three subdivisions of the sīla, the rules of conduct. Kāya is the first and most conspicuous agent, or the principle of action κα'τ ἐςοξήν, character in its pregnant sense.

*Kāya as one of a triad.* — Its usual combination is in the formula mentioned, and as such found in the whole of the Pāli Canon. But there is also another combination, found only in the older texts, viz. **kayenā vācāya uda cetasā**: yañ ca karoti **kāyena vācāya uda cetasā** taṅ hi tassa sakaṅ hoti tañ ca ādāya gacchati S i.93 yo dhammacārī **kāyena vācāya uda cetasā** idh eva nam pasaṅsanti pacca sagge pamodati S i.102. — So also at A i.63; Sn 232. Besides in formula arakkhitena kāyena a° vācāya a° **cittena** S ii.231=271; iv.112. — With **su-** and **duccarita** the comb$^{n}$ is extremely frequent, e. g. S i.71, 72; M i.22, etc., etc. In other comb. we have kāya — (v°., m.°) kamma, moneyya, soceyya, etc. — k°. v°. m°. hiṅsati S i.165; saṅsappati A v.289 sq.; kāye (v°. m°.) sati kāya — sañcetanā — hetu uppajjati S ii.39 sq.; The variations of k — in the ethics of the Dhamma under this view of k°. v°. m°. are manifold, all based on the fundamental distinctions between good and bad, all being the raison d'être of kamma: yaṅ... etarahi kammaṅ karoti kāyena v. m. idaṅ vuccati navakammaṅ S iv.132. — Passages with reference to good works are e. g. D iii.245; A i.151; v.302 sq.; (see also Kamma ii.2 b. c.). — With reference to evil: S iii.241, 247; A i.201; kin nu kāyena vācāya manasā dukkaṭaṅ kataṅ Pv ii.1$^{3}$ and passim. Assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati kāyena v. m. S ii.151; pāpaṅ na kayirā vacasā manasā kāyena vā kiñcana sabbaloke S i.12=31; yassa kāyena vācāya manasā n'atthi dukkaṭaṅ saṅvutaṅ tīhi ṭhānehi, tam ahaṅ brūmi brāhmaṇaṅ Dh 391=Nett 183. Kāyena saṅvaro sādhu sādhu vācāya saṅvaro manasā saṅvaro sādhu sādhu sabbattha saṅvaro Dh 361=S i.73= Miln 399; ye ca kāyena v. m. ca susaṅvutā na te Māravasânugā, na te Mārassa paccagū S i.104; vācānurakkhī manasā susaṅvuto kāyena ca akusalaṅ na kayirā Dh 281=Nett 183.

*Kāya as one of a dyad:* vācā and kāya: S i.172 (°gutta) M i.461 (rakkhita and a°); Pv i.2$^{2}$ (°saññatā and opp.); Vism 28 (k° — vacī — kamma); PvA 98.

*Kāya alone as a collective expression for the three:* A i.54; Dh 259, 391; Sn 206, 407; kāye avītarāgo M i.101; A iii.249; iv.461 sq.; ° — samācāra S v.354; kāyaṅ paṇidhāya Ps i.175; Vbh 244=252; bhāvita° and a° M i.239; A i.250; iii.106 sq., cp.: **kāya-ppakopaṅ** rakkheyya, kāyena saṅvuto siyā kāyaduccaritaṅ hitvā, kāyena sucaritaṅ care Dh 231. Ahiṅsakā ye munayo niccaṅ kāyena saṅvutā Dh 225.

Kāya in comb$^{n}$ with **citta**: ṭhito va kāyo hoti ṭhitaṅ cittaṅ... S v.74; anikaṭṭha — kāyo nikaṭṭha — citto A ii.137; sāraddha — kāyo sankiliṭṭha — citto A v.93=95= 97; bhāvita — kāyo, °sīlo, °citto, °pañño S iv.111; A iv.111; v.42 sq. Apakassa kāyaṅ apakassa cittaṅ S ii.198. Kāya — citta — passaddhi, etc. Dhs §§ 29 — 51. In these six couples (or yugalas) later Abhidhamma distinguished kāya as=the cetasikas (mental properties, or the vedanā, saññā and sankhārā khandhas), body being excluded. Cpd. 96. See also comb$^{n}$ kilantakāya, kilanta — citta under kilamati.

IV. *(Various).* — Kāyena (i. e. "visibly") aññamaññaṅ passituṅ A ii.61; as nānatta° and ekatta° at A iv.39 =Nd$^{2}$ 570. The relation between *rūpa — kāya* (=cātumahābhūtika), and *nāma — kāya,* the mental compound (=vedanā saññā, etc.) is discussed at Nett 77, 78, and Ps i.183 sq., see also S ii.24. K. is anattā, i. e. k. has no soul A v.109; S iv.166. n'âyaṅ kāyo tumhākaṅ n'āpi paresaṅ, purāṇaṅ idaṅ kammaṅ... "neither is this body yours, nor anyone else's: it is (the appearance of) former karma" S ii.64, 65=Nd$^{2}$ 680. Dissamānena kāyena and upaḍḍha — dissamānena S i.156. — *Manomaya* — kāya a body made by the mind (cp. VvA 10 and DA i.110, 120, 222) according to Bdhgh only at the time of jhāna S v.282 sq.; manomaya pīti — bhakkha sayaṅpabha D i.17=VvA 10; manomayaṅ kāyaṅ abhinimmināya... D i.77; m° sabbanga — paccangī D i.34, 77, 186, 195. — Under the control of psychic powers *(iddhi):* kāyena va saṅvatteti he does as he likes with his body, i. e. he walks on water, is ubiquitous, etc. (yāva brahmalokā pi: even up to heaven) S v.265= D i.78=A i.170: see also S v.283, 284. — In the various stages of *Saṅsāra;* kāyaṅ nikkhipati he lays down his (old) body S iv.60, 400; cp. S iii.241 (ossaṭṭha — kāya); referring to continuous change of body during day and night (of a Petī) Pv ii.12$^{11}$.

**-anga** a limb of the body, kāy'angaṅ vāc'angaṅ vā na kopenti: they remain motionless and speechless (ref. to the bhikkhus begging) J iii.354; DhsA 93, 240; **-ânupassin** in comb$^{n}$ kāye kāyânupassī "realizing in the body an aggregate" D ii.94, 100, 291 sq.; D iii.58, 77, 141, 221, 276; M i.56; A i.39, 296; ii.256; iii.449; iv.300, 457 sq.; S iv.211; v.9, 75, 298, 329 sq.; Vbh 193 sq.; 236; see also above. Der.: °anupassanā Ps. i.178, 184; ii.152, 163, 232; °passita Nett. 123; **-āyatana** the sense of touch D iii.243, 280, 290; Dhs 585, 613, 653, 783; — **indriya** same D iii.239; Dhs 585, 613, 972; **-ujjukatā** straightness of body (+citta°, of thought) Dhs 53, 277, 330; Vism 466; Bdhd 16, 20. **-ûpaga** going to a (new) body S ii.24; **-kamma** "bodily action," deed performed by the body in contradistinction to deeds by speech or thought (see above) D i.250; iii.191, 245, 279; M i.415; iii.206; A i.104; iii.6, 9, 141 sq.; v.289; Th 2, 277; Ps ii.195; Dhs 981, 1006; Vbh 208, 321, 366; Pug 41; Bdhd 69; DhsA 68, 77, 344. **-kammaññatā** wieldiness, alertness of the bodily senses included under nāmakāya Dhs 46, 277, 326. **-kammanta**=°kamma, in comb. °*sampatti* and °*sandosa* A v.292, 294, 297; M i.17. **-kali** "the misfortune of having a body"=this miserable body Th 2, 458, 501; ThA 282, 291; **-kasāva** bodily impurity or depravity A i.112; **-gata** "relating to the body," always combined with sati in the same sense as °anupassin (see above) S i.188; M. iii.92; A i.44; Sn 340 (cp. SnA 343); Th 1, 468, 1225; J i.394; Dh 293= Nett 39; Dh 299; Miln 248, 336, 393; Vism 111, 197, 240 sq. **-gantha** bodily tie or fetter (binding one to saṅsāra), of which there are four: abhijjhā, byāpāda, sīlabbata — parāmāsa, idaṅ — saccâbhinivesa D iii.230= S v.59=Dhs 1135=Vbh 374; cp. Mrs. Rh. D., *Dhs. trsl.* p. 304; — **gandha** spelling for °gan-

tha at Nett 115— 119; **-gutta** one who guards his body, i. e. controls his action (+vacīgutta) S i.172=Sn 74; **-gutti** the care or protection of the body Vin i.295; J ii.162; **-citta** body and mind: °*ābādha* physical and mental disease J iv.166; see other comb[ns] above; **-ḍāha** fever Vin i.214; **-tapana** chastisement of body, curbing one's material desires, asceticism PvA 98. **-thāma** physical strength J iii.114; **-daratha** bodily distress J v.397; vi.295; **-daḷha** bodily vigour Vin ii.76, 313; **-dukkha** bodily pain (+ceto°) M iii.288; **-duccarita** misconduct by the body, evil deeds done through the instrumentality of the body (cp. °kamma) D iii.52, 96, 111, 214; A i.48; Dh 231; It 54, 58; Dhs 300, 1305; Bdhd 16, 20; **-duṭṭhulla** unchastity Th 1, 114; **-dvāra** the channel or outlet of bodily senses J i.276; iv.14; VvA 73; DhA iv.85; Bdhd 69; **-dhātu** the "element" of body, i. e. the faculty of touch, sensibility Dhs 613; Kvu 12; **-pakopa** blameworthy conduct, misbehaviour (+vacī°, mano°) Dh 231=DhA 330; **-pacālaka** (nt.) shaking or swaying the body, "swaggering" Vin ii.213; **-paṭibaddha** 1. adj. (of the breath), dependent on, or connected with the body S iv.293; attached or bound to the body J iii.377; v.254; 2. m. an article of dress worn on the body Vin iii.123, iv.214; **-payoga** the instrumentality or use of the body DA i.72=DhsA 98; **-pariyantika** limited by the body, said of *vedanā,* sensation S v.320=A ii.198; **-parihārika** tending or protecting the body D i.71=A ii.209=Pug 58; Vism 65 (cīvara); DA i.207; **-pasāda** clearness of the sense of touch or sense in general DhsA 306; Bdhd 62, 66, 74; cp. *Dhs. trsl.* p. 173[n], 198[n]; **-passaddhi** serenity or quietude of the senses S iv.125 (cp. iv.351 and above); v.66, 104; Dhs 40, 277, 320; DhsA 130; Bdhd 16, 19, 29; **-pāgabbhiya** "body — forwardness" immodesty, lasciviousness, gener. said of women J ii.32; v.449; **-pāgabbhiniya** same J i.288; **-pāguññatā** good condition of the mental faculties, fitness of sense, opp. kāyagelañña, apathy Dhs 46, 277, 326; Vism 466; Bdhd 16, 20, 157; **-phandita** (nt.) bodily activity J iii.25; **-baddha** fastened to the body, appl. to robes DA i.207; **-bandhana** a girdle or waistband Vin i.46, 51; ii.118, 135, 177, 213, 266; M i.237; **-bala** physical strength PvA 30; **-bhāvanā** meditation or training with regard to action D iii.219; M i.237; cp. Miln 85; **-macchera** "body — selfishness," pampering the body Th 1, 1033; **-mudutā** pliability of sense=°kammaññatā Dhs 44, 277, 324; Bdhd 16, 20, 157; **-muni** a sage with regard to action It 56; **-moneyya** the true wisdom regarding the use of the body as an instrument of action It 56; 67; D iii.220; A i.273; Nd[2] 514; **-ratha** the "carriagelike" body J vi.253; **-lahutā** buoyancy of sense= °muduta, same loci; **-vanka** crookedness of action A i.112; **-vikāra** change of position of the body J iii.354; **-vijambhana** alertness DhA iv.113; **-viññatti** intimation by body, i. e. merely by one's appearance, appl. chiefly to the begging bhikkhu Dhs 585, 636, 654, 844; DhsA 82, 301; Miln 229, 230; Vism 448; Bdhd 69, 70; **-viññāṇa** consciousness by means of touch, sensory consciousness D iii.243; Dhs 556, 585, 651, 685, 790; Miln 59; Vbh 180; °*dhātu* element of touch — consciousness Dhs 560; Vbh 88; Kvu 12; **-viññeyya** to be perceived by the sense of touch (+phoṭṭhabba, see above) D i.245; ii.281; iii.234; M i.85, 144; Dhs 589, 967, 1095; Vbh 14; Kvu 210; Miln 270; **-vipphandana** throbbing of the body, bodily suffusion, appl[d] to °*vinnatti* Bdhd 69, 70; DhsA 323; **-viveka** seclusion of the body, hermitism J i.289; DhsA 165; **-vūpakāsa**= °viveka D iii.285 (+citta° "singleness" of heart); **-veyyāvacca** menial duties J i.12; °*kara* a servant J ii.334; **-veyyāvaṭika** same J vi.418; Sn p. 104; DhA i.27; °*kamma* id. J v.317 (=veyyāvacca) DhsA 160; **-saṅsagga** bodily contact, sexual intercourse Vin iii.121, 190; J vi.566; **-sakkhin** he who has realized and gained the final truth concerning the body (cp. °anupassin) D iii.105, 254; M i.478=Pug 14, 29; M ii.113; iii.45; A i.74; 118; iv.10, 451; v.23; Ps ii.52, 62; Nett 190; Kvu 58; Vism 93, 387. **-sankhāra** the material aggregate, substratum of body Vin iii.71; S ii.40; iii.125; iv.293; A i.122; ii.158, 231; Ps i.184, 186; Vism 530. **-sangaha** control of body (+citta°) Nett 91; **-sañcetanā** ( — hetu) ground (for the rise of), material, i. e. impure thoughts A ii.157; Vism 530 (+vacī°, mano°). **-samācāra** (good) conduct as regards one's actions D ii.279 (+vacī°) M i.272 sq.; ii.113; iii.45; S v.354; A iii.186 sq. **-sampīlana** crushing the body (of dukkha) Nett 29; **-samphassa** the sense of touch (see āyatana) D iii.243; S v.351; Dhs 585, 616, 651, 684; °ja arisen through touch or sensibility D iii.244; Dhs 445, 558; **-sucarita** good conduct in action, as one of the three °kammāni (vacī°, mano°) D iii.52, 96, 111, 169, 215; It 55, 59, 99, Dhs 1306; **-suci** purity of body, i. e. of action (+vacī°, ceto°) A i.273; It 55; **-soceyya** purification of body (+vacī°, mano°) D iii.219; A i.271; v 264, 266; It 55.

**Kāyika** (adj.) [fr. kāya] 1. belonging to the body, i. e. felt by the body (experienced by the senses), or resulting from the body, i. e. done by the body (=acted as opposed to spoken or thought). sukhaṅ physical happiness (opp. cetasika°) S v.209; A i.81; dukkhaṅ D ii.306; M i.302 (opp. cetasikaṅ); kāyikaṅ (sc. dhammaṅ) sikkhati to teach the conduct of body (opp. vācasikaṅ) Vin ii.248. In comb. with vācasika also at S i.190; Pug 21; Vism 18 (of anācara); PvA 119 (of saṅyama, control) Shhp 55; Bdhd 26, 134; referring to diff. kinds of amusements Nd[2] 219=SnA 86. 2. — ° (of devas) belonging to the company of —: ° D i.220; gandhabba° PvA 119.

**Kāyūra & Kāyura** [see also keyūra, which is the only form in Sk.] 1. an ornamental bracket or ring worn on the upper arm (bāh'âlankāra Pv; bhuj° Vv) or neck (gīvāya pilandhana J iii.437); a bracelet or necklace Vin ii.106; J iii.437; iv.92; Pv iii.9[3]; Vv 36[2]. — 2. adj. as sakāyura raṭṭha having the insignia "regis" J v.289=486.

**Kāyūrin** (adj.) [fr. last] wearing bracelets Pv iii.9[1].

**Kār-** secondary root of karoti, in denom. and intensive function in kāra, kāraka, kāraṇa, kārin, kāreti and their derivations.

**Kāra** [fr. kār —, cp. Vedic kāra song of praise, which is, however, derived fr. **kṛ=kir** to praise; also Vedic °kāra in brāhma°, fr. **kṛ**] 1. abs. (a) deed, service, act of mercy or worship, homage: kāra — paṇṇaka J vi.24 (vegetable as oblation); appako pi kato kāro devûpapattiṅ āvahati "even a small gift of mercy brings about rebirth among the gods" PvA 6. **-kāraka** one who performs a religious duty D i.61 (=DA i.170). (b) doing, manner, way: yena kārena akattha tena k° pavattamānaṅ phalaṅ "as you have done so will be the fruit" PvA 45. — 2. (—°) (a) the production or application of, i. e. the state or quality of...: **atta°** one's own state =ahaṅ kāra, individuality; **para°** the personality of others A iii.337; **citti°** reflection, thought PvA 26; see e. g. **andha°** darkness, **sak°** homage, etc. — balakkārena

forcibly PvA 68. — (b) as ttg. the item, i. e. particle, letter, sound or word, e. g. ma — kāra the letter m PvA 52; ca — kāra the particle ca PvA 15; sa — kāra the sound sa SnA 23. — **(c)** (adj. — n.) [cp. kara] one who does, handles or deals with: ayakāra iron — smith Miln 331.

**Kāraka** (usually — °) the doer (of): Vin ii.221 (capu — capu°); sāsana° he who does according to (my) advice Sn 445; Bdhd 85 sq.; — f. **kārikā**: veyyāvacca° a servant PvA 65 (text reads °tā); as *n.* the performance of (—°), service: dukkara — kārikā the performance of evil deeds S i.103; Th 2, 413 (=ThA 267). **-agga-kārikā** first test, sample Vin iii.80.

**Kāraṇa** (nt.) [in meaning 1 represented in later Sk. by kāraṇā f., in meaning 2=Sk. kāraṇa nt., equivalent to prakṛti, natural form, constituent, reason, cause]. 1. — (a) a deed, action, performance, esp. an act imposed or inflicted upon somebody by a higher authority (by the king as representative of justice or by kamma: M iii.181; see kamma 11 3.A b.) as an ordeal, a feat or punishment: a labour or task in the sense of the 12 labours of Heracles or the labours of Hades. **kāraṇaṅ kārāpeti** "he makes somebody perform the task." Pass, kāraṇaṅ or kāraṇā karīyati. Thus as a set of *five* tasks or purgatory obligations under the name of pañcavidha — bandhana "the group of five" (not, as Warren *trsl.* p. 257 "inflict on him the torture called the fivefold pinion"), a means of punishment in Niraya (q. v. under pañca). Not primarily torture (Rh. Davids, *Miln trsl.* i.254, and others with wrong derivation from kṛntati). At DhA iii.70 these punishments are comprehended under the term dasa — dukkhakāraṇāni (the *ten* punishments in misery); the meaning "punishment" also at J iv.87 (tantarajjukaṅ k°ṅ katvā), whereas at J vi.416 k. is directly paraphrased by "maraṇa," as much as "killing." Often spelt karaṇa, q. v.; the spelling **kāraṇā** (as f.) at Miln 185 seems to be a later spelling for kāraṇaṅ. See karaṇa for further reference. — Kiṅ kāraṇaṅ ajja kāressati "what task will he impose on me to — day?" A v.324; as pañcavidhabandhana K° A i.141, PvA 251, Nd[2] 304[iii]. — As adj. °kāraṇa in dāruṇa° "being obliged to go through the dreadful trial" PvA 221. — (b) duty obligation, in kāraṇ' âkāraṇā (pl.) duties great and small DhA i.385. Cp. also kāraṇaṅ karoti to try M i.444. — (c) a trick (i. e. a duty imposed by a higher authority through training) J ii.325 (ānañja°); Miln 201 (ākāsa — gamana°). 2. — (a) acting, action as (material) cause: k° — bhūta being the cause of... PvA 15; — (b) (intellectual) cause, reason Miln 150; DhA i.389; esp. as — °: arodana° the reason for not crying PvA 63; asocana° same, ibid. 62; āgamana° the reason for coming (here) ibid. 81, 106. =pariyatti, DhA. 36.=attha, SA on i.215, SnA. i.238 — instr. **kāraṇena** by necessity, needs PvA 195; tena k° therefore ibid. 40 — abl. **kāranā** by means of, through, by (=hetu or nissāya) PvA 27; imasmā k° therefore PvA 40; **kāraṇaṭṭhā** (expl. as attha — kāraṇā Nd[2]) for the purpose of some object or advantage Sn 75; opp. nikkāraṇā from unselfishness ibid. — sakāraṇa (adj.) with good reason (of vacana) PvA 109.

**Kāraṇika** [der. fr. prec.] the meaning ought to be "one who is under a certain obligation" or "one who dispenses certain obligations." In usu° S ii.257 however used simply in the sense of making: arrow — maker, fletcher. Perhaps the reading should be °kāraka.

**Kāraṇḍava[1]** [of uncertain etym., cp. karaṇḍa] chaff, offal, sweepings, fig. dirt, impurity: yava° A iv.169 (chaff); samaṇa° ibid. — In passage kāraṇḍavaṅ niddhamatha, kasambuṅ apakassatha A iv.172=Sn 281=Miln 414 trsl[d] by Rh. Davids *Miln trsl.* ii.363 "get rid of filth, put aside rubbish from you," expl. SnA 311 by kacavara (q. v.). Rh. D's note[3] loc. cit. is to be modified according to the parallel passages just given.

**Kāraṇḍava[2]** [cp. Sk. kāraṇḍava] a sort of duck Vv 35[8] (expl[d] as also by Halāyudha 2, 99 by kādamba, black goose).

**Kārā** (f.) [cp. Sk. kārā] confinement, captivity, jail, in **°bhedaka** cora a thief who has broken out of jail Vin i.75.

**Kārāpaka** [fr. kārāpeti] a schemer, inventor J vi.333.

**Kārāpaṇa** see kāreti.

**Kārāpita** [pp. of kārāpeti, Caus. of karoti] made to do J vi.374.

**Kārikā** see **kāraka**

**Kāritā** = kārikā (performance); see pāripūri°.

**Kārin** (—°) (adj.) doing: yathāvādī tathākārī "as he says so he does" D iii.135, Sn 357; see for examples the various cpds. as kamma°, kibbisa°, khaṇḍa°, chidda°, dukkaṭa°, dvaya°, paccakkha°, pubba°, sakkacca°, sampajāna°, etc.

**Kāriya** (adj.) [grd. of kāreti, Caus. of karoti] to be done, neg. **akāriya** to be undone, (not) to be made good It 18.

**Kāruñña** (nt.) [fr. karuṇa] compassion (usually with anudayā and anukampā) S ii.199; A iii.189; Vism 300; PvA 75; Sdhp 509.

**Kāruññatā** (f.) compassionateness S i.138.

**Kāruṇika** (adj.) [fr. karuṇa] compassionate, merciful Pv ii.1[13]; PvA 16; Bdhd 49; often with **mahā°**: of great mercy Sdhp 330, 557; so of the Buddha: mahākāruṇika nātha "the Saviour of great mercy" in introductory stanzas to Pv and Vv.

**Kāreti** (Causative of karoti), to construct, to build, etc.; pp. kārita; der. **-kārāpaṇa** the construction of (vihāra°) DhA i.416. For details see karoti iv.; see also kārāpaka & kārāpita.

**Kāla** (and **Kāḷa**) — *Preliminary.* 1. dark (syn. kaṇha, which cp. for meaning and applications), black, blueblack, misty, cloudy. Its proper sphere of application is the dark as opposed to light, and it is therefore characteristic of all phenomena or beings belonging to the realm of darkness, as the night, the new moon, death, ghosts, etc. — There are two etymologies suggestible, both of which may have been blended since IndoAryan times: (a) kāla=Sk. kāla, blue — black, kālī black cloud from ***qāl** (with which conn. ***qel** in kalanka, spot, kalusa dirty, kammāsa speckled, Gr. κελαινός, Mhg. hilwe mist)=Lat. cālidus spot, Gr. κηλίς spot, and κηλάς dark cloud; cp. Lat. cālīgo mist, fog, darkness. — (b) see below, under note. — Hence. 2. the morning mist, or darkness preceding light, daybreak, morning (cp. E. morning=Goth. maúrgins twilight, Sk. marka eclipse, darkness; and also gloaming= gleaming=twilight), then: time in general, esp. a fixed time, a point from or to which to reckon, i. e. term or terminus (a quo or ad quem). — *Note.* The definition of colour — expressions is extremely difficult. To a primitive colour — sense the principal difference worthy of notation is that between dark and light, or dull and bright, which in their expressions, however, are represented as complements for which the

same word may be used in either sense of the complementary part (dark for light and vice versa, cp. E. gleam > gloom). All we can say is that kāla belongs to the group of expressions for *dark* which may be represented simultaneously by black, blue, or brown. That on the other hand, black, when polished or smooth, supplies also the notion of "shining" is evidenced by kāḷa and kaṇha as well, as e. g. by ***skei** in Sk. chāyā=Gr. σκιά shadow as against Ags. hāēven "blue" (E. heaven) and Ohg. skīnan, E. to shine and sky. The psychological value of a colour depends on its light — reflecting (or light-absorbing) quality. A bright black appears lighter (reflects more light) than a dull grey, therefore a polished (añjana) black (=sukāḷa) may readily be called "brilliant." In the same way **kāla**, combined with other colour — words of *black* connotation does not need to mean "black," but may mean simply a kind of black, i. e. brown. This depends on the semasiological contrast or equation of the passage in question. Cp. Sk. śyāma (dark — grey) and śyāva (brown) under kāsāya. That the notion of the speckled or variegated colour belongs to the sphere of black, is psychologically simple (: dark specks against a light ground, cp. kammāsa), and is also shown by the *second etymology of kāla*=Sk. śāra, mottled, speckled=Lat. caerulus, black — blue and perhaps caelum "the blue" (cp. heaven)=Gr. κηρύλος the blue ice — bird. (On k > s cp. kaṇṇa > śṛṅga, kilamati > śramati, kilissati > **ślis°**, etc.) The usual spelling of kāla as kāḷa indicates a connection of the ḷ with the r of śāra. — The definition of kāḷa as jhām' angārasadisa is conventional and is used both by Bdhgh. and Dhpāla: DhsA 317 and PvA 90.

1. **Kāḷa**, dark, black, etc., in enum^n of colours Vv 22[1] (see VvA 111). na kāḷo samaṇo Gotamo, na pi sāmo: mangura — cchavi samano G. "The ascetic Gotamo is neither black nor brown: he is of a golden skin" M i.246; similarly as kāḷī vā sāmā vā manguracchavī vā of a kalyāṇī, a beautiful woman at D I.193= M. ii.40; kāḷa — sāma at Vin iv.120 is to be taken as dark — grey. — Of the dark half of the month: see °pakkha, or as the new moon: āgame kāḷe "on the next new moon day" Vin i.176. — of Petas: Pv ii.4[1] (kāḷī f.); PvA 56[1] (°rūpa); of the dog of Yama (°sunakha) PvA 151. — In other conn^n: kāḷavaṇṇa — bhūmi darkbrown (i. e. fertile) soil Vin i.48=ii.209.

**-añjana** black collyrium Vini.203; **-ânusārī** black, (polished?) Anusāri ("a kind of dark, fragrant sandal wood" *Vin. Texts* ii.51) Vin i.203; S iii.156=v.44= A v.22; **-ayasa** black (dark) iron (to distinguish it from bronze, Rh. D., *Miln trsl.* ii.364; cp. blacksmith > silversmith) Miln 414, 415; **-kañjaka** a kind of Asuras, Titans D iii.7; J v.187; PvA 272; **-kaṇṇī** "black — cared," as an unlucky quality. Cp. iii.6[11]; J i.239; iv.189; v.134, 211; vi.347; DhA i.307; ii.26; the vision of the "black — eared" is a bad omen, which spoils the luck of a hunter, e. g. at DhA iii.31 (referring here to the sight of a bhikkhu); as "witch" PvA 272; DhA iii.38, 181; as k — k. sakuṇa, a bird of ill omen J ii.153; **-kaṇṇika**= prec.; **-kabara** spotted, freckled J vi.540; **-kesa** (adj.) with glossy or shiny hair, by itself (kāḷa — kesa) rare, e. g. at J vi.578; usually in cpd. *susukāḷa — kesa* "having an over — abundance of brilliant hair" said of Gotama. This was afterwards applied figuratively in the description of his parting from home, rising to a new life, as it were, possessed of the full strength and vigour of his manhood (as the rising Sun). Cp. the Shamash — Saga, which attributes to the Sun a wealth of shiny, glossy (=polished, dark) hair (=rays), and kāḷa in this connection is to be interpreted just as kaṇha (q. v.) in similar combinations (e. g. as Kṛṣṇa Hṛṣīkesa or Kesavā). On this feature of the Sun — god and various expressions of it see ample material in Palmer, *The Samson Saga* pp. 33 — 46. — The double application of su° does not offer any difficulty, sukāḷa is felt as a simplex in the same way as εὐπλοκαμός or duh° in comb^ns like sudubbala PvA 149, sudullabha VvA 20. Bdhgh. already interprets the cpd. in this way (DA i.284=suṭṭhu — k°, **añjana-vaṇṇa** k° va hutvā; cp. kaṇh — añjana J v.155). Cp. also siniddha — nīla — mudu — kuñcita — keso J i.89, and sukaṇhakaṇha J v.202. — susukāḷakesa of others than the Buddha: M ii.66. Modern editors and lexicographers see in susu° the Sk. śiśu young of an animal, cub, overlooking the semantical difficulty involved by taking it as a separate word. This mistake has been applied to the compound at all the passages where it is found, and so we find the reading susu kāḷakeso at M i.82=A ii.22 =J ii.57; M i.163=A i.68=S i.9, 117; also in **Childers'** (relying on Burnouf), or even susū k° at S iv.111; the only passages showing the right reading susu — k° are D i.115, M i.463. Konow under susu *J.P.T.S.* 1909, 212 has both. **-kokila** the black (brown) cuckoo VvA 57; **-jallika** (kāḷi° for kāḷa°) having black drops or specks (of dirt) A i.253; **-daṇḍa** a black staff, Sdhp 287 (attr. to the messengers of Yama, cp. Yama as having a black stick at Śat. Br. xi. 6, 1, 7 and 13); **-pakkha** the dark side, i. e. moonless fortnight of the month A ii.18; — ° *cātuddasī* the 14th day of the dark fortnight PvA 55; — ° *ratti* a moonless night VvA 167; (opp. dosina r.) **-meyya** a sort of bird J vi.539; **-loṇa** black (dark) salt Vin i.202 (Bdhgh. pakati — loṇa, natural salt); **-loha** "black metal," iron ore Miln 267; **-valli** a kind of creeper Vism 36, 183. **-sīha** a special kind of lion J iv.208. **-sutta** a black thread or wire, a carpenter's measuring line J ii.405; Miln 413; also N. of a Purgatory (nivaya) J v.266. See Morris *J.P.T.S.* 1884, 76 — 78; **-hatthin** "black elephant," an instrument of torture in Avīci Sdhp 195.

2. **Kāla** time, etc. (a) *Morning:* kāle early Pv ii.9[41] (=pāto PvA 128), kālassa in the morning (gen. of time), early VvA 256. Cp. paccūsa — kāle at dawn DhA iii.242. Opposed to evening or night in kāḷena in the morning Pv i.6[3] (opp. sāyaṅ). Kāle juṇhe by day and by night Nd[2] 631. — (b) *time in general:* gacchante gacchante kāle in course of time DhA i.319; evaṅ gacchante kāle as time went on PvA 54, 75, 127, etc. — kālaṅ for a time Vin i.176 (spelt kāḷaṅ); kañci kālaṅ some time yet VvA 288; ettakaṅ kālaṅ for a long time PvA 102. — kālena kālaṅ (1) from time to time PvA 151; VvA 255, 276; — (2) continuously, constantly A iv. 45; Pug 11 (+samayena samayaṅ); D i.74 (: but expl^d at DA i.218 by kāle kāle in the sense of "every fortnight or every ten days"). **kāle** in (all) time, always (cp. αἰεί) Sn 73 (expl. in Nd[2] by niccakāle under sadā; but at SnA 128 by phāsu — kālena "in good time"); **-kāle kāle** from time to time, or repeatedly VvA 352. See also cira°, sabba°. — (c) *Time in special,* either (1) appointed time, date, fixed time, or (2) suitable time, proper time, good time, opportunity. Cp. Gr. καιρίς and ὥρα; or (3) time of death, death. — (1) *Mealtime:* PvA 25; VvA 6; esp. in phrase kālo bho Gotamo, niṭṭhitaṅ bhattaṅ "it is time, Gotama, the meal is ready" D i.119=226; Sn p. 111; and in **kālaṅ āroceti** or

**ārocāpeti** he announces the time (for dinner) D i.109, 226; Sn p. 111; PvA 22, 141; VvA 173. — *date:* **kālato** from the date or day of..., e. g. diṭṭha° paṭṭhāya "from the day that she first saw her" VvA 206; gihī° paṭṭhāya "from the day of being a layman" PvA 13. (2) proper time, *right time:* also season, as in **utu°** favourable time (of the year) Vin i.299; ii.173; kālaṅ jānāti "he knows the proper time" **A** iv.114; as cattāro kālā, four opportunities A ii.140; yassa kālaṅ maññasi for what you think it is time (to go), i. e. goodbye D i.106, 189, etc. The 3 times of the cycle of existence are given at Vism 578 as past, present, and future. — **kāla°** (adj.) in (due) time, timely Vism 229 (°maraṇa timely death). — Opp. **akāla** (it is the) wrong time or inopportune D i.205; akāla — cārin going (begging) at the improper time Sn 386. akālamegha a cloud arising unexpectedly (at the wrong time) Miln 144. — **kāle** at the proper time, with **vikāle** (opp.) Vin i.199, 200; J ii.133; Sn 386. **akāle** in the wrong season VvA 288. **kālena** in proper time, at the right moment A ii.140; Sn 326, 387 (=yutta kālena SnA 374); Pv i.5[3] (=ṭhitakālena PvA 26); Pug 50; It 42; KhA 144 (=khaṇena samayena). Cp. vikāla. (3) The day, as appointed by fate or kamma, point of time (for death, cp. Vism 236), the "last hour," cp. ἦμαρ, illa dies. So in the meaning of *death* appl[d] not only to this earthly existence, but to all others (peta°, deva°, etc.) as well, in phrase **kālaṅ karoti** "he does his time=he has fulfilled his time" Vin iii.80; Sn 343, DhA i.70; and frequently elsewhere; cp. — kata, — kiriyā. — As death in kālaṅ kankhati to await the appointed time S i.187; Sn 516 (cp. kankhati) and in der[n] kālika. — Other examples for this use of kāla see under bhatta°, yañña°, vappa°.

**-antara** interval, period: kālantarena in a little while PvA 13; na kālantare at once PvA 19; **-kata** (adj.) dead Sn 586, 590; in comb[n] petā kālakatā "the Petas who have fulfilled their (earthly) time Sn 807; Pv i.5[7]; i.12[1]. Also as **kālankata** Pv ii.7[9]; Vv 80[9]; Vism 296. **-kiriyā** death (often comb[d] with maraṇa) M ii.108; A i.22, 77, 261 (as bhaddikā, cp. A iii.293); iv.320; Sn 694; Pv i.10[12] (of a Petī who has come to the end of her existence); DhA ii.36; iv.77. **-gata**=°kata PvA 29, 40. **-ññū** knowing the proper time for... (c. dat. or loc.) Sn 325; described at A iv.113 sq.; as one of the five qualities of a rājā cakkavattī (viz. atthaññū, dhamma°, matta°, k°, parisa°) A iii.148; one of the seven qual. of a sappurisa, a good man (=prec.+atta°, puggala°) D iii.252, 283; as quality of the Tathāgata D iii.134=Nd[2] 276; Pug 50. **-ññutā** n. abstr. to prec. A ii.101; **-(p)pavedana** announcement of death ( — time) Th 1, 563=J i.118=Vism 389=DhA i.248. **-bhojana** in a° eating at the improper time S v.470; **-vādin** speaking at the proper time, in formula kāla° bhūta° attha° dhamma° vinaya° under sīla No. 7: D i.4; iii.175; DA i.76; A ii.22, 209; Pug 58; **-vipassin** considering the right moment, taking the opportunity It 41. **-sataṅ** (°sahassaṅ, etc.) a hundred (thousand, etc.) times Vism 243.

**Kālika** (adj.) [fr. kāla 2] belonging to time, in time, as sabba — kālika always in time, cp. Gr. ὡραῖος Vv 39[2]; with time, i. e. gradual, slowly, delayed S i.117=Nd[2] 645; usually neg. **akālika** 1. not delayed, immediate, in this world, comb. with sandiṭṭhika S ii.58; S i.117= iv.41=339=v.343; — 2. subject to time, i. e. temporal, vanishing PvA 87; — 3. unusual, out of season Miln 114 (cp. akāla). — See also tāva — kālika.

**Kālīya** a kind of (shiny) sandal wood; so to be read for tālīsa at Vin i.203 (see note on p. 381).

**Kālusiya** (and **Kālussiya**) (nt.) [der. fr. kalusa, stained, dirty see cognates under kammāsa and kāla] darkness, obscurity DA i.95; PvA 124 (cakkhu°); fig. (dosa°) VvA 30.

**Kāḷa** see kāla 1.

**Kāḷaka** (adj.) [fr. kāḷa] black, stained; in enumeration of colours at Dhs 617 (of rūpa) with nīla, pītaka, lohitaka, odāta, k°, mañjeṭṭha; of a robe A ii.241; f. kāḷikā VvA 103; — (nt.) a black spot, a stain, also a black grain in the rice, in apagata° without a speck or stain (of a clean robe) D i.110=A iv.186=210=213; **vicita°** (of rice) "with the black grains removed" D i.105; A iv.231; Miln 16; **vigata°** (same) A iii.49. — A black spot (of hair) J v.197 (=kaṇha — r — iva). — Fig. of character DhA iv.172.

**Kāḷārika** see kaḷārika.

**Kāveyya** (nt.) [grd. fr. kāvyate fr. kavi poet cp. Sk. kāvya] 1. poetry, the making of poems, poetry as business. one of the forbidden occupations D i.11 (=DA i.95 kabba — karaṇa) — 2. poetry, song, poem (of suttanta) A i.72=iii.107.

**-matta** intoxicated with poetry, musing, dreaming S i.110, 196.

**Kāsa[1]** [cp. Sk. kāśa] a kind of reed, Saccharum sponta- neum S iii.137.

**Kāsa[2]** [cp. Sk. kāsa] cough; in list of diseases under ābādhā A v.110=Nd[2] 304[1].

**Kāsāya** and **Kāsāva** (adj.) [Sk. kāṣāya from the Pāli; kāsāya prob. fr. Sk. śyāma or śyāva brown=Pāli sāma, with kā=kad, a kind of, thus meaning a kind of brown, i. e. yellow. See further under sāma and cp. kāla] 1. **Kāsāya** as attr. of **vatthāni**, the yellow robes of the Buddhist mendicant, in phrase kāsāyāni v° acchādetvā agārasmā anagāriyaṅ pabbajitvā, describing the taking up of the "homeless state" D i.60, 61, 63, 115; M ii.67; A i.107; ii.208; iv.118, 274, 280; Pug 57; Nd[2] 172. **°vattha** (adj.) with yellow robes Sn 64; cp. *°nivattha* J iii.179 (dressed in yellow, of the executioner: see Fick, *Soziale Gliederung* p. 104 & cp. kāsāya — nivāsana J iii.41; kāsāviya J iv.447); PvA 20; **°vāsin** dressed in yellow Sn 487. — 2. **Kāsāva** (vattha) the yellow robe (*never* in above formula) Vin i.287; S iv.190=v.53=301; Dh 9, 10=Th 1, 969, 970=J ii.198 =v.50; Miln 11. **°kaṇṭhā** (pl.) the "yellow necks" those whose necks are dressed in yellow Dh 307 (= DhA iii.480)=It 43; **°pajjota** glittering with yellow robes Vbh 247; Miln 19.

**Kāsāvaka** [fr. kāsāva] a yellow robe DhA ii.86.

**Kāsāviya** [fr. kāsāva] one who is dressed in yellow, esp. of the royal executioner (cp. kāsāya — vattha) J iv.447 (=cora — ghātaka C.).

**Kāsika** (adj.) [cp. Sk. kāśika & in a diff. sense aḍḍha — kāsika] belonging to the Kāsī country, or to Benares; in **°uttama** (scil. vattha) an upper garment made of Benares cloth Pv i.10[8]; J vi.49 (where to be read kāsik' uttama for kāsi — kuttama). **°vattha** Benares muslin A i.248; iii.50; Pug 34; Miln 2; DhA i.417; Vism 115.

**Kāsu** [cp. Sk. karṣū, fr. **kṛṣ**] a hole; only in cpd. **angāra- kāsu** a cinderhole, a fire — pit, usually understood as a pit of glowing

cinders J i.232. Mostly found in similes, e. g. S iv.56, 188; Sn 396; Sdhp. 208; and in kāmā angārakās' ûpamā metaphor A iv.224=v.175; see also kāma.

**Ki°** 2nd. stem of interr. pron. (cp. ka° ku°); 1. in oblique cases of ko (kaḥ), as gen. kissa. loc. kismiṅ & kiṅhi. — 2. in nt. **kiṅ** what? (cp. Gr. τί, Lat. quid; ending — m besides — d in kad, as Lat. quom, tum besides quod, id). — 3. in primary derivations, as kittaka, kīva (=Sk. kiyant) which stands in same relation to *qu̯i as Lat. quantus to *qu̯o; and in secondary derivations from kiṅ, as kiñci, kiñcakkha, kīdisa, etc.

**Kiṅ** [nt. of rel. pron. ka] 1. as *nt. subst.* what? sotānaṅ kiṅ nivāraṇaṅ what is the obstruction? Sn 1032; kiṅ tava patthanāya what is it about your wish, i. e. what good is your wish? VvA 226; kim idaṅ this is what, that is why, therefore, PvA 11; often with **su** in dubitative question: kiṅ sū' dha vittaṅ purisassa seṭṭhaṅ what, then, is the best treasure of man in this world? Sn 181; or with **nu**: kiṅ nu kho what is it then (in series evañ nu kho, na nu kho, kathaṅ nu kho) Nd[2] 186. — Gen. **kissa** of what? Pv i.9[1]; ii.9[40] (=kīdisassa) and in kissa hetu on the ground of what i. e. why? Sn 1131; Pv ii.8[1] (=kiṅ nimittaṅ). — Instr. **kena** by what or how is it that: kena ssu nivuto loko Sn 1032. — Acc. **kiṅ**: kiṅ kāhasi what will you do? Sn 428; kiṅ āgamma kiṅ ārabbha on what grounds & for what reason? D i.13, 14, etc.; kiṅ nissita to what purpose Sn 1043. — Loc., **kismiṅ** in what or what about: kismiṅ vivādo "what is the quarrel about?" D i.237; or kimhi, e. g. kimhi sikkhamāno in what instructed? D ii.241 (corresponds to ettha=in this). The ṅ of kiṅ in Sandhi is either elided or contracted or undergoes the usual Sandhi changes; ki ha=kiṅ ha KhA 78, kissa=kiṅ assa Sn 1032; kīdisa (q. v.)=kiṅ disa; kiñci (see below)=kiṅ cid; kiṅ va a little: see kittaka. — 2. as *interr. particle,* introducing a question=Lat. nonne, Gr. ἄν: kiṅ idāni pi dinne te labheyyuṅ? "Will they receive that which is given now?" PvA 22. So as disjunctive particle in comb. with udāhu (whether — or): **kiṅ-udāhu** what (about this)... or is it (otherwise), is it so... or is it not so? (cp. πότερον ἤ, Lat. utrum — an): kim imasmiṅ attabhāve pitaraṅ pucchasi udāhu atīte? "do you enquire about your father in this existence, or in a past one?" PvA 38; kiṅ nakkhattaṅ kīḷissasi udāhu bhatiṅ karissasi? "Will you take a holiday or will you work?" VvA 63. — Very often modified and intensified by other exhortative particles: **kiṅ aññatra** (with abl.) unless (by), except for Sn 206 (see aññatra) **kin nu kho** why, but why, why in the world? D ii.131; J ii.159; DhA ii.91. As **kimo** in kimo nu why then? J iii.373; v.479 (=kim eva); **kimu** Sdhp 137; **kim pana**=nonne: kim pana bhante addasa? "Have you not seen?" D ii.132; kim pana tvaṅ maññasi what then do you think=do you not think then, that?... J i.171; **kim anga** how much more or less, i. e. far more, or far less Miln 274 as **kim anga pana** why then? M iii.181; Miln 23; Vism 233; **kin ti** how then? D ii.74; kin ti te sutaṅ have you not heard? D i.104; kintikaro= kathankaro q. v.; **kiñca** (cp. kiñcâpi under kiñci)= num — que, nonne; is it not that, rather J i.135 (expl[d] in c. by garahatte ca anuggahatthe nipāto). — **kiñci** in comb. with yaṅ or yad: whatever; in other comb[n] positive: some, neg.: na kiñci nothing; yad atthi kiñci whatever there is of... Sn 231; n'atthi kiñci there is nothing: see under atthi and kiñcana; kiñci n'atthi loke there is nothing in this world... Sn 1122. — **kiñcâpi** whatever, however much: kiñcâpi te tattha yatā caranti "however much they endeavour in this" Sn 1080; J i.147; It 114; KhA 187, 190. Same as disjunctive conjunction with foll. pana: (=Lat. quamvis) **kiñcâpi hi... pana** although... yet DhA i.391; kiñcâpi with pot.... atha kho although — yet; it may be that — but S i.72. — 3. In composition (°—) often implying doubt, uncertainty ("what is it, that is so & so?"), or expressing strangeness (: doubtful likeness), e. g. **kinnara a** kind of man (but not sure about it), a half — man; **kimpakka** odd — looking or doubtful (poisonous) fruit; **kimpurisa** a strange man (doubtful whether man or beast); cp. kiṅsuka.

**-akkhāyin** preaching what? in conn. with kiṅ vādin saying what? i. e. holding what views? A i.62; **-atthaṅ** for what purpose J i.279. **-atthiya** to what purpose J iv.239; Miln 19; VvA 230; to any purpose, of any use S v.171; **-abhiñña** having what name? J vi.126. **-kara** doing whatever (his duty), a servant, in k° — patissāvin an obedient servant D i.60 (cp. expl[n] at DA i.168) A iii.37; iv.265 sq.; ThA 252; **-karaṇīya** business, occupation A iii.113, 116, 258; v.24, 90, 338; **-kāraṇā** (abl. of kāraṇa) by reason of what, i. e. why? PvA 25; **-kusalagavesin** striving after that which is good M i.163=240; **-jacca** of what caste? Sn p. 80; **-nāma** of what name? Miln 15, 17; DhA iii.397 (both konāma and kiṅnāma). **-pakka** strange or unknown (doubtful) fruit, in °*rukkha* a tree with odd fruit (i. e. poisonous fruit, cp. Rām. ii.66, 6; Kern, *Toev.* s. v. takes it to be Strychnos nux vomica) J i.368. **-purisa** 1. a wild man of the woods J iv.254; vi.272, 497. — 2. =kinnara (q. v.) A i.77; J v.42, 416. f. kimpurisī J v.215, 216. **-phala**=°pakka, in °*rukkha* a tree with unknown (poisonous) fruit J i.271. **-rukkha** what kind of tree J v.203. **-vādin** holding what view? A i.62; **-samācāra (a)** of what conduct, in comb. with; **-sīla** of what character Sn 324 (=SnA 331).

**Kiṅsuka** [kiṅ+su+ka] N. of a tree (creeper), lit. "what- ever — like," or "what do you call it," i. e. strange tree (see kiṅ su & kiṅ 3), pop. name for the Butea frondosa S iv.193 (parable of the k.); J ii.265 (°opama — jātaka); v.405; vi.536. Perhaps v. l. at SnA 284.

**-puppha** the (red) flower of the k. tree Vism 252. **-vaṇṇa** of the colour of the k. (flower) J i.73 (angārā ashes).

**Kikita** (?) dense, thick (?) SS at S iv.289 (for kuṭṭhita), said of the heat.

**Kikī** [onomat. to sound — root **kṛ** (see note on gala), cp. Sk. kṛka — vāku cock, after the cry of the bird] 1. (m.) the blue jay (J ii.350 k. sakuṇo). — 2. (f.) a hen (or the female of the jay?), in simile fr. the Apadāna of a hen watching her egg Vism 36 (aṇḍaṅ anurakkhamānā); J iii.375 (rakkhati); cp. SnA 317 (kikī sakuṇikā aṇḍassa upari seti).

**Kinkaṇika** (m. nt.) [=kinkiṇika] a small bell J iv.362; VvA 12.

**Kinkiṇika** (m. nt.) [onomat. formation fr. sound part. kiṇi, see note on gala] a small bell J iv.259, 413; (suvaṇṇa°); Vv 78[1] (=kinkiṇi VvA 303); Vin iii.42 (kinkiṇikā saddo).

**-jāla** a net or fringe of tinkling bells D ii.183; J i.32; DhA i.274.

**Kicca** (nt.) [grd. of karoti=Sk. kṛtya] 1. (adj.) that which ought to be done, that which is to be performed; nt. something to do DhA i.15. Def[d] as kātabban ti kiccaṅ, kiñcid eva karaṇīyan ti KhA 218; kattabaṅ karaṇīyaṅ DhA iii.452. — 2. (nt.) (a)

duty, obligation, service, attention; ceremony, performance. The sg. is used collectively as pl. — adj. (—°) one who is under an obligation, etc., or to whom an obligation, etc., is due A ii.67; Dh 276, 293; J iii.26; DhA i.5. — kattabbak° — karaṇa "the performance of incumbent duties" PvA 30; idaṅ me kiccaṅ akāsi "he has done me this service" PvA 29. — In special sense of the duties to the dead: ahaṅ tava pitu °ṅ karomi "I will do the last duty to your father" PvA 274. — **a°** that which is not (his) duty A ii.67; Dh 292, 293. — (b) (as philos. term) function; rasa (essence) is either kicca r° — or sampatti r, function or property. *Cpd.* 13, 213, n. 1.; Vism 162 (parivyatta° quite conspicuous f.), 264 (abbhañjana° f. of lucubrating), 338, 493 (indriyānaṅ kiccaṅ), 547 (tad — ārammaṇa°, bhavanga°, cuti°, etc.); kiccavasena by way of f. Abhdh. — sangaha v.8, cp. *Dhs. trsl.* 132 (with ref. to DhsA 264); kiccato Vism 581. — **appa°** having few or no duties Sn 144 (cp. KhA 241. — **ārāmika°** duties of the Ārāma J i.38. — **udaka°** water — performance, ablution D ii.15. — **kata°** one who has performed his duties or mission, i. e. an Arahant Sn 1105; Vv 53[1] (cp. VvA 231. — **bahu°** having many obligations, being very busy A iii.116 sq. — **bhatta°** meal DA i.45 sq.; PvA 76; freq. in formula kata° (see kata), cp. kat — annakicca Dāvs i.59. — **mata°** funeral rites PvA 274. — **sarīra°** the duties of the body, i. e. funeral rites PvA 74). — *Note.* In comp[n] with kud° kicca appears as kuk — kucca (q. v.).

**-âkiccā** pl. (kicca+kicca, see Trenckner, **Notes** *J.P.T.S.* 1908, 127; cp. ṭhānāṭhāna, bhavābhava maggāmagga, phalāphala, etc.) duties of all kinds, various duties: ativasā assu kiccākiccesu "they shall serve me in all duties" Dh 74 (DhA ii.78=khuddakamahantesu karaṇīyesu "in small and great duties"); °esu yuttapayutto māṇavo (cp. a maid "of all work") VvA 298; °esu ussukā endeavouring to do all duties Sn 298 (but expl[d] at SnA 319 as "zeal in what is to be done and what is not to be done," taken as kicca+ akicca cp. akicca); **-âdhikaraṇa** settlement of the agenda at formal meetings of a chapter Vin ii.89=iii.164; iii.168; v.101 sq.; 150 sq.; See *Vin Texts* iii.45; **-kara** doing one's duty S i.91; Sn 676; **-karaṇīyāni** pl.=kiccākicca, various duties A iv.87; **-kārin**=kiccakara A iii.443.

**Kiccayatā** (f.) [abstr. fr. last] duty Vin ii.89 (k° karaṇī- yatā); Miln 42.

**Kiccha** [see kasira] 1. (adj.) (a) distressed, in difficulty, poor, miserable, painful: kicchā vatâyaṅ idha vutti yaṅ jano passati kibbisakārī (miserable is the life of one who does wrong) Sn 676=parihīnattha, in poverty PvA 220 (kicco=kiccho). — (b) difficult to obtain, hard, troublesome Dh 182 (kiccho manussapaṭilābho, DhA 235=dullabho). — 2. (nt.) distress, misery, pain, suffering: kicchaṅ āpanno loko D ii.30; S ii.5; °ṅ vā so nigacchati "he gets into difficulties (i. e. becomes poor)" J v.330 (=dukkhaṅ nigacchati); Vism 314; DhA i.80. — Oblique cases used adverbially: instr. **kicchena** with difficulty J i.147, 191 (paṭijaggita); v.331 (id.) abl. **kicchā** id. J v.330. — **akiccha** (°—) without difficulty, easily, in phrase akiccha — lābhin taking or sharing willingly (+kasira — lābhin) M i.33, 354=S ii.278 =A ii.23, 36; A iii.31, 114.

**-patta** fallen into misery Pv iii.5[4] (=PvA 199 dukkhappatta) **-vuttin** living in misery, poor Pv ii.9[14] (=dukkhajīvita).

**Kicchati** [v. denom. fr. kiccha, cp. Sk. kṛcchrāyate] to be troubled, to be wearied, to suffer Th 1, 962 (w. acc. of obj.); usually with kilamati: k° kāyo kilamati Th 1, 1073. Used in a play of words with vicikicchati by Bdhgh at DhsA 354 as "ārammaṇaṅ nicchetuṅ asakkonto kicchati kilamati" and at Bdhd. 25 (on vicikicchā) as sabhāvaṅ vicinanto etāya kicchati kilamati.

**Kiñcana** (adj. — nt.) [kiṅ+cana, equal to kiṅ+ci, indef. pron.] only in neg. sentences: something, anything. From the freq. context in the older texts it has assumed the moral implication of something that sticks or adheres to the character of a man, and which he must get rid of, if he wants to attain to a higher moral condition. — Def. as the 3 impurities of character (rāga, dosa, moha) at D iii.217; M i.298; S iv.297; Vbh 368; Nd[2] 206[b] (adding māna, diṭṭhi, kilesa, duccarita); as obstruction (palibujjhana), consisting in rāga, etc. at DhA iii.258 (on Dh 200). Khīṇa — saṅsāro na c'atthi kiñcanaṅ "he has destroyed saṅsāra and there is no obstruction (for him)" Th 1, 306. n'āhaṅ kassaci kiñcanaṅ tasmiṅ na ca mama katthaci kiñcanaṅ n'atthi "I am not part of anything (i. e. associated with anything), and herein for me there is no attachment to anything" A ii.177.— akiñcana (adj.) having nothing Miln 220. — In special sense "being without a moral stain," def. at Nd[2] 5 as not having the above (3 or 7) impurities. Thus freq. an attribute of an Arahant: "yassa pure ca pacchā ca majjhe ca n'atthi kiñcanaṅ akiñcanaṅ anādānaṅ tam ahaṅ brūmi brāhmaṇan" Dh 421=Sn 645, cf. Th i. 537; kāme akiñcano "not attached to kāma" as Ep. of a khīṇāsava A v.232 sq.=253 sq. Often comb[d] with anādāna: Dh 421; Sn 620, 645, 1094. — Akiñcano kāmabhave asatto "having nothing and not attached to the world of rebirths" Vin i.36; Sn 176, 1059; — akiñcanaṅ nânupatanti dukkhā "ill does not befall him who has nothing" S i.23. — **sakiñcana** (adj.) full of worldly attachment Sn 620=DA 246.

**Kiñcikkha** (nt.) [E. Müller *P. Gr.* p. 35 expl[s] kiñcid+ka] a trifle, a small thing: yaṅ vā taṅ vā appamattakaṅ Sn 121; 131; PugA 210 (iii.4). āmisa — kiñcikkha — hetu "for the sake of a little gain" A i.128=Pug 29; at Pv ii.8[3] as āmisa — kiñci — hetu (but all vv. ll. B. have °kiñcakkha°) "for some food" (expl[d] at PvA 107: kiñci āmisaṅ patthento); — katā kiñcikkhabāvanā at S iv.118 is evidently corrupt (v. l. °bhādhanā for bādhanā? ).

**-kamyatā** in the desire for some little thing Sn 121 (cp. SnA 179: appamattake kismiñcid eva icchāya).

**Kiñjakkha** (m. nt.) [cp. Sk. kiñjalka & remarks at Aufrecht *Halāyudha* p. 186] a filament, esp. of the lotus S iii.130; J i.60, 183; v.39; Vv 22[1]; — vāri° Pv ii.1[20] (=kesara PvA 77) in comb[n] with kesara VvA 12, 111, 175.

**Kiṭaka** [doubtful] only at Pv i.9[2,4], of clothes which are changed into missā kiṭakā, which is expl. at PvA 44 by kiṭakasadisāni lohapaṭṭasadisāni bhavanti "they become like (hot) copper plates."

**Kiṭika** at Vin ii.153 of ālinda, a verandah, said to be saṅ- saraṇa° ugghāṭana° (a movable screen or a curtain that can be drawn aside) *Vin Texts* iii.174, 176.

**Kiṭṭha** [cp. Sk. kṛṣṭa **kṛṣ**] growing corn, the crop on the ground, a cornfield A iii.393 (in simile), cp. S iv.195.

**-āda** eating corn A iii.393. **-ārakkha** the guardian of the cornfield S iv.196. **-sambādha** "when the corn is thick,"

in °*samaye* near harvest — time M i.115 (in simile); J i.143 (sassa — samaye+), 338.

**Kiṇakiṇāyati** [=kinkiṇāyati, denom. fr. kinkiṇi, small bell] to tinkle; also spelt kiṇikiṇāyati J iii.315. See also kilikilāyati and cp. Sk. kiṭikiṭāyati to grind (one's teeth) & Prk. kiḍikiḍiya (chattering) Weber, *Bhagavatī* p. 289; also BSk. kaṭakaṭāyati Tal. Vist. 251. See taṭataṭayati & note on gala.

**Kiṇāti** [**krī** Vedic kriṇāti] to buy Vism 318; pot. **kiṇe** J v.375; ger. **kiṇitvā** M i.384; J i.92, 94; inf. **kiṇituṅ** J iii.282.

**Kiṇi** (indecl.) a part., expressing the sound of a small bell: "tink" DhA i.339 (v. l. kiri; see also kili and note on gala).

**Kiṇṇa**[1] [cp. Sk. kiṇva] ferment, yeast; Vin ii.116; VvA 73.

**Kiṇṇa**[2] [pp. of kirati] strewn, scattered, covered; only in comp[n] with profixes: ā°, o°, ud°, upa°, pari°, saṅ°; see also appa°.

**Kiṇha** (adj.) [see kaṇha; DA i.254 kiṇhā ti kaṇhā, kāḷakā ti attho] black; in the stock phrase muṇḍakā samaṇakā ibbhā k° bandhupādâpaccā D i.90=116; S iv.117; M i.334; ii.177; in a moral sense=bad, wicked, with nâlam — ariyā dhammā D i.163.

**Kita** [pp. of **kṛ**, with i for a, cp. kiraṇa for karaṇa. The Dhtp. expl[d] by nivāsane] 1. adorned: mālā° adorned with garlands Vin iii.249. — 2. soiled, only in cpds. **kaṇṇa°** said of a wall, also of the ground at Vin i.48= ii.209; and **paṅsu°**, soiled with dust Vin ii.121, 174.

**Kitava & kitavā** [=kaṭavā? cp. kaṭa] one who plays false; a cheat; adj. deceitful S i.24; J v.116; 117 (a°); — kitavā at Dh 252 (=DhA iii.375) in comb[n] with **saṭha** also at J vi.228, where the connection with kaṭa is evident: kaṭaṅ Aḷāto gaṇhāti kiṭavā sikkhito yathā= like one who is skilled in having the kaṭa, the lucky die. Expl[d] at DhA iii.375 as taken from fowling: kitavāya attabhāvaṅ paṭicchādeti "he hides himself by means of a pretence" (behind sham branches).

**Kittaka** (pron. interr.) [fr. kīva, cp. ettaka & BSk. kettaka (MVastu i.50); see Trenckner, *Notes* p. 134] how much? how great? nt. as adv.: to what extent? pl.: how many? Vin i.297; k°ṅ antovassaṅ avasiṭṭhaṅ "how much of the rainy season is left?" VvA 66; kittakā pana vo bhante parivāra — bhikkhū? "How many bhikkhus are in your retinue?" J i.32. — As indef.: a little; kittakaṅ jīvissāmi, J v.505; kittakaṅ addhānaṅ a short time VvA 117 (=kiṅva ciraṅ).

**Kittana** (nt.) [f. kitteti] praise PvA 31, 107.

**Kittāvatā** (adv.) to what extent? how far? in what respect? K° nu kho mahāpurisa hoti "in what respect is a man a great man?" Nd[2] 502 B; k° nu kho paññavā ti vuccati? M i.292.

**Kitti & Kittī** f. [Vedic kīrti, ***qer**: cp. Gr. καρκαίρω, Ohg. hruod, hruom=Ger. ruhm; ***qār**: cp. Sk. kāru poet; Gr. κ̈ηρυς herald, Lat. carmen hymn of praise. — The expl[ns] of Dhtp (579) & Dhtm (812) are *saṅsadde & saṅsaddane*] fame, renown, glory, honour, yaso ca kittī ca S i.25; kittiñ ca sukhañ ca S i.187; yaso kitti sukhañ ca A ii.32 yaso kittī ca "fame and renown" Sn 817 (=Nd[1] 147, where appl. to the religious perfection attained by a samaṇa); Sn 185 (in the same sense); VvA 68 (bāhira° — bhāva becoming known outside); yaso kitti Sdhp 234.

**-sadda** the sound of fame, praise, renown (thutighosa DA i.146) esp. appl[d] to the Buddha, whose fame is heralded before him: Bhagavantaṅ Gotamaṅ evaṅ kalyāṇo k° — saddo abbhuggato "the high reputation went forth over the world, concerning the Venerable Gotama": (such is this Exalted One, Arahant, etc.) D i.49, 87, 115, 116, 236; S iv.323, 374; v.352; A i.57, 180; iii.30, 39, 58, 253, 267; iv.80; etc. The same with reference to others: Miln 284. Appl[d] to the good reputation of a man (of a kalyāṇamitta) at Pug 37; the opposite is pāpako kittisaddo, bad reputation: A i.126; iii.269; Pug 36; **-vaṇṇa** praise, in °hara receiving or deserving praise D iii.191; cp. °bhatā Nd[1] 147.

**Kittika** (adj.) [fr. kitti] famous VvA 200.

**Kittita** (pp. of kitteti] told Bdhd 124; su° well told Sn 1057.

**Kittima** (adj.) [cp. Sk. kṛtimā, der. fr. kṛti, karoti, in sense of kata i.2 (a) made up, artificial; clever, skilful ThA 227; DhA 391 (of nāma); VvA 275 (of ratha: cleverly constructed)]. Cp. also kutta, — f. **kittimā** at J iii.70; vi.508 is according to Kern, *Toev.* s. v. a misspelling for **tittima**.

**Kitteti** [v. den. fr. kitti] 1. to praise, extol PvA 124, 162; — 2. to proclaim, announce, relate, tell; ppr. kittento praising PvA 159. — *fut.* kittayissati in sense of aor. Vv 34[5] (=katheti VvA 151). — kittayissāmi I shall relate Sn 1053, 1132. *grd:* kittanīya to be praised PvA 9. — *aor.* akittayi Sn 875, 921. — pp. **kittita**.

**Kinnara** [kiṅ+nara, lit. what — man, see kiṅ 3] a little bird with a head like a man's] J iv.106, 254, 438, v.47, 456; Mil 267. Canda kinnara Np. J i.91, vi.283, vi.74. — f. **kinnarā** Np. of a queen J v. 437 sq., and **kinnarī** Th 2, 381 (cp. ThA 255), J ii.121 (matta — kinnarī viya), 230; iv.432 sq. Cp. kimpurisa.

**Kinnāma** see under kiṅ.

**Kipillikā** (f.) & **Kipillaka** (nt.) [Cp. Sk. pipīlikā, see Trenckner, *Notes,* p. 108] an ant Sn 602 (kuntha°); DhA i.360; J iv.142 (kuntha°); v.39 (tamba° — °āni); Miln 272. — **kipillaka** J i.487 (v. l. BB. for pillaka); iv.375 (tamba° — puṭa); DhA iv.134 (v. l. SS. for T. pillaka). — Cp. kuntha & pipīlikā.

**Kibbisa** (nt.) [Ved. kilbiṣa, according to Grassmann to ***kil** as in kilāsa, thus originally "stain, dirt." Buddh. Sk. kilviṣa classed with aparādha at Mvyntp. 245 No. 903] wrongdoing, demerit, fault, usually with °ṅ karoti to do wrong Sn 246; Sdhp, 204; J iii.135 or °ṅ pasavati A v.75; Vin ii.198. **-kata°** (adj.) having done wrong in akata — kalyāṇo, etc. A ii.174 and ≈(see kalyāṇa and kata ii.1 a); M i.39; Pv iv.7[7]; PvA 59.

**-kāraka**[1]=next J iii.14; **-kārin**, doing wrong Sn 665 sq.; PvA 58.

**Kibbisaka**=kibbisa Sdhp 290.

**Kimi** m. [Vedic kṛmi] a worm, vermin: setā kimī kaṇha- sīsā A iii.241; Miln 272; DA i.199; — As animal of death and putrefaction M i.507; J i.146; Sn 201; esp. with ref. to the punishment of Petas: Pv i.3[1]; Th 2, 439; PvA 192; Sdhp 603. As glow — worm M ii.34; 41 (with khajjopanaka); sālaka° a very minute insect Miln 312. In similes: Th 1, 1175 (kimī va mīlhasallitto); Vism 500, 598. In cpd. kimi — kula the worm kind (genus worm) Miln 100; Vism 235; °gaṇa crowd of worms Vism 314.

**Kimina** (adj.) [from kimi] covered with worms J v.270.

**Kira** (& **Kila**) [Vedic kila] adv. 1. emphatic: really, truly, surely.

(Gr. δή) — 2. presumptive (with pres. or fut.): I should think one would expect. — 3. narrative (with aor.): now, then, you know (Gr. δδε, Lat. at, G. aber). — kira in continuous story is what "iti" is in direct or indirect speech. It connects new points in a narrative with something preceding, either as expected or guessed. It is aoristic in character (cp. Sk. sma). In questions it is dubitative, while in ordinary statements it gives the appearance of probability, rather than certainty, to the sentence. Therefore the definitions of commentators: "people say" or "I have heard": kirasaddo *anussavane:* "kira refers to a report by hearsay" PvA 103; kira — saddo *anussav'atthe* J i.158; VvA 322 are conventional and one — sided, and in both cases do not give the meaning required at the specified passages. The same holds good for J i.158 & ii.430 (kirā ti anussavatthe nipāto). — 1. mahantaṅ kira Bārāṇasirajjaṅ "the kingdom of B. is truly great" J i.126; attā hi kira duddamo "self is difficult to subdue, we know" Dh 159; amoghaṅ kira me puṭṭhaṅ Sn 356. — na kira surely not Sn 840; J i.158. — 2. esā kira Visākhā nāma "that I presume is the Visākhā" (of whom we have heard) DhA i.399; petā hi kira jānanti "the petas, I should say, will know" Pv ii.7[10]; evaṅ kira Uttare? "I suppose this is so, Uttarā" VvA 69. evaṅ kira saggaṅ gamissatha "thus you will surely go to Heaven" Vv 82[8]; "I hear" DhA i.392. — 3. atīte kira with aor. once upon a time... PvA 46, etc.; so kira pubbe... akāsi, at one time, you know, he had made... J i.125; sā kira dāsī adāsi now the maid gave her... PvA 46; cp. J i.195, etc.

**Karaṇa** (nt.) 1. [fr. **kṛ**, karoti to do] an occupation, place of work, workshop J iv.223. Cp. kita & kittima. — 2. [fr. **kṛ**, kirati to scatter, cp. pp. kiṇṇa] scattering, effusion (of sun rays), effulgence VvA 169, 199.

**Kirati** [**kīr**] to scatter, strew; not found in simples, only in cpds. apa°, abbhuk°, abhi°, ava° (o°), pari°, vi°. See also pp., **kiṇṇa**[2].

**Kirāta** (& **kirāṭa)** [prob. dial.] a man of a tribe of jungle- men, classed with dwarfs among the attendants of a chief DA i.148. See on the Kirāta as a mountain tribe Zimmer, *Altindisches Leben* p. 34. Cp. also apakiritūna & okirati[2], okiraṇa. — A secondary meaning of kirāṭa is that of a fraudulent merchant, a cheat (see kirāsa & kerāṭika).

**Kirāsa** (adj.) [a by — form of kirāṭa] false, fraudulent J iv.223 (=kerāṭika).

**Kiriyati** [Pass. of kirati or karoti] to be affected or moved Vism. 318.

**Kiriya, Kiriyā & Kriyā** [abstr. fr. karoti] 1. (n.) — (a) (—°) action, performance, deed; the doing=fulfilment; cp. °karaṇa, anta°, making an end of, putting a stop to (dukkhassa) S iii.149; iv.93; Sn 454, 725; — kāla° "fulfilment of one's time" i. e. death S iii.122; Pv i.10[12]; Sn 694; Pug 17; kusala° performance of good actions S i.101; v.456; dāna° the bestowing of gifts PvA 123; pāpa° commission of sin Pug 19=23; puñña° the performance of good works S i.87=89=A iii.48; a° PvA 54 mangala° celebration of a festival PvA 86; massu — kiriyā the dressing of the beard J iii.314 (cp. m — karaṇa and kappanā); sacchi° realization, see s. v. **-akiriyā** the non — performance of, omission, abstaining from (a° akaraṇa=veramaṇī) J iii.530; Vbh 285. — (b) an act in a special sense=promise, vow, dedication, intention, pledge: PvA 18; justice: Miln 171; kiriyaṅ bhindati to break one's vow Miln 206. — (c) philosophically: action ineffective as to result, non — causative, an action which ends in itself (Mrs. Rh. D. in *Dhs. trsl.* xciii.), inoperative (see *Cpd.* 19). In this sense it is grouped with kamma (cp. for relation kamma: kiriyā= Ger. sache: ursache). Thus is the theory of Makkhali: n'atthi kammaṅ, n'atthi kiriyaṅ n'atthi viriyan ti= there is no karma, no after — effect and no vigour in this world A i.286 (different at D i.53); n'atthi kiriyā it does not matter M i.405. — 2. (adj.) (a) making no difference, indefinite; of no result, as def. of avyākatā dhammā Vbh 106, 182=302=Dhs 566 and 989 (manodhātu kiriyā neva kusalā nâkusalā na ca kammavipākā: indifferent, neither good nor bad and having no fruit of kamma), same of jhāna Vbh 268=281; DhsA 388. — (b) indecisive, in akiriyaṅ vyākaroti to give an indecisive answer, to reply evasively D i.53 and≈

**-pada** (ttg.) the verb (i. e. that which supplies the action) VvA 315; **-vāda** (adj.) promulgating the (view of a) consequence of action, believing in merit and demerit, usually comb[d] with kammavāda (q. v.) also °vādin: D i.115 (of Gotama) A i.62; Vin i.71; **a°**— denying the difference between merit & demerit A iv.174=Vin i.234; 242, Vin iii.2; A iv.180 sq.; S iii.73. (+natthikavāda); **-vādin** adj. to prec. A i.62; **-hetu** being a cause of discrimination Dhs 1424 sq.

**Kiriyatā** (f.) [abstr. fr. last] the performance of (—°), state of, etc. See sakkacca°, sacchi°, sātacca°.

**Kirīṭin** (adj.) enveloped, adorned Pv iii.9[1] (=veṭhitasīsa).

**Kila** see kili (the sound click).

**Kilañjā** (f.) a mat of fibre or rushes, matting Vism 327; also a screen, a fascine, hurdle, faggots; a crate, crating: tassa gandhabbaṅ kilañjā — kaṇḍūvanaṅ viya hutvā... J ii.249; "his music was like the scraping of a mat"; suvaṇṇa — kilañjā a gilt mat J iv.212. As a fascine, used in making a road: DhA i.442. as a screen (comb[d] with chatta, fan) PvA 127; as faggots: J i.158; Miln 287; as a crate or basket, used by distillers: M i.228= 374 (soṇḍikā — kilañjā) (cp. the trsl[n] under soṇḍa in *J.P.T.S.* 1909); to which is likened the hood of a snake: S i.106 (snake=māra).

**Kilanta** [pp. of kilamati] tired, exhausted, weary, either with **°kāya** tired in body PvA 43; VvA 65 (indicating the falling asleep); or °citta tired in mind D i.20= iii.32 (paduṭṭhacitta+, of the waning of the gods); or both **°kāya-citta** Pv iii.2[3]; opp. akilanta — kāya — citta alert, vigorous; with sound body and mind.

**Kilama** [spelt klama, fr. **klam**] fatigue J v.397 (=kilanta- bhāva).

**Kilamati** [Sk. klamati, a variation of śramati **sri** from **sri** to lean, cp. kilanta, as "sleepy," and Lat. clīnāre, clemens. To k > ś cp. kaṇṇa > śṛnga, kilissati > śliṣyati, etc. The Dhtp (222) & Dhtm (316) paraphrase **kilam** by *gilāne.*] 1. to go short of, to be in want of (instr.) DhA ii.79; na piṇḍakena kilamati does not go short of food Vin ii.15, 87; iv.23 sq. — 2. to weary, to be wearied, tired, fatigued; to be in trouble or in misery PvA 215 (to be incommodated) 277 (be in distress); fut. kilamissāmi PvA 76. Cp. pari°. — pp. **kilanta**.

**Kilamatha** [fr. **klam**, in formation cp. samatha] tiredness, fatigue, exhaustion M i.168; A ii.199; S i.136; as kāya°, citta° S v.128; as daratha° A iii.238; PvA 23; as niddā° A ii.48, 50.

**Kilamita** [pp. of kilameti] worn out, tired, fatigued Pvii.8$^3$.

**Kilameti** [denom. fr. kilama] to be tired or fatigued J i.115; ppr. kilamayanto D i.52. — pp. **kilamita**.

**Kilāsa** [cp. Sk. kilāsa] a cutaneous disease, perhaps leprosy, enum$^d$ under the var. diseases (ābādhā) together with kuṭṭha gaṇḍa k° sosa Vin ii.271; A v.110; Nd$^2$ 304$^1$.

**Kilāsika & °iya** (adj.) [fr. last] afflicted with a cutaneous disease, a leper, in same comb$^n$ as kilāsa, Vin i.93; Kvu 31 (°iya).

**Kilāsu** [fr. **sram**, cp. kilamatha. E Müller *P. Gr.* 38= glāsnu, **glā**, cp. gilāna] exhausted, tired of (c. dat. or inf.) Vin iii.8; **a°** untiring in (c. dat. or acc.) S i.47; v.162; J i.109; Miln 382.

**Kili** (sometimes **kila**) [onomat. fr. sound — root **k&lcircle;**] 1. in- decl. the sound "click," of the noise of a trap when shutting J i.243; ii.363, 397 (as "kilī"). — Also repeated "kilikilī ti" click, click J i.70. — 2. as n. f. tinkling, clicking, ticking (cp. kiṇi), in kiliṅ karoti to tinkle J v.203.

**Kilikilāyati** [denom. fr. kili with reduplication] to tinkle J v.206; (freq. fr. kili or den. fr. kilikilā; cp. kilakilā "shouting for joy" AvŚ i.48 and in cpd. hāhākārakilakilā "shouting hā — hā and hail — hail" ibid. i.67 MVastu iii.312 and Divy 459). See also kiṇakiṇāyati. *Note.* — **Kil** is one of the variations of the sound — imitating $q^el$, which otherwise appears as $q^al$, $q^ul$ in Gr. κελ αδος, L. cal — are, Ohg. hell — an (cp. Sk. krandati?) also Gr. κλάζω, L. clango, Goth. hlahjan ("laugh") and in Sk kolāhala, kokila, cp. cuculus (cuckoo) and perhaps Sk. ululī, ulūka (owl), Gr. ὀλολύζω, L. ululare. See also the cognate $q^er$ under kitti.

**Kilijjati** [med — pass. of **kilid**=Sk. **klid**, to be wet. prob.= **śliṣ** to stick to, and confounded with **svid**, cp. also kelana & khela. The meaning "to get wet, to be soiled" only in pp. **kilinna**. — The Dhtm (199), however, expl$^s$ k. by parideva lament, to be in trouble, which is not quite in harmony with the meaning; it is more likely that in P. we have a confusion between **klid & kliś** in a meaning which differs from Sk.] to become heated, to get into a state of inflammation, to fester (of wounds) Vin i.205 (vaṇo kilijjittha festered); Sn 671 (gloss for kilissati, expl$^d$ at SnA 481 by pūti hoti). — pp. **kilinna**. See also **ukkiledeti** (to clean out a stain, to "disinfect").

**Kiliṭṭha** [pp of kilissati] 1. soiled, stained, impure; of gatta, limbs J i.129; of cīvara, cloak Bdhd 92; of vattha, clothes DhA ii.261; of pāvāra — puppha, mango blossom KhA 58=Vism 258. — 2. unclean, lustful (morally) bad, in **°kamma** dirty pursuit, i. e. cohabitation J iv.190; PvA 195 (of a gaṇikā); together with **kuthita** Miln 250.

**Kilinna** [pp. of kilijjati] 1. wet, usually with saliva and perspiration Vin iii.37; J i.61 (lālā°), 164 (kheḷa°); DA i.284 (assu°); VvA 67 (seda°). — 2. The other meaning of **kilid** (to get inflamed) is to be found in kilinna — sarīra (adj.) with an inflamed body (i. e. suffering from a skin — disease), which is Bdhgh's expl$^n$ of **okilinī**: see under **okiraṇa**.

**Kilissati** [Sk. kliśyati=**kliś** or **śliṣ** to adhere, cp. P. kheḷa and silesuma or semha, Sk. śleṣma, slime. Same root as Gr. λείμας snail; Ags. slīm slime. Another, specifically Pali, meaning is that of going bad, being vexed, with ref. to a *heated* state. This lies at the bottom of the Dhtp. (445) & Dhtm. (686) expl$^n$ by *upatāpe.*] 1. to get wet, soiled or stained, to dirty oneself, be impure It 76 (of clothes, in the passing away of a deva); Th 1, 954 (kilisissanti, for kilissanti); Ps i.130. Kilisseyya Dh 158 (expl$^d$ as nindaṅ labhati) to do wrong. Cp. pari°.

**Kilissana** (nt.) getting dirty, staining J i.8.

**Kilesa** (and **klesa**) [from kilissati] 1. stain, soil, impurity, fig. affliction; in a moral sense, depravity, lust. Its occurrence in the Piṭakas is rare; in later works, very frequent, where it is approx. tantamount to our terms lower, or unregenerate nature, sinful desires, vices, passions.

1. Kilesa as obstacle (see °āvaraṇa, ° — sampayutta, ° — vippayutta, °pahāna) Ps i.33; Sdhp 455; bhikkhu bhinnakileso "one whose passions are broken up" Vḅh 246, PvA 51; upasanta kileso "one whose passions are calmed" PvA 230; no ce pi jātu puriso kilese vāto yathā abbhaghanaṅ vihāne Sn 348; pariyodapeyya attānaṅ cittaklesehi paṇḍito S v.24=A v.232, 253=Dh 88. 2. Occurs in such combinations as kilesā ca khandhā ca abhisankhārā ca Nd$^2$ 487; kilesa+khandha: Ps i.69— 72; ii.36, 140; cp. Vbh 44, 68; kilesa+saṅsāra PvA 7; kammaṅ kilesā hetu saṅsārassa Nett 113, cp. 191. — 3. kilesa also occurs in a series explanatory of taṇhā, in the stereotype comb$^n$ of t., diṭṭhi, kilesa "clinging to existence, false ideas and lust" (see Nd$^2$ s. v. taṇhā v.). — 4. In the same function it stands with rāga, viz. rāga dosa moha kilesa, i. e. sensuality, bewilderment and lust (see Nd$^2$ s. v. rāga ii.), cp. Dhs 982, 1006. — The grouping as **dasa** kilesa — vatthūni is: lobha dosa moha māna diṭṭhi vicikicchā thīnaṅ uddhaccaṅ ahirikaṅ anottappaṅ Dhs 1548=Vbh 341; Vism 683; mentioned at Ps i.130. — These with the exception of the last two, are also grouped as **aṭṭha** k° — vatthūni at Vbh 385. — As three kilesas (past, present and future) at Ps ii.217. — 5. The giving up of kilesa is one of the four essentials of perfection: the recognition of evil, the removal of its source (which is kilesa), the meditation on the Path, and the realization of the extinction of evil (see Nd$^2$ s. v. dukkha ii.). Kilesa in this connection interchanges with samudaya, as denoting the *origin* of evil; cp. samudayo kilesā Nett 191.

**-āvaraṇa** the obstacle of lust Vbh 342 Pug 13; Vism 177; °āvaraṇatā id. A iii.436; **-kkhaya** the destruction of lust Bdhd 81; **-paripantha** danger of lust J vi.57; **-pahāna** the giving up of worldly lust Vin iii.92 sq., iv.25; Bdhd 129, 131; **-puñja** the heap of lusts; consisting of ten qualities, viz. the four āhārā (etc. four of each:), vipallāsā, upādānāni, yogā, gandhā, āsavā, oghā, sallā, viññāṇaṭṭhitiyo, agatigamanāni. Nett 113, 114; 116 sq. **-bhūmi** the substratum or essence of lust Nett 2, 192; there are four mentioned at Nett 161: anusaya°, pariyuṭṭhāna°, saṅyojana°, upādāna°; **-māra** death which is the consequence of sinful desire DhA i.317 (in expl. of Māra); **-vatthūni** (pl.) the (10) divisions of kilesa (see above) Dhs 1229, 1548; Vism 20. **-vinaya** the discipline of lust Nett 22; **-vippayutta** free from lust (dhamma principles, to which belongs Nibbāna) Dhs 1555; **-sampayutta** connected or affected with lust Dhs 1554 (as 12 principles); Vbh 18=30=44=56, 68, 80, 96, 120, 323.

**Kileseti** [v. den. fr. kilesa] to become soiled or stained (fig.): indriyāni kilesenti Sdhp. 364.

**Kiloma** [=next?] at J iii.49 taken as syn. of loma, hair and used in sense of pharusa, shaggy, rough (in kiloma maṅsakhaṇḍa as

simile for kiloma — vācā).

**Kilomaka** [=Sk. kloman, the right lung, cp. Greek πλεύμων, Lat. pulmo] the pleura M i.185 = Kh iii, Nett 77=Vbh 193; J iv.292; Miln 26. Discussed in detail at Vism 257, 357.

**Kisa** (adj.) [Sk. kṛśa, perhaps to Lat. gracilis, slim] lean, haggard, emaciated, opp. thūla fat (VvA 103). As Ep. of ascetics Sn 165, Dh 395=Th 1, 243; esp. as Ep. of petas: Pv ii.1[13]; Sn 426, 585; Sdhp 101; Miln 303. For phrase kisa — dhamani — santhata see the latter.

**Kisaka**=kisa Vin i.36=J i.83; f. kisikā Th 2, 27.

**Kissati** [den. fr. kisa] 1. to get thin, to become exhausted, to waste, weary, worry J vi.495 (pret. mā kisittha= C. mā kisā bhava). — 2. [Pass. of kassati, **kṛṣ**] see pari°

**Kissava** in neg. akissava at S i.149 is doubtful in origin and meaning. The trsl[n] gives "without wisdom." Should we read akittima or akiñcana, as we suggested under a°, although this latter does not quite agree with the sense required?

**Kīṭa** (nt.) [cp. Sk. kīṭa] a general term for insect DhA i.187; usually in comb[n] with paṭanga, beetle (moth?) M iii.168 (with puḷava); Sn 602; J vi.208; Miln 272 (°vaṇṇa); PvA 67; Vism 115. **kīṭa** at J v.373 means a kind of shield (=cāṭipāla? c.), the reading should prob. be **kheṭa**.

**Kīṭaka** (nt.) one or all kinds of insects Vin i.188.

**Kīta** [pp. of kiṇāti] bought J i.224 (°dāsa a bought slave) ii.185.

**Kīdisa** (interr. adj.) [cp. Sk. kīdṛś=kiṅ dṛśa] what like? of what kind? which? (cp. tādisa) Sn 836, 1089 (=kiṅ saṇṭhita Nd[2]; Pv ii.6[3]; PvA 50, 51; VvA 76). — As Np. S iv.193. — See also Kīrisa.

**Kīra** [cp. Sk. kīra] a parrot Abhp 640 (cp. cirīṭi).

**Kīrisa**=kīdisa Th 2, 385 (cp. ThA 256).

**Kīla**=a pin, a stake, see Khīla.

**Kīḷati** [Sk. krīḍati] to play, sport, enjoy or amuse oneself Vin iv.112 (udake k. sport in the water); Pv ii.1[21] (=indriyāni paricarāmi PvA 77) D ii.196; J v.38; Th 2, 147; PvA 16, 67, 77, 189; — c. acc. to celebrate: **nakkhattaṅ** J i.50; VvA 63; PvA 73; ThA 137; chaṇaṅ DhA iii.100. — pp. **kīḷita**. Caus. II. **kīḷāpeti** to make play, to train J ii.267 (sappaṅ to train or tame a snake).

**Kīḷanaka** [fr. kīḷati] a plaything, a toy Th 2, 384 (with ref. to the moon).

**Kīḷanā** (f.) [fr. same) playing, sport, amusement Nett 18; PvA 67; DhA iii.461 (nakkhatta° celebration).

**Kīḷā** f. [fr. **krīḍ**, cp. Sk. krīḍā] play, sport, enjoyment; udakakīḷaṅ kīḷantī enjoying herself on the water PvA 189. — uyyāna° amusement in the park DhA i.220; iv. 3; nakkhatta — kīḷaṅ kīḷati to celebrate a festival (i. e. the full moon when standing in a certain Nakkhatta) VvA 109, ThA 137; sāla — kīḷā sport in the sāla woods J v.38; kīḷādhippāyena in play, for fun PvA 215; — Cp. **kīḷikā**.

**-goḷa** a ball to play with Vism 254. **-goḷaka** id. Vism 256 (cp. KhA 53); ThA 255; **-pasuta** bent on play J i.58; **-bhaṇḍaka** (nt.) toy Miln 229 (=kīḷāpanaka M i.266); **-maṇḍala** play — circle, children's games, playground J vi.332; DhA iii.146; **-sālā** playhouse J vi.332.

**Kīḷāpanaka** 1. (nt.) a plaything, toy M i.266, 384; a list given at A v.203. — 2. (adj.) one who makes play J iv.308 (sappa° a snake — trainer, cp. sappaṅ kīḷāpeti J ii.267).

**Kīḷikā** (f.) play, sport, amusement; always — °, like kumāra° D ii.196; uyyāna° (sport in the garden) J iii.275; iv.23, 390; udaka° ThA 186.

**Kīḷita** [pp. of kīḷati] played or having played, playing, sporting; celebrated (of a festival) A iv.55 (hasitalapita°); PvA 76 (sādhu°). — (nt.) amusement, sport, celebration M i.229 (kīḷita — jātaṅ kīḷati). Cp. sahapaṅsu°°; see also keḷi & khiḍḍā.

**Kīvant & Kīva** (interr. adj. and adv.) [Sk. kiyant and kīvant; formed fr. interr. stem ki] how great? how much? how many? and in later language how? (cp. rel. yāva). As indef.: Kīvanto tattha bheravā "however great the terrors" Sn 959. — Kīva kaṭuka how painful? PvA 226; k° — ciraṅ how long? Pj and Sn 1004; k° — dīghaṅ same Sn p. 126; k° dūre how far? Miln 16; DhA i.386; k° — mahantaṅ how big? DhA i.29; VvA 325; k° bahuṅ how much? DhA iv.193.

**Kīvatika** (interr. adj.) [fr. last] of number: how much? how many? Kīvatikā bhikkhū how many Bhikkhus? Vin i.117.

**Ku** (kud — and kum — ) 3rd stem of interrog. pron. ka (on form and meaning cp. kad;=Lat.* qu̯u in (qu̯)ubi, like katara < (qu̯)uter; cp. also Vedic kū how? Sk. kutra, kutaḥ, kuha, kva) where? when? whither? whence? As adv. in cpds. in disparaging sense of "what of"? i. e. nothing of, bad, wrong, little, e. g. kum — magga wrong path; kuk — kucca=kud — kicca doing wrong, troubling about little=worry. — kuṅ at PvA 57 (in expl. of kuñjara) is interpreted as paṭhavi.

1. **Kuto** where from? whence? Dh 62; k°bhayaṅ whence i. e. why fear? Dh 212 sq.; Sn 270, 862; Pv ii.6[9]; how? J vi.330; with nu whence or why then? Sn 1049 (=kacci ssu Nd[2] s. v.). kut — ettha=kuto ettha J. i.53. — na kuto from nowhere Sn 35, 919; a — kuto id. in **akutobhaya** "with nothing to fear from anywhere" i. e. with no reason for fear S i.192; Th 1, 510; Th 11, 333; Sn 561 (modāmi akutobhayo); Pv ii.1[21] (id.); **kuto-ja** arisen from where? Sn 270; — °nidāna having its foundation or origin in what? Sn 270, 864 sq.

2. **Kudā** at what time, when? (cp. kadā) Pug 27; indef. **kudācanaṅ**: at any time, na k° never Sn 221 (expl. by soḷasim pi kalaṅ SnA 277); Dh 5, 210; Bdhd 125; gamanena na pattabbo lokass' anto k° "by walking, the end of the world can never be reached" S i.62.

3. **Kuva, kva**, where? Sn 970 (kuvaṅ & kuva) indef. kvaci anywhere; with na: nowhere; yassa n'atthi upamā kvaci "of whom (i. e. of Gotama) there is no likeness anywhere" Sn 1137; cp. 218, 395; expl[d] by Nd[2] like kuhiñci. **kuvaṅ** at D iii.183.

4. **Kutha** (kudha) where? J v.485 (=kuhiṅ).

5. **Kuhiṅ** (=kuhaṅ, cp. Sk. kuha) where? whither? Often with fut.: k° bhikkhu gamissati Sn 411; ko gacchasi where are you going? Pv ii.8[1]; tvaṅ ettakaṅ divasaṅ k° gatā where have you been all these days? PvA 6; 13; 42; indef. kuhiñci, anywhere, with na k°: nowhere, or: not in anything, in: n'atthi taṇhā k° loke "he has no desire for anything in this world" Sn 496, 783, 1048 see Nd on 783 & 1048=kimhici; Dh 180.

**Kukutthaka** (v. l. BB. kukkuṭhaka) a kind of bird J vi.539. Kern (*Toev.* s. v.) takes it to be Sk. kukkuṭaka, phasianus gallus.

**Kukku** [cp. Sk. kiṣku?] a measure of length S v.445= A iv.404, and in **kukkukata** Vin i.255=v.172 (cp. however *Vin. Texts* i.154, on Bdhgh's note=temporary).

**Kukkuka** [fr. kukku] "of the kukku — measure," to be measured by a kukku. Of a stone — pillar, 16 k's high S v.445 A iv.404. — **akukkuka-jāta** of enormous height (of a tree) M i.233=S iii.141 (text: akukkajāta) =iv.167; A ii.200 (text: **akukkuccakajāta**). Kern (*Toev.* s. v. kukka) takes it to mean "grown crooked," a° the opposite.

**Kukkucca** [kud — kicca] 1. bad doing, misconduct, bad character. Def. kucchitaṅ kataṅ kukataṅ tassa bhāvo kukkuccaṅ Vism 470 & Bdhd 24; — Various explanations in Nd² on Sn 1106=Dhs 1160, in its literal sense it is bad behaviour with hands and feet (hattha — pada°) J i.119=DA i.42 (in combⁿ with ukkāsita & khipitasadda); hattha° alone J ii.142. — 2. remorse, scruple, worry. In this sense often with vippaṭissāra; and in conn. w. uddhacca it is the fourth of the five nīvaraṇas (q. v.) Vin i.49; iv.70; D i.246; S i.99; M i.437; A i.134=Sn 1106; A i.282; Sn 925; Nd² 379; DhA iii.483; iv.88; Sdhp 459; Bdhd 96. — na kiñci k°ṅ na koci vippaṭissāreti "has nobody any remorse?" S iii.120=iv.46. The dispelling of scrupulousness is one of the duties and virtues of a muni: k°ṅ vinodetuṅ A v.72; k. pahāya D i.71=A ii.210=Pug 59; chinnakukkucca (adj.) free from remorse M i.108; khīṇāsava k° — vūpasanta S i.167=Sn 82. — **akukkucca** (adj.) free from worry, having no remorse Sn 850. Kukkuccaṅ kurute (c. gen.) to be scrupulous about J i.377; kariṅsu DhA iv.88; cp. **kukkuccaṅ āpajjati** (expl. by sankati) J iii.66.

**Kukkuccaka** (adj.) conscientious (too) scrupulous, "faith- ful in little" J i.376; VvA 319.

**Kukkuccāyati** [denom. fr. kukkucca] to feel remorse, to worry A i.85; Pug 26. Der. are kukkuccāyanā and °āyitatta=kukkucca in def. at Dhs 1160=Nd² s. v.

**Kukkucciya**=kukkucca Sn 972.

**Kukkuṭa** (Sk. kurkuṭa & kukkuṭa; onomatopoetic=Lat. cucurio, Ger. kikeriki) a cock Miln 363; J iv.58; VvA 163; f. **kukkuṭī** a hen DhA i.48; ThA 255; in simile M i.104=357=A iv.125 sq., 176 sq. (cp. °potako).

**-aṇḍa** (kukkuṭ°) a hen's egg Vism 261. **-patta** the wing of a cock A iv.47. **-potaka** a chicken, in simile M i.104=357=A iv.126=176. **-yuddha** a cock fight D i.6; **-lakkhaṇa** divining by means of a cock D i.9; **-sampātika** a shower of hot ashes (cock as symbol of fire) A i.159=D iii.75, cp. Divy 316 and see Morris, *J.P.T.S.* 1885, 38; **-sūkarā** (pl.) cocks and pigs D i.5= A ii.209=Pug 58; D i.141; A ii.42 sq.; It 36.

**Kukkura** [Sk. kurkura, or is it ku — krura? Cp. kurūra) a dog. usually of a fierce character, a hound A iii.389; v.271; J i.175 sq.; 189; Pv iii.7⁹; Sdhp 90. In similes: S iv.198; M i.364; A iv.377. — f. **kukkurinī** Miln 67.

**-vatika** (adj.) imitating a dog, cynic M i.387 (+dukkara kāraka; also as k° — vata, °sīla, °citta, °ākappa); D iii.6, 7; Nett 99 (+govatika; **-sangha** a pack of hounds A iii.75.

**Kukkuḷa** [taken as variant of kukkuṭa by Morris, *J.P.T.S.* 1885, 39; occurs also in BSk. as Name of a Purgatory, e. g. MVastu i.6; iii.369, 455. The classical Sk. form is kukūla] hot ashes, embers S iii.177; J ii.134; Kvu 208, cf. trans. 127; with ref. to Purgatory S i.209; J v.143 (°nāma Niraya); Sdhp 194; Pgdp 24.

**-vassa** a shower of hot ashes J i.73; iv.389 (v. l.).

**Kukkusa** 1. the red powder of rice husks Vin ii.280 (see Bdgh ii.328: kukkusaṅ mattikaṅ=kuṇḍakañ c'eva mattikañ ca). — 2. (adj.) variegated, spotted J vi.539 (=kaḷakabara 540; v. l. B. ukkusa).

**Kunkuma** (nt.) [cp. Sk. kunkuma] saffron Miln 382; Vism 241.

**Kunkumin** (adj.) fidgety J v.435.

**Kunkumiya** (nt.) noise, tumult J v.437 (=kolāhala).

**Kucchi** (f.) [Sk. kukṣiḥ, cp. kośa] a cavity, esp. the belly (Vism 101) or the womb; aṇṇava° the interior of the ocean i.119, 227; J v.416; jāla° the hollow of the net J i.210. As womb frequent, e. g. mātu° J i.149; DA i.224; PvA 19, 63, 111, 195; as pregnant womb containing gabbha J i.50; ii.2; vi.482; DhA ii.261.

**-ḍāha** enteric fever DhA i.182; **-parihārika** sustaining, feeding the belly D i.71=Pug 58; **-roga** abdominal trouble J i.243; **-vikāra** disturbance of the bowels Vin i.301; **-vitthambhana** steadying the action of the bowels (digestion) Dhs 646=740=875.

**Kucchita** [Sk. kutsita, pp. of **kutsāy**] contemptible, vile, bad, only in Comˢ VvA 215; in def. of kāya KhA 38; in def. of kusala DhsA 39; VvA 169; in def. of kukkucca Vism 470; in def. of paṅsu — kūla Vism 60.

**Kucchimant** (adj.) [fr. kucchi] pregnant J v.181.

**Kujati** [or kujjati? see kujja] in kujantā dīnalocanā Sdhp 166: to be bent, crooked, humpbacked?

**Kujana** (adj.) [fr. **kujati**] only neg. **a°** not going crooked, in ratho akujano nāma S i.33.

**Kujja** (adj.) [Sk. kubja, humpbacked; √qub, Lat. cubare, Gr. κυφός, Mhg. hogger, humpback] lit. "bent," as nt. kujjaṅ in ajjhena — kujjaṅ Sn 242 crookedness, deceit, fraud (cp. SnA 286 kūṭa?). Cp. kujati & khujja, see also ava°, uk°, nik°, paṭi°, pali°.

**Kujjhati** [cp. Vedic krunhyate, fr. **krudh**] to be angry with (dat.) A i.283=Pug 32, 48; Vism 306; mā kujjhittha kujjhataṅ, "don't be angry" S i.240; mā kujjhi J iii.22; na kujjheyya Dh. 224; ger. kujjhitvā PvA 117, grd. kujjhitabba Pv iv.1.[11]

**Kujjhana** (adj.) [fr. kujjhati] angry=kodhana VvA 71; Pug A 215 (°bhāva). **Kujjhanā** (f.) anger, irritation, together with **kujjhitattaṅ** in defⁿ of kodha Dhs 1060= Pug 18, 22.

**Kujjhāpana** (nt.) [Caus. formation fr. kujjhati] being angry at DhA iv.182.

**Kuñca** (nt.) [**kruñc**, cp. Sk. krośati, Pali koñca, Lat. crocio, cornix, corvus; Gr. κρώζω, κραυγή; all of crowing noise; from sound — root **k&rcircle;**, see note on gala] a crowing or trumpeting noise (in compounds only). — **kāra** cackling (of a hen) ThA 255; **-nāda** trumpeting (of an elephant) J iii.114.

**Kuñcikā** (f.) a key, Bdhgh on C. V. v.29, 2 (Vin ii.319) cp. tāla Vin ii.148; Vism 251 (°kosaka a case for a key); DA i.200, 207, 252; DhA ii.143.

**Kuñcita** (adj.) [pp. of **kuñc** or **kruñc**; cp. Sk. kruñcati, to be crooked, Lat. crux, Ohg. hrukki, also Sk. kuñcita bent] bent, crooked J i.89 (°kesa with wavy hair); v.202 (°agga: kaṇṇesu lambanti ca kuñcitaggā: expl[d] on p. 204 by sīhakuṇḍale sandhāya vadati, evidently taking kuñcita as a sort of earring); of Petas, Sdhp 102.

**Kuñja** (m.) a hollow, a glen, dell, used by Dhpāla in expl[n] of kuñjara at VvA 35 (kuñjaro ti kuñje giritale ramati) and PvA 57 (kuṅ pathaviṅ jīrayati kuñjo suvāraṅ aticarati kuñjaro ti). **-nadī°** a river glen DA i.209.

**Kuñjara** (m.) [Deriv. unknown. The sound is not unlike an elephant's trumpeting & need not be Aryan, which has hasti. The Sk. of the epics & fables uses both h° and k°] an elephant Vin ii.195; M i.229, 375; S i.157; Dh 322, 324, 327; J v.336; Vv 5[1]; Pv i.11[3]; DhA iv.4; ThA 252; Miln 245. — deva° chief of the gods, Ep. of Sakka Vv 47[7]; J v.158.

**-vara** a state elephant VvA 181. **-sālā** an elephant's stable DhA iv.203.

**Kuṭa** a pitcher Vv 50[9]; J i.120; DhA ii.19, 261; iii.18. Kuṭa is to be read at J i.145 for kūṭa (antokuṭe padīpo viya; cp. ghaṭa). *Note.* Kuṭa at DhsA 263 stands for kūṭa[3] sledge — hammer.

**Kuṭaka** a cheat Pgdp 12; read kūtaka. So also in gāma kuṭaka S ii.258.

**Kuṭaja** a kind of root (Wrightia antidysenterica or Neri- cum antidysentericum), used as a medicine Vin i.201 (cp. Vin. Texts ii.45).

**Kuṭati** see paṭi° and cp. kūṭa[1], koṭṭeti & in diff. sense kuṭṭa[1].

**Kuṭava** (v. l. S. kū°; B. kulāvaka) a nest J iii.74; v. l. at DhA ii.23 (for kuṭikā).

**Kuṭikā** (f.) from kuṭī [B. Sk. kuṭikā Av.Ś. ii.156] a little hut, usually made of sticks, grass and clay, poetical of an abode of a bhikkhu Vin iii.35, 41, 42=VvA 10; PvA 42, 81; DhA ii.23. Cp. also tiṇa°, dāru°; arañña° a hut in the woods S i.61; iii.116; iv.380. Often fig. for body (see kāya). Th 1, 1. — As adj. — °, e. g. aṭṭhakuṭiko gāmo a village of 8 huts Dh i.313.

**Kuṭimbika** (also kuṭumbika) a man of property, a land- lord, the head of a family, J i.68, 126, 169, 225; ii.423; PvA 31, 38, 73, 82. Kutumbiya — putta Np. Vism 48.

**Kuṭila** (adj.) bent, crooked (cp. **kuj** and **kuc**, Morris *J.P.T.S.* 1893, 15) J iii.112 (=jimha); Miln 297 (°sankuṭila), 418 (of an arrow); nt. a bend, a crook Miln 351. **-a°** straight Vv 16[7] ( — magga).

**-bhāva** crookedness of character Vism 466; PvA 51; VvA 84. **-a°** uprightness Bdhd 20.

**Kuṭilatā** (f.) [fr. kuṭila] crookedness, falseness, in a°, up- rightness of character Dhs 50, 51; DhA i.173.

**Kuṭī** (kuṭi°) (f.) any single — roomed abode, a hut, cabin, cot, shed Vin iii.144 (on vehāsa — kuṭī see vehāsa & Vin iv.46); Sn 18, 19; Pv ii.2[8]; VvA 188, 256 (cīvara°, a cloak as tent). See also kappiya°, gandha°, paṇṇa°, vacca°.

**-kāra** the making of a hut, in °*sikkhāpada,* a rule regarding the method of building a hut J ii.282; iii.78. 351; **-dūsaka** (a) destroying a hut or nest DhA ii. 23; — purisa a "hut man," a peasant Miln 147.

**Kuṭukuñcaka** see kaṭukañcuka.

**Kuṭumba** (nt.) family property & estates J i.122, 225; rāja° (and °kuṭumbaka) the king's property J i.369, 439. — kuṭumbaṅ saṇṭhapeti to set up an establishment J i.225; ii.423; iii.376.

**Kuṭumbika** see kuṭimbika.

**Kuṭṭa[1]** [cp. koṭṭeti, **kuṭ** to crush, which is expl[d] by Dhtp (90, 555) & Dhtm (115, 781) together with **koṭṭ** by chedana; it is there taken together with **kuṭ** of kūṭa[1], which is expl[d] as **koṭilla**] powder. Sāsapa° mustard powder Vin i.205; ii.151 (at the latter passage to be read for °kuḍḍa, cp. *Vin Texts* iii.171), 205.

**Kuṭṭa[2]** [of doubtful origin & form, cp. var. BSk. forms koṭṭa — rājā, koṭa° & koḍḍa°, e. g. MVastu i.231] only found in cpds. °dārūni sticks in a wattle & daub wall Vism 354, and in kuṭṭa — rājā subordinate prince, possibly kuḍḍa° a wattle and daub prince S iii.156 (v. l. kuḍḍa°); =v.44 (v. l. kujja°); cp. kuḍḍa° J v.102 sq., where expl. pāpa — rājā, with vv. ll. kuṭa and kūṭa. See also khujja and khuddaka — rājā.

**Kuṭṭha[1]** (nt.) (cp. **kus**; Sk. kuṣṭhā f.) leprosy J v.69, 72, 89; vi.196, 383; Vism 35 (+gaṇḍa); DA i.260, 261, 272. The disease described at DhA 161 sq. is probably leprosy. Cp. kilāsa. On var. kinds of leprosy see J v.69, iv.196.

**Kuṭṭha[2]** a kind of fragrant **plant** (Costus speciosus) or spice J vi.537.

**Kuṭṭhita** hot, sweltering (of uṇha) S iv.289 (v. l. **kikita**); molten (of tamba, cp. uttatta) Pgdp 33. See also kathati kuthati, ukkaṭṭhita & pakkuṭṭhita.

**Kuṭṭhin** a leper M i.506 (in simile); Th 1, 1054; J v.413; vi.196; Ud 49; DhA iii.255.

**Kuṭṭhilikā** the pericarp or envelope of a seed (phala°) VvA 344 (=sipāṭikā).

**Kuṭhārī** (f.) [cp. Sk. kuṭhāra, axe=Lat. culter, knife from ***(s)qer**, to cut, in Lat. caro, etc]. An axe, a hatchet Vin iii.144; S iv.160, 167; M i.233=S iii.141; A. i.141; ii.201; iv.171; J i.431; DhA iii.59; PvA 277. Purisassa hi jātassa kuthārī jāyate mukhe "when man is born, together with him is born an axe in his mouth (to cut evil speech)" S i.149=Sn 657=A v.174.

**Kuḍumalaka** [for kusuma°] an opening bud A iv.117, 119.

**Kuḍḍa** [to **kṣud** to grind, cp. cuṇṇa] a wall built of wattle and daub, in **°nagaraka** "a little wattle and daub town" D ii.146, 169 (cp. Rh.D. on this in **Buddh. Suttas** p. 99). Three such kinds of simply — built walls are mentioned at Vin iv.266, viz. iṭṭhakā° of tiles, silā° of stone, dāru° of wood. The expl[n] of kuḍḍa at Vism 394 is "geha — bhittiyā etam adhivacanaṅ." Kuḍḍa — rājā see under kuṭṭa). Also in tirokuḍḍaṅ outside the wall M i.34=ii.18; A iv.55; Vism 394, and tirokuḍḍesu Kh viii[1]=Pv i.5[1]. — parakuḍḍaṅ nissāya J ii.431 (near another man's wall) is doubtful; vv. ll. S. kuḍḍhaṅ. B. kuṭaṅ and kuṭṭaṅ. (kuḍḍa — ) pāda the lower part of a lath and plaster wall Vin ii.152. *Note.* Kuḍḍa at Vin ii.151 is to be read kuṭṭa.

**Kuḍḍa-mūla** a sort of root Vin iii.15.

**Kuḍḍaka** in eka° and dvi° having single or double walls J i.92.

**Kuṇa** (adj.) [cp. kuṇi lame from ***qer**, to bend=Gr. κυλλός crooked and lame, Lat. curvus & coluber snake] distorted, bent, crooked, lame Pv ii.9[26] (v. l. kuṇḍa; cp. PvA 123. kuṇita

paṭikuṇita an — ujubhūta); DhA iii.71 (kāṇa° blind and lame).

**Kuṇapa** [der. fr. kuṇa? cp. Sk. kuṇapa] a corpse, carcase, Vin iii.68=M i.73=A iv.377 (ahi°, kukkura°, manussa° pūti°); A iv.198 sq.; Sn 205; J i.61, 146; PvA 15. Kaṇṭhe āsatto kuṇapo a corpse hanging round one's neck M i.120; J i.5; also Vin iii.68≈. — The abovementioned list of corpses (ahi°, etc.) is amplified at Vism 343 as follows: hatthi°, **assa°**, go°, mahiṅsa°, manussa°, ahi°, kukkura°. Cp. **kaḷebara**.

— gandha smell of a rotting corpse SnA 286; PvA 32.

**Kuṇalin** in kuṇalīkata and kuṇalīmukha contracted, con- torted Pv ii.9 [26.28.] (Hardy, but Minayeff and Hardy's S.S. Kuṇḍalī°), expl[d] PvA 123 by mukhavikārena vikuṇitaṅ (or vikucitaṅ SS.) sakuṇitaṅ (better: sankucitaṅ) (cp. Sk. **kuc** or **kuñc** to shrink).

**Kuṇāla** N. of a bird (the Indian cuckoo) J v.214 sq. (kuṇāla — jātaka). Kuṇāla — daha "cuckoo — lake," N. of one of the seven great lakes in the Himavant Vism 416.

**Kuṇālaka** [fr. kuṇāla] the cuckoo J v.406 (=kokila).

**Kuṇi** (adj.) deformed, paralysed (orig. bent, crooked, cp. kuṇa) only of the arm, acc. to Pug A iv.19 either of one or both arms (hands) J i.353 (expl. kuṇṭhahattha)= DhA i.376; Pug 51 (kāṇa, kuṇi, khañja); see khañja.

**Kuṇita** (or kuṇika)=kuṇa PvA 123, 125 (or should it be kucita?). Cp. paṭi°.

**Kuṇṭha** [cp. kuṇa and kuṇḍa] 1. bent, lame; blunt (of a sword) DhA i.311 (°kuddāla); Pug A i.34 (of asi, opp. tikkhina); °tiṇa a kind of grass Vism 353. — 2. a cripple J ii.117.

**Kuṇṭhita** [a variant of guṇṭhita, as also found in cpd. palikuṇṭhita] Pv ii.3[8] and **kuṇḍita** S i.197, both in phrase paṅsu°, according to Hardy, PvA p. 302 to be corrected to **guṇṭhita** covered with dust (see guṇṭheti). The v. l. at both places is °kuṭṭhita. Also found as paṅsukuṇṭhita at J vi.559 (=°makkhita C; v. l. B B. kuṇḍita).

**Kuṇḍa** (a) bent, crooked DA i.296 (°daṇḍaka); PvA 181.

**Kuṇḍaka** the red powder of rice husks (cp. kukkusa) Vin ii.151; 280; J ii.289 (text has kuṇḍadaka)=DhA iii.325 (ibid. as ācāma°). Also used as toilet powder: DhA ii.261 (kuṇḍakena sarīraṅ makkhetvā). — **sakuṇḍaka** ( — bhatta) (a meal) with husk powder — cake J v.383.

**-angārapūva** pancake of rice powder DhA iii.324; **-kucchi** in °sindhavapotaka "the rice — (cake — ) belly colt" J ii.288; **-khādaka** (a) eating rice — powder J ii.288; (cp. DhA iii.325); **-dhūma**, lit. smoke of red rice powder, Ep. of the blood J iii.542; **-pūva** cake of husk — powder J i.422 sq.; **-muṭṭhi** a handful of rice — powder VvA 5; DhA i.425; **-yāgu** husk — powder gruel J ii.288.

**Kuṇḍala** [cp. kuṇḍa, orig. bending, i. e. winding] a ring esp. earring A i.254=iii.16; J iv.358 (su° with beautiful earrings); DhA i.25. Frequent as maṇi°, a jewelled earring Vin ii.156; S i.77; M i.366; Pv ii.9[50]; sīha° or sīhamukha° an earring with a jewel called "lion's mouth" J v.205 (=kuñcita), 438. In sāgara° it means the ocean belt Miln 220=J iii.32 (where expl. as sāgaramajjhe dīpavasena ṭhitattā tassa kuṇḍalabhūtaṅ). Cp. also rajju° a rope as belt VvA 212. — kuṇḍalavatta turning, twisting round D ii.18 (of the hair of a Mahāpurisa).

**Kuṇḍalin[1]** (adj.) [fr. kuṇḍala] wearing earrings S iv.343; J v.136; vi.478. **su°** Vv 73[1]. Cp. Maṭṭha° Np. DhA i.25; Pv ii.5.

**Kuṇḍalin[2]** in kuṇḍalī — kata contorted Pv ii.9[27]. See kuṇalin and cp. Morris, *J.P.T.S.* 1893, 14.

**Kuṇḍi** (f.) [=kuṇḍikā] a pail or pot, in phrase kuṇḍi- paddhana giving a pailful of milk J vi.504 (Kern, *Toev.* s. v. compares phrase Sk. kāṅsy'ôpadohana & proposes reading **kuṇḍ' opadohana**. See also kaṅsupadhāraṇa).

**Kuṇḍika** [cp. kuṇḍa] bending, in ahi — kuṇḍika (?) a snake charmer (lit. bender) J iv.308 (v. l. S. guṇṭhika) see ahi; and catu — kuṇḍika bent as regards his four limbs, i. e. walking on all fours M i.79; Pv iii.2[4] (expl. at PvA 181).

**Kuṇḍikā** (f.) a water — pot J i.8, 9, ii.73 (=kamaṇḍalu), 317; v.390; DhA i.92 (cp. kuṭa).

**Kutuka** (adj.) eager, in sakutuka eagerness Dāvs iv.41.

**Kutumbaka** ( — puppha) N. of a flower J i.60.

**Kutūhala** (m. nt.) tumult, excitement; Dāvs v.22; DhA iii.194 (v. l. kot°). **a°** (adj.) unperturbed, not shamming J i.387 (expl. by avikiṇṇa — vaco of straight speech). See also kotūhala.

**-mangala** a festivity, ceremony, Nd[2] in expl. of anekarūpena Sn 1079, 1082; **-sālā** a hall for recreation, a common room D i.179=S iv.398=M ii.2, cp. Divy 143.

**Kuto** see under **ku°**.

**Kutta** (nt.) [Der. fr. kattā=Sk. kṛtṛ as kṛttra=P. kutta, cp. Sk. kṛtrima artificial=P. kuttima, in caus. — pass. sense=kappita of **kḷp**)] "being made up." 1. Work. The beginning of things was the work of Brahmā. The use of kutta implies that the work was so easy as to be nearer play than work, and to have been carried out in a mood of graceful sport. D iii.28. — 2. behaviour, i. e. charming behaviour, coquetry J ii.329, comb[d] with līḷā (graceful carriage) J i.296, 433; and with vilāsa (charming behaviour) J ii.127; iv.219, 472; itthi° and purisa° A iv.57=Dhs 633 (expl. at DhsA 321 by kiriyā). — As adj. in kuttavāla, well arranged, plaited tails D i.105 (expl[d] at DA i.274 as kappita — vāla; cp. kappita).

**Kuttaka** [der. fr. kutta, that which is made up or "woven," with orig. meaning of karoti to weave?] 1. nt. a woollen carpet (DA i.87=as used for dancing — women), together with **kaṭṭhissa** and **koseyya** in list of forbidden articles of bedding D i.7=A i.181=Vin i.192=ii.163. — 2. adj. "made up," pretending, in samaṇa — k° a sham ascetic Vin iii.68 — 71.

**Kuttama** in kāsi — kuttama J vi.49 should be read as kāsik'- uttama.

**Kutti** (f.) [cp. kutta] arrangement, fitting, trapping, harnessing Vin ii.108 (sara°: accuracy in sound, harmony); J iii.314 (massu° beard — dressing, expl[d] by massu — kiriyā. Here corresponding to Sk *kḷpti!); iv.352 (hattha°, elephant trappings, cp. kappanā); v.215 (=karaṇa, cp. Sk. kalpa).

**Kutthaka** S i.66 should be replaced by v. l. koṭṭhuka.

**Kutha** see under **ku°**.

**Kuthati** [Sk. kvathati cp. kaṭhati, kaṭhita, kuṭṭhita, ukkaṭṭhita & upakūḷita[2]] to cook, to boil: kuthanto (ppr) boiling (putrid, foul? So Kern, *Toev,* s. v.) J vi.105 (of Vetaraṇī, cp. kuṭṭhita). — pp. **kuthita**.

**Kuthana** (nt.) [fr. **kvath**=kuth] digestion Vism 345.

**Kuthita** [pp. of kuthati] 1. boiled, cooked Th 2, 504; KhA 62; Vism 259=KhA 58. Cp. vikkuthita. — 2. digested Vism 345. — 3. fig. tormented, distressed (perhaps: rotten, foul, cp. kilijjati=pūti hoti) Miln 250 (+kiliṭṭha). — Cp. *Vin. Texts* ii.57 on Bdhgh's note to MV vi.14, 5.

**Kudaṇḍaka** a throng J iii.204.

**Kudassu** (kud — assu) interj. to be sure, surely (c. fut.) A i.107; Nett 87; SnA 103.

**Kudā** see under **ku°**.

**Kudāra** (ku — dāra) a bad wife Pv iv.1[47].

**Kudārikā** at Pv iv.1[47] & PvA 240 is spelling for kuṭhārikā.

**Kudiṭṭhi** (f.) [ku+diṭṭhi] wrong belief Sdhp 86.

**Kuddāla** a spade or a hoe (kanda — mūla — phalagahaṇ'- atthaṅ DA i.269) Vin iii.144; J v.45; DhA iv.218. Often in comb[n] **kuddāla-piṭaka** "hoe and basket" D i.101; S ii.88; v.53; A i.204; ii.199; J i.225, 336.

**Kuddālaka**=prec. DhA i.266.

**Kuddha** (adj.) [pp. of kujjhati] angry A iv.96 (and akkuddha iv.93); Pv i.7[7]; J ii.352, 353; vi.517; DhA ii.44. Nom. pl. kuddhāse It 2=7.

**Kudrūsa** a kind of grain Miln 267; also as **kudrūsaka** Vin iv.264; D iii.71; Nd[2] 314; DA i.78; DhsA 331.

**Kunta** [cp. Sk. kunta lance?] a kind of bird, otherwise called adāsa J iv. 466.

**Kuntanī** (f.) a curlew (koñca), used as homing bird J iii.134.

**Kuntha**, only in comb[n] **kuntha-kipillaka** (or °ikā) a sort of ant J i.439; iv.142; Sn 602 (°ika); Vism 408; KhA 189. Cp. kimi.

**Kunda** (nt.) the jasmine Dāvs v.28.

**Kunnadī** (f.) (kuṅ — nadī) a small river, a rivulet S i.109; ii.32, 118; A iv.100; J iii.221; Vism 231, 416; DA i.58.

**Kupatha** (kuṅ+patha) wrong path (cp. kummagga) Miln 390.

**Kupita** (adj.) [pp. of kuppati] — 1. shaken, disturbed Th 2, 504 (by fire=ThA 292); J iii.344 (°indriya). — 2. offended, angry D iii.238=M i.101=A iv.460= v.18; M. i.27; A iii.196 sq.; Pv i.6[7]. Often comb[d] with **anattamana** "angry and displeased" Vin ii.189; D i.3, 90 (=DA i.255 kuddha). — As nt. kupitaṅ disturbance, in **paccanta°** a disturbance on the borderland J iii.497; Miln 314; PvA 20.

**Kuppa** (adj.) [ger. of kuppati] shaking, unsteady, movable; A iii.128 (°dhammo, unsteady, of a pāpabhikkhu); Sn 784; of a kamma: a proceeding that can be quashed Vin ii.71 (also a°). *nt.* kuppaṅ anger Vin ii.133 (karis— sāmi I shall pretend to be angry). — **akuppa** (adj.) and **akuppaṅ** (nt.) steadfast, not to be shaken, an Ep. of arahant and nibbāna (cp. asankuppa); akuppa — dhammo Pug 11 (see akuppa). Akuppaṅ as freedom from anger at Vin ii.251.

**Kuppati** [Sk. kupyate, ***qup** to be agitated, to shake= Lat. cupio, cupidus, "to crave with agitation," cp. semantically Lat. tremere>Fr. craindre] to shake, to quiver, to be agitated, to be disturbed, to be angry. — aor. **kuppi**, pp. kupita, ger. kuppa, caus. kopeti A iii.101; Sn. 826, 854; Pug 11, 12, 30. Of the wind Miln 135; of childbirth udaravāto kuppi (or kupita) J ii.393, 433; paccanto kuppi the border land was disturbed J iv.446 (cp. kupita).

**Kuppila** [?] a kind of flower J vi.218 (C: mantālaka- makula).

**Kubbati**[2] etc. see karoti ii.

**Kubbanaka** [fr. kuṅ — vana] brushwood or a small, and therefore unproductive, wood Sn 1134 (expl. Nd[2] by rittavanaka appabhakkha appodaka).

**Kubbara** the pole of a carriage A iv.191, 193; VvA 269, 271, 275. ratha° S i.109, Vv 64[2] (=vedikā VvA). Der. (vividha — ) kubbaratā VvA 276.

**Kumati** wrong thought, wrong view (cp. kudiṭṭhi) Bdhd 137.

**Kumāra** [Vedic kumāra] a young boy, son Sn 685 sq. (kuhiṅ kumāro aham api daṭṭhukāmo: w. ref. to the child Gotama); Pv iii.5[2]; PvA 39, 41 (=māṇava); daharo kumāro M ii.24, 44. — a son of (—°) rāja° PvA 163; khattiya°, brāhmaṇa° Bdhd 84; deva° J iii.392 yakkha° Bdhd 84.

**-kīḷā** the amusement of a boy J i.137; **-pañhā** questions suitable for a boy Kh iii.; **-lakkhaṇa** divination by means of a young male child (+kumāri°) D i.9.

**Kumāraka** 1. m. a young boy, a youngster, kumārakā vā kumāriyo boys and girls S iii.190. 2. nt. °ṅ a childish thing A iii.114. — f. **°ikā** a young girl, a virgin J i.290, 411; ii.180; iv.219 (thulla°); vi.64; DhA iii.171.

**-vāda** speech like a young boy's; S ii.219.

**Kumārī** (f.) a young girl Vin ii.10; v.129 (thulla°); A iii.76; J iii.395 (daharī k°); Pug 66 (itthī vā k° vā).

**-pañha** obtaining oracular answers from a girl supposed to be possessed by a spirit D i.11 (cp. DA i.97).

**Kumina** (nt.) a fish net Vin iii.63; Th 1, 297; J ii.238; ThA 243.

**Kumuda** (nt.) 1. the *white* lotus Dh 285; Vv 35[4] (=VvA 161); J v.37 (seta°); Vism 174; DA i.139. — 2. a high numeral, in vīsati kumudā nirayā A v.173=Sn p. 126.

**-naḷa** a lotus — stalk J i.223; **-patta** ( — vaṇṇa) (having the colour of) white lotus petals J i.58 (Ep. of sindhavā, steeds); **-bhaṇḍikā** a kind of corn Miln 292; **-vaṇṇa** (adj.) of the colour of white lotus (sindhavā) PvA 74, **-vana** a mass of white lotuses J v.37.

**Kumbha** [for etym. s. kūpa and cp. Low Ger. kump or kumme, a round pot] 1. a round jar, waterpot (=kulālabhājana earthenware DhA i.317), frequent in similes, either as illustrating fragility or emptiness and fullness: A i.130, 131=Pug 32; A v.337; S ii.83; Miln 414. As uda° waterpot Dh 121; J i.20; Pv i.12[9]. — 2. one of the frontal globes of an elephant Vin ii.195 (hatthissa); VvA 182 (°ālankārā ornaments for these).

**-ûpama** resembling a jar, of kāya Dh 40 (=DhA i.317); of var. kinds of puggalā A ii.104=Pug 45. **-kāra** 1. a potter; enumerated with other occupations and trades at D i.51=Miln 331. Vin iv.7. In similes, generally referring to his skill D i.78=M ii.18; Vism 142, 376; Sn 577; DhA i.39 (°sālā). rāja° the king's potter J i.121. — 2. a bird (Phasianus gallus? Hardy) VvA 163. — Cpds.: °*antevāsin* the potter's apprentice D i.78=M ii.18; — °*nivesana* the dwelling of a potter Vin i.342, 344; S iii.119; °*pāka* the potter's oven S ii.83; A iv.102; ° — *putta* son of a potter (cp. *Dial.* i.100), a potter Vin iii.41 sq.; **-kārikā**

a large earthen vessel (used as a hut to live in, Bdhgh) Vin ii.143, cp. *Vin. Texts* iii.156; **-ṭṭhānakathā** gossip at the well D i.8=D iii.36=A v.128= S v.419, expl[d]. at DA i.90 by udaka — ṭṭhānakathā, with variant udakatittha — kathā ti pi vuccati kumbha — dāsikathā vā; **-thūṇa** a sort of drum D i.6 (expl. at DA i.84: caturassara — ammaṇakatāḷaṅ kumbhasaddan ti pi eke); D iii.183; J v.506 (pāṇissaraṅ+). — °*ika* one who plays that kind of drum Vin iv.285=302; **-tthenaka** of cora, a thief, "who steals by means of a pot" (i. e. lights his candle under a pot (?) Bdhgh on Vin ii.256, cp. *Vin. Texts* iii.325 "robber burglars") only in simile Vin ii.256=S ii.264=A iv.278; **-dāsī** a slave girl who brings the water from the well D i.168; Miln 331; DhA i.401 (udakatitthato k° viya ānītā). **-dūhana** milking into the pitchers, giving a pail of milk (of gāvo, cows) Sn 309. Cp. kuṇḍi. **-bhāramatta** as much as a pot can hold J v.46; **-matta** of the size of a pot, in kumbhamattarahassangā mahodarā yakkhā, expl[n]. of kumbhaṇḍā J iii.147.

**Kumbhaṇḍa** 1. m. a class of fairies or genii grouped with Yakkhas, Rakkhasas and Asuras S ii.258 (k° puriso vehāsaṅ gacchanto); J i.204; iii.147 (with def.); Miln 267; DhA i.280; Pgdp 60. — 2. nt. a kind of gourd J i.411 (lābu°); v.37; (elāḷuka — lābuka°); DA i.73= DhA i.309 (placed on the back of a horse, as symbol of instability); the same as f. **kumbhaṇḍī** Vism 183 (lābu+).

**Kumbhī** (f.) a large round pot (often comb[d] with kaḷopī,) Vin i.49, 52, 286; ii.142, 210; Th 2, 283. loha° a copper (also as lohamaya k° Sn 670), in °pakkhepana, one of the ordeals in Niraya PvA 221. Also a name for one of the Nirayas (see lohakumbhī). Cp. nidhi°.

**-mukha** the rim of a pot (always with kaḷopi — mukha) D i.166 and≈(see kaḷopī); Vism 328.

**Kumbhīla** (kuṅ+bhīra?) a crocodile (of the Ganges) J i.216, 278; DhA i.201; iii.362.

**-bhaya** the fear of the crocodile, in enumeration of several objects causing fear, at M i.459 sq.=A ii.123 sq.; Miln 196=Nd[2] on bhaya. — Th 2, 502; **-rājā** the king of the crocodiles J ii.159.

**Kumbhīlaka** [fr. kumbhīla] a kind of bird ("little croco- dile") J iv.347.

**Kumma** [Vedic kūrma] a tortoise S iv.177 (+kacchapa); M i.143; J v.489; Miln 363, 408 (here as land — tortoise: cittaka — dhara°).

**Kummagga** (and **kumagga**) [kuṅ+magga] a wrong path (lit. and fig.) Miln 390 (+kupatha); fig. (=micchāpatha) Dhs 381, 1003; Pug 22. Kummaggaṅ paṭipajjati to lose one's way, to go astray. lit. Pv iv.3[5]; PvA 44 (v. l. SS.); fig. Sn 736; It 117; Th 2, 245.

**Kummāsa** [Vedic kulmāṣa] junket, usually with **odana**, boiled rice. In formula of kāya (cātummahābhūtika etc., see kāya) D i.76=M ii.17 and ≈; in enum. of material food (kabaḷinkārâhāra) Dhs 646, 740, 875. — Vin iii.15; J i.228; Vv 14[6] (=VvA 62 yava°); VvA 98 (odana°). In comb[n] with pūva (cake) DhA i.367; PvA 244.

**Kummiga** (kuṅ+miga] a small or insignificant animal Miln 346.

**Kuyyaka** a kind of flower J i.60 (°puppha).

**Kuraṇḍaka** [cp. Sk. kuraṇṭaka blossom of a species of Amaranth] a shrub and its flower Vism 183 (see also kuravaka & koraṇḍaka). °leṇa Npl. Vism 38.

**Kurara** an osprey J iv.295, 397 (=ukkusa); v.416; vi.539 (=seta°).

**Kuravaka** [=Sk. kuraṇṭaka Halāyudha, cp. kuraṇḍaka] N. of a tree, in ratta° J i.39 (=bimbijāla the red Amaranth tree).

**Kurunga** [deriv. unknown. The corresponding Sk. forms are kulunga and kulanga] a kind of antelope, in **-miga** the antelope deer J i.173 (k° — jatāka); ii.153 (do.).

**Kuruṭṭharū** (v. l. kururū) a badly festering sore D ii.242.

**Kurundī** N. of one of the lost SS commentaries on the Vinaya, used by Buddhaghosa (cp. *Vin. Texts* i.258; ii.14).

**Kuruvindaka** vermillion in *cuṇṇa,* a bath — powder made from k. J iii.282; and **°suttī** a string of beads covered with this powder Vin ii.106 (cp. Bdhgh Vin ii.315; *Vin. Texts* iii.67).

**Kurūra** (adj.) [Sk. krūra, cp. Lat. cruor thick blood, Gr. κρέας (raw) flesh, Sk. kravih; Ohg. hrō, E. raw] bloody, raw, cruel, in **°kammanta** following a cruel (bloody) occupation (as hunting, fishing, bird killing, etc.) A iii.383=Pug 56 (expld. Pug A 233 by dāruṇa°, also at PvA 181).

**Kurūrin**=kurūra Pv iii.2[3].

**Kula** (nt.; but poetic pl. kulā Pv ii.9[43] [Idg. ***qu̯el** (revolve); see under kaṇṭha, cakka and carati] 1. clan, a high social grade, "good family," cp. Gr. (doric) φυά, Goth. kuni. A collection of cognates and agnates, in sense of Ohg. sippa, clan; "house" in sense of line or descent (cp. House of Bourbon, Homeric γενέη). Bdhgh at Vism 91 distinguishes 2 kinds of kulāni, viz. ñātikulaṅ & upaṭṭhāka — kulaṅ. — 1. A ii.249 (on welfare and ill — luck of clans); Sn 144; 711; It 109 sq. (sabrahmakāni, etc.); Dh 193. — brāhmaṇa° a Brahmanic family A v.249; J iv.411, etc.; vāṇija° the household of a trader J iii.82; kassaka° id. of a farmer J ii.109; purāṇaseṭṭhi° of a banker J vi.364; upaṭṭhāka° (Sāriputtassa) a family who devoted themselves to the service of S. Vin i.83; sindhava° VvA 280. — uccākula of high descent Pv iii.1[16], opp. nīca° of mean birth Sn 411 (cp. °kulīno); viz. caṇḍālakula, nesāda°, veṇa°, etc. M ii.152=A i.107=ii.85=iii.385=Pug 51; sadisa° a descent of equal standing PvA 82; kula — rūpa — sampanna endowed with "race" and beauty PvA 3, 280. — 2. household, in the sense of house; kulāni people DhA i.388; parakulesu among other people Dh 73; parakule do. VvA 66; kule kule appaṭibaddhacitto not in love with a particular family Sn 65; cp. kule gaṇe āvāse (asatto or similar terms) Nd[2] on taṇhā iv. — devakula temple J ii.411; rāja° the king's household. palace J i.290; iii.277; vi.368; kulāni bahutthikāni (=bahuitthikāni, bahukitthī° A iv.278) appapurisāni "communities in which there are many women but few men" Vin ii.256=S ii.264=A iv.278; ñāti — kula (my) home Vv 37[10] (: pitugehaṅ sandhāya VvA 171).

**-angāra** "the charcoal of the family" i. e. one who brings a family to ruin, said of a squanderer S iv.324 (text kulangāroti: but vv. ll. show ti as superfluous); printed kulanguro (for kul — ankuro? v. l. kulangāro) kulapacchimako (should it be kulapacchijjako? cp. vv. ll. at J iv.69) dhanavināsako J vi.380. Also in kulapacchimako kulagaro pāpadhammo J iv.69. Both these refer to an avajāta putta. Cp. also kulassa angārabhūta DhA iii.350; Sn A 192 (of a dujjāto putto), and

kulagandhana; **-itthi** a wife of good descent, together with kuladhītā, °kumārī, °suṇhā, °dāsī at Vin ii.10; A iii.76; Vism 18. **-ûpaka** (also read as °upaka, °ûpaga; °upaga; for ûpaga, see Trenckner, P.M. 62, n. 16; cp. kulopaka Divy 307) frequenting a family, dependent on a (or one & the same) family (for alms, etc.); a friend, an associate. Freq. in formula kulūpako hoti bahukāni kulāni upasankamati, e. g. Vin iii.131, 135; iv.20. — Vin i.192, 208; iii.84, 237; v.132; S ii.200 sq.; A iii.136, 258 sq.; Pv iii.8[5]; Vism 28; DA i.142 (rāja°); PvA 266. f. *kulūpikā* (bhikkhunī) Vin ii.268; iv.66; **-gandhana** at It 64 and kule gandhina at J iv.34 occur in the same sense and context as kulangāra in J. — passages on avajāta — putta. The It — MSS. either explain k — gandhana by kulacchedaka or have vv. ll. kuladhaṅsana and kusajantuno. Should it be read as kulangāraka? Cp. gandhina; **-geha** clanhouse, i. e. father's house DhA i.49. **-tanti** in kulatantikulapaveṇi — rakkhako anujāto putto "one who keeps up the line & tradition of the family" J vi.380; **-dattika** (and **°dattiya**) given by the family or clan J iii.221 (°sāmika); iv.146 (where DhA i.346 reads °santaka), 189 (°kambala); vi.348 (pati). **-dāsī** a female slave in a respectable family Vin ii.10; VvA 196; **-dūsaka** one who brings a family into bad repute Sn 89; DhA ii.109; **-dvāra** the door of a family Sn 288; **-dhītā** the daughter of a respectable family Vin ii.10; DhA iii.172; VvA 6; PvA 112; **-pasāda** the favour received by a family, °ka one who enjoys this favour A i.25, cp. SnA 165, opp. of kuladūsaka; **-putta** a clansman, a (young) man of good family, fils de famille, cp. Low Ger. haussohn; a gentleman, man of good birth. As 2nd characteristic of a Brahmin (with sujāto as 1st) in formula at D i.93, 94≈; Vin i.15, 43, 185, 288, 350; M i.85≈(in kāmānaṅ ādīnavo passage), 192, 210, 463; A ii.249; J i.82; vi.71; It 89; VvA 128; PvA 12, 29; **-macchariya** selfishness concerning one's family, touchiness about his clan D iii.234 (in list of 5 kinds of selfishness); also to be read at Dhs 1122 for kusala°; **-vaṅsa** lineage, progeny M ii.181; A iii.43; iv.61; DA i.256; expressions for the keeping up of the lineage or its neglect are: °ṭhapana D iii.189; PvA 5; nassati or nāseti J iv.69; VvA 149; upacchindati PvA 31, 82; **-santaka** belonging to one's family, property of the clan J i.52; DhA i.346 (where J iv.146 reads °dattika).

**Kulanka-** pādaka "buttresses of timber" (*Vin. Texts* iii.174) Vin ii.152 (cp. Bdhgh. p. 321 and also Morris, *J.P.T.S.* 1884, 78).

**Kulattha** a kind of vetch M i.245 (°yūsa): Miln 267; Vism 256 (°yūsa).

**Kulala** a vulture, hawk, falcon, either in comb[n] with **kāka** or gijjha, or both. Kāka+k° Vin iv.40; Sn 675 (=SnA 250); gijjha+k° PvA 198; gijjhā kākā k° Vin iii.106; kākā k° gijjhā M i.58; cp. gijjho kanko kulalo M i.364, 429.

**Kulāla** a potter; only in **-cakka** a potter's wheel J i.63; **-bhājana** a potter's vessel DhA i.316; PvA 274.

**Kulāva** 1. waste (?) Vin ii.292: na kulāvaṅ gamenti "don't let anything go to waste." Reading doubtful. — 2. a cert. bird J vi.538.

**Kulāvaka** (nt.) a nest D i.91 (=DA i.257 nivāsaṭṭhanaṅ); S i.8; S i.224=J i.203 (a brood of birds=supaṇṇapotakā); J iii.74 (v. l. BB), 431; vi.344; DhA ii.22.

**Kulika** (adj.) [fr. kula] belonging to a family, in **agga°** coming from a very good family PvA 199.

**Kuḷika** (?) in kata° — kalāpaka a bundle of beads? Bdhgh Vin ii.315 (C.V. v.1, 3) in expl[n] of kuruvindaka — sutti.

**Kulinka** a bird J iii.541 (=sakuṇika 542). Cp. kulunka.

**Kulin**=kulika, in akulino rājāno ignoble kings Anvs. introd. (see *J.P.T.S.* 1886 p. 35[5], where akuliro which is conjectured as akulino by Andersen, Pāli Reader, p. 102[4]).

**Kulīna**=prec. in abhijāta — kula — kulīna descendant of a recognized clan Miln 359 (of a king); uccā° of noble birth, in **uccākulīnatā** descent from a high family S i.87; M iii.37; VvA 32; nīca° of mean birth Sn 462.

**Kulīra** a crab, in kulīra — **pādaka** "a crab — footer," i. e. a (sort of) bedstead Vin ii.149; iv.40 (kulira), cp. Bdhgh on latter passage at Vin iv.357 (kuḷira° and kuḷiya°): a bedstead with curved or carved legs; esp. when carved to represent animal's feet (*Vin. Texts* iii.164).

**Kulīraka** a crab J vi.539 (=kakkaṭaka 540).

**Kulunka** a cert. small bird J iii.478. Cp. kulinka.

**Kulla[1]** a raft (of basket — work) (orig. meaning "hollow shaft," cp. Sk. kulya, bone; Lat. caulis stalk, Gr. καυλός, Ohg. hol, E. hollow) Vin i.230; D ii.89 (kullaṅ bandhati); M i.134 (kullūpama dhamma).

**Kulla[2]** (adj.) [fr. kula, Sk. kaula & kaulya, *kulya] be- longing to the family J iv.34 (°vatta family custom).

**Kullaka** crate, basket work, a kind of raft, a little basket J vi.64.

**-vihāra** (adj.) the state of being like one who has found a raft (?) Vin ii.304 (cp. Bdhgh uttānavihāra ibid. p. 330, and *Vin. Texts* iii.404: an easy life). More correct is Kern's expl[n] (*Toev.* s. v.) which puts kullaka in this comb[n]=kulla[2] (Sk. kauyla), thus meaning well — bred, of good family, gentlemanly. **-saṇṭhāna** consisting of stalks bound together, like a raft J ii.406 — 408 (not correct Morris, *J.P.T.S.* 1884, 78). Cp. Kern, *Toev.* i.154.

**Kuva**(ṅ) see ku —.

**Kuvalaya** the (blue) water — lily, lotus, usually comb[d] with kamala, q. v. Vv 35[4]; DA i.50; VvA 161, 181; PvA 23, 77.

**Kuvilāra**=koviḷāra J v.69 (v. l. B. ko°).

**Kusa** 1. the kusa grass (Poa cynosuroides) DhA iii.484: tikhiṇadhāraṅ tiṇaṅ antamaso tālapaṇṇam pi; Dh 311; J i.190 (=tiṇa); iv.140. — 2. a blade of grass used as a mark or a lot: pātite kuse "when the lot has been cast" Vin i.299; kusaṅ sankāmetvā "having passed the lot on" Vin iii.58.

**-agga** the point of a blade of grass PvA 254=DA i.164; Sdhp 349; kusaggena bhuñjati or pivati to eat or drink only (as little as) with a blade of grass Dh 70; VvA 73 (cp. Udānavarga p. 105); **-kaṇṭhaka**=prec. Pv iii.2[28]; **-cīra** a garment of grass Vin i.305=D i.167 =A i.240, 295=ii.206=Pug 55; **-pāta** the casting of a kusa lot Vin i.285; **-muṭṭhi** a handful of grass A v.234= 249.

**Kusaka**=prec. Vv 35[5] (=VvA 162).

**Kusala** (adj.) [cp. Sk. kuśala] 1. (adj.) clever, skilful, expert; good, right, meritorious M i.226; Dh 44; J i.222. Esp. appl. in

moral sense (=puñña), whereas akusala is practically equivalent to pāpa. ekam pi ce pāṇaṅ aduṭṭhacitto mettāyati kusalo tena hoti It 21; sappañño paṇḍito kusalo naro Sn 591, cp. 523; Pv i.3[3] (=nipuṇa). With kamma=a meritorious action, in kammaṅ katvā kusalaṅ D iii.157; Vv iii.2[7]; Pv i.10[11] see cpds. — ācāra — k° good in conduct Dh 376; parappavāda° skilled in disputation Dpvs iv.19; magga° (and opp. amagga°) one who is an expert as regards the Path (lit. & fig.) S iii.108; samāpatti°, etc. A v.156 sq.; sālittaka — payoge k° skilled in the art of throwing potsherds PvA 282. — In derivation k. is expl[d] by Dhpāla & Bdhgh by **kucchita** and **salana**, viz. kucchita — salanādi atthena kusalaṅ VvA 169; kucchite pāpadhamme salayanti calayanti kappenti viddhaṅsenti ti kusalā DhsA 39; where four alternative derivations are given (cp. Mrs. Rh. D., *Dhs. trsl.* p. lxxxii). — 2. (nt.) a good thing, good deeds, virtue, merit, good consciousness (citta omitted; cp. DhsA 162, 200, etc.): yassa pāpaṅ kataṅ kammaṅ kusalena pithīyati, so imaṅ lokaṅ pabhāseti "he makes this world shine, who covers an evil deed with a good one" M ii.104=Dh 173=Th 1, 872; sukhañ ca k. pucchi (fitness) Sn 981; Vv 30[1] (=ārogyaṅ); D i.24; J vi.367; Pv i.1[3] (=puñña); PvA 75; Miln 25. — In special sense as ten kusalāni equivalent to the dasasīlaṅ (cp. sīla) M i.47; A v.241, 274. All good qualities (dhammā) which constitute right and meritorious conduct are comprised in the phrase — kusala — dhammā Sn 1039, 1078, expld. in extenso Nd[2] s. v. See also cpd. °dhamma. — Kusalaṅ **karoti** to do what is good and righteous, i. e. kāyena, vācāya, manasā It 78; cp. Dh 53; sabba — pāpassa akaraṇaṅ kusalassa upasampadā sacittapariyodapanaṅ etaṅ Buddhānusāsanaṅ D ii.49=Dh 183; cp. Nett 43, 81, 171, 186. Kusalaṅ **bhāveti** to pursue righteousness (together with akusalaṅ pajahati to give up wrong habits) A i.58; iv.109 sq.; It 9. — **akusala** adj.: improper, wrong, bad; nt.: demerit, evil deed D i.37, 163; bālo+akusalo Sn 879, 887;=pāpa PvA 60, cp. pāpapasuto akatakusalo ib. 6. kusalaṅ & akusalaṅ are discussed in detail (with ref. to rūpâvacara° fivefold, to arūpâvacara° & lokuttara° fourfold, to kāmâvacara° eight & twelvefold) at Vism 452 — 454. — **kusalâkusala** good and bad M i.489; S v.91; Miln 25; Nett 161, 192; Dhs 1124 sq. — **sukusala** (dhammānaṅ) highly skilled D i.180 (cp. M. ii.31).

**-anuesin** striving after righteousness Sn 965; cp. kinkusalānuesin D ii.151 and kinkusalagavesin M i.163 sq.; **-abhisanda** overflow of merit (+puñña°) A ii.54 sq.; iii.51; 337; **-kamma** meritorious action, right conduct A i.104; 292 sq.; Ps i.85; ii.72 sq.; PvA 9, 26; **-cittā** (pl.) good thoughts Vbh 169 — 173, 184, 285 sq., 294 sq.; **-cetanā** right volition Vbh 135; **-dhammā** (pl.) (all) points of righteousness, good qualities of character S ii.206; M i.98; A iv.11 sq.; v.90 sq.; 123 sq.; Pug 68, 71; Vbh 105; Ps i.101, 132; ii.15, 230; VvA 74, 127; **-pakkha** "the side of virtue," all that belongs to good character M iii.77 (and a°) with adj. °pakkhika S v.91; **-macchariya** Dhs 1122 is to be corrected to kula° instead of kusala° (meanness as regards family) cp. Nd[2] on veviccha; **-mūla** the basis or root of goodness or merit; there are three: alobha, adosa, amoha M i.47, 489=A i.203=Nett 183; D iii.214; Dhs 32, 313, 981; Vbh 169 sq., 210; Nett 126. Cp. °paccaya Vbh 169; °ropanā Nett 50; **-vitakka** good reasoning, of which there are three: nekkhamma°, avyāpāda°, avihiṅsā° D iii.215; It 82; Nett 126; **-vipāka** being a fruit of good kamma Dhs 454; Vism 454 (twofold, viz. ahetuka & sahetuka). **-vedanā** good, pure feeling Vbh 3 sq.; cp. °saññā and °sankhārā Vbh 6 sq.; Nett 126 (three °saññā, same as under °vitakkā); **-sīla** good, proper conduct of life M ii.25 sq.; adj. °sīlin D i.115 (=DA i.286).

**Kusalatā** [fem. abstr. fr. kusala] (only — °) skill, cleverness, accomplishment; good quality. — lakkhaṇa° skill in interpreting special signs VvA 138; aparicita° neglect in acquiring good qualities PvA 67. For foll. cp. Mrs. Rh. D. *Dhs. trsl.* pp. 345 — 348; āpatti° skill as to what is an offence; samāpatti° in the Attainments; dhātu° in the Elements; manasikāra° proficiency in attention; āyatana° skill in the spheres; paṭiccasamuppāda° skill in conditioned Genesis; ṭhāna° and aṭṭhāna° skill in affirming (negating) causal conjuncture: all at D iii.212 and Dhs 1329 — 1338; cp. A i.84, 94.

**Kusi** (nt.) one of the four cross seams of the robe of a bhikkhu Vin i.287; ii.177; and aḍḍha° intermediate cross seam ibid. See Bdhgh's note in *Vin. Texts* ii.208.

**Kusīta** (adj.) [Sk. kusīda; cp. kosajja] indolent, inert, inactive. Expl. by kāma — vitakkādīhi vitakkehi vītināmanakapuggalo DhA ii.260; by nibbiriyo DhA iii.410; by alaso PvA 175, Often comb[d] with **hīnaviriya**, devoid of zeal; It 27, 116; Dh 7, 112, 280; Miln 300, 396. Also equivalent to **alasa** Dh 112; comb[d] with **dussīla** Miln 300, 396; with **duppañña** D iii.252=282; A ii.227, 230; iii.7, 183, 433. — In other connections: M i.43, 471; A iii.7 sq., 127; v.95, 146, 153, 329 sq.; S ii.29, 159, 206; It 71, 102; J iv.131 (nibbiriya+); Vism 132; DhA i.69. The eight kusītavatthūni, occasions of indolence, are enumerated at A iv.332; D iii.255; Vbh 385. — **akusīta** alert, mindful, careful Sn 68 (+alīnacitto); Nd[2] s. v.; Sdhp 391.

**Kusītatā** (f.) [abstr. fr. kusīta] in a° alertness, brightness, keenness VvA 138.

**Kusuma** (nt.) any flower J iii.394 (°dāma); v.37; PvA 157 (=puppha); VvA 42; Dpvs i.4; Sdhp 246, 595; Dāvs v.51 (°agghika), fig. vimutti° the flower of emancipation Th 1, 100; Miln 399.

**Kusumita** (adj.) in flower, blooming VvA 160, 162.

**Kusumbha** (nt.) the safflower, Carthamus tinctorius, used for dying red J v.211 (°rattavattha); vi.264 (do); Khus iv.2.

**Kussubbha** and **kussobbha** (nt.) [Sk. kuśvabhra] a small pond, usually comb[d] with **kunnadī** and appl[d] in similes: S ii.32=A i.243=v.114; S ii.118; v.47, 63, 395; A ii.140; iv.100; Sn 720; PvA 29; DA i.58.

**Kuha** (adj.) [Sk. kuha; ***qeudh** to conceal, cp. Gr. κεύδω; Ags hȳdan, E. hide] deceitful, fraudulent, false, in phrase kuhā thaddhā lapā singī A ii.26=Th 1, 959= It 113. — **akuha** honest, upright M i.386; Sn 957; Miln 352.

**Kuhaka** [der. fr. prec.] deceitful, cheating; a cheat, a fraud, comb[d] with **lapaka** D i.8; A iii.111. — A v.159 sq.; Sn 984, 987; J i.375 (°tāpasa); DhA iv.152 (°brāhmaṇa); iv.153 (°cora); Miln 310, 357; PvA 13; DA i.91.

**Kuhanā** (f.) [abstr. fr. adj. kuhana=kuhaka] 1. deceit, fraud, hypocrisy, usually in comb[n] kuhana — lapana "deceit and talking — over"=deceitful talk D i.8; A iii.430; DA i.92; Miln 383; Nd[2] on avajja. — M i.465=It 28, 29; S iv.118; A v.159 sq.; Vism 23; Vbh 352; Sdhp 375. — 2. menacing SnA 582. —

Opp. **akuhaka** Sn 852. — Var. commentator's derivations are **kuhāyanā** (fr. kuhanā) and **kuhitattaṅ** (fr. kuheti), to be found at Vism 26.

**-vatthūni** (pl.) cases or opportunities of deceit, three of which are discussed at Nd[2] on nikkuha, mentioned also at Vism 24; DA i.91 & SnA 107.

**Kuhara** (nt.) (der. fr. kuha) a hole, a cavity; lit. a hiding- place Dāvs i.62.

**Kuhiṅ** see under **ku**°.

**Kuhilikā** (pl.) kuhali flowers Attanugaluvaṅsa 216.

**Kuhīyati** only in pahaṅsīyati+k° "he exults and rejoices" at Miln 325 (cp. *Miln trsl.* ii.220, where printed kuhūyati).

**Kuheti** [v. denom. fr. kuha] to deceive DA 91; ger. kuhitvā deceiving J vi.212.

**Kūjati** [**kuj**, expl[d] with **guj** at Dhtp 78 by "avyatte sadde"] to sing (of birds; cp. vikūjati) J ii.439; iv.296; Dāvs v.51. — pp. **kūjita** see abhi°, upa°.

**Kūṭa[1]** (nt.) [Dhtp 472 & Dhtm 526 expl. **kuṭ** of kūṭa[1] by koṭille (koṭilye), cp. Sk. kūṭa trap, cp. Gr. παλεύω to trap birds] a trap, a snare; fig. falsehood, deceit. As trap J i.143 (kūṭapāsādi); iv.416 (expl[n] paṭicchannapāsa). As deceit, cheating in formula tulā° kaṅsa° māna° "cheating with weight, coin and measure" (DA i.78=vañcana) D i.5=iii.176=S v.473=M i.180 =A ii.209; v.205=Pug 58. māna° PvA 278. — As adj. false, deceitful, cheating, see cpds. — *Note.* kūṭe J i.145 ought to be read kuṭe (antokuṭe padīpo viya, cp. ghaṭa).

**-aṭṭa** a false suit, in °kāra a false suitor J ii.2; DhA i.353; **-jaṭila** a fraudulent ascetic J i.375; DhA i.40; **-māna** false measure PvA 191; **-vāṇija** a false — trader Pv iii.4[2]; PvA 191; **-vinicchayikatā** a lie (false discrimination) PvA 210. **-vedin** lier, calumniator J iv.177.

**Kūṭa[2]** (m. nt.) [Vedic kūṭa horn, bone of the forehead, prominence, point, ***qele** to jut forth, be prominent; cp. Lat. celsus, collis, columen; Gr. κολωνός κολοφών; Ags. holm, E. hill] — (a) prominence, top (cp. koṭi), in abbha° ridge of the cloud Vv i.[1] (=sikhara); aṅsa° shoulder, clavicle, VvA 121, 123 pabbata° mountain peak Vin ii.193; J i.73. Cp. koṭa. — (b) the top of a house, roof, pinnacle A i.261; Vv 78[4] (=kaṇṇikā VvA 304); gaha° Dh 154; PvA 55. Cp. also kūṭāgāra. — (c) a heap, an accumulation, in sankāra° dust — heap M ii.7; PvA 144. — (d) the topmost point, in phrase desanāya kūṭaṅ gahetvā or desanā kūtaṅ gaṇhanto "leading up to the climax of the instruction" J i.275, 393, 401; v.151; vi.478; VvA 243. Cp. arahattena kūṭaṅ gaṇhanto J i.114; arahattaphalena k. gaṇhiṅ ThA 99.

**-anga** the shoulder Vv 15[8] (=VvA 123). **-âgāra** (nt.) a building with a peaked roof or pinnacles, possibly gabled; or with an upper storey Vin i.268; S ii.103= v.218; iii.156; iv.186; v.43, 75, 228; A i.101, 261; iii.10, 364; iv.231; v.21; Pv iii.1[7]; 2[21]; Vv 8[2] (=ratanamayakaṇṇikāya bandhaketuvanto VvA 50); VvA 6 (upari°, with upper storey) v. l. kuṭṭhāgāra; PvA 282 (°dhaja with a flag on the summit); DhA iv.186. In cpds.: — ° *matta* as big as an upper chamber J i.273; Miln 67; — °*sālā* a pavilion (see description of Maṇḍalamāḷa at DA i.43) Vin iii.15, 68, 87; iv.75; D i.150; S ii.103=v.218; iv.186. **-(n)gama** going towards the point (of the roof), converging to the summit S ii.263= iii.156=v.43; **-ṭṭha** standing erect, straight, immovable, in phrase vañjha k° esikaṭṭhāyin D i.14=56= S iii.211=M i.517 (expl. DA i.105 by pabbatakūṭaṅ viya ṭhita); **-poṇa** at Vism 268 is to be read °**goṇa**: see kūṭa[4].

**Kūṭa[3]** (nt.) [***qolā** to beat; cp. Lat. clava; Gr. κλάω, κόλος, and also Sk. khaḍga; Lat. clades, procello; Gr. κλαδαρός. The expl[n] of **kuṭ[3]** at Dhtp 557 & Dhtm 783 is "āko ṭane"] a hammer, usually as **aya**° an iron sledge hammer J i.108; or **ayo**° PvA 284; **ayomaya**° Sn 669; **kammāra**° Vism 254.

**Kūṭa[4]** (adj.) [Sk. kūṭa, not horned; ***(s)qer** to cut, mutilate, curtail, cp. Lat. caro, curtus; also Sk kṛdhu maimed. The expl[n] of **kuṭ** as "chede," or "chedane" (cutting) at Dhtp 90, 555; Dhtm 115, 526, 781 may refer to this kūṭa. See also kuṭṭa] without horns, i. e. harmless, of **goṇa** a draught bullock Vin iv.5=J i.192 (in play of words with kūṭa deceitful J. trsl. misses the point & translates "rascal"). These maimed oxen (cows & calves) are represented as practically useless & sluggish in similes at Vism 268, 269: kūṭa — goṇa — (so read for °poṇa) — yutta — ratha a cart to which such a bullock is harnessed (uppathaṅ dhāvati runs the wrong way); kūṭa — dhenuyā khīraṅ pivitvā kūṭa — vaccho, etc., such a calf lies still at the post. — Kūṭa — danta as Np. should prob. belong here, thus meaning "ox — tooth" (derisively) (D i.127; Vism 208), with which may be compared danta — kūṭa (see under danta).

**Kūṭeyya** (nt.) [der. fr. *kūṭya of kūṭa[1], cp. in formation sāṭheyya] fraud, deceit, in comb[n] with sāṭheyya & vankeyya M i.340; A v.167.

**Kūpa** (m.) [Vedic kūpa, orig. curvature viz. (a) interior= cavity, cp. Lat. cupa, Gr. κύπελλον cup; also Gr. κύμβη, Sk. kumbha; — (b) exterior=heap, cp. Ags. hēap, Ohg. heap, Sk. kūpa mast]. 1. a pit, a cavity: **akkhi**° the socket of the eye M i.80, 245; DhsA 306; **gūtha**° a cesspool D ii.324; Sn 279; Pv ii.3[16]; Pug 36; **miḷha**° a pit for evacuations Pgdp 23, 24; **loma**° the root of the hair, a pore of the skin DA i.57; Vism 262, 360; also in na loma — kūpamattaṅ pi not even a hairroot J i.31; iii.55; **vacca**°=gūtha° Vin ii.141, 222. As a tank or a well: J vi.213; VvA 305. — 2. the mast of a boat J iii.126; Miln 363, 378. See next.

**-khaṇa** one who digs a pit J vi.213. **-tala** the floor of a pit Vism 362.

**Kūpaka**=kūpa 1. Vism 361 (akkhi°), 362 (nadītīra°), 449 (id.); =kūpa. 2. J ii.112; iv.17.

**Kūla** (nt.) [Dhtp 271: kūla āvaraṇe] a slope, a bank, an embankment. Usually of rivers: S i.143=J iii.361; A i.162; Sn 977; J i.227; Miln 36: udapāna° the facing of a well Vin ii.122; vaccakūpassa k° the sides of a cesspool Vin ii.141. See also paṅsu°, & cp. uk°, upa°, paṭi°.

**Kūra** (nt.) in **sukkha**° boiled rice (?) Vin iv.86; DhA ii.171.

**Keka** [?] N. of a tree J v.405. Kern, *Toev.* s. v. suggests misreading for **koka** Phoenix sylvestris.

**Keṭubha** [deriv. unknown] expl[d] by Buddhaghosa DA i. 247 as "the science which assists the officiating priests by laying down rules for the rites, or by leaving them to their discretion" (so Trenckner, *J.P.T.S.* 1908, 116). In short, the ritual; the kalpa as it is called as one of the vedangas. Only in a stock

list of the subject a learned Brahmin is supposed to have mastered D i.88; A i.163, 166; Sn 1020; Miln 10, 178. So in BSk; AvŚ ii.19; Divy 619.

**Keṭubhin** [deriv. unknown] MA 152 (on M i 32) has "trained deceivers (sikkhitā kerātikā); very deceitful, false all through"; iii.6=A iii.199.

**Ketaka** [etym. uncertain] N. of a flower J iv.482.

**Ketana** sign etc., see saṅ°.

**Ketu** [Vedic ketu, ***(s)qait**, clear; cp. Lat. caelum (=*caid- lom), Ohg heitar, heit; Goth. haidus; E. — hood, orig. appearance, form, like] — 1. ray, beam of light, splendour, effulgence Th 1, 64; which is a riddle on the various meanings of ketu. — 2. flag, banner, sign, perhaps as token of splendour Th 1, 64. **dhamma-k°** having the Doctrine as his banner A i.109=iii.149; **dhūma-k°** having smoke as its splendour, of fire, J iv.26; VvA 161 in explⁿ of dhūmasikha.

**-kamyatā** desire for prominence, self — advertisement (perhaps vainglory, arrogance) Vism 469; Dhs 1116 (Dhs A. trs. 479), 1233=Nd[2] 505; Nd[1] on Sn 829 (=uṇṇama); — **mālā** "garland of rays" VvA 323.

**Ketuṅ** see kayati.

**Ketuvant** (adj.) [fr. ketu] having flags, adorned with flags VvA 50.

**Kedāra** (m. nt.) an irrigated field, prepared for ploughing, arable land in its first stage of cultivation: kedāre pāyetvā karissāma "we shall till the fields after watering them" J i.215; as square — shaped (i. e. marked out as an allotment) Vin i.391 (caturassa°; Bdhgh on MV viii.12, 1); J iii.255 (catukkaṇṇa°); surrounded by a trench, denoting the boundary ( — mariyādā) DhA iii.6. — J iv.167; v.35; PvA 7 (=khetta). The spelling is sometimes ketāra (J iii.255 v. l.) see Trenckner, *J.P.T.S.* 1908, 112. *Note.* The prefix ke — suggests an obsolete noun of the meaning "water," as also in kebuka, ke — vaṭṭa; perhaps Sk. kṣvid, kṣvedate, to be wet, ooze? ke would then be k(h)ed, and kedara= ked+**dṛ**, bursting forth of water=inundation; kebuka =kedvu(d)ka (udaka); kevaṭṭa=ked+**vṛ**, moving on the water, fisherman; (cp. AvŚ Index Kaivarta: name of an officer on board a trading vessel).

**-koṭi** top or corner — point of a field Vism 180.

**Kebuka** [on ke — see note to prec.] water J vi.38 (=42: k. vuccati udakaṅ). As **nadī** a river at J iii.91, where Seruma at similar passage p. 189.

**Keyūra** (nt.) a bracelet, bangle DhA ii.220 (v. l. kāyura).

**Keyūrin** (adj.) wearing a bracelet PvA 211 (=kāyūrin).

**Keyya** (ger. of kayati) for sale J vi.180 (=vikkiṇitabba).

**Kerāṭika** (adj.) [fr. kirāṭa] deceitful, false, hypocritic J i.461 (explᵈ by biḷāra); iv.220; iv.223 (=kirāsa); MA 152; DhA iii.389 (=saṭha). — a° honest, frank J v.117 (=akitava, ajūtakara).

**Kerāṭiya**=prec. J iii.260 (°lakkhaṇa); MA 152.

**Kelisā** at Th 1, 1010 is to be corrected into **keḷiyo** (see keḷi[2]).

**Keḷanā** (f.) [fr. kilissati? or is it kheḷana?] desire, greed, usually shown in fondness for articles of personal adornment: thus "selfishness" Vbh 351=DA i.286 (+**paṭikeḷanā**). In this passage it is given as a rather doubtful explⁿ of **cāpalla**, which would connect it with **kṣvel** to jump, or **khel** to swing, oscillate, waver, cp. explⁿ Dhtp 278 kela khela=calane. Another passage is Nd[2] 585, where it is combᵈ with **parikeḷanā** and acts as syn. of vibhūsanā.

**Keḷāyati** [Denom. fr. **kīḷ** in meaning "to amuse oneself with," i. e. take a pride in. Always combᵈ with **mamāyati**. BSk. same meaning (to be fond of): śālikṣetrāṇi k. gopāyati Divy 631. Morris. *J.P.T.S.* 1893, 16 puts it (wrongly?) to **kel** to quiver: see also keḷanā] to adorn oneself with (acc.), to fondle, treasure, take pride in (gen.) M i.260 (allīyati kelāyati dhanāyati mamāyati, where dhanāyati is to be read as vanāyati as shown by v. l. S. iii.190 & M i.552); S iii.190 (id.); Miln 73. — pp. **keḷāyita**.

**Keḷāyana** (nt.) [fr. keḷāyati, cp. kelanā & keḷi] playfulness, unsettledness Vism 134 (opp. majjhatta), 317.

**Keḷāyita** [pp. of keḷāyati] desired, fondled, made much of J iv.198 (explᵈ with the ster. phrase kelāyati mamāyati pattheti piheti icchatī ti attho).

**Keḷāsa** (cp. Sk. kailāsa] N. of a mountain Bdhd 138.

**Keḷi[1]** (f.) [fr. **krīḍ** to play, sport: see kīḷati] 1. play, amusement, sport PvA 265 (=khiḍḍā); parihāsa° merry play, fun J i.116. — 2. playing at dice, gambling, in **°maṇḍala** "circle of the game," draught — board; **°ṅ bhindati** to break the board, i. e. to throw the die over the edge so as to make the throw invalid (cp. Cunningham, *Stupa of Bharhut,* plate 45) J i.379.

**Keḷi[2]** (f.) [either fr. **kil** as in kilijjati & kilissati, or fr. **kel**, as given under keḷanā] the meaning is not quite defined, it may be taken as "attachment, lust, desire," or "selfishness, deceit" (cp. kerāṭika & kilissati), or "unsettledness, wavering." — **keḷi-sīla** of unsettled character, unreliable, deceitful PvA 241. **°sīlaka** id. J ii.447. — pañca **citta-keḷiyo**=pañca nīvaraṇāni (kāmacchanda etc.), the gratifications of the heart Th 1, 1010 (corr. kelisā to keḷiyo!). — **citta-keḷiṅ** kīḷantā bahuṅ pāpakammaṅ katvā enjoying themselves (wrongly) to their heart's content J iii.43. Cp. kāmesu **a-ni-kīḷitāvin** unstained by desires S i.9, 117.

**Kevaṭṭa** [on ke — see kedāra] fisherman D i.45 (in simile of dakkho k°) A iii.31=342, cp. iv.91; Ud 24 sq.; J i.210; DhA ii.132; iv.41; PvA 178 (**°gāma**, in which to be reborn, is punishment, fishermen being considered outcast); cp. J vi.399 N. of a brahmin minister, also D i.411 N. of Kevaḍḍha (?).

**-dvāra** N. of one of the gates of Benares, and a village near by Vv 19⁷; VvA 97.

**Kevala** (adj. — adv.) [cp. Lat. caelebs=*caivilo — b° to live by oneself, i. e. to live in celibacy, perhaps also, Goth. hails, Ohg. heil, E. whole] expression of the concept of unity and totality: only, alone; whole, complete; adv. altogether or only — 1. °ṅ (adv.) (a) only=just: k. tvaṅ amhākaṅ vacanaṅ karohi "do all we tell you" PvA 4; — only=but, with this difference: VvA 203, 249; — k.... vippalapati he only talks PvA 93; — and yet: "sakkā nu kiñci adatvā k. sagge nibbattituṅ? " is it possible not to give anything, and yet go to heaven? kevalaṅ mano — pasāda — mattena only by purity of mind DhA i.33; kevalaṅ vacchake balava — piyacittatāya simply by the strong love towards the babycalf Vism 313; (b) alone: k. araññaṅ

gamissāmi VvA 260; — exclusive Miln 247. — na k.... atha kho not only... but also VvA 227. — 2. whole, entire Sn p. 108; Cp. i.10[19]; Pv ii.6[3] (=sakala PvA 95); Vism 528 (=asammissa, sakala); Pv ii.6[3] (=sakala PvA 95). — k.>akevala entire>deficient M i.326. °ṅ entirely, thoroughly, all round: k° obhāsenti VvA 282.

**-kappa** a whole kappa Sn pp. 18, 45, 125; KhA 115; VvA 124, 255. **-paripuṇṇa** fulfilled in its entirety (sakala DA i.177) of the Doctrine; expl[d] also at Nett 10.

**Kevalin** (adj.) [fr. kevala] one who is fully accomplished, an Arahant; often with **mahesi** and **uttamapurisa**. Def[n] sabbaguṇa — paripuṇṇa sabba — yoga — visaṅyutta Sn A 153. — ye suvimuttā te kevalino ye kevalino vaṭṭaṅ tesaṅ natthi paññâpanāya S iii.59 sq., i. e. "those who are thoroughly emancipated, these are the accomplished..."; kevalīnaṅ mahesiṅ khīṇ' āsavaṅ Sn 82=S i.167; — k. vusitavā uttamapuriso Nd[2] on tiṇṇa=A v.16. — with gen.: brahmacariyassa k. "perfected in morality" A ii.23. — As Ep. of "brāhmaṇa" Sn 519=Nd[2] s. v.; of dhammacakka A ii.9; see also Sn 490, 595. — **akevalin** not accomplished, not perfected Sn 878, 891.

**Kesa** [Vedic keśa; cp. kesara hair, mane=Lat. caesaries, hair of the head, Ags. heord=E. hair] the hair of the head S i.115 (haṭa — haṭa — k°, with dishevelled hair); A i.138 (palita — kesa with grey hair; also at J i.59); Sn 456 (nivutta°), 608; Th 1, 169; J i.59, 138; iii.393; Miln 26; KhA 42; Vism 353 (in detail). The wearing of long hair was forbidden to the Bhikkhus: Vin ii.107 sq.; 133 (cp. kesa — massu); — dark (glossy) hair is a distinction of beauty: susukāḷa — keso (of Gotama) D i.115; cp. kaṇha and kalyāṇa; PvA 26. — The hair of Petas is long and dishevelled PvA 56; Sdhp 103; it is the only cover of their nakedness: kesehi paṭicchanna "covered only with my hair" Pv i.10[2]. — kesesu gahetvā to take by the hair (in Niraya) D i.234; — kesaṅ oropeti to have one's hair cut Vin ii.133.

**-oropaṇa** ( — satthaka) (a) hair — cutting (knife), i. e. a razor DhA i.431; **-ohāraka** one who cuts the hair, a barber Vism 413. **-kambala** a hair blanket (according to Bdhgh human hair) D i.167=A i.240, 295=ii.206= Vin i.305=M i.78=Pug 55; A i.286. **-kambalin** wearing a hair blanket (of Ajita) D i.55. **-kalāpā** (pl.) (atimanohara°) beautiful tresses PvA 46; **-kalyāṇa** beauty of hair DhA i.387; — kārika hairdresser Vv 17[5]; **-dhātu** the hair — relic (of the Buddha) J i.81; **-nivāsin** covered only with hair of Petas (: keseh' eva paṭicchādita — kopīnā) Pv iii.1[6]. **°massu** hair and beard; kappita — k° — m° (adj.) with h. and b. dressed D i.104; A iv.94; J vi.268. Esp. freq. in form kesa — massuṅ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṅ pabbajati "to shave off hair & beard, dress in yellow robes and leave the home for the homeless state," i. e. renounce the world and take up the life of a Wanderer D i.60, 115; iii.60, 64, 76; A i.107; iii.386; It 75; Pug 57; similarly A ii.207=Pug 56. **-sobha** the splendour or beauty of the hair PvA 46. **-hattha** a tuft of hair PvA 157; VvA 167.

**Kesayati** see kisa.

**Kesara[1]** a mane, in **-sīha** a maned lion J ii.244; SnA 127.

**Kesara[2]** [fr. kesa] filament of flowers, hairy structures of plants esp. of the lotus; usually of kiñjakkha PvA 77; VvA 12; 111; — sa — kesarehi padumapattehi lotusleaves with their hairs VvA 32; nicula — k° fibres of the Nicula tree VvA 134.

**-bhāra** a sort of fan (cp. vāladhi and cāmara) VvA 278.

**Kesarin** [fr. kesara[1]] having a mane, of a lion, also name of a battle — array (°saṅgāmo) Dpvs i.7; cp. AvŚ i.56.

**Kesava** [fr. last] of rich hair, of beautiful hair. Ep. of King Vāsudeva (cp. kaṇha) Pv ii.6[2].

**Kesika** (adj.) [fr. kesa] hairy, of mangoes Miln 334.

**Ko** see ka.

**Koka[1]** [not=Sk. koka, cuckoo] a wolf J vi.525; Nd[1] 13= Nd[2] 420; Miln 267=J v.416. °vighāsa remainder of a wolf's meal Vin iii.58.

**Koka[2]** [cp. Sk. koka] N. of a tree, Phoenix sylvestris: see **keka**.

**Kokanada** (nt.) [cp. Sk. kokanada] the (red) lotus A iii.239=J i.116.

**Kokāsika** the red lotus in **°jāta** "like the red lotus," said of the flower of the Päricchattaka tree A iv.118.

**Kokila** [cp. Sk. koka a kind of goose, also cuckoo, with derivation kokila cuckoo; cp. Gr. κόκκυς, Lat. cuculus, E. cuckoo] the Indian cuckoo. Two kinds mentioned at VvA 57: **kāḷa°** and phussa° black and speckled k. — As **citra°** at J v.416. — Vv 11[1], 58[8]; VvA 132, 163.

**Koca** [fr. **kuc**] see saṅ°.

**Koci** see **ka**.

**Koccha[1]** (nt.) some kind of seat or settee, made of bark, grass or rushes Vin ii.149; iv.40 (where the foll. def. is given: kocchaṅ nāma vāka — mayaṅ vā usīra — mayaṅ vā muñjamayaṅ vā babbaja — mayaṅ vā anto saṅveṭhetvā baddhaṅ hoti. Cp. *Vin. Texts* i.34; iii.165); J v.407. Also in list of 16 obstructions (palibodhā) at Miln 11.

**Koccha[2]** (nt.) a comb (for hair — dressing) Vin ii.107; Vv 84[46] (=VvA 349); Th 2, 254, 411 (=ThA 267).

**-kāra** a comb — maker Miln 331 (not in corresp. list of vocations **at** D i.51).

**Koja** mail armour J iv.296 (=kavaca).

**Kojava** a rug or cover with long hair, a fleecy counterpane Vin i.281; DhA i.177; iii.297 (pāvāra°); Dāvs v.36. Often in expl[n] of **goṇaka** (q. v.) as dīgha — lomaka mahākojava DA i.86; PvA 157.

**Koñca[1]** [cp. Sk. krauñca & kruñc] the heron, often in comb[n] with mayūra (peacock): Th 1, 1113; Vv 11[1], 35[8]; J v.304; vi.272; or with **haṅsa** Pv ii.12[3]. — Expl[d] as sārasa VvA 57; jiṇṇa° an old heron Dh 155.

**Koñca[2]**=abbr. of koñca — nāda, trumpeting, in koñcaṅ karoti to trumpet (of elephants) Vin iii.109; J vi.497.

**-nāda** the trumpeting of an elephant ("the heron's cry") [not with Morris, *J.P.T.S.* 1887, 163 sq. to **kruñc**. (meaning to bend, cp. Lat. crux, E. ridge), but prob. a contamination of krośa, fr. **krus** to crow, and kuñja=kuñjara, elephant (q. v.). Partly suggested at Divy 251; see also expl[n] at VvA 35, where this connection is quite evident.] J i.50; Miln 76 (in etymol. play with koñca); VvA 35. **-rāva**=prec. DhA iv.70. **-vādikā** a kind of bird J vi.538.

**Koṭa** [fr. kūṭa[2]] belonging to a peak, in cpd. **°pabbata** "peak —

mountain," Npl. Vism 127 (write as K°), 292.

**Koṭacikā** pudendum muliebre, in conn. with kāṭa as a vile term of abuse Vin iv.7 (Bdhgh. koṭacikā ti itthinimittaṅ... hīno nāma akkoso).

**Koṭi** (f.) [cp. Sk. koṭi & kūṭa[2]] the end — (a) *of space:* the extreme part, top, summit, point (cp. **anta** to which it is opposed at J vi.371): dhanu — koṭiṅ nissāya "through the (curved) end of my bow," i. e. by means of hunting J ii.200; aṭṭhi — koṭi the tip of the bone J iii.26; cāpa° a bow VvA 261; vema° the part of a loom that is moved DhA iii.175; khetta° the top (end) of the field SnA 150; cankamana° the far end of the cloister J iv.30; PvA 79. — (b) *of time:* a division of time, with reference either to the past or the future, in **pubba°** the past (cp. pubbanta), also as **purima°**; and **pacchima°** the future (cp. aparanta). These expressions are used only of **saṅsāra**: saṅsārassa purimā koṭi na paññāyati "the first end, i. e. the beginning of S. is not known" Nd[2] 664; DhsA 11; of pacchimā koṭi ibid. — anamatagg' âyaṅ saṅsāro, pubba° na paññāyati S's end and beginning are unthinkable, its starting — point is not known (to beings obstructed by ignorance) S ii.178=iii.149= Nd[2] 664=Kvu 29=PvA 166; cp. Bdhd 118 (p.k. na ñāyati). — koṭiyaṅ ṭhito bhāvo "my existence in the past" J i.167. — (c) *of number:* the "end" of the scale, i. e. extremely high, as numeral representing approximately the figure a hundred thousand (cp. Kirfel, *Kosmographie.* p. 336). It follows on satasahassāni Nd[2] 664, and is often increased by sata° or sahassa°, esp. in records of wealth (dhana) Sn 677; J i.227, 230, 345=DhA i.367 (asīti° — vibhavo); J i.478; PvA 3, 96; cp. also koṭisatā arahanto Miln 6, 18. — kahāpaṇa — koṭi — santhārena "for the price (lit. by the spreading out) of 10 million kahāpaṇas" Vin ii.159= J i.94 (ref. to the buying of Jetavana by Anāthapiṇḍika).

**-gata** "gone to the end," having reached the end, i. e. perfection, nibbāna. Nd[2] 436; **-ppatta**=prec. Nd[2] 436; as "extreme" J i.67. **-simbalī** N. of a tree (in Avīci) Sdhp 194.

**Koṭika** (adj.) [fr. koṭi] 1. having a point or a top, with ref. to the human teeth as **eka°, dvi°**, ti°, catu°, or teeth with one, two, etc., points Vism 251. — 2. having an end or climax SA on pariyanta (see *KS.* p. 320); **āpāna°** lasting till the end of life Miln 397: Vism 10. — 3. referring to (both) ends (of saṅsāra), in **ubhato°** pañhā questions regarding past & future M i.393 sq.

**Koṭin** (adj.) [fr. koṭi] aiming for an end or goal J vi.254 (cp. ākoṭana[2]).

**Koṭilla** (nt.) [fr. kuṭila] crookedness Dhtm 526; Abhp 859. As **koṭilya** at Dhtp 472.

**Koṭumbara** (nt.) [cp. BSk. kauṭumba Divy 559] a kind of cloth J vi.47 (coming from the kingdom of k.), 500 (spelt kodumb°). **-°ka** k. — stuffs Miln 2.

**Koṭṭa** (?) breaking, asi — k° note on Vin iv.363 (for asikoṭṭha Vin iv.171?); °aṭṭhi at Vism 254 read koṭṭh°.

**Koṭṭana** [fr. koṭṭeti] 1. grinding, crushing, pounding (grains) J i.475; **°pacan' ādi** pounding and cooking, etc. DhA ii.261. — 2. hammering or cutting (?) in dāru° J ii.18; vi.86 (maṅsa°, here "beating," T. spells ṭṭh). Cp. adhikuṭṭanā.

**Koṭṭita** (pp. of kotteti] beaten down, made even Vism 254, 255.

**Koṭṭima** a floor of pounded stones, or is it cloth? Dāvs iv.47.

**Koṭṭeti** [cp. Sk. **kuṭ** & kuṭṭa[1]. Expl[d] one — sidedly by Dhtp (91 & 556) as "chedane" which is found only in 3 and adhikuṭṭanā. The meaning "beat" is attributed by Dhtp (557) & Dhtm (783) to root **kuṭ**[3] (see kūṭa[3]) by expl[a] "akoṭane." Cp. also kūṭa[4]; ākoṭeti & paṭikoṭeti] — 1. to beat, smash, crush, pound J i.478; vi.366 (spelt ṭṭh); DhA i.25 (suvaṇṇaṅ) 165. — 2. to make even (the ground or floor) Vin ii.291 (in making floors); J vi.332. — 3. to cut, kill SnA 178 (=hanti of Sn 121); DhA i.70 (pharasunā). — pp. **koṭṭita**. — Caus. **koṭṭāpeti** to cause to beat, to massage Vin ii.266; J iv.37 (ṭṭ the only v. l. B.; T. has ṭṭh).

**Koṭṭha**[1] (m. nt.) [Sk. koṣṭha abdomen, any cavity for holding food, cp. kuṣṭa groin, and also Gr. κύτος cavity, κύσδος pudendum muliebre, κύστις bladder = E. cyst, chest; Lat. cunnus pudendum, Ger. hode testicle] anything hollow and closed in (Cp. gabbha for both meanings) as — 1. the stomach or abdomen Miln 265, Vism 357; Sdhp 257. — 2. a closet, a monk's cell, a storeroom, M i.332; Th 2, 283 (?)=ThA, 219; J ii.168. — 3. a sheath, in asi° Vin iv.171.

**-aṭṭhi** a stomach bone or bone of the abdomen Vism 254, 255. **-abbhantara** the intestinal canal Miln 67; **-âgāra** (nt.) storehouse, granary, treasury: in conn. with kosa (q. v.) in formula paripuṇṇa — kosa — koṭṭhâgāra (adj.) D i.134, expl[d] at DA i.295 as threefold, viz. dhana° dhañña° vattha°, treasury, granary, warehouse; PvA 126, 133; **-âgārika** a storehouse — keeper, one who hoards up wealth Vin i.209; DhA i.101; **-āsa** [=koṭṭha +aṅsa] share, division, part; °koṭṭhāsa (adj.) divided into, consisting of. K. is a prose word only and in all Com. passages is used to explain bhāga: J i.254; 266; vi.368; Miln 324; DhA iv.; 108 (=pada), 154; PvA 58, 111, 205 (kāma°=kāmaguṇā); VvA 62; anekena k° — ena infinitely PvA 221.

**Koṭṭha**[2] a bird J vi.539 (woodpecker?).

**Koṭṭha**[3] [cp. Sk. kuṭṭha] N. of a plant, Costus speciosus (?) J v.420.

**Koṭṭhaka**[1] (nt.) "a kind of koṭṭha," the stronghold over a gateway, used as a store — room for various things, a chamber, treasury, granary Vin ii.153, 210; for the purpose of keeping water in it Vin ii.121=142; 220; treasury J i.230; ii.168; — store — room J ii.246; koṭṭhake pāturahosi appeared at the gateway, i. e. arrived at the mansion Vin i.291.; — **udaka-k** a bath — room, bath cabinet Vin i.205 (cp. Bdhgh's expl[n] at *Vin. Texts* ii.57); so also **nahāna-k°** and **piṭṭhi-k°**, bath — room behind a hermitage J iii.71; DhA ii.19; a gateway, Vin ii.77; usually in cpd. **dvāra-k°** "door cavity," i. e. room over the gate: gharaṅ satta — dvāra — koṭṭhakapaṭimaṇḍitaṅ "a mansion adorned with seven gateways" J i.227=230, 290; VvA 322. dvāra — koṭṭhakesu āsanāni paṭṭhapenti "they spread mats in the gateways" VvA 6; esp. with **bahi**: bahi — dvārakoṭṭhakā nikkhāmetvā "leading him out in front of the gateway" A iv.206; °e thiṭa or nisinna standing or sitting in front of the gateway S i.77; M i.161, 382; A iii.30. — bala — k. a line of infantry J i.179. — koṭṭhaka — kamma or the occupation connected with a storehouse (or bathroom?) is mentioned as an example of a low occupation at Vin iv.6; Kern, *Toev.* s. v. "someone who sweeps away dirt."

**Koṭṭhaka**[2] [cp. Sk. koyaṣṭika] the paddy — bird, as **rukkha**° J iii.25; ii.163 (v. l. ṭṭ).

**Koṭṭhu** see kotthu.

**Koṭṭheti** at J ii.424 the v. l. khobheti (nāvaṅ) should be substituted. See also koṭṭeti.

**Koṇa** [cp. Sk. koṇa & also P. kaṇṇa] 1. a corner Vin ii.137; catu°=catu — kaṇṇa PvA 52; — °**racchā** crossroads PvA 24. — 2. a plectrum for a musical instrument Miln 53.

**Koṇṭa** (v. l. B. koṇḍa) (?) a man of dirty habits J ii.209. 210, 212.

**Koṇṭha** a cripple J ii.118.

**Koṇḍa-** damaka (?) [cp. kuṇḍa] J iv.389; also as v. l. B at J ii.209.

**Koṇḍañña** a well — known gotta J ii.360.

**Kotūhala** (nt.) [on formation cp. kolāhala; see also kutūhala] excitement, tumult, festival, fair Dāvs ii.80; esp. in °**mangalaṅ** paccāgacchati he visits the fair or show of... M i.265; A. iii.439; °**mangalika** celebrating feasts, festive A iii.206; J i.373; Miln 94 (cp. *Miln trsl.* i.143[n]: the native commentator refers it to erroneous views and discipline called kotūhala and mangalika) — (b) adj.: **kotūhala** excited, eager for, desirous of Miln 4; DhA i.330.

**-sadda** shout of excitement Miln 301.

**Kotthalī** (koṭṭhalī?) a sack (?) Vin iii.189=iv.269.

**Kotthu** [koṭṭhu J only: cp. Sk. kroṣṭu, of **kruś**] a jackal D iii.25, 26; M i.334; Nd[1] 149 (spelt koṭṭhu); J vi.537 (°sunā: expl[d] by sigāla — sunakhā, katthu — soṇā ti pi pāṭho). **kotthuka** (and koṭṭhuka)=prec. S i.66 (where text has kutthaka) J ii.108; Miln 23.

**Kodaṇḍa** (nt.) [cp. Sk. kodaṇḍa] a cross — bow M i.429 (opp. to cāpa); Miln 351 (dhanu and k°). °**ka** same J iv.433 (expl[d] by dhanu).

**Kodumbara** see koṭumbara.

**Kodha** [Vedic krodha fr. **krudh**, cp. kujjhati] anger. Nearest synonyms are **āghāta** (Dhs. 1060=Nd[2] 576, both expositions also of dosa), **upanāha** (always in chain rāga, dosa, moha, kodha, upanāha) and **dhūma** (cp. χυμός, Mhg. toûm=anger). As pair **k.** and **upanāha** A i.91, 95; in sequence kodha upanāha makkha paḷāsa, etc. Nd[2] rāga 1.; Vbh 357 sq.; Vism 53, 107, 306; in formula abhijjhā byāpāda k. upanāha M i.36; A i.299=iv.148; cp. A iv.456=v.209; v.39, 49 sq., 310, 361. As equivalent of **āghāta** Dhs 1060=Nd[2] 576, cp. Pug 18. In other comb[n]: **with mada** and **thambha** Sn 245; **kadariya** Sn 362; **pesuniya** Sn 928; **mosavajja** Sn 866, 868 (cp. S i.169). Other passages, e. g. A i.283; S i.240; Sn 537, (**lobha**°); Pv ii.3[7]; Dh i.52 (anattha — janano kodho); PvA 55, 222. — kodha is one of the obstacles to Arahantship, and freedom from kodha is one of the fundamental virtues of a well-balanced mind. — mā vo kodho ajjhabhavi "let not anger get the better of you" S i.240; māno hi te brāhmaṇa khāribhāro kodho dhūmo bhasmani mosavajjaṅ, etc. "anger is the smoke (smouldering) in the ashes" S i.169=Nd[2] 576. — kodhaṅ chetvā cutting off anger S i.41=47=161=237; kodhaṅ jahe vippajaheyya mānaṅ "give up anger, renounce conceit" J i.23 25=Dh 221; kodhaṅ pajahanti vipassino: "the wise give up anger" It 2=7; panuṇṇa — kodha (adj.) one who has driven out anger Sn 469; akkodhena jine kodhaṅ conquer anger by meekness Dh 223=J ii.4=VvA 69. Yo ye uppatitaṅ kodhaṅ rathaṅ bhantaṅ va dhāraye tam ahaṅ sārathiṅ brūmi — "He who restrains rising anger as he would a drifting cart, him I call a waggoner" Dh 222, cp. Sn 1. — **akkodha** freedom from anger, meekness, conciliation M i.44; S i.240 (with avihiṅsā tenderness, kindness); A i.95; Dh 223=J ii.4=VvA 69.

**-âtimāna** anger and conceit Sn 968. **-upāyāsa** companionship or association with anger, the state of being pervaded with anger (opp. akkodh°) M i.360, 363; often compared with phenomena of nature suggesting swelling up, viz. "uddhumāyika" kodhupāyāsassa adhivacanaṅ M i.144; "sa — ummī" It 114; "sobbho papāto" S iii.109; **-garu** "having respect for" i. e. pursuing anger (opp. saddhammagaru) A ii.46 sq., 84; **-paññāṇa** (adj.) knowing the true nature of anger Sn 96 (cp. SnA 170); **-bhakkha** feeding on, i. e. fostering anger, Ep. of a Yakkha S i.238; **-vinaya** the discipline or control of anger A i.91; v.165, 167 (comb[d.] with upanāha vinaya).

**Kodhana** (adj.) [fr. kodha) having anger, angry, uncon- trolled]; usually in comb[n] with upanāhin, e. g. Vin ii.89; D iii.45, 246; A v.156, cp. Sn 116; S ii.206; Pug 18. — k° kodhābhibhūta A iv.94 sq.; k° kodhavinayassa na vaṇṇavādī A v.165. — Used of caṇḍa PvA 83. — Cp. S iv.240; M i.42 sq., 95 sq.; PvA 82. — akkodhana friendly, well — disposed, loving D iii.159; S ii.207; iv.243; M i.42 sq., 95 sq.; Sn 19, 624, 850, 941; Vv 15[5]; VvA 69.

**Konta** a pennant, standard (cp. kunta) J vi.454; DA i.244; SnA 317.

**Kontīmant** at J vi.454 is expl[d] by camma — kāra, thus "worker in leather ( — shields or armour)," with der. fr. konta ("satthitāya kontāya likhattā..."), but reading and meaning are uncertain.

**Kopa** [fr. **kup**] ill — temper, anger, grudge Vin ii.184=Sn 6; Dhs 1060; with appaccaya (mistrust) M i.27; almost exclusively in phrase kopañ ca dosañ ca appaccayañ ca pātukaroti (pātvakāsi) "he shows forth ill — temper, malice and mistrust" (of a "codita" bhikkhu) D iii.159; S iv.305; M i.96 sq., 250, 442; A i.124, 187; ii.203; iii.181 sq.; iv.168, 193; J i.301; Sn p. 92. — **akopa** (adj.) friendly, without hatred, composed Sn 499.

**-antara** (adj.) one who is under the power of ill-temper S i.24.

**Kopaneyya** (adj.) [fr. kopa] apt to arouse anger J vi.257.

**Kopīna** (nt.) [cp. Sk. kaupīna] a loin — cloth J v.404; Pv ii.3[23]; PvA 172; Sdhp 106.

**-niddaṅsanin** "one who removes the loin — cloth," i. e. shameless, impure D iii.183.

**Kopeti** [caus. of kuppati] to set into agitation, to shake, to disturb: rājadhamme akopetvā not disturbing the royal rules PvA 161; J ii.366=DhA iv.88; kammaṅ kopetuṅ Vin iv.153 to find fault with a lawful decision; kāyangaṅ na kopeti not to move a limb of the body: see kāya. Cp. paṭi°, pari°, vi°, saṅ°.

**Komala** see kamala; Mhbv 29.

**Komāra** [fr. kumāra] (adj.) juvenile, belonging to a youth or maiden: f. **komārī** a virgin A iv.210.

**-pati** husband of a girl — wife J ii.120. **-brahmacariyā**

(°ṅ carati) to practise the vow of chastity or virginity A iii.224; ThA 99. **-bhacca** Np. "master of the k° — science," i. e. of the medical treatment of infants (see note on Vin i.269 at *Vin. Texts* ii.174). As such it is the cognomen of Jīvaka D i.47 (as Komārabhacca DA i.132); Vin i.71; J i.116; cp. Sdhp 351.

**Komāraka** (and °ika)=prec. A i.261; J ii.180 (dhamma virginity); of a young tree S iv.160. — f. **°ikā** J iii.266.

**Komudī** (f.) [fr. kumuda the white waterlily, cp. Sk. kaumudī] moonlight; the full — moon day in the month Kattika, usually in phrase komudī catumāsinī Vin i.155, 176, sq.; D i.47 (expl[d] at DA i.139 as: tadā kira kumudāni supupphitāni honti) or in phrase komudiyā puṇṇamāya DhA iii.461.

**Koraka** (m. nt.) [cp. Sk. koraka] 1. a bud J ii.265. - 2. a sheath J iii.282.

**Korakita** (adj.) [fr. koraka] full of buds VvA 288.

**Korajika** (adj.) [fr. ku+**raj** or **rañj**, cp. rāga] affected, excitable, infatuated Nd[1] 226=Nd[2] 342 (v. l. kocaraka)=Vism 26 (v. l. korañjika).

**Koraṇḍaka** [=kuraṇḍaka] a shrub and its flower J v.473 (°dāma, so read for karaṇḍaka), vi.536; as Npl. in Koraṇḍaka — vihāra Vism 91.

**Korabya** [Sk. kauravya] Np. as cognomen: the descendant of Kuru J ii.371 (of Dhanañjaya).

**Koriyā** (f.) a hen v. l. (ti vā pāḷi) at Th 2, 381 for turiyā. See also ThA 255 (=kuñcakārakukkuṭī).

**Kola** (m. nt.) [Halāyudha ii.71 gives kola in meaning of "hog," corrupted fr. kroḍa] the jujube fruit M i.80; A iii.49 (sampanna — kolakaṅ sūkaramaṅsa "pork with jujube"); J iii.22 (=badara); vi.578.

**-mattiyo** (pl.) of the size of a j. truit, always comb. w. kolaṭṭhi — mattiyo, of boils A v.170=Sn p. 125, cp. S i.150; **-rukkha** the j. tree SnA 356; DA i.262; **-sampāka** cooked with (the juice of) jujube Vv 43[5] (=VvA 186).

**Kolankola** [der. fr. kula] going from kula to kula (clan to clan) in saṅsāra: A i.233=Pug 16; S v.205; Nett 189, cp. A iv.381; A v.120.

**Kolañña** (adj.) [fr. kula] born of (good) family (cp. ku- laja); as — °, belonging to the family of... D i.89; DA i.252; Miln 256. — **khīṇa-kolañña** (adj.) one who has come down in the world Vin i.86.

**Kolaṭṭhi** the kernel of the jujube, only in cpd. **°mattiyo** (pl.) S i.150=A v.170=Sn p. 125 (with kolamattiyo), and **°mattā** Th 2, 498=ThA 289; DhA i.319.

**Kolaputti** at A i.38 is composition form of **kulaputta**, and is to be combined with the foll. — vaṇṇa — pokkharatā, i. e. light colour as becoming a man of good family. Kern, *Toev.* s. v. quite unnecessarily interprets it as "heroncolour," comparing Sk. kolapuccha heron. A similar passage at Nd[1] 80=Nd[2] 505 reads kolaputtikena vā vaṇṇapokkharatāya vā, thus taking kolaputtikaṅ as nt, meaning a man of good virtue. The A passage may be corrupt and should then be read °puttikaṅ.

**Kolamba** (and **koḷamba** VvA) a pot or vessel in general. In Vin always together with **ghaṭa**, pitcher: Vin i.208, 213, 225, 286; J i.33; DA i.58; VvA 36.

**Kolāhala** (nt.) (cp. also halāhala) shouting, uproar, excitement about (—°), tumult, foreboding, warning about something, hailing. There are 5 kolāhalāni enum[d] at KhA 120 sq. viz. **kappa°** (the announcement of the end of the world, cp. Vism 415 sq.), **cakkavatti°** (of a worldking), **buddha°** (of a Buddha), **mangala°** (that a Buddha will pronounce the "εὐαγγέλιον"), moneyya° (that a monk will enquire of the Lord after the highest wisdom, cp. SnA 490). One may compare the 3 (mahā — )halāhalāni given at J i.48 as kappa — halāhala, buddha° and cakkavatti°, eka — kolāhalaṅ *one* uproar J iv.404; vi.586; DhA ii.96. See also Vin ii.165, 275, 280; J v.437; DhA i.190; PvA 4; VvA 132.

**Koliya** (adj.) [fr. kola] of the fruit of the jujube tree J iii.22, but wrongly expl[d] as kula — dattika ph.=given by a man of (good) family.

**Kolīniyā** (f.) well — bred, of good family J ii.348 (BB **koleyyaka**).

**Koleyyaka** (adj.) of good breed, noble, appl[d] to dogs J i.175; iv.437. Cp. kolīniyā, and Divy 165: kolikagadrabha a donkey of good breed.

**Koḷāpa** (and **kolāpa**) (adj.) 1. dry, sapless; always appl[d] to wood, freq. in similes S iv.161, 185; M i.242; iii.95; J iii.495; Miln 151; DhA ii.51; iv.166. — 2. hollow tree Nd[2] 40; SnA 355 (where Weber, *Ind. Streifen* v.1862, p. 429 suggests reading koṭara=Sk. koṭara hollow tree; unwarranted).

**Koḷikā** (or kolika?) (f.) adj.=kolaka, appl. to boils, in pīḷikoḷikā (itthi) having boils of jujube size Th 2, 395 (expl. at ThA 259; akkhidalesu nibbattanakā pīḷikā vuccati).

**Kovida** (adj.) [ku+**vid**.] one who is in the possession of right wisdom, with ref. either to dhamma, magga, or ariyasaccāni, closely related to **medhāvin** and **paṇḍita**. S i.146, 194, 196 (ceto — pariyāya°); A ii.46; M i.1, 7, 135, 300, 310, 433; Dh 403=Sn 627; Sn 484 (jātimaraṇa°), 653 (kammavipāka°); Pv i.11[12]; Vv 15[9] (=VvA 73), 63[30] (=VvA 269); Miln 344; Sdhp 350. — **akovida** ignorant of true wisdom (dhammassa) S i.162; Sn 763; S iv.287=Nd[2] on attānudiṭṭhi.

**Koviḷāra** [cp. Sk. kovidāra] Bauhinia variegata; a tree in the devaloka (pāricchattaka koviḷāra: k — blossom, called p. VvA 174) A iv.117 sq.; Sn 44; J iv.29; Vv 38[1]; DhA i.270.

**-puppha** the flower of the K. tree SnA 354 (where the limbs of one afflicted with leprosy are compared with this flower).

**Kosa[1]** (m. nt.) [cp. Sk. kośa and koṣa, cavity, box vessel, cp. Goth. hūs, E. house; related also kukṣi=P. kucchi] any cavity or enclosure containing anything, viz. 1. a store — room or storehouse, treasury or granary A iv.95 (rāja°); Sn 525; J iv.409 (=wealth, stores); J vi.81 (aḍḍhakosa only half a house) in cpd. — ° **koṭṭhāgāra**, expl[d] at DA i.295 as koso vuccati bhaṇḍāgāraṅ. Four kinds are mentioned: hatthī°, assā°, rathā°, raṭṭhaṅ°. — 2. a sheath, in khura° Vism 251, paṇṇa° KhA 46. — 3. a vessel or bowl for food: see kosaka. — 4. a cocoon, see — °kāraka; — 5. the membranous cover of the male sexual organ, the praeputium J v.197. The Com. expl[s] by sarīra — saṅkhāta k°. See cpd. kosohita. — Cp. also kosī.

**-ārakkha** the keeper of the king's treasury (or granary) A iii.57; **-ohita** ensheathed, in phrase kosohita vatthaguyha

"having the pudendum in a bag." Only in the brahmin cosmogonic myth of the superman (mahā — purisa) D iii.143, 161. Applied as to this item, to the Buddha D i.106 (in the Cʸ DA i.275, correct the misprint kesa into kosa) D ii.17; Sn 1022 pp. 106, 107; **Miln** 167. For the myth see *Dial* iii.132 — 136. **-kāraka** the "cocoon — maker," i. e. the silk — worm, Vin iii.224; Vism 251. **-koṭṭhāgāra** "treasury and granary" usually in phrase paripuṇṇa — k — k (adj.) "with stores of treasures and other wealth" Vin i.342; D i.134; S i.89; Miln 2; & passim.

**Kosa**[2] at VvA 349 is marked by Hardy, Index and trsl[d] by scar or pock. It should be corrected to kesa, on evidence of corresp. passage in ThA 267 (cp. koccha).

**Kosaka** [fr. kosa] 1. a sheath for a needle J iii.282; - 2. a bowl, container, or vessel for food J i.349 (v. l. kesaka); M ii.6, 7, ( — °āhāra adj. living on a bowl — full of food; also aḍḍha°) Vism 263. — 3. case for a key (kuñcikā°) Vism 251.

**Kosajja** (nt.) [From kusīta] idleness, sloth, indolence; expl[d] at Vbh 369. — Vin ii.2; S v.277 — 280; A i.11, 16; ii.218; iii.375, 421; v.146 sq.; 159 sq.; A iv.195= Dh 241; Miln 351; Vism 132; Nett 127; DhA iii.347; iv.85; DhsA 146; SnA 21.

**Kosamattha**=ka+samattha "who is able," i. e. able, fit DA i.27.

**Kosalla** (nt.) [der. fr. kusala] proficiency. There are 3 kinds mentioned at D iii.220, Vbh 325 & Vism 439 sq., viz. **āya°, apāya°** and **upāya°**; at Dhs 16=20=292= 555=Nd[2] ad paññā it is classed between paṇḍicca and nepuñña. See also Pug 25; Vism 128 sq. (appanā°), 241 sq. (uggaha° & manasikāra°), 248 (bojjhanga°); PvA 63, 99 (upāya°).

**Kosātakī** (f.) [cp. Sk. kośātakī] a kind of creeper Vv 47[4]; Vism 256, 260, 359; VvA 200; — bīja the seed of the k. A i.32=v.212.

**Kosika**=kosiya, an owl J v.120.

**Kosiya** an owl J ii.353, cp. Np. Kosiyāyana J i.496. Biḷārakosika (and °kosiya) J iv.69.

**Kosī** (f.) a sheath D i.77=M ii.17.

**Koseyya** [der. fr. kosa, cp. Sk. kauśeya silk — cloth and P. kosa — kāraka] silk; silken material Vin i.58=Miln 267; Vin i.192, 281; ii.163, 169; D i.7, cp. A i.181 (see DA i.87); A iv.394; Pv ii.1[17]; J i.43; vi.47.

**-pāvāra** a silk garment Vin i.281; **-vattha** a silk garment DhA i.395.

**Kohañña** (nt.) [fr. kuhana] hypocrisy, deceit J ii.72; iii.268; iv.304; DhA i.141.

**Kvaṇ** (indecl.) is together with **kuṇ** registered as a part. of sound ("sadde") at Dhtp 118 & Dhtm 173.

# Kh

**Kha** syllable & ending, functioning also as root, meaning "void, empty" or as n. meaning "space"; expld. by Bdhgh with ref. to dukkha as "khaṅ saddo pana tucche; tucchaṅ hi ākāsaṅ khan ti vuccati" Vism 494. — In meaning "space, sky" in cpd. **khaga** "sky — goer" (cp. viha — ga of same meaning), i. e. bird Abhp 624; Bdhd 56.

**Khagga** [Sk. khaḍga; perhaps to Lat. clades and gladius; cp. also kūṭa[3]] 1. a sword (often with **dhanu**, bow) at D i.7 (Dh i.89=asi) as one of the forbidden articles of ornament (cp. BSk. khaḍga — maṇi Divy 147, one of the royal insignia); — khaggaṅ bhandati to gird on one's sword PvA 154, khaggaṅ sannayhati id. DhA iii.75; **°gāhaka** a sword — bearer Miln 114; **°tala** sword — blade Mhvs 25, 90. — 2. a rhinoceros J v.406 (=gavaja),

416; vi.277 (°miga), 538. In cpd. **°visāṇā** (cp. BSk. khaḍgaviṣāṇa Divy 294=Sn 36) the horn of a rh. (: khagga — visāṇaṅ nāma khagga — miga — singaṅ SnA 65) Sn 35 sq. (N. of Sutta); Nd[2] 217 (khagga — visāṇa — kappa "like the horn of the rh." Ep. of a Paccekabuddha, (cp. Divy 294, 582), also at Vism 234.

**Khacita** [pp. of **khac** as root expl[d] at Dhtm. 518 by "bandhana"] inlaid, adorned with, usually with jewels e. g. VvA 14, 277; maṇi — muttâdi khacitā ghaṇṭā "bells inlaid with jewels, pearls, etc." VvA 36; of a fan inlaid with ivory (danta — khacita) Vin iii.287 (Sam. Pās.). Suvaṇṇa — khacita — gajak' attharaṇā "elephants' trappings interwoven with gold" VvA 104; of a chair, inlaid with pearls J i.41; of a canopy embroidered with golden stars J i.57.

**Khajja** (adj. — nt.) [grd. of khajjati] to be eaten or chewed, eatable, solid food, usually in cpd. **-bhojja** solid and other food, divided into 4 kinds, viz. asita, pīta, khāyita, sāyita Pv i.5[2] (=PvA 25) J i.58; Miln 2. **-bhājaka** a distributor of food (an office falling to the lot of a senior bhikkhu) Vin ii.176 (=v.204); iv. 38, 155.

**Khajjaka** (adj.) [fr. last] eatable, i. e. solid food (as °bhojjanāni opposed to yāgu PvA 23); (nt.) J i.186 (of 18 kinds, opp. yāgu); i.235 (id.); Miln 294. — °bhājaka= prec.

**Khajjati** (=khādiyati, Pass. of khādati; Dhtm 93 bhak- khaṇa) 1. to be eaten, chewed, eaten up, as by animals: upacikāhi Vin ii.113; suṇakhehi Pv iii.7[8]; puḷavehi J iii.177; cp. Pv iv.5[2] (cut in two) — 2. to be itchy, to be irritated by itch (cp. E. "itch"=Intens. of "eat") J v.198 (kh° kanduvāyati); Pv ii.3[9] (kacchuyā kh°) — 3. to be devoured (fig.), to be consumed, to be a victim of: kāmataṇhāhi M. i.504; rūpena S iii.87, 88 (khajjanīya — pariyāya, quoted Vism 479). — ppr. **khajjamāna** Pv ii.1[5] (consumed by hunger & thirst).

**Khajjara** caterpillar Pgdp 48.

**Khajjopanaka** [cp. Sk. khadyota] the fire — fly M ii.34=41; J ii.415; vi.330, 441; DhA iii.178; also **khajjūpanaka** Vism 412 (in simile). See Trenckner *J.P.T.S.* 1908, 59 & 79.

**Khañja** (adj.) [cp. Sk. khañja, Dhtp 81: khañja gati- vekalye] lame (either on *one* foot or *both:* PugA 227) Vin ii.90=A i.107=ii.85=Pug 51 (comb. with kāṇa and kuṇi); Th 2, 438 (+kāṇa); DhA i.376 (+kuṇi).

**Khañjati** [fr. khañja] to be lame Pv iii.2[28].

**Khañjana** (nt.) hobbling, walking lame PvA 185.

**Khaṭakhaṭa** (khāṭ — kata, making khāṭ; cp. kakkāreti) the noise of hawking or clearing one's throat: **-sadda** Vin i.188; DhA iii.330; cp. **khakkhaṭa** (v. l. khaṭkhaṭa) Divy 518=utkāśanaśabda.

**Khaṭopikā** (f.) [perhaps connected with Sk khaṭvā? uncertain] couch, bedstead M i.450, 451 (vv. ll. ka°, khajj°).

**Khaṇa**[1] (m.) [Derivation unknown. It has been suggested that khaṇa and the Sk. kshaṇa are derived from īkshaṇa (seeing) by process of contraction. This seems very forced; and both words are, in all probability, other than the word from which this hypothesis would derive them.] 1. (1) a (short), moment, wink of time; in phrase khaṇen' eva "in no time" PvA 38.117; Sdhp 584 (etc.). Sdhp 584; khaṇo ve mā upaccagā "let not the slightest time be wasted" Sn 333=Dh 315; cf. Th. ii.5 (cp. khaṇâtīta); n' atthi so kh° vā layo vā muhutto vā yaṅ (nadī) āramati "there is no moment, no inkling, no particle of time that the river stops flowing" A iv.137 (as simile of eternal flow of happening, of unbroken continuity of change); Vism 238 (jīvita°), 473; (khaṇa — vasena uppād'— ādi — khaṇa — ttaya, viz. uppāda, ṭhiti, bhanga, cp. p. 431); J iv.128; aṭṭha — kkhaṇa — vinimmutto kh° paramadullabho: one opportunity out of eight, very difficult to be obtained Sdhp 4, 16; cp. 45, 46. — 2. moment as coincidence of two events: "at the same moment," esp. in phrase **taṅ khaṇaṅ yeva** "all at once," simultaneously, with which syn. ṭhānaso J i.167, 253; iii.276, PvA 19; PvA 27, 35; tasmiṅ khaṇe J ii.154; PvA 67; Sdhp 17. — 3. the moment as something expected or appointed (cp. χαιρός), therefore the *right* moment, or the proper time. So with ref. to birth, rebirth, fruit of action, attainment of Arahantship, presence on earth of a Buddha, etc., in cpds.: cuti — kkhaṇo Bdhd 106; paṭisandhi° Ps ii.72 sq.; Bdhd 59, 77, 78; uppatti° Vbh 411 sq.; sotāpattimagga° Ps ii.3; phala° Ps i.26, Bdhd 80; nikanti° Ps ii.72 sq.; upacāra° Bdhd 94; citta° id. 38, 95. — khaṇe khaṇe from time to time Dh 239 (=okāse okāse DhA iii.340, but cp. *Comp.* 161, n. 5), Buddhuppāda°, Th ii.A, 12. **akkhaṇa** see sep. Also akkhaṇavedhin. **-akkhaṇe** at the wrong time, inopportune Pv iv.1[40] (=akāle). On kh. laya, muhutta cp. *Points of Contr.* 296, n. 5.

**-âtīta** having missed the opportunity Sn 333=Dh 315 (=DhA iii.489); **-ññū** knowing, realizing the opportunity Sn 325 (cp. SnA 333). **-paccuppanna** arisen at the moment or momentarily Vism 431 (one of the 3 kinds of paccuppanna: kh°., santati°, addhā°). **-paritta** small as a moment Vism 238.

**Khaṇa**[2] [fr. **khaṇ**] digging J ii.296. Cp. atikhaṇa.

**Khaṇati** [fr. **khan** or khaṇ; Dhtp 179: anadāraṇe] 1. to dig (? better "destroy"; cp. Kern *Toev.* s. v.), dig out. uproot Dh 247, 337; Sn p. 101; J ii.295; iv.371, 373: Sdhp 394. Also **khanati** & cp. **abhikkhaṇati**, palikkhaṇati. — 2. [=Sk. kṣaṇati] to destroy Vin ii.26 (attānaṅ); M i.132 (id.). — pp. **khata** **&** **khāta** (cp. palikkhata).

**Khaṇana** (nt.) [fr. **khaṇ**] digging Miln 351 (pokkharaṇi°).

**Khaṇika** (adj.) [fr. khaṇa] unstable, momentary, temporary, evanescent, changeable; usually syn. with ittara, e. g. J i.393; iii.83; PvA 60. — Vism 626 (khaṇikato from the standpoint of the momentary). Khaṇikā pīti "momentary joy" is one of the 5 kinds of joy, viz. khuddikā, khaṇikā, okkantikā, ubbegā, pharaṇā (see pīti) Vism 143, DhsA 115.

**-citta** temporary or momentary thought Vism 289. **-maraṇa** sudden death Vism 229. **-vassa** momentary, i. e. sudden rain ( — shower) J vi.486.

**Khaṇikatta** (nt.) [fr. khaṇika] evanescence, momentariness Vism 301.

**Khaṇḍa** [freq. spelt kaṇḍa (q. v.). Cp. Sk. khaṇḍa; expl[d] at Dhtp 105 as "chedana"] 1. (adj.) broken, usually of teeth; Th 2, 260 (=ThA 211); Miln 342; Vism 51. — 2. (m. nt.) a broken piece, a bit, camma° a strip of hide Vin ii.122; coḷa° a bit of cloth PvA 70; pilotika° bits of rags PvA 171; pūva° a bit of cake J iii.276; — **akhaṇḍa** unbroken, entire, whole, in **-kārin** (sikkhāya) fulfilling or practising the whole of (the commandments) Pv iv.3[43] and **°sīla** observing fully the sīla — precepts Vv 113; cp. Vism 51 & Bdhd 89.

**-âkhaṇḍa** (redupl. — iter. formation with distributive function) piece by piece, nothing but pieces, broken up into bits Vism 115. **-âkhaṇḍika** piece by piece, consisting of nothing but bits, in **kh °ṅ chindati** to break up into fragments A i.204 (of māluvālatā); ii.199 (of thūṇā); S ii.88 (of rukkha); cp. Vin iii.43 (dārūni °ṅ chedāpetvā); J v.231 (°ṅ katvā). **-danta** having broken teeth, as sign of old age in phrase kh° palitakesa, etc. "with broken teeth and grey hair" A i.138 and ≈; J i.59, 79 (id.). **-phulla** [Bdhgh on Vin ii.160; khaṇḍa =bhinn'okāso, phulla=phalit' okāso.] broken and shattered portions; °ṅ paṭisankharoti to repair dilapidations Vin ii.160 (=navakammaṅ karoti) 286; iii.287; A iii.263; cp. same expression at Divy 22. **a°** unbroken and unimpaired fig. of sīla, the rule of conduct in its entirety, with nothing detracted Vv 83[16]=Pv iv.1[76] (cp. akhaṇḍasīla)=DhA i.32.

**Khaṇḍati** to break, DhA iv.14; pp. **khaṇḍita** broken, PvA 158 ( — kaṇṇo=chinnakaṇṇo).

**Khaṇḍikā** (f.) [fr. khaṇḍa] a broken bit, a stick, in ucchu° Vv 33[26] (=ucchu — yaṭṭhi DhA iii.315).

**Khaṇḍicca** (nt.) the state of being broken (of teeth), having broken teeth, in phrase kh° pālicca, etc., as signs of old age (see above) M i.49=D ii.305; A iii.196; Dhs 644=736=869; DhA iii.123; in similar connection Vism 449.

**Khaṇḍeti** [v. denom. fr. khaṇḍa] to renounce, to remit, in vetanaṅ °etvā J iii.188.

**Khata**[1] [pp. of khanati] 1. dug up, uprooted, fig. one whose foundation (of salvation) has been cut off; in comb[n] with upahata D i.86 (=DA i.237); khataṅ upahataṅ attānaṅ pariharati "he keeps himself uprooted and half — dead" i. e. he continues to lead a life of false ideas A i.105=ii.4; opp. akkhataṅ anupahataṅ, etc. A i.89.

**Khata**[2] [pp. of **kṣan**, to wound] hurt, wounded; pādo kh° hoti sakalikāya "he grazed his foot" S i.27=Miln 134, 179. — **akkhata** unmolested, unhurt Vv 84[52] (=anupadduta VvA 351). See also parikkhata.

**Khataka** [fr. khata[2]] damage, injury VvA 206, khatakaṅ dāsiyā deti "she did harm to the servant, she struck the s." Or is it khalikaṅ? (cp. khaleti); the passage is corrupt.

**Khatta** (nt.) [Sk. kṣatra, to **kṣi**, cp. Gr. κτάομαι, κτῆμα, possession] rule, power, possession; only in cpds.:

**-dhamma** the law of ruling, political science J v.490 (is it khattu°=khattā°?) **-vijjā** polity D i.9, condemned as a practice of heretics. Bdhgh at DA i.93 explains it as nīti — sattha, political science (=°dhamma), See Rh. D. *Dialogues* i.18. **-vijjavādin** a person who inculcates Macchiavellian tricks J v.228 (paraphrased: mātāpitaro pi māretvā attano va attho kāmetabbo ti "even at the expense of killing father and mother is wealth to be desired for oneself"), so also J v.240; **-vijjācariya** one who practises kh — °vijjā ibid.; **-vida** (so read for °vidha)=°vijja (adj.) a tricky person, ibid. (v. l. °vijja, better). Cp. Sk. kṣātra — vidya.

**Khattar** [Sk. kṣattṛ fr. kṣatra] attendant, companion, charioteer, the king's minister and adviser (Lat. satelles "satellite" has been compared for etym.) D i.112 (=DA i.280, kh° vuccati pucchita — pucchita — pañhaṅ vyākaraṇa — samattho mahāmatto: "kh° is called the King's minister who is able to answer all his questions"); Buddhaghosa evidently connects it with katheti, to speak, respond=katthā; gādhaṅ k° A ii.107=Pug 43 v. l. for kattā (cp. Pug A 225).

**Khattiya** [der. fr. khatta=kṣatra "having possessions"; Sk. kṣatriya] pl. nom. also khattiyāse J iii.441. A shortened form is khatya J vi.397. — f. khattiyā A iii.226 — 229, khattī D. i.193, and khattiyī. A member of one of the clans or tribes recognised as of Aryan descent. To be such was to belong to the highest social rank. The question of such social divisions in the Buddha's time is discussed in *Dialogues* i.97 — 107; and it is there shown that whenever they are referred to in lists the khattiyas always come first. **Khattiyo seṭṭho jane tasmiṅ** D i.199=ii.97=M i.358=S i.153, ii.284. This favourite verse is put into the mouth of a god; and he adds that whoever is perfect in wisdom and righteousness is the best of all. On the social prestige of the khattiyas see further M ii.150 — 157; iii.169; A ii.86; S i.71, 93; Vin iv.6 — 10. On the religious side of the question D iii.82; 93; M i.149, 177; ii.84; S i.98. Wealth does not come into consideration at all. Only a very small percentage of the khattiyas were wealthy in the opinion of that time and place. Such are referred to at S i.15. All kings and chieftains were khattiyas D i.69, 136; iii.44, 46, 61; A i.106; iii.299; iv.259. Khattiyas are called rājāno Dhp 294, quoted Netti 165.

**-âbhiseka** the inauguration of a king A i.107, 108 (of the crown — prince)=A ii.87; **-kaññā** a maid of khattiya birth J i.60; iii.394; **-kula** a khattiya clan, a princely house, Vin ii.161 (w. ref. to Gotama's descent); iii.80; **-parisā** the assembly of the khattiyas; as one of the four parisās (kh°, brāhmaṇa°, gahapati°, samaṇa) at Vin i.227; A ii.133; as the first one of the eight (1 — 4 as above, Cātummahārājika°, Tāvatiṅsa°, Māra°, Brahma°) at M i.72=D iii.260; **-mahāsāla** "the wealthy khattiya" (see above ii.1) D iii.258, etc.; **-māyā** "the magic of the noble" DhA i.166; **-vaṅsa** aristocratic descent DA i.267; **-sukhumāla** a tender, youthful prince (of the Tathāgata: buddha°, kh°) DhA i.5.

**Khattiyī** (f.) a female khattiya, in series brāhmaṇī kh° vessī suddī caṇḍālī nesādī veṇī rathakārī pukkusī A iii.229; similarly M ii.33, 40.

**°Khattuṅ** [Sk. °kṛtvah, cp. °kad] in comp[n] with numerals "times": dvikkhattuṅ, tikkhattuṅ, etc.; twice, three times, etc.

**Khadira** [Sk. khadira; Gr. κίσσαρος, ivy; Lat. hedera, ivy] the tree Acacia catechu, in cpds. **-angārā** (pl.) embers of (burnt) acacia — wood J i.232; PvA 152; **-ghaṭikā** a piece of a. — wood J iv.88; **-tthambha** a post of a. — wood DhA iii.206; **-patta** a bowl made of a. — wood J v.389; **-vana** a forest of acacias J ii.162; **-sūla** an impaling stake of a. — wood J iv.29.

**Khanati** see khaṇati.

**Khanittī** (f.) [to **khan**, cp. Sk. khanitra] a spade or hoe Vin i.270; J vi.520=V.89 (+ankusa).

**Khantar** [n. agent of khanti] possessed of meekness or gentleness; docile, manageable. Said of an elephant A ii.116=iii.161 sq.

**Khanti & Khantī** f. [Sk. kṣānti] patience, forbearance, forgiveness. Def. at Dhs 1341: khantī khamanatā adhivāsanatā acaṇḍikkaṅ anasuropo attamanatā cittassa. Most frequent combinations: with **mettā** (love) (see below); **-titikkhā** (forbearance): khantī paramaṅ tapo titikkhā nibbānaṅ paramaṅ vadanti Buddhā Dh 184=D ii.49=Vism 295; khantiyā bhiyyo na vijjati, S i.226; cp. DhA iii.237: titikkhā — sankhātā **khantī; -avihiṅsā** (tolerance): kh°, avihiṅsā, mettatā, anudayatā, S v.169; **-akodhana** (forbearing, gentle) VvA 71; **-soraccaṅ** (docility, tractableness) D iii.213= A i.94; also with maddava (gentleness) and s. as quality of a well — bred horse A iii.248, cp. A ii.113 and khantā; **-sovaccassatā** (kind speech) Sn 266 (cp. KhA 148). See also cpds. — Khantī is one of the ten paramitās J i.22, 23: cp. A iii.254, 255. — In other connections: **khantiyā** upasamena upeta S i.30; ativissuto Sdhp 473; anulomikāya kh°iyā samannāgata (being of gentle and forbearing disposition) A iii.437, 441; Ps ii.236 sq.; Vbh 340. See also A iii.372; Sn 189, 292, 897, 944. — In scholastic language frequent in combination diṭṭhi khanti ruci, in def. of idha (Vbh 245), tattha (Nd[2]), diṭṭhi (Nd[2]), cp. Nd[2] 151 and Vbh 325 sq. — **akkhanti** intolerance Vin iv.241 (=kopa); Vbh 360 (in def as opp. of khanti Dhs 1341. q. v. above), 378.

**-bala** (nt.) the force of forbearance; (adj.) one whose strength is patience:... aduṭṭho yo titikkhati khantībalaṅ balānīkaṅ tam ahaṅ brūmi brāhmaṇaṅ Dh 399=Sn 623; — DhA iv.164; Ps ii.171, 176; **-mettā** forbearing love, in phrase kh° — mettânuddayasampanna (adj.) one whose character is compassion and loving forbearance J i.151, 262; PvA 66 (+yuttakāra); VvA 71 (in expl[n] of akodhana); **-suñña** (nt.) the void of khanti Ps ii.183; **-soracca** (nt.) gentleness and forbearance S i.100, 222; A ii.68; J iii.487; DhA i.56; °e niviṭṭha "established in forbearance and meekness" A iii.46=D iii.61.

**Khantika** (adj.) [fr. prec.] acquiescing in —, of such and such a belief, in **añña°** belonging to another faith, comb[d] with aññadiṭṭhika and aññarucika D i.187; M i.487.

**Khandati** **[skand]** to jump, only in cpd. pakkhandati; given as root khand at Dhtm 196 with meaning "pakkhandana."

**Khandha** [Sk. skandha] — I. *Crude meaning:* bulk, massiveness

(gross) substance. A. esp. used (a) of an elephant: the bulk of the body, i. e. its back S i.95; vāraṇassa J iii.392; hatthi — khandha — vara — gata on the back of the state elephant J i.325; PvA 75. Also with ref. to an elephant (hatthināga) sañjāta° "to whom has grown bulk=a large back" Sn 53, expl. SnA 103 by susaṇṭhitakkhandho "well endowed with bulk." — (b) of a person: the shoulder or back: nangalaṅ khandhe karitvā S i.115 appl. to Māra; Vism 100; DhA iv.168 (ohita° — bhāra the load lifted off his shoulder). — — (c) of a tree: the trunk. rukkhassa PvA 114, also as **rukkha°** J i.324; tāla° the stem of a palm PvA 56; nigrodhassa khandhaja (see cpds.) S i.207=Sn 272; mūlaṅ **atikkamma kh° ṅ sāraṅ pariyesitabbaṅ** "one must go beyond the root and search the trunk for sweetness" S iv.94. — (d) as t.t. in exegetical literature: section, chapter, lit. material as collected into uniform bulk; freq. in postscripts to Texts and Commentaries. See also khandhaka. — B. More general as denoting bulk (—°); e. g. aggi° a great mass of fire M ii.34, 41; J iv.139; udaka° a mass of water (i. e. ocean) A iii.336; S iv.179; J i.324; PvA 62; puñña° a great accumulation of merit A iii.336=S v.400; bhoga° a store of wealth A v.84; J i.6; maṇi° an extraordinarily large jewel (possessing magic power) J ii.102 sq. -

II. *Applied meaning.* — A. (—°) the body of, a collection of, mass, or parts of; in collective sense "all that is comprised under"; forming the substance of. — (a) **dukkha°** all that is comprised under "dukkha," all that goes to make up or forms the substance, the idea of "ill." Most prominent in phrase kevalassa dukkhakhandhassa samudaya and nirodha (the origin & destruction of all that is suffering) with ref. to the paṭiccasamuppāda, the chain of causal existence (q. v.) Vin i.1; S ii.95; iii.14; A i.177; v. 184 & passim. Similarly: samudaya Vbh 135 sq. nirodha Nett 64; antakiriyā A i.147; vyādhimaraṇatunnānaṅ dukkhakkhandhaṅ vyapānudi Th 2, 162. — (b) **lobha°** dosa° moha° the three ingredients or integrations of greed, suffering and bewilderment, lit. "the big bulk or mass of greed" (see also under padāleti), S v.88 (nibbijjhati through the satta bojjhangā). — (c) **vayo°** a division of age, part of age, as threefold: purima°, majjhima°, pacchima° Nd$^2$ in def. of sadā. — (d) **sīla** (etc.) kh° the 3 (or 5) groups or parts which constitute the factors of right living (dhamma), viz. (1) sīla° the group dealing with the practice of morality; (2) samādhi° that dealing with the development of concentration; (3) paññā° that dealing with the development of true wisdom. They are also known under the terms of sīla — sampadā, citta°, paññā° D i.172 sq.; see sīla. — D i.206; Nett 64 sq.; 126. tīhi dhammehi samannāgato "possessed of the three qualities," viz. sīla — kkhandhesu, etc. It 51; cp. A i.291; v.326. tīhi khandhehi... aṭṭhangiko maggo sangahito M i.301; sīlakkhandhaṅ, etc. paripūreti "to fulfil the sīla — group" A i.125; ii.20, iii.15 sq. These 3 are completed to a set of 5 by (4) vimutti° the group dealing with the attainment of emancipation and (5) vimutti — ñāṇa — dassana °the group dealing with the realization of the achievement of emancipation. As 1 — 4 only at D iii.229 (misprint puñña for paññā); cp. A i.125. As 5 at S i.99=A i.162; S v.162; A iii.134, 271; v.16 (all loc.=S i.99); It 107, 108; Nd$^2$ under sīla.

B. (absolute) in individual sense: constituent element, factor, substantiality. More especially as **khandhā** (pl.) the elements or substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form. Their character according to quality and value of life and body is evanescent, fraught with ills & leading to rebirth. Paraphrased by Bdhgh. as rāsi, heap, e. g. Asl. 141; Vibh A 1 f.; cf. *B. Psy.* 42. 1. Unspecified. They are usually enumerated in the foll. stereotyped set of 5: **rūpa°** (material qualities), **vedanā** (feeling), **saññā** (perception), **sankhārā** (coefficients of consciousness), **viññāṇa** (consciousness). For further ref. see rūpa; cp. also Mrs. Rh. D. *Dhs trsl.* pp. 40 — 56. They are enumerated in a different order at S i.112, viz. rūpaṅ vedayitaṅ saññaṅ viññāṇaṅ yañ ca sankhataṅ n' eso 'ham asmi. Detailed discussions as to their nature see e. g. S iii.101 (=Vbh 1 — 61); S iii.47; iii.86. As being comprised in each of the dhātus, viz. **kăma°** rūpa° arūpa — dhātu Vbh 404 sq.

(a) *As factors of existence* (cp. bhava). Their rôle as such is illustrated by the famous simile: "yathā hi angasambhārā hoti saddo ratho iti evaṅ khandhesu santesu hoti satto ti sammuti" "just as it is by the condition precedent of the co — existence of its various parts, that the word  chariot ' is used, just so it is that when the skandhas are there, we talk of a  being `" (Rh. D.) (cp. Hardy, *Man. Buddh.* p. 425) S i.135=Miln 28. Their connotation "khandha" is discussed at S iii.101 =M iii.16: "kittāvatā nu kho khandhānaṅ khandhâdhivacanaṅ? rūpaṅ (etc.) atītânāgatapaccuppannaṅ ajjhattaṅ vā bahiddhā vā oḷārikaṅ," etc.: i.e. material qualities are equivalent terms for the kh. What causes the manifestation of each kh.? cattāro mahābhūtā... paccayo rūpa — khandhassa paññāpanāya; phasso... vedana°, saññā°, sankhārā°, etc.; nāmarūpaṅ... viññāṇa°: the material elements are the cause of rūpa, touch is that of vedanā, saññā, sankhārā, name and shape that of viññāṇa (S iii.101); cp. M i.138 sq., 234 sq. On the same principle rests their division in: rūpa — kāyo rūpakkhandho nāmakāyo cattāro arūpino khandhā "the material body forms the material factor (of existence), the individualized body the 4 immaterial factors" Nett 41; the rūpakkhandha only is kāmadhātu — pariyāpanno: Vbh 409; the 4 arūpino kh° discussed at Ps ii.74, also at Vbh 230, 407 sq. (grouped with what is apariyāpanna) — Being the "substantial" factors of existence, birth & death depend on the khandhas. They appear in every new conjuncture of individuality concerning their function in this paṭisandhi — kkhaṇe; see Ps ii.72 — 76. Thus the var. phases of life in transmigration are defined as — (**jāti**:) ya tesaṅ tesaṅ sattānaṅ tamhi tamhi satta — nikāye jāti sañjāti okkanti abhinibbatti khandhānaṅ pātubhāvo āyatanānaṅ paṭilābho Nd$^2$ on Sn 1052; cp. jāti dvīhi khandhehi sangahitā ti VvA 29; khandhānaṅ pātubhāvo jāti S ii.3; Nett 29; khandhānaṅ nibbatti jāti Vism 199. — (**maraṇaṅ**:) yā tesaṅ tesaṅ sattānaṅ... cuti cavanatā bhedo antaradhānaṅ maccu maraṇaṅ kālakiriyā khandhānaṅ bhedo kalevarassa nikkhepo M i.49=Vbh 137=S ii.3, 42. — vivaṭṭa — kkhandha (adj.) one whose khandhas have revolved (passed away), i. e. dead S i.121=iii.123. — kh°anaṅ udaya — vyaya (or udayabbaya) the rising and passing of the kh., transmigration Dh 374=Th 1, 23, 379=It 120=KhA 82; Ps i.54 sq. — (b) *Their relation to attachment and craving* (kāma): sattisūlûpamā kāmā khandhānaṅ adhikuṭṭanā S i.128=Th 2, 58, 141 (ThA 65: natthi tesaṅ adhik°?); craving is their cause & soil: hetupaṭicca sambhūtā kh. S i.134; the 4 arūpino kh. are based on lobha, dosa, moha Vbh 208. — (c) *their annihilation:* the kh. remain as long as the knowledge of their true

character is not attained, i. e. of their cause & removal: yaṅ rūpaṅ, etc.... n' etaṅ mama n' eso 'haṅ asmi na m' eso attā ti; evaṅ etaṅ yathābhūtaṅ sammappaññāya passati; evaṅ kho jānato passato... ahankāramamankāra — mānânusayā na hontī ti S iii.103; — pañca — kkhandhe pariññāya S iii.83; pañca — kkhandhā pariññātā tiṭṭhanti chinnamūlakā Th 2, 106. See also S i.134. — (d) *their relation to dhātu* (the physical elements) and *āyatana* (the elements of sense — perception) is close, since they are all dependent on sensory experience. The 5 khandhas are frequently mentioned with the 18 dhātuyo & the 12 āyatanāni: khandhā ca dh° cha ca āyatanā ime hetuṅ paṭicca sambhūtā hetubhangā nirujjhare S i.134; kh° — dh° — āyatanaṅ sankhataṅ jātimūlaṅ Th 2, 472; dhammaṅ adesesi khandh'— āyatana — dhātuyo Th 2, 43 (cp. ThA 49). Enumerated under sabba — dhammā Ps i.101=ii.230; under dhammā (states) Dhs 121, as lokuttara — kkhandhā, etc. Dhs 358, 528, 552. — khandhānaṅ khandhaṭṭho abhiññeyyo, dhātūnaṅ dhātuṭṭho, etc. Ps i.17; cp. i.132; ii.121, 157. In def. of kāmâvacarā bhūmi Ps i.83. In def. of dukkha and its recognition Nett 57. In def. of arahanto khīṇāsavā Nd[2] on sankhāta — dhammā ("kh. sankhātā," etc.), on tiṇṇa ("khandha — (etc.) pariyante thitā"), & passim. — (e) *their valuation* & their bearing on the "soul" — conception is described in the terms of na mama (na tumhākaṅ), anattā, aniccaṅ and dukkhaṅ (cp. upādānakkh° infra and rūpa) rūpaṅ (etc.)... aniccaṅ, dukkhaṅ, n' eso 'ham asmi, n 'eso me attā "material qualities (etc. kh. 2 — 5) are evanescent, bad, I am not this body, this body is not my soul" Vin i.14=S iv.382. n' eso 'ham asmi na m' eso attā S i.112; iii.103, 130 & passim; cp. kāyo na tumhākaṅ (anattā rūpaṅ) S ii.65; Nd[2] 680; and rūpaṅ na tumhākaṅ S iii.33 M i.140=Nd[2] 680. — rūpaṅ, etc. as anattā: Vin i.13; S iii.78, 132 — 134; A i.284= ii.171; 202; cp. S iii.101; Vin i.14. — as aniccaṅ: S iii.41, 52, 102, 122, 132 sq., 181 sq., 195 sq., 202 — 224, 227; A iv.147 (aniccânupassī dukkhânupassī); anicca dukkha roga, etc., Ps ii.238 sq.; Vbh 324. — 2. Specified as **panc' upādāna-kkhandhā** the factors of the fivefold clinging to existence. Defined & discussed in detail (rūpûpadāna — kkhandha, etc.) S iii.47; 86 — 88; also Vin i.10; S iii.127 sq. Specified S iii.58 iii.100=M iii.16; S iii.114, 158 sq.; v.52, 60; A iv.458; Vism 443 sq. (in ch. xiv: Khandha — niddesa), 611 sq. (judged aniccato, etc.). — Mentioned as a set exemplifying the number 5: Kh iii.; Ps i.22, 122. Enumerated in var. connections S i.112; D iii.233; M i.190; A v.52; Kh iv. (expl[d] KhA 82=A v.52); Miln 12 (var. references concerning the discussion of the kh. in the Abhidhamma). — What is said of the khandhas alone — see above 1 (a) — (e) — is equally applied to them in connection with **upādāna**. — (a) As regards their *origin* they are characterized as chandamūlakā "rooted in desire, or in wilful desire" S iii.100; cp. yo kho... pañcas' upādānakkhandhesu chandarāgo taṅ tattha upādānaṅ ti M i.300, 511. Therefore the foll. attributes are characteristic: kummo pañcann' etaṅ upād° ānaṅ adhivacanaṅ M i.144; bhārā have pañcakkh°ā S iii.26; pañcavadhakā paccatthikā pañcann'... adhivacanaṅ S iv.174; pañc' upād°... sakkāyo vutto M i.299= S iv.259. — (b) their contemplation leads to the recognition of their character as *dukkha, anicca, anattā:* na kiñci attānaṅ vā attaniyaṅ vā pañcasu upādānakkhandhesu S iii.128; rogato, etc.... manasikātabbā pañc° S iii.167; pañcasu upād°esu aniccânupassī "realizing the evanescence in the 5 aggregates of attachment" A v.109; same with udayavyayânupassī S iii.130; A ii.45, 90; iii.32; iv.153; and dhammânupassī M i.61. Out of which realization follows their gradual destruction: pañc'... khandhānaṅ samudayo atthangamo assādo, etc. S iii.31, 160 sq.; A ii.45, 90; iv.153; Nd[2] under sankhārā. That they occupy a prominent position as determinants of dukkha is evident from their rôle in the exposition of dukkha as the first one of the noble truths: sankhittena pañc'upādānakkhandhā pi dukkhā "in short, the 5 kh. are associated with pain" Vin i.10=M i.48=A i.177=S v.421; Ps i.37, 39; Vbh 101 & passim; cp. katamaṅ dukkham ariyasaccaṅ? pañc'upād° ā tissa vacanīyaṅ, seyyathīdaṅ... S iii.158=v.425; khandhādisā dukkhā Dh 202 (& expl. DhA iii.261). — 3. Separately mentioned: khandhā as tayo arūpino kh° (ved°, sañña°, sankh°) DhA i.22; viññāṇa — kh° (the skandha of discriminative consciousness) in Def. of manas: manindriyaṅ viññāṇaṅ viññ° — khandho tajjā manoviññāṇadhātu Nd[2] on Sn 1142=Dhs 68.

**-âdhivacana** having kh. as attribute (see above) S iii.101=M iii.16; **-āvāra** a camp, either (1) fortified (with niveseti) or (2) not (with bandhāpeti), esp. in the latter meaning w. ref. to a halting place of a caravan (=khandhāvāra?) (1) J iv. 151; v.162; DhA i.193, 199.— (2) J i.101, 332; PvA 113; DhA ii.79. Said of a hermitage J v.35. — fig. in sīla — khandhāvāraṅ bandhitvā "to settle in the camp of good conduct" DA i.244; — ja (adj. — n.) sprung from the trunk (of the tree), i. e. a growth or parasite S i.207=Sn 272, expl. at SnA 304; khandhesu jātā khandha — jā, pārohānam etaṅ adhivacanaṅ. **-niddesa** disquisition about the khandhas Vism (ch. xiv esp.) 482, 485, 492, 509, 558, 389. **-paṭipāṭi** succession of khandhas Vism 411 sq. **-paritta** protective spell as regards the khandhas (as N. of a Suttanta) Vism 414. **-bīja** "trunk seed" as one kind of var. seeds, with mūla° phaḷu° agga° bīja° at Vin v.132, & D i.5, expl[d.] DA i.81: nāma assattho nigrodho pilakkho udumbaro kacchako kapitthano ti evam — ādi. **-rasa** taste of the stem, one of various tastes, as mūla° khandha° taca° patta° puppha°, etc. Dhs 629=Nd[2] 540. **-loka** the world of sensory aggregates, with dhātu — and āyatanaloka Ps i.122. **-vibhanga** division dealing with the khandhas (i. e. Vibh. 1 sq.) Miln 12. **-santāna** duration of the khandhas Vism 414.

**Khandhaka** [fr. khandha] division, chapter, esp. in the Vinaya (at end of each division we find usually the postscript: so & so khandhakaṅ niṭṭhitaṅ "here ends the chapter of..."); in cpd. **°vatta**, i. e. duties or observances specified in the v. khandha or chapter of the Vinaya which deals with these duties Vism 12, 101 (cp. Vin ii.231), 188.

**Khandhiman** (adj.) having a (big) trunk, of a tree A iii.43.

**Khama** (adj.) [fr. **kṣam**] (a) patient, forgiving. (b) en- during, bearing, hardened to (frost & heat, e. g.), fit for. — (a) kh. belongs to the lovable attributes of a bhikkhu (kh. rūpānaṅ, saddānaṅ, etc.; indulgent as regards sights, sounds, etc.) A iii.113=138; the same applied to the king's horse A iii.282. Khamā paṭipadā the way of gentleness (and opp. akkhamā), viz. akkosantaṅ na paccakosati "not to shout back at him who shouts at you" A ii.152 sq.; cp. Nett 77; classified under the four paṭipadā at D iii.229. In combn. w. vacana of meek, gentle speech, in vattā vacana° a speaker of good & meek words S i.63; ii.282; Miln 380; cp. suvaco khamo A v.24 sq., forgiving: Miln 207.— (b) khamo sītassa uṇhassa, etc., enduring frost

& heat A iii.389=v.132; addhāna° padhāna° (fit for) A iii.30; ranga°, anuyoga°, vimajjana° M i.385. — **akkhama** (adj.) impatient, intolerant, in comb$^{n}$ dubbaca dovacassa karaṇehi dhammehi samannāgata S ii.204 sq.= A ii.147 sq. With ref. to rūpa, saddā, etc. (see also above), of an elephant A iii.156 sq. — D iii.229; Sdhp 95.

**Khamati** [Dhtp 218: sahane, cp. Sk. kṣamate, perhaps to Lat. humus, cp. Sk. kṣāh, kṣāman soil; Gr. ξχών, ξαμαι] 1. to be patient, to endure, to forgive (acc. of object and gen. of person): n' âhaṅ bhayā khamāmi Vepacittino (not do I forgive V. out of fear) S i.221, 222; aparādhaṅ kh. to forgive a fault J iii.394. khamatha forgive DhA ii.254; khamatha me pardon me Miln 13; DhA i.40. — 2. (impers.) to be fit, to seem good; esp. in phrase yathā te khameyya "as may seem good to you; if you please" D i.60, 108; M i.487. sabbaṅ me na khamati "I do not approve of" M i.497 sq.; na khamati "it is not right" D ii.67. — 3. to be fit for, to indulge in, to approve of, in nijjhānaṅ khamanti M i.133, 480; cp. diṭṭhi — nijjhāna — kkhanti M i.480 & A i.189. — ppr. med. **khamamāna** Vin i.281 (uppaḍḍhakāsinaṅ kh°) fit for, allowing of, worth, cp. Bdhgh. note *Vin Texts* i.195. — grd. **khamanīya** to be allayed, becoming better (of a disease) Vin i.204; D ii.99. — caus. **khamāpeti** to pacify, to ask one's pardon, to apologize (to=acc.) J i.267; PvA 123, 195; DhA i.38, 39; ii.75, 254. — to ask permission or leave (i. e. to say good — bye) DhA i.14.

**Khamana** (nt.) long — suffering Miln 351; bearing, suffering Sdhp 202; and a° intolerance Bdhd 24.

**Khamanatā** (f.) forbearance and a° intolerance, harsh- ness both as syn. of khanti & akkhanti Dhs 1342, Vbh 360.

**Khamā** (f.) [fr. ksam] (a) patience, endurance. (b) the earth (cp. chamā & see khamati) J iv.8 (v. l. B. chamāya).

**Khamāpanā** (f.) [abstr. fr. khamāpeti, Caus. of khamati] asking for pardon J iv.389.

**Khambha** [Sk. khambha & sthambha] 1. prop, support, in **°kata** "making a prop," i. e. with his arms akimbo Vin ii.213=iv.188. — 2. obstruction, stiffening, paralysis, in ūru° "stiffening of the thigh" M i.237 (through pain); J v.23 (through fear). See also chambheti & thambha.

**Khambheti** [Caus. fr. prec. — Sk. **skambh**, skabhnāti] 1. to prop, to support Th 2, 28 (but expl. at ThA 35 by vi°, obstruct) — 2. to obstruct, to put out, in pp. khambhita (=vi°) Nd[2] 220, where it explains khitta. — ger. khambhiya: see vi°.

**Khaya** [Sk. kṣaya to **kṣi**, kṣiṇoti & kṣiṇāti; cp. Lat. situs withering, Gr. φχίσις, φχίνω, φχίω wasting. See also khepeti under khipati] waste, destruction, consumption; decay, ruin, loss; of the passing away of night VvA 52; mostly in applied meaning with ref. to the extinction of passions & such elements as condition, life, & rebirth, e. g. āsavānaṅ kh. It 103 sq., esp. in formula āsavānaṅ khayā anāsavaṅ cetovimuttiṅ upasampajja A i.107= 221=D iii.78, 108, 132=It 100 and passim. — rāgassa, dosassa, mohassa kh. M i.5; A i.299, cp. rāga°, dosa°, moha°, A i.159; dosa° S iii.160, 191; iv.250. — taṇhānaṅ kh. Dh 154; sankhārānaṅ kh. Dh. 383; sabbamaññitānaṅ, etc. M i.486; āyu°, puñña° Vism 502. — yo dukkhassa pajānāti idh' eva khayaṅ attano Sn 626=Dh 402; khayaṅ virāgaṅ amataṅ paṇītaṅ Sn 225. — In exegesis of rūpassa aniccatā: rūpassa khayo vayo bhedo Dhs 645=738=872. — See also khīṇa and the foll. cpds. s. v.: āyu°, upadhi°, upādāna°, jāti°, jīvita°, taṇha°, dukkha°, puñña°, bhava°, loka°, saṅyojana, sabbadhamma°, samudda°.

**-âtīta** (a) gone beyond, recovered from the waning period (of chanda, the moon=the new moon) Sn 598; **-ânupassin** (a) realizing the fact of decay A iv.146 sq.= v.359 (+vayânupassin); **-ñāṇa** knowledge of the fact of decay M ii.38=Pug 60; in the same sense khaye ñāṇa Nett 15, 54, 59, 127, 191, cp. kvu 230 sq.; **-dhamma** the law of decay A iii.54; Ps i.53, 76, 78.

**Khara**[1] [cp. Sk. khara] 1. (adj.) rough, hard, sharp; painful D ii.127 (ābādha); J iii.26 (vedanā) Miln 26 (+sakkhara — kaṭhala — vālikā), PvA 152 (loma, shaggy hair; cp. Np. Khara — loma — yakkha Vism 208). — **°ka**= khara rough, stony PvA 265 (=thaṇḍila). — 2. (m.) a donkey, a mule, in **-putta**, nickname of a horse J iii.278. — 3. a saw J ii.230 (=kakaca C.); vi.261.

**-âjina** a rough skin, as garment of an ascetic Sn 249 (=kharāni ajina — cammāni Sn A 291); Pug 56; **-gata** of rough constitution Dhs 962; also as khari — gata M i.185; Vism 349 (=pharusa). **-mukha** a conch J vi.580. **-ssara** of rough sound S ii.128.

**Khara**[2] [Sk. kṣara] water J iii.282.

**Kharatta** (nt.) [fr. khara] roughness A i.54; PvA 90 (in expl$^{n}$ of pharusa).

**Khala** [cp. Sk. khala] 1. corn ready for threshing, the threshing floor Nd[2] 587; Vism 120; DA i.203 (khalaṅ sodheti). — 2. threshing, mash, in ekamaṅsa — khalaṅ karoti "to reduce to one mash of flesh" D i.52=M i.377 (+maṅsa — puñja; DA i.160=maṅsa — rāsi).

**-agga** the best corn for threshing DhA i.98; iv.98; **-kāla** the time for threshing DhA iv.98; **-bhaṇḍ'agga** the best agricultural implement for threshing DhA i.98; iv.98; **-bhaṇḍa-kāla** the time for the application of the latter DhA iv.98; **-maṇḍala** a threshing — floor Vism 123; DhA i.266 (°matta, as large as...).

**Khalanka** in **-pāda** at J vi.3 should probably be read kalanka° (q. v.).

**Khalati** [Dhtp 260: kampane; Dhtm 375: sañcalane; cp. Sk. skhalati, cp. Gr. σφάλλω to bring to fall, to fail] to stumble; ger. khalitvā Th 1, 45; Miln 187; pp. khalita q. v. Cp. upa°, pa°.

**Khali** a paste Vin ii.321 (:Bdhgh. on C.V. vi.3, 1 for madda).

**Khalika** (or khalikā f.) a dice — board, in **khalikāya kīḷanti** to play at dice (see illustr. in Rh. D. *Buddh. India* p. 77) Vin ii.10; cp. D i.6 (in enum$^{n}$ of various amusements; expl. at DA i.85 by jūta — khalika pāsaka — kīḷanaṅ). See also kali.

**Khalita**[1] [Sk. khalati=Lat. calvus, bald; cp. khallāṭa] bald — headed A i.138 (+vilūna); Th 2, 255 (=vilūnakesa ThA 210).

**Khalita**[2] [pp. med. of khalati, cp. Dhtp 611; Dhtm 406 khala=soceyye] (adj. & n.) 1. faltering, stumbling, wrong — doing, failure A i.198; Nd[1] 300; Th 2, 261; DhA iii.196 (of the voice; ThA 211=pakkhalita); J i.78; Miln 94, 408. — 2. disturbed, treated badly J vi. 375. — **akhalita** undisturbed Th

1, 512.

**Khalu** [indecl., usually contracted to kho, q. v.] either *positive:* indeed, surely, truly D i.87; Sn p. 103; J iv.391 (as khaḷu); Mhvs vii.17; or *negative:* indeed not Vism 60 (=paṭisedhan' atthe nipāto). **-pacchābhattika** (adj.)=na p°: a person who refuses food offered to him after the normal time Vin v.131=193; Pug 69; Vism 61. See Com. quot. by Childers, p. 310.

**Khalunka** [adj. fr. khala in caus. sense of khaleti, to shake. In formation=khalanga>khalanka>khalunka, cp. kulūpaka for kulūpaga] only appl[d] to a horse= shaking, a shaker, racer (esp. as java A i.287), fig. of purisa at Anguttara passages. Described as bold and hard to manage A iv.190 sq.; as a horse which cannot be trusted and is inferior to an ājānīya (a thoroughbred) A v.166. Three kinds at A i.287 sq.=iv.397 sq. In expl. of vaḷavā (mare) at J i.180=sindhavakule ajāto khalunk'asso; as vaḷavā khaḷunkā J i.184. — Der. **khalunkatā** in a°, not shaking, steadiness VvA 278.

**Khaleti** [Sk. kṣālayati of **kṣal**?] lit. to wash (cp. pakkhā- leti), slang for "to treat badly," "to give a rubbing" or thrashing (exact meaning problematic); only at J iv.205=382: gale gahetvā khalayātha jammaṅ "take the rascal by the throat and thrash him" (Com. khalayātha khalīkāraṅ (i. e. a "rub," kind of punishment) pāpetvā niddhamatha=give him a thrashing & throw him out. v. l. at both passages is galayātha).

**Khallaka** in **baddhā** upāhanāyo shoes with heel — coverings (?) Vin i.186 (see Bdhgh. note on it *Vin Texts* ii.15). — Also as **khalla-** baddhâdibhedaṅ upāhanaṅ at PvA 127 in expl[n] of upāhana. Kern (*Toev.* s. v.) sees in it a kind of stuff or material.

**Khallāta** [Sk. khalvāta, cp. khalita] bald, in **-sīsa** a bald head DhA i.309. Der. **khallātiya** baldness, in khallātiyapetī the bald — headed Petī PvA 46 (where spelled khalātiya) and 67.

**Khallika** only at S v.421; cp. S iv.330 (Dhamma- cakka — p — Sutta). It is a misreading. Read with Oldenberg, Vin i.10, **kāmesu kāmasukhallikānuyoga** (devotion to the passions, to the pleasures of sense). See **kāmasukha** and **allika**.

**Khaḷopī** [and khalopi, also kalopī, q. v. Cp. Trenckner *Notes,* p. 60, possibly=karoṭi] a pot, usually with kumbhī: D i.167 ( — mukha+kumbhi — mukha); Pug 55; Miln 107.

**Khāṇu** [also often spelled **khānu**; prob.=Sk. sthāṇu, corrupted in etym. with khaṇati, cp. Trenckner, *Notes* 58, n. 6] a stump (of a tree), a stake. Often used in description of uneven roads; together with **kaṇṭaka**, thorns A i.35; iii.389; Vism 261 (°paharaṇ' aggi), 342 (°magga); SnA 334. — jhāma° a burnt stump (as characteristic of kālaka) S iv.193. — nikhāta° an uprooted trunk DA i.73. Khāṇu — kondañña N. of a Thera Vism 380; DhA ii.254.

**Khāṇuka**=khāṇu S v.379 (avihata°): J ii.18, 154; v.45 (loha — daṇḍa — kh° pins & stakes of brass); Miln 187 (mūle vā khāṇuke vā... khalitvā stumbling over roots & stumps); Vism 381=DhA ii.254 (with ref. to the name of Khāṇu — kondañña who by robbers was mistaken for a tree stump); VvA 338 (in a road=sankuka).

**Khāta** (adj.) [Sk. khāta; pp. of **khan**] dug DA i.274 (=ukkiṇṇa), a° not dug Miln 351 (°taḷāka). Cp. **atikhāta** J ii.296.

**Khāda** (nt.) eating, in **-kāraṇa** the reason of eating... PvA 37.

**Khādaka** (adj.) eating (nt.) Vism 479; eating, living on (adj. — °), an eater J iv.307; PvA 44; lohita — maṅsa° (of Yakkhas) J i.133, 266; camma° J i.176; gūtha° (of a Peta) PvA 266.

**Khādati** [Dhtp 155 "khāda bhakkhane"; cp. Sk. khā- dati, cp. Gr. κνώδων the barbed hook of a javelin, i. e. "the biter"; Lith. kándu to bite] to chew, bite, eat, devour (=Ger. fressen); to destroy. — *Pres.* Dh 240; J i.152 (sassāni); iii.26; Pv i.6[3] (puttāni, of a Petī); i.9[4]. — kaṭṭhaṅ kh° to use a toothpick J i.80, 282, — dante kh° to gnash the teeth J i.161. — santakaṅ kh° to consume one's property DhsA 135. — of beasts, e. g. Sn 201, 675. — *Pot.* khādeyya J iii.26. — *Imper.* khāda J i.150 (maṅsaṅ); ii.128 (khādaniyaṅ); vi.367. (pūvaṅ); PvA 39, 78. — *Part. pres.* khādanto J i.61; iii.276. — *Fut.* khādissati J i.221; ii.129. — *Aor.* khādiṅsu PvA 20. — *Pass. ppr.* khādiyamāna (cp. khajjati) PvA 69 (taṇhāya) (expl. of khajjamāna). — *Inf.* khādituṅ J i.222; ii.153; DhA iv.226. — *Ger.* khāditvā J i.266, 278 (phalāni); PvA 5, 32 (devour); poetical khādiyā J v.464 (=khāditvā). — *Grd.* khāditabba J iii.52, and khādaniya (q.v.). — *Pp.* khādita (q. v.). Cp. pali°.

**Khādana** (nt.) the act of eating (or being eaten) PvA 158. — adj. f. khādanī the eater Dpvs 238; khādana at J ii.405 is to be read as ni° (q. v.). Cp. vi°.

**Khādaniya** [grd. of khādati; also as khādanīya] hard or solid food, opp. to and freq, comb[d] with **bhojaniya** (q. v.). So at D ii.127; J i.90, 235; iii.127; Sn. p 110; Miln 9, 11. — Also in comb[n] anna, pāna, kh° Sn 924; ii.4[9]. By itself J iii.276. — piṭṭha° pastry Vin i.248.

**Khādā** (f.) food, in rāja° royal food Sn 831 (rājakhādāya puṭṭho=rājakhādanīyena rājabhojanīyena posito Nd[1] 171; where printed °khadāya throughout).

**Khādāpana** [fr. khādāpeti] causing to be eaten (kind of punishment) Miln 197 (sunakhehi).

**Khādāpeti** (Caus. ii. of khādati] to make eat J iii.370; vi.335.

**Khādika**=khādaka, in aññamañña° S v.456.

**Khādita** (adj.) [pp. med. & pass. of khādati] eaten, or having eaten, eaten up, consumed J i.223; ii.154; PvA 5. — A twin form of **khādita** is **khāyita**, formed prob. on analogy of **sāyita**, with which freq. combined (cp., however, Trenckner P.M. 57), e. g. Pug 59; Vism 258; PvA 25. Used as the poetical form Pv i.12[11] (expl. PvA 158=khādita). — Der. **khāditatta** (nt.) the fact of being eaten J i.176.

— **ṭṭhāna** the eating place, place of feeding J v.447.

**Khādin**, f. khādinī=khādaka PvA 31.

**Khāyati** [pass.=Sk. khyāyate, khyā] to seem to be, to appear like (viya) J i.279; aor. khāyiṅsu J i.61; ppr. med. **khāyamāna** J iv. 140; PvA 251. Cp. pakkhāyati.

**Khāyita** see khādita; cp. avakkhāyika.

**Khāra** [Sk. kṣāra, pungent, saline, sharp to **ksā**, kṣāyati to burn, cp. Gr. ςηρός, dry; Lat. serenus, dry, clear, seresco to dry] any alkaline substance, potash, lye. In comb[n] with ūsa (salt earth) at S iii.131 ( — gandha); A i.209. — Used as a caustic Pv iii.10[2]; Sdhp 281. See also chārikā.

**-âpatacchika** a means of torturing, in enum[n] of var. tor-

tures (under vividha — kamma — kāranā kārenti) M i.87= A i.48=ii.122=Nd[2] 604; J vi.17 (v. l. °ṭicch°; C. has āpatacchika, v. l. paṭicchaka); Vism 500; Miln 197. Both A & Nd have v. l. kharāpaṭicchaka; **-ôdaka** an alkaline solution Vism 264, 420; DhA i.189; PvA 213; cp. khārodikā nadī (in Niraya) Sdhp 194.

**Khāraka** (adj.) [fr. khāra] sharp or dry, said of the buds of the Pāricchattaka A iv.117 sq.

**Khārī** (f.) [and khāri — ] a certain measure of capacity (esp. of grain, see below khārika). It is used of the eight requisites of an ascetic, and often in conn. with his yoke (kāja): "a khārī — load."

**-kāja** Vin i.33 (cp. *Vin Texts* i.132); J v.204. **-bhaṇḍa** DhA iii.243 (:kahaṅ te kh — bh° ko pabbajita parikkhāro); **-bhāra** a shoulder — yoke S i.169; J iii.83; **-vidha**=°kāja S i.78=Ud 65; D i.101. At Ud and D passages it is read vividha, but DA i.269 makes it clear: khārī ti araṇi — kamaṇḍalu — sūcâdayo tāpasa — parikkhārā; vidho ti kāco, tasmā khāribharitaṅ kācam ādāyā ti attho. As Kern (*Toev.* s. v.) points out, **°vidha** is a distortion of **vivadha**, which is synonymous with **kāja**.

**Khārika[1]** [adj. to khāra] alkaline, in enum[n] of tastes (cp. rasa) at S iii 87; Dhs 629 and ≈.

**Khārika[2]** [adj. of khārī] of the khārī measure, in vīsati° kosalako tilavāho A v.173=Sn p. 126.

**Khāleti** Caus. of khalati: see khaleti & vikkhāleti.

**Khāhinti** at Th 2, 509 is to be read kāhinti (=karissanti ThA 293).

**Khiḍḍā** [Vedic krīḍā, cp. kīḷati] play, amusement, pleasure usually comb[d] with rati, enjoyment. Var. degrees of pleasures (bāla°, etc.) mentioned at A v.203; var. kinds of amusement enumerated at Nd[2] 219; as expounded at D i.6 under jūta — pamādaṭṭhāna. Generally divided into kāyikā & vācasikā khiḍḍā (Nd[2]; SnA 86). Expl. as kīḷanā SnA 86, as hassādhippāya (means of mirth) PvA 226; sahāyakādīhi keḷi PvA 265. Cp. Sn 926; Pv iv.1[21].

**-dasaka** "the decad of play," i. e. the second 10 years of man's life, fr. 11 — 20 years of age Vism 619. **-padosika** corrupted by pleasures D i.19, 20=DA i.113 (v. l. padūsika); **-rati** play & enjoyment Sn 41, 59; Vv 16[12], 32[7]; Pv iv.7[2]; Vism 619.

**Khitta** [pp. of **khip**, to throw Dhtp 479; peraṇe] thrown; cast, overthrown Dh 34; rajo paṭivātaṅ kh°, dirt thrown against the wind S i.13, 164=Sn 662=Dh 125= J iii.203; ratti — khittā sarā arrows shot in the night Dh 304=Nett 11; acchi vātavegena khittā a flame overthrown by the power of the wind, blown out Sn 1074 (expl[d] Nd[2] 220 by ukkhittā nuṇṇā, khambhitā); in interpret. of khetta PvA 7 said of sowing: khittaṅ vuttaṅ bījaṅ. — **akkhitta** not upset, not deranged, undisturbed, in qualities required of a brahmin w. ref. to his genealogy: yāva sattamā pitāmahāyugā akkhitto D i.113=Sn p. 115, etc. Cp. vi°.

**-citta** (a) one whose mind is thrown over, upset, unhinged, usually comb[d] with ummattaka, out of one's mind Vin i.131, 321; ii.64, etc.; Sdhp 88. Cp. citta — kkhepa.

**Khipa** (nt.) [fr. **ksip**] a throw, anything thrown over, as ajina° a cloak of antelope hide D i.167 and ≈; or thrown out, as a fishing net (=kumina) eel — basket A i.33=287; Th 2, 357 (=ThA 243). Cp. khippa & vikkhepika.

**Khipati** [Vedic kṣipati] to throw, to cast, to throw out or forth, to upset Sn p. 32 (cittaṅ); J i.223 (sīsaṅ). 290 (pāsake); ii.3 (daḷhaṅ dalhassa: to pit force against force) — aor. khipi S iv.2, 3 (khuracakkaṅ); PvA 87 (=atthāresi). — *ger.* khipitvā J i.202. — *1st caus.* khepeti (perhaps to **kṣi**, see khaya) to throw in, to put in, to spend (of time): dīgham addhānaṅ khepetvā J i.137; Th 2, 168 (khepeti jātisaṅsāraṅ=pariyosāpeti ThA 159); DhA i.102 (dvenavuti — kappe khepesuṅ); āyuṅ khepehi spend (the rest of) your life PvA 148; ger. **khepayitvāna** (saṅsāraṅ) Pv iv.3[32] (=khepetvā PvA 254). In this sense Trenckner (P. M. 76) takes it as corresponding to Sk. kṣāpayati of **kṣi**=to cause to waste. See also khepana. — 2*nd caus.* khipāpeti to cause to be thrown J i.202; iv.139 (jalaṅ). Cp also khepa.

**Khipana** (nt.) the act of throwing or the state of being thrown J i.290 (pasaka — k°).

**Khipanā** (f.) [fr. khipati] throwing up, provocation, mockery, slander Miln 357; Vbh 352; cp. Vism 29.

**Khipita** (nt.) [pp. of khipati=that which is thrown out; acc. to Trenckner *Notes* p. 75 for khupita fr. **kṣu** to sneeze; possibly a contamination of the two] sneezing, expectoration Pv ii.2[3] (expl. PvA 80: mukhato nikkhantamala); DhA i.314 (°roga+kāsa, coughing).

**-sadda** the sound of expectorations D i.50; DhA i.250.

**Khippa** (adj.): [Vedic kṣipra to **kṣip**] 1. quick, lit. in the way of throwing (cp. "like a shot") Sn 350 (of vacana =lahu SnA). — 2. a sort of fishing net or eel — basket (cp. khipa & Sk. kṣepaṇī) S i.74. — nt. adv. **khippaṅ** quickly A ii.118=iii.164; Sn 413, 682, 998; Dh 65, 137, 236, 289; J iv.142; Pv ii.8[4], 9[2], 12[21], Pug 32. — Compar. **khippatara** Sn p. 126.

**-âbhiññā** quick intuition (opp. **dandh°**) D iii.106; Dhs 177; Nett 7, 24, 50, 77, 112 sq.; 123 sq.; Vism 138.

**Khippati** [fr. **kṣip**] to ill — treat, in ppr. khippamāna Vv 84[44], expl[d] at VvA 348 by vambhento, pīḷanto.

**Khila** (m. nt.) [cp. Sk. khila] waste or fallow land A iii.248; fig. barrenness of mind, mental obstruction. There are five **cetokhilā** enum[d] in detail at M i.101=A iv.460= D iii.238 (see under ceto); mentioned A v.17; SnA 262. As three khilā, viz. rāga, dosa, moha at S v.57; also with other qualities at Nd[2] 9. In comb[n] with paligha S i.27 (chetvā kh° ṅ); khilaṅ pabhindati to break up the fallowness (of one's heart) S i.193; iii.134; Sn 973.— **akhila** (adj.) not fallow, unobstructed, open — hearted: cittaṅ susamāhitaṅ... akhilaṅ sabbabhūtesu Dii.261; S iv.118; in comb[n] with anāsava Sn 212; with akankha Sn 477, 1059; with vivattacchada Sn 1147; cp. vigatakhila Sn 19.

**Khiḷa** [cp. Sk. kiṇa] hard skin, callosity J v.204 (v. l. kiṇa).

**Khīṇa** [pp. of khīyati, Pass. to khayati] destroyed, exhausted, removed, wasted, gone; in cpds. ° — often to be translated "without." It is mostly applied to the destruction of the passions (āsavā) & demerit (kamma). Khīṇā jāti "destroyed is the possibility of rebirth," in freq. occurring formula "kh. j. vusitaṅ brahmacariyaṅ kataṅ karaṇīyaṅ nâparaṅ itthattāya," denoting the attainment of Arahantship. (See arahant ii, formula A) Vin i. 35; D i.84, 177, 203; M ii.39; Sn p. 16; Pug 61 etc. See expl[n] at DA i.225= SnA 138. — khīṇaṅ mayhaṅ kammaṅ

J iv.3, similarly khīṇaṅ purāṇaṅ navaṅ natthi sambhavaṅ Sn 235 (khīṇa=samucchinna KhA 194); pāpakamme khīṇe PvA 105. āsavakhīṇa one whose cravings are destroyed Sn 370, cp. 162.

**-āsava** (adj.) whose mind is free from the four mental obsessions, Ep. of an Arahant Vin i.183; M i. 145; ii.43; iii.30; D iii.97, 133, 235; It 95; Sn 82, 471, 539, 644; Dh 89, 420; PvA 7 (=arahanto); cp. BSk kṣīṇāśrava Divy 542. — The seven powers of a kh.° (khīṇāsava — balāni) discussed at D iii.283; Ps i.35; ten powers at Ps ii.173, 176; cp. Vism 144 (where a kh. walks through the air). **-punabbhava** one in whom the conditions of another existence have been destroyed (=khīṇāsava) Sn 514, 656; **-bīja** one who is without the seed (of renewed existence) (=prec.) Sn 235 (=ucchinna — bīja KhA 194); **-maccha** without fish (of a lake) Dh 155; **-vyappatha** without the way of (evil) speech (vyapp°=vācāya patho; expl. SnA 204 as na pharusavāco) Sn 158; **-sota** with the stream gone, i. e. without water, in macche appodake kh° Sn 777.

**Khīṇatta** (nt.) DA i.225 & **khīṇatā** (f.) DhA iv.228, the fact of being destroyed.

**Khīya** [cp. khīyati[2]] in **-dhammaṅ** āpajjati to fall into a state of mental depression Vin iv.151, 154; A iii.269; iv.374. See also remarks by Kern, *Toev.* s. v.

**Khīyati** [Sk. kṣīyate, pass. to khayati] to be exhausted, to waste away, to become dejected, to fall away from Vin iv.152; J i.290 (dhana); Pv ii.9[42]; 11[2]; Ps i.94, 96; ii.31 (āsavā); Bdhd 80. — ppr. khīyamāna Sn 434; Bdhd 19. aor. khīyi D iii.93; grd. khīyitabba ibid. see also khāya and khīyanaka. In phrase "ujjhāyati khīyati vipāceti it seems to correspond to jhāyati[2] [Sk. kṣāyati] and the meaning is "to become chafed or heated, to become vexed, angry; to take offence"; as evidenced by the comb[n] with quâsi — synonyms ujjhāyati & vipāceti, both referring to a heated state, fig. for anger (cp. kilissati). Thus at Vin ii.259 & passim. See ujjhāyati for further refs.

**Khīyanaka** (a) [der. fr. khīya] in comb[n] with **pācittiya** a "falling away" offence (legal term denoting the falling away from a consent once given) (see khīya) Vin ii.94, 100; iv.38.

**Khīra** (nt.) [Sk. kṣīra] milk, milky fluid, milky juice Vin i.243; ii.301; M i.343 sq.=A ii.207=Pug 56; A ii.95 (in simile with dadhi, navanīta, sappi, sappi — maṇḍa)= D i.201; DhA i.98; enum[d] with **dadhi**, etc., as one constituent of material food (kabalinkāro āhāro) at Dhs 646=740=875; — J iv.138 (mātu kh°); 140; Dh 71=Nett 161; Miln 41; PvA 198 (=sneha, milky juice); VvA 75; DhA i.98 (nirudaka kh°, milk without water). — duddha — khīra one who has milked Sn 18.

**-ôdaka** (nt.) milk — water or milk & water lit. J ii.104, 106; fig. in simile khīrodakībhūtā for a samaggā parisā "a congregation at harmony as milk and water blend" A i.70; S iv.225=M i.207, 398=A iii.67, 104; **-odana** (nt.) milk — rice (boiled) Vv33[24] (=VvA 147). **-gandha** the smell of milk J vi.357. **-ghaṭa** a pot of milk Miln 48; **-paka** drinking milk; sucking (of a calf: vaccho mātari kh°) Dh 284 (v. l. khīra — pāna); DhA iii.424; **-paṇṇin** (m.) N. of a tree the leaves of which contain a milky sap, Calotropis gigantea M i.429; **-matta** having had his fill of milk, happy (of a babe) S i.108; **-mūla** the price of milk; money with which to buy milk DhA iv.217; **-sāmin** master of the milk (+dhīrasāmin) Bdhd 62.

**Khīranikā** (f.) a milk — giving cow S i.174.

**Khīla** [Sk. kīla & khīla] a stake, post, bolt, peg Vin ii.116 (khīlaṅ nikhanitvā digging in or erecting a post); S iii.150 (kh° vā thambha vā); iv.200 (daḷha° a strong post, Ep. of satī); Mhvs 29, 49. — **ayo°** an iron stake A i.141; S v.444; Nd[2] 304[iii]; Sn 28 (nikhāta, erected); SnA 479. Cp. inda°.

**-ṭṭhāyi-ṭhita** standing like a post (of a stubborn horse) A iv.192, 194.

**Khīlaka** (adj.) having sticks or stumps (as obstacles), in a° unobstructed J v.203 (=akāca nikkaṇṭaka 206).

**Khīḷana** [der. fr. khīḷeti] scorn Miln 357.

**Khīḷeti** [to **kīḷ** or to **khila**?] to scorn, deride, only in comb[n] hīḷita khīḷita garahita (pp.) Miln 229, 288; cp. khīḷana.

**Khu** (—°) is doubtful second part of **inghāḷa°** (q. v.).

**Khuṅseti** [**kruś**? Dhtp 625: akkosane; cp. Müller *P.G.* 52 to scold, to curse, to be angry at, to have spite against D i.90, DA i.256 (=ghaṭṭeti); Vin iv.7; SnA 357; DhA iv.38. — pp. **khuṅsita** DhA ii.75.

**Khujja** (adj.) [either Sk kubja, of which khujja would be the older form (cp. Walde, *Lat. Etym. Wtb.* s. v. cubitum), or Sk. kṣudra (?) (so Müller, *P.G.* p. 52). See also the variant kujja & cp. kuṭṭa[2]] 1. humpbacked J v.426 (+piṭhasappī); DA i.148 (in comb[n] with vāmana & kirāta); f. DhA i.194, 226. — 2. small, inferior, in kh° — rājā a smaller, subordinate king Sdhp 453.

**Khuṇḍali** at PvA 162 (mā kh.) is to be read **ukkaṇṭhi**.

**Khudā** [Sk. kṣudh & kṣudhā, also BSk. kṣud in kṣuttarṣa hunger & thirst Jtm p. 30] hunger Sn 52 (+pipāsā: Nd[2] s. v. kh° vuccati chātako), 966; Pv i.6[4] (=jighacchā) ii.1[5] (+taṇhā), 2[4]; PvA 72. See khuppipāsā.

**Khudda** (adj.) [Vedic kṣudra] small, inferior, low; trifling, insignificant; na khuddaṅ samācare kiñci "he shall not pursue anything trifling" Sn 145 (=lāmakaṅ KhA 243); kh° ca bālaṅ Sn 318. Opp. to strong Vv 32[10] (of migā= balavasena nihīnā VvA 136).

**-ânukhuddaka**, in **°āni sikkhāpadāni** the minor observances of discipline, the lesser & minor precepts Vin ii.287=D ii. 154; Vin iv.143; A i.233; cp. Divy 465; **-âvakāsa** in akhuddâvakāso dassanāya not appearing inferior, one of the attributes of a well — bred brahmin (with brahmavaṇṇī) D i.114, 120, etc. **-desa**, in °issara ruler of a small district Sdhp 348.

**Khuddaka**=khudda; usually in cpds. In sequence khuddaka — majjhima — mahā Vism 100. Of smaller sections or subdivisions of canonical books Vin v.145 sq. (with ref. to the paññattis), see also below. — catuppade kh° ca mahallake Sn 603. Khuddaka (m.) the little one, Miln 40 (mātā °assa).

**-nadī**=kunnadī, a small river PvA 154; **-nikāya** name of a collection of canonical books, mostly short (the fifth of the five Nikāyas) comprising the foll. 15 books: Khuddaka — Pāṭha, Dhammapada, Udāna, Itivuttaka, Sutta — Nipāta, Vimāna — Vatthu, Peta — Vatthu, Thera and Therī Gāthā, Jātaka (verses only), Niddesa, Paṭisambhidāmagga, Apadāna, Buddha — Vaṅsa, CariyāPiṭaka. The name Kh — N. is taken

from the fact that it is a collection of short books — short, that is, as compared with the Four Nikāyas. Anvs (*J.P.T.S.* 1886) p. 35; Gvns (*J.P.T.S.* 1886) p. 57; PvA 2, etc. **-pāṭha** N. of the first book in the Khuddaka Nikāya; **-mañcaka** a small or low bed J i.167; **-rājā** an inferior king J v.37 (+mahārājā); SnA 121; cp. khujja & kuṭṭa; **-vaggulī** (f.) a small singing bird DhA iii.223; **-vatthuka** belonging to or having smaller sections Vin v.114.

**Khuppipāsā** [cp. khudā] hunger & thirst: °āya mīyamāno M i.85. Personified as belonging to the army of Māra Sn 436=Nd[2] on visenikatvā. To be tormented by hunger & thirst is the special lot of the *Petas:* Pv i.11[10]; ii.2[2], PvA 10, 32, 37, 58, etc.; Vism 501; Sdhp 9, 101, 507.

**Khubhati** see saṅ° & khobha. The root is given at Dhtp 206 & 435 as "khubha=sañcalane."

**Khura[1]** [Vedic khura] the hoof of an animal Vv 64[10] (of a horse=turagānaṅ khuranipāta, the clattering of a horse's hoof VvA 279), cp. Sk. kṣura, a monkey's claw Sp. AvŚ i.236.

**khura-kāse** M i.446, *read* (with Neumann) *for* khura — kāye, "in the manner of dragging (**kṛṣ**) the hoofs."

**Khura[2]** [Vedic kṣura, to **kṣṇu**, kṣṇoti to whet, kṣṇotra whet- stone; cp. Gr. ξναύω scrape, ςύω shave, Lat. novacula razor. The Pali Dhtp (486) gives as meanings "chedana & vilekhana"] a razor Vin ii.134; S iv.169 (tiṇha a sharp r.) DhA ii.257.

**-agga** the hall of tonsure PvA 53; **-appa** a kind of arrow D i.96; M i.429 (+vekaṇḍa); Vism 381. **-kosa** razor — sheath Vism 251, 255. **-cakka** a wheel, sharp as a razor J iv.3; **-dhāra** 1. carrying razors, said of the Vetaraṇī whose waters are like razors Sn 674 (+tiṇha— dhāra); J v.269; Vism 163. — 2. the haft of a razor, or its case Sn 716 (°ûpama); Vism 500; DhA ii.257; **-nāsa** having a nose like a razor J iv.139; **-pariyanta** a disk as sharp as a razor, a butcher — knife D i.52 (=DA i.160; khura — nemi khura — sadisa — pariyanta), cp. °cakka; **-māla** N. of an ocean, in °samudda J iv.137; **-mālī** (f.)= prec. ibid.; **-muṇḍa** close — shaven Vin i.344; VvA 207. Khuramuṇḍaṅ karoti to shave closely D i.98; S iv.344= A ii.241; **-bhaṇḍa** the outfit of a barber, viz. khura, khura — silā, khura — sipāṭikā, namataka Vin i.249; ii.134, cp. *Vin. Texts* iii.138; **-silā** a whetstone Vin ii.134; **-sipāṭikā** a powder prepared with s. gum to prevent razors from rusting Vin ii.134.

**Khulukhulu-kaṛakaṅ** (nt. adv.) "so as to make the sound khulu, khulu," i.e. clattering or bumping about M ii.138. Cp. **ghuru-ghuru**.

**Kheṭa** [cp. Sk. kheṭaka] a shield: see **kīṭa**.

**Khetta** (nt.) [Vedic kṣetra, to **kṣi**, kṣeti, kṣiti, dwelling — place, Gr. κτίζω, Lat. situs founded, situated, E. site; cp. also Sk. kṣema "being settled," composure. See also khattiya. Dhammapāla connects khetta with **kṣip & trā** in his expl[n] at PvA 7: khittaṅ vuttaṅ bījaṅ tāyati... ti khettaṅ] 1. (lit.) a field, a plot of land, arable land, a site, D i.231; S i.134 (bījaṅ khette virūhati; in simile); three kinds of fields at S iv.315, viz. agga°, majjhima°, hīna° (in simile); A i.229=239; iv.237 (do.); Sn 524; J i.153 (sāli — yava°); Pv ii.9[68]=DhA iii.220 (khette bījaṅ ropitaṅ); Miln 47; PvA 62; DhA i.98. Often as a mark of wealth=possession, e. g. D iii.93 in def[n] of khattiya: khettānaṅ patī ti khattiya., In the same sense connected with **vatthu** (field & farm cp. Haus und Hof), to denote objects of trade, etc. D i.5 (expl[d] at DA i.78: khetta nāma yasmiṅ pubbaṇṇaṅ rūhati, vatthu nāma yasmiṅ aparaṇṇaṅ rūhati, "kh. is where the first crop grows and v. where the second." A similar expl[n] at Nd[1] 248, where *khetta* is divided into sāli°, vīhi. mugga°, māsa°, yava°, godhūma°, tila°, i. e. the pubbaṇṇāni, and *vatthu* expl[d] ghara°, koṭṭhaka°, pure°, pacchā°, ārāma°, vihāra° without ref. to aṇṇa.) S ii.41; Sn 769. Together with other earthly possessions as wealth (hirañña, suvaṇṇa) Sn 858; Nd[2] on lepa, gahaṭṭha, etc. As example in definition of visible objects Dhs 597; Vbh 71 sq. — Kasī° a tilled field, a field ready to bear Pv i.1[2], cp. PvA 8; jāti° "a region in which a Buddha may be born" (Hardy, after Childers s. khetta) PvA 138. Cp. the threefold division of a Buddha — kkhetta at Vism 414, viz. jāti°, āṇā°, visaya°. — 2. fig. (of kamma) the soil of merit, the deposit of good deeds, which, like a fertile field, bears fruit to the advantage of the "giver" of gifts or the "doer" of good works. See dakkhiṇeyya°, puñña° (see detailed expl[n] at Vism 220; khetta here= virūhana — ṭṭhāna), brahma°. — A i.162, 223 (kammaṅ, khettaṅ, viññāṇaṅ bījaṅ); iv.237; It 98; VvA 113.— **akhetta** barren soil A iii.384 (akhettaññu not finding a good soil); iv.418 (do.); PvA 137. **Sukhetta** a good soil, fertile land S i.21; PvA 137; opp. **dukkhetta** S v.379.

**-ûpama** to be likened to a (fruitful) field, Ep. of an Arahant Pv i.1[1]; **-kammanta** work in the field A iii.77; **-gata** turned into a field, of puññakamma "good work becoming a field of merit" PvA 136, 191; **-gopaka** a field watcher J iii.52; **-ja** "born on one's land," one of the 4 kinds of sons Nd[1] 247; Nd[2] 448; J i.135. **-jina** one unsurpassed in the possession of a "field" Sn 523, 524; **-pāla** one who guards a field J iii.54; **-mahantatā** the supremeness of the field (of merit) VvA 108; **-rakkhaka** the guardian of a field J ii.110; **-vatthu** possession of land & goods (see above) D iii.164; S v.473=A ii.209; A v.137; Pug 58; PvA 3; **-sampatti** the successful attainment of a field of (merit) PvA 198; VvA 102; see VvA 30, 32 on the three sampattis, viz. khetta°, citta°, payoga°; **-sāmika** the owner of the field Miln 47; VvA 311. **-sodhana** the cleaning of the field (before it is ploughed) DhA iii.284.

**Kheda** (adj.) [Sk. kheda fatigue, khedati; perhaps to Lat. caedo] subject to fatigue, tired VvA 276. — As noun "fatigue" at Vism 71.

**Khepa** [cp. khipati] (—°) throwing, casting, Sdhp 42. Usually in citta — kkhepa loss of mind, perplexity Dh 138. Cp. vi°, saṅ°.

**Khepana** [cp. khepeti] — ° the passing of, appl[d] to time: āyu° VvA 311.

**Khepita** [pp. of khepeti] destroyed, brought to waste, annihilated, **khepitatta** (nt.) the fact of being destroyed, destruction, annihilation, DhA ii.163 (kilesavaṭṭassa kh.).

**Khepeti** see khipati.

**Khema** [Vedic kṣema to **kṣi**, cp. khetta] 1. (adj.) full of peace, safe; tranquil, calm D i.73 (of a country); S i.123 (of the path leading to the ambrosial, i. e. Nibbāna) i.189=Sn 454 (of vācā nibbānapattiyā); M i.227 (vivaṭaṅ amatadvāraṅ khemaṅ nibbānapattiyā "opened is the door to the Immortal, leading to peace, for the attainment of Nibbāna") A iii.354 (of ñāna) It 32; Sn 268 (=abhaya, nirupaddava KhA 153); Dh 189 sq.; Pv

iv.3[3] (of a road=nibbhaya PvA 250); VvA 85. — 2. (nt.) shelter, place of security, tranquillity, home of peace, the Serene (Ep. of Nibbāna). In general: D i.11 (peace, opp. bhaya); Sn 896 (+avivādabhūmi); 953. — In particular of Nibbāna: S iv.371; A iv.455; Vv 53[20] (amataṅ khemaṅ); Ps i.59. See also yoga. Abl. khemato, from the standpoint of the Serene S ii.109; Sn 414, 1098; Nd[2] s. v. (+tāṇato, etc.).

**-atta** one who is at peace (+viratta) S i.112 (=khemībhūtaṅ assabhāvaṅ SA). **-anta** security, in **°bhūmi** a peaceful country (opp, kantāra), a paradise (as Ep. of Nibbāna) D i.73; Nd[2] on Satthā; Vism 303. **-ṭṭhāna** the place of shelter, the home of tranquillity Th 2, 350 (=Nibbāna ThA 242); **-ṭṭhita** peaceful, appeased, unmolested D i.135; **-dassin** looking upon the Serene Sn 809; **-ppatta** having attained tranquillity (=abhayappatta, vesārajjappatta) M i.72=A ii.9.

**Khemin** (adj.) one who enjoys security or peace S iii.13; Sn 145 (=abhaya KhA 244); Dh 258.

**Kheḷa** [Sk. kheṭa, cp. kṣveḍa and śleṣma, P. silesuma. See also **kilid & kilis**, cp. ukkheṭita. On root khela see keḷanā; it is given by Dhtp 279 in meaning "calana." The latter (khela) has of course nothing to do with kheḷa] phlegm, saliva, foam; usually with singhānikā mucus, sometimes in the sense of perspiration, sweat A i.34; iv.137; Sn 196 (+singh°); Kh ii.=Miln 26 (cp. Vism 263 in detail, & KhA 66); J i.61; iv.23; vi.367; Vism 259, 343 (+singhāṇikā), 362; DhA iii.181; iv.20, 170; Pv ii.2[3] as food for Petas, cp. Av.S. i.279 (kheṭamūtropajīvinī; ii.113: kheṭavadutsṛjya); PvA 80 (=niṭṭhubhana).

**-kilinna** wet with exudation J i.164; **-mallaka** a spitting box, a cuspidor Vin i.48; ii.175, 209 sq.; **-singhānikā** phlegm & mucus DhA i.50.

**Kheḷāpaka** (Vin) & **kheḷāsika** (DhA) an abusive term "eating phlegm" (?) [Müller, *P.G.* 30=kheṭâtmaka] Vin ii.188, cp. *Vin. Texts* iii.239; **°vāda** the use of the term "phlegm — eater," calling one by this name Vin ii.189; DhA 140. Cp. āpaka.? spittle — dribbler; "wind bag."

**Kho** [before vowels often khv'; contr. of khalu=Sk. khalu] an enclitic particle of affirmation & emphasis: indeed, really, surely; in narration: then, now (cp. kira); in question: then, perhaps, really. Def. as adhikār' antara — nidassan' atthe nipāto KhA 113; as avadhāraṇaṅ (affirmative particle) PvA 11, 18. — A few of its uses are as foll.: abhabbo kho Vin i.17; pasādā kho D ii.155. After pron.: mayhaṅ kho J i.279; ete kho Vin i.10; idaṅ kho ibid.; so ca kho J i.51; yo kho M i.428; — After a negation: na kho indeed not J ii.111; no ca khv' āssa A v.195; mā kho J i.253; — Often comb[d] with **pana**: na sakkhā kho pana "is it then not possible" J i.151; api ca kho pana J i.253; siyā kho **pana** D ii.154; — Following other particles. esp. in aoristic narration: atha kho (extremely frequent); tatra kho; tâpi kho; api ca kho; evaṅ bhante ti kho; evaṅ byā kho Vin iv.134; Dh i.27, etc. — In interr. sentences it often follows nu: kin nu kho J i.279; atthi nu kho J iii.52; kahan nu kho J i.255.

**Khobha** (m.) [cp. Vedic **kṣubh** kṣobhayati, to shake=Goth. skiuban Ger. schieben, to push, E. shove] shaking, shock Vism 31, 157; khobhaṅ karoti to shake VvA 35, 36, 278; khobha — karaṇa shaking up, disturbance Vism 474. See also akkhobbha.

**Khoma** [cp. Vedic kṣauma] adj. flaxen; nt. a linen cloth, linen garment, usually comb[d] with **kappāsika** Vin i.58, 96, 281; A iv.394; v.234=249 (°yuga); J vi.47, 500; Pv ii.1[17]; DhA i.417.

**-pilotikā** a linen cloth Vin i.296.

# G

**°Ga** [fr. **gam**] adj., only as ending: going. See e. g. atiga, anuga, antalikkha°, ura°, pāra°, majjha°, samīpa°, hattha°. It also appears as °*gu,* e. g. in addha°, anta°, paṭṭha°, pāra°, veda°. — dugga (m. & nt.) a difficult road Dh 327=Miln 379; Pv ii.7[8] (=duggamana — ṭṭhāna PvA 102); ii.9[25]; J ii.385.

**Gagana** (nt.) the sky (with reference to sidereal motions); usually of the *moon:* g° majjhe puṇṇacando viya J i.149, 212; g° tale canda — maṇḍalaṅ J iii.365; cando g° majjhe ṭhito J v.137; cando gagane viya sobhati Vism 58; g° tale candaṅ viya DhA i.372; g° tale puṇṇacanda "the full — moon in the expanse of the heavens" VvA 3; g° talamagga the (moon's) course in the sky PvA 188; etc. Of the *sun:* suriyo ākāse antalikkhe gaganapathe gacchati Nd[2] on Sn 1097. *Unspecified:* J i.57; Vism 176 (°tal — âbhimukhaṅ).

**Gaggara** [Vedic gargara throat, whirlpool. ***gu̯er** to sling down, to whirl, cp. Gr. βάραχρον, Lat. gurges, gurgulio, Ohg. querechela "kehle"] 1. roaring, only in f. **gaggarī** a blacksmith's bellows: kammāra°, in simile M i.243;

S i.106; Vism 287. — 2. (nt.) cackling, cawing, in **haṅsa°** the sound of geese J v.96 (expl. by haṅsamadhurassara). Gaggarā as N. of a lake at Vism 208. — See note on gala.

**Gaggaraka** [fr. gaggara] a whirlpool, eddy J v.405; according to Kern *Toev.* s. v. a sort of fish (Sk. gargaraka, Pimelodus Gagora); as **gaggalaka** at Miln 197.

**Gaggarāyati** [v. den. fr. prec.; cp. gurgulio: gurges, E. gargle & gurgle] to whirl, roar, bellow, of the waves of the Gangā Miln 3. — cp. gaḷagaḷāyati.

**Gaccha** [not=Sk. kaccha, grass — land, as Morris, *J.P.T.S.* 1893, 16. The passage J iii.287 stands with gaccha, v. l. kaccha for gaccha at A iv.74; g° for k° at Sn 20] a shrub, a bush, usually together with **latā**, creeper & **rukkha**, tree, e. g. Nd[2] 235, i[d]; J i.73; Miln 268; Vism 182 (described on p. 183). With dāya, wood A iv.74. puppha° a flowering shrub J i.120; khuddaka° — vana a wood of small shrubs J v.37. — PvA 274; VvA 301 ( — gumba, brushwood, underwood); DhA i.171 ( — pothana — ṭṭhāna); iv.78 ( — mūla).

**Gacchati** [Vedic gacchati, a desiderative (future) formation from

*gu̯em "I am intent upon going," i. e. I go, with the foll. bases. — (1) Future — present *gu̯emskéti> *gaśćati>Sk. gacchati=Gr. βάσκω (to βαινω). In meaning cp. i, Sk. emi, Gr. εἶμι "I shall go" & in form also Sk. pṛcchati=Lat. porsco "I want to know," Vedic icchati "to desire." — (2) Present *gu̯emiō=Sk. gamati=Gr. βαίνω, Lat. venio, Goth. qiman, Ohg. koman, E. come; and non — present formations as Osk. kúmbened, Sk. gata=Lat. ventus; gantu=(ad) ventus. — (3) *gu̯ā, which is correlated to *stā, in Pret. Sk. ágām, Gr. ε῎βην, cp. β῀ημα]. These three formations are represented in Pāli as follows (1) gacch°, in pres. gacchati; imper. gaccha & gacchāhi; pot. gacche (Dh 46, 224) & gaccheyya; p.pres. gacchanto, med. gacchamāna; fut (2nd) gacchissati; aor. agacchi (VvA 307; v. l. agañchi). — (2) gam° in three variations; viz. (a) *gam°,* in pres. caus. gameti; fut. gamissati; aor. 3 sg. agamā (Sn 408, 976; Vv 79[7]; Mhvs vii.9), agamāsi & gami (Pv ii.8[6]) 1. pl. agamiṅhase (Pv ii.3[10]), pl. agamuṅ (Sn 290), agamaṅsu & gamiṅsu; prohib. mā gami; ger. gamya (J v.31); grd. gamanīya (KhA 223). See also der. gama, gamana, gāmika, gāmin. — (b) *gan°,* in aor. agañchi (on this form see Trenckner, *Notes,* p. 71 sq. — In n'āgañchi J iii.190 it belongs to ā+gam); pres. — aor gañchisi (Sn 665); inf. gantuṅ; ger. gantvā; grd. gantabba. See also der. gantar. — (c) *ga°,* in pp. gata. See also ga, gati, gatta. — 3. gā°, in pret. agā (Pv ii.3[22]), 3rd pl. aor. agū (=Sk. °uḥ), in ajjhagū, anvagū (q. v.).

*Meanings and Use:* 1. to go, to be in motion, to move, to go on (opp. to stand still, tiṭṭhati). Freq. in comb[n] with tiṭṭhati nisīdati seyyaṅ kappeti "to go, to stand, sit down & lie down," to denote all positions and every kind of behaviour; Nd[2] s. v. gacchati. — evaṅ kāle gacchante, as time went on J iii.52, or evaṅ g° kāle (PvA 54, 75) or gacchante gacchante kāle DhA i.319; gacchati=paleti PvA 56; vemakoṭi gantvā pahari (whilst moving) DhA iii.176. — 2. to go, to walk (opp. to run, dhāvati) DhA i.389. — 3. to go away, to go out, to go forth (opp. to stay, or to come, āgacchati): agamāsi he went Pv ii.8[6]; yo maṅ icchati anvetu yo vā n' icchati gacchatu "who wants me may come, who does not may go" Sn 564; āgacchantānañ ca gacchantānañ ca pamāṇaṅ n' atthi "there was no end of all who came & went" J ii.133; gacchāma "let us go" J i.263; gaccha dāni go away now! J ii.160; gaccha re muṇḍaka Vism 343; gacchāhi go then! J i.151, 222; mā gami do not go away! J iv.2; pl. mā gamittha J i.263; gacchanto on his way J i.255, 278; agamaṅsu they went away J iv.3; gantukāma anxious to go J i.222, 292; kattha gamissasi where are you going? (opp. agacchasi) DhA iii.173; kahaṅ gacchissatha id. J ii.128; kuhiṅ gamissati where is he going? Sn 411, 412. — 4. with acc. or substitute: to go to, to have access to, to arrive or get at (with the aim of the movement or the object of the intention); hence fig. to come to know, to experience, to realize. — (a) with *acc.* of direction: Rājagahaṅ gami he went to R. Pv ii.8[6]; Devadaha — nagaraṅ gantuṅ J i.52; gacchām' ahaṅ Kusināraṅ I shall go to K. D ii.128; Suvaṇṇabhūmiṅ gacchanti they intended to go ("were going") to S. J iii.188; migavaṅ g. to go hunting J i.149; janapadaṅ gamissāma J ii.129; paradāraṅ g. to approach another man's wife Dh 246. — (b) with *adverbs* of direction or purpose (atthāya): santikaṅ (or santike) gacchati to go near a person (in gen.), pitu s. gacchāma DhA iii.172; devāna santike gacche Dh 224 santikaṅ also J i.152: ii.159, etc. Kathaṅ tattha gamissāmi how shall I get there? J i.159; ii.159; tattha agamāsi he went there J ii.160. dukkhānubhavanatthāya gacchamānā "going away for the purpose of undergoing suffering" J iv.3; vohāratthāya gacchāmi I am going out (=fut.) on business J ii.133. — Similarly (fig.) in foll. expressions (op. "to go to Heaven," etc.=to live or experience a heavenly life, op. next); Nirayaṅ gamissati J vi.368; saggaṅ lokaṅ g. J i.152; gacche pāram apārato Sn 1129, in this sense interpreted at Nd[2] 223 as adhigacchati phusati sacchikaroti, to experience. — Sometimes with *double acc.:* Bhagavantaṅ saraṇaṅ gacchāmi "I entrust myself to Bh." Vin i.16. — Cp. also phrases as atthangacchati to go home, to set, to disappear; antarā — gacchati to come between, to obstruct. — 5. *to go* as a stronger expression for *to be,* i. e. to behave, to have existence, to fare (cp. Ger. es geht gut, Fr. cela *va* bien=it *is* good). Here belongs gati "existence," as mode of existing, element, sphere of being, and out of this use is developed the periphrastic use of *gam°,* which places it on the same level with the verb "to be" (see b). — (a) sugatiṅ gamissasi you will go to the state of well — being, i. e. Heaven Vin ii.195; It 77; opp. duggatiṅ gacchanti Dh 317 — 319; maggaṅ na jānanti yena gacchanti subbatā (which will fall to their share) Sn 441; gamissanti yattha gantvā na socare "they will go where one sorrows not" Sn 445; Vv 51[4]; yan ca karoti... tañ ca ādāya gacchati "whatever a man does that he will take with him" S i.93. — (b) *periphrastic* (w. ger. of governing verb): nagaraṅ pattharitvā gaccheyya "would spread through the town" J i.62; pariṇāmaṅ gaccheyya "could be digested" D ii.127; sīhacammaṅ ādāya agamaṅsu "they took the lion's skin away with them" J ii.110; itthiṅ pahāya gamissati shall leave the woman alone J vi.348; sve gahetvā gamissāmi "I shall come for it tomorrow" Miln 48.

**Gaja** [Sk. gaja] an elephant J iv.494; Miln 2, 346; DhsA 295 (appl[d] to a kind of thought).

**-potaka** the young of an elephant PvA 152; — rājā the king of the elephants Miln 346.

**Gajaka**=gaja, in **gajakattharaṇa** an elephant's cover VvA 104.

**Gajjati** [Sk. garjati, cp. gargara & jarā roaring, cp. uggaj- jati Dhtp 76: gajja sadde] to roar, to thunder, usually of clouds. Of the earth: Dāvs v.29; of a man (using harsh speech) J i.226; ii.412 (mā gajji); Nd[1] 172 (=abhi°); J iv.25. — Caus. gajjayati, ger. gajjayitvā (megho g° thanayitvā (megho g° thanayitvā pavassati) It 66.

**Gajjitar** [n. agent fr. prec.] one who thunders, of a man in comparison with a cloud A ii.102=Pug 42.

**Gaṇa** [Vedic gaṇa; ***ger** to comprise, hold, or come together, cp. Gr. ἀγείρω to collect, ἀγορά meeting, Lat. grex, flock, Sk. jarante "conveniunt" (see Wackernagel, *Altind. Gr.* i.193). Another form of this root is **grem** in Sk. grāma, Lat. gremium; see under gāma] — 1. (a) in special sense: a meeting or a chapter of (two or three) bhikkhus, a company (opposed both to sangha, the order & puggala, the individual) Vin i.58, 74, 195, 197; ii.170, 171; iv.130, 216, 226, 231, 283, 310, 316, 317; v.123, 167. — (b) in general: a crowd, a multitude, a great many. See cpds. — 2. as — °: a collection of, viz., of gods, men, animals or things; a multitude, mass; flock, herd; host, group, cluster. — (a) deva° J i.203; DhA iii.441; PvA 140 (°parivuta); pisāca° S i.33; tidasa° Sn 679. — (b) amacca°

suite of ministers J i.264; ariya° troup of worthies J vi.50; naranarī° crowds of men & women Miln 2; dāsi° a crowd of servants J ii.127; tāpasa° a group of ascetics J i.140 (°parivuta); bhikkhu° J i.212 (°parivuta). — (c) dvija° J i.152; dija° Pv ii.12[4]; sakuṇa°, of birds J i.207; ii.352; go°, of cows A i.229; v.347, 359; J ii.128; kākola°, of ravens Sn 675; bhamarā°, of bees J i.52; miga° of beasts J i.150. — (d) taru° a cluster of trees PvA 154; tāra°, a host of stars A i.215; Pv ii.9[67]; with ref. to the books of the Canon: Suttantika° & Ābhidhammika° Vism 93.

**-âcariya** "a teacher of a crowd," i. e. a t. who has (many) followers. Always in phrase sanghī ca gaṇī ca ganācariyo ca, and always with ref. either to Gotama: D i.116; M ii.3; or to the 6 chief sectarian leaders, as Pūraṇa Kassapa, etc.: D i.47, 163; S i.68; iv.398; M i.198, 227, 233; ii.2; Sn p. 91; cp. DA i.143. In general: Miln 4. **-ārāma** (adj.) & **-ārāmatā** in phrase gaṇārāmo gaṇarato gaṇārāmataṅ anuyutto: a lover of the crowd A iii.422 sq.; M iii.110=Nd[2] on Sn 54. **-gaṇin** the leader of many, Ep. of Bhagavā Nd[2] 307. **-(ṅ)gaṇupāhanā** (pl.) shoes with many linings Vin i.185, 187; cp. *Vin. Texts* ii.14. See also Bdhgh. on aṭaliyo (q. v. under aṭala). **-pūraka** (adj.) one who completes the quorum (of a bhikkhus chapter) Vin i.143 sq.; **-bandhana** in °ena dānaṅ datvā to give by co — operation, to give jointly DhA ii.160; **-bhojana** food prepared as a joint meal Vin ii.196; iv. 71; v.128, 135, 205; **-magga** in °ena gaṇetuṅ to count by way of batches Vin i.117; **-vassika** (adj.) through a great many years Sn 279; **-sanganika** (adj.) coming into contact with one another DhA i.162.

**Gaṇaka** [fr. **gaṇ**, to comprise in the sense of to count up] a counter, one skilled in counting familiar with arithmetic; an accountant, overseer or calculator. Enum[d] as an occupation together with muddika at D i.51 (expl. DA i.157 by acchidda — pāṭhaka); also with muddika and sankhāyika S iv.376; as an office at the king's court (together with amaccā as gaṇaka — mahāmatta=a ministerial treasurer) D iii.64, and in same context D iii.148, 153, 169, 171, 177; as overseer Vin iii.43; as accountant Miln 79, 293; VvA 66.

**Gaṇakī** (f.)=gaṇikā Vin iii.135 — 136, in purāṇa° a woman who was formerly a courtesan, & as adj. gaṇakī — dhītā the daughter of a courtesan.

**Gaṇanā** (f.) counting, i. e. 1. counting up, arithmetic, number J i.29; Vism 278 sq.; Miln 79; VvA 194. — 2. counting, census, statistics; Tikap. 94; J i.35; Miln 4 (senā °ṅ kāretvā); DhA i.11, 34. — 3. the art of counting, arithmetics as a study & a profession, forbidden to the bhikkhus Vin i.77=iv.129 (°ṅ sikkhati to study ar.); D i.11 (expl. DA i.95 by acchiddaka — gaṇanā); M i.85; iii.1 (°ājīva); DA i.157. **-gaṇana-patha** (time — ) reckoning, period of time Miln 20, 116.

**Gaṇikā[1]** (f.) "one who belongs to the crowd," a harlot, a courtesan (cp. gaṇakī) Vin i.231 (Ambapālī) 268, (do.); ii.277 (Aḍḍhakāsī); Ud 71; Miln 122; DhA iii.104; VvA 75 (Sirimā); PvA 195, 199. — Customs of a gaṇikā J iv.249; v.134. — Cp. saṅ°.

**Gaṇikā[2]** (f.)=gaṇanā, arithmetic Miln 3.

**Gaṇin[1]** (adj.) one who has a host of followers, Ep. of a teacher who has a large attendance of disciples; usually in standing comb[n] sanghī gaṇī gaṇācariyo (see above). Also in foll.: Sn 955, 957; Dpvs iv.8 (mahāgaṇī), 14 (therā gaṇī); gaṇī — bhūtā (pl.) in crowds, comb[d] with sanghā sanghī D i.112, expl[d] at DA i.280: pubbe nagarassa anto agaṇā bahi nikkhamitvā gaṇa — sainpannā ti. See also paccekagaṇin.

**Gaṇin[2]** a large species of deer J v.406 (=gokaṇṇa).

**Gaṇeti** [denom. to gaṇa Dhtp 574: sankhyāne] 1. to count, to reckon, to do sums Dh 19; J vi.334; Miln 79, 293; pp. **gaṇita** Sn 677; pass. gaṇīyati Sdhp 434; inf. (vedic) **gaṇetuye** Bw. iv.28; caus. **gaṇāpeti** M iii.1. — 2. to regard, to take notice of, to consider, to care for J i.300; iv.267.

**Gaṇṭhi** (m.) [Vedic granthi, to **grem** to comprise, hold to- gether, cp. Lat. gremium, Sk. gaṇa & grāma, see also gantha] 1. a knot, a tie, a knot or joint in a stalk (of a plant) J i.172; DA i.163; DhA i.321 (°jātaṅ what has be come knotty or hard); — diṭṭhi — gaṇṭhi the tangle of false doctrine VvA 297; anta — gaṇṭh — ābādha entanglement of intestines Vin i.275. — 2. a (wooden) block Vin ii.110 (of sandal wood).

**-ṭṭhāna** (for gaṇṭhikaṭṭhāna?) the place of the block (i. e. of execution) J iii.538; (reads gaṇṭhi — gaṇṭi — ṭṭhāna); Vism 248. — **bhedaka**, in **°cora** "the thief who breaks the block" (or rope, knot?) DhA ii.30.

**Gaṇṭhikā** (f.) (freq. spelled gaṇḍikā, q. v.)=gaṇṭhi, viz. 1. a knot, a tie DA i.199 (catu — pañca — gaṇṭhik'āhata patta a bowl with 4 or 5 knots, similarly āṇi — gaṇṭhik'— āhata ayopatta Vism 108; but see āṇi); DhA i.335 (°jāta=gaṇṭhijāta knotty part), 394. — 2. a block (or is it knot?) Vin ii.136 (?+pāsaka; cp. *Vin. Texts* iii.144); v.140. Esp. in phrase gaṇṭhikaṅ paṭimuñcitvā Vin i.46= ii.213, 215, trsl[d] at *Vin. Texts* iii.286 "fasten the block on (to the robe)" but at i.155 "tie the knots." Also in dhamma — gaṇṭhikā a block for execution J i.150 (v. l. gaṇḍikā). — 3. N. of a plant PvA 127. — ucchugaṇṭhikā sugar cane: see ucchu.

**-kāsāva** a yellow robe which was to be tied (or which had a block?) J iv.446.

**Gaṇḍa** [a variation of gaṇṭha ( — i), in both meanings of (1) swelling, knot, protuberance, and (2) the interstice between two knots or the whole of the knotty object, i. e. stem, stalk] — 1. a swelling, esp. as a disease, an abscess, a boil. Freq. in similes with ref. to kāma and kāya. Mentioned with similar cutaneous diseases under kilāsa (q. v. for loci). As Ep. of kāya S iv.83=A iv.386, of kāmā A iii.310, iv.289; Nd[2] on Sn 51; also Th 2, 491 (=dukkhatā sūlaya ThA 288); S iv.64 (=ejā); Sn 51, 61 (v. l. for gaḷa); J i.293; Vism 360 (°pilakā); DhA iii.297 (gaṇḍ — ā — gaṇḍajāta, covered with all kinds of boils); iv.175; PvA 55. Cp. Av. S ii.168[1]. — 2. a stalk, a shaft, in N. of a plant — °tindu — rukkha J v.99, and in der. gaṇḍikā & gaṇḍī, cp. also Av. S ii.133[12]. — 3.=gaṇḍuppāda in cpd. gaṇḍamattikā clay mixed with earth — worms Vin ii.151 (cp. Bdhgh. gaṇḍuppādagūtha — mattikā clay mixed with excrement of earthworms *Vin. Texts* iii.172).

**-uppāda** (lit. producing upheavals, cp. a mole) an earth — worm, classed as a very low creature with kīṭā & puḷavā at M iii.168; J v.210 (°pāṇa); DhA iii.361 (°yoni); SnA 317.

**Gaṇḍaka** (adj.) having boils Sdhp 103.

**Gaṇḍamba** N. of the tree, under which Gotama Buddha performed the double miracle; with ref. to this freq. in phrase

**gaṇḍamba-rukkha-mūle** yamakapāṭihāriyaṅ katvā J i.77; iv.263 sq.; DA i.57; PvA 137; Miln 349; Dāvs v.54. Also at DhA iii.207 in play of words with amba — rukkha.

**Gaṇḍikā** (f.) [a — n. formation from gaṇḍa or gaṇṭha, see also gaṇṭhikā] — 1. a stalk, a shaft (cp. gaṇḍī) J i.474; DhsA 319 (of the branches of trees: g° — ākoṭana — sadda). — 2. a lump, a block of wood (more freq. spelling gaṇṭhikā, q. v.). — 3. N. of a plant Vv 35[4] (=bandhujīvaka VvA 161).

**-âdhāna** the putting on of a shaft or stem, as a bolt or bar Vin ii.172; cp. *Vin. Texts* iii.213 and gaṇḍī; also ghaṭikā[2].

**Gaṇḍin** [adj. fr. gaṇḍa] — 1. having swellings, in ure gaṇḍī (f.) with swellings on the chest, i. e. breasts J v.159, 202 (thane sandhāyâha 205). — 2. having boils, being afflicted with a glandular disease (with kuṭṭhin & kilāsin) Kvu 31.

**Gaṇḍī** (f.) [=gaṇḍikā in meaning 1; prob.=Sk. ghaṇṭā in meaning 2] — 1. a shaft or stalk, used as a bar J i.237. — 2. a gong DhA i.291 (gaṇḍiṅ paharati to beat the g.); ii.54, 244; gaṇḍiṅ ākoṭetvā KhA 251. Cp. AvS i.258, 264, 272; ii.87, 95 & Divy 335, 336. Also in gaṇḍisaññā "sign with the gong" J iv.306. — 3. the executioner's block (=gaṇḍikā or gaṇṭhikā) J iii.41.

**Gaṇḍusa** [cp. Sk. gaṇḍūṣa] a mouthful J i.249 (khīra°).

**Gaṇhati & Gaṇhāti** [Vedic grah (grabh), gṛhṇāti pp. gṛhīta to grasp. ***gher** to hold, hold in, contain; cp. Gr. ξόρτος enclosure, Lat. hortus, co — hors (homestead); Goth. gards (house); Ohg. gart; E. yard & garden. To this belong Vedic gṛha (house) in P. gaha°, gihin, geha, ghara, & also Vedic harati to seize, hasta hand]. The forms of the verb are from three bases, viz. (1) **gaṇha-** (Sk. gṛhṇā — ); *Pres.:* ind. gaṇhāti (gaṇhāsi PvA 87), pot. gaṇheyya, imper. gaṇha (J i.159; PvA 49=handa) & gaṇhāhi (J i.279). *Fut.* gaṇhissati; Aor. gaṇhi. Inf. gaṇhituṅ (J iii.281). Ger. gaṇhitvā. Caus. ganhāpeti & gāhāpeti. — 2. **gahe-** (Sk. gṛhī — ): Fut. gahessati. Aor. aggahesi (Sn 847; J i.52). Inf. gahetuṅ (J i.190, 222). Ger. gahetvā & gahetvāna (poet.) (Sn 309; Pv ii.3). — 3. **gah-** (Sk. gṛh — ): Aor. aggahi. Ger. gayha & gahāya (Sn 791). Pass. gayhati. Pp. gahita & gahīta. Cp. gaha, gahaṇa, gāha.

*Meanings:* to take, take up; take hold of; grasp, seize; assume; e. g. ovādaṅ g. to take advice J i.159; khaggaṅ to seize the sword J i.254 — 255; gocaraṅ to take food J iii.275; jane to seize people J i.253; dhanaṅ to grasp the treasure J i.255; nagaraṅ to occupy the city J i.202; pāde gāḷhaṅ gahetvā holding her feet tight J i.255; macche to catch fish J iii.52; mantaṅ to use a charm J iii.280; rajjaṅ to seize the kingdom J i.263; ii.102; sākhaṅ to take hold of a branch Sn 791; J i.52. Very often as a phrase to be translated by a single word, as: nāmato g. to enumerate PvA 18; paṭisandhiṅ g. to be born J i.149; maraṇaṅ g. to die J i.151; mūlena g. to buy J iii.126; vacanaṅ g. to obey J iii.276 (in neg.). The ger. **gahetvā** is very often simply to be translated as "with," e. g. tidaṇḍaṅ gahetvā caranto J ii.317; satta bhikkhū gahetvā agamāsi VvA 149.

*Caus.* gaṇhāpeti to cause to be seized, to procure, to have taken: phalāni J ii.105; rājānaṅ J i.264. Cp. gāhāpeti.

**Gata** [pp. of gacchati in medio — reflexive function] gone, in all meanings of gacchati (q. v.) viz. 1. literal: gone away, arrived at, directed to (c. acc.), opp. ṭhita: gate ṭhite nisinne (loc. abs.) when going, standing, sitting down (cp. gacchati 1) D i.70; opp. āgata: yassa maggaṅ na jānāsi āgatassa gatassa vā Sn 582 (cp. gati 2). Also periphrastic (=gacchati 5 b): aṭṭhi paritvā gataṅ "the bone fell down" J iii.26. Very often gata stands in the sense of a finite verb (=aor. gacchi or agamāsi): yo ca Buddhaṅ... saraṇaṅ gato (cp. gacchati 4) Dh 190; attano vasanaṭṭhānaṅ gato he went to his domicile J i.280; ii.160; nāvā Aggimālaṅ gatā the ship went to Aggimālā J iv.139. — 2. in applied meaning: gone in a certain way, i. e. affected, behaved, fared, fated, being in or having come into a state or condition. So in sugata & duggata (see below) and as 2nd part of cpds. in gen., viz. *gone;* atthaṅ° gone home, set; addha° done with the journey (cp. gat — addhin); *gone into:* taṇhā° fallen a victim to thirst, tama° obscured, raho°, secluded, vyasana° fallen into misery; *having reached:* anta° arrived at the goal (in this sense often comb[d] with patta: antagata antapatta Nd[2], 436, 612), koṭi° perfected, parinibbāna° having ceased to exist. vijjā° having attained (right) knowledge; *connected with, referring to, concerning:* kāya° relating to the body (kāyagatā sati, e. g. Vism 111, 197, 240 sq.); diṭṭhi° being of a (wrong) view; sankhāra°, etc. — Sometimes gata is replaced by kata and vice versa: anabhāvaṅkata>anabhāvaṅ gacchati; kālagata>kālakata (q. v.).

**agata** not gone to, not frequented: °ṅ disaṅ (of Nibbāna) Dh 323; purisantaraṅ °ṅ mātugāmaṅ "a maid who has not been with a man" J i.290.

**sugata** of happy, blessed existence, fortunate; one who has attained the realm of bliss (=sugatiṅ gata, see gati), blessed. As np. a common Ep. of the Buddha: Vin i.35; iii.1; D i.49; S i.192; A ii.147 et passim (see Sugata). — D i.83; Sn 227 (see expl. KhA 183).

**duggata** of miserable existence, poor, unhappy, ill-fated, gone to the realm of miscry (duggatiṅ gata PvA 33, see gati) Pv i.6[2]; ii.3[17]; duggata — bhāva (poverty) J vi.366; duggat — itthi (miserable, poor) J i.290; parama — duggatāni kulāni clans in utmost misery (poverty) PvA 176. — Compar. duggatatara DhA i.427; ii.135.

**-atta** (fr. attā) self — perfected, perfect D i.57 (expl. by koṭippatta — citto DA i.168); cp. paramāya satiyā ca gatiyā ca dhitiyā ca samannāgata M i.82; **-addhin** (adj. of addhan) one who has completed his journey (cp. addhagata) Dh 90; **-kāle** (in gata — gata — kāle) whenever he went J iii.188; **-ṭṭhāna** place of existence PvA 38; =gamana in āgata — ṭṭhānaṅ vā: coming and going (lit. state of going) J iii.188; **-yobbana** (adj.) past youth, of old age A i.138; Sn 98=124.

**Gataka** a messenger J i.86.

**Gatatta** 1.=Sk. gat — ātman (see prec.). — 2.=Sk. gatatvaṅ the fact of having gone KhA 183.

**Gati** (f.) [fr. gacchati; cp. Gr. βάσις, Lat. (in — ) ventio, Goth. (ga — )qumps] 1. going, going away, (opp. āgati coming) (both gati & āgati usually in pregnant sense of No. 2. See āgati); direction, course, career. Freq. of the two careers of a Mahāpurisa (viz. either a Cakkavatti or a Buddha) D ii.16=Sn p. 106; Sn 1001, or of a gihī arahattaṅ patto Miln 264, with ref. to the distinction of the child Gotama J i.56. — phassâyatanānaṅ gati (course or direction) A ii.161; jagato gati (id.) A ii.15, 17; sakuntānaṅ g. the course, flight of birds Dh 92=Th 1, 92. — Opp. āgati Pv ii.9[22]. — tassā gatiṅ jānāti "he knows her going away, i. e. where she has gone" PvA 6. — 2. going

away, passing on (=cuti, opp. upapatti coming into another existence); course, esp after death, destiny, as regards another (future) existence A i.112; D ii.91; M i.388 (tassa kā gati ko abhisamparāyo? what is his rebirth and what his destiny?); in comb$^n$ āgati vā gati vā (=cutûpapatti), rebirth & death M i.328, 334. In def$^n$ of saṅsāra expl$^d$ as gati bhavâbhava cuti upapatti=one existence after the other Nd$^2$ 664; as gati upapatti paṭisandhi Nd$^2$ on dhātu (also as puna — gati rebirth). — The Arahant as being beyond Saṅsāra is also beyond gati: yassa gatiṅ na jānanti devā gandhabba — mānusā Dh 420=Sn 644; yesaṅ gati n' atthi Sn 499; and Nibbāna coincides with release from the *gatis:* gativippamokkhaṅ parinibbānaṅ SnA 368. — attā hi attano gati "everybody is (the maker of) his own future life" Dh 380; esā maccharino gati "this is the fate of the selfish" Pv iii.1$^{14}$; sabbagatī te ijjhantu "all fate be a success to you" J v.393; gato so tassa yā gati "he has gone where he had to go (after death)" Pv i.12$^2$. — 3. behaviour, state or condition of life, sphere of existence, element, especially characterized as sugati & duggati, a happy or an unhappy existence. gati migānaṅ pavanaṅ, ākāso pakkhīnaṅ gati, vibhavo gati dhammānaṅ, nibbānaṅ arahato gati: the wood is the sphere of the beasts, the air of the birds, decay is the state of (all) things, Nibbāna the sphere of the Arahant Vin v.149=SnA 346; apuññalābho ca gatī ca pāpikā Dh 310; duggati J i.28; avijjāy' eva gati the quality of ignorance Sn 729; paramāya gatiyā samannāgato of perfect behaviour M i.82; see also def$^n$ at Vism 237. — 4. one of the five realms of existence of sentient beings (=loka), divided into the two categories of sugati (=Sagga, realm of bliss) & duggati (=Yamaloka, apāya, realm of misery). These gatis are given in the foll. order: (1) niraya purgatory, (2) tiracchānayoni the brute oreation, (3) pittivisaya the ghost world, (4) manussā (m — loka) human beings, (5) devā gods: M i.73; D iii.234; A iv.459; Nd$^2$ 550; cp. S v.474 — 77; Vism 552. They are described in detail in the Pañcagatidīpana (ed. L. Feer, *J.P.T.S.* 1884, 152 sq.; trsl. by the same in *Annales du Musée Guimet* v. 514 — 528) under Naraka — kaṇḍa, Tiracchāna°, Peta°, Manussa°, Deva°. Of these Nos. 1 — 3 are considered duggatis, whilst Nos. 4 and 5 are sugati. In later sources we find 6 divisions, viz. 1 — 3 as above, (4) asurā, (5) manussā, (6) devā, of which 1 — 4 are comprised under apāyā (conditions of suffering, q. v.) or duggatiyo (see Pv iv.11, cp. PvA 103). These six also at D iii.264. — lokassa gatiṅ pajānāti Bhagavā Sn 377 (gati=nirayādipañcappabhedaṅ SnA 368). The first two gatis are said to be the fate of the micchādiṭṭhino D i.228, dve niṭṭhā DA i.249 (q. v. for var. appl. of gati) as well as the dussīlā (A i.60), whilst the last two are the share of the sīlavanto (A. i.60).

**-gata** gone its course (of a legal enquiry, vinicchaya) Vin ii.85 (cp. *Vin Texts* iii.26); J ii.1.

**agati** 1. no course, no access, in **agati** tava tattha: there you have no access S i.115. — 2.=duggati, a wrong course. agatigamana a wrong course of life D iii.133; A i.72; ii.18 sq.; iii.274 sq.; J v.510; PvA 161. Technically the four agati — gamanāni are: chanda° dosa° moha° bhaya° D iii.228 (see also under chanda).

**sugati** (sometimes suggati after duggati e. g. J vi.224) a happy existence; a realm of bliss; the devaloka. Cp. sugatin. Usually with gacchati (sugatiṅ) & gata "gone to Heaven" Vin ii.195; D ii.202; It 77; PvA 65. In comb$^n$ w. sagga loka (sugatiṅ, etc. uppajjati) D i.143; A i.97; J i.152. parammaraṇā sugati pāṭikankhā It 24; suggatiṅ gata Dh 18; sugati pāpehi kammehi sulabhā na hoti "bliss is not gained by evil" PvA 87; =sugga & dibbaṭṭhāna PvA 89; sugati — parāyana sure of rebirth in a realm of bliss, *ib.*

**duggati** a miserable existence; a realm of misery (see above gati 4). Usually with gacchati (duggatiṅ gata, reborn in a miserable state) or uppajjati D i.82; A i.97, 138 (+vinipātaṅ nirayaṅ); ii.123; iii.3; iv.364; Dh 17; Sn 141; SnA 192 (=dukkhappatti); PvA 87. Sakakammāni nayanti duggatiṅ, one's own deeds lead to rebirth in misery, Dh 240; with ref. to a Peta existence: Pv i.6$^2$; ii.1$^6$; 1$^{13}$; 3$^{17}$. Cp. duggata.

**Gatika** (adj.) 1. going to, staying with, in bhikkhu° a person living with the bhikkhus Vin i.148. — 2. leading to: yaṅ° what they lead to (of the 5 indriyas) S v.230. — 3. having a certain gati, leading to one of the four kinds of rebirth: evaṅ° D i.16 (w. ref. to one of the first 3 gatis: DA i.108); niyata° whose destiny is certain (w. ref. to sugati) and aniyata° whose destiny is uncertain (w. ref. to a duggati) DhA iii.173.

**Gatin** (adj.=gatika) 1. going, i. e. having a certain course: sabbā nadī vankagatī "every river flows crooked" J i.289. — 2. having a certain gati, fated, destined, esp. in su° & dug°: samparāye suggatī going to a happy existence after death Vin ii.162=J i.219; saggaṅ sugatino yanti "those who have a happy fate (because of leading a good life) go to one of the Heavens" Dh 126.

**Gatimant** (adj.) of (perfect) behaviour, going right, clever (cp. gatatta under gata, & gati 3) M i.82.

**Gatta** (nt.) [Vedic gātra] the body, pl. gattāni the limbs. - As body: Vin i.47; S i.169=183 (analla° with pure bodies; anallīna° at 169, but v. l. analla°); A i.138; Sn 673 (samacchida° with bodies cut up); Pv i.11$^2$ (bhinna — pabhinna°, id.); PvA 56 (=sarīra); 68. — As limbs: S iv.198 (arupakkāni festering with sores); M i.506 (id.); M i.80=246; J i.61 (lālākilinna°); Sn 1001 (honti gattesu mahāpurisalakkhaṇā), 1017, 1019; Pv iii.9$^1$ (=sarīrâvayavā PvA 211); Miln 357 (arupakkāni).

**Gathita** (adj.) [pp. of ganthati to tie, cp. gantha, knot; Sk. grathita] tied, bound, fettered; enslaved, bound to, greedy for, intoxicated with (c. loc.). When abs. always in comb$^n$ w. paribhuñjati and w. ref. to some object of desire (bhoga, lābha, kāmaguṇe). Usually in standing phrase gathita mucchita ajjhāpanna (ajjhopanna) "full of greed & blind desire." In this connection it is frequently (by B MSS.) spelt gadhita and the editors of S, A, & Miln have put that in the text throughout. With mucchita & ajjhāpanna: D i.245; iii.43; M i.162, 173; S ii.270; iv.332; A v.178, 181 Nd$^2$ on nissita C. — c. loc.: J iv.371 (gharesu); DA i.59 (kāmaguṇesu). In other connections: ādānaganthaṅ gathitaṅ visajja Sn 794 (cp. Nd$^1$ 98); yāni loke gathitāni na tesu pasuto siyā Sn 940. — J iv.5 (=giddha); v.274 (gedhita for pagiddha); PvA 262 (gadhita as expl$^n$ of giddha) — agathita (agadhita) not fettered (by desire) without desire, free from the ties of craving (+m°, a°) S ii.194, 269; A v.181; Miln 401 (trsl. Rh.D. ii.339: "without craving, without faintness, without sinking").

**Gada** speech, sentence Dh i.66, DA i.66 f.; and on D iii.135 (§ 28); **gada** at S ii.230 (v. l.) in phrase diṭṭhagadena sallena is to be read diddhagadena s.

**Gaddula** (and gaddūla) a leather strap S iii.150; J ii.246; iii.204; fig, in taṇhā — gaddūla "the leash of thirst," Nd[2] on jappā (taṇhā)=Dhs 1059=Vbh 361, cp. DhsA 367.

**Gaddūhana** (nt.) [Derivation unknown; Sk. dadrūghna] a small measure of space & time M iii.127; S ii.264 (°mattam pi, SA "pulling just once the cow's teat"); A iv.395; Miln 110. See Trenckner P.M. 59, 60; Rh. D. *J.R.A.S.* 1903, 375.

**Gaddha** [Vedic gṛdha; see gijjha] a vulture; in gaddha- bādhipubbo, of the bhikkhu Ariṭṭha, who had been a vulture trainer in a former life Vin ii.25=iv.218= M i.130; see also *Vin. Texts* ii.377.

**Gadrabha** [Vedic gardabha., Lat. burdo, a mule; see Walde *Lat. Wtb.,* s. v.] an ass, donkey Vin v.129; M i.334; A i.229; J ii.109, 110; v.453; DA i.163. — f. **gadrabhī** J ii.340.

**-bhāraka** a donkey load J ii.109; DhA i.123; **-bhāva** the fact of being an ass J ii.110; — rava (& — rāva) the braying of an ass ibid. & Vism 415.

**Gadhita** see gathita.

**Gantar** [n. agent of gacchati in the sense of a periphrastic future] "goer" in gantā hoti he will go, he is in the habit of going, comb[d] w. sotā hantā khantā, of the king's elephant A ii.116=iii.161; v. l. for gatā at M ii.155.

**Gantha** (in BB often misspelt gandha) [fr. ganthati] — 1. a bond, fetter, trammel; always fig. and usually referring to and enum[d] as the four bodily ties, or knots (kāya°, see under kāya): S v.59=Dhs 1135; D iii.230; Nd[1] 98; DhA iii.276; 4 **kāyaganthā**, viz., abhijjhā, byāpāda, sīlabbataparāmasa, idaṅsaccâbhinivesa; thus Nd[1] 98; Vism 683. In other conn. Sn 347, 798, 847, 857, 912; Nd[2] on jappā (taṇhā); Dh 211; Ps i.129; Dhs 1059, 1472; Vbh 18, 24, 55, 65, 77, 117, 120; Nett 31, 54, 114, 124 (gandha); Sdhp 616. — chinna° (adj.) one who has cut the ties (of bad desires, binding him to the body). Comb[n] w. anigha nirāsa S i.12 (°gandha), 23; w. asita anāsava Sn 219. Cp. pahīnamānassa na santi ganthā S i.14. See also ādāna°; cp. ganthaniya. — 2. [only in late Pali, and in Sk.] composition, text, book (not with ref. to books as tied together, but to books as composed, put together. See gantheti 2).

**-dhura** the burden of the books, i. e. of studying the Scriptures, expl[d] as one who knows by heart one, two, or all Nikāyas. Always comb[d] w. vipassanādhuraṅ, the burden of contemplation DhA i.8; iv.37; **-pamocana** the state of being released from, freed from the fetters of the "body" always w. ref.to Nibbāna S i.210; A ii.24; It 104, cp. 122; **-pahīna** (adj.) connected with or referring to the ganthas Dhs 1480; opp. vi° Dhs 1482.

**Ganthati & Gantheti** [Vedic grath, granth, grathnāti, to ***grem**, cp. Lat. gremium; see also gaṇṭhi gathita, gantha] 1. to tie, knot, bind, fasten together: kathaṅ mittāni **ganthati** "how does he bind friends" S i.214= Sn 185; mālaṅ ganthamāna tying a garland Vv 38[1] (ganthento VvA 173). Of medicines: to mix, to prepare J iv.361. — pp. **ganthita** tied, bound, fettered: catūhi **ganthehi** g° Ps i.129; — grd. **ganthaniya** to be tied or tending to act as a tie (of "body"); expl. as ārammaṇa — karaṇa — vasena ganthehi ganthitabba DhsA 69; dhammā g° ā ("states that tend to be are liable to be ties" *Buddh. Ps.* p. 305; *Expositor* 64) Dhs 1141; 1478. In comb[n] saññojaniya g° oghaniya (of rūpa) Dhs 584=Vbh 12; of rūpa — kkhandha Vbh 65, of dasāyatanā ib. 77, dasindriyā ib. i.29, saccā g° and ag° (=gantha — sampayutta & vippayuttā) ib. 117. — 2. to put together, to compose: mante ganthetvā (v. l. **gandhitvā**) Sn 302, 306.

**Ganthika** (adj.) [fr. gantha 2] hard — studying DhA i.156 (bhikkhu; cp. gantha — dhura).

**Gandha** [Vedic gandha, from **ghrā** ghrāti to smell, ghrāna smell, & see P. ghāna. Possibly conn. w. Lat. fragro= E. fragrant] smell, viz. — 1. odour, smell, scent in gen. J iii.189; Dh 54 — 56=Miln 333; Dhs 605 under ghānâyatanāni); āma° smell of raw flesh A i.280; D ii.242; Sn 241 sq; maccha° the scent of fish J iii.52; muttakarīsa° the smell of faeces and urine A iii.158; catujāti° four kinds of scent J i.265; PvA 127; dibba — g°puppha a flower of heavenly odour J i.289. — 2. odour, smell in particular: enumerated as mūla°, sāra°, puppha°, etc., S iii.156=v.44=A v.22; Dhs 625 (under ghandāyatanāni, sphere of odours). Specified as māla°, sāra°, puppha° under tīṇi gandhajātāni A i.225; — puppha° Dh 54=A i.226. — 3. smell as olfactory sensation, belonging to the sphere (āyatanāni) of sense — impressions and sensory objects & enum. in set of the 12 ajjhatta — bāhirāni āyatanāni (see under rūpa) with ghānena gandhaṅ ghāyitvā "sensing smell by means of the olfactory organ" D iii.102; 244=250= 269=Nd[2] on rūpa; M iii.55, 267; S iv.71; Vin i.35; Defined at Vism 447. Also as gandhā ghānaviññeyya under kāmaguṇā M ii.42; D iii.234, etc. In series of 10 attributes of physical quality ( — rūpa, etc.) as characteristic of devas D iii.146; Pv ii.9[58]; as sāra°, pheggu°, taca°, etc. (nine qualities in all) in definition of Gandhabba — kāyikā devā S iii.250 sq. — In the same sense & similar connections: vaṇṇa — g° — ras'ûpeto Dh 49; J ii.106; gandhānaṅ khamo & akkhamo (of king's elephant) A iii.158 sq.; itthi°, purisa° A i.1, 2; iii.68; in comb[n] w. other four senses Sn 387, 759, 974. — 4. perfume, prepared odorific substance used as a toilet requisite, either in form of an unguent or a powder. Abstinence from the use of kallaesthetics is stated in the Sīlas (D i.8) as characteristic of certain Wanderers and Brahmins. Here gandha is mentioned together with mālā (flowers, garlands): D i.5=Kh ii; D i.7 (°kathā); Vin ii.123; Sn 401; J i.50, 291; PvA 62. The use of scented ointment ( — vilepana & ālepa, see cpds.) is allowed to the Buddhist bhikkhus (Vin i.206); and the giving of this, together with other commodities, is included in the second part of the deyyadhamma (the list of meritorious gifts to the Sangha), under Nos. 5 — 14 (anna — pāna — vattha — yānamālā — gandhā — vilepana — seyy — âvasatha — padīpeyya): S iii.252; Nd[2] 523=It 65. Out of this enumeration: g° — m° — v° — Pv ii.3[16]; chatta — g° — m° — upāhanā Pv ii.4[9]; ii.9[36]; m° — g° — v° kappūra — kaṭukapphalāni J ii.416. — The application of scented ointment (gandhena or gandhehi vilimpati) is customary after a bath, e. g. PvA 50 (on Pv i.10[6]); J i.254, 265; iii.277. Var. kinds of perfumes or scented substances are given as g°dhūpa — cuṇṇa — kappūra (incense, powder, camphor) J i.290; vāsa — cuṇṇa — dhūpanādi g° KhA 37. See also cpds. — 5. occurs as v. l. *for* **gantha** (book).

**duggandha** a disagreeable smell Dhs 625; °ṅ vāyati to emit a nasty odour PvA 14; as adj. having a bad smell, putrid Sn 205; PvA 15 (=pūtigandha), f. — ā: duggandhā pūti vāyasi

"you emit a bad odour") Pv i.6[1] (=aniṭṭha°). **-sugandha** an agreeable smell Dhs 625; as adj. of pleasant smell J iii.277; Sdhp. 246.

**-āpaṇa** a perfumery shop J i.290; °ika perfume seller Miln 344; **-āyatana** an olfactory sense — relation, belonging to the six bāhirāni āyatanāni, the objective sensations D iii.243, 290; Dhs 585, 625, 655; **-ārammaṇa** bearing on smell, having smell as its object Dhs 147, 157, 365, 410, 556, 608; **-ālepa** (nt.) anointing with perfumes Vin i.206; **-āsā** "hunger for odours," craving for olfactory sensations Dhs 1059; **-odaka** scented water J i.50; ii.106; iii.189; **-karaṇḍaka** a perfume — box S iii.131; v.351; Pug 34; **-kuṭī** (f.) a perfumed cabin, name of a room or hut occupied by the Buddha, esp. that made for him by Anāthapiṇḍika in Jetavana (J i.92). Gotamassa g° J ii.416, cp. Av. Ś ii.40[1]; DhA iv.203, 206; **-cuṇṇa** scented (bath — ) powder J iii.277; **-jāta** (nt.) odour, perfume ("consisting of smell"). Three kinds at A i.225 (māla°, sāra°, puppha°); enum. as candanādi DhA i.423; in defin. of gandha DA i.77; — Dh 55; **-taṇhā** thirst or craving for odours (cp. g° — āsā) Dhs 1059=Nd[2] on jappā; **-tela** scented oil (for a lamp) J i.61; ii.104; DhA i.205; **-tthena** a perfume — thief S i.204; **-dhātu** the (sensory) element of smell Dhs 585; 625. 707 (in conn. w. °āyatana); **-pañcangulika** see sep.; **-sañcetanā** the olfactory sensation; together with **°saññā** perception of odours D iii.244; A iv.147; v.359; **-sannidhi** the storing up of scented unguents D i.6 (=DA i.82).

**Gandhana** see gandhina.

**Gandhabba** [Vedic gandharva] 1. a musician, a singer J ii.249 sq.; iii.188; VvA 36, 137. — 2. a Gandharva or heavenly musician, as a class (see °kāyika) belonging to the demigods who inhabit the Cātummahārājika realm D ii.212; A ii.39 (as birds); iv.200 (with asurā & nāgā), 204, 207; cp. S iii.250 sq.; also said to preside over child — conception: M i.265 sq.; Miln 123 sq.

**-kāyika** belonging to the company of the G. S iii.250 sq.; PvA 119; **-mānusā** (pl.) G. & men Dh 420= Sn 644; **-hatthaka** "a G. — hand," i. e. a wooden instrument in the shape of a bird's claw with which the body was rubbed in bathing Vin ii.106, see *Vin. Texts* iii.67.

**Gandhabbā** (f.) music, song J ii.254; VvA 139; Miln 3; °ṅ karoti to make music J ii.249; iii.188.

**Gandhāra** (adj.) belonging to the Gandhāra country (Kandahar) f. gandhārī in gandhārī vijjā N. of a magical charm D i.213; at J iv.498 it renders one invisible.

**Gandhika** (and °uja Pv ii.1[20]; ii.12[1]) — 1. having perfume, fragrant, scentful, J i.266 (su°); Pv ii.1[10] (=surabhigandha); ii.12[1] (sogandhiya); VvA 58 (read gandhikāgandhikehi). — 2. dealing in perfume, a perfumer Miln 262 (cp. gandhin 2).

**Gandhin** (adj.) 1. having a scent of, smelling of (—°), i. e. candana° of sandal wood J iii.190; gūtha of° faeces Pv ii.3[15] (=karīsavāyinī PvA). — 2. dealing with scents, a perfumer PvA 127 (=māgadha; cp. gandhika 2).

**Gandhina** in kule antimagandhina J iv.34 (expl. by sabba- pacchimaka) and *gandhana* in kula — gandhana It 64 see under kula°.

**Gabbita** (adj.) proud, arrogant J ii.340 (°bhāva=issariya); iii.264 (°sabhāva=dittasabhāva); Sum. V. on D iii.153 (=avamata).

**Gabbha** [Vedic garbha, either to ***gelbh**, as in Lat. galba, Goth. kalbo, Ohg. kalba, E. calf, or ***g̑ue bh**, as in Gr. δελφύς womb, αδελφός sharing the womb, brother, δέλφας young pig; cp. ***gelt** in Goth. kilpei womb. Ags. cild, Ger. kind, E. child. Meaning: a cavity, a hollow, or, seen from its outside, a swelling] 1. interior, cavity (loc. gabbhe in the midst of: angāra° J iii.55); an inner room, private chamber, bedroom, cell. Of a Vihāra: Vin ii.303; iii.119; iv.45; VvA 188; 220; — J i.90 (siri° royal chamber); iii.276; Vv 78[5] (=ovaraka VvA 304); DhA i.397; Miln 10, 295. See also anto°. — 2. the swelling of the (pregnant) womb, the womb (cp. kucchi). °ṅ upeti to be born Dh 325=Th 1, 17= Nett 34, 129; °ṅ upapajjati to be born again Dh 126; gabbhā gabbhaṅ... dukkaṅ nigacchanti from womb to womb (i. e. from birth to birth) Sn 278; gabbhato paṭṭhāya from the time of birth J i.290, 293. As a symbol of defilement g. is an ep. of kāma A iv.289, etc. — 3. the contents of the womb, i. e. the embryo, foetus: dasa māse °ṅ kucchinā pariharitvā having nourished the foetus in the womb for 10 months D ii 14; dibbā gabbhā D i.229; on g. as contained in kucchi, foetus in utero, see J i.50 (kucchimhi patiṭṭhito) 134; ii.2; iv.482; M i.265; Miln 123 (gabbhassa avakkanti); DhA i.3, 47; ii.261. — Pv i.6[7]; PvA 31; gabbho vuṭṭhāsi the child was delivered Vin ii.278; itthi — gabbho & purisa° female & male child J i.51; gabbhaṅ pāteti to destroy the foetus Vin ii.268; apagatagabbhā (adj.) having had a miscarriage Vin ii.129; mūḷha — gabbhā id. M ii.102 (+visatā°); paripuṇṇa — gabbhā ready to be delivered J i.52; PvA 86; saññi° a conscious foetus D i.54=M i.518=S iii.212; sannisinna — gabbhā having conceived Vin ii.278.

**-avakkanti** (gabbhe okkanti Nd[2] 304[1]) conception D iii.103, 231; Vism 499, 500 (°okkanti); this is followed by gabbhe ṭhiti & gabbhe vuṭṭhāna, see Nd[2]; **-āsaya** the impurities of childbirth Pv iii.5[3] (=°mala); **-karaṇa** effecting a conception Sn 927; **-gata** leaving the womb, in putte gabbhagate when the child was born PvA 112; **-dvāra** the door of the bed — chamber J i.62; **-pariharaṇa**=next Vism 500; **-parihāra** "the protection of the embryo," a ceremony performed when a woman became pregnant J ii.2; DhA i.4; **-pātana** the destruction of the embryo, abortion, an abortive preparation Vin iii.83 sq.; Pv i.6[6] (akariṅ); PvA 31 (dāpesi); DhA i.47 (°bhesajja); **-mala** the uncleanness of delivery, i. e. all accompanying dirty matter PvA 80, 173 (as food for Petas), 198; DhA iv.215; **-vīsa** in ahañc' amhi gabbhavīso "I am 20 years, counting from my conception" Vin i.93; **-vuṭṭhāna** (nt.) childbirth, delivery J i.52; DhA i.399; ii.261; **-seyyā** (f.) the womb; only in expressions relating to reincarnation, as: na punar eti (or upeti) gabbhaseyyaṅ "he does not go into another womb," of an Arahant Sn 29, 152, 535; Vv 53[24]; and gabbhaseyyaka (adj.) one who enters another womb Vbh 413 sq.; Vism 272, 559, 560; Bdhd 77, 78.

**Gabbhara** (nt.) [Derivation uncertain. Cp. Sk. gahvara] a cavern Sn 416 (giri°); Vv 63[5] (giri°).

**Gabbhinī** (adj. f.) pregnant, enceinte Vin ii.268; S iii.202; J i.151, 290; iv.37; Pv i.6[6]; PvA 31, 82: VvA 110 ( — bhāva); in comb[n] g° pāyamānā purisantaragatā (pregnant, lactating & having had sex. intercourse) A i.295=ii.206=M i.77, 238, 307, 342=Pug 55; with utunī anutunī (menstruating & having

ceased to menstruate) A iii.226 sq.

**°Gama** 1. adj. going, able to go; going to, leading to; in vihangama going in the air Sn 221, 606; Th i.1108: J i.216 (cp. gamana); aghasi° id. Vv 16[1] (=vehāsaṅ° VvA 78); nabhasi° going on clouds Sn 687; nibbāna° leading to N. S v.11; dūraṅ° going far, hadayaṅ° going to one's heart, q. v. — 2. m. course, going to; in atthaṅ° going home, going to rest, etc., q. v.

**Gamana** 1. (nt.) the fact or the state of going, movement, journey, walk; (—°) striving for, the leading of, pursuit A ii.48 sq. (gamanena na pattabbo lokass' anto=one cannot walk to the end of the world); Dh 178 (saggassa going to heaven); Sn 40, 691, cp. vāraṅ°; J i.62; 216 (in expl. of vihaṅgama: (ākāse) gamanato pakkhī vihaṅ gamā ti vuccanti); 295; PvA 57. — pahiṇa° going on messages D i.5, etc.; agati° wrong pursuit, °ṅ gacchati to pursue a wrong walk of life A ii.18; PvA 161; magga° tramping, being on the road PvA 43; saraṇa° finding shelter (in the Dhamma) PvA 49. — 2. (adj.) (—°) going or leading to, conducive to: nibbāna° maggo the Path leading to Nibbāna S i.186; Dh 289; duggati° magga the road to misery Th 2, 355; duggamana — ṭṭhānā (pl.) inaccessible places PvA 102 (in expl. of duggā).

**-antarāya** an obstacle to one's departure J i.62; **-āgamana** going & coming, rise and set Vv 83[6] (=ogamanuggamana VvA 326); DhA i.80 (°kāle); °sampanna senāsana a dwelling or lodging fit for going and coming, i. e. easily accessible A v.15; J i.85; °ṅ karoti to go to and fro VvA 139. **-kamma** going away DhA ii.81. **-kāraṇa** a reason for or a means to going, in °ṅ karoti to try to go J i.2; **-bhāva** the state of having gone away J ii.133; **-magga** (pleonastic) the way J i.202; 279; **-vaṇṇa** the praise of his course or journey J i.87.

**Gamanīya** (adj.; grd to **gam**) 1. as grd. to gacchati: (a place where one) ought to go; in a° not to be gone to (+ṭhāna) VvA 72. — 2. as grd. to gameti: in bhogā pahāya gamanīyā (riches that have) to be given up (by leaving) Kh viii.8 (see expl. as KhA 223); PvA 87 (=kālikā, transient).

**Gamika** (and **gamiya** J i.87) (adj.) going away, setting out for a journey (opp. āgantuka coming back) appl. to bhikkhus only: Vin i.292 (° bhatta food for outgoing bh.); ii.170 (āgantuka°), 211, 265; v.196; J vi.333 (āgantuka°). See also under abhisankhāra. Cp. Av Ś i.87; Divy 50.

**Gamina** (adj.) being on a "gati," only at Sn 587 in "aññe pi passe gamine yathākamm' ûpage nare."

**Gameti** [caus. of gacchati] to make go, to send, to set into motion, to cause to go It 115 (anabhāvaṅ to destroy), see under gacchati.

**Gambhīra** (adj.) [Vedic gambhīra & gabhīra] deep, pro- found, unfathomable, well founded, hard to perceive, difficult. — (a) lit. of lakes: Dh 83; Pv ii.1[19] (=agādha); Pug 46; of a road (full of swamps) J i.196. — (b) fig. of knowledge & wisdom: dhammo g. duddaso... M i.487; S i.136; Tathāgato g. appameyyo duppariyogāho M i.487; parisā g. (opp. uttāna, shallow, superficial, thoughtless) A i.70; g. ṭhāna w. ref. jhāna, etc. Ps ii.21; saddhamma g. Sdhp. 530; g. gūḷha nipuṇa Nd 342; lokanātho nipuṇo g. PvA 1; also w. nipuṇa J vi.355; Miln 234; Bdhd. 118, 137; — (nt.) the deep; deep ground, i. e. secure foundation Sn 173; Kh viii.1, 3 (see KhA 217).

**-avabhāsa** (adj.) having the appearance of depth or profundity, D ii.55; S ii.36; Pug 46 (+uttāna), cp. Pug A 226; **-pañña** one whose wisdom is profound Sn 176, 230; 627=Dh 403 (+medhāvin) cp. DhA iv.169 & see Ps ii.192 for detailed explanation; **-sita** resting on depth (of soil), well — founded A iv.237.

**Gambhīratā** (f.) [abstr. fr. prec.] depth DhA i.92.

**Gamma** (adj.) [fr. gāma. Vedic gramya] of or belonging to the village, common, pagan (cp. Fr. villain), always comb[d] with hīna, low & pagan Vin i.10 and ≈ (anta, standard of life); A iii.325 (dassana, view); D iii.130 (sukhallikânuyoga, hedonist) Sdhp 254. Cp. pothujjanika.

**Gayha** (adj.) [grd. of gayhati; Vedic grāhya] to be taken, to be seized, as nt, the grip, in **gayhūpaga** (adj.) for being taken up, for common use SnA 283. — (nt.) that which comes into one's grasp, movable property, acquisition of property DhA ii.29; iii.119; PvA 4. As **gayhūpakaṅ** at J iv.219.

**Gayhaka** (adj.=gayha) one who is to be taken (prisoner), in °niyyamāna id. S i.143=J iii.361 (expl. as karamaragāhaṅ gahetvā niyyamāna; cp. karamara).

**Gayhati** [Pass. to gaṇhāti] to get seized, to be taken (see gaṇhāti); p.pres. gayhamāna being caught DhA iii.175 (°ka). — grd. gayha.

**Garahaka** (adj.) finding fault with, rebuking; in paṭhavī° āpa°, etc., comb[d] w. paṭhavī — jigucchaka, etc. (disgusted w. the great elements) M i.327.

**Garahaṇa** (nt.) reproof VvA 16, as f. **°ṇā** at Vism 29.

**Garahati** [Vedic garhati Dhtp 340 nindāyaṅ] to reproach, to blame, scold, censure, find fault with: agarahiyam mā garahittha "do not blame the blameless" S i.240; D i.161 (tapaṅ to reject, disapprove of); D iii.92, 93 (aor. garahi, grd. garahitabba); Sn 313, 665; Miln 222 (+jigucchanti); PvA 125, 126; Sdhp. 382. — pp. **garahita** blameworthy Dh 30 (pamādo); Sn 313; J v.453; Miln 288 (dasa puggalā g.). agarahita blameless, faultless PvA 89 (=anindita, 131). — See also gārayha & cp. vi°.

**Garahā** (f.) blame, reproach D i.135 "stating an example," see DA i.296; D iii.92, 93; Sn 141; J i.10 (garahapaṭicchādanabhāva preventing all occasion for finding fault); 132 (garaha — bhaya — bhīta for fear of blame), 135 (garahatthe as a blame); Nett 184.

**Garahin** (adj.) blaming, censuring Sn 660 (ariya°), 778 (atta°), 913 (anatta°); Miln 380 (pāpa°).

**Garu** [Vedic guru; Gr. βαρύς, Lat. gravis & brutus, Goth. kaurus] 1. adj. (a) lit. heavy, opp. lahu light, appl[d] to **bhāra**, a load S iii.26; J i.196 (=bhārika); vi.420; DhA i.48; Sdhp 494 (rūpagarubhāra the heavy load of "form"). Compar. garutara (as against Sk. **garīyaṅ**) PvA 191. — (b) fig. important, to be esteemed, valued or valuable A iii.110 sq. (piya manāpa g. bhavanīya); c. gen. or — ° bent on (often in sequence °garu, °ninna, °poṇa, etc., e. g. Vism 135); pursuing, paying homage to, reverent; (or) esteemed by, honoured, venerated: Satthugaru esteeming the Lord; Dhamma°, Sanghe g. A iii.331=iv.28 sq.; dosa° S i.24; kodha°, saddhamma° (pursuing, fostering) A ii.46 sq.=84 sq.; Sdhp 1 (sabba — loka°

worshipped by all the world); Dpvs iv.12. — **agaru** (c. gen.) irreverent towards Sn p. 51 (Gotamassa). Cp. garuka, gārava; also agaru & agalu. — 2. N. a venerable person, a teacher: garunaṅ dassanāya & sakāsaṅ Sn 325, 326 (v. l. garūnaṅ to be preferred, so also SnA 332, 333); garūnaṅ dārā It 36. — garukaroti (for garuṅ k°) to esteem, respect, honour; usually in series sakkaroti g° māneti pūjeti Vin ii.162; M i.31; D i.91; A iii.76; iv.276; Nd[2] 334 (on namati), 530 (on yasassin); PvA 54. Expl. at DA i.256 by gāravaṅ karoti. — garukātabba worthy of esteem PvA 9. — garukāra (sakkāra g. mānana vandana) esteem, honour, regard Pug 19=Dhs 1121. — See also guru.

**-upanissita** (adj.) depending on a teacher, one being taught Ps ii.202; **-ṭṭhāniya** one who takes the place of a teacher A iii.21, 393; Nett 8; Vism 344. **-dhamma** a rule to be observed. There are 8 chief rules enum. at Vin ii.255=A iv.276, 280; see also Vin iv.51, 315; v.136. Taken in the sense of a violation of these rules Vin i.49=ii.226; i.52, 143, 144; ii.279; **-nissaya** in °ṅ gaṇhāti to take up dependency on a teacher, i. e. to consider oneself a pupil Vin ii.303; **-saṅvasa** association with a teacher Nd[2] 235 4°; Miln 408.

**Garuka** [from garu] somewhat heavy. — 1. lit. J i.134 (of the womb in pregnancy); Dh 310; Miln 102. Usually coupled & contrasted with **lahuka**, light: in def. of sense of touch Dhs 648; similarly w. sithila, dhanita, dīgha, rassa Miln 344; DA i.177 (in expl. of dasavidha vyañjana). — 2. fig. (a) heavy, grave, serious esp. appl[d] to — **āpatti**, breach of regulations, offence (opp. lahuka) Vin v.115, 130, 145, 153; Dh 138 (ābādha, illness); appl[d] to **kamma** at Vism 601 (one of the four kinds); nt. as adv. considerably Miln 92 (°ṅ parinamati). — (b) important, venerable, worthy of reverence Th 2, 368 (Satthu sāsana=garukātabba ThA 251); Miln 140. — (c) — ° "heavy on," bent on, attaching importance to: nahāna° fond of bathing Vin i.196; tadattha° engaged in (jhāna) Nd[2] 264; kamma° attributing importance to k. Nd[2] 411; saddhamma° revering the Doctrine Sdhp. 520. Nibbāna — garuka Vism 117 (+Nâdhimutta & N — pabbhāra).

**-āpatti** a grievous offence, see above. As terasa g — °ino at Miln 310.

**Garutta** (nt.) the fact of being honoured or considered worthy of esteem, honourableness A v.164 sq.

**Garuḷa** [Derivation uncertain. Sk. garuḍa, Lat. volucer winged, volo to fly]. N. of a mythical bird, a harpy Ps ii.196=Nd[2] 235, 3 q.; Vism 206; VvA 9 (=supaṇṇa); DhA i.144.

**Gala** [***gel** to devour, to swallow=Lat. gula, Ohg. kela, cp. Sk. gala jalukā, and ***g̯uel**, as Gr. δέλεαρ, cp. also Sk. girati, gilati Dhtp 262 gives as meaning of **gal** "adana." This root **gal** also occurs at Vism 410 in fanciful def. of "puggala"; the meaning here is not exactly sure (to cry, shout?)] the throat J i.216, 264, iii.26; iv.494: i.194 (a dewlap); PvA 11, 104.

**-agga** the top of the throat Sdhp 379; **-ajjhoharaniya** able to be swallowed (of solid food) Dhs 646, 740, 875; **-ggaha** taking by the throat, throttling D i.144 (+daṇḍapahāra); **-nāḷī** the larynx DhA i.253; ii.257; **-ppamāṇa** (adj.) going up to the neck J i.264 (āvāṭa); **-pariyosāṇa** forming the end of the throat J iii.126; **-ppavedhaka** (nt.) pain in the throat M i.371; **-mūla** the bottom of the throat PvA 283. **-vāṭaka** the bottom (?) of the throat (oesophagus?) Vism 185, 258.

*Note.* — **gala** with many other words containing a guttural+liquid element belongs to the onomatopoetic roots k̥l gl (k̥r gr), usually reduplicated (iterative), the main applications of which are the following:

1. The (sounding) throat in designation of *swallowing,* mostly with a dark (guttural) vowel: gulp, belch, gargle, gurgle.

2. The sound produced by the throat (voice) or *sound in general,* particularly of noises or sounds either inarticulate, confused & indefinable or natural sounds striking enough *per se* to form a sufficient means of recognition (i. e. name) of the animal which utters this sound (cuckoo, e. g.). To be divided into:

*A. palatal* group ("light" sounds): squeak, yell, giggle, etc., applied to — *(a)* Animate Nature: the cackling, crowing noise of Palmipeds & related birds, reminding of laughter (heron, hen, cock; cp. P. koñca, Lat. gallus) — *(b)* Inanimate Nature: the grinding, nibbling, trickling, dripping, fizzing noises or sounds (P. galati, etc.).

*B. guttural* group ("dark" sounds): groan, growl, howl, etc., appl[d] to — *(a)* Animate N.: the snorting, grunting noise of the Pachyderms & related quadrupeds (elephant, op. P. koñca, kuñjara; pig, boar) — *(b)* Inanimate N.: the roaring, crashing, thundering noises (P. gaḷagaḷāyati, ghurughurāyati).

3. The sound as indicating *motion* (produced by motion):

*A. palatal* group ("sharp" sounds, characteristic of *quick* motion: whizz, spin, whirl): P. gaggaraka whirlpool, Gr. κερκίς spindle, bobbin.

*B. guttural* group ("dull" sounds, characteristic of *slow* and heavy motion: roll, thud, thunder). Sometimes with elimination of the sound — element appl[d] to swelling & fullness, as in "bulge" or Gr. σφαραγέω (be full).

These three categories are not always kept clearly separate, so that often a palatal group shifts into the sphere of a guttural one & vice versa. — The formation of k̊l gl̊ roots is by no means an extinct process, nor is it restricted to any special branch of a linguistic family, as examples show. The main roots of Idg. origin are the foll. which are all represented in Pāli — (the categories are marked acc. to the foregoing scheme 1, 2A, 2B, 3): **kal** (2A): κλάζω, clango, Goth. hlahjan laugh; **kār** (2 A): κ῀ηρυς, Sk. kāru (cp. P. kitti), cārmen; **kel** (2 A): κέλαδος, calo (cp. P. kandati), Ohg. hellan; **ker** (2 A[a]): καρκαίρω, κόρκορος=querquedula=kakkara (partridge); **kol** (2 B): cuculus, kokila (a); kolāhala and halāhala (b); **kor** (2 B[a]): cornix (cp. P. kāka), corvus=crow=raven; Sk. krośati; P. koñca. — **g̯uel** (1) Lat. gula, glutio, δέλεαρ; **g̯uer**: (1) βόρος, βιβρώσκω, Lat. voro, Sk. girati, Ohg. querka; (3) βάραχρον (whirlpool) Sk. gargara: **gel** (1) Sk. gilati, Ohg. kela — **gal** (2 A): gallus (a) gloria *(b)*; **gar** (2 A[b]): γ῀ηρυς, garrulus, Ohg. kara: **gel** (2 A): ξελιδών (a) hirrio (to whine), Ohg. gellan (b): **ger**: (1) γαργαρίζω (gargle) Sk. gharghara (gurgling). (2 A[a]) γέρανος = crane, Ger. krähen, Lat. gracillo (cackle); (2 B[a]) Ohg. kerran (grunt), Sk. gr̥ṇāti (sing); (2 A[b]) Sk. jarate (rustle); **gur** (2 B[a]): γρύζω=grundio= grunt; Lat. gurgulio; Sk. ghurghura.

With special reference to Pāli formations the foll. list shows a few sound roots which are further discussed in the Dictionary s. v. Closely connected with Idg. k̊l gl̊ is the Pāli cerebral ṭ, ṭh, ḷ, ṇ, so that roots with these sounds have

to be classed in a mutual relation with the liquids. In most cases graphic representation varies between both (cp. gala & gaḷa) — **kil** (kiṇ) (2 A[b]): kikī (cp. Sk. kṛka°), kilikilāyati & kinkiṇāyati (tinkle), kili (click), kinkaṇika (bell); **kur** (2 B): ākurati to hawk, to be hoarse; **khaṭ** (1) khaṭakhaṭa (hawking), kākacchati (snore); (2 A[a]) kukkuṭa (cock); **gal** (1) gala (throat) uggilati (vomit); (2 A[b]) galati (trickle): (2 B[a]) Pk. galagajjiya (roar) & guluguliya (bellow); (2 B[b]) gaḷagaḷāyati (roar); **gar** (2 A); gaggara (roar & cackle, cp. Sk. gargara to 3); (2 B); gaggarāyati (roar); (3) gaggaraka (whirlpool); **ghar** (1) Sk. gharghara (gurgling); (2 A[b]) gharati (trickle), Sk. ghargharikā (bell); (2 B[b]) ghurughurāyati (grunt). — See also kakaca, kanka, kankaṇa, cakora (cankora), cakkavaka, jagghati, ciṭiciṭāyati, taṭataṭayati, timingala, papphāsa.

**Galaka** (nt.) throat J iii.481; iv.251.

**Gaḷa** [same as gala, see note on prec.] 1. a drop, i. e. a fall: see gaḷāgala. — 2. a swelling, a boil (=gaṇḍa) J iv.494 (mattā gajā bhinnagaḷā elephants in rut, with the temple — swellings broken; expl. p. 497 by madaṅ gaḷantā); Sn 61 (? v. l. gaṇḍa). — 3. a hook, a fishhook Sn 61 (?), expl. at SnA 114 by ākaḍḍhanavasena baḷiso.

**gaḷāgaḷaṅ** gacchati to go from drop to drop, i. e. from fall to fall, w. ref. to the gatis J v.453 (expl. by apāyaṅ gacchati).

**Gaḷagaḷāyati** [=gaggarāyati, see note on gala] to roar, to crash, to thunder; deve gaḷagaḷāyate (loc. abs.) in a thunderstorm, usually as **deve vassante deve g°** amidst rain and heavy thunder D ii.132; S i.106; A v.114 sq. (gala°); Th 1, 189; Miln 116 (gaganaṅ ravati galag°); KhA 163 (mahāmegha). — Gangā galagalantī the roaring Gangā Miln 122 (cp. halāhalasadda ibid.).

**Gaḷati** (and galati) [Sk. galati, cp. Ohg. quellan to well up, to flow out; see note on gala and cp. also jala water] 1. to drip, flow, trickle (trs. & intr.) Vin i.204 (natthu g.); M i.336 (sīsaṅ lohitena gaḷati); J iv.497 (madaṅ); iv.3 (lohitaṅ g.); v.472 (do. v. l. paggharati); Pv iv.5[3] (assukāni g.). — 2. to rain Th 1, 524 (deve gaḷantamhi in a shower of rain. Cp. gala — gaḷāyati). — 3. to drop down, to fall DhA ii.146 (suriyo majjhaṭṭhānato galito). — Cp. pari°.

**Gaḷayati** [denom. to gaḷa in sense of gaḷati 1] to drip, to drop, in assukāni g. to shed tears Sn 691.

**Gaḷita** rough, in a° smooth J v.203, 206 (+mudu & akak- kasa); vi.64.

**Gaḷocī** (f.). N. of a shrub (Cocculus cordifolius); in gaḷocilatā DhA iii.110; a creeper. Cp. pūtilatā.

**Gava°** base of the N. go, a bull, cow, used in cpds. See gāv°, go.

**-akkha** a kind of window Mhvs 9. 15, 17; **-āghātana** slaughtering of cows Vin i.182; — âssa cows & horses Vin v.350; D i.5 ; Sn 769; **-caṇḍa** fierce towards cows Pug 47; **-pāna** milky rice pudding J i.33; — (°m)pati "lord of cows," a bull Sn 26, 27 (usabha).

**Gavacchita** furnished with netting (?) (Hardy in Index) VvA 276, of a carriage (=suvaṇṇajālavitata).

**Gavaja** see **gavaya**.

**Gavaya** (and gavaja) a species of ox, the gayal [Sk. gavaya, cp. gavala, buffalo] J v.406. (°ja=khagga); Miln 149; DhsA 331.

**Gavi** a tree — like creeper, in **-pphala** the fruit of a g. Sn 239 (=rukkhavalliphala SnA).

**°Gavesaka** (adj. fr. next) looking for, seeking J i.176 (kāraṇa°); ii.3 (aguṇa°).

**Gavesati** [gava+esati. Vedic gaveṣate. Origin. to search after cows. Dhtp 298=maggana tracking] to seek, to search for, to wish for, strive after Dh 146 (gavessatha), 153; Th 1, 183; Nd[2] 2, 70, 427; J i.4, 61; Miln 326; PvA 187, 202 (aor. gavesi=vicini); Bdhd 53. In Nd[2] always in comb[n] esati gavesati pariyesati.

**Gavesana** search for PvA 185.

**Gavesin** (adj.) seeking, looking for, striving after (usually — °) D i.95 (tāṇa°, etc.); Dh 99 (kāma°), 245 (suci°), 355 (pāra°); Nd[2] 503 (in expl. of mahesi, with esin & pariyesin); Bdhd 59.

**Gassetuṅ** at DhsA 324 is to be corrected into dassetuṅ.

**Gaha¹** [see under gaṇhāti] a house, usually in cpds. (see below). J iii.396 (=the layman's life; Com. geha).

**-kāraka** a house — builder, metaph. of taṇhā (cp. kāya as geha) Dh 153, 154=Th 1, 183, 184; DhA iii.128; **-kūṭa** the peak of a house, the ridge — pole, metaph. of ignorance Dh 154 (=kaṇṇika — maṇḍala DhA 128), replacing thūṇirā (pillar) at Th 1, 184 in corresp. passage (= kaṇṇikā Com.); **-ṭṭha** a householder, one who leads the life of a layman (opp. anagāra, pabbajita or paribbājaka) Vin i.115 (sagahaṭṭhā parisā an assembly in which laymen were present); S i.201; A iii.114, 116, 258; It. 112 (gharaṅ esino gahaṭṭhā) Dh 404=Sn 628; Sn 43 (gharaṅ āvasanto, see Nd[2] 226 for explanation), 90, 134 (paribbājaṅ gahaṭṭhaṅ vā) 398, 487; Sdhp 375. — °*vatta* a layman's rule of conduct Sn 393 (=agāriyā paṭipadā SnA 376) — °*ka* belonging to a layman; acting as a layman or in the quality of a l. A ii.35 (kinkaraṇiyāni), iii.296 (brahmacariyā); **-pati** see sep.

**Gaha²** [Sk. graha, gaṇhāti, q. v. for etym.] "seizer," seizing, grasping, a demon, any being or object having a hold upon man. So at S i.208 where Sānu is "seized" by an epileptic fit (see note in *K.S.* i.267, 268). Used of dosa (anger) Dh 251 (exemplified at DhA iii.362 by ajagara° the grip of a boa, kumbhīla° of a crocodile, yakkha° of a demon). **sagaha** having crocodiles, full of e. (of the ocean) (+sarakkhasa) It 57. Cp. gahaṇa & saṅ°.

**Gahaṇa** [fr. gaṇhāti] (adj.) seizing, taking; acquiring; (n.) seizure, grasp, hold, acquisition Vism 114 (in detail). Usually — °: nāma° — divase on the day on which a child gets its name (lit. acquiring a name) J i.199, 262; arahatta° DhA i.8; dussa° DhA ii.87; maccha° J iv.139; hattha° J i.294; byanjana° — lakkhaṇa Nett 27. gahaṇatthāya in order to get... J i.279; ii.352. — amhākaṅ g° sugahaṇaṅ we have a tight grip J i.222, 223.

**Gahaṇī** (f.) the "seizer," a supposed organ of the body dealing with digestion and gestation. Sama — vepākiniyā g° iyā samannāgata "endowed with good digestion" D ii.177=iii.166. Same phrase at Av Ś i.168, 172. Cp. Vedic graha. *B. Psy.* 59, 67.

**Gahaṇika** in phrase saṅsuddha **-gahaṇika** coming from a clean womb, of pure descent, in the enum. of the indispensable good qualities of a brahmin or a noble D i.113, 115, 137

(gahaṇī expl. as kucchi DA i.281); A i.163, iii.154, 223; Sn p. 115. J i.2; duṭṭha — gahaṇika having a bad digestion Vin i.206.

**Gahana** [Sk. gahana, cp. also ghana] 1. adj. deep, thick, impervious, only in a° clear, unobstructed, free from obstacles Vv 18[7] (akanataka+); Miln 160 (gahanaṅ a° kataṅ the thicket is cleared). — 2. nt. an impenetrable place, a thicket jungle, tangle. — (a) 18 gahanāni at J v.46; usually appl. to grass: tiṇa° A i.153=iii.128 (+rukkha°); Miln 369; adj. tiṇagahanā obstructed with grass (of vihārā) Vin ii.138; — S i.199 (rukkhamūla°); J i.7, 158; PvA 5 (pabbata°), 43; VvA 230 (vana°). — (b) fig. imperviousness, entanglement, obstruction, appl. to diṭṭhi, the jungle of wrong views or heresy (usually comb[d] w. diṭṭhi — kantāra, the wilderness of d., see diṭṭhi) M i.8, 485; Pug 22; DA i.108. Of rāga°, moha°, etc., and kilesa° Nd[2] 630 (in expl. of Satthā; rāgagahanaṅ tāreti); DhA iv.156 (on Dh 394); VvA 96. — manussa° M i.340.

**-ṭṭhāna** a lair in the jungle J i.150, 253.

**Gahapati** [gaha+pati. Vedic gṛhapati, where pati is still felt in its original meaning of "lord," "master," implying dignity, power & auspiciousness. Cp. Sk. dampati=dominus=δεσπότης; and pati in P. senāpati commander-in-chief, Sk. jāspati householder, Lat. hospes, Obulg. gospoda=potestas, Goth. brūp — faps, bride — groom, hunda — faps=senāpati. See details under pati.] the possessor of a house, the head of the household, pater familias (freq.+seṭṭhi). — 1. In formulas: (a) as regards social standing, wealth & clanship: a man of private (i. e. not official) life, classed w. khattiyā & brāhmaṇā in kh° — mahāsālā, wealthy Nobles, brahm°mahāsālā, do. Brahmins, gah° — m° well — to — do gentry S i.71; Nd[2] 135; DhA i.388. — kh° — kula, br° — kula, g° — kula the kh°, etc. clans: Vin ii.161; J i.218. kh°, amaccā, br°, g.° D i.136. — (b) as regards education & mode of life ranking with kh°, br°, g.° and samaṇā Vin i.227; A i.66; Nd[2] 235, see also cpd. — paṇḍita.— 2. Other applications: freq. in comb[n] brāhmaṇa-gahapatikā priests & yeomen: see gahapatika. In comb[n] w. gahapatiputta (cp. kulaputta) it comprises the members of the g. rank, clansmen of the (middle) class, and implies a tinge of "respectable people" esp. in addresses. So used by the Buddha in enumerating the people as gahapati vā gah° — putto vā aññatarasmiṅ vā kule paccājāto D i.62; M i.344. gahapatī ca gahapatāniyo householders and their wives A ii.57. In sg. the voc. gahapati may be rendered by "Sir" (Miln 17 e. g. and freq.), & in pl. gahapatayo by "Sirs" (e. g. Vin i.227; M i.401; A ii.57). — As regards occupation all resp. businesses are within the sphere of the g., most frequently mentioned as such are seṭṭhino (see below) & cp. seṭṭhi° Vin i.16, but also kassaka, farmer A i.229, 239 sq.; and dārukammika, carpenter A iii.391. Var. duties of a g. enum. at A i.229, 239. — The wealth & comfortably — living position of a g. is evident from an expression like kalyāṇa — bhattiko g. a man accustomed to good food Vin ii.77=iii.160. — f. **gahapatānī** Vin iii.211, 213 sq., 259 (always w. gahapati); DhA i.376; pl. gahapatāniyo see above. — *Note.* The gen. sg. of gahapati is °ino (J i.92) as well as — issa (Vin i.16; D iii.36). — 3. Single cases of gahapatis, where g. almost assumes the function of a title are Anāthapiṇḍika g. Vin ii.158 sq.; S i.56; ii.68; A ii.65; J i.92; PvA 16; Meṇḍaka g. Vin i.240 sq.; Citta S iv.281 sq.; Nakulapitā S ii.1 sq.; Potaliya M i.359; Sandhāna D iii.36 sq.; Hāliddikāni S ii.9. — See next.

**-'aggi** the sacred fire to be maintained by a householder, interpreted by the Buddha as the care to be bestowed on one's children & servants A iv.45; see enum. under aggī at A iv.41; D iii.217; **-cīvara** the robe of a householder (i. e. a layman's robe) Vin i.280 sq.; °dhara wearing the householder's (private man's) robe (of a bhikkhu) M i.31; A iii.391 sq.; **-necayika** (always with brāhmaṇa — mahāsālā) a business man of substance D i.136; iii.16 sq.; **-paṇḍita** a learned householder. Cp. above 1 (b), together w. khattiya°, etc. M i.176, 396; w. samaṇa — brāhmaṇa° Miln 5; **-parisā** a company of gahapatis (together w. khattiya°, etc., see above) Vin i.227; M i.72; D iii.260; **-putta** a member of a g. clan D i.62, 211; M i.344; S iii.48, 112; PvA 22; **-mahāsāla** a householder of private means (cp. above 1 a) usually in comb[n] with khattiya°, etc. D iii.258; S i.71; iv.292; A ii.86; iv.239; **-ratana** the "householder — gem" one of the seven fairy jewels of the mythical overlord. He is a wizard treasure — finder (see ratana) D ii.16, 176; Sn p. 106. Cp. Rh.D. *Dialogues etc.* ii.206.

**Gahapatika** (adj. — n.) belonging to the rank or grade of a householder, a member of the gentry, a man of private means (see gahapati) D i.61 (expl. as gehassa pati ekageha — matte jeṭṭhaka DA i.171); Nd[2] 342; PvA 39. Often in comb[n] w. khattiya & brāhmaṇa: A i.66; D iii.44, 46, 61; & often in contrast to brāhmaṇa only: brāhmaṇa — gahapatika Brahmins & Privates (priests & laymen, Rh.D. *Buddh. S.* p. 258) M i.400; A i.110; It iii.; J i.83, 152, 267; PvA 22. — paṇṇika g° "owner of a house of leaves" as nickname of a fruiterer J iii.21; of an ascetic J iv.446.

**Gahita** (and gahīta Dh 311) (adj.) [pp. of gaṇhāti] seized. taken, grasped D i.16; DA i.107 (=ādinna, pavattita); J i.61; iv.2; PvA 43 (v. l. for text gaṇhita). — nt. a grasp, grip DhA iii.175; — gahitakaṅ karoti to accept VvA 260. **-duggahīta** (always °*gahīta*) hard to grasp M i.132 sq.; A ii.147, 168; iii.178; Dh 311; J vi.307 sq.; **sugahita** (sic) easy to get J i.222.

**-bhāva** (cittassa) the state of being held (back), holding back, preventing to act (generously) DhsA 370 (in expl[n] of aggahitattaṅ cittassa Dhs 1122 see under ā°).

**Gāthaka** [demin. of gāthā]=gāthā, in ekaṅ me gāhi gāthakaṅ "sing to me only one little verse" J iii.507.

**Gāthā** (f.) [Vedic gāthā, on der[n] see gāyate] a verse, stanza, line of poetry, usually referring to an Anuṭṭhubbaṅ or a Tuṭṭhubbaṅ, & called a catuppādā gāthā, a stanza (śloka) of four half — lines A ii.178; J iv.395. Def. as akkhara — padaniya — mita — ganthita — vacanaṅ at KhA 117. For a riddle on the word see S i.38. As a style of composition it is one of the nine Angas or divisions of the Canon (see navanga Satthu sāsana). Pl. gāthā Sn 429; J ii.160; gāthāyo Vin i.5, 349; D ii.157. gāthāya ajjhābhāsati to address with a verse Vin i.36, 38; Kh v. intr. — gāthāhi anumodati to thank with (these) lines Vin i.222, 230, 246, 294, etc. — gāthāyo gīyamāna uttering the lines Vin i.38. — anantaragāthā the foll. stanza J iv.142; Sn 251; J i.280; Dh 102 (°sataṅ).

**-abhigīta** gained by verses S i.167=Sn 81, 480 (gāthāyo bhāsitvā laddhaṅ Com. cp. Ger. "ersungen"). **-âvasāne** after the stanza has been ended DhA iii.171; **-jānanaka** one who

knows verses Anvs. p. 35; **-dvaya** (nt.) a pair of stanzas J iii.395 sq.; PvA 29, 40; **-pada** a half line of a gāthā Dh 101; KhA 123; **-sukhattaṅ** in order to have a well — sounding line, metri causā, PvA 33.

**Gādha**[1] [Sk. gāḷha pp. of **gāh**, see gāhati] depth; a hole, a dugout A ii.107=Pug 43 (cp. PugA 225); Sdhp 394 (°ṅ khaṇati). Cp. gāḷha[2].

**Gādha**[2] [Sk. gāḷha firm Dhtp 167 "patiṭṭhāyaṅ" cp. also Sk. gādha, fordable & see gāḷha[1]] adj. passable, fordable, in a° unfathomable, deep PvA 77 (=gambhīra). nt. a iord, a firm stand, firm ground, a safe place: gambhīre °ṅ vindati A v.202. °ṅ esati to seek the terra firma S i.127; similarly: °ṅ labhati to gain firm footing S i.47; °ṅ ajjhagā S iv.206; °ṅ labhate J vi.440 (=patiṭṭhā). Cp. o°, paṭi°.

**Gādhati** [v. der. fr. gādha[2]] to stand fast, to be on firm ground, to have a firm footing: āpo ca paṭhavī ca tejo vāyo na gādhati "the four elements have no footing" D i.223=S i.15; — Dhamma — Vinaye gādhati "to stand fast in the Doctrine & Discipline" S iii.59 sq.

**Gāma** [Vedic grāma, heap, collection, parish; ***grem** to comprise; Lat. gremium; Ags. crammian (E. cram), Obulg. gramada (village community) Ohg. chram; cp. ***ger** in Gr. ἀγειρω, ἀγορά, Lat, grex.] a collection of houses, a hamlet (cp. Ger. gemeinde), a habitable place (opp. arañña: gāme vā yadi vâraññe Sn 119), a parish or village having boundaries & distinct from the surrounding country (gāmo ca gāmupacāro ca Vin i.109, 110; iii.46). In size varying, but usually small & distinguished from nigama, a market — town. It is the smallest in the list of settlements making up a "state" (raṭṭhaṅ). See definition & description at Vin iii.46, 200. It is the source of support for the bhikkhus, and the phrase gāmaṅ piṇḍāya carati "to visit the parish for alms" is extremely frequent. — 1. a village as such: Vin i.46; Ārāmika°, Pilinda° Vin i.28, 29 (as Ārāmikagāmaka & Pilinda — gāmaka at Vin iii.249); Sakyānaṅ gāme janapade Lumbineyye Sn 683; Uruvela° Pv ii.13[18]; gāmo nâtikālena pavisitabbo M i.469; °ṅ raṭṭhañ ca bhuñjati Sn 619, 711; gāme tiṅsa kulāni honti J i.199; — Sn 386, 929, 978; J ii.153; vi.366; Dh 47, 49; Dhs 697 (suñño g.); PvA 73 (gāme amaccakula); 67 (gāmassa dvārasamīpena). — gāmā gāmaṅ from hamlet to hamlet M ii.20; Sn 180 (with nagā nagaṅ; expl. SnA 216 as devagāmā devagāmaṅ), 192 (with purā puraṅ); Pv ii.13[18]. In the same sense gāmena gāmaṅ Nd[2] 177 (with nigamena n°, nagarena n°., raṭṭhena r°., janapadena j°.). — 2. grouped with nigama, a market — town: gāmanigamo sevitabbo or asevitabbo A iv.365 sq., cp. v.101 (w. janapadapadeso); — Vin iii.25, 184 (°ṅ vā nigamaṅ vā upanissāya); iv.93 (piṇḍāya pavisati); gāmassa vā nigamassa vā avidūre D i.237; M i.488; gāme vā nigame vā Pug 66. — 3. as a geographical — political unit in the constitution of a kingdom, enum[d] in two sets: (a) gāma — nigamarājadhāniyo Vin iii.89; A iii.108; Nd[2] 271[iii]; Pv ii.13[18]; DhA i.90. — (b) gāma — nigama — nagara — raṭṭha — janapada Nd[2] 177, 304[iii] (°bandhana), 305 (°kathā); with the foll. variations: g. nigama nagara M ii.33 — 40; g. nigama janapada Sn 995; Vism 152; gāmāni nigamāni ca Sn 118 (expl[d] by SnA 178: ettha ca saddena nagarāni ti pi vattabbaṅ). — See also dvāra°; paccanta°; bīja°; bhūta°; mātu°.

**-anta** the neighbourhood of a village, its border, the village itself, in °*nāyaka* leading to the village A iii.189; °*vihārin* (=āraññaka) living near a v. M i.31, 473; A iii.391 (w. nemantanika and gahapati — cīvara — dhara); — Sn 710; **-antara** the (interior of the) village, only in t. t. gāmantaraṅ gacchati to go into the v. Vin ii.300, & in °*kappa* the "village — trip — licence" (*Vin. Texts* iii.398) ib. 294, 300; cp. iv.64, 65; v.210; **-ûpacāra** the outskirts of a v. Vin i.109, 110; defined at Vin iii.46, 200; **-kathā** village — talk, gossip about v. — affairs. Included in the list of foolish talks (+nigama°, nagara°, janapada°) D i.7 (see expl[n] at DA i.90); Sn 922. See kathā; **-kamma** that which is to be done to, or in a village, in °ṅ karoti to make a place habitable J i.199; **-kūṭa** "the village — fraud," a sycophant S ii.258; J iv.177 (=kūṭavedin); **-goṇā** (pl.) the village cattle J i.194; **-ghāta** those who sack villages, a marauder, dacoit (of corā thieves) D i.135; S ii.188; **-ghātaka** (corā) =°ghāta S iv.173; Miln 20; Vism 484; nt. village plundering J i.200. **-jana** the people of the v. Miln 47; — ṭṭhāna in purāṇa° a ruined village J ii.102; **-dārakā** (pl.) the youngsters of the v. J iii.275; f. **-dārikā** the girls of the v. PvA 67; **-dvaya**, in °vāsika living in (these) two vs. PvA 77; **-dvāra** the v. gates, the entrance to the v. Vin iii.52; J ii.110, 301; cp. PvA 67; — dhamma doings with women — folk (cp. mātugāma), vile conduct D i.4≈(+methuna) A i.211; J ii.180 (=vasaladhamma); VvA 11; DA i.72 (=gāma — vāsīnaṅ dhamma?); **-poddava** (v. l. kāmapudava) a shampooer (? *Vin. Texts* iii.66; Bdhgh explains: kāmapudavā ti chavi — rāga — maṇḍanânuyuttā nāgarikamanussā; gāmaṅ podavā ti pi pādho es' ev' attho, Vin ii.315) Vin ii.105; **-bhojaka** the village headman J i.199; DhA i.69; **-majjhe** in the midst of the v. J i.199; vi.332; **-vara** an excellent v. S i.97; J i.138; **-vāsin** the inhabitant of a v. J ii.110; v.107; DA i.72; **-saññā** the thought of a v. M iii.104; **-samīpe** near a v. J i.254; **-sahassa** a thousand parishes (80,000 under the rule of King Bimbisāra) Vin i.179; **-sāmanta** in the neighbourhood of a v., near a v. D i.101; (+mgama°) **-sīmā** the boundary of the parish Vin i.110 (+nigama°); **-sūkara** a village pig J iii.393.

**Gāmaka** 1. =gāma Vin i.208; J i.199 (Macala°), 253; iv.431 (cora°); PvA 67 (Iṭṭhakāvatī and Dīgharājī); DhA ii.25 (dvāra°). — 2. a villager J v.107 (=gāmavāsin).

**-āvāsa** an abode in a village PvA 12; VvA 291.

**Gāmaṇika**=gāmaṇi S i.61; A iii.76 (pūga°).

**Gāmaṇī** (m.) the head of a company, a chief, a village headman Vin ii.296 (Maṇicūḷaka). Title of the G.— Saṅyutta (Book VIII. of the Saḷāyatana — Vagga) S iv.305 sq.; & of the G. — Jātaka J i.136, 137. — S iv.306 (Talapuṭa naṭa°), 308 (yodhājīvo g.), 310 (hatthāroho g.), 312 (Asibandhakaputta), 330 (Rāsiya).

**Gāmaṇḍala** "the round of the ox," like the oxen driven round & round the threshing — floor Th 1, 1143. — Cp. gomaṇḍala (s.v. go).

**Gāmika** 1. [to gāma] a governor of a village, overseer of a parish Vin i.179; A iii.76, 78, 300 (in series w. raṭṭhika pettanika, senāpatika, pūgagamaṇika). — 2. [to **gam**] adj. going wandering, travelling (—°) J ii.112.

**°Gāmin** (adj.) [from gacchati, **gam**] f. °iṇī, in composition °gāmi°. — (a) going, walking, lit.: sīgha° walking quickly Sn

381; — (b) leading to, making for, usually with magga or paṭipadā (gāminī), either lit. Pāṭaliputtagāmi — magga the road to P. Miln 17; or fig. of ways & means connected w. one of the "gatis." as apāya° DhA iii.175, udaya° paṭipadā S v.361; nibbāna° dhamma Sn 233; amata — gāmi — magga S v.8; udayatthagāmiṇī paññā A v.15; dukkhanirodha° paṭipadā Vin i.10; cp. ācaya° Dhs 584. 1013. *Acc.* **°gāminaṅ**: khemaṅ Amata° M i.508; brahmacariyaṅ: nibbān' ogadha° It 28, 29; dukkhûpasama° maggaṅ Sn 724= Dh 191; niraya° maggaṅ Sn 277, ThA 243. Or **°gāmiṅ**: Sn 233, 381.

**Gāmeyya** (adj.) belonging to a village in **sa°** of the same v., a clansman S i.36=60 (+sakhā).

**Gāyaka** [fr. next] a singer PvA 3 (naṭaka°).

**Gāyati** [Vedic **gai**, gāyate] to sing, to recite, often comb w. naccati to dance; ppr. gāyanto, gāyamāna & gīyamāna (Vin i.38); imper. **gāhi** (J iii.507); fut. gāyissati; grd. gāyitabba. Vin ii.108 (dhammaṅ), 196 (gāthaṅ); Sn 682 (g° ca vādayanti ca); J i.290 (gītaṅ); iii.507 (naccitvā gāyitvā); Vism 121 (aor. gāyi); PvA 151. Cp. gāthā, gīta, geyya.

**Gāyana** (nt.) singing VvA 315 (naccana+).

**Gārayha** (adj.) [grd. of garahati] contemptible, low Vin iii.186; iv.176 sq.; 242; v.149; M i.403; A ii.241 (kammaṅ pādaṅ gārayhaṅ mosallaṅ); Sn 141; Nett 52; SnA 192. **a°** not to be blamed J vi.200 (spelt aggarayha).

**Gārava** (m. and [later] nt.) [cp. Sk. gaurava, fr. garu] reverence, respect, esteem; with loc. respect for, reverence towards; in the set of six venerable objects: Buddhe [Satthari], Dhamme, Sanghe, sikkhāya, appamāde, paṭisanthāre Vin v.92=D iii.244. As 7 gāravā (the 6+samānhi) in adj. **a°** and **sa°** at A iv.84 (see below). D iii.284; Sn 265; Vism 464 (atta° & para°). Expl[d] KhA 144 by garubhāvo; often in comb[n] with bahumāna PvA 135 (=pūjā), sañjāta — g° — bahumāna (adj.) PvA 50; VvA 205. Instr. **gāravena** out of respect, respectfully D ii.155; J i.465. Appl[d] to the terms of address bhante & bhaddante PvA 33, 121, & āyasmā (see cpd. °adhivacana). — **agārava** (m. nt.) disrespect Vin v.92 (six: as above); J i.217; PvA 54. — As *adj.* in **sagārava** and **agārava** full of reverence toward (with loc.) & disrespectful; D iii.244 (six g.); A iv.84 (seven); M i.469; comb[d] with appatissa & sappatissa (obedient) A iii.7 sq., 14 sq., 247, 340. Also in **tibba-gārava** full of keen respect (Satthu — garu Dhamma — garu Sanghe ca tibba — gārava, etc.) A iii.331=iv.28 sq.

**-âdhivacana** a title of respect, a reverential address Nd[2] 466 (with ref. to Bhagavā), cp. sagārava sappaṭissâdhivacana Nd[2] 130 (āyasmā).

**Gāravatā** [Der. fr. gārava] reverence, respect, in Satthu°, Dhamma°, etc. A iii.330 sq., 423 sq.; iv.29 (ottappa°).

**Gāḷha** (adj.) [cp. Sk. gāḍha] 1. [cp. gādha[1]] strong, tight, close; thick. In phrase pacchābāhaṅ g° bandbanaṅ bandhati to pinion the arms tightly D i.245; A ii.241; J i.264; PvA 4. Of an illness (gāḷhena rogâtankena phuṭṭha) A ii.174 sq.; appl[d] to poison smeared on an arrow M i.429. — gālhaṅ & gālhakaṅ (adv.) tightly J i.265, 291. — agāḷha (? prob. to be read **āgāḷha**) (of vacana, speech, comb[d] with pharusa) strong (?) Pug 32 (expl by Com. atigāḷha thaddha), cp. 2. and gaḷita. — 2. [cp. gādha[1] deep J i.155 (°vedhin, piercing); Miln 370 (ogāhati). Cp. ajjhogāḷha, atigāḷha, ogāḷha, nigāḷhita, pagāḷha.

**Gāvī** (f.) [see go] gen. sg. gāviyā (Pug 56=A ii.207); nom. pl. gāviyo (SnA 323; VvA 308); gen. pl. gāvīnaṅ DhA i.396; SnA 323; VvA 308). — A cow Vin i.193; A iv.418; J i.50; Ud 8, 49; Vism 525 (in simile); DhA ii.35; VvA 200.

**Gāvuta** (nt.) [cp. Vedic gavyūti pasture land, district] a linear measure, a quarter of a yojana=80 usabhas, a little less than two miles, a league J i.57, 59; ii.209; Vism 118; DhA i.396.

**Gāvutika** (adj.) reaching a gāvuta in extent DA i.284.

**Gāvo** see go.

**Gāha** [fr. gaṇhāti] 1. (n.) seizing, seizure, grip (cp. gaha): canda° suriya° an eclipse (lit. the moon, etc., being seized by a demon) D i.10 (=DA i.95: Rāhu candaṅ gaṇhāti). Esp. appl[d] to the sphere of the mind; obsession, being possessed (by a thought), an idea, opinion, view, usually as a preconceived idea, a wrong view, misconception. So in def[n] of diṭṭhi (wrong views) with paṭiggāha & abhinivesa Nd[2] 271[iii] (on lepa); Pug 22; Dhs 381 (=obsession like the grip of a crocodile DhsA 253), 1003; Vbh 145, 358. In the same formula as vipariyesa ggāha (wrong view), cp. viparīta° VvA 331 (see diṭṭhi). As doubt & error in anekaṅ sa+g° in def[n] of kankhā & vicikicchā Nd[2] 1; Vbh 168; ekaṅsa° & apaṇṇaka° certainty, right thought J i.97. — gāhaṅ vissajjeti to give up a preconceived idea J ii.387. — 2. (adj.) act. holding: rasmi° holding the reins Dh 222; dabbi° holding the spoons Pv ii.9[53] (=gāhaka PvA 135). — (b) med. — pass. taken: jīvagāha taken alive, in °ṅ gaheti to take (prisoner) alive S i.84, karamaragāhaṅ gaheti same J iii.361 (see kara).

**Gāhaka** (adj.) f. gāhikā holding (—°) chatta° Sn 688; Dāvs ii.119; katacchu° PvA 135; cāmarī° J vi.218. Cp. saṅ°.

**Gāhati** [Sk. gāhate but Dhtp 349=viloḷana] to immerse, to penetrate, to plunge into: see gādha & gāḷha; cp. also avagadha ajjhogāhati, ogāhati, pagāhati.

**Gāhana** (nt.) [fr. last] submersion, see avagahana, avagā- hati & avagāhana.

**Gāhavant** in ekaṅsa — gāhavatī nibbici kicchā "doubtless- ness consisting in certainty" VvA 85 in expl[d] of ekaṅsika.

**Gāhāpaka** [fr. gāhāpeti] one who is made to take up, a receiver Vin ii.177 (patta°).

**Gāhāpeti** [caus. of gaṇhāti] to cause to take; to cause to be seized or fetched; to remove. Aor, gāhāpesi J i.53; ii.37; gāhāpayi Pv iv.1[42]. — Ger. gāhāpetvā J i.166; ii.127; iii.281; DhA i.62 (patta — cīvaraṅ). With double acc. mahājanaṅ kathaṅ g° made people believe your words J ii.416; cetake kasā g. made the servants seize their whips J iii.281. Cp. gaṇhāpeti.

**Gāhi** Imper. pres. of gāyati J iii.507.

**Gāhika** (—°)=gahin, see anta°.

**Gāhin** (adj.) (—°) grasping, taking up, striving after, ādhāna° D iii.247; udaka° J i.5; piya° Dh 209; nimitta° anubyañjana°, etc.

**Gāheti** [v. denom. fr. gāha] to understand, to account for DA i.117.

**Gingamaka** (v. l. BB kinkamaka) a sort of ornament J vi.590.

**Gijjha** [Vedic gṛdhra, cp. gijjhati] 1. (m.) a vulture. Classed

with kāka, crow & kulala, hawk M i.88; (kākā+), 364 (in simile, with kankā & kulatā) 429 (do.); Sn 201 (kākā+); PvA 198 (+kulalā). It occurs also in the form gaddha. — 2. (adj.) greedy, desirous of (—°): kāma° J i.210 (cp. giddha); cp. paṭi°.

**-kūṭa** "Vulture's Peak" Np. of a hill near Rājagaha Vin ii.193; DhA i.140; PvA 10 and passim. **-potaka** the young of a vulture Vism 537 (in simile).

**Gijjhati** [Sk. gṛdhyati, to Lat. gradior?] to desire, to long for, to wish: pp. gaddha & giddha. Cp. abhi°, pali°. — pp. (Pass.) **gijjhita** Th 2, 152 (=paccāsiṅsita ThA).

**Giñjakā** (f.) a brick, in **°āvasatha** a house of bricks, as N pl. "the Brick Hall" D i.91; Vin i.232; M i.205.

**Giddha** (adj.) [pp. of gijjhati] greedy; greedy for, hankering after (with loc.) S i.74 (+kāmesu mucchita); ii.227; A ii.2; iii.68; Sn 243 (rasesu), 774 (kāmesu); 809; Pv iv.6[2] (sukhe); PvA 3 (+rata) (=gadhita), 271 (āhāre=hungry; cp. giddhin). In series with similar terms of desire; giddha gathita (or gadhita) mucchita ajjhopanna Nd[2] 369 (nissita); SnA 286. Cp. gathita. — **agiddha** without greed, desireless, controlled It 92 (+vītagedha); Sn 210 (do), 845. Cp. pa°.

**Giddhi** (f.) [cp. Sk. gṛdhyā or gṛdhnutā] greed, usually in cpds.: °māna greed & conceit Sn 328, **°lobha** g. & desire M i.360, 362 (also a° and giddhilobhin); J v.343. Der. giddhikatā (f. abstr.=Sk. gṛdhnutā) greed Vbh 351 (v. l. gedhi°).

**Giddhin** (adj. fr. prec.) greedy, usually — ° greedy for, desirous after Pv iv.10[7] (āhāra°) f. **giddhinī**: gāvī vaccha° Vin i.193; S iv.181. Cp. also paligedhin.

**Giddhimā** (adj. fr. giddhi) greedy, full of greed J v.464 (rasa°).

**Gini** (poet.) [Vedic agni; this the aphetic form, arisen in a comb[n] like mahāgni=mahā — gini, as against the usual assimilation aggi] fire A iii.347 (mahāgini); Sn 18, 19 (āhito > nibbuto: made > extinguished); J iv.26. —*Note.* The occurrence of two phonetic representatives of one Vedic form (one by diaeresis & one by contraction) is common in words containing a liquid or nasal element (l. r. n; cp. note on gala), e. g. supina & soppa (Sk. svapna), abhikkhaṇa and abhiṇha (abhīkṣṇa), silesuma & semha (śleṣman) gaḷagaḷa & gaggara (gargara), etc.

**Gimha** [Vedic grīṣma] I. (sg.) heat, in special application to the atmosphere: hot part (of the day or year), hot season, summer; a summer month. Always used in loc. as a designation of time. 1. of the day: VvA 40 (°samaye; v. l. gimhānamāse). — 2. of summer: usually in comb[n] w. and in contrast to hemanta winter: hemanta — gimhisu in w. & s. Dh 286 (cp. gimhika for °isu). Miln 274; Dpvs i.55; Vism 231 (°âbhitatta worn out by the heat); Sdhp 275 (°kāle). In enum[n] w. other seasons: **vasse hemante gimhe** Nd[2] 631 (sadā); vasanta gimhādika utū PvA 135. — 3. of a summer month; paṭhamasmiṅ gimhe Sn 233 (see KhA 192 for expl[n]) — II. (pl.) **gimhā** the hot months, the season of summer, in **°naṅ pacchime māse**, in the last month of summer M i.79; S iii.141; v.50, 321; Vv 79[5] (=āsāḷhimāse VvA 307).

**Gimhāna** (adj. — n.) [orig. gen. pl. of gimhā=gimhānaṅ, fr. comb[n] **gimhāna(ṅ) māse**, in a month of summer] of summer, summerly, the summer season A iv.138 (+hemanta & vassa); Sn 233 (gimhānamāse); VvA 40 (v. l.). On terms for seasons in gen. cp. *Miln trsl.* ii.113.

**Gimhika** (adj. fr. gimha) summerly, relating to the summer, for the summer Vin i.15; D ii.21 (+vassika & hemantika).

**Girā** [Vedic gir & gēr, song; gṛṇāti to praise, announce gūrti praise=Lat. grates "grace"; to ***ger** or ***g̯uer**, see note on gala] utterance (orig. song, important utterance, still felt as such in older Pāli, therefore mostly poetical), speech, words D iii.174; Sn 350, 632, 690, 1132; Dh 408; Th 2, 316, 402; Vv 50[18] (=vācā VvA); Dhs 637, 720; DhsA 93; DA i.61 (aṭṭhangupetaṅ giraṅ), J ii.134.

**Giri** [Vedic giri, Obulg. gora mountain] a mountain; as a rule only in cpds, by itself (poetical) only at Vism 206 (in enum[n] of the 7 large mountains).

**-agga** mountain top, in giraggasamajja N. of a festival celebrated yearly at Rājagaha, orig. a festival on the mountain top (cp. *Dial.* i.8 & *Vin. Texts* iii.71). Vin ii.107, 150; iv.85, 267; J iii.538; DhA i.89. The BSk. version is girivaggu — samāgama AvŚ ii.24; **-kannikā** (f.) N. of a plant (Clitoria ternatea) Vism 173; DhA i.383 (v. l. kaṇṇikā cp. Sk. °karnī;) **-gabbhara**=°guhā Sn 416; **-guhā** a mountain cleft, a rift, a gorge; always in formula pabbata kandara g°, therefore almost equivalent to kandara, a grotto or cave Vin ii.146; D i.71= M i.269, 274, 346, 440=A ii.210=Pug 59 (as giriṅ guhaṅ); A iv.437; expl. at DA i.210: dvinnaṅ pabbatānaṅ antaraṅ ekasmiṅ yeva vā ummagga — sadisaṅ mahā — vivaraṅ; **-bbaja** (nt.) [Etym. uncertain, according to Morris *J.P.T.S.* 1884, 79 to vaja "a pen," cp. Marāthī vraja "a station of cowherds," Hindi vraja "a cow — pen"; the Vedic giribhraj° (RV. x.68. 1) "aus Bergen hervorbrechend" (Roth) suggests relation to **bhraj**, to break=**bhañj**=Lat. frango]=°guhā, a mountain cave or gorge, serving as shelter & hiding place J iii.479 (trsl. by Morris loc. cit. a hill — run, a cattle — run on the hills); v.260 (sīhassa, a lion's abode) expl[d] as kañcanaguhā ibid. (for kandara — guhā? cp. Kern, *Toev.* p. 130). S ii.185. Also N. for Rājagaha Sn 408; Dpvs v.5; in its Sk. form Girivraja, which Beal, *Buddh. Records* ii.149 expl[s] as "the hill — surrounded," cp. ib. ii.158 (=Chin. Shan — Shing), 161; see also Cunningham, *Ancient Geogr.* 462. It does not occur in the Avadānas; **-rājā** king of the mountains, of Mount Sineru Miln 21, 224; **-sikhara** mountain top, peak VvA 4; (kañcana°, shining).

**Giriyā** (pl.) in dhamma° & brahma°, a name of certain theatrical entertainers Miln 191.

**Gilati** [Vedic girati & gilati Dhtp 488: adane; cp. gala throat, Ohg. kela, E. gullet; see note on gala] to swallow, to devour: mā Rāhu gilī caraṅ antalikkhe S i.51=VvA 116; mā gilī lohaguḷaṅ Dh 371; — J iii.338; Miln 106. — pp. **gilita**: gilitabaḷisa having swallowed the hook S iv.159. Cp. ud°, o°, pari°; — Caus. gilāpeti to make swallow J iii.338.

**Gilana** (nt.) [fr. gilati] devouring, swallowing Miln 101.

**Gilāna** (adj.) [Sk. glāna, **glā** to fade, wither, be exhausted, expl[d] suitably by "hāsa — kkhaya" at Dhtp 439] sick, ill Vin i.51, 53, 61, 92, 142 sq., 176, 302 sq.; ii.165, 227 sq.; iv.88, etc.; S v.80, 81 (bāḷha° very ill); A i.120=Pug 27; A iii.38, 143 sq.; iv.333; v.72 sq.; J i.150; ii.395; iii.392; PvA 14; VvA 76.

**-ālaya** pretence of illness J vi.262. **-upaṭṭhāka** (f. — ī) one who attends to the sick Vin i.92, 121 sq.; 142 sq.; 161,

303, A i.26; iii.143 sq.; — °*bhatta* food for the attendant or nurse Vin i.292 sq.; **-upaṭṭhāna** tending or nursing the sick D iii.191; **-paccaya** support or help for the sick PvA 144; usually with °*bhesajja* medicine for the sick in freq. formula of cīvarapiṇḍapāta° (the requisites of the bhikkhu): see cīvara; **-pucchaka** one who asks (i. e. enquires after) the sick Vin iv.88=115, 118; **-bhatta** food for the sick Vin i.142 sq.; 292 sq.; 303; Vism 66. **-bhesajja** medicine Vin i.292 sq.; **-sālā** a hall for the sick, hospital S iv.210; A iii.142; Vism 259.

**Gilānaka** (adj.) 1. ill (=gilāna) A iii.142; — 2. fit for an illness (bhesajja medicine) Miln 74.

**Gilāyati**: see āgilāyati.

**Giha** [=gaha] only in **agiha** (adj.) houseless, homeless (=pabbajita, a Wanderer); poet. for anagāra Sn 456, 464, 487, 497.

**Gihin** (adj. — n.) [fr. gaha, cp. gaha & geha; Sk. gṛhin] a householder, one who leads a domestic life, a layman (opp. pabbajita & paribbājaka). Geu. sg. gihissa (D iii.147, 167) & gihino (D iii.174); n. pl. gihī; in *cpds.* **gihī° & gihi°** (usually the latter). gihī agāraṅ ajjhāvasantā A i.49; gihī odātavasanā (clad in white robes as distinguished fr. kasāva — vasanā the yellowrobed i. e. bhikkhus) D i.211; iii.117, 124, 210; M i.340; iii.261; A i.74. — Contrasted with **pabbajitā**: A i.69; D iii.147, 167, 179. gihī dhaññena dhanena vaḍḍhati D iii.165. — Other passages in general: S ii.120, 269; iii.11; iv.180, 300 sq.; A ii.65; 69 (kāmabhogī); iv.438 (do.); D iii.124 (do.); A iii.211 (sambodhiparāyano); iv.345 sq.; D iii.167 sq.; 171 sq.; 176, 192; Sn 220, 221, 404; Dh 74; Miln 19, 264; DhA i.16 (gihīniyāma); Sdhp 376, 426; PvA 13 (gihīkālato paṭṭhāya from the time of our laymanship); DhA ii.49 (id.).

**-kicca** a layman's or householder's duties Pv iv.1[42] (=kuṭumba — kiccāni PvA 240); **-dhamma** a layman's duty A iii.41; **-parisā** a congregation of laymen S i.111; M i.373; A iii.184; **-bandhanāni** (pl.) a layman's fetters Sn 44 (=Nd[2] 228 puttā ca dāsī dāsā ca, etc.); **-byañjanāni** (pl.) characteristics of a layman, or of a man of the world (w. ref. to articles of dress & ornament) Sn 44, 64 (=Nd[2] 229); Miln 11; **-bhūta** as a householder D ii.196; **-bhoga** riches of a worldly man S iii.93; It 90; **-linga** characteristic of a layman DhA ii.61. **-saṅsagga** association with laymen A iii.116, 258; **-saṅyojana** the impediments of a householder (cp. °bandhanāni) M i.483; **-sukha** the welfare of a g. A i.80.

**Gīta** [pp. of gāyati] 1. (pp.) sung, recited, solemnly pro- claimed, enunciated: mantapadaṅ gītaṅ pavuttaṅ D i.104 (cp. gira). — 2. (nt.) singing, a song; grouped under vācasikā khiḍḍā, musical pastimes at Nd[2] 219; SnA 86. Usually comb[d] with nacca, dancing: A i.261; Vv81[10] as naca gītādi J i.61; VvA 131; referring to nacca — gīta — vādita, dancing with singing & instrumental accompaniment D iii.183 (under samajja, kinds of festivities); Vv 32[4]. Same with visūkadassana, pantomimic show at D i.5≈(cp. DA i.77; KhA 36).

**-rava** sound of song Mhvs vii.30; **-sadda** id. J iv.3; Dhs 621; DhA i.15; **-ssara** id. Vin ii.108; A iii.251; J iii.188.

**Gītaka** (nt.) & gītikā (f.) a little song J iii.507.

**Gīvā** (f.) [Sk. grīvā, to ***gu̯er** to swallow, as signifying throat: see note on gala for etym.] the neck Sn 609; J i.74 (°ṅ pasāreti to stretch forth), 167 (pasārita°), 207, 222, 265; iii.52; VvA 27 (mayūra°), 157; DA i.296 (°āya kuṇḍa — daṇḍaka — bandhana, as exhibition & punishment): similarly in the sense of "life" (hinting at decapitation) J ii.300 (°ṅ karissāmi "I shall go for his neck"); iv.431=v.23. — Syn. kaṇṭha the primary meaning of which is neck, whereas gīvā orig. throat.

**Gīveyyaka** (nt.) [cp. Sk. graiveyaka] necklace, an orna- ment for the neck (orig. "something belonging to the neck," cp. necklet, bracelet, etc.) Vin i.287; A i.254 sq. (=Vism 247, where gīveyya only); 257; iii.16; J iv.395 (gīveyya only); v.297; vi.590; VvA 104.

**Guggula** [?] a kind of perfume J vi.537.

**Gucch°** in jigucchati (Des. of **gup**=Sk. jugupsate) to detest, see s. v.

**Guñjā** (f.) a plant (Abrus precatorius); the redness of its berries is referred to in similes; DhA iv.133 (°vaṇṇāni akkhīni). See also jiñjuka.

**Guṇa[1]** [Non — Aryan?] 1. a string, a cord — (a) of a robe, etc., in (kāya — bandhanaṅ) saguṇaṅ katvā to make tight by tying with a knot Vin i.46 (*Vin. Texts:* "laying the garments on top of each other," wrongly construed); ii.213 (trsln. "folding his garments"); cp. guṇaka. — (b) of musical instruments Vin i.182=A iii.375 (vīṇā)., — (c) of a bow, in aguna stringless J v.433 (dhanu).— 2. (a strand of a rope as) constituent part, ingredient, component, element; with numerals it equals — fold, e. g. pañca kāmaguṇā the 5 strands of kāma, or 5 — fold craving (see kāma); ekaguṇaṅ once, diguṇaṅ twice Sn 714; diguṇaṅ nivāpaṅ pacitvā cooking a double meal VvA 63; catugguṇa fourfold, of a sanghāti D ii.128; S ii.221, cp. Rhys Davids, *Dialogues* ii.145. aṭṭhaguṇa (hirañña) Th. 2, 153; aneka — bhāgena guṇena seyyo many times or infinitely better Pv iv.1[9]; sataguṇena sahassa° 100 and 1,000 times PvA 41; asankheyyena guṇena infinitely, inconceivably Miln 106; sataguṇaṅ sahassaguṇaṅ Vism 126. — 3. (a part as) quality, esp. good quality, advantage, merit J i.266; ii.112; iii.55, 82. — lobha° Sn 663; sādhu° Sn 678; sīla° J i.213; ii.112; Buddha° J ii.111; pabbajita° J i.59.

**-aggatā** state of having the best qualities, superiority Dpos iv.1. **-aḍḍha** rich in virtue Sdhp 312, 561. **-upeta** in khuppipāsāhi guṇûpeto as PvA 10 is to be read khuppipās' âbhibhūto peto. **-kathā** "tale of virtue," praise J i.307; ii.2. **-kittana** telling one's praises PvA 107, 120. **-guṇika** in phrase tantākulajāta g — g — jāta at S iv.158, see under guḷā — guṇṭhika.

**Guṇa[2]** [for which often guḷa with common substitution of ḷ for ṇ, partly due to dissimilation, as mālāguḷa > mālāguṇa; cp. Sk. guṇikā tumour: guḷa and gaḷa, veḷu: veṇu, and note on gala] a ball, a cluster, a chain (?), in anta° the intestines; M i.185 —, Kh 11., cp. KhA 57 for expln. — mālāguṇa a garland or chain (cluster) of flowers Dh 53 (but °guḷa at J i.73, 74). See guḷa[3].

**Guṇa[2]** [Derivation unknown. Cp. Sk. ghuna] a wood- worm J iii.431 (°pāṇaka).

**Guṇaka** (adj.) [to guḷa[1], cp. guḷika?] having a knot at the end, thickened at the top (with ref. to kāyabandha, see guṇa 1a) Vin ii.136, cp. *Vin. Texts* ii.143.

**Guṇavant** (adj.) [to guṇa[1]] possessed of good qualities, virtuous Pv ii.9[71] (=jhān' ādiguṇa — yutta); PvA 62 (mahā°).

**Guṇi** (f.) [of adj. guṇin, having guṇas or guḷas, i. e. strings or knots] a kind of armour J vi.449 (g. vuccate kavacaṅ C.); see Kern, *Toev.* p. 132.

**Guṇṭhika** (in meaning=guṇṭhita) one who is covered with or wrapped up in, only in **ahi°** a snake — trainer (like a Laocoon). See details under ahi or J ii.267; iii.348 (text: °guṇḍika); J iv.308 (ahi — kuṇḍika, v. l. SS guṇṭhika); iv.456 (text °guṇṭika; v. l. BB °kuṇḍika). Also in guḷā — guṇṭhika (q. v.).

**Guṇṭhima** covered over (?), see pāli°.

**Guṇṭheti** [cp. Sk. guṇṭhayati Dhtp (563) & Dhtm (793) give both roots **guṇṭh & guṇḍ** as syn. of **veṭh**] to cover, to veil, to hide; pp. **guṇṭhita** in paṅsu° covered with dust Pv ii.3[5] (in Hardy's conjecture for kuṇṭhita, q. v.). Also in cpd. **paliguṇṭhita** obstructed, entangled Sn 131 (mohena) where v. l. BB kuṇṭhita. Cp. o°.

**Guṇḍika** see guṇṭhika.

**Gutta** [Sk. gupta, pp. of **gup** in med. — pass. sense, cp. gopeti). — I. as pp. guarded, protected. — (a) lit. nagaraṅ guttaṅ a well — guarded city Dh 315=Th 1, 653, 1005; Devinda° protected by the Lord of gods Vv 30[8]. — (b) fig. (med.) guarded, watchful, constrained; guarded in, watchful as regards... (with loc.) S iv.70 (agutta & sugutta, with danta, rakkhita); A iii.6 (atta° self — controlled); Sn 250 (sotesu gutto+ vijitindriyo), 971 (id.+yatacārin); Dh 36 (cittaṅ). — II. as n. agent (=Sk. goptṛ, cp. kata in kāla — kata= kāḷaṅ kartṛ) one who guards or observes, a guardian, in Dhammassa gutta Dh 257, observer of the Norm (expl. DhA iii.282: dhammojapaññāya samannāgata), cp. dhammagutta S i.222.

**-indriya** one whose senses are guarded; with well-guarded senses Sn 63 (+rakkhita — mānasāno; expl. SnA: chassu indriyesu gopitindriyo); Nd[2] 230; Vv 50[15]; Pv iv.1[32]; **-dvāra** "with guarded doors" always in comb[n] with indriyesu g — d. having the doors of the senses guarded, practising. self — control D i.63≈(expl[d] DA i.182 by pihita — dvāro), 70; S ii.218; iv.103, 112, 119 sq., 175; Sn 413 (+susaṅvuta); Pug 24. Cp. foll.; **-dvāratā** (f. abstr. to prec.) in indriyesu g° self constraint, control over (the doors of) one's senses, always comb[d] with bhojane mattaññutā (moderation in taking food) D iii.213; It 24; Pug 20, 24; Dhs 1347; PvA 163. Opp. **a°** lack of sense — control D iii.213; It 23; Dhs 1345.

**Gutti** (f.) [Vedic gupti] protection, defence, guard; watchfulness. — (a) lit. of a city A iv.106 sq. — (b) fig. of the senses in indriyānaṅ gutti Dh 375; Pug 24 (+gopanā); Dhs 1348; Sdhp 341 (agutti); Vin iv.305; A ii.72 (atta°); also in pl.: guttīsu ussuka keen in the practice of watchfulness D iii.148.

**Guttika** [fr. last] a guardian, one who keeps watch over, in **nagara°** the town — watchman, the chief — constable PvA 4; Miln 345.

**Gumpha** see ogumpheti.

**Gumba** [Sk. gulma, ***glem** to ***gel**, to be thick, to con- glomerate, cp. Lat. glomus (ball), globus, etc. See guḷa] 1. a troop, a heap, cluster, swarm. Of soldiers: Vin i.345; of fish (maccha°) D i.84=M i.279=ii.22= A i.9. — 2. a thicket, a bush, jungle; the lair of an animal in a thicket (sayana° J iv.256) S iii.6 (eḷagalā°); J iii.52 (nivāsa°, vasana°); VvA 301 (gaccha° underwood); J i.149, 167; ii.19; iii.55; iv.438; VvA 63, 66. Cp. pagumba=gumba, in vana° Sn 233 (see KhA 192). veḷu° Th 1,919. — Acc. gumbaṅ (adv.) thickly, in masses balled together Miln 117 (of clouds).

**-antara** thicket VvA 233.

**Gumbiya** (adj.) [fr. gumba] one of the troop (of soldiers) Vin i.345.

**Guyha** [ger. of **guh**=Vedic guhya] 1. adj. to be hidden, hidden in °bhaṇḍaka the hidden part (of the body) DhA iv.197. — 2. (nt.) that which is hidden; lit. in **vattha°** hidden by the dress, i. e. the pudendum D i.106; Sn 1022, etc. (see vattha), fig. a secret Miln 92; guyhaṅ pariguyhati to keep a secret A iv.31; Nd[2] 510.

**Guru** (adj. — n.) [a younger form of garu (q. v.); Sk. guru] venerable, reverend, a teacher VvA 229, 230 (°dakkhiṇā a teacher's fee); PvA 3 (°janā venerable persons); Sdhp 227 (°ûpadesa), 417.

**Guḷa**[1] [Sk. guḍa and gulī ball, guṭikā pill, guṇikā tumour; to ***gleu** to make into a ball, to conglomerate. Cp. Sk. glauḥ ball; Gr. γλουτός; Ohg. chliuwa; Ger. kugel, kloss; E. clot, cleat; also ***gel** with same meaning: Sk. gulma tumour, gilāyu glandular swelling; cp. Lat. glomus, globus; Ger. klamm; E. clamp, clump. A root **guḷ** is given by Dhtp 576,77 in meaning of "mokkha"] a ball, in cpds. sutta° a ball of string (=Ohg. chliuwa) D i.54=; M iii.95; PvA 145; ayo° an iron globe Dh 308; DA i.84; loha° of copper Dh 371; sela° a rockball, i. e. a heavy stone — ball J i.147.

**-kīḷā** play at ball DhA i.178; iii.455; iv.124. **-parimaṇḍala** the circumference of a ball, or (adj.) round, globular, like a ball PvA 253.

**Guḷa**[2] (Non — Aryan?] sugar, molasses Vin i.210, 224 sq., 245. — **saguḷa** sugared, sweet, or "with molasses" J vi.324 (saguḷāni, i. e. saguḷa — pūve pancakes).

**-āsava** sugar — juice VvA 73. **-odaka** s. — water Vin i.226. **-karaṇa** a sugar factory ibid. 210. **-pūvaka** sweet cake Mhvs 10. 3. **-phāṇita** molasses VvA 179.

**Guḷa**[3] [for guṇa[2], due to distance dissimilation in maṇi- guṇa and mālāguṇa>maṇigula and mālāgula; cp. similarly in meaning and form Ohg. chliuwa>Ger. knäuel] a cluster, a chain (?), in **maṇi°** a cluster of jewels, always in simile with ref. to sparkling eyes "maniguḷa — sadisāni akkhīni" J i.149; iii.126, 184 (v. l. BB °guḷika); iv.256 (v. l. id.); **mālā°** a cluster, a chain of flowers, a garland J i.73, 54; **puppha°** id. Dh. 172, 233.

**Guḷā** (f.) [to guḷa[1]] a swelling, pimple, pustule, blight, in cpd. **guḷā-guṇṭhika-jāta** D ii.55, which is also to be read at A ii.211 (in spite of Morris, prelim. remarks to A ii.4, whose trsln. is otherwise correct)=guḷā — guṇṭhita covered with swellings (i. e. blight); cp. similar expression at DhA iii.297 gaṇḍāgaṇḍa ( — jāta) "having become covered all over with pustules (i. e. rash)." All readings at corresp. passages are to be corrected accordingly, viz., S ii.92 (guḷigandhika°); iv.158 (guṇaguṇika°); the reading at Dpvs xii.32, also v. l. SS at A ii.211, is as quoted above and the whole phrase runs: tantākulajātā guḷāguṇṭhikajātā "entangled like a ball of string and covered with blight."

**Guḷika** (adj.) [to guḷa[3]=guṇa, cp. also guṇaka] like a chain, or

having a chain, (nt. & f.) a cluster, a chain in maṇi° a string of jewels, a pearl necklace J iii.184 (v. l. BB for °guḷa); iv.256; Vism 285 (+muttā — guḷikā).

**Guḷikā** (f.) [to guḷa[1]; cp. Sk. guṭikā pill, guṇikā tumour] a little ball S v.462 (satta — kolaṭṭhi — mattiyo guḷikā, pl.); Th 2, 498 (kolaṭṭhimatta g° balls of the size of a jujube), cp. ThA 289.

**Guhanā** (f. abstr. to gūhati) hiding, concealing, keeping secret Vbh 358 (+pariguhanā). Also as gūhanā, q. v.

**Guhā** (f.) [Vedic guhā, **guh**, gūhati to hide (q. v.) Dhtp 337: saṅvaraṇa] a hiding place, a cave, cavern (cp. kandara & see giriguhā); fig. the heart (in °āsaya). According to Bdhgh. (on Vin i.58, see *Vin. Texts* i.174) "a hut of bricks, or in a rock, or of wood." Vin i.58, 96, 107, 239, 284; ii.146; iii.155; iv.48 (cp. sattapaṇṇi — guhā); Sn 772, 958; J ii.418; vi.574; Vv 50[16].

**-āsaya** hiding in the heart; or the shelter of the heart A iv.98 (maccupāso+); J v.367 (id.); Dh 37 (cittaṅ; see DhA i.304).

**Gū** (—°) [fr. **gam**, cp. °ga] going, having gone (through), being skilled or perfected in. See addha°, anta°, chanda°, dhamma°, paṭṭha°, pāra, veda°.

**Gūtha** [Sk. gūtha; probably to Lat. bubino, see Walde, *Lat. Wtb.* s. v.] excrements, faeces, dung. As food for Petas frequently mentioned in Pv; (cp. Stede, *Peta Vatthu* 24 sq.), as a decoction of dung also used for medicinal purposes (Vin i.206 e. g.). Often comb[n] with mutta (urine): Pv i.9[1]; PvA 45, 78; DA i.198.

**-kaṭāha** an iron pot for defecation Vin iv.265. **-kalala** dung & mire J iii.393; **-kīḷana** playing with excrements Vism 531. **-kūpa** a privy (cp. karīsa) M i.74; Sn 279; Pv ii.3[16]; Pug 36; J vi.370; Vism 54. **-khādaka** living on faeces J ii.211 (°pāṇaka) PvA 266; **-gata** having turned to dung It 90; **-gandhin** smelling of excrements Pv ii.3[15]; **-ṭṭhāna** a place for excrementation Th 1, 1153; **-naraka**=foll. Vism 501; **-niraya** the mirepurgatory VvA 226; Sdhp 194; **-pāṇa** an insect living on excrement (=°khādakapāṇa) J ii.209, 212; **-bhakkha** feeding on stercus M iii.168; PvA 192; DhA ii.61; **-bhānin** of foul speech A i.128; Pug 29 (Kern, *Toev.* s. v. corrects into kūṭa°?).

**Gūthaka** "a sort of gūtha," excretion, secretion, rheum, in **akkhi°** and **kaṇṇa°** (of eye & ear) Sn 197 (cp. SnA 248; Vism 345 sq.).

**Gūḷha & gūḷhaka** (adj.) [pp. of gūhati] hidden, secret Vin ii.98 (gūḷha — ko salākagāho).

**Gūhati** [Sk. gūhati, pp. gūḍha; see guyha, guhā, etc.] to hide, to conceal. See paṭi°, pari°. — Caus. **gūhayati** Sdhp 189 (gūhayaṅ ppr.). Cp. gūḷha.

**Gūhana** (nt.) hiding, concealment Sdhp 65 (laddhi° — citta).

**Gūhanā** (f.) [abstr. fr. gūhati]=gūhanā (q. v.) Pug. 19. Cp. **pari°**.

**Geṇḍuka** a ball for playing. The SS spelling is in all places **bheṇḍuka**, which has been taken into the text by the editors of J. and DhsA. The misspelling is due to a misreading of Singhalese bh>g; cp. spelling parābhetvā for parāgetvā. — bheṇḍukena kīḷi J iv.30; bhūmiyaṅ pahata — bheṇḍuka (striking against the ground) J iv.30; Vism 143 (pahaṭa — citra°)=DhsA 116 (where wrongly pahaṭṭha — citta — bheṇḍuka); J v.196 (citra — bh°); DhA iii.364.

**Gedha[1]** [Vedic gṛdhyā, cp. gijjhati] greed. Its connection with craving and worldly attachment is often referred to. Kāmesu g° S i.73; Sn 152; A iii.312 sq. (gedho: pañcann' etaṅ kāmaguṇānaṅ adhivacanaṅ). gedhataṇhā S i.15 (v. l. kodha°); Sn 65, 945, 1098; Th 2, 352; Nd[2] 231; Dhs 1059 (under lobha), 1136; Nett 18; DhA i.366; PvA 107. **-agedhatā** freedom from greed Miln 276. — See also gedhi & paligedha.

**Gedha[2]** [=geha? Kern] a cave A i.154=iii.128 (the latter passage has rodha, cp. v. l. under gedhi).

**Gedhi** [Sk. gṛdhi, cp. gedha] greed, desire, jealousy, envy: gedhiṅ karoti (c. loc.) to be desirous after M i.330. **-gedhikata** in °citta (adj.) jealous, envious, ibid. As gedhikatā (f.) vanity, greed, conceit Nd[2] 585 (v. l. rodhigatā).

**Gedhita** [pp. of gijjhati] greedy, in gedhita — mano greedy-minded Pv ii.8[2]; as nt. greed, in der. **gedhifatta** (syn. of gedhikatā) Nd[2] 585.

**Geyya** (nt.) [grd. of gāyati, Sk. geya] a certain style of Buddhist literature consisting of mixed prose & verse. It is only found in the ster. enum of the Scriptures in their ninefold division, beginning suttaṅ geyyaṅ veyyākaraṇaṅ. See under **navanga**.

**Geruka** (nt.) & **gerukā** (f.) [Sk. gairika] yellow ochre (Bdhgh suvaṇṇa° cp. Sk. kañcana° & svarṇa°), red chalk used as colouring Vin i.203; ii.151; A i.210; Miln 133 (°cuṇṇa). Freq. in **°parikamma** a coating of red chalk, red colouring Vin ii.117, 151, 172; °parikammakata "coated with red colouring" Vin i.48; ii.218.

**Gelañña** (nt.) [n — abstr. fr. gilāna] sickness, illness D ii.99; A i.219; iii.298; iv.333 sq.; Vism 321, 466, 478.

**Geha** (nt.) [Sk. geha=gṛha, to **gṛh**, gaṇhāti; cp. gaha, gihin, ghara; see also gedha[2]] a dwelling, hut, house; the household J i.145, 266, 290; ii.18, 103, 110, 155 vi.367; Vism 593; PvA 22, 62, 73, 82; fig. of kāya (body) Th 1, 184=Dh 154. — Appl[d] to a cowshed at Miln 396.

**-angana** the open space in front of the house VvA 6; **-jana** (sg. collective) the members of the household, the servants PvA 16, 62, 93; **-jhāpana** incendiarism Vism 326. **-ṭṭhāna** a place for a dwelling DhA iii.307; **-dvāra** the house door PvA 61; **-nissita** (adj.) concerning the house, connected with (the house and) worldly life Sn 280 (pāpiccha); It 117 (vitakka); cp. °sita; **-patana** the falling of the house J iii.118. **-pavesana** ( — mangala) (the ceremony of) entering a new hut DhA iii.307; **-piṭṭhi** the back of the house PvA 78; **-rakkhika** keeping (in the) house, staying at home VvA 76 (dārakā); **-vigata** (nt.) the resources of the house, worldly means, riches Th 2, 327 (=upakaraṇa ThA 234); **-sita** (*śrita)=°nissita, connected with worldly life (opp. nekkhamma, renunciation). Of chandā & vitakkā (pl.) M i.123; domanassa & somanassa (grief & pleasure) S iv.232=Miln 45; Vbh 381; DhsA 194; dhammā, etc. S iv.71; Vbh 380; Nett 53.

**Go** (m. — f.) [Vedic go, Lat. bos, Gr. βοῦς, Ohg. chuo, Ags. cū=E. cow] a cow, an ox, bull, pl. cattle. For f. cp. gāvī; see also gava° for cpds. — Sg. nom. go (Sn 580, also in

composition, cp. aja — go — mahisādi PvA 80=pasū); gen. gavassa (M i.429); instr. gavena, gāvena; acc. gavaṅ, gāvan; abl. gavamhā, gavā (D i.201=A ii.95= Pug 69); loc. gavamhi, gāvimhi (SnA 323), gave (Sn 310). — Pl. nom. gāvo (D i.141; M i.225; A i.205; ii.42 sq.; Sn 20, 296, 307; J i.295); gen. gonaṅ A ii.75 (cp. Vedic gonām), gavaṅ (J iv.172, cp. gavaṅ pati), gunnaṅ (A i.229, ii.75; v.271; J i.194; iii.112; iv.223); instr. gohi (Sn 33); acc. gāvo (M i.225; A i.205; Sn 304; Dh 19, 135); abl. gohi; loc. gosu, gavesu. — See also gava, gavesati, goṇa.

**-kaṇṭaka** the hoof of an ox, in °haṭā bhūmi, trampled by the feet of cattle Vin i.195; A i.136 (cp. *Vin. Texts* ii.34); **-kaṇṇa** a large species of deer J v.406 (=gaṇin), 416 (khagga+); DhsA 331 (gavaya+); cp. next; **-kāṇā** (f.) =gokaṇṇa D iii.38=53; **-kula** (nt.) a cow pen, a station of cattle S iv.289; **-gaṇa** a herd of cattle M i.220; A i.229; J ii.127; DhA i.175; VvA 311; **-ghaṅsikā** a cow — hide (?). Vin ii.117 (cp. *Vin. Texts* iii.98); **-ghātaka** one who kills cows, a butcher D ii.294 (in simile); M i.58, 244, 364 (°sūnā, slaughter — house); S ii.255; iv.56; A iii.302, 380; J v.270; Vism 348 (in simile). **-cara** I. *Lit.* **A**. (noun — m.) pasture, lit. "a cow's grazing," search after food; fodder, food, subsistence (a) of animals: J i.221; iii.26; Dh 135 (daṇḍena gopālo gāvo pāceti gocaraṅ: with a stick the cowherd drives the cattle to pasture). Sīho gocarāya pakkamati "the lion goes forth for his huut" A ii.33= iii.121; gocarāya gacchati to go feeding, to graze Sn 39; J i.243; gocare carati to go feeding, to feed J i.242.— (b) metaph. of persons, esp. the bhikkhu: pucchitabba gocara (and agocara) "enquiries have to be made concerning the fitness or otherwise of his pasturage (i. e. the houses in which he begs for food)" Vin ii.208; samaṇo gocarato nivatto an ascetic returned from his "grazing" Pv iv.1[42]: Similarly at Vism 127, where a suitable g. — gama ranks as one of the 7 desiderata for one intent on meditation. — **B**. (adj.) (—°) feeding on or in, living in; metaph. dealing with, mixing with. vana° living in the woods Pv ii.6[5]; vāri° (in water) Sn 605; jala° (id.) J ii.158 (opp. thala°). Vesiyā° (etc.) associating with v. Vin i.70. — II. *Applied.* **A**. (noun — m. or nt.) a "field" (of sense perception, etc.), sphere, object; — ° food for, an object of (a) *psychologically* indriyānaṅ nānāgocarāni various spheres of sense — perception S v.218; sense — object (=ārammaṇaṅ) Ps i.180; ii.97; 150 sq.; DhsA 314, 315 (sampatta° physical contact with an object, gandha° smell — contact, i. e. sensation); indriya° Sdhp 365. — (b) *ethically:* ariyānaṅ gocare ratā "finding delight in the pasture of the good," walking in the ways of the good Dh 22; vimokho yesaṅ gocaro "whose pasture is liberty" Dh 92=Th 1, 92. Esp. in phrase ācāra — gocara — sampanna "pasturing in the field of good conduct" D i.63=It 118; M i.33; S v.187; It. 96; analysed as Dvandva cpd. at Vbh 246, 247, but cp. pāpācāra — gocara Sn 280, 282. This phrase (ācāra — gocara) is also discussed in detail at Vism 19, where 3 kinds of gocarā are distinguished, viz. upanissaya°, ārakkha°, upanibandha°. So also in contrast w. **agocara**, an unfit pasture, or an unfit, i. e. bad, sphere of life, in gocare & agocare carati to move in a congenial or uncongenial sphere A iii.389; iv.345 sq.; D iii.58=77; S v.147; Vbh 246, 247 (expl. w. vesiyā° etc., cp. above=having bad associations). — **B**. (adj.) — °: belonging to, dependent on, falling to the share of: eta° dependent on this M i.319; sattasaddhamma°, moving in the sphere of the seven golden rules S iii.83; rūpa° to be perceived by sight J i.396; Nibbāna° belonging to N. Sdhp 467. — °*kusala* (adj.) skilled in (finding proper) food; clever in right living — ° behaving properly in, exercising properly M i.220=A v.347 (of a cowherd driving out his cattle); S iii.266 sq. (samādhi°); A iii.311 (do.) v.352 sq. (w. ref. to cattāro satipaṭṭhānā); — °*gahaṇa* the taking of food, feeding J i.242; — °*gāma* a village for the supply of food (for the bhikkhus) PvA 12, 42; — °*ṭṭhāna* pasturage J iii.52; — °*pasuta* intent on feeding J iii.26; — °*bhūmi* pasturage, a common DhA iii.60; — °*visaya* (the sphere of) an object of sense S v.218; Vbh 319; **-caraṇa** pasturing J vi.335; **-ṭṭha** (nt.) [Sk. goṣṭha to **sthā** to stand; cp. Lat. stabulum, stable; super — stes; Goth. awistr] a cow — stable, cow — pen M i.79; J iv.223; **-pa** [Sk. gopa, cp. gopati] a cowherd, herdsman Sn 18; Dh 19; J iv.364 (a robber); Vism 166 (in simile); DhA 157, f. gopī Sn 22, 32; **-pakhuma** (adj.) having eyelashes like a heifer D ii.18; iii.144, 167 sq.; VvA 162, 279 (=āḷārapamha); **-pada** a cow's footprint, a puddle A iii.188; iv.102; Miln 287; also **°padaka** A iii.188 v. l.; DA i.283; **-pariṇāyaka** leader of the cows, Ep. of a bull (gopitā+) M i.220, 225; **-pāla** a cowherd (usually as °ka) Dh 135; **-pālaka**=prec. Vin i.152, 243 sq.; M i.79, 115 sq., 220=A v.347; M i.333; S iv.181; A i.205 ( — °uposatha); Miln 18, 48; Vism 279 (in comparison); DhA iii.59; **-pitā** "father (protector) of the cows"=gavaṅ pati, Ep. of a bull M i.220 (+°pariṇāyaka); **-pī** f. of gopa, q. v.; **-pura** (nt.) [Sk. gopura] the gate of a city J vi.433; Miln 1, 67, 330; Bdhd 138; **-balivadda** in °nayena; in the expression gobalivadda (black — cattle — bull) i. e. by an accumulation of words VvA 258; **-bhatta** cows' fodder J iv.67; **-maṇḍala** ox — beat, ox — round, Cp. iii.15[1] (as gā°), quoted J i.47 (cp. assa — m°); SnA 39; also in phrase °paribbūḷha Sn 301 (expl[d] by SnA 320 as goyūthehi parikiṇṇa); J vi.27; at M i.79 however it means the cowherds or peasants (see note M i.536: gopāladārakā or gāmadārakā to v. l. gāmaṇḍala) cp. gāmaṇḍala; **-maya** (m. nt.) cowdung M i.79; A i.209, 295; v.234, 250, 263 sq.; Nett 23; DhA i.377. — °*pāṇaka* a coprophagan, dor beetle J ii.156; — °*piṇḍa* a lump of cowdung J i.242; — °*bhakkha* eating cowdung D i.166≈; **-māyu** a jackal Pgdp 49; **-mutta** (and °ka) a precious stone of light red colour VvA iii; DhsA 151; **-medaka**=gomuttaka VvA 111.; **-medha** a cow sacrifice, in °yañña SnA 323; **-yūtha** a herd of cows SnA 322; DhA i.323; **-rakkhā** (f.) cow — keeping, tending cattle, usually comb[d] with kasī, agriculturing M i.85; Pv i.5[6]; J i.338; ii.128; given as a superior profession (ukkaṭṭha — kamma) Vin iv.6. **-ravaka** the bellowing of a cow M i.225; **-rasa** (usually pl.) produce of the cow, enum[d] in set of five, viz. khīra, dadhi, takka, navanīta, sappi (milk, cream, buttermilk, butter, ghee) Vin i.244; DhA i.158, 323, 397; VvA 147; SnA 322; **-rūpa** (collect.) cattle J i.194; iv.173; Miln 396 (bull); **-lakkhaṇa** fortune telling from cows D i.9≈; **-vaccha** (khīra° & takka°) Vism 28. **-vatika** [Sk. govratin] one who lives after the mode of cows, of bovine practices M i.387; Nett 99 (cp. govata DhsA 355, and *Dhs. trsl.* p. 261); **-vikattana** (and °vikantana; Sk. vikṛntana) a butcher's knife M i.244, 449; A iii.380 Sdhp 381 (vikatta only); **-vittaka** one whose wealth is cattle J i.191; **-vinda** the supt. of cowherds A iii.373; **-sappi** ghee from cow's milk Vin iii.251; DhsA 320; **-sālā** cow — stable A i.188; **-singa** a cow's horn

Vism 254. **-sita** mixed with milk VvA 179; **-sīla**=govatika DhsA 355; **-sīsa** (nt.) an excellent kind of sandal wood PvA 215 (cp. Sp. AvS i.67, 68, 109); **-hanuka** the jaw bone of a cow, in **°ena koṭṭāpeti** (koṭṭh° J) to massage with a cow's jaw bone Vin ii.266, J iv.188; v.303.

**Goṭaviya** (goṭavisa Text) v. l. J vi.225, part of a boat, the poop (expl. ib. p. 226 by nāvāya pacchimabandho).

**Goṭhaphala** a medicinal seed [Sk. gotravṛkṣa? Kern] Vin i.201.

**Goṇa**[1] [The Sanskrit goṇa, according to B. R., is derived from the Pali] an ox, a bullock S iv.195 sq.; J i.194; iv.67; Pv i.8[2]; PvA 39, 40; VvA 63 (for ploughing); DA i.163; DhA iii.60. **-°sira** wild ox J vi. 538(=araññagoṇaka).

**Goṇa**[2]=goṇaka[2], in **°santhata** (of a pallanka), covered with a woollen rug Vv 81[8]; Pv iii.1[17]; (text saṇṭhita; v. l. BB goṇakatthata, cp. next).

**Goṇaka**[1] [goṇa[1]] a kind of ox, a wild bull J vi.538 **(arañña°)**.

**Goṇaka**[2] [Sk. BSk. goṇika, cp. Pischel, *Beitr.* iii.236; also spelled gonaka] a woollen cover with long fleece (DA i.86: dīghalomako mahākojavo; caturangulādhikāni kira tassa lomāni) D i.7≈; S iii.144; J v.506; Pv ii.12[8]; Th 2, 378 (+tūlika); ThA 253 (=dīgha — lomakāḷakojava). **-°atthata** spread w. a goṇaka — cover A i.137= iii.50=iv.394; cp. iv.94, 231 (always of a **pallanka)**, See also goṇa[2].

**Goṇisādika** an ox — stall Vin i.240; cp. *Vin. Texts* ii.121. As gonisādi Vin iii.46.

**Gotta** (nt.) [Vedic gotra, to go] ancestry, lineage. There is no word in English for **gotta**. It includes all those descended, or supposed to be descended, from a common ancestor. A **gotta** name is always distinguished from the personal name, the name drawn from place of origin or residence, or from occupation, and lastly from the nick — name. It probably means agnate rather than cognate. About a score of **gotta** names are known. They are all assigned to the Buddha's time. See also Rh. D. *Dialogues* i.27, 195 sq. — jāti gotta lakkhaṇa Sn 1004; gotta salakkhaṇa Sn 1018; Ādiccā nāma gottena, Sākiyā nāma jātiyā Sn 423; jāti gotta kula J ii.3; jātiyā gottena bhogena sadisa "equal in rank, lineage & wealth" DhA ii.218. — evaṅ — gotta (adj.) belonging to such & such an ancestry M i.429; ii.20, 33; kathaṅ° of what lineage, or: what is your family name? D i.92; nānā° (pl.) of various families Pv ii.9[16]. — With nāma (name & lineage, or nomen et cognomen): nāmagottaṅ Vin i.93; ii.239; D i.92 (expl. at DA i.257: paññatti — vasena nāmaṅ paveṇi — vasena gottaṅ: the name for recognition, the surname for lineage); Sn 648; Vv 84[45] (with nāma & nāmadheyya; expl. at VvA 348— 349: nāmadheyya, as Tisso, Phusso, etc.; gotta, as Bhaggavo Bhāradvājo, etc.). — **gottena** by the ancestral name: Vin i.93; D ii.154; Sn 1019; Dh 393; **gottato** same J i.56. Examples: Ambaṭṭha Kaṇhāyana — gottena D i.92; Vipassī Koṇḍañño g°; Kakusandho Kassapo g°; Bhagavā Gotamo g° D ii.3; Nāgito Kassapo g° DA i.310; Vasudevo Kaṇho g° PvA 94.

**-thaddha** conceited as regards descent (+jāti° & dhana°) Sn 104; **-pañha** question after one's family name Sn 456; **-paṭisārin** (adj.) relying on lineage D i.99 (cp. *Dialogues* i.122); A v.327 sq.; **-bandhava** connected by family ties (ñāti°+) Nd[2] 455; **-rakkhita** protected by a (good) name Sn 315; VvA 72; **-vāda** talk over lineage, boasting as regards descent D i.99.

**Gottā** [n. ag. to gopeti=Sk. goptṛ] f. gottī protectress J v.329.

**Gotrabhū** "become of the lineage"; a technical term used from the end of the Nikāya period to designate one, whether layman or bhikkhu, who, as converted, was no longer of the worldlings (puthujjanā), but of the Ariyas, having Nibbāna as his aim. It occurs in a supplementary Sutta in the Majjhima (Vol. III. 256), and in another, found in two versions, at the end of the Anguttara (A iv.373 and v.23). Defined at Pug 12, 13 & Vism 138; amplified at Ps i.66 — 68, frequent in P (Tikap. 154 sq., 165, 324 etc.), mentioned at VvA 155. On the use of **gotrabhū** in medieval psychology see Aung, in *Compendium,* 66 — 68. Comp. the use of upanissaya at J i.235. — °ñāṇa, PPA 184; Vism 673. Ā° Vism 683.

**Godhaka** a kind of bird J vi.358.

**Godharaṇī** (f. — adj.) being able to be paired (of a young cow), or being with calf (?) Sn 26.

**Godhā**[1] (f.) [Sk. godhā] iguana, a large kind of lizard Vin i.215 — 16 (°mukha); D i.9≈(°lakkhaṇa, cp. DA i.94); J ii.118; iii.52; 538; DhA iii.420. As godha (m.) at J v.489. Dimin. golikā at J ii.147.

**Godhā**[2] (f.) string of a lute J vi.580 (cp. RV. 8, 58, 9).

**Godhūma** wheat (usually mentioned with yava, spelt) Miln 267; DA i.163; SnA 323. See dhañña.

**Gopaka** a guardian, watchman DA i.148; cp. khetta°.

**Gopanā** (f.) protecting, protection, care, watchfulness (cp. gutti) Pug 24 (+gutti) Dhs 1347; Miln 8, 243.

**Gopānasī** (f.) a beam supporting the framework of a roof, shaped *Λ; fig. of old people, bent by age (see °vanka). Vin iii.65, 81; S ii.263; iii.156; v.43, 228; M i.80; A i.261; iii.364; v.21; Vism 320; DhA ii.190; VvA 188.

**-gaṇā** (pl.) a collection of beams, the rafters Vv 78[4]; **-bhogga** ( — sama) bent like a rafter (nārī) J iii.395; **-vanka** (gopānasi°) as crooked as a rafter (of old people, cp. BSk. gopānasī — vakra AvŚ ii.25[n5]) S i.117; M i.88; A i.138.

**Gopita** (adj.) [pp. of gopeti] protected, guarded, watched (lit. & fig.) J vi.367; Miln 345; SnA 116 (°indriya= guttindriya); Sdhp 398.

**Gopeti** [Sk. gopayati, **gup**; cp. gutta, gottā] to watch, guard, pot. gopetha Dh 315; — pp. **gopita** (q. v.).

**Gopphaka** [Dem. of goppha=Sk. gulpha] the ankle Vin iv.112; A iv.102; J v.472; DhA ii.80, 214; SnA ii.230.

**Gomika** [Sk. gomin] an owner of cows S i.6=Sn 33, 34.

**Golikā** see godhā[1].

**Golomika** (adj.) [inverted diaeretic form fr. Sk. gulma=P. gumba: viz. *golmika>*golmika>golomika] like a cluster; in phrase **massuṅ golomikaṅ kārāpeti** "to have the beard trimmed into a ball — or cluster — shape" Vin ii.134. Bdhgh's expl[n] "like a goat's beard" (cp. *Vin. Texts* iii.138) is based on pop. etym. go+loma+ ika "cow — hair — like," the discrepancy being that go does *not* mean *goat.*

**Goḷaka** a ball ThA 255 (kīḷā°).

# Gh

**°Gha** (adj. — suffix to **ghan**) killing, destroying, see hanati. — iṇagha at Sn 246 is v. l. SS for iṇaghāta. Cp. paṭi° & see also ghana[2] & ghāta.

**Ghaṅsati[1]** [Sk. gharṣati, ***ghṛṣ** to ***gher** to rub or grind, cp. Gr. ξέραδος, ξερμάς, ξρίω, enlarged in Lat. frendo= Ags. grindan to grind] to rub, crush, grind, S ii.238; J i.190 (=ghasituṅ? to next?) 216; vi.331. — Caus. ghaṅsāpeti to rub against, to allow to be rubbed or crushed Vin ii.266. Cp. upani°, pari°, & pahaṅsati[1]. — Pass. ghaṅsīyati (ghaṅsiyati) to rub (intr.), to be rubbed Vin i.204; ii.112.

**Ghaṅsati[2]** [=haṅsati for Sk. harṣati, see haṅsati] to be pleased, to rejoice J iv.56 (v. l. ghasati). Cp. pahaṅsati[2].

**Ghaṅsana** rubbing, in **pāda-gh °ī** a towel for rubbing the feet Vin ii.130.

**Ghaṅsikā** in go°, cow — hide (?) see go.

**Ghaccā** (f.) [fr. hanati, **han** and **ghan**] destruction (usually — °) D iii.67 (mūla°); J i.176 (sakuṇa°).

**Ghañña** (adj. — n.) [fr. Sk. ghana to **han**, cp. ghānya & hatya] killing, destroying (—°) see atta°.

**Ghaṭa[1]** [Non — Aryan?] a hollow vessel, a bowl, vase, pitcher. Used for holding water, as well as for other purposes, which are given under pānīya° paribhojana° vacca° at Vin i.157=352=M i.207. In the Vinaya freq. comb[d] with kolamba, also a deep vessel: i.209, 213, 225, 286. — As water — pitcher: J i.52, 93 (puṇṇa°), 166; VvA 118, 207, 244 (°satena nhāto viya); PvA 66 (udaka°), 179 (pānīya°), 282. — In general: S iv.196. For holding a light (in formula antoghaṭe padīpo viya upanissayo pajjalati) J i.235 (cp. kuṭa), PvA 38. Used as a drum J vi.277 (=kumbhathūna); as bhadda° Sdhp 319, 329.

**-pamāṇa** (adj.) of the size of a large pot J ii.104; PvA 55.

**Ghaṭa[2]** (m. & f.) [Sk. ghaṭā; conn. with ganthati to bind together] multitude, heap, crowd, dense mass, i. e. thicket, cluster. itthi° a crowd of women J iv.316; maccha° a swarm of fish J ii.227; vana° dense forest J ii.385; iv.56; v.502; vi.11, 519, 564; brahma° company of brahmins J vi.99.

**Ghaṭaka** [Dem. of prec.] 1. a small jar (?) Vin ii.129, 130 (comb[d] w. kataka & sammajjanī); cp. *Vin. Texts* iii.130. — 2. the capital of a pillar J i.32 (cp. kumbha).

**Ghaṭati** [Sk. ghaṭate, to **granth**, cp. ganthati. The Dhtp gives two roots **ghaṭ**, of which one is expl[d] by "ghāṭane" (No. 554), the other by "īhāyaṅ," i. e. from exertion (No. 98)] to apply oneself to, to exert oneself, to strive; usually in formula uṭṭhahati gh° vāyamati M i.86; S i.267 (yamati for vāy°); Pug 51; or yuñjati gh° vāy° J iv.131. — Sdhp 426, 450.

**Ghaṭana** see **[Ghaṭṭana]**.

**Ghaṭikā[1]** (f.) [to ghaṭa[1]] a small bowl, used for begging alms Th 2, 422 (=ThA 269: bhikkhā — kapāla).

**Ghaṭikā[2]** (f.) [to ghaṭa[2], orig. meaning "knot," cp. gantha & ganṭhi, also **gaṇḍa**] 1. a small stick, a piece of a branch, a twig J i.331; iv.87 (khadira°); vi.331; Th 2, 499 (=khaṇḍa ThA 290). upadhānaghaṭikā J iii.179 (belonging to the outfit of an executioner); pāsa° J ii.253 is a sort of magic stick or die (=pāsaka) — 2. a game of sticks ("tip — cat" sticks *Miln trsl.* ii.32). D i.6≈(DA i.85: ghaṭikā ti vuccati dīgha — daṇḍakena rassa daṇḍaka — paharaṇa kīḷā, tip — cat); Vin ii.10; iii.181; M i.266; A v.203; Miln 229. — 3. a stack of twigs S ii.178, 4; (a stick used as) a bolt Vin ii.120, 208; iii.119; usually as sūci° a needle — shaped stick Vin ii.237 (cp. *Vin. Texts* iii.106); S iv.290; Ud 52; J i.346. Cp. gaṇḍikādhāna.

**Ghaṭita** [pp. of ghaṭeti] connected, combined Vism 192.

**Ghaṭī** (f.) [to ghaṭa[1]] a jar DhA i.426. In cpds. also ghaṭi°.

**-odana** rice boiled in a jar DhA i.426; **-kaṭāha** a water pot, or rather a bowl for gathering alms (cp. ghaṭikā[1]) Vin ii.115 (=ghaṭi — kapāla Bdhgh); **-kāra** a potter DhA i.380; Np. of a kumbhakāra S i.35, 60; M ii.45 sq. (=°suttanta, mentioned as such at DhA iii.251); J i.43.

**Ghaṭīyati** [Pass. of ghaṭeti] 1. to be connected or con- tinued DhA i.46 (paveṇī na gh.), 174. — 2. to be obstructed Nd[2] 102 (=virujjhati, paṭihaññati).

**Ghaṭeti** [Denom. fr. ghaṭa[2], cp. gantheti] to join, to connect, to unite J i.139; freq. in anusandhiṅ ghaṭetvā adding the connection (between one rebirth & another) J i.220, 308.

**Ghaṭṭa** see araghaṭṭa; meaning "rubbed, knocked against" in phrase ghaṭṭa — pāda — tala SnA 582 (for ugghaṭṭha); also at Vin iv.46 in def. of vehāsa — kuṭī (a cell or hut with air, i. e., spacious, airy) as majjhimassa purisassa a — sīsa — ghaṭṭā "so that a man of medium height does not knock his head (against the ceiling)"; of uncertain meaning ("beating"?) at J i.454 (v. l. for T. ghota).

**Ghaṭṭana** (nt.) [Sk. ghaṭana, to **granth**, cp. gantha] 1. combining, putting together, combination, composition, J i.220; PA. 312, etc. — 2. striking, fig. insulting (ghaṭṭana=āsajjana) VvA 55. To meaning "strike" cp. saṅghaṭṭana.

**Ghaṭṭeti** [Sk. ghaṭṭayati] to strike, beat, knock against, touch; fig. to offend, mock, object to. (a) lit. M ii.4 (jannukena; text reads ghatteti, v. l. ghaṭeti); Sn 48 (=saṅ° Nd[2] 233); J i.218; Pv iv.10[9] (=paṭihaṅsati PvA 271); DA i.256 (=khuṅseti); DhA i.251. — (b) fig. A iii.343; Sn 847 (cp. Nd[1] 208); Vism 18. — pp. ghaṭṭita Pug 30, 36; psychologically ghaṭṭayati=ruppati. B or S iii.86. — Pass. **ghaṭīyati** (q.v.). — Cp. āsajja and ugghāṭeti.

**Ghaṇṭā** (f.) a small bell (cp. kinkanikā) J iv.215; VvA 36, 37, 279 (khuddaka°). As **ghaṇṭī** at Vism 181.

**Ghata** (nt.) [Vedic ghṛta, **ghṛ** to sprinkle, moisten] clari- fied butter VvA 326; Miln 41; Sdhp 201 ( — bindu). With ref. to the sacrificial fire (fire as eating ghee, or being sprinkled w. ghee) **ghatāsana**; J i.472; v.64, 446; Pv i.8[5] (ghatasitta).

**Ghana[1]** [Vedic ghana, cp. Gr. εὐχηνής?] (a) (adj.) solid, compact, massive; dense, thick; in eka° of one solid mass (of sela,

rock) Vin i.185=Dh 81=Th 1, 643= Miln 386; A iii.378, cp. ghanasela — pabbata DhA i.74. — gh. paṅsu J i.264, paṭhavī (solid ground) J i.74; PvA 75; palāsa (foliage) PvA 113; buddharasmiyo J i.12; °maṅsa solid, pure flesh DhA i.80; °sāṭaka (thick cloth) J i.292; °sañchanna (thickly covered) PvA 258; °suvaṇṇakoṭṭima DhA iv.135; abbha° a thick cloud Sn 348 (cp. SnA 348). — (b) (m.) the foetus at a certain stage (the last before birth & the 4th in the enum. of the foll. stages: kalala, abbuda, pesī, gh.) S i.206; J iv.496; Miln 40; Vism 236. The latter meaning is semantically to be explained as "swelling" & to be compared with Gr. βρύω to swell and ε῎μβρυον=embryo (the gravid uterus).

**Ghana**[2] [Vedic ghana to hanti (ghanti, cp. ghātayati), ***gu̯hen** "strike," cp. Gr. χείνω, φόνος, Lat. of — fendo, Ags. gud, Ohg. gundea] a club, a stick, a hammer; in ayo° an iron club VvA 20. Also coll. term for a musical instrument played by striking, as cymbal, tambourine, etc. VvA 37.

**Ghanika** [to ghana[1] in meaning of "cloud" (Sk.)] a class of devas (cloud — gods?) Miln 191.

**Ghamma** [Vedic gharma=Gr. χερμός, Lat. formus, Ohg. etc. warm; to ***gu̯her** "warm," cp. Sk. ghṛṇoti, hara; Gr. χέρος, etc.] heat; hot season, summer. Either in loc. ghamme J iv.172 (=gimha — kāle); Pv iv.5[3] & ghammani ("in summer" or "by the heat") S i.143= J iii.360 (sampareta overcome by heat); Sn 353; J iv.239; v.3. — Or. in cpd. with **°abhitatta** (ghammâbhitatta, overpowered by heat) M i.74; D ii.266; A iii.187 sq.; Sn 1014 (cp. 353 ghammatatta); Miln 318; VvA 40; PvA 114.

**Ghara**[1] (nt.; pl. °ā Dh 241, 302) [cp. gaha & geha] a house A ii.68; Sn 43 (gahaṭṭhā gharaṅ āvasantā), 337 (abl. gharā), 889 (id. gharamhā); J i.290 (id. gharato); iv.2, 364, 492 (ayo°); Pug 57; Miln 47. Comb[d] with vatthu PvA 3, 17. — sūcighara a needle — case VvA 251.

**-ājira** house — yard Vism 144 (where Dhs A 116 in id. passage reads gharadvāra). **-āvāsa** the household life (as contrasted with the life of a mendicant) Vin ii.180 (gharāvāsatthaṅ); A ii.208; M i.179, 240, 267, 344; Sn 406 (cp. S v.350); J i.61; PvA 61; **-kapoṭa** [Sk. gṛhakapota] the house — pigeon Miln 364, 403; **-golikā** house or domestic lizard J ii.147. **-dāsī** a female house — slave Pv ii.3[21]; **-dvāra** a house — door J iv.142; Dhs A 116; PvA 93; **-bandhana** the bonds of the house, i. e. the establishing of marriage DhA i.4; **-mukha** an opening in the house, the front of the house Nd[2] 177; **-mesin** one who looks after the house, a pater familias, householder Sn 188; It 112 (gahaṭṭha+); J vi.575; **-sandhi** a cleft or crevice in the house PvA 24; **-sūkara** a tame, domestic pig DhA iv.16.

**Ghara**[2] [a drink (cp. gala) & garala poison] (°—); in **-°dinnakābādha** sickness in consequence of a poisonous drink (expl. as suffering fr. the results of sorcery) Vin i.206 (cp. *Vin. Texts* ii.60); **-visa** poison Pug 48; DhA ii.38; **-sappa** a poisonous snake DhA ii.256.

**Gharaṇī** (f.) [fr. ghara[1]] a house — wife Vin i.271; S i.201; Pv iii.1[9] (=ghara — sāminī PvA 174); DhA iii.209.

**Ghasa** (adj. — n.) eating, an eater; in **mahagghasa** a big eater A v.149 (of the crow); Dh 325; Miln 288.

**Ghasati** [Vedic grasati & *ghasti, pp. grasta, cp. Gr. γράω to gnaw, γράστις fodder, Lat. gramen grass] to eat J iii.210; ppr. ghasamāna Vin ii.201; Th 1, 749. — Cp. ghasa, ghasta & ghāsa. See also jaddhu. Desid. jighacchati.

**Ghasta** [pp. of ghasati=Sk. grasta] only in vanka° having eaten or swallowed the hook (cp. grasta — vanka) D ii.266 (v — g° va ambujo); J vi.113.

**Ghāṭa** see saṅ°; ghāṭana see ghaṭati.

**Ghāta** (usually — °) [Sk. ghāta & ghātana; to **han** (ghan), strike, kill; see etym. under ghana[2] & hanti] killing, murdering; slaughter, destruction, robbery D i.135 (gāma°, etc. village robbery); setu° the pulling down of a bridge (fig.) Vin i.59, etc. (see setu); pantha° highway robbery, brigandage, "waylaying" J i.253. — Th 2, 474, 493 (=samugghāta Com.); Sn 246 (ina°); VvA 72 (pāṇa°+pāṇa — vadha & °atipāta). Cp. next & vi°; saṅ°.

**Ghātaka** (adj. — °) murdering, destroying, slaughtering Vin i.89 (arahanta°), 136 (id.), 168 (id.); ii.194 (manussa°); iv.260 (tala°) J iv.366 (gāma° corā robbers infesting the village); v.397 (thī°=itthi°); Pug 56 (maccha°). — As noun: (m.) one who slays, an executioner: go° a bull — slaughterer M i.244, etc. (see go); cora° an executioner or hangman J iii.41; Pug 56; PvA 5. — (nt.) brigandage, robbery, slaughtering: gāmaghātakaṅ karoti J i.200.

**Ghātikā** (f. abstr. to ghātaka) murder J i.176 sq.

**Ghātita** (adj.) [pp. of ghāteti] killed, destroyed ThA 289; also in Der. **ghātitatta** (nt.) the fact of having killed J i.167. Cp. ugghātita.

**Ghātin** (adj. — n.) killing; a murderer J i.168 (pāṇa°); vi.67 (ghātimhi=ghātake).

**Ghātimant** (adj.) able to strike, able to pierce (of a needle), in ghana° going through hard material easily J iii.282.

**Ghāteti** [Denom. fr. ghāta, cp. Sk. ghātayati to **han**] tc kill, slay, slaughter It 22 (yo na hanti na ghāteti); Dh 129, 405; J i.255; Mhvs vii.35, 36. — aor. aghātayi J i.254; ger. ghātetvā J i.166. — Caus. ghātāpeti to have somebody killed J iv.124. — Cp. ghacca, ghātita, āghāteti.

**Ghāna** (nt.) [Sk. ghrāṇa to **ghrā**, see ghāyati. On n for ṇ cp. Trenckner, *Notes,* p. 81] the nose; usually in its function as organ of smell=sense of smell (either in phrase ghānena gandhaṅ ghāyati: to smell an odour by means of the nose; or in ghana — viññeyyā gandhā: odours which are sensed by the nose). In the enum. of the senses gh. is always mentioned in the 3rd place (after cakkhu & sota, eye & ear); see under rūpa. In this connection: Vin i.34; D i.21, 245; iii.102, 244 sq.; S i.115; M i.112, 191; ii.42; Dh 360; Pug 20; Miln 270; Vism 444 sq. (with def[n]). — In other connections: Pv ii.2[4] (ghāna — chinna, one whose nose is cut off).

**-āyatana** the organ of smell D iii.243, 280; Dhs 585, 605, 608; **-indriya** the sense of smell D iii.239; Dhs 585 etc. (as above); **-dhātu** the element of smell Dhs. as above; **-viññāṇa** perception of smell Dhs 443, 608, 628; **-samphassa** contact with the sense of smell S i.115; D iii. & Dhs as above.

**Ghāyati**[1] [Sk. ghrāti & jighrati, to **ghrā**, cp. gandha] to smell, always with gandhaṅ; ger. ghātvā S iv.71, 74 or ghāyitvā J i.210 (jālagandhaṅ); iii.52 (macchagandhaṅ); Miln 347. Cp. sāyati

& upagghāyati.

**Ghāyati**[2] [a variant of jhāyati] to be consumed, to be tor- mented by thirst Pv i.11[10] (ghāyire=ghāyanti PvA 60; v. l. BB jhāyire & jhāynati) Miln 397.

**Ghāsa** [Vedic ghāsa, fr. ghasati, q. v. cp. Lat. gramen= grass] grass for fodder, pasturing: food J i.511 (°ṅ kurute); PvA 173 (°atthāya gacchati "go feeding"). Mostly in: **-esana** search for food (=gocara) S i.141; Sn 711. — Cp. vi°.

**-chada** (chāda & chādana) food & clothing, i. e. tending, fostering, good care (=posana) (act.) or being well looked after, well provided (pass.); chada: Pug 51; chāda: J i.94; A i.107; ii.85; iii.385; chādana: D i.60; M i.360; VvA 23, 137; **-hāraka** one who fetches the fodder (food) Th 1, 910.

**Ghāsana** (nt.)=ghāsa; in **-°ṭṭhāna** pasture (=gocara) VvA 218.

**Ghuṭṭha** [Sk. ghuṣṭa, pp. **ghuṣ**, see ghoseti & cp. saṅ°] pro- claimed, announced; renowned J i.50 (of festival); 425 (nakkhattaṅ); ii.248 (ussava); Pv ii.8[2] (dūra° of wide renown, world — famed of Bārāṇasī); DhA iii.100 (chaṇe ghuṭṭhe when the fair was opened).

**Ghuru-ghuru** onomat. expression of snoring & grunting noise [gṛ — gṛ to ***gel** or ***ger**, see note on gala] in **-passāsa** (& °in) snoring & breathing heavily, panting, snorting & puffing S i.117 (of Māra); J i.160 (of sleeping bhikkhus, gh° kākacchamānā breathing loud & snoring). Cp. next.

**Ghurughurāyati** [Denom. fr. prec.] to snore J iii.538; DhA i.307. Cp. Prk. ghurughuranti varāhā (grunting hogs) & ghurukkanti vagghā (roaring tigers).

**Ghoṭaka** [cp. Sk. ghoṭaka, Halāyudha 2, 281] a (bad) horse J vi.452.

**Ghota** is read at J i.454, probably for ghaṭṭa; meaning is "striking, stroke," comb[d] with kasā, whip.

**Ghora** (adj.) [Vedic ghora, orig. meaning, wailing, howling, lamenting, to ***gher, *ger**, see note on gala & cp. ghuru. A root **ghur** is given by Dhtp 487 in meaning of "bhīma," i. e. horrible. — Rel. to Goth. gaurs, sad; Ohg. gōrag, miserable; & perhaps Lat. funus, funeral. See Walde, *Lat. Wtb.* s. v.] terrible, frightful, awful Vin ii.147. Freq. as attr. of niraya (syn. with dāruṇa; PvA 87, 159, 206) Pv i.10[12]; iv.1[8]. Of an oath (sapatha) Pv i.6[8]; ii.12[16]. — ghorassara of a terrible cry (Ep. of an ass) Miln 363, 365.

**Ghosa** [Vedic ghoṣa to **ghus**] 1. shout, sound, utterance Vin ii.155 ("Buddha" — ghosa); M i.294; A i.87, 228; Sn p. 106; Sn 696, 698; Dhs 637, 720 (+ghosa — kamma). — 2. shouting, howling, wailing (of Petas) Pv iii.3[4]; iv.3[6], 3[38].

**-pamāṇa** to be measured (or judged) by one's reputation A ii.71=Pug 53; also as **pamāṇika** DhA iii.114 (in same context).

**Ghosaka** (adj.) sounding, proclaiming, shouting out (—°), in dhamma° praising the Law J ii.286; Satthu guṇa° sounding the praise of the Master DhA iii.114. As n. Name of a deva (Gh. devaputta) DhA i.173.

**Ghosanā** (f.) fame, renown, praise, in Māra° J i.71.

**Ghosavant** (adj.) full of sound, roaring J iii.189.

**Ghosita** 1. [pp. of ghoseti] proclaimed, renowned, PvA 107 (=ghuṭṭha); VvA 31 (nakkhattaṅ). As Npl. Ghositārāma DhA i.53, 161, 208. — 2. [n. ag.=ghositṛ, cp. ghosaka] one who proclaims, advocates, or heralds; in Np. Ghositaseṭṭhi DhA i.187.

**Ghoseti** [Denom. of ghosa, cp. Sk. ghoṣayati, caus. to **ghuṣ**] to proclaim, announce; cry aloud, wail, shout J ii.112; iii.52; Pv ii.9[37] (=uggh°); iv.6[3]; pp. ghosita & ghuṭṭha (q. v.). — Caus. **ghosāpeti** to have proclaimed J i.71.

# C

**Ca** (indef. enchtic particle) [Vedic ca adv. to rel. pron. *qu̯o, idg. *que=Cr. τε, Lat. que, Goth. — h. Cp. ka, ki, ku] 1. *Indefinite* (after demonstr. pron. in the sense of kiṅ=what about? or how is it? cp. kiṅ)=ever, whoever, what — ever, etc. [Sk. kaśca, Gr. ὅς τε, Lat: quisque, Goth. hvazuh] so ca whoever (see below 3), tañ ca pan' amhākaṅ ruccati tena c' amhā attamanā M i.93; yañ ca kho... ceteti yañ ca pakappeti... whatever he thinks, whatever he intends... S ii.65. As a rule the Pali form corresp. to Sk. kaśca is *kascid=koci, & ci (cid) is the regular P. representative of the indefinite ca (cp. cana & api). — 2. *Copulative or disjunctive* according to the general context being positive or negative. (a) copulative: and, then, now: tadā ca now then, and then (in historical exposition) J iii.188. Most frequent in connecting two or three words, usually placed after the second, but also after the third: atthaṅ anatthañ ca Dh 256; pubbâparāni ca Dh 352; alaṅ etehi ambehi jambūhi panasehi ca J ii.160. — In the same sense added to each link of the chain as ca — ca (cp. Sk. ca — ca, Gr. τε τε, Lat. que que; also mixed with constituents of similar pairs as api — ca, cp. τε και): tuyhañ ca tassā ca to you and her (orig. this or whatever to you, whatever to her)=to you as well as to her J i.151. Often with the first member emphasized by eva: c' eva, as well as: hasi c' eva rodi ca he laughed as well as cried J i.167; maṅsena c' eva phalāphalena ca with flesh as well as with all kinds of fruit J iii.127; subhaddako c' eva supesalo ca J iii.82; c' eva apace padūse pi ca waste and even defile ThA 72 (Ap v.40). — (b) disjunctive: but (esp. after a negation): yo ca but who Th 1, 401; yadā ca but when (cp. tadā ca) J iii.128. In conditional clauses (cp. 3) comb[d] with sace=but if, on the other hand: sace agāraṅ ajjhāvasati... sace ca pabbajati agārā Sn 1003. With neg, na ca=but not: mahatī vata te bondi, na ca paññā tadūpikā (but your wisdom is not in the same proportion) J ii.160. — 3. *Conditional:* if [=Vedic ced, Lat. absque] D i.186,

207; ii.36, 57 (jāti ca not va); M i.91; S iii.66 (rūpañ ca attā abhavissa); A i.58; v.87; J ii.110 (ciram pi kho khadeyya yavaṅ... ravamāno ca dūsayi: "he might have caten a long time, if he had not come to harm by his cry," or "but"); iv.487; v.185, 216 (Sakko ca me varaṅ dajjā so ca labbhetha me varo: "if S. will give me a wish, that wish will be granted," or: "whatever wish he will allow, that one will be fulfilled"); vi.206, 208. — na ca (at the beginning of an interrog. phrase)= if not S i.190 (ahaṅ ca kho... pavāremi, na ca me Bhagavā kiñci garahati: if the Bh. will not blame me). For BSk. ca=ced see AvŚ ii.189, n. o.

**Cakita** (adj.) [Sk. cakita, **cak**] disturbed; afraid, timid Dāvs iv.35, 46.

**Cakora** [Sk. cakora to **kol** (kor), see note on gala] the francolin partridge (Perdix rufa) J v.416; Vv 35[8]; VvA 163. See also cankora.

**Cakka** (nt.) [Vedic cakra, redupl. formation fr. ***quel** to turn round (cp. P. kaṇṭha > Lat. collus & see also note on gala)=that which is (continuously) turning, i. e. wheel, or abstr, the shape or periphery of it, i. e. circle. **Cakra**=Gr. κύκλος, Ags. hveohl, hveol=wheel. The unredupl. form in Sk. carati (versatur), Gr. πέλομαι, πολεύω, πόλος (pole); Lat. colo, incolo; Obulg. kolo wheel, Oisl. hvel] I. *Crude meaning:* 1. a wheel (of a carriage) Dh 1; PvA 65 (ratha°); Miln 27. — 2. a discus used as a missile weapon J i.74; Pgdp 36; cp. khura° a razor as an instr. of torture. — 3. a disc, a circle: heṭṭhāpādatalesu cakkāni jātāni, forming the 2nd characteristic mark of a Mahāpurisa D ii.17= iii.143; D iii.149. — J ii.331; Miln 51. — 4. an array of troops (under tayo vyūhā: paduma° cakka° sakaṭa°) J ii.404=iv.343. — II. *Applied meaning:* 1. (a wheel as component part of a carriage, or one of a duad or tetrad=) collection, set, part; succession; sphere, region, cycle Vin i.330 (cp. *Vin. Texts* ii.281); iii.96; iriyāpatha° the 4 ways of behaviour, the various positions (standing, walking, sitting, lying down) DA i.249; Sdhp 604. sā°, miga° the sphere or region of dogs & wild animals Miln 178; cakkena (instr.) in succession PvA iii. **cakkaṅ kātabbaṅ**, or **bandhitabbaṅ** freq. in Yam. and Paṭṭh, "The cycle of formulated words is to be here repeated." — 2. (like the four wheels constituting the moving power of a carriage=) a vehicle, instrument, means & ways; attribute, quality; state, condition, esp. good condition (fit instrumentality), **catucakka** an instr. of four, a lucky tetrad, a fourwheeler of the body as expressing itself in the four kinds of deportment, iriyāpathas A ii.32; S i.16, 63 (catucakkaṅ). In this sense generalized as a happy state, consisting of "4 blessings": paṭirūpadesa — vāsa, sappurisûpassaya, atta — sammāpaṇidhi, pubbe — kata — puññatā A ii.32; J v.114; mentioned at Ps i.84. Cp. also Sn 554 sq.; 684. Esp. pronounced in the two phrases **dhamma-cakka** (the wheel of the Doctrine, i. e. the symbol of conquering efficacy, or happiness implicated in the D.) and brahma — c° the best wheel, the supreme instrument, the noblest quality. Both with pavatteti to start & kcep up (like starting & guiding a carriage), to set rolling, to originate, to make universally known. **dhamma°** e. g. S i.191; A i.23, 101; ii.34, 120; iii.151; iv.313; Sn 556 sq.; 693; J iii.412; Ps ii.159 sq.; PvA 67 (see dhamma). **brahma°** M i.71; S ii.27; A ii.9, 24; iii.9, 417; v.33; Vbh 317 sq.; 344 (see brahma). Cp. cakkavattin (below). — Cp. vi°.

**-chinna** (udaka) (water of a well) the wheel of which is broken Ud 83; **-bhañjanin** one who destroys a state of welfare & good J v.112 (patirāpadesavāsādino kusala — cakkassa bhañjanī C.); **-bheda** breaking peace or concord, sowing discord Vin ii.198; iii.171; **-yuga** a pair of wheels Vv 83[2]; **-ratana** the treasure of the wheel, that is of the sun (cp. Rh. D. *Buddh. Suttas* p. 252; *Dialogues* ii.197, 102) D ii.171; iii.59 sq., 75; J i.63; ii.311; DA i.249. See also cakkavattin; **-vaṭṭaka** (nt.) a scoop — wheel (a wheel revolving over a well with a string of earthen pots going down empty & coming up full, after dredger fashion) Vin ii.122; **-vattin** (cp. dhammacakkaṅ pavatteti above) he who sets rolling the Wheel, a just & faithful king (rājā hoti c. dhammiko dhammarājā cāturanto Sn p. 106, in corresp. pass. v. 1002 as vijeyya pathaviṅ imaṅ adaṇḍena asatthena dhammena — m — anusāsati). A definition is given by Bdhgh. at DA i.249. — Three sorts of c. are later distinguished: a cakkavāla — c° a universal king, or cāturanta — c° (ruling over four great continents Sn p. 106; KhA 227), a dīpa — c° (ruling over one), a padesa — c° (ruling over part of one) Usually in phrase rājā cakka vattin: D i.88; iii.156; iv.302; v.44, 99, 342; D ii.16, 172; iii.59 sq., 75, 142 sq.; M iii.65; A i.76, 109 sq.; ii.37, 133, 245; iii.147 sq; 365; iv.89, 105; v.22; Kh viii.12 (°sukha); J i.51; ii.395; iv.119; Vbh 336; PvA 117; VvA 18; Sdhp 238, 453; DhA ii.135 (°sirī). — °gabbha Vism 126: — °rajjaṅ kāresi J ii.311; **-viddha** (nt.) a particular form of shooting J v.130; **-samārūḷha** (adj.) having mounted the wheels, i. e. their carts (of janapadā) A i.178; iii.66, 104.

**Cakkalaka** [fr. cakka] a disc or tuft (?) Vism 255 (kaḷīra°, where KhA 50 reads in same context kaḷīra — daṇḍa).

**Cakkali** (f.) drapery Vin ii.174.

**Cakkalikā** a window blind, curtain Vin ii.148.

**Cakkavāka** [Vedic cakravāka, cp. kṛkavāku, to sound root kṛ, see note on gala] the ruddy goose (Anas Casarca) J iii.520; iv.70 sq. (N. of J No. 451); Pv ii.12[3]; Miln 364, 401; — f. **cakkavākī** J iii.524; vi.189=501.

**Cakkavāḷa** (m. & nt.) a circle, a sphere, esp. a mythical range of mountains supposed to encircle the world; pl. worlds or spheres J i.53, 203; vi.330; Vism 205 (its extent), 207, 367, 421; DhsA 297; DhA 11. 15; iii.498; in the trope "cakkavāḷaṅ atisambādhaṅ brahmaloko atinīco" (=the whole world cannot hold it) to express immensity DhA i.310; VvA 68.

**-gabbha** the interior of the C. sphere J iv.119; DA i.284; **-pabbata** (nt.) the C. mountains, "world's end" J iii.32; vi.272; **-rajja** (nt.) the whole world, strictly speaking the whole region of a sphere J ii.392.

**Cakkhu** (nt.) [Vedic cakṣuḥ, etym. not clear, as redupl. perhaps to **īks**, akṣa eye, kṣaṇa moment, or as intens. to **cit**, cp. cinteti, & see Walde, *Lat. Wtb.* under inquam] the eye (nom. sg. cakkhuṅ Vin i.34; S i.115; M iii.134, etc.). — I. *The eye as organ of sense* — (a) psychologically: cakkhunā rūpaṅ disvā "seeing visible object (shape) with the eye" (Nd[2] on rūpa q. v.) is the defin. of this first & most important of the senses (cp. Pv ii.6[1] dakkhiṇa c.=the most valuable thing): the psychology of sight is discussed at DA i.194 sq., and more fully at Dhs 597 sq. (see DhsA 306 sq; *Dhs trsl.* 173 sq.); cp. cak khunā puriso ālokati rūpagatāni Nd[2] 234. In any enumeration of the

senses cakkhu heads the list, e. g. Vin i.34; D i.21; ii.308, 336 sq.; iii.102, 225, 244 sq.; 269; Nett 28. — See rūpa. Also combd. with sota: M i.318; iii.264; A i.281. — cakkhusmiṅ haññati rūpehi S iv.201; hata° A i.129. passāmi naṅ manasā cakkhunā va "I see him with my mind as with my eye" Sn 1142. — Vin i.184; S i.32, 199; iv.123; Dh 360; J iv.137; DA i.183; Nett 191. Vism 444 sq. As adj. (—°) seeing, having or catching sight of: eka° (dvi°) one — eyed (two°) A i.128 sq.; āmisa° seeing an object of sensual enjoyment S ii.226; iv.159; J v.91 (=kilesalola). acakkhu blind A iii.250, 256; Ps i.129. — (b) ethically: as a "sense" belonging to what is called "body" (kāya) it shares all the qualities of the latter (see kāya), & is to be regarded as an instr. only, i. e. the person must not value it by itself or identify himself with it. Subduing the senses means in the first place acquiring control over one's eyes (cp. okkhitta cakkhu, with down — cast eyes Sn 63, 411, 972; Pv iv.3[44]; & indriyesu guttadvāra; °indriya). In this connection the foll. passages may be mentioned: Vin i.34; D i.70; S iv.123; ii.244 (aniccaṅ, etc.); iii.255 (do.) iv.81, 128 (na tumhākaṅ); Ps I.132 (aniccatṭhaṅ). Numerous others see under rūpa. — II. *The eve as the most important channel of mental acquiring,* as faculty of perception & apperception; insight, knowledge (cp. veda, ολδα to **vid**, to see). In connection with ñāṇa (γη̈ωσις) it refers to the apperception of the truth (see dhamma — cakkhu): intuition and recognition, which means perfect understanding (cp. the use of the phrase jānāti passati "to know and to see"=to understand clearly). See e. g. S ii.7 — 11, 105; iv.233; v.179; 258; 422 sq. Most frequently as **dhamma°** "the eye of the truth," said of the attainment of that right knowledge which leads to Arahantship, in phrase virajaṅ vitamalaṅ dh — cakkhuṅ uppajjati Vin i.16; D i.86, 110; S ii.134 sq.; iv.47; 107; v.467; A iv.186; Ps ii.150 sq.; 162; Miln 16. Similarly paññā°, It 52; ariya° M i.510. — III. *The eye as the instr. of supersensuous perception,* "clear" sight, clairvoyance. This is the gift of favoured beings whose senses are more highly developed than those of others, and who through right cognition have acquired the two "eyes" or visionary faculties, termed **dibba-**cakkhu & **buddha-** cakkhu It 52; D ii.38 resp. They are most completely described at Nd[2] 235 (under cakkhumā), & the foll. categories of the range of application of cakkhu are set forth: 1. **maṅsa-cakkhu**: the physical eye which is said to be exceptionally powerful & sensitive. See Kv iii.7 (trans. p. 149 ff.). Vism 428 (maṅsa° 2 ñāṇa°). — 2. **dibba-°**: the deva — eye, the eye of a seer, all-pervading, & seeing all that proceeds in hidden worlds.— 3. **paññā°**: the eye of wisdom; he who knows all that can be known (jānaṅ passaṅ recognizing & seeing, i. e. of perfect understanding; cakkhubhūta ñāṇa° dhamma° brahma°). — 4. **buddha°**: the eye of a Buddha or of complete intuition, i. e. of a person who "sees the heart of man," of a being realizing the moral state of other beings and determined to help them on the Path to Right Knowledge. — 5. **samanta°**: (a summary account of Nos. 1 — 4, & in all Scripture — passages a standing Ep. of Gotama Buddha, see below), the eye of all round knowledge, the eye of a Tathāgata, of a being perfected in all wisdom. — Out of these are mentioned & discussed singly or in sets: (Nos. 1 — 5): DhsA 306; SnA 351; (Nos. 1 — 3:) It 52=Kvu 251 sq. (It 52=Kvu 254); (dibba:) Vin i.8, 288; ii.183; iii.5; D i.82, 162; iii. 52, iii. 281; M i.213; S i.144, 196; ii.122, 213, 276; iv.240; v.266, 305; A i.165, 256, 281 sq.; iii.19, 29, 418; iv.85, 141, 178, 291; v.13, 35, 68, 200, 211, 340; J iii.346; Ps i.114; ii.175; Vbh 344; PvA 5. — (paññā°:) S iv.292; v.467, A i.35; DhA iii.174, 175. — (buddha°:) Vin i.6; S i.138; Ps ii.33; PvA 61. — (samanta°:) S i.137=Nd[2] 235[4]; Sn 345, 378, 1063, 1069, 1090, 1133; Ps ii.31=Nd[2] 235[5].

**-āyatana** (either cakkh' or cakkhv°) the organ or sense of sight D iii.243, 280, 290; Dhs 585, 653; **-indriya** (cakkhundriya) the organ of eye, faculty of vision D i.70; iii.225, 239; A i.113; Dhs 585, 597, 661, 830, 971; Vism 7; **-karaṇa** (always in comb[n] w. ñāṇa — karaṇa) producing (right) insight (and knowledge) It 82 (of kusalavitakkā); f. °ī S iv.331 (of majjhimā paṭipadā); Ps ii.147; **-dada** one who gives the eye (of understanding) Th 1, 3; **-dhātu** the element of vision Dhs 597, 703, 817. **-patha** the range of vision; sight J i.65=DhA i.173; J i.146; iv.189, 378, 403 (=cakkhūnaṅ etaṅ nāmaṅ C.); VvA 119; **-bhāta** (+ñāṇa°) (adj.) one who has become the possessor of right understanding S ii.255; iv.94; A v.226 sq. **-lola** greed (or greedy) with the eye Nd[2] 177; **-viññāṇa** consciousness by means of visual perception, visual cognition Vin i.34; D ii.308, 310; iii.243; Dhs 433, 556, 585, 589, 620; cp. Mrs. Rh. D. *Buddh. Psych. Eth.* p. 177; *Miln trsl.* i.80, 89; **-viññeyya** (adj.) (i. e. rūpā) to be apperceived by the sense of sight Vin i.184; D ii.281; iii.234; Dhs 589, 967, 1095; **-samphassa** contact with the sense of vision (usually with °ja: sprung from visual contact) (of vedanā, feelings) Vin i.34; D ii.308 sq.; iii.243; Ps i.5, 40, 136.

**Cakkhuka** (adj.) having eyes, seeing (—°), in dibba° A i.23. 148 (see cakkhu iii.[2]) and a° blind D i.191; S iii.140; Nd 67.

**Cakkhumant** (adj.) [cakkhu+mant] having eyes, being gifted with sight; of clear sight, intuition or wisdom; possessing knowledge (cp. samantacakkhu) D i.76 (one who knows, i. e. a connoisseur); cakkhumanto rūpāni dakkhinti "those who have eyes to see shall see" (of the Buddha) D i.85, 110, etc. — Vin i.16; S i.27; A i.116, 124; iv.106; Dh 273; It 108, 115; DA i.221; DhA iii.403; iv.85. — Esp. as Ep. of the Buddha: the Allwise S i.121, 134, 159, 210; Sn 31, 160, 992, 1028, 1116, 1128; Vv 12[5] (=pañcahi cakkhūhi cakkhumā Buddho Bhagavā VvA 60, cp. cakkhu iii.); Vv 81[27].

**Cakkhula** (adj.) [=cakkhuka] in visama° squint — eyed. squinting J i.353; vi.548.

**Cakkhussa** (adj.) [Vedic cakṣuṣya] pleasing to or good for the eyes (opp. a°) Vin ii.137, 148.

**Cankama** [Sk. cankrama & cankramā, fr. cankamati] (a) walking up & down S iv.104. — (b) the place where one is walking, esp. a terraced walk, cloister Vin i.15, 182; ii.220; D i.105; S i.212; A i.114; 183; iii.29; iv.87; J i.17; ii.273; v.132 (cp. kattaradaṇḍa — passages).

**Cankamati** [Intens. of kamati, to **kram**=Sk. cankramīti; cp. kamati] to walk about, to walk up & down Vin i.15, 182; ii.193, 220; iv.18; S i.107, 212; PvA 105. — Caus. cankamāpeti J iii.9.

**Cankamana** (nt.) [fr. cankamati] 1. walking up & down S ii.282; DhA i.10. — 2. a cloister walk (=cankama) VvA 188. Usually ° —: Vin i.139 (°sālā); J iii.85; iv.329; PvA 79 (°koṭi the far end of the cloister).

**Cankamika** (adj.) [fr. cankama] one who has the habit of walking about Miln 216 (ṭhāna° standing & walking).

**Cankora** [cp. cakora] the Greek partridge Vv 35[8] (cp. VvA 163); J vi.538.

**Cangavāra** [cp. Tamil canguvaḍa a dhoney, Anglo — Ind. ḍoni, a canoe hollowed from a log, see also doṇi] a hollow vessel, a bowl, cask M i.142; J v.186 (in similes). As °**ka** Miln 365 (trsl. Miln ii.278 by "straining cloth"). — Cp. cañcu "a box" Divy 131.

**Cangoṭaka** [cp. cangavāra] a casket, a box J i.65; iv.257; v.110, 303; vi.369, 534; DhA ii.116; iii.101; VvA 33, 158; Mhvs iv.106; Anvs p. 35 Vism 173.

**Caccara** (nt.) [Sk. catvara, cp. Trenckner, *Notes,* p. 56] a quadrangular place, a square, courtyard; a place where four roads meet, a cross road Vin iii.151; iv.271; Miln 1 (+catukkasinghāṭaka), 330 (do.); J i.425 (°raccha).

**Caja** (adj.) giving up, to be given up; in cpd. duc° hard to give up A iii.50; J v.8. Cp. cāga.

**Cajati** [Sk. tyajate, **tyaj**=Gr. σοβέω to scare away] 1. to let loose, to emit, to discharge A ii.33; J ii.342 (mutta karīsaṅ) fig. to utter (a speech) J v.362. — 2. to abandon, to give up, sacrifice (with loc. of person to whom: Asuresu pāṇaṅ S i.224=J i.203) Dh 290; J ii.205; iii.211; v.464; vi.570. — pp. **catta**, q. v. — grd. **caja** [Sk. tyajya] q. v.

**Cañcala** (adj.) [Intens. of **cal**=car, to move, with n instead of r in reduplication, cp. Sk. cañcūryate=carcarīti, cañcala (=*carcara), Gr. γαργαλιζω & γαγγαλιζω to tickle; see also note on gala & cp. cankamati] moving to & fro, trembling, unsteady J iv.498 (=calācala); Sdhp 317, 598.

**Caṭula** (adj.) [Sk. catura] clever, skilled Mhbv 148. See catura.

**Caṇḍa** (adj.) [Sk. caṇḍa] fierce, violent; quick — tempered, uncontrolled, passionate Vin ii.194 (hatthī); D. i.90 (=māṇa — nissita — kopa — yutta DA i.256); S i.176; ii.242; A ii.109=Pug 47 (sakagava°); J i.450; ii.210, 349; Vism 343, 279 (°sota, fierce current), (°hatthi); DhA iv.9 (goṇa) 104; Sdhp 41, 590, 598. — f. **caṇḍī** M i.126; J ii.443; iii.259; Pv ii.3[4] (=kodhanā PvA 83). — Compar. caṇḍatara S ii.242. — In cpds. caṇḍi°, see caṇḍikata & caṇḍitta.

**Caṇḍaka** (adj.)=caṇḍa; f. caṇḍikā Pv ii.3[5], & caṇḍiyā J iii.259 (=kodhaṇā).

**Caṇḍāla**[1] [Vedic caṇḍāla] a man of a certain low tribe, one of the low classes, an outcaste; grouped with others under nīcā kulā (low born clans) as caṇḍālā nesādā veṇā rathakārā pukkusā at A i.107=ii.85=Pug 51. As **caṇḍāla-pukkusā** with the four recognized grades of society (see jāti & khattiya) at A i.162. — Vin iv.6; M ii.152; S v.168 sq. (°vaṅsa); A iii.214, 228 (brāhmaṇa°); iv.376; J iv.303; PvA 175; Miln 200. — f. caṇḍālī A iii.226; Pv iii.1[13]; DhA ii.25. See also pukkusa.

**Caṇḍāla**[2] (nt.) a kind of amusement or trick D i.6≈(=ayo- gulakīḷā play with an iron ball DA i.84).

**Caṇḍikata** (adj.) [cp. caṇḍa] angry Vin iv.310.

**Caṇḍikka** (nt.) [*caṇḍikya, of caṇḍika > caṇḍaka] ferocity anger, churlishness Nd[2] 313, 576, Dhs 418, 1060, 1115, 1231; Vbh 357; DhA ii.227. Cp. caṇḍitta.

**Caṇḍitta** (nt.) anger Dhs 418; Pug 18=22. Cp. caṇḍikka.

**Catukka**[1] (nt.) [fr. catu=*catuka > *catukyaṅ] 1. a tetrad, a set of four, consisting of four parts: °pañcakajjhānā (pl.) the fourfold & the fivefold system of meditation DhsA 168; see cpds. — 2. a place where four roads meet J vi.389; Miln 330 (see also below); esp. in phrase catukke catukke kasāhi tāḷeti (or is it "in sets of four"? See Morris, *J.P.T.S.* 1884, 79) J i.326; ii.123; DhA iv.52. — 3. a square (in a village) Miln 1, 365; J ii.194; v.459; DhA 317.

**-bhatta** a meal for four bhikkhus Vin ii.77; iii.160; **-magga** the 4 fold path Nett 113; **-yañña** (usually sabba catukka°) a sacrifice consisting of (all) the four parts J iii.44, 45; PvA 280; cp. J i.335. (Or is it the "cross — road sacrifice"?)

**Catukka**[2] [origin. "consisting only of one quarter"?] empty, shallow, little Nd[2] 415 (°pañña, with omakapañña, lāmaka — p°); J iv.441 (nadī=tuccha Com.).

**Catuttha** (num. ord.) [Vedic caturtha, Idg. ***queturto**=Gr. τέτρατος, Lat. quartus, Ohg. fiordo] the fourth Sn 97, 99, 450; J iii.55; vi.367; °ṅ (adv.) for the fourth time DhA iii.174. — f. catutthī Sn 436; Vism 338. — See also (*s.v.* Aḍḍha) aḍḍhuḍḍha.

**-bhatta** food eaten only every fourth day J v.424. **-magga** "the fourth Path," of Arahantship DhA i.309; **-mana** (?) (nt.) name of the tongue, in so far as it forms the fourth vatthu (beside eyes, ears, nose) according to the gloss: J v.155; extremely doubtful.

**Catur**, catu° in composition [Vedic catvārah (m.) cat- vāri (nt.) fr. *qu̯etuor, *qu̯etur=Gr. τέτταρες (hom. πίσυρες), Lat. quattuor, Goth. fidwōr, Ohg. fior, Ags fēower, E. four; catasras (f.) fr. *qu̯(e)tru, cp. tisras. Also as adv. catur fr. *quetrus=Lat. quater & quadru°] base of numeral four; 1. As *num. adj.* nom. & acc. m. cattāro (Dh 109; J iii.51) and caturo (Sn 84, 188), f. catasso (Sn 1122), nt. cattāri (Sn. 227); gen. m. catunnaṅ (Sn p. 102), [f. catassannaṅ]; instr. catubbhi (Sn 229), catūhi (Sn 231) & catuhi; loc. catūsu (J i.262) & catusu. — 2. As *num. adv.,* catu° catur° in cpds. catuddasa (14), also through elision & reduction cuddasa PvA 55, 283, etc., cp. also cātuddasī. Catuvīsati (24) Sn 457; catusaṭṭhi (64) J i.50; ii.193; PvA 74; caturāsīti (84) usually with vassa — sahassāni J i.137; ii.311; Pv iv.7[7]; DhA ii.58; PvA 9, 31, 254, etc. See also cattārīsa (40).

**-(r)aṅsa** (=caturassa, having four edges, four — edged Dhs 617; PvA 189 (read °sobhitāya); **-(r)anga** (consisting of) four limbs or divisions, fourfold M i.77; J i.390; ii.190, 192; vi.169 (uposatha, cp. aṭṭhanga); Dpvs i.6; Sdhp 64; **-(r)angika**=prec. Dhs 147, 157, 397; KhA 85; Sdhp 58; **-(r)angin** (adj.) comprising four parts, f. °inī, of an army consisting of elephants, chariots, cavalry & infantry D ii.190; J ii.102, 104; Vism 146; SnA 225, 353; DhA iv.144; cp. J vi.275; **-(r)angula** (adj.) measuring 4 fingers, 4 fingers broad or wide, Vin i.46; S ii.178; J vi.534; Th 1, 1137; Vism 124. **-(r)angulika**=prec. Th 2, 498 ( — ThA, 290); **-(r)anta** see cātur°; **-(r)assa** [catur+assa[2]] four — cornered, quadrangular, regular Vin ii.310 (Bdhgh); J iv.46 (āvāṭa) 492 (sālā); v.49; Pv ii.1[19]. Cp. caturaṅsa & next; **-(r)assara** (see last) with 4 sharp sides (of a hammer; °muggara) DhA i.126; -

**(r)âdhiṭṭhāna** (adj.) one who has taken the four resolutions (see adhiṭṭhāna) M iii.239; **-(r)âpassena** (adj.) endowed with the four apassena: lit.: reclining on four A v.29, 30; D iii.269, 270; **-ussada** (catussada) full of four, endowed with 4 things, rich in four attributes J iv.309 (expld. p. 311 as having plenty of people, grain, wood & water); iv.422=461 "with four pillows" (p. 422 has caturassada for caturussada, which latter is also to be preferred to catussada, unless this is a haplology). In the same connection occurs satt — ussada (full of people) D i.111 e. g. & Pv iv.1[8] (see satta). The formation "cattussada" has probably been influenced by "sattussada"; **-(k)kaṇṇa** (& °ka) (a) with 4 corners Vin ii.137; J iii.255. — (b) "between four ears," i. e. secret, of manta (counsel) J vi.391; **-(k)kama** walking with four (feet), quadruped Vv 64[8]; Pv i.11[3]; **-kuṇḍika** on all fours M i.79; A iii.188; D iii.6; Pv iii.2[7] (cp. PvA 181); **-koṇa** four cornered, crossed, in °*raccha* cross road PvA 24; **-(k)khandha** the four khandhas, viz. feeling, perception, synthesis & intellect (see khandha) DhsA 345; **-(g)guṇa** fourfold, quadruple D ii.135; S i.27; J i.213; VvA 186; Sdhp 240; **-cakka** with four wheels S i.16=63 (said of the human body, see under cakka); **-jāta** of four sorts, viz. gandha (perfume) having four ingredients ThA 72 (see next) **-jāti** of four kinds J i.265, v.79; (gandha). These 4 ingredients of perfume are saffron, jasmine, Turkish (tarukkha) & Greek incense (yavana); **-jātiya** (& °jātika) in °gandha prec. J iii.291; iv.377; PvA 127; Miln 354; J i.178 (°ka); **-(d)disā** (pl.) the 4 quarters of the globe S i.167=Sn p. 79; D i.251; may also be taken for abl. sg. as adv.: in the 4 quarters Vin i.16, cp. acc. catuddisaṅ D ii.12; **-(d)dīpika** covering the 4 continents, of megha (a cloud) DhA ii.95; **-dvāra** with 4 gates, of a house D i.102 (=DA i.270); of Avīciniraya It 86; J iv.3; Pv i.10[13]; cp. Catudvāra Jātaka (No. 439; J iv.1 sq.); **-nahuta** ninety — four J i.25; vi.486; **-paccaya** the four requisites (see paccaya) J iii.273, °*santosa* contentment with °DhA iv.111; **-paṇṇasa** fifty-four DhA i.4; **-(p)patha** a fourways J iv.460; **-(p)pada** [Sk. caturpād, Gr. τετράπους, Lat. quadrupes] a quadruped Vin ii.110; S i.6; A v.21; Sn 603, 964; It 87; J i.152; iii.82; **-parivaṭṭa** (cp. aṭṭha °adhideva — ñāṇadassana A iv.304) fourfold circle S iii.59 sq. (pañcupādānakkhandhe). **-parisā** (f.) the fourfold assembly, scil. of male & female bhikkhus & upāsakas (cp. parisā) PvA 11; **-pala** fourfold Vism 339. **-(p)pādaka** (adj.) consisting of 4 padas, i. e. a sloka; f. °ikā (gāthā) a complete stanza or sloka Anvs p. 35; **-pārisuddhasīla** (nt.) the four precepts of purity J iii.291; DhA iv.111; — (b)bidha (catur+vidha) fourfold ThA, 74; **-(b)bipallāsa** (catur+vipallāsa) the fourfold change (cp. Nett 85) Th+1, 1143; SnA 46; **-byūha** (catur+vyūha) arranged in 4 arrays (of hāra) Nett 3, 105; **-bhāga** the 4th part, a quarter Dh 108; **-bhūmika** having 4 stories or stages (of citta or dhamma) DhA i.21; iv.72; DhsA 344, 345; cp. Vism 493 (of indriya); **-madhura** (nt.) sweetness (syrup) of 4 (ingredients) DA i.136; ThA 68; **-mahāpatha** a crossing on a high — road Vism 235. **-mahābhūtika** consisting of the four great elements DhsA 403; **-(m)mahārājika**: see cātum°; **-māsa** 4 months, a season PvA 96; Dpvs i.24, 37 (cā°); see under māsa; **-sacca** the four truths or facts (see ariyasacca) DhA iii.380; Miln 334; *(s)sāla* (nt.) [catur+sāla] a square formed by 4 houses, in phrasc catuhi gabbhehi paṭimaṇḍitaṅ catussālaṅ kāretvā VvA 220; DhA iii.291; **-'ha** (catuha & catūha) 4 days; catuhena within 4 days S ii.191; catūhapañcāha 4 or 5 days Vin iv.280. — See also cpds. with cātu°.

**Catura** [Deriv. uncertain. Perhaps from **tvar** to move, that is quickly. Sk. catura] clever, skilled, shrewd J iii.266; vi.25. — Der. f. abstr. **caturatā** cleverness Vbh 351 (=cāturiya).

**Caturiya** at Vv 41[2] is to be read ca turiya, etc. Otherwise see cāturiya.

**Catta** [pp. of cajati] given up. sacrificed A ii.41; iii.50; Th 1, 209 (°vaṇṇa who has lost fame); J ii.336; iv.195; v.41 (°jīvita).

**Cattatta** (nt.) [fr. catta] the fact of giving up, abandon- ment, resignation Vbh 254 sq.; DhsA 381.

**Cattārīsa** (& cattālīsa) [Sk. catvāriṅśat] forty S ii.85; Sn p. 87; It 99≈. Usually cattāḷīsa J i.58; v.433; DhA i.41; ii.9. 93.

**-danta** having 40 teeth (one of the characteristics of a Mahāpurisa) D ii 18; iii.144, 172.

**Cattārīsaka** (adj.) having forty M iii.77.

**Cadika** at Miln 197 (ūmikavankacadika) prob. for °madika.

**Cana** (—°) [Vedic cana fr. rel. pron. ***qu̯o**+demonstr. pron. *no, cp. anā, nānā; Gr. ρή; Lat. — ne in quandone=P. kudācana. cana=Goth. hun, Ohg. gin, Ger. ir — gen — d. Cp. ci] indef. particle "like, as if," added to rel. or interrog. pronouns, as kiñcana anything, kudācana at any time, etc. Cp. ca & ci.

**Canaṅ**=cana; and then, if Vin iii.121 (cp. ca 3); or should it be separated at this passage into ca naṅ?

**Canda** [Vedic candra from ***(s)quend** to be light or glowing, cp. candana sandal (incense) wood, Gr. κάηδαρος cinder; Lat. candeo, candidus, incendo; Cymr. cann white; E. candid, candle, incense, cinder] the moon (i. e. the shiner) S i.196; ii.206; M ii.104; A i.227, ii.139 sq.; iii.34; Dh 413; Sn 465, 569, 1016; J iii.52; vi.232; Pv i.12[7]; ii.6[6]; Vv 64[7] (maṇi° a shiny jewel. or a moonlike jewel, see VvA 278, v. l. °sanda). **-puṇṇa**° the full moon J i.149, 267; v.215; °*mukha* with a face like a full moon (of the Buddha) DhA iii.171. Canda is extremely frequent in similes & comparisens: see list in *J.P.T.S.* 1907, 85 sq. In enumerations of heavenly bodies or divine beings Canda always precedes Suriya (the Sun), e. g. D ii.259; A i.215; ii.139; Nd[2] 308 (under Devatā). Cp. candimant. On quâsi mythol. etym. see Vism 418.

**-kanta** a gem Miln 118; **-(g)gāha** a moon — eclipse (lit. seizure, i. e. by Rāhu) D i.10 (cp. DA i.95); **-maṇḍala** the moon's disc, the shiny disc, i. e. the moon A i.283; J i.253; iii.55; iv.378; v.123; Dhs 617; Vism 216 (in compar,); PvA 65; **-suriyā** (pl.) sun & moon J iv.61.

**Candaka**=canda VvA 278 (maṇi°); Sdhp 92 (mayūra° the eye in a peacock's tail).

**Candatta** (nt.) [abstr. fr. canda] in cpd. **paripuṇṇa°** state or condition of the full moon SnA 502.

**Candana** (m. & nt.) [Deriv. unknown. Possibly non- Aryan; but see under canda, Sk. candana] sandal (tree, wood or unguent, also perfume) Vin i.203; A i.9, 145, 226; iii.237; Dh 54; J v.420 (tree, m.); Miln 382; DhA i.422; iv.189 (°pūjā); VvA 158 (agalu° with aloe & sandal); PvA 76. — Kāsika° sandal from Kāsī A iii.391; iv.281; Miln 243, 348; ratta° red s. J iv.442; lohita° id. A v.22; J i.37; hari° yellow s. J i.146.

**-ussada** covered with sandal perfumes Th 1, 267; Pv iii.9[1] (=candanasārānulitto PvA 211); **-gaṇṭhi** (or better gaṇḍi; see the latter) a block of sandal wood Vin ii.110; **-gandhin** having a scent of sandal J iii.190; **-vilepana** sandal unguent J iv.3. **-sāra** choice sandal (wood or perfume) Vv 52[3], J i.53, 340.

**Candanikā** (f.) a pool at the entrance of a village (usually, but not necessarily dirty: see Vin ii.122 & cp. candanapanka Av.Ś i.221, see also PW sub candana[2]) S v.361; M i.11, 73, 448; A i.161; Th 1, 567; J v.15; Miln 220; Vism 264, 343, 359; Sdhp 132.

**Candimā** (m. or f.?) [Sk. candramas m. & candrimā f., cp. pūrṇimā; a cpd. of canda+mā, cp. māsa. The Pāli form, however, is based on a supposed derivation fr. canda+mant, like bhagavā, and is most likely m. On this formation cp. Lat. lumen=Sk. rukmān luminous, shiny] the moon. By itself only in similes at Dh 208, 387 (at end of pada) & in "abbhā mutto va candimā" M ii.104=Dh 172=Th 1, 871; Dh 382=Th 1, 873; Ps i.175. — Otherwise only in comb[n] with **suriya**, moon & sun, D i.240; ii.12; iii.85 sq., 90, 112; S ii.266; v.264 sq.; A i.227; ii.53, 130; v.59; Vv 30; J ii.213; Miln 191; Vism 153. Also in cpd. **candimāpabhā** the light of the moon (thus BB, whereas SS read at all passages candiyā° or candiya — pabhā) S iii.156=v.44= It 20.

**Capala** (adj.) [Sk. capala cp. cāpa bow; from ***qep** to shake or quiver, see Walde *Lat. Wtb.* under caperro] moving to & fro, wavering, trembling, unsteady, fickle S i.204; v.269; M i.470 (and a° steady); A iii.199, 355, 391; Dh 33; Pug 35; J i.295; ii.360. At J vi.548 it means one who lets the saliva flow out of his mouth (expl[d] by paggharita — lāla "trickle — spit").

**Capalatā** (f.) [fr. last] fickleness, unsteadiness Miln 93. 251; Pgdp 47, 64. At Nd[2] 585 as capalanā+cāpalyaṅ with gedhikatā, meaning greed, desire (cp. capala at J vi.548).

**Capu** (or capucapu) a sound made when smacking one's lips Vin ii.214 (capucapukāraka adj.), 221; iv.197.

**Cappeti** [Sk. carvayati Dhtp 295 gives root **cabb** in meaning "adana"] to chew Bdhgh on Vin ii.115. Cp. jappati.

**Camati** (& cameti) [**cam**. to sip; but given at Dhtm 552 in meaning "adana," eating] to rinse, only in cpd. ācamati (ācameti).

**Camara** [Deriv. unknown, probably non — Aryan. Sk. camara] 1. the Yak ox (Bos grunniens) J i.149; iii.18, 375; v.416; Miln 365. — f. **-ī** J i.20; Sdhp 621. — In cpds. camari° J iv.256. — 2. a kind of antelope ( — ī) J vi.537.

**-vījanī** (f.) a chowry (the bushy tail of the Yak made into a brush to drive away flies) Vin ii.130. This is one of the royal ensigns (see kakudhabhaṇḍa & cp. vāla — vījanī).

**Camasa** [Vedic camasa, a cup] a ladle or spoon for sacri- ficing into the sacred fire J vi.528[24]=529[4] (unite ca with masa, cp. 529[9] and n. 4: aggijuhana — kaṭacchu — sankhātimasañca [for camasañ ca] v. l. B[d]). Cp. Kern, *Toevoegselen* s. v.

**Camu** (f.) [Both derivation and exact meaning uncertain. The Vedic camū is a peculiar vessel into wh. the Soma flows from the press. In late Pali & Sk. it means a kind of small army, perhaps a division drawn up more or less in the shape of the Vedic vessel] an army J ii.22; camūpati a general Mhvs 10, 65; 23, 4; Dāvs i.3.

**Campa**=campaka J vi.151.

**Campaka** the Champaka tree (Michelia champaka) having fragrant white & yellow flowers J v.420; vi.269; Miln 338; DA i.280; Vism 514 (°rukkha, in simile); DhA i.384; VvA 194.

**Campā** (f.) N. of a town (Bhagulpore) & a river D i.111; DA i.279; J iv.454.

**Campeyya** N. of a Nāgarāja J iv.454 (=°jātaka, No. 506); Vism 304.

**Campeyyaka** (adj.) belonging to Campā Vin v.114; J vi.269 (here: a Champaka — like tree).

**Camma** (nt.) [Vedic carman, cp. Lat. corium hide or leather, cortex bark, scortum hide; Ohg. herdo; Ags. heorða=E. hide; also Sk. kṛtti; Ohg. scirm (shield); E. skin; from ***sqer** to cut, skin (cp. kaṭu)=the cut — off hide, cp. Gr. δέρω: (δέρμα] 1. skin, hide, leather Vin i.192 (sīha° vyaggha° dīpi°), 196 (elaka° aja° miga°); A iv.393 (sīha° dīpi°); PvA 157 (kadalimiga° as rug); J ii.110 (sīha°); iii.82, 184; Miln 53; Sdhp 140. It is supposed to be subcutaneous (under chavi as tegument), & next to the bone: chaviṅ chindetvā cammaṅ chindati S ii.238=A iv.129; freq. in expr. like aṭṭhi — cammanahāru — matta (skin & bones) PvA 68, see under nahāru; camma — maṅsa — nahāru PvA 80. — 2. a shield Vin ii.192 (asi° sword & shield); M i.86; A iii.93; J v.373; vi.580.

**-aṇḍa** a water — skin J i.250; **-kāra** a worker in leather, a tanner Vin iv.7; Miln 331; a harness — maker J v.45; a waggon — builder and general artisan J iv.174 (=rathakāra); also as **-kārin** PvA 175 (=rathakārin); **-khaṇḍa** an animal's skin, used as a rug Miln 366; Vism 99; skin used as a water — vessel (see khaṇḍa) Vin ii.122; Ps i.176; **-ghaṭaka** a water — skin J ii.345; **-naddha** (nt.) a drum Bu i.31; **-pasibbaka** a sack, made of skin or leather ThA 283; J vi.431, 432 (as v. l.); **-bandha** a leather strap Vin i.194; **-bhastā** (f.) a sack J v.45; **-māluka** a leather bag J vi.431, 432; **-yodhin** a soldier in cuirass D i.51≈(in list of var. occupations; DA i.157: cammakañcukaṅ pavisitvā); A iv.107, 110; **-varatta** (f.) a leather thong J ii.153; **-vāsin** one who wears the skin (of a black antelope), i. e. a hermit J vi.528; **-sāṭaka** an ascetic wearing clothes of skin J iii.82 (nāma paribbājaka).

**Cammaka** a skin Bu ii.52.

**Caya** [from cināti] piling, heaping; collection, mass Vin ii.117; DhsA 44; in building: a layer Vin ii.122, 152. As — ° one who heaps up, a collector, hoarder M i.452 (nikkha°, khetta°, etc.). See also ā°, apa°, upa°.

**Cara** (n — adj.) [from **car**, carati] 1. the act of going about, walking; one who walks or lives (usually — °): oka° living in water M i.117; J vi.416; antara° S iv.173; eka° solitary Sn 166; saddhiṅ° a companion Sn 45; anattha° J v.433; jala° Dāvs iv.38. See also cāreti & gocara. — Instr. **carasā** (adv.) walking M i.449. — cara — vāda "going about talk," gossip, idle talk S iii.12; v.419. — sucara easy, duccara difficult Vin iii.26. — 2. one who is sent on a message, a secret emissary, a spy S i.79. Also as carapurisa J ii.404; iv.343; vi.469; DhA i.193. — *Note.* — cara — purāya at A v.133 should be changed into v. l. SS paramparāya.

**Caraka** 1.=cara[2] (a messenger) J vi.369 (attha°); adj. walking through: sabbalokaṅ° J v.395. — 2. any animal S i.106; PvA

153 (vana°).

**Caraṇa** (nt.) [of a deer, called pañca — hattha "having 5 hands," i. e. the mouth and the 4 feet] 1. walking about, grazing, feeding VvA 308 (°ṭṭhāna). — 2. the foot Vin iv.212; J v.431. — 3. acting, behaviour, good conduct, freq. in comb[n] with vijjā, e. g. A ii.163; v.327; Dh 144; Vism 202 (in detail); PvA 1, etc. — D iii.97, 156; Sn 410, 462, 536; Miln 24. sampannacaraṇa (adj.) accomplished in right behaviour S i.153, 166; Sn 1126; Pv ii.13[8]. — Cp. sañ°.

**Caraṇavant** (adj.) one of good conduct (=sampanna- caraṇa) Sn 533, 536.

**Carati** [Vedic carati, ***qu̯el** to move, turn, turn round (cp. kaṇṭha & kula)=Lat. colo (incolo), Gr. πέλομαι, πόλος (also αἰπόλος goat — herd & βουκόλος cowherd=gocara); also P. cakka, q. v. A doublet of **car** is **cal**, see calati Dhtp 243 expl[d] **car** by "gati — bhakkhanesu"] to move about, to "live and move," to behave, to be. — *Imper.* act. cara (J i.152), carā (metri causa, J iii.393); — imper. med. carassu (Sn 696), pl. carāmase (=exhortative, Sn 32); — *ppr.* caranto (J i.152; PvA 14) & caraṅ (Sn 151; Dh 61, 305; It 117); med. caramāna (Vin i.83; Pv i.10[10]; PvA 160); — *pot.* careyya (Sn 45, 386, 1065; Dh 142, 328) & care (Sn 35; Dh 49, 168, 329; It 120); — *fut.* carissati (M i.428); — *aor.* sg. 1[st] acariṅ (S iii.29), acārisaṅ (Pv iii.9[5]), 3[rd] acari (Sn 344), acāri (Sn 354; Dh 326); cari (J ii.133). — pl. 3[rd] acariṅsu (Sn 809), acārisuṅ (Sn 284); cariṅsu (Sn 289), acaruṅ (Sn 289), acāruṅ (J vi.114); — *inf.* carituṅ (caritu — kāma J ii.103); — *ger.* caritvā (J i.50) & caritvāna (Sn 816); — *pp.* ciṇṇa (q. v.) — *Caus.* cāreti (=Denom. of cara), pp. carita. 2[nd] caus. carāpeti (q. v.). — See also cara, caraṇa, cariyā, cāraka, cārikā, cārin.

*Meaning:* 1. Lit. (a) to move about, to walk, travel, etc.; almost synon. with gacchati in contrast to tiṭṭhati to stand still; cp. phrase carañ vā yadi vā tiṭṭhaṅ nisinno udāhu sayaṅ It 117 (walking, standing, sitting, reclining; the four iriyāpathā); care tiṭṭhe acche saye It 120; tiṭṭhaṅ caraṅ nisinno vā sayāno vā Sn 151. — Defined as "catūhi iriyāpathehi vicarati" (i. e. more generally applied as "behaviour," irrespective of position) DhA ii.36. Expl. constantly by series viharati iriyati vattati pāleti yapeti yāpeti Nd[2] 237. — carāmi loke I move about (=I live) in the world Sn 25, 455; agiho c. I lead a homeless life Sn 456, 464; eko c. he keeps to himself Sn 35, 956; Dh 305, 329; sato c. he is mindful Sn 1054, 1085; gocaraṅ gaṇhanto c. to walk about grazing (see below) J iii.275; gavesanto c. to look for J i.61. — (b) With definition of a purpose: piṇḍāya c. to go for alms (gāmaṅ to the village) Sn 386; bhikkhāya c. id. J iii.82. — With acc. (in etymol. constr.) to undertake, set out for, undergo, or simply to perform, to do. Either with c. cārikaṅ to wander about, to travel: Vin i.83; S i.305 (applied: "walk ye a walk"); Sn 92; Dh 326; PvA 14 (janapada — cārikaṅ), 160 (pabbata — c° wandering over the mountains); or with **cāraṅ**: piṇḍa — c.° carati to perform the begging — round Sn 414; or with **caritaṅ**: duccaritaṅ c. to lead a bad life Sn 665 (see carita). Also with acc. of similar meaning, as esanaṅ c. to beg Th 1, 123; vadhaṅ c. to kill Th 1, 138; dukkhaṅ c. to undergo pain S i.210. — (c) In pregnant sense: to go out for food, to graze (as gocaraṅ c. to pasture, see gocara). Appl. to cows: caranti gāvo Sn 20; J iii.479; or to the bhikkhu: Pv i.10[10] (bh. caramāno=bhikkhāya c. PvA 51); Sn 386 (vikāle na c. buddhā: the Buddhas do not graze at the wrong time). — 2. Appl[d] meaning: (a) abs. to behave, conduct oneself Sn 1080; J vi.114; Miln 25 (kāmesu micchā c. to commit immorality). — (b) with obj. to practise, exercise, lead a life: brahmacariyaṅ c. to lead a life of purity Vin i.17; Sn 289, 566, 1128; dhammañ c. to walk in righteousness J i.152; sucaritaṅ c. to act rightly, duccaritaṅ c. to act perversely S i.94; Dh 231.

**Carahi** (adv.) [Sk. tarhi; with change t > c due to analogy with °ci (°cid) in comb[n] with interr.] then, therefore, now, esp. after interr. pron.: ko carahi jānāti who then knows? Sn 990; kathañ carahi jānemu how then shall we know? Sn 999; kiñ c. A v.194. — Vin i.36; ii.292; Sn 988; J iii.312; Miln 25; DA i.289.

**Carāpeti** [Caus. 11. of carati] to cause to move, to make go J i.267 (bheriṅ c. to have the drum beaten); PvA 75 (do.); DhA i.398 (to circulate). As cārāpeti J v.510 (bheriṅ).

**Carita** [pp. of cāreti, see cara & carati] 1. (adj.) going, moving, being like, behaving (—°) J vi.313; Miln 92 (rāgac°=ratta); Vism 105, 114 (rāga°, dosa°, moha°, etc.). — 2. (nt.) action, behaviour, living Dh 330 (ekassa c. living alone); Ps i.124; Miln 178. See also carati 1[b], 2[b]. Esp. freq. with su° and duc°: good, right, proper or (nt.) good action, right conduct & the opposite; e. g. **sucarita** Dh 168, 231; PvA 12, 71, 120; **duccarita** A i.146; ii.85, 141; iii.267, 352; D iii.111. 214; Dh 169, Sn 665; Pv i.9[4] (°ṅ caritvā), etc. See also kāya° vacī° mano° under kāya.

**Caritaka** (nt.) conduct (=carita[2]) Th 1, 36.

**Caritar** [n. agent to cāreti, cp. carita] walking, performing (c. acc.) M i.77.

**Carima** (adj.) [Vedic carama, Gr. τέλος end, πάλαι a long time (ago)] subsequent, last (opp. pubba) Th 1, 202; It 18; J v.120. — **acarima** not later (apubba ac° simultaneously) D i.185; M iii.65; Pug. 13.

**-bhava** the last rebirth (in Saṅsāra, with ref. to Arahantship) ThA 260, cp. caramabhavika in Divy (freq.) & next.

**Carimaka** (adj.) last (=carima) M i.426; Nd[2] 569[b] (°viñ- ñāṇassa nirodha, the destruction of the last conscious state, of the death of an Arahant); Vism 291.

**Cariya** (nt.) & cariyā (f.) [from **car**, carati] (mostly — °) conduct, behaviour, state of, life of. Three cariyās at Ps i.79; six at Vism 101; eight at Ps ii.19 sq., 225 & four sets of eight in detail at Nd[2] 237[b]. Very freq. in dhamma° & brahma°, a good walk of life, proper conduct, chastity — eka° living alone Sn 820; unchā° begging J ii.272; iii.37; bhikkhā° a life of begging Sn 700; nagga° nakedness Dh 141. — See also carati 2[b]. In cpds. cariyā°.

**-piṭaka** the last book in the Khuddaka — nikāya; **-manussa** a spy, an outpost J iii.361 (v. l. cārika°).

**Cala** (adj.) [see calati] moving, quivering; unsteady, fickle, transient S iv.68 (dhammā calā c' eva vyayā ca aniccā, etc.); J ii.299; iii.381; v.345; Miln 93, 418; Sdhp 430, 494. - **acala** steadfast, immovable S i.232; J i.71 (ṭṭhāna); Vv 51[4] (°ṭṭhāna=Ep. of Nibbāna); acalaṅ sukhaṅ (=Nibbāna) Th 2, 350; cp. niccala motionless DhA iii.38.

**-âcala** [intens. redupl.] moving to & fro, in constant mo-

tion, unsteady J iv.494, 498 (=cañcala); Miln 92; (cp. Divy 180, 281); **-kkaku** having a quivering hump J iii.380 iv.330 (=calamānakakudha or calakakudha).

**Calaka**[1] (m.) a camp marshal, adjutant D i.51≈(in list of various occupations); A iv.107 sq.

**Calaka**[2] (nt.) [perhaps from **carv** to chew; but Sk. car- vana, chewing, is not found in the specific sense of P. calaka. Cp. ucchiṭṭha and cuṇṇa] a piece of meat thrown away after having been chewed Vin ii.115; iv.266 (=vighāsa); VvA 222 (°aṭṭhikāni meat — remnants & bones).

**Calati** [Dhtp 251 kampana, to shake. Perhaps connected with **car**, carati] to move, stir, be agitated, tremble, be confused, waver S i.107; Sn 752; J i.303 (kileso cali); iii.188 (macchā c.) Miln 260. — ppr. med. calamāna J iv.331. — Esp. freq. in expression kammaja — vātā caliṅsu the labour — pains began to stir J i.52; vi.485. — pp. calita (q. v.). — caus. caleti to shake S i.109.

**Calana** (adj. & nt.) shaking, trembling, vibrating; excite- ment J iii.188; DhsA 72. — f. **calanī** (quick,+langhī) a kind of antelope J vi.537.

**Calita** (adj.) [pp. of calati] wavering, unsteady Miln 93, 251; Vism 113; VvA 177. — (nt.) Sn p. 146.

**Cavati** [Vedic cyavate from **cyu**=Gr. σεύω; cp. Lat. cieo, cio, sollicitus, Gr. κίω, κινέω, Goth. haitan=Ohg, heizan] to move, get into motion, shift, to fall away, decease, esp. to pass from one state of existence into another D i.14 (sañsaranti c° upapajjanti, cp. DA i.105); Kh viii.4 (=KhA 220: apeti vigacchati acetano pi samāno puññakkhaya — vasena aññaṅ thānaṅ gacchati); It 99= Nd[2] 235[2] (satte cavamāne upapajjamāne); It 77 (devo deva — kāyā c. "the god falls from the assembly of gods"), Sn 1073 for bhavetha (=Nd[2] 238;) PvA 10. Caus. cāveti: inf. cāvetuṅ S i.128 sq., 134 (°kāma.) — pp. cuta (q. v.), see also cuti.

**Cavana** (nt.) [from cavati] shifting, moving, passing away, only in °dhamma doomed to fall, destined to decease D i.18, 19; iii.31, 33; M i.326; It 76; J iv.484; vi.482 (°dhammatā).

**Cavanatā** (f) state of shifting, removal S ii.3≈(cuti+); M i.49 (id.).

**Cāga** [from cajati, to give up, Vedic **tyaj**. Cp. Sk. tyāga] (a) abandoning, giving up, renunciation Vin i.10; S iii.13, 26, 158; M i.486; A i.299. More freq. as: (b) liberality, generosity, munificence (n.) generous, munificent (adj.): sīlasampanno saddho purisapuggalo sabbe maccharino loke cāgena atirocati "he who is virtuous & religious excels all stingy people in generosity" A iii.34. In freq. comb[ns] e. g. sacca dama dhiti c. Sn 188=S i.215; sacca dama c. khanti Sn 189= S i.215; mutta° (adj.) liberal, munificent, S v.351=392. °paribhāvita citta "a heart bent on giving" S v.309. In this sense cāga forms one of the (3, 4, 5 or 7) noble treasures of a man (cp. the Catholic treasure of grace & see °dhana below), viz. (as 5) saddhā, sīla, suta, cāga, paññā (faith, virtue, right knowledge, liberality, wisdom) S i.232; A i.210; iii.80=S iv.250; M iii.99; D iii.164, 165; cp. A i.152=iii.44; (as 4: the last minus suta) S v.395; A ii.62 (sama°); (as 3) saddhā, sīla, cāga J ii.112; (as 7) ajjhesanā, tapo, sīla, sacca, cāga, sati, mati J ii.327; cp. śīla — śruta — tyāga Itm 31[1]. — PvA 30, 120; Sdhp 214, 323. See also anussati & anussarati.

**-âdhiṭṭhāna** the resolution of generosity, as one of the 4: paññā°, sacca°, c°., upasama° D iii.229; **-ânussati** generosity A i.30; v.331; D iii.250, 280; Vism 197; **-kathā** talk about munificence A iii.181; **-dhana** the treasure of the good gift, as one of the 7 riches or blessings, the ariyadhanāni, viz. saddhā, sīla, hiri, ottappa, suta, c., paññā D iii.163, 251,; A iv.5; VvA 113; as one of 5 (see above) A iii.53; **-sampadā** (& sampanna) the blessing of (or blessed with) the virtue of munificence A i.62; ii.66; iii.53; iv.221, etc.

**Cāgavant** (adj.) generous A iii.183; iv.217, 220; Pug 24.

**Cāgin** (adj.) giving up, sacrificing, resigning Sn 719 (kāma°).

**Cāṭi** (f.) [cp. Hindī cāṭā] 1. a jar, vessel, pot J i.199; 302 (pānīya°); iii.277 (madhu° honey jar); DhA i.394 (tela° oil tank); VvA 76 (sālibhatta° holding a meal of rice).— 2. a measure of capacity J ii.404; iv.343. — 3. a large vessel of the tank type used for living in Vin i.153.

**-pañjara** a cage made of, or of the form of a large earthen jar, wherein a man could lie in ambush J v.372, 385; **-pāla** (nt.) an earthenware shield (?) J v.373 (=kīṭa).

**Cāṭu** [cp. cāru] pleasant, polite in **°kammatā** politeness, flattery Miln 370 (cp. Sk. cāṭukāra); cāṭu — kamyatā Vbh 246; Vism 17, 23, 27; KhA 236.

**Cātur°** (and cātu°) [see catur] consisting of four. Only in cpds. viz.

**-(r)anta** (adj.) "of four ends," i. e. covering or belonging to the 4 points of the compass, all — encircling, Ep. of the earth: J ii.343 (paṭhavī); iv.309 (mahī) — (n — m.) one who rules over the 4 points; i. e. over the whole world (of a Cakkavattin) D i.88 (cp. DA i.249); ii.16; Sn 552. See also Sp. AvS ii.111, n. 2; **-kummāsa** sour gruel with four ingredients VvA 308; **-(d)dasī** (f.) [to catuddasa fourteen] the 14[th] day of the lunar half month A i.144. PvA 55; VvA 71, 99, 129. With pancadasī, aṭṭhamī & pāṭihāriyapakkha at Sn 402; Vv 15[5]. **°dasika** belonging to the 14[th] day at Vin iv.315; **-(d)disa** (adj.) belonging to, or comprising the four quarters, appl[d] to a man of humanitarian mind Sn 42 ("showing universal love," see Nd[2] 239); cp. RV x.136. Esp. appl[d] to the bhikkhu — sangha "the universal congregation of bhikkhus" Vin i 305; ii.147; D i.145; J i.93; Pv ii.2[8]; iii.2[14] (expl[d] PvA 185 by catūhi disāhi āgata — bhikkhu — sangha). Cp. AvŚ i.266; ii.109; **-(d)dīpa** of four continents: rājā Th 2, 486; cp. M Vastu i.108, 114; **-(d)dīpaka** sweeping over the whole earth (of a storm) Vin i.290, cp. J iv.314 & AvŚ i.258; **-(b)bedā** (pl.) the four Vedas Miln 3; **-māsin** of 4 months; f. °inī Vin i.155; D i.47; M iii.79; DA i.139, cp. komudī; **-(m)mahāpatha** the place where 4 roads cross, a crossroad D i.102, 194=243; M i.124; iii.91; cp. catu°. **-(m)mahābhūtika** consisting of the 4 great elements (of kāya) D i.34, 55, 186, 195; S ii.94 sq.; Miln 379; cp. Av.Ś ii.191 & Sk. cāṭurbhautika; **-(m)mahārājikā** (pl.) (sc. devā) the retinue of the Four Kings, inhabiting the lowest of the 6 devalokas Vin i.12; iii.18; D i.215; Nd[2] 307 (under devā); J ii.311 (deva — loka); **-yāma** (saṅvara) fourfold restraint (see yāma) D i.57, 58 (cp. DA i.167); iii.48 sq.; S i.66; M i.377; Vism 410. Cp. *Dial.* i.75 n[1].

**Cāturiya** (nt.) [cp. catura+iya] skill, cleverness, shrewd- ness J iii.267; vi.410; ThA, 227; Vbh 551; Vism 104; Dāvs v.30.

**Cāpa** (m. nt.) [Sk. cāpa, from ***qēp** tremble, cp. capala wavering, quivering] a bow M i.429 (opposed to kodaṇḍa); Dh 156 (°âtikhīṇa shot from the bow, cp. DhA iii.132), 320 (abl. cāpāto metri causa); J iv.272; v.400; Miln 105 (daḷha°), 352.

**-koṭi** the end of a bow VvA 261; nāḷi (f.) a bow — case J ii.88; **-lasuṇa** (nt.) a kind of garlic Vin iv.259.

**Cāpalla** (nt.) [Der. fr. capala, Sk. cāpalya] fickleness D i.115 (=DA i.286). Also as cāpalya M i.470; Vbh 351; Vism 106.

**Cāmara** (nt.) [from camara] a chowrie, the tail of bos grunniens used as a whisk Sn 688; Vv 64[3]; J vi.510; VvA 271, 276. Cpd. cāmarī — gāhaka J vi.218 (anka) a hook holding the whisk.

**Cāmikara** (nt.). [Deriv. unknown. Sk. cāmīkara] gold VvA 12, 13, 166.

**Cāvati** [fr. **ci**] to honour, only in cpd. **-apacāyati** (q. v.). The Dhtp (237) defines the root **cāy** by pūjā.

**Cāra** [fr. **car** carati to move about] motion, walking, going; doing, behaviour, action, process Miln 162 (+vihāra); Dhs 8=85 (=vicāra); DhsA 167. Usually — ° (n. & adj.): kāma° going at will J iv.261; pamāda° a slothful life J i.9; piṇḍa° alms — begging Sn 414, 708; sabbaratti° wandering all night S i.201; samavattha° A iii.257. See also carati i[b].

**-vihāra** doing & behaving, i. e. good conduct J ii.232; Dpvs. vi.38; cp. Miln 162 (above).

**Cāraka** (cārika) (adj.) wandering about, living, going, behaving, always — °, like ākāsa°, niketa°, pure° (see pubbangama), vana°, — f. cārikā journey, wandering, esp. as **cārikaṅ carati** to go on alms — pilgrimage (see carati i[b]) Vin i.83; J i.82; ii.286; Dh 326; Miln 14, 22; °ñ pakkamati to set out wandering J i.87; Miln 16. — S i.199; M i.117; A iii.257; DA i.239 sq. (in detail on two cārikā); VvA 165; EnA 295 (unchā°).

**Cāraṇa** (adj.)=cāraka Sn 162 (saṅsuddha°).

**Cāraṇika** v.v. vāraṇika Th i.1129? a little play, masque, cp. Sk cāraṇa & Mrs. Rh. D. *Pss of the Brethren,* 419.

**Cāritta** (nt.) [From **car**] practice, proceeding, manner of acting, conduct J i.90, 367; ii.277 (loka°); v.285 (vanka°); Miln 133; VvA 31. — **cārittaṅ āpajjati** to mix with, to call on, to have intercourse with (c. loc.) M i.470; S ii.270 (kulesu); M i.287=iii.40 (kāmesu); J iii.46 (rakkhita — gopitesu).

**-vāritta** manner of acting & avoiding J iii.195, cp. Th 1. 591; Vism 10. See on their mutual relation Vism 11; **-sīla** code of morality VvA 37.

**Cārin** (only — °) (adj.) walking, living, experiencing; be- having, acting, practising. (a) lit. asanga° S i.199; akāla° Sn 386; ambu° Sn 62; vihangapatha° Sdhp 241; sapadāna° M i.30; Sn 65; pariyanta° Sn 904. — (b) fig. anudhamma° Sn 69; āgu° A ii.240; A iii.163; dhamma° Miln 19; brahma° Sn 695; manāpa° Vv 31[4]; yata° Sn 971; sama° Miln 19. See all s. v. & cp. caṭu.

**Cāru** (adj.) [Vedic cāru & cāyu to ***qe- *qā**, as in kāma, Lat. carus, etc., see under kāma] charming, desirable, pleasant, beautiful J vi.481; Miln 201; Sdhp 428, 512; VvA 36 (=vaggu), sucāru S i.181; Pv ii.12[12] (=suṭṭhumanorama).

**-dassana** lovely to behold Sn 548; J vi.449 (expl. on p. 450 as: cāru vuccati suvaṇṇaṅ=suvaṇṇadassana); vi.579; f. **-ī** Pv iii.6[14].

**Cāreti** [Denom. fr. cara; cp. carati] to set going, to pasture, feed, preserve: indriyāni c. to feast one's senses (cp. Ger. "augenweide") PvA 58; khantiṅ c. to feed meekness DA i.277; olambakaṅ cārento drooping J i.174; Pass. ppr. **cāriyamāna** being handed round J iv.2 (not vā°) — pp. **carita**. — Cp. vi°.

**Cāla** [From calati] shaking, a shock, only in **bhūmi°** earth- quake.

**Cālanī** (f.) [to cālana of calaka[2]] a pestle, a mortar Vin i.202 (in cuṇṇa° & dussa°, cp. saṅha).

**Cāleti** [caus. of calati] to move, to shake J v.40; to scatter J i.71 (tiṇāni); to sift Vin i.202.

**Cāvanā** (f.) moving, shifting, disappearance Vin iii.112 (ṭhānato); Sdhp 61 (id.).

**Cāveti** [caus. of cavati] to bring to fall, move, drive away; disturb, distract A iv.343 (samādhimhā); J i.60 (inf. cāvetu — kāma); ii.329 (jhānā, abl.). Aor. acāvayi (prohib.) Sn 442 (ṭhānā).

**Ci** (cid in Sandhi) [Vedic cid nom. nt. to interr. base ***qu̯i** (as in Gr. τίς, Lat. quis, Goth. hvi — leiks, see ki°, cp. ka°, ku°), = Gr. τί̓δ, Lat. quid & quid(d)em, Av. ciṭ (cp. tad, yad, kad beside taṅ, yaṅ, kiṅ)] indef. interr. particle (always — °), in koci (= Sk. kaścid) whoever, kiñci (kincid — eva) whatever, kadāci at some time or any time, etc. (q. v.), see also ca, cana, ce.

**Cikicchati** [Sk. cikitsati, Desid. of **cit**, cinteti. Cp. vici- kicchā], usually tikicchati to reflect, think over, intend, aim at. Pp. **cikicchita** KhA 188 (in expl[n] of vicikicchita q. v.).

**Cikkhati** (cikkhanā, etc.) [Freq. of **khyā**, Dhtp 19: **cikkh**= vacane] to tell, to announce: see ā° & paṭisaṅ°.

**Cikkhalla** (nt.) [Sk. cikkaṇa & cikkala, slippery+ya] mud, mire, swamp; often with udaka°. Vin i.253; ii.120, 159, 291: iii.41; A iii.394; J i.196; Miln 286, 311, 397; PvA 102, 189, 215. — (adj.) Vin ii.221; iv.312; Pv iv.1[16]; Miln 286.

**Cikkhallavant** (adj.) muddy PvA 225.

**Cikkhassati** [Desid. of **kṣar**=Sk. cikṣariṣati] to wish to drop, to ooze out Miln 152 (°ssanto), see Kern. *Toev.* ii.139 & Morris, *J.P.T.S.* 1884, 87.

**Cingulaka** (& °ika) (m. nt.) 1. a kind of plant Sn 239 (=kaṇavīra — pupphasaṇṭhāna — sīsa SnA 283). — 2. a toy windmill, made of palm — leaves, etc. (DA i.86: tālapaṇṇādīhi kataṅ vātappahārena paribbhamana — cakkaṅ) Vin ii.10; D i.6 M i.266; A v.203; Miln 229.

**Cingulāyati** [Denom. fr. cingula] to twirl round, to revolve like a windmill A i.112.

**Cicciṭāyati** [onomat. cp. ciṭiciṭāyati] to hiss, fizz, sizzle (always comb[d] with ciṭiciṭāyati) Vin i.225; S i.169; Sn p. 15; Pug 36; Miln 258 sq.

**Cicciṭāyana** (nt.) fizzing Vism 408 (°sadda).

**Ciñcā** (f.) [Sk. ciñcā & tintiḍikā] the tamarind tree J v.38 (°vana); SnA 78.

**Ciṭi-ciṭi** [redupl. interj.] fizz DA i.137.

**Ciṭiciṭāyati** see cicciṭāyati; Vin i.225; cp. Divy 606.

**Ciṇṇa** [pp. of carati] travelled over, resorted to, made a habit of; done, performed, practised J iii.541; Miln 360. — su° well performed, accomplished S i.42=214=Sn 181; Pv iii.5[6]. —

Cp. ā°, pari°, vi°.

**-ṭṭhāna** the place where one is wont to go J ii.159; **-mānatta** one who performs the Mānatta Vin iv.242; **-vasin** one who has reached mastership in (c. loc.) ThA 74; Vism 154, 158, 164, 169, 331 sq., 376; der. **-vāsibhāva** DhsA 167 (read vasī°).

**Ciṇṇatta** (nt.) [Der. fr. ciṇṇa] custom, habit Miln 57, 105.

**Cita** [pp. of cināti] heaped; lined or faced with (cp. citaka[2]) pokkharaṇiyo iṭṭhakāhi citā D ii.178, cp. Vin ii.123.

**-antaraṅsa** "one whose shoulder — hole is heaped up," one who has the shoulders well filled out (Ep. of a Mahāpurisa) D ii.18; iii.144, 164.

**Citaka & Citakā** (f.) [from **ci**, cināti to heap up]. — 1. a heap, a pile, esp. a funeral pile; a tumulus D ii.163; **cp**, ii.10[14]. J i.255; v.488; vi.559, 576; DA i.6; DhA i.69; ii.240; VvA 234; PvA 39. — 2. (adj.) inlaid: suvaṇṇa°, with gold J vi.218 (=°khacita).

**Citi** (f.) [From **ci**, cināti, to heap up] a heap, made of bricks J vi.204 (city — avayata — piṭṭhikā). See also cetiya.

**Cittaka** (nt.) [to citta[1]] a sectarian mark on the forehead in **°dhara-kumma** a tortoise bearing this mark, a landtortoise Miln 364, 408, cp. *Miln trsl.* ii.352.

**Citta[1] & Citra** (adj.) [to cetati; ***(s)qait** to shine, to be bright, cp. Sk. citra, Sk. P. ketu, Av. ciprō, Lat. caelum, Ags. hador, Ohg. heitar, see also citta[2]] variegated, manifold, beautiful; tasty, sweet, spiced (of cakes), J iv.30 (geṇḍuka); Dh 171 (rājaratha); Vv 47[9]; Pv ii.11[2] (aneka°); iv.3[13] (pūvā=madhurā PvA 251). **Citta** (nt.) painting Th 1, 674. — Sn 50 (kāmā=Nd[2] 240 nānāvaṇṇā), 251 (gāthā); J v.196 (geṇḍuka), 241 vi.218. — **sucitta** gaily coloured or dressed S i.226 (b); Dh 151 (rājaratha); Pv i.10[9] (vimāna).

**-akkhara** (adj.) with beautiful vowels S ii.267 (Cp. °vyañjana); **-attharaka** a variegated carpet DA i.256; **-āgāra** a painted house, i. e. furnished with pictures; a picture gallery Vin iv.298; **-upāhana** a gaily coloured sandal D i.7≈; **-kata** adorned, dressed up M ii.64= Dh 147=Th 1, 769; DhA iii.109 (=vicitta); **-katha** (adj.) =next S i.199 (+bahussuta); **-kathin** a brilliant speaker, a wise speaker, an orator, preacher. Freq. comb[d] w. bahussuta (of wide knowledge, learned), e. g. paṇḍita... medhāvin kalyāṇapaṭibhāna S iv.375, samaṇa bahussuta c. uḷāra Vv 84[26]. — A iii.58; J i.148; Miln 1, 21; **-kathika**=°kathin A i.24; Th 2, 449 (+bahussuta), expl[d] at ThA 281 by cittadhammakatha; **-kamma** decoration, ornamentation, painting J iv.408; vi.333; Miln 278; Vism 306; PvA 147; DhsA 334; (m.) a painter J vi.481; **-kāra** a painter, a decorator (cp. rajaka) S ii.101=iii.152; Th 2, 256; J vi.333; **-chatta** at J vi.540 to be changed into °patta; **-patta** (adj.) having variegated wings J vi.540, 590; **-pāṭalī** (f.) N. of a plant (the "pied" trumpet — flower) in the world of Asuras J i.202; DhA i.280; **-pekhuna** having coloured wings J i.207; vi.539; **-bimba** ( — mukhi) (a woman whose face is) like a painted image J v.452 (cp cittakata); **-miga** the spotted antelope J vi.538; **-rūpa** (nt.) a wonder, something wonderful J vi.512; as adv. °ṅ (to citta[2]?) easily Vin ii.78=iii.161; iv.177, 232; **-latā** the plant Rubia Munjista J vi.278; °*vana* the R.M. grove, one of Indra's gardens [Sk. caitraratha] J i.52, 104; ii.188; vi.590, etc.; **-vitāna** a bright canopy DhA iv.14; **-vyañjana** (adj.) with beautiful consonants (cp. °akkhara) S ii.267=A i.73=iii.107; **-sāṇī** variegated cloth J ii.290; DhA iv.14; **-sālā** a painted room or picture gallery DA i.253; **-sibbana** with fine sewing; a cover of various embroidery Sn 304= J iv.395; J vi.218.

**Citta[2]** (nt.) [Sk. citta, orig. pp. of cinteti, **cit**, cp. yutta> yuñjati, mutta>muñcati. On etym. from **cit**. see cinteti].

I. *Meaning:* the heart (psychologically), i. e. the centre & focus of man's emotional nature as well as that intellectual element which inheres in & accompanies its manifestations; i. e. thought. In this wise citta denotes both the agent & that which is enacted (see kamma II. introd.), for in Indian Psychology citta is the seat & organ of thought (cetasā cinteti; cp. Gr. φρήν, although on the whole it corresponds more to the Homeric χυμός). As in the verb (cinteti) there are two stems closely allied and almost inseparable in meaning (see § III.), viz. cit & cet (citta & cetas); cp. ye should restrain, curb, subdue citta by ceto, M i.120, 242 (cp. attanā coday' attānaṅ Dhp 379 f.); cetasā cittaṅ samannesati S i.194 (cp. cetasā cittaṅ samannesati S i.194). In their general use there is no distinction to be made between the two (see § III.). — The meaning of citta is best understood when explaining it by expressions familiar to us, as: with all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart; singleness of heart (cp. ekagga); all of which emphasize the emotional & conative side or "thought" more than its mental & rational side (for which see manas & viññāṇa). It may therefore be rendered by intention, impulse, design; mood, disposition, state of mind, reaction to impressions. It is only in later scholastic lgg. that we are justified in applying the term "thought" in its technical sense. It needs to be pointed out, as complementary to this view, that citta nearly always occurs in the singular (=heart), & out of 150 cases in the Nikāyas only 3 times in the plural (=thoughts). The substantiality of citta (cetas) is also evident from its connection with kamma (heart as source of action), kāma & the senses in general. — On the whole subject see Mrs. Rh. D. *Buddh. Psych. Eth.* introd. & *Bud. Psy.* ch. II.

II. *Cases of citta* (cetas), their relation & frequency (enum[d] for gram. purposes). — The paradigma is (numbers denoting %, not including cpds.): Nom. cittaṅ; Gen. (Dat.) cetaso (44) & cittassa (9); Instr. cetasā (42) & cittena (3); Loc. citte (2) & cittamhi (2). — Nom. **cittaṅ** (see below). Gen. **cittassa** only (of older passages) in c° upakkileso S iii.232; v.92; A i.207; c° damatho Dh 35 & c° vasena M i.214; iii.156. Instr. cittena only in S i. viz. **cittena** nīyati loko p. 39; upakkiliṭṭha° p. 179; asallīnena c° p. 159. Loc. **citte** only as loc. abs. in samāhite citte (see below) & in citte vyāpanne kāyakammam pi v. hoti A i.162; **cittamhi** only S i.129 & **cittasmiṅ** only S i.132. — Plural only in Nom. **cittāni** in one phrase: āsavehi cittāni (vi) mucciṅsu "they purified their hearts from intoxications" Vin i.35; S iii.132; iv.20; Sn p. 149; besides this in scholastic works=thoughts, e. g. Vbh 403 (satta cittāni).

III. *Citta & cetas* in promiscuous application. There is no cogent evidence of a clear separation of their respective fields of meaning; a few cases indicate the rôle of cetas as seat of citta, whereas most of them show no distinction. There are cpds. having both citta° & ceto° in identical meanings (see e. g. citta — samādhi & ceto°), others show a preference for ei-

ther one or the other, as ceto is preferred in ceto — khila & ceto — vimutti (but: vimutta — citta), whereas citta is restricted to comb[n] w. upakkilesa, etc. The foll. sentences will illustrate this. Vivaṭena cetasā sappabhāsaṅ cittaṅ bhāveti "with open heart he contemplates a radiant thought" S v.263=D iii.223=A iv.86; cetasā cittaṅ samannesati vippamuttaṅ "with his heart he scrutinizes their pure mind" S i.194; vigatâbhijjhena cetasā is followed by abhijjāya cittaṅ parisodheti D iii.49; anupārambhacitto bhabbo cetaso vikkhepaṅ pahātuṅ A v.149; cetaso vūpasamo foll. by vūpasanta — citto A i.4; samāhite citte foll. by ceto — samādhi D i.13≈; cittaṅ paduṭṭhaṅ foll. by ceto — padosa A i.8; cp. It. 12, 13; cetaso tato cittaṅ nivāraye "a desire of his heart he shall exclude from this" S iv.195.

IV. *Citta in itṡ relation to other terms* referring to mental processes.

1. citta≈hadaya, the heart as incorporating man's personality: hadayaṅ phaleyya, cittavikkhepaṅ pāpuṇeyya (break his heart, upset his reason) S i.126; cittaṅ te khipissāmi hadayan te phālessāmi id. S i.207, 214; Sn p. 32; kāmarāgena cittaṅ me pariḍayhati S i.188>nibbāpehi me hadaya — pariḷāhaṅ Miln 318 ("my heart is on fire"); cp. abhinibbutatto Sn 343=apariḍayhamāna — citto SnA 347; cittaṅ adhiṭṭhahati to set one's heart on, to wish DhA i.327.

2. c. as *mental status,* contrasted to (a) *physical* status: citta>kāya, e. g. kilanta° weary in body & mind D i.20=iii.32; ātura° S iii.2 — 5; nikaṭṭha° A ii.137; ṭhita° steadfast in body & soul (cp. ṭhitatta) S v.74; °passaddhi quiet of body & soul S v.66. The Commentators distinguish those six pairs of the sankhārākkhandha, or the cetasikas: citta — kāya — passaddhi, — lahutā, etc. as quiet, buoyancy, etc., of (a) the viññāṇakkhandha (consciousness), (b) the other 3 mental khandhas, making up the nāma — kāya (DhsA 150 on Dhs. 62: *Compendium of Phil.* 96, *n.* 3); passaddha° D iii.241, 288. — (b) *intellectual* status: citta>manas & viññāṇa (mind>thought & understanding). These three constitute the invisible energizer of the body, alias mind in its manifestations: yañ ca vuccati cittan ti vā mano ti vā viññāṇan ti vā: (α) ayaṅ attā nicco dhuvo, etc., D i.21; (β) tatr' assutavā puthujjano n' âlaṅ nibbindituṅ, etc. S ii.94; (γ) taṅ rattiyā ca divasassa ca añña — d — eva uppajjati aññaṅ nirujjhati S ii.95, cf. ThA. 1 on 125. — Under ādesanā — pāṭihāriya (thought reading): evam pi te mano ittham pi te mano iti pi te cittaṅ (thus is your thought & thus your mind, i. e. habit of thinking) D i.213=iii.103; A i.170. — niccaṅ idaṅ c. niccaṅ idaṅ mano S i.53; cittena niyyati loko "by thoughts the world is led" S i.39=A ii.177 (cp. KS 55); apatiṭṭhita — citto ādīna — manaso avyāpaṇnacetaso S v.74; vyāpanna — citto paduṭṭha — manasankappo S iii.93; paduṭṭha — citto=paduṭṭha — manaso PvA 34, 43.

3. c. as *emotional habitus:* (a) *active*=intention, contrasted or compared with: (α) will, c. as one of the four samādhis, viz. chanda, viriya, c., vīmaṅsā D iii.77; S v.268; Vbh 288. — (β) action, c. as the source of kamma: citte vyāpanne kāyakammam pi vyāpannaṅ hoti "when the intention is evil, the deed is evil as well" A i.262; cittaṅ appamāṇaṅ... yaṅ kiñci pamāṇakataṅ kammaṅ, etc. A v.299. — Esp. in contrast to kāya & vācā, in triad kāyena vācāya cittena (in deed & speech & will otherwise as k. v. manasā, see under kāya III.) S ii.231, 271=iv.112. Similarly taṅ vācaṅ appahāya (cittaṅ°, diṭṭhiṅ°) S iv.319=D iii.13, 15; & under the constituents of the dakkhiṇeyyasampatti as khetta — sampatti, citta°, payoga° (the recipient of the gift, the good — will, the means) VvA 30, 32. — (b) *passive*=mood, feelings, emotion, ranging with kāya & paññā under the (3) bhāvanā D iii.219; S iv.111; A iii.106; cp. M i.237; Nett 91; classed with kāya vedanā dhammā under the (4) satipaṭṭhānas D ii.95, 100, 299 sq.; S v.114, etc. (see kāya cpds.). As part of the sīlakkhandha (with sīla ethics, paññā understanding) in adhisīla, etc. Vin v.181; Ps ii.243; Vbh 325; cp. tisso sampadā, scil. sīla, citta, diṭṭhi (see sīla & cp. cetanā, cetasika) A i.269. — citta & paññā are frequently grouped together, e. g. S i.13 = 165; D iii.269; Th i.125 sq. As feeling citta is contrasted with intellection in the group saññā c. diṭṭhi A ii.52; Ps ii.80; Vbh 376.

4. *Definitions of citta* (direct or implied): cittan ti viññāṇaṅ bhūmikavatthu — ārammaṇa — kiriyādi — cittatāya pan' etaṅ cittan ti vuttaṅ DhA i.228; cittan ti mano mānasaṅ KhA 153; cittaṅ manoviññāṇaṅ ti cittassa etaṅ vevacanaṅ Nett 54. yaṅ cittaṅ mano mānasaṅ hadayaṅ paṇḍaraṅ, etc. Dhs 6=111 (same for def. of manindriya, under § 17; see *Buddh. Psych.*). As rūpâvacara citta at Vism 376.

V. *Citta in its range of semantical applications:* (1) *heart,* will, intention, etc. (see I.).

(a) heart as general status of sensory — emotional being; its relation to the senses (indriyāni). A steadfast & constrained heart is the sign of healthy emotional equilibrium, this presupposes the control over the senses; samādahaṅsu cittaṅ attano ujukaṅ akaṅsu, sārathī va nettāni gahetvā indriyāni rakkhanti paṇḍitā S i.26; ujugato — citto ariyasāvako A iii.285; ṭhita c. S i.159≈; A iii.377=iv.404 (+ānejjappatta); c. **na kampati** Sn 268; na vikampate S iv.71; opp. capalaṅ c. Dh 33; **khitta°** a heart unbalanced A ii.52 (+visaññin); opp.: avikkhitta° A v.149; PvA 26; c. **rakkhitaṅ** mahato atthāya saṅvattati a guarded heart turns to great profit A i.7; similarly: c. **dantaṅ, guttaṅ, saṅvutaṅ** ibid. — cittaṅ rakkhetha medhāvī cittaṅ guttaṅ sukhāvahaṅ Dh 36; cakkhundriyaṅ asaṅvutassa viharato cittaṅ vyāsiñcati... rūpesu S iv.78; ye cittaṅ saññamessanti mokkhanti Mārabandhanā "from the fetters of Māra those are released who control their heart" Dh 37; pāpā cittaṅ nivāraye Dh 116; bhikkhuno c. kulesu na sajjati, gayhati, bajjhati S ii.198 (cp. Schiller: "Nicht an die Güter hänge dein *Herz*").

(b) Contact with **kāma & rāga**: a lustful, worldly, craving heart. — (α) *kāmā:* kāmā mathenti cittaṅ Sn 50; S iv.210; kāmarāgena ḍayhāmi S i.188; kāme nâpekkhate cittaṅ Sn 435; mā te kāmaguṇe bhamassu cittaṅ Dh 371; manussakehi kāmehi cittaṅ vuṭṭhapetvā S v.409; **na uḷāresu kāmaguṇesu bhogāya cittaṅ** namati A iv.392; S i.92; kāmāsavā pi cittaṅ vimuccati A ii.211, etc.; kāmesu c. na pakkhandati na ppasīdati na santiṭṭhati (my h. does not leap, sit or stand in cravings) D iii.239; kāmesu tibbasārāgo vyāpannacitto S iii.93; kāmāmise laggacitto (divide thus!) PvA 107. — (β) *rāgā:* rāgo cittaṅ anuddhaṅseti (defilement harasses his heart) S i.185; ii.231=271; A ii.126; iii.393; rāga — pariyuṭṭhitaṅ c. hoti A iii.285; sārattacitto S iv.73; viratta° S iv.74; Sn 235; PvA 168. — (γ) *various:* patibaddha — c. (fettered in the bonds of °) A iv.60; Sn 37, 65; PvA 46, 151, etc. — **pariyādinna°** (grasping, greedy), usually comb[d] w. lābhena abhibhūta: S ii.226, 228; iv.125; A iv.160; D iii.249. — **upakkiliṭṭha°** (etc.) (defiled) S i.179; iii.151, 232 sq.;

v.92 (kāmacchando cittassa upakkileso); A i.207; v.93 sq. — otiṇṇa° fallen in love A iii.67; SnA 322.

(c) A heart, composed, concentrated, settled, selfcontrolled, mastered, constrained. — (α) c. **pasīdati** (pasanna — °c) (a heart full of grace, settled in faith) S i.98; A i.207; iii.248; Sn 434; pasanna°: A iv.209, 213; Sn 316, 403, 690, cp. c. pakkhandati pasīdati S iii.133; A iii.245; also vippasanna°: S v.144; Sn 506; cp. vippasannena cetasā Pv i.10[10]. — (β) c. **santiṭṭhati** in set s. sannisīdati, ekodihoti, samādhiyati (cp. cetaso ekodibhāva) S ii.273; iv.263; A ii.94, 157. — (γ) c. **samādhiyati** (samāhita — c°, cp. ceto — samadhi quiescence) D i.13=iii.30, 108; S i.120, 129, 188; iv.78=351; A i.164; ii.211; iii.17, 280; iv.177; Vbh 227; Vism 376, etc. — (δ) **supatiṭṭhita** — c° always in formula catūsu satipaṭṭhānesu — s — c°: S iii.93; v.154; 301; D iii.101; A v.195. — (ε) **susaṇṭhita** c. S v.74. — **vasībhūta** c. S i.132; A i.165. — **danta** c. Dh 35. — (d) "with purpose of heart," a heart set on, striving after, endeavouring, etc. — (α) **cittaṅ namati** (inclines his h. on, with dat: appossukkatāya S i.137); nekkhamma — ninna S iii.233; viveka° D iii.283; A iv.233; v.175. — (β) cittaṅ **padahati** (pa+**dhā**: προ τίχητι) in phrase chandaṅ janeti vāyamati viriyaṅ ārabbhati c° ṅ paggaṇhāti padahati D iii.221; A ii.15=iv.462; S v.269; Nd[2] 97; Nett 18. In the same ṣense **pa-ni-dahati** (in paṇidhi, paṇihita bent down on) (cp. ceto — paṇidhi) S i.133 (tattha) iv.309 (dup°); v.157; Dh 42=Ud 39; Dh 43 (sammā°).

(e) *An evil heart* ("out of heart proceed evil thoughts" Mk. 7, 21) — (α) **paduṭṭha** — c° (cp. ceto — padosa) D i.20= iii.32; A i.8 (opp. pasanna — c°); iv.92; It 12, 13; Pv A 33, 43, etc. — (β) **vyāpanna** — c°: citte vyāpanne kāyakammam pi vyāpannaṅ hoti A i.262. Opp. a°: S iv.322; A ii.220. — (γ) **samoha** — c° (+sarāga, etc.) D i.79; ii.299; iii.281; Vism 410, & passim.

(f) "*blessed are the pure in heart,*" a pure, clean, purified (cp. Ger. geläutert), emancipated, free, detached heart. (α) **mutta** — c°, **vimutta** — c°, etc. (cp. cetaso vimokkho, ceto — vimutti, muttena cetasā), āsavehi cittāni mucciṅsu S iii.132, etc.; vi° Sn p. 149. — vimutta: S i.28 (+subhāvita), 29, 46=52; iii.45 (+viratta), 90; iv.236 (rāgā); Sn 23 (+sudanta); Nd[2] 587. — suvimutta: S i.126, 141, 233; iv.164; A iii.245; v.29; Sn 975 (+satimā). — (β) cittaṅ **parisodheti** M i.347; A ii.211; S iv.104. — (γ) **alīna** c. (unstained) S i.159; A v.149; Sn 68; 717; Nd[2] 97 (cp. cetaso līnatta).

(g) *good — will,* a loving thought, kindliness, tenderheartedness, love ("love the Lord with all your heart"). — (α) **metta** — c° usually in phrase mettacittaṅ bhāveti "to nourish the heart with loving thought," to produce good — will D i.167; S ii.264; A i.10; v.81; Sn 507 (cp. mettā — sahagatena cetasā). — (β) **bhāvita** — c° "keep thy heart with all diligence" (Prov. 4, 23) S i.188 (+susamāhita); iv.294; v.369 (saddhā — paribhāvita); A i.6 (+bahulīkata, etc.); Sn 134 (=S i.188); Dh 89=S v.29; PvA 139.

(h) *a heart calmed,* allayed, passionless (**santa**° **upasanta**°) D.iii.49; S i.141; Sn 746.

(i) *a wieldy heart,* a heart ready & prepared for truth, an open & receptive mind: **kalla°**, **mudu°**, **udagga°**, **pasanna**° A iv.186; **kalla°** PvA 38 (sanctified); lahu° S i.201; **udagga°** Sn 689, 1028; S i.190 (+mudita); mudu° PvA 54.

(k) *Various phrases.* Abbhuta — cittajātā "while wonder filled their hearts" S i.178; evaṅcitto "in this state of mind" S ii.199; Sn 985; cittam me Gotamo jānāti (G. knows my heart) S i.178; theyya — citto intending to steal Vin iii.58; āraddha — citto of determined mind M i.414; S ii.21, cp. 107; Sn p. 102; aññācittaṅ upaṭṭhāpeti S ii.267; nānā° of varying mind J i.295; nihīnacitto low — minded PvA 107; nikaṭṭha° A ii.137; āhata° A iv.460=v.18; supahata° S i.238 (cp. Miln 26); visankhāragata° Dh 154; sampanna° Sn 164; vibbhanta° S i.61=A i.70=ii.30=iii.391.

(2) *thought:* mā pāpakaṅ akusalaṅ cittaṅ cinteyyātha (do not think any evil thought) S v.418; na cittamattam pi (not even one thought) PvA 3; mama cittaṅ bhaveyya (I should think) PvA 40. For further instances see Dhs & Vbh Indexes & cp. cpds. See also remarks above (under I.). Citta likened to a monkey Vism 425.

**-âdhipati** the influence of thought (adj. °pateyya) Nett 16; Dhs 269, 359; DhsA 213. Commentators define c. here as javanacittuppāda, our "thought" in its specialized sense, *Compendium of Phil.* 177, n. 2. **-ânuparivattin** consecutive to thought Dhs 671, 772, 1522; **-ânupassanā** the critique of heart, adj. °ânupassin D ii.299; iii.221, 281; M i.59 & passim (cp. kāy°); **-āvila** disturbance of mind Nd[2] 576 (°karaṇa); **-ujjukatā** rectitude of mind Dhs 51, 277, etc.; **-uppāda** the rise of a thought, i. e. intention, desire as theyya **°ṅ** uppādesi he had the intention to steal (a thought of theft) Vin iii.56; — M i.43; iii.45; J ii.374; **-ekaggatā** "one — pointedness of mind," concentration Nett 15, 16; Vism 84, 137, 158; DhA iii.425; ThA 75; cp. ekagga — citto A iii.175; **-kali** a witch of a heart, a witch — like heart Th 1, 356; **-kallatā** readiness of heart, preparedness of mind VvA 330; **-kilesa** stain of h. Dh 88 (DhA ii.162=pañca nīvaraṇā); **-kelisā** pastime of the mind Th 1, 1010; **-kkhepa** derangement of the mind, madness Vin v.189=193 (ummāda+); A iii.219 (ummāda+); DhA iii.70 (=ummāda); PvA 39; Dh 138; cp. °vikkhepa; **-cetasika** belonging to heart & thought, i. e. mental state, thought, mind D i.213; Dhs 1022 ( — dhammā, Mrs. Rh. D.: emotional, perceptual & synthetic states as well as those of intellect applied to sense — impressions), 1282; Ps i.84; Miln 87; Vism 61, 84, 129, 337; **-dubbhaka** a rogue of a heart, a rogue — like heart Th 1, 214; **-pakopana** shaking or upsetting the mind It 84 (dosa); **-pamaddin** crushing the h. Th 2, 357 (=ThA 243; v. l. **pamāthin & pamādin**); **-pariyāya** the ways (i. e. behaviour) of the h. A v.160 (cp. ceto — paricca); **-passaddhi** calm of h., serenity of mind (cp. **kāya°**) S v.66; Dhs 62; **-bhāvanā** cultivation of the h. M iii.149; **-mala** stain of h. PvA 17; **-mudutā** plasticity of mind (or thought) Dhs 62, 277, 325; **-rucita** after the heart's liking J i.207; **-rūpaṅ** according to intention, as much as expected Vin i.222; ii.78; iii.161; iv.177, 232; **-lahutā** buoyancy of thought Dhs 62, 323, 1283; Vism 465; **-vikkhepa** (cp. **°kkhepa**) madness S i.126 (+**ummāda**); Nett 27; Vism 34; **-vippayutta** disconnected with thought Dhs 1192, 1515; **-visaṅsaṭṭha** detached fr. thought Dhs 1194, 1517; **-vūpasama** allayment of one's h. S i.46; **-sankilesa** (adj.) with impure heart (opp. c. — vodāna) S iii.151; **-saññatti** conviction Miln 256; **-santāpa** "heart — burn," sorrow PvA 18 (=soka); **-samādhi** (cp. ceto — **samādhi**) concentration of mind, collectedness of thought, self — possession S iv.350; v.269; Vbh 218; **-samodhāna** adjustment, calming of thoughts ThA 45; **-sampīḷana** (adj.)

h.— crushing (cp. **°pamaddin & °pakopana**) Nett 29 (domanassa). **-sahabhū** arising together with thought Dhs 670, 769, 1520. **-hetuka** (adj.) caused by thought Dhs 667, 767.

**Citta²** [cp. Sk. caitra, the first month of the year: March- April, orig. N. of the star Spica (in Virgo); see E. Plunket, *Ancient Calendars,* etc., pp. 134 sq., 171 sq.] N. of the month Chaitra PvA 135. Cp. Citra — māsa KhA 192.

**Cittaka(ᵃ) & Citraka(ᵇ)** 1. (adj.)(ᵃ) coloured J iv.464. - 2. (m.)(ᵇ) the spotted antelope J vi.538. — 3. (nt.) a (coloured) mark (on the forehead) Miln 408 (°dharakumma). — f. **cittakā** a counterpane of many colours (DA i.86 cittikā: vāna [read nāna°] citra — uṇṇā — may' attharaṇaṅ) Vin i.192; ii.163, 169; D i.7; A i.181≈.

**Cittaka²**: see **acittaka**.

**Cittatara**, compar. of citta[1], more various, more varied. S iii.151 sq. — a punning passage, thus: by the procedure (caraṇa) of mind (in the past) the present mind (citta) is still more varied. Cp. SA in loco: Asl. 66; Expositor 88.

**Cittatā**. [f. abstr. to citta[1]] SA on S iii. 151 sq. (bhūmicittatāya dvāracittatāya ārammaṇacittatāya kammanānatta).

**Cittatā** [f. abstr. to citta[2]] "being of such a heart or mind," state of mind, character S iii.152; iv.142 (vimutta°); v.158 (id.); A v.145 sq. (upārambha°); Vbh 372 (id.); Vbh 359 (amudu°); PvA 13 (visuddhi°, noble character); paṭibaddha° (in love with) PvA 145, 147, 270. In S iii.152 *l* cittitā q. v.

**Cittatta** (n.) = cittatā S v.158.

**Citti** (f.) [fr. **cit**, cp. citta, cintā, cinteti, formation like mutti>muc, sitti>sic] "giving thought or heart" only in combⁿ w. **kar**: cittikaroti to honour, to esteem. Ger. **cittikatvā** M iii.24; A iii.172; Pv ii.9[55] (cittiṅ k.=pūjetvā PvA 135); Dpvs i.2; — acittikatvā M iii.22; A iv.392. — pp. **cittikata** thought (much) of Vin iv.6 (& a°); Vbh 2.

**Cittikāra** [see citti] respect, consideration VvA 178 (garu°), 242; PvA 26; Vbh 371 (a°); Vism 123 (cittī°), 188.

**Cittita** [pp. of citteti, Denom. fr. citta[1]] painted, variegated, varied, coloured or resplendent with (—°) S iii.152 (*sic l.* for cittatā) So SA, which, on p. 151, reads citten' eva cittitaṅ for cintitaṅ. Th 1, 736; 2, 390 (su°); Vv 36[7]; 40[2].

**Citra**=citta[3], the month Chaitra, KhA 192 (°māsa).

**Cināti** [Sk. cinoti & cayati, **ci**, to which also kāya, q. v. See also caya, cita] to heap up, to collect, to accumulate. Inf. cinituṅ Vin ii.152; pp. **cita** (q. v.). Pass. **cīyati** J v.7. Caus. **cināpeti** to construct, to build J vi.204; Miln 81. — *Note* cināti at J ii.302 (to weave) is to be corr. to vināti (see Kern, *Toev.* s. v.). — Cp. ā°, pa°, vi°. — *Note.* cināti also occurs as cinati in pa°.

**Cintaka** (adj.) [cp. cintin] one who thinks out or invents, in **akkhara°** the grammarian PvA 120, **nīti°** the lawgiver ib. 130; cp. Divy 212, 451, "overseer."

**Cintana** (nt.)=cintā Th 1, 695; Miln 233.

**Cintanaka** (adj.) thoughtful, considerate J i.222.

**Cintā** [to **cit**, cinteti] "the act of thinking" (cp. citti), thought S i.57; Pug 25; Dhs 16, 20, 292; Sdhp 165, 216. — loka° thinking over the world, philosophy S v.447; A ii.80.

**-kavi** "thought — poetry," i. e. original poetry (see kavi) A ii.230; **-maṇi** the jewel of thought, the true philosopher's stone VvA 32; N. of a science J iii.504; **-maya** consisting of pure thought, metaphysical D iii.219; J iv.270; Vbh 324; Nett 8, 50, 60 (°mayin, of paññā); Vism 439 (id.).

**Cintita** [pp. of cinteti, cp. also cintaka] (a) (adj.) thought out, invented, devised S i.137 (dhammo asuddho samalehi c.); iii.151 (caraṇaṅ nāma cittaṅ citten' eva c.); Pv ii.6[13] (mantaṅ brahma°, expl. PvA 97 by kathitaṅ). — (b) (nt.) a thought, intention, in **duc° & su°** (bad & good) A i.102; ThA 76; **-matta** as much a, a thought, loc. cintita — matte (yeva) at the mere thoughts just as he thought it DhA i.326 (=cintita kkhaṇe in the moment of thinking it, p. 329).

**Cintin** [adj. to cintā] only — °: thinking of, having one's thoughts on A i.102 (duccintita° & su°); Sn 174 (ajjhatta°; v. l. B. °saññin) 388; J iii.306=iv.453= v.176=v.478; Miln 92.

**Cinteti & ceteti** [Sk. cetati to appear, perceive, & cinta- yati to think, **cit** (see citta[2]) in two forms: (a) Act, base with nasal infix cint (cp. muñc, yuñj, siñc, etc.); (b) Med. base (denom.) with guṇa cet (cp. moc, yoj, sec, etc, & the analogous formations of **chid**, chind, ched under chindati) to ***(s)qait**: see citta[1], with which further cp. caksu, cikita, ciketi, cikitsati, & in meaning passati (he sees=he knows), Gr. οἶδα=vidi, E. view=thought, Ger. anschauung] — Forms: (a) **cint**: pres. cinteti. pot. cinteyya; ppr. cintento & cintayanto (Sn 834); — aor. cintesi, 3rd pl. cintesuṅ (J i.149), acintayuṅ (Sn 258); — ger. cintetvā (J i.279) & cintiya (Mhvs vii.17, 32); — grd. cinteyya & cintetabba; pp. cintita (q. v.). Cp. also cintana, cintin. — (b) **cet**: pres. ceteti & cetayati (S i.121), pot. cetaye (Pv ii.9[7]= cinteyya PvA 116); ppr. cetayāna (J v.339); fut. cetessati (Vin iii.19); — aor. acetayi (Pv i.6[6]=cetesi PvA 34); — ger cecca (Vin iii.112; iv.290); also cicca: see sañ°. — grd. cetabba (for *cetetabba only at J iv.157, v. l. ceteyya, expl. by cintetabba); — pp. **cetayita** (q. v.). Cp. also cetanā.

*Note.* The relation in the use of the two forms is that **cet** is the older & less understood form, since it is usually explᵈ by **cint**, whereas **cint** is never explᵈ by **cet** & therefore appears to be the more frequent & familiar form.

*Meaning:* (a) *(intr.)* to think, to reflect, to be of opinion, Grouped with (phuṭṭho) vedeti, ceteti, sañjānāti he has the feeling, the awareness (of the feeling), the consciousness S iv.68. Its seat is freq. mentioned with manasā (in the heart), viz. manasā diṭṭhigatāni cintayanto Sn 834; na pāpaṅ manasā pi cetaye Pv ii.9[7]; J i.279; PvA 13 (he thought it over), ib. (evaṅ c. you think so); Sdhp 289 (īdisaṅ c. id.) Mhvs vii.18, 32; Miln 233 (cintayati), 406 (cintayitabba). — Prohibitive: mā cintayi don't think about it, don't worry, don't be afraid, never mind J i.50, 292, 424; iii.289; vi.176; pl. **mā cintayittha** J i.457; iv.414; vi.344; Vism 426; DhA i.12; iii.196; also **mā cintesi** J iii.535. — (b) *(with acc.)* to ponder, think over, imagine, think out, design, scheme, intend, plan. In this sense grouped with (ceteti) **pakappeti anuseti** to intend, to start to perform, to carry out S ii.65. maraṇaṅ ākankhati cetayati (ponders over) S i.121; acinteyyāni na cintetabbāni A ii.80; cetabba — rūpa (a fit object of thought, a good thought) J iv.157 (=cintetabba); loka — cintaṅ c. S v.447; ajjhattarūpe, etc. ceteti Vin iii.113; mangalāni acintayuṅ Sn 258; diṭṭhigatāni cintayanto Sn 834; kiṅ cintesi J i.221; sokavinayan' — upāyaṅ c. to de-

vise a means of dispelling the grief PvA 39. — Esp. with **pāpaṅ & pāpakaṅ** to intend evil, to have ill — will against (c. dat.): mā pāpakaṅ akusalaṅ cittaṅ cinteyyātha S v.418; na p. cetaye manasā pi Pv ii.9[7] (=cinteyya, piheyya PvA 116); p. na cintetabba PvA 114; tassā p. acetayi Pv i.6[6] (=cetesi PvA 34); kiṅ amhākaṅ cintesi what do you intend against us? J i.211. — (c) *(with dat.)* (restricted to ceteti) to set one's heart on, to think upon, strive after, desire: āgatipunabbhavāya c. to desire a future rebirth S iv.201; vimokkhāya c. to strive after emancipation S iii.121; attavyābadhāya c. M iii.23=A i.157=S iv.339; pabbajjāya c. It 75; rakkhāya me tvaṅ vihito... udāhu me cetayase vadhāya J iii.146 — acinteyya that which must not or cannot be thought A ii.80 (cattāri °āni four reflections to be avoided); VvA 323 (a. buddhânubhāva unimaginable majesty of a B.).

**Cipiṭa** (adj.) [pp. to **cip** (?) see next: cp. Sk. cipiṭa grain flattened after boiling] pressed flat, flattened VvA 222. To be read also at J vi.185 for vippita.

**Cippiyamāna** [ppr. Pass. of **cip**, see cipiṭa] crushed flat (Rh. D.; cp. also Kern *Toev.*) Miln 261.

**Cimilikā** (f.) see cilimikā Vin ii.150; iv.40; Cp. *Vin. Texts* iii.167; *J.P.T.S.* 1885, 39.

**Cira** (adj.) [Vedic. cira, perhaps to ***queiē** to rest, cp. Lat. quiēs, civis; Goth. hveila; Ohg. wīlōn; E. while] long (of time), usually in cpds. & as adv. Either **ciraṅ** (acc.) for a long time Sn 678, 730, 1029; Dh 248; Kh vii.5; J ii.110; iv.3; Pv ii.3[33] or **cirena** (instr.) after a long time Vin iv.86; DhsA 239; or **cirāya** (dat.) for long Dh 342. cirassa (gen.) see cirassaṅ. — **cirataraṅ** (compar.) for a (comparatively) long time, rather long A iii.58; Pv ii.8[7]. cir — â — ciraṅ continually Vin iv.261; J v.233. — **acira** not long (ago) lately, newly: °arahattappatta S i.196; °pabbajita S i.185; °parinibbute Bhagavati shortly after the death of the Bhagavant D i.204, etc.; Sn p. 59.

**-kālaṅ** (adv.) a long time freq. e. g. PvA 19, 45, 60, 109; **-ṭṭhitika** perpetual, lasting long A iv.339 (opp. pariyāpajjati); Vv 80[1]; Pug 32, 33; Vism 37, 175; DA i.3. **-dikkhita** (not °dakkhita) having long since been initiated S i.226=J v.138 (=cirapabbajita); **-nivāsin** dwelling (there) for a long time S ii.227; **-paṭika** [cp. Sk. ciraṅ prati] long since, adj. constr. in conformity w. the subject Vin i.33; D ii.270= S iii.120; **-pabbajita** having long since become a wanderer A iii.114; Sn p. 92; DA i.143; **-ppavāsin** (adj.) long absent Dh 219 (=cirappavuttha DhA iii.293). **-rattaṅ** (adv.) for a long time Sn 665, 670; J iv.371; and **-rattāya** id. J ii.340; Pv i.9[4].

**Cirassaṅ** (adv.) [origin. gen. of cira=cirasya] at last Vin ii.195; D i.179; S i.142; J ii.439; iii.315; iv.446 (read cirassa passāmi); v.328; Th 1, 868; ThA 217; PvA 60. — **na cirass' eva** shortly after D iii.11; J iv.2; DhA iii.176; PvA 32. — **sucirass' eva** after a very long while S i.193.

**Cirāyati** [Sk. cirayati, v. denom. fr. cira] to be long, to tarry, to delay, DhA i.16; VvA 64, 208; cp. ciraṅ karoti id. J ii.443.

**Cirīṭa** [Sk. ciri, cp. kīra] a parrot J v.202 (in comp[n] cirīti°).

**Cilimikā** (f.) [Der. fr. cīra] as **cimilikā** at Vin ii.150; iv.40 a kind of cloth or carpeting, made from palmleaves, bark, etc. Also at PvA 144 (doubtful reading).

**Cillaka** [kilaka or khīlaka, q. v.] a peg, post, pillar, in **dāruka°** Th 2, 390 (cp. ThA 257). Not with Kern *(Toev.)* "a wooden puppet," as der. fr. citta.[1]

**Cīnaka** (m. nt.) a kind of bean Sn 239 (=aṭavi — pabbata- padesu āropita — jāta — cīna — mugga SnA 283); J v.405.

**Cīnapiṭṭha** (nt.) red lead DA i.40; DhsA 14.

**Cīyati** [Pass. of cināti] to be gathered, to be heaped up Sn 428 (cīyate pahūtaṅ puññaṅ). See also ā°.

**Cīra** (nt.) [Sk. cīra, cp. cīvara] 1. bark, fibre D i.167 (kusa°, vāka°, phalaka°); Vin iii.34; A i.295; Pug 55. — a bark dress Vin i.305; J vi.500 (cp. cīraka). — 2. a strip (orig. of bark), in suvaṇṇa° — khacita gold — brocaded VvA 280 (see also next). Cp. ocīraka (under odīraka).

**Cīraka** [cp. cīra] 1. bark (see cpds.) — 2. a strip, in **suvaṇṇa°** gold brocade (dress) J v.197.

**-vāsika** (nt.) bark — dress (a punishment) M i.87=A i.48=Miln 197.

**Cīriya** (adj.) [fr. cīra] like or of bark, in cpd. **dāru°** (as Np.) "wood — barker" DhA ii.35.

**Cīriḷikā** (f.) [cp. Sk. cīrī & jhillikā a cricket, cīrilli a sort of large fish] a cricket A iii.397 (v. l. cīrikā). Cp. on word — formation pipiḷikā & Mod. Gr. τσίτσικος cricket.

**Cīvara** (nt.) [*Sk. cīvara, prob.=cīra, appl[d] orig. to a dress of bark] the (upper) robe of a Buddhist mendicant. C. is the first one of the set of 4 standard requisites of a wandering bhikkhu, vir. c°, **piṇḍapāta** alms-bowl, **senāsana** lodging, a place to sleep at, **gilānapaccaya-bhesajja-parikkhāra** medicinal appliances for use in sickness. Thus mentioned passim e. g. Vin iii.89, 99, 211; iv.154 sq.; D i.61; M ii.102; A i.49; Nd[2] s. v.; It 111. In abbreviated form Sn 339; PvA 7; Sdhp 393. In starting on his begging round the bhikkhu goes **patta-cīvaraṅ ādāya**, The 3 robes are sanghāṭi, uttarāsaṅga, antaravāsaka, given thus, e.g. at Vin i.289. that is literally  taking his bowl & robe. ' But this is an elliptical idiom meaning  putting on his outer robe and taking his bowl. ' A bhikkhu never goes into a village without wearing all his robes, he never takes them, or any one of the three, with him. Each of the three is simply an oblong piece of cloth (usually cotton cloth). On the mode of wearing these three robes see the note at *Dialogues* ii.145. — Vin iii.11; D ii.85; Sn p. 21; PvA 10, 13 & passim. The sewing of the robe was a festival for the laity (see under kaṭhina). There are 6 kinds of cloth mentioned for its manufacture, viz. khoma, kappāsika, koseyya, kambala, sāṇa, bhanga Vin. i.58=96=281 (cp. °dussa). Two kinds of robes are distinguished: one of the gahapatika (layman) a white one, and the other that of the bhikkhu, the c. proper, called paṅsukūlaṅ c. "the dust — heap robe" Vin v.117 (cp. gahapati). — On **cīvara** in general & also on special ordinances concerning its making, wearing & handling see Vin i.46, 49 sq., 196, 198, 253 sq., 285, 287 sq., 306=ii.267 (of var. colours); ii.115 sq. (sibbati to sew the c.); iii.45, 58 (theft of a c.), 195 — 223, 254 — 266; iv.59 — 62, 120 — 123, 173, 279 sq., 283 (six kinds). — A iii.108 (cīvare kalyāṇakāma); v.100, 206; Vism 62; It 103; PvA 185. — **Sīse cīvaraṅ karoti** to drape the outer robe over the head Vin ii.207, 217; **°ṅ khandhe karoti** to drape it over the back Vin ii.208, 217; **°ṅ nikkhipati** to lay it down or put it away Vin i.47 sq.; ii.152, 224; iii.198, 203, 263; **°ṅ saṅharati**

to fold it up Vin i.46. — Var. expressions referring to the use of the robe: **atireka°** an extra robe Vin iii.195; **acceka°** id. Vin iii.260 sq.; **kāla°** (& akāla°) a robe given at (and outside) the specified time Vin iii.202 sq.; iv.284, 287; **gahapati°** a layman's r. Vin iii.169, 171; **ti°** the three robes, viz. sanghāṭī, uttarāsanga, antaravāsaka Vin i.288, 289; iii.11, 195, 198 sq.; v.142; adj. tecīvarika wearing 3 rs. Vin v.193; **dubbala°** (as adj.) with a worn — out c. Vin iii.254; iv.59, 154, 286; **paṅsukūla°** the dust — heap robe PvA 141; **sa°-bhatta** food given with a robe Vin iv.77; **lūkha°** (adj.) having a coarse robe Vin i.109 (+duccola); iii.263 (id.); A i.25; **vihāra°** a robe to be used in the monastery Vin iii.212.

**-kaṇṇa** the lappet of a monk's robe DhA iii.420; VvA 76=DhA iii.106, cp. cīvarakarṇaka Av.Ś ii.184, & °ika Divy 239, 341, 350. **-kamma** (nt.) robe — making Vin ii.218; iii.60, 240; iv.118, 151; A v.328 sq.; DhA iii.342; PvA 73, 145. **-kāra** ( — samaya) (the time of) sewing the robes Vin iii.256 sq. **-kāla** ( — samaya) the right time for accepting robes Vin iii.261; iv.286, 287; **-dāna** ( — samaya) (the ime for) giving robes Vin iv.77, 99; **-dussa** clothing — material Vin iv.279, 280; **-nidāhaka** putting on the c. Vin i.284; **-paṭiggāhaka** the receiver of a robe Vin i.283; ii.176; v.205; A iii.274 sq.; **-paṭivisa** a portion of the c. Vin i.263, 285, 301; **-palibodha** an obstacle to the valid performance of the kathina ceremony arising from a set of robes being due to a particular person [a technical term of the canon law. See *Vinaya Texts* ii.149, 157, 169]. It is one of the two **kaṭhinassa palibodhā** (c. & āvāsa°) Vin i.265; v.117, cp. 178; **-paviveka** (nt.) the seclusion of the robe, i. e. of a non — Buddhist with two other pavivekāni (piṇḍapāta° & senāsana°) at A i.240; **-bhanga** the distribution of robes Vin iv.284; **-bhatta** robes & a meal (given to the bh.) Vin iii.265; **-bhājaka** one who deals out the robes Vin i.285; ii.176; v.205; A iii.274 sq. (cp. °paṭiggāhaka); **-bhisī** a robe rolled up like a pillow Vin i.287 sq.; **-rajju** (f.) a rope for (hanging up) the robes; in the Vinaya always comb[d] with °vaṅsa (see below); **-lūkha** (adj.) one who is poorly dressed Pug 53; **-vaṅsa** a bamboo peg for hanging up a robe (cp. °rajju) Vin i.47, 286; ii.117, 121, 152, 153, 209, 222; iii.59; J i.9; DhA iii.342; **-sankamanīya** (nt.) a robe that ought to be handed over (to its legal owner) Vin iv.282; 283.

**Cuṇṇa** [Sk. cūrṇa, pp. of carvati, to chew, to ***sqer** to cut, break up, as in Lat. caro, Sk. kṛṇāti (cp. kaṭu); cp Lit. kirwis axe, Lat. scrūpus sharp stone, scrupulus, scortum. See also calaka[2] & cp. Sk. kṣunna of **kṣud** to grind, to which prob. P. kuḍḍa] 1. pp. broken up, powdered; only in cpd. **°vicuṇṇa** crushed to bits, smashed up, piecemeal J i.73; ii.120, 159, 216; iii.74. — 2. (nt.) (a) any hard substance ground into a powder; dust, sand J i.216; VvA 65 (paṅsu°); Pv iii.3[3] (suvaṇṇa° gold — dust; PvA 189=vālikā); DA i.245 (id.); DhsA 12. — (b) esp. "chunam" (Anglo — Ind.) i. e. a plaster, of which quicklime & sand are the chief ingredients & which is largely used in building, but also applied to the skin as a sort of soap — powder in bathing. Often comb[d] with **mattikā** clay, in distinction of which c. is for delicate use (tender skin), whereas **m**. for rougher purposes (see Vin i.202); cuṇṇāni bhesajjāni an application of c. Vin i.202. — Vin i.47=52; ii.220, 224 sq.; A i.208; iii.25; J v.89. cuṇṇa — tela — vālaṇḍupaka Vism 142 (where Asl 115 reads cuṇṇaṅ vā telaṅ vā leḍḍūpaka). — **nahāniya°** D i.74=M iii.92; PvA 46; na — hāna° J ii.403, 404. — **gandha** — cuṇṇa aromatic (bath) powder J i.87, 290; iii.276; **candana°** id. Miln 13, 18. — **iṭṭhaka°** plaster (which is rubbed on the head of one to be executed) PvA 4, cp. Mṛcchakaṭika X, beginning (stanza 5) "piṣṭa — cūrṇâvakīrṇaśca puruṣo 'haṅ paśūkṛtaḥ."

**-cālanī** a mortar for the preparation of chunam Vin i.202; **-piṇḍa** a lump of ch. Vin iii.260; iv.154 sq.

**Cuṇṇaka** (adj.) [fr. cuṇṇa] (a) a preparation of chunam, paint (for the face, mukha°) D i.7; M ii.64=Th 1, 771; J v.302. — (b) powder; cuṇṇakajātāni reduced to powder M iii.92 (aṭṭhikāni). — f. **°ikā** in cuṇṇikamaṅsa mince meat J i.243.

**Cuṇṇeti** [Denom. of cuṇṇa] to grind to powder, to crush; to powder or paint w. chunam Vin ii.107 (mukhaṅ); J iv.457. — ppr. pass **cuṇṇiyamāna** being ground J vi.185.

**Cuta** [pp. of cavati; Sk. cyuta] 1. (adj.) shifted, disappeared, deceased, passed from one existence to another Vin iv.216; Sn 774, 899; It 19, 99; J i.139, 205; Pug 17. — **-accuta** permanent. not under the sway of Death, Ep. of Nibbāna Dh 225. — 2. (n.) in cpd. **cutûpapāta** disappearance & reappearance, transmigration, Saṅsāra (see cuti) S ii.67 (āgatigatiyā sati c° hoti); A iii.420; iv.178; DhA i.259; usually in phrase sattānaṅ cutûpapāta — ñāṇa the discerning of the saṅsāra of beings D i.82=M i.248; D iii.111. As cutuppāta at A ii.183. Cp. jātisaṅsāra — ñāṇa.

**Cuti** (f.) [cp. Sk. cyuti, to cavati] vanishing, passing away, decease, shifting out of existence (opp. upapatti, cp. also gati & āgati) D i.162; S ii.3=42; iii.53; M i.49; Sn 643; Dh 419; J i.19, 434; Vism 292, 460, 554; DhA iv.228.

**Cudita** (adj.) [pp. of codati] being urged, receiving blame, being reproved Vin i.173; ii.250; ii.250, 251; M i.95 sq.; A iii.196 sq. **-°ka** id. Vin v.115, 158, 161, 164.

**Cuddasa** [contracted fr. catuddasa, Sk. caturdaśa, cp. catur] fourteen J i.71; vi.8; Miln 12; DhA iii.120, 186.

**Cunda** an artist who works in ivory J vi.261 (Com: dantakāra); Miln 331.

**Cundakāra** a turner J vi.339.

**Cumbaṭa** (nt.) [cp. Prk. cumbhala] (a) a coil; a pad of cloth, a pillow J i.53 (dukūla°); ii.21 (id.); VvA 73. — (b) a wreath J iii.87. Cp. next.

**Cumbaṭaka** (nt.) cumbaṭa, viz. (a) a pillow DhA i.139; VvA 33, 165. — (b) a wreath J iv.231 (puppha°); SnA 137; DhA i.72 (mālā°).

**Cumbati** [Sk. cumbati. Dhtp 197 defines as "vadana- saṅyoge"] to kiss J ii.193; v.328; vi.291, 344; VvA 260. Cp. pari°.

**Culla & cūḷa** (adj.) [Sk. kṣulla=kṣudra (P. khudda, see khuddaka), with c: k=cuṇṇa: kṣud] small, minor (opp. mahā great, major), often in conn. with names & titles of books, e. g. c° Anāthapiṇḍika=A jr. J ii.287, cp. Anglo — Indian chota sahīb the younger gentleman (Hind. chhota=culla); or Culla — vagga, the minor section (Vin ii.) as subordinate to Mahā — vagga (Vin i.), Culla — niddesa the minor exposition (following upon Mahā — niddesa); culla — sīla the simple precepts of ethics (opp. mahā° the detailed sīla) D i.5, etc. Otherwise only in cpds.:

**-angulī** little finger DhA ii.86. **-ûpaṭṭhāka** a "lesser" follower, i. e. a personal attendant (of a thera) J i.108 (cūl°); ii.325 (cull°; DhA i.135; ii.260; cūḷ); **-pitā** an uncle ("lesser" father=sort of father, cp. Lat. matertera, patruus, Ger. Vetter=father jun.) J ii.5; iii.456 (v. l. petteyya); PvA 107; DhA i.221 (cūḷa°).

**Cullāsīti** [=caturāsīti] eighty — four J vi.226 (mahākappe as duration of Saṅsāra); PvA 254 (id.). Also as cūḷāsīti q. v.

**Cūlikā** (f.) [Sk. cūlikā, cp. cūḍā]=cūḷa; **kaṇṇa°** the root of the ear J ii.276; Vism 249, 255; DhA iv.13 (of an elephant). °baddha S ii.182; *KS* ii.122. See also cūḷā.

**Cūḷa** [Sk. cūḍa & cūlikā] 1. swelling, protuberance; root, knot, crest. As kaṇṇa — cūḷa the root of an elephant's ear J vi.488. **aḍḍha-cūḷa** a measure (see aḍḍha). See also cūlikā. — 2. (adj.) see **culla**.

**Cūḷaka** (adj.) [fr. cūḷā] having a cūḷa or top — knot; **pañca°** with five top — knots J v.250 (of a boy).

**Cūḷanikā** (f.) [Der. fr. culla, q. v.] only in phrase **sahassi cūḷanikā lokadhātu** "the system of the 1,000 lesser worlds" (distinguished from the dvi — sahassī majjhimakā & the ti — sahassī mahāsahassi lokadhātu) A i.227; Nd[2] 235, 2[b].

**Cūḷā** (f.) [Vedic cūḍā. to cūḍa]=cūḷa, usually in sense of crest only, esp. denoting the lock of hair left on the crown of the head when the rest of the head is shaved (cp. Anglo — Indian chuḍā & Gujarāti choṭali) J i.64, 462; v.153, 249 (pañcacūḷā kumārā); DhA i.294; as mark of distinction of a king J iii.211; v.187; of a servant J vi.135. — a cock's comb J ii.410; iii.265.

**-maṇi** (m.) a jewel worn in a crest or diadem, a jewelled crest J i.65; ii.122; v.441.

**Cūḷāsīti** for cullāsīti at Th 2, 51.

**Ce** [Vedic ced; ce=Lat. que in absque, ne — c, etc., Goth. h in ni — h. see also ca 3] conditional particle "if," constructed either with Indicative (ito ce pi yojanasate, viharati even if he lived 100 y. from here D i.117) or Conditional (tatra ce tumhe assatha kupitā D i.3), or Potential (passe ce vipulaṅ sukhaṅ Dh 290). — Always enclitic (like Lat. que) & as a rule placed after the emphasized word at the beginning of the sentence: puññañ ce puriso kayirā Dh 118; brāhmaṇo ce tvaṅ brūsi Sn 457. Usually added to pronouns or pron. adverbs: ahañ ce va kho pana ceteyyaṅ D i.185; ettha ce te mano atthi S i.116, or comb[d] with other particles, as **noce, yañce, sace** (q. v.). Freq. also in comb[n] with other indef. interrog. or emphatic particles, as **ce va kho pana** if then, if now: ahañ ce va kho pana pañhaṅ puccheyyaṅ D i.117; ahañ ce va kho pana abhivādeyyaṅ D i.125; **api** (pi) **ce** even if: api ce vassasataṅ jīve mānavo Sn 589.

**Cecca**=cicca (equal to sañcicca), ger. of cinteti, corresp. to either *cetya [**cet**] or *cintya [**cint**]; only in ster. def. jānanto sañjānanto cecca abhivitaritvā Vin ii.91; iii.73, 112; iv.290.

**Ceṭa** a servant, a boy J iii.478. See next.

**Ceṭaka** a servant, a slave, a (bad) fellow Vin iv.66; ] ii.176=DhA iv.92 (duṭṭha° miserable fellow); iii.281; iv.82 (bhātika — ceṭakā rascals of brothers); v.385; Miln 222.

**Cetaka** a decoy — bird (Com. dīpaka — tittira, exciting partridge) J iii.357.

**Cetakedu** a kind of bird J vi.538. See also cela°.

**Cetanaka** (adj.) [see cetanā] connected with a thought or intention J vi.304; usually in **a°** without a thought, unintentional J ii.375; vi.178; Vbh 419.

**Cetanā** [f. abstr. fr. **cet**, see cinteti] state of ceto in action, thinking as active thought, intention, purpose, will. Defined as action (**kamma**: A iii.415; cp. KV. viii.9, § 38 untraced quotation; cp. A v.292). Often comb[d] w. patthanā & paṇidhi (wish & aspiration), e. g. S ii.99, 154; A i.32, 224; v 212; Nd[2] 112 (in def. of asucimanussā, people of ignoble action: asuciyā cetanāya, patthanāya, paṇidhinā samannāgatā). Also classed with these in a larger group in KV., e. g. 343, 380. — Comb[d] w. vedanā saññā c. citta phassa manasikāra in def. of nāmakāya (opp. rūpakāya) S ii.3 (without citta), Ps i.183 (do.); Nett 77, 78. — Enum[d] under the four blessings of vatthu, paccaya, c., guṇātireka ( — sampadā) & def. as "cetanāya somanassa — sahagatañāṇa — sampayutta — bhāvo" at DhA iii.94. — C. is opposed to **cetasika** (i. e. ceto) in its determination of the 7 items of good conduct (see sīla) which refers to actions of the body (or are *wilful,* called cetanākamma Nett 43, 96; otherwise distinguished as kāya — & vacīkammantā A v.292 sq.), whereas the 3 last items (sīla 8 — 10) refer to the behaviour of the mind (cetasikakamma Nett., mano — kammanta A), viz. the shrinking back from covetousness, malice, & wrong views. — Vin iii.112; S iii.60; A ii.232 (kaṇhassa kammassa pahānāya cetanā: intention to give up wrong — doing); VvA 72 (vadhaka — cetanā wilful murder); maraṇacetanā intention of death DhA i.20; āhār' āsā cetanā intention consisting in deśire for food Vism 537. — PvA 8, 30 (pariccāga° intention to give); Pug 12; Miln 94; Sdhp 52, 72. — In scholastic lgg. often expl[d] as cetanā sañcetanā sañcetayitatta (viz. state or behaviour of volition) Dhs 5; Vbh 285. — Cp. Dhs 58 (+citta); Vbh 401 (id.); Vbh 40, 403; Vism 463 (cetayatī ti cetanā; abhisandahatī ti attho).

**Cetayita** [pp. of ceteti, see cinteti] intended A v.187; Miln 62.

**Cetasa[1]** N. of a tree, perhaps the yellow Myrobalan J v.420.

**Cetasa[2]** (adj.) [orig. the gen. of ceto used as nominative] only in — °: sucetasa of a good mind, good — hearted S i.4=29, 46=52; paraphrased by Buddhaghosa as sundaracetasa; pāpa° of a wicked mind, evil — minded S i.70=98; a° without mind S i.198; **sabba°** all-hearted, with all one's mind or heart, in phrase aṭṭhikatvā manasikatvā sabbacetaso samannāharitva ohitasoto (of one paying careful & proper attention) S i.112 sq.=189, 220; A ii.116; iii.163, 402; iv.167. The editors have often misunderstood the phrase & we freq. find vv. ll. with sabbaṅ cetaso & sabbaṅ cetasā, — appamāṇa° S iv.186; avyāpanna° S v.74.

**Cetasika** (adj.) belonging to ceto, mental (opp. **kāyika** physical). Kāyikaṅ sukhaṅ > cetasikaṅ s. A i.81; S v. 209; kāyikā darathā > c. d. M iii.287, 288; c. duk khaṅ D ii 306; A i.157; c. roga J iii.337. c. **kamma** is sīla 8 — 10 (see under cetanā) Nett 43. — As n. comb[d] with **citta** it is to be taken as supplementing it, viz. mind & all that belongs to it, mind and mental properties, adjuncts, co — efficients (cp. vitakka — vicāra & sach cpds. as phalâphala, bhavâbhava) D i.213; see also citta. Occurring in the Nikāyas in sg. only, it came to be used in pl. and, as an ultimate category, the 52 cetasikas, with citta as

bare consciousness, practically superseded in mental analysis, the 5 khandha — category. See *Cpd.* p. 1 and pt. II. Mrs. Rh. D., *Bud. Psy.* 6, 148, 175. **-°cetasikā dhammā** Ps i.84; Vbh 421; Dhs 3, 18, etc. (cp. *Dhs. trsl.* pp. 6, 148).

**Cetaso** gen. sg. of ceto, functioning as gen. to citta (see citta & ceto).

**Cetāpana** (nt.) [see cetāpeti; cp. BSk. cetanika] barter Vin iii.216, see also *Vin. Texts* i.22 & Kacc. 322.

**Cetāpeti** [Caus. of *cetati to **ci**, collect; see also Kern, *Toev.* s. v.] to get in exchange, to barter, buy Vin iii.216 (expl[d] by parivatteti), 237; iv.250.

**Cetiya** (nt.) [cp. from **ci**, to heap up, cp. citi, cināti] 1. a tumulus, sepulchral monument, cairn, M i.20; Dh 188; J i.237; vi.173; SnA 194 (dhātu — gharaṅ katvā cetiyaṅ patiṭṭhāpesuṅ); KhA 221; DhA iii.29 (dhātu°); iv. 64; VvA 142; Sdhp 428, 430. Pre — Buddhistic cetiyas mentioned by name are Aggāḷava° Vin ii.172; S i.185; Sn p. 59; DhA iii.170; Ānanda° D ii.123, 126; Udena° D ii.102, 118; iii.9; DhA iii.246; Gotama (ka)° ibid.; Cāpāla° D ii.102, 118; S v.250; Ma — kuṭabandhana° D ii.160; Bahuputta° D ii.102, 118; iii.10; S ii.220; A iv.16; Sattambaka° D ii.102, 118; Sārandada D ii.118, 175; A iii.167; Supatiṭṭha° Vin i.35.

**-angaṇa** the open space round a Cetiya Miln 366; Vism 144, 188, 392; DA i.191, 197; VvA 254. **-vandanā** Cetiya worship Vism 299.

**Ceteti** see cinteti.

**Ceto** (nt.) [Sk. cetas]=citta, q. v. for detail concerning derivation, inflexion & meaning. Cp. also cinteti. — Only the gen. **cetaso** & the instr. **cetasā** are in use; besides these there is an adj. cetaso, der. from nom. base cetas. Another adj. — form is the inflected nom. ceto, occurring only in **viceto** S v.447 (+ummatto, out of mind).

**I. Ceto** in its relation to similar terms: (a) with **kāya & vācā**: kāyena vācāya cetasā (with hand, speech & heart) Sn 232; Kh IX. kāya (vācā°, ceto°) — muni a saint in action, speech & thought A i.273= Nd[2] 514. In this phrase the Nd has mano° for ceto°, which is also a v. l. at A — passage. — (b) with **paññā** (see citta iv. b) in ceto — vimutti, paññā — vimutti (see below iv.). — (c) with samādhi, pīti, sukha, etc.: see °pharaṇatā below.

**II. Cetaso** (gen.) (a) *heart.* c° upakkilesa (stain of h.) D iii.49, 101; S v.93. līnatta (attachment) S v.64. appasāda (unfaith) S i.179; ekodibhāva (singleness) D iii.78; S iv.236 (see 2[nd] jhāna); āvaraṇāni (hindrances) S 66. — vimokkha (redemption) S i.159. santi (tranquillity) Sn 584, 593. vūpasama (id.) A i.4; S v.65. vinibandha (freedom) D iii.238= A iii.249; iv.461 sq. — (b) *mind.* c° vikkhepa (disturbance) A iii.448; v.149: uttrāsa (fear) Vbh 367. abhiniropanā (application) Dhs 7. — (c) *thought.* in c° parivitakko udapādi "there arose a reflection in me (gen.)" S i.139; ii.273; iii.96, 103.

**III. Cetasā** (instr.) — (a) *heart.* mettā — sahagatena c. (with a h. full of love) freq. in phrase ekaṅ disaṅ pharitvā, etc. e. g. D i.186, iii.78, 223; S iv.296; A i.183; ii.129; iv.390; v.299, 344; Vbh 272. ujubhūtena (upright) S ii.279; A i.63; vivaṭena (open) D iii.223= S v.263; A iv.86. macchera — maḷa — pariyuṭṭhitena (in which has arisen the dirt of selfishness) S iv.240; A ii.58. santim pappuyya c. S i.212. taṇhādhipateyyena (standing under the sway of thirst) S iii.103. — vippasannena (devout) S i.32=57, 100; Dh 79; Pv i.10[10]. muttena A iv.244. vimariyādi — katena S iii.31. vigatâbhijjhena D iii.49. pathavī — āpo etc. — samena A iv.375 sq. ākāsasamena A iii.315 sq. sabba° S ii.220. abhijjhā — sahagatena A i.206. satārakkhena D iii.269; A v.30. — migabhūtena cetasā, with the heart of a wild creature M i.450. — acetasā without feeling, heartlessly J iv.52, 57. — (b) *mind:* in two phrases, viz. (α) c. **anuvitakketi anuvicāreti** "to ponder & think over in one's mind" D iii.242; A i.264; iii.178; — (β) c. **pajānāti** (or manasikaroti) "to know in one's mind," in the foll. expressions: para — sattānaṅ para — puggalānaṅ cetasā ceto — paricca pajānāti "he knows in his mind the ways of thought (the state of heart) of other beings" (see ceto — paricca & °pariyāya) M ii.19; S ii.121, 213; v.265; A i.255=iii.17=280. puggalaṅ paduṭṭha — cittaṅ evaṅ c° ceto — paricca p. It 12, cp. 13. Arahanto... Bhagavanto c° cetoparicca viditā D iii.100. para — cittapariyāya kusalo evaṅ c° ceto— paricca manasikaroti A v.160. Bhagavā [brāhmaṇassa] c° ceto — parivitakkaṅ aññāya "perceiving in his mind the thought of [the b.]" S i.178; D iii.6; A iii.374; Miln 10.

IV. *Cpds.* **-khila** fallowness, waste of heart or mind, usually as pañca c — khilā, viz. arising from doubt in the Master, the Norm, the Community, or the Teaching, or from anger against one's fellow — disciples, D iii.237, 278; M i.101; A iii.248=iv.460=v.17; J iii.291; Vbh 377; Vism 211. **-paṇidhi** resolution, intention, aspiration Vv 47[12] (=cittassa samma — d — eva ṭhapanaṅ VvA 203); Miln 129; **-padosa** corruption of the h., wickedness, A i.8; It 12, 13 (opp. pasāda): **-paricca** "as regards the heart," i. e. state of heart, ways of thought, character, mind (=pariyāya) in °ñāṇa Th 2, 71=227 (expl[d] at ThA 76, 197 by cetopariyañāṇa) see phrase cetasā c — p. above (iii. b.); **-pariyāya** the ways of the heart (=paricca), in para — ceto — pariyāya — kusalo "an expert in the ways of others' hearts" A v.160; c. — p — kovido encompassing the heart of others S i.146, 194=Th 1, 1248; i.196=Th 1, 1262. Also with syncope: **°pariyañāṇa** D i.79; iii.100; Vism 431; DA i.223. **-parivitakka** reflecting, reasoning S i.103, 178; **-pharaṇatā** the breaking forth or the effulgence of heart, as one of five ideals to be pursued, viz. samādhi, pīti — pharaṇatā, sukha°, ceto°, āloka° D iii.278; **-vasippatta** mastery over one's h. A ii.6, 36, 185; iv.312; M i.377; Vism 382; Miln 82, 85; **-vimutti** emancipation of h. (always w. paññā — vimutti), which follows out of the destruction of the intoxications of the heart (āsavānaṅ khayā anāsavā c. — v.) Vin i.11 (akuppā); D i.156, 167, 251; iii.78, 108, 248 (muditā); S ii.265 (mettā); M i.197 (akuppā), 205, 296; iii.145 (appamāṇā, mahaggatā); A i.124; ii.6, 36; iii.84; Sn 725, 727=It 106; It 20 (mettā), 75, 97; Pug 27, 62; Vbh 86 (mettā) Nett 81 (virāgā); DA i.313 (=cittavimutti); **-vivaraṇa** setting the h. free A iv.352; v.67. See also arahant II D. **-samatha** calm of h. Th 2, 118; **-samādhi** concentration of mind (=cittasamādhi DA i.104) D i.15; iii. 30; S iv.297; A ii.54; iii.51; **-samphassa** contact with thought Dhs 3.

**Cela** (nt.) [Derivation unknown. Cp. Sk. cela] cloth, esp. clothes worn, garment, dress A i.206; Pv ii.12[7] (kañcanā° for kañcana°); iii.9[3] (for veḷa); dhāti° baby's napkin J iii.539. In simile of one whose clothes are on fire (āditta°+ādittasīsa) S v.440; A

ii.93; iii.307; iv.320. — *acela* a naked ascetic D i.161, 165≈; J v.75; vi.222.

**-aṇḍaka** (v. l. aṇḍuka) a loincloth M i.150; **-ukkhepa** waving of garments (as sign of applause), usually with sādhukāra J i.54; ii.253; iii.285; v.67; DhA ii.43; SnA ii.225; VvA 132, 140; **-paṭṭikā** (not °pattika) a bandage of cloth, a turban Vin ii.128 (Bdhgh. celasandhara); M ii.93; DhA iii.136; **-vitāna** an awning J i.178; ii.289; iv.378; Mhbv 122; Vism 108.

**Celaka** 1. one who is clothed; acelaka without clothes D i.166; M i.77. — 2. a standard — bearer [cp. Sk. ceḍaka P. ceṭa & in meaning E. knight > Ger. knecht; knave > knabe, knappe] D i.51; DA i.156; A iv. 107, 110; Miln 331.

**Celakedu**=cetakedu J vi.538.

**Celāpaka**=celāvaka J v.418.

**Celāvaka** [cp. Sk. chilla?] a kind of bird J vi.538 (Com. celabaka; is it celā bakā?); J v.416. See also celāpaka.

**Cokkha** (adj.) [Cp. Sk. cokṣa] clean J iii.21; **°bhāva** cleanliness M i.39 (=visuddhibhāva; to be read for **T mokkha°?** See Trenckner's note on p. 530).

**Coca** (nt.) [Both derivation & meaning uncertain. The word is certainly not Aryan. See the note at *Vinaya Texts* ii.132] the cocoa — nut or banana, or cinnamon J v.420 (°vana); **-°pāna** a sweet drink of banana or cocoa — nut milk Vin i.246.

**Codaka** (adj.) [to codeti] one who rebukes; exhorting, reproving Vin i.173; ii 248 sq.; v.158, 159 etc.; S i.63; M i.95 sq.; D iii.236; A i.53; iii.196; iv.193 sq.; DA i.40.

**Codanā** (f.) [see codeti] reproof, exhortation D i.230; iii.218; A iii.352; Vin V.158, 159; Vism 276. — As ttg. in **codan' atthe nipāto** an exhortative particle J vi.211 (for ingha); VvA 237 (id.); PvA 88 v. l. (for handa).

**Codita** [pp. of codeti, q. v.] urged, exhorted, incited; questioned Sn 819; J vi.256; Pv ii.9[66]; Vv 16[1]; PvA 152; Sdhp 309.

**Codetar** [n. ag. to codeti] one who reproves, one who exacts blame, etc. Vin v.184.

**Codeti** [Vedic codati & codayati, from **cud**] aor. **acodayi** (J v.112), inf. codetuṅ, grd. codetabba; Pass. **cujjati** & codiyati; pp. cudita & codita (q. v.): Caus. **codāpeti** (Vin. iii.165) to urge, incite, exhort; to reprove, reprimand, to call forth, to question; in spec. sense to demand payment of a debt (J vi.69 iṇaṅ codetvā; 245; Sn 120 iṇaṅ cujjamāna being pressed to pay up; PvA 3 iṇayikehi codiyamāna) D i.230; Vin i.43 (āpattiyā c. to reprove for an offence), 114, 170 sq., 322 sq.; ii.2 sq., 80 sq.; iii.164, etc.; J v.112; Dh 379; PvA 39, 74.

**Copana** (nt.) [**cup**, copati to stir, rel. to **kup**, see kuppati] moving, stirring DhA iv.85; DhsA 92, 240, 323.

**Cora** [**cur**, corayati to steal; Dhtp 530=theyye] a thief, a robber Vin i.74, 75, 88, 149; S ii.100, 128=A ii.240; S ii.188 (gāmaghāta, etc.); iv.173; M ii.74=Th 1, 786; A i.48; ii.121 sq.; iv.92, 278; Sn 135, 616, 652; J i.264 (°rājā, the robber king); ii.104; iii.84; Miln 20; Vism 180 (sah' oḍḍha c.), 314 (in simile), 489 (rāja — puris' ânubandha°, in comparison), 569 (andhakāre corassa hattha — pasāraṇaṅ viya); DhA ii.30; PvA 3, 54, 274. — **mahā°** a great robber Vin iii.89; D iii.203; A i.153; iii.128; iv.339; Miln 185. — Often used in similes: see *J.P.T.S.* 1907, 87.

**-âṭavi** wood of robbers Vism 190; **-upaddava** an attack from robbers J i.267; **-kathā** talk about thieves (one of the forbidden pastimes, see kathā) D i.7=Vin i.188≈; **-ghātaka** an executioner A ii.207; J iii.178; iv.447; v.303; PvA 5.

**Coraka** [cp. Sk. coraka] a plant used for the preparation of perfume J vi.537.

**Corikā** f. thieving, theft Vin i.208; J iii.508; Miln 158; PvA 4, 86, 192; VvA 72 (=theyyā).

**Corī** (f.) a female thief Vin iv.276; J ii.363; (adj.) thievish, deceitful J i.295. — **dāraka°** a female kidnapper J vi.337.

**Corovassikaṅ** at Nd[2] 40 (p. 85) read terovassikaṅ (as S iv.185).

**Cola** (& coḷa) [Cp. Sk. coḍa] a piece of cloth, a rag S i.34; J iv.380; Miln 169; PvA 73; Sdhp 396. **-bhisi** a mat spread with a piece of cloth (as a seat) Vin iv.40. — **duccola** clad in rags, badly dressed Vin i.109; iii.263.

**Colaka** (& coḷaka)=cola Vin i.48, 296; ii.113, 151, 174, 208, 225; Pv ii.1[7]; Miln 53 (bark for tinder?); DhA ii.173.

# Ch

**Cha & Chaḷ** (cha in composition effects gemination of consonant, e. g. chabbīsati=cha+vīsati, chabbaṇṇa= cha+vaṇṇa, chaḷ only before vowels in comp[n]: chaḷanga, chaḷ — abhiññā) [Vedic ṣaṣ & ṣaṭ (ṣaḍ=chaḷ), Gr. ἕς, Lat. sex, Goth, saihs] the number six.

*Cases:* nom. cha, gen. channaṅ, instr. chahi (& chambhī (?) J iv.310, which should be chambhi & prob. chabbhi=ṣaḍbhiḥ; see also chambhī), loc. chasu (& chassu), num. ord. chaṭṭha the sixth. Cp. also saṭṭhi (60) soḷasa (16). Six is applied whenever a "major set" is concerned (see 2), as in the foll.: 6 munis are distinguished at Nd[2] 514 (in pairs of 3: see muni); 6 bhikkhus as a "clique" (see chabaggiya, cp. the Vestal virgins in Rome, 6 in number); 6 are the sciences of the Veda (see chaḷanga); there are 6 buddha — dhammā (Nd[2] 466); 6 viññāṇakāyā (see upadhi); 6 senses & sense — organs (see āyatana) — cha dānasālā J i.282; oraṅ chahi māsehi kālakiriyā bhavissati (I shall die in 6 months, i. e. not just yet, but very soon, after the "next" moon) Pv iv.3[35]. Six bodily faults J i.394 (viz. too long, too short, too thin, too fat, too black, too white). Six thousand Gandhabbas J ii.334.

**-aṅsa** six — cornered Dhs 617. **-anga** the set of six Vedāngas, disciplines of Vedic science, viz. 1. kappa, 2.

vyākaraṇā, 3. nirutti, 4. sikkhā, 5. chando (viciti), 6. joti-sattha (thus enum[d] at VvA 265; at PvA 97 in sequence 4, 1, 3, 2, 6, 5): D iii.269; Vv 63[16]; Pv ii.6[13]; Miln 178, 236. With ref. to the upekkhās, one is called the "one of six parts" (chaḷ — ang' upekkhā) Vism 160. **-abhiññā** the 6 branches of higher knowledge Vin ii.161; Pug 14. See abhiññā. **-âsīti** eighty — six [i. e. twice that many in all directions: psychologically 6 X 80= 6 X (4 X 2)[10]], of people: an immense number, millions Pv ii.13[7]: of Petas PvA 212; of sufferings in Niraya Pv iii.10[6]. **-âhaṅ** for six days J iii.471. **-kaṇṇa** heard by six ears, i. e. public (opp. catukaṇṇa) J vi.392. **-tiṅsa(ti)** thirty — six A ii.3; It 15; Dh 339; DhA iii.211, 224 (°yojana — parimaṇḍala); iv.48. **-danta** having six

tusks, in °*daha* N. of one of the Great Lakes of the Himavant (satta — mahā — sarā), lit. lake of the elephant with 6 tusks. cp. cha — visāṇa Vism 416. **-dvārika** entering through six doors (i. e. the senses) DhA iv.221 (taṇhā). **-dhātura** (=dhātuya) consisting of six elements M iii.239. **-pañca** (chappañca) six or five Miln 292. **-phass' āyatana** having six seats of contact (i. e. the outer senses) M iii.239; Th 1, 755; PvA 52; cp. Sn 169. **-baṇṇa** (=vaṇṇa) consisting of six colours (of raṅsi, rays) J v.40; DhA i.249; ii.41; iv.99. **-baggiya** (=vaggiya) forming a group of six, a set of (sinful) Bhikkhus taken as exemplification of trespassing the rules of the Vinaya (cp. Oldenberg, *Buddha* [7]384). Their names are Assaji, Punabhasu, Paṇḍuka, Lohitaka, Mettiya, Bhummajaka Vin ii.1, 77, and passim; J ii.387; DhA iii.330. **-bassāni** (=vassāni) six years J i.85; DhA iii.195. **-bidha** (=vidha) six-fold Vism 184. **-bisāṇa** (=visāṇa) having six (i. e. a "major set") of tusks (of pre — eminent elephants) J v.42 (Nāgarājā), 48 (kuñjara), cp. chaddanta. — **bīsati** (=vīsati) twenty-six DhA iv.233 (devalokā).

**Chakana & Chakaṇa** (nt.) [Vedic śakṛt & śakan; Gr. κόπρος; Sk. chagana is later, see Trenckner, *Notes* 62 n. 16] the dung of animals Vin i.202; J iii.386 (ṇ); v.286; vi.392 (ṇ).

**Chakaṇatī** (f.)=chakana Nd[2] 199.

**Chakala** [cp. Sk. chagala, from chāga heifer] a he — goat J vi.237; **°ka** ibid. & Vin iii 166. — f. **chakalī** J vi.559.

**Chakka** (nt.) [fr. cha) set of six Vism 242 (meda° & mutta°).

**Chakkhattuṅ** (adv.) [Sk. ṣaṭkṛtvas] six times D ii.198; DhA iii.196.

**Chaṭṭha** the sixth Sn 171, 437; DhA iii.200: SnA 364. Also as **chaṭṭhama** Sn 101, 103; J iii.280.

**Chaḍḍaka** (adj.) throwing away, removing, in **puppha° a** flower — rubbish remover (see pukkusa) Th 1, 620; Vism 194; — f. **chaḍḍikā** see kacavara°.

**Chaḍḍana** (nt.) throwing away, rejecting J i.290; Dhtp 571. — ī (f.) a shovel, dust — pan DhA iii.7. See kacavara°.

**Chaḍḍita** [pp. of chaddeti] thrown out. vomited; cast away, rejected, left behind S iii.143; J i.91, 478; Pv ii.2[3] (=ucchiṭṭhaṅ vantan ti attho PvA 80); VvA 100; PvA 78, 185.

**Chaḍḍeti** [Vedic chardayati & chṛṇatti to vomit; cp. also avaskara excrements & karīsa dung. From ***sqer** to eliminate, separate, throw out (Gr. κρίνω, Lat. ex— (s)cerno), cp. Gr. σκ̈ως, Lat. mus(s)cerda, Ags. scearn] to spit out, to vomit, throw away; abandon, leave, reject Vin 214 sq.; iv.265; M i.207; S i.169 (chaṭṭehi wrongly for chaḍḍehi)=Sn p. 15; J i.61, 254, 265, 292; v.427; Pug 33; DhA i.95 (uṇhaṅ lohitaṅ ch. to kill oneself); ii.101; iii.171; VvA 126; PvA 43, 63, 174, 211; 255; Miln 15. — ger. **chaḍḍūna** Th 2, 469 (=chaḍḍetvā ThA 284); grd. **chaḍḍetabba** Vin i.48; J ii.2; chaḍḍanīya Miln 252; chaḍḍiya (to be set aside) M i.12 sq. — Pass. **chaḍḍīyati** PvA 174. — Caus. **chaḍḍāpeti** to cause to be vomited, to cast off, to evacuate, to cause to be deserted Vin iv.265; J i.137; iv.139; vi.185, 534; Vism 182. — pp. **chaḍḍita** (q. v.). — See also kacavara°

**Chaṇa** a festival J i.423, 489 (surā°), 499; ii.48 (mangala°), 143, iii.287, 446, 538; iv.115 (surā°); v.212; vi.221; 399 (°bheri); DhA iii. 100 (surā°), 443 (°vesa); iv.195; VvA 173.

**Chaṇaka** [=akkhaṇa? Kern; cp. Sk. *ākhaṇa] the Chaṇaka plant Miln 352; cp. akkhaṇa.

**Chatta[1]** (nt.) [late Vedic chattra=*chad — tra, covering to **chad**, see chādati] a sunshade ("parasol" would be misleading. The handle of a **chatta** is affixed at the circumference, not at the centre as it is in a parasol), a canopy Vin i.152; ii.114; D i.7≈; ii.15 (seta°, under which Gotama is seated); J i.267 (seta°); iv.16; v.383; vi.370; Sn 688, 689; Miln 355; DhA i.380 sq.; DA i.89; PvA 47. — Esp. as seta° the royal canopy, one of the 5 insignia regis (setachatta — pamukhaṅ pañcavidhaṅ rāja — kakudhabhaṇḍaṅ PvA 74), see kakudhabhaṇḍa. J vi.4, 223, 389; **°ṅ ussāpeti** to unfold the r. canopy PvA 75; DhA i.161, 167. See also paṇṇa°.

**-daṇḍa** the handle of a sunshade DhA iii.212; **-nāḷi** the tube or shaft (of reeds or bamboo) used for the making of sunshades M ii.116; **-mangala** the coronation festival J iii.407; DhA iii.307; VvA 66.

**Chatta[2]** [cp. Sk. chātra, one who carries his master's sun- shade] a pupil, a student J ii.428.

**Chattaka** (m. nt.) 1. a sun — shade J vi.252; Th 2, 23 (=ThA 29 as nickname of sun — shade makers). See also paṇṇa°. — 2. **ahi°** "snake's sun — shade," N. for a mushroom: toadstool D iii.87; J ii.95; a mushroom, toadstool J ii.95.

**Chattiṅsakkhattuṅ** (adv.) thirty — six times It 15.

**Chada** [cp. chādeti **chad**=saṅvaraṇe Dhtp 586] anything that covers, protects or hides, viz. a cover, an awning D i.7≈ (sa — uttara° but °chadana at D ii.194); — a veil, in phrase **vivaṭac-chada** "with the veil lifted" thus spelt only at Nd[2] 242, 593, DhA i.106 (vivattha°, v. l. vaṭṭa°) & DA i.251 (vivatta°), otherwise **°chadda**; — shelter, clothing in phrase ghāsacchada Pug 51 (see ghāsa & cp. chāda); — a hedge J vi.60; — a wing Th 1, i 108 (citra°).

**Chadana** (nt.) [Vedic **chad**]=chada, viz. *lit.* 1. a cover, covering J i.376; v.241. — 2. a thatch, a roof Vin ii.154 (various kinds), 195; J ii.281; DhA ii.65 (°piṭṭha); iv.104 (°assa udaka — patana — ṭṭhāna), 178; PvA 55. — 3. a leaf, foliage J i.87; Th 1, 527. — 4. hair J v.202. — *fig.* pretence, camouflage, counterfeiting Sn 89 (=paṭirūpaṅ katvā SnA 164); Dhs 1059=Vbh 361= Nd[2] 271[ii]. Dhs reads chandanaṅ & Vbh chādanaṅ.

**-iṭṭhikā** a tile DhA iv.203.

**Chadda** (nt.) [Dhtp 590 & Dhtm 820 expl[n] a root **chadd**

by "vamane," thus evidently taking it as an equivalent of **chaḍḍ**]=chada, only in phrase vivattacchadda (or vivaṭa°) D i.89; Sn 372, 378, 1003, 1147; DA i.251. Nd[2] however & DA read °chada expl. by vivaṭa — rāgadosamoha — chadana SnA 365.

**Chaddhā** [Sk. ṣaṭśaḥ] sixfold Miln 2.

**Chanda** [cp. Vedic and Sk. chanda, and **skandh** to jump]. 1. impulse, excitement; intention, resolution, will; desire for, wish for, delight in (c. loc.). Expl[d] at Vism 466 as "kattu — kāmatāy" adhivacanaṅ; by Dhtp 587 & Dhtm 821 as **chand**=icchāyaṅ. — A. As *virtue:* dhammapadesu ch. striving after righteousness S i.202; tibba° ardent desire, zeal A i.229; iv.15; kusaladhamma° A iii.441. Often comb[d] with other good qualities, e. g. ch. vāyāma ussāha ussoḷhi A iv.320; ch. viriya citta vīmaṅsā in set of samādhis (cp. iddhipāda) D iii.77 (see below), & in cpd. °âdhipateyya. — kusalānaṅ dhammānaṅ uppādāya chandaṅ janeti vāyamati viriyaṅ ārabhati, etc., see citta v. 1 dβ. — M ii.174; A i.174 (ch. vā vāyāmo vā); iii.50 (chandasā instr.); Sn 1026 (+viriya); Vv 24[12] (=kusala° VvA 116); J vi.72; DhA i.14. — B. As *vice:* (a) kinds & character of ch. — With similar expressions: (kāya — ) ch. sneha anvayatā M i.500. — ch. dosa moha bhaya D iii.182; Nd[2] 337[2] (See also below chandâgati). Its nearest analogue in this sense is **rāga** (lust), e. g. ch. rāga dosa paṭigha D i.25 (cp. DA i.116); rūpesu uppajjati ch. vā rāgo S iv.195. See below °rāga. In this bad sense it is nearly the same as kāma (see kāma & kāmachanda: sensual desire, cp. DhsA 370, Vism 466 & Mrs. Rh. D. in *Dhs trsl.* 292) & the comb[n] kāmachanda is only an enlarged term of kāma. Kāye chanda "delight in the body" M i.500; Sn 203. bhave ch. (pleasure in existence) Th 2, 14 (cp. bhavachanda); lokasmiṅ ch. (hankering after the world) Sn 866; methunasmiṅ (sexual desire) Sn 835 (expl. by ch. vā rāgo vā peman Nd[1] 181). — Ch. in this quality is one of the roots of misery: cittass' upakkileso S iii.232 sq.; v.92; mūlaṅ dukkhassa J iv.328 sq. — Other passages illustrating ch. are e. g. vyāpāda° & vihiṅsā° S ii.151; rūpa — dhātuyā° S iii.10; iv.72; yaṅ aniccaṅ, etc.... tattha° S iii.122, 177; iv.145 sq.; asmī ti ch. S iii.130; atilīno ch. S v.277 sq., cp. also D ii.277. — (b) the emancipation from ch. as necessary for the attainment of Arahantship. — vigata° (free from excitement) and a° S i.111; iii.7, 107, 190; iv.387; A ii.173 sq.; D iii.238; ettha chandaṅ virājetvā Sn 171=S i.16. Kāye chandaṅ virājaye Sn 203. (a)vīta° A iv.461 sq. °ṅ vineti S i.22, 197; °ṅ vinodeti S i.186; ch. suppaṭivinīta S ii.283. na tamhi °ṅ kayirātha Dh 117. — 2. (in the monastic law) consent, declaration of consent (to an official act: kamma) by an absentee Vin i.121, 122. dhammikānaṅ kammānaṅ chandaṅ datvā having given (his) consent to valid proceedings Vin iv.151, 152; cp. °dāyaka ii.94. — *Note.* The commentaries follow the canonical usage of the word without adding any precision to its connotation. See Nd[2] s. v.; DhsA 370; DhA i.14, J vi.72, VvA 77.

**-âgati** in °gamana the wrong way (of behaviour, consisting) in excitement, one of the four agatigamanāni, viz. ch°, dosa°, moha°, bhaya° D iii.133, 228; Vbh 376 (see above); **-âdhipateyya** (adj.) standing under the dominant influence of impulse Dhs 269, 359, 529; Vbh 288 (+viriya°, citta°, vīmaṅsā°); **-ânunīta** led according to one's own desire S iv.71; Sn 781; **-âraha** (adj.) fit to give one's consent Vin ii.93; v.221; **-ja** sprung from desire (dukkha) S i.22; **-nānatta** the diversity or various ways of impulse or desire S ii.143 sq.; D iii.289; Vbh 425; **-pahāna** the giving up of wrong desire S v.273; **-mūlaka** (adj.) having its root in excitement A iv.339; v.107; **-rāga** exciting desire (cp. kāmachanda) D ii.58, 60; iii.289; S i.198; ii.283; iii. 232 sq. (cakkhusmiṅ, etc.); iv.7 sq. 164 (Bhagavato ch — r. n' atthi), 233; A i.264 (atīte ch — r — ṭṭhānīyā dhammā); ii.71; iii.73; Nd[2] 413; DhA i.334; **-samādhi** the (right) concentration of good effort, classed under the 4 iddhipādā with viriya°; citta° vīmaṅsā° D iii.77; S v.268; A i.39; Vbh 216 sq.; Nett 15; **-sampadā** the blessing of zeal S v.30.

**Chandaka** a voluntary collection (of alms for the Sangha), usually as **°ṅ saṅharati** to make a vol. coll. Vin iv.250; J i.422; ii.45, 85 (saṅharitvā v. l. BB; text sankaḍḍhitvā), 196, 248; iii.288 (nava°, a new kind of donation); Cp. BSk. chandaka — bhikṣana AvŚ vol. ii.227.

**Chandatā** (f.) [see chanda] (strong) impulse, will, desire Nd[2] 394; Vbh 350, 370.

**Chandavantatā** (f.) [abstr. to adj. chandavant, chanda+vant]=chandatā VvA 319.

**Chandasā** (f.) [see chando] metrics, prosody Miln 3.

**Chandika** (adj.) [see chanda] having zeal, endeavouring usually as **a°** without (right) effort, & always comb[d] w. anādara & assaddha Pug 13; Vbh 341; PvA 54 (v. l.), 175.

**Chandīkata** (adj.) & **chandīkatā** (f.) (with) right effort, zealous, zeal (adj.) Th 1, 1029 (chandi°) (n.) Vbh 208.

**Chando** (nt.) [Vedic chandas, from **skandh**, cp. in meaning Sk. pada; Gr. ἴαμβος] metre, metrics, prosody, esp. applied to the Vedas Vin ii.139 (chandaso buddhavacanaṅ āropeti to recite in metrical form, or acc. to Bdhgh. in the dialect of the Vedas cp. *Vin. Texts* iii.150); S i.38; Sn 568 (Sāvittī chandaso mukhaṅ: the best of Vedic metres).

**-viciti** prosody VvA 265 (enum[d] as one of the 6 disciplines dealing with the Vedas: see chaḷanga).

**Channa[1]** [pp. of **chad**, see chādeti[1]] 1. covered J iv. 293 (vāri°); vi.432 (padara°, ceiling); ThA 257. — 2. thatched (of a hut) Sn 18. — 3. concealed, hidden, secret J ii.58; iv.58. — nt. **channaṅ** a secret place Vin iv.220.

**Channa[2]** [pp. to **chad** (chand), chandayati, see chādeti[2]] fit, suitable, proper Vin ii.124 (+paṭirūpa); iii.128; D i.91 (+paṭirūpa); S i.9; M i.360; J iii.315; v.307; vi.572; Pv ii.12[15] (=yutta PvA 159).

**Chapaka** name of a low — class tribe Vin iv.203 (=caṇḍāla Bdhgh. on Sekh. 69 at Vin iv.364), f. °ī ib.

**Chappañca** [cha+pañca] six or five Miln 292.

**Chab°** see under cha.

**Chamā** (f.) [from **kṣam**, cp. khamati. It remains doubtful how the Dhtm (553, 555) came to define the root **cham** (=kṣam) as 1. hīḷane and 2. adane] the earth; only in oblique cases, used as adv. *Instr.* **chamā** on the ground, to the ground (=ved. kṣamā) M i.387; D iii.6; J iii.232; iv.285; vi.89, 528; Vv 41[4] (VvA 183; bhūmiyaṅ); Th 2, 17; 112 (ThA 116: chamāyaṅ);

Pv iv.5[3] (PvA 260: bhūmiyaṅ). — *loc.* **chamāyaṅ** Vin i.118; A i.215; Sn 401; Vism 18; ThA 116; **chamāya** Vin ii.214.

**Chambhati** [see chambheti] to be frightened DhA iv.52 (+vedhati).

**Chambhita** [pp. of chambheti]. Only in der. chambhitatta (nt.) the state of being stiff, paralysis, stupefaction, consternation, always comb[d] with other expressions of fear, viz. uttāsa S v.386; bhaya J i.345 (where spelled chambhittaṅ); ii.336 (where wrongly expl[d] by sarīracalanaṅ), freq. in phrase **bhaya** ch. **lomahaṅsa** (fear, stupefaction & horripilation ("gooseflesh") Vin ii.156; S i.104; 118; 219; D i.49 (expl[d] at DA i.50 wrongly by sakala — sarīra calanaṅ); Nd[2] 470; Miln 23; Vbh 367; Vism 187. — In other connections at Nd[2] 1 (=Dhs 425, 1118, where thambhitatta instead of ch°); Dhs 965 (on which see *Dhs trsl.* 242).

**Chambhin** (adj.) [see chambheti] immovable, rigid; terri- fied, paralysed with fear S i.219; M i.19; J iv.310 (v. l. jambhī, here with ref. to one who is bound (stiff) with ropes (pāsasatehi chambhī) which is however taken by com. as instr. of cha & expl[d] by chasu ṭhānesu, viz. on 4 limbs, body & neck; cp. cha). — **acchambhin** firm, steady, undismayed S i.220; Sn 42; J i.71. — See chambheti & chambhita.

**Chambheti** [cp. Sk. skabhnāti & stabhnāti, **skambh**, and P. khambha, thambha & khambheti] to be firm or rigid, fig. to be stiff with fear, paralysed: see chambhin & chambhitatta, Cp. ūrukhambha (under khambha[2]).

**Challi** [Sk. challi] bark, bast DhA ii.165; Bdhgh on MV. viii.29.

**Chava** [Derivation doubtful. Vedic śava] 1. a corpse Vin ii.115 (°sīsassa patta a bowl made out of a skull). See cpds. — 2. (adj.) vile, low, miserable, wretched Vin ii.112, 188; S i.66; M i.374; A ii.57; J iv.263.

**-aṭṭhika** bones of a corpes, a skeleton C iii.15, 1 (?); **-âlāta** a torch from a pyre S iii.93=A ii.95=It 90= J i.482; Vism 54, 299 (°ûpama). **-kuṭikā** a charnelhouse, morgue, Vin i.152; **-dāhaka** one who (officially) burns the dead, an "undertaker" Vin i.152; DhA i.68 (f. °ikā); Vism 230; Miln 331. **-dussa** a miserable garment D i.166≈A i.240; ii.206. **-sarīra** a corpse Vism 178 sq. **-sitta** a water pot (see above 1) Th 1, 127.

**Chavaka** 1. a corpse J v.449. — 2. wretched Miln 156, 200; (°caṇḍāla, see expl[n] at J v.450).

**Chavi** (f.) [***(s)qeu** to cover. Vedic chavi, skuṇāti; cp. Gr. σκΰλον; Lat. ob — scurus; Ohg. skūra (Nhg. scheuer); Ags scēo>E. sky also Goth. skōhs>E. shoe] the (outer, thin) skin, tegument S ii.256; A iv.129; Sn 194; J ii.92. Distinguished from camma, the hide (under — skin, corium) S ii.238 (see camma); also in comb[n] ch — cammamaṅsa Vism 235; DhA iv.56.

**-kalyāṇa** beauty of complexion, one of the 5 beauties (see kalyāṇa 2d) DhA i.387; **-dos' -ābādha** a skin disease, cutaneous irritation Vin i.206; **-roga** skin disease DhA iii.295; **-vaṇṇa** the colour of the skin, the complexion, esp. beautiful compl., beauty Vin i.8; J iii.126; DhA iv.72; PvA 14 (vaṇṇadhātu), 70, 71 (=vaṇṇa).

**Chāta** (adj.) [cp. Sk. psāta from **bhas** (*bhsā), Gr. ψώξω; see Walde, *Lat. Wtb.* under sabulum & cp. bhasman, probably Non — Aryan] hungry J i.338; ii.301; v.69; Pv ii.1[13] (=bubhukkhita, khudāya abhibhūta PvA 72) ii.9[36] (jighacchita PvA 126); PvA 62; VvA 76; Miln 253; Mhvs vii.24. Cp. pari°.

**-ajjhatta** with hungry insides J i.345; ii.203; v.338, 359; DhA i.125; DhA i.367 (chātak'); iii.33, 40. **-kāla** time of being hungry.

**Chātaka** [fr. prec.] 1. adj. hungry J i.245, 266. — 2. (nt.) hunger, famine J i.266; ii.124, 149, 367; vi.487; DhA i.170.

**Chātatā** [f. abstr. fr. chāta] hunger (lit. hungriness) DhA i.170.

**Chādana** (nt.) [to chādeti] covering. clothing, often comb[d] with **ghāsa°** food & clothing (q. v.) J ii.79 (vattha°); Pv i.10[7] (bhojana°); ii.1[7] (vattha°); PvA 50 (=vattha); DhA iv.7. — As adj. J vi.354 (of the thatch of a house).

**Chādanā** (f.) [fr. chādeti] covering, concealment Pug 19, 23. Cp. pari°.

**Chādi** (f.) [chādeti[1]] shade J iv.351.

**Chādiya** (nt.) covering (of a house or hut), thatch, straw, hay (for eating) J vi.354 (=gehacchādana — tiṇa).

**Chādeti[1]** [Caus. of **chad**, Sk. chādayati] (a) to cover, to conceal Vin ii.211 (Pass. chādīyati); Sn 1022 (mukhaṅ jivhāya ch.); Dh 252; Pv iii.4[3]. — (b) (of sound) to penetrate, to fill J ii.253; vi.195. — pp. **channa[1]** (q. v.).

**Chādeti[2]** [for chandeti, cp. Sk. chandati & chadayati; to **khyā**?] (a) to seem good, to please, to give pleasure S ii.110; A iii.54; DhA iii.285 (bhattaṅ me na ch.). — (b) to be pleased with, to delight in, to approve of (c acc.) esp. in phrase bhattaṅ chādeti to appreciate the meal Vin ii.138; D i.72 (=rucceyya); v.31 (chādayamāna), 33 (chādamana), 463; Th 2, 409; Pv i.11[8] (nacchādimhamhase), pp. **channa[2]**.

**Chāpa & °ka** [Sk. śāva] the young of an animal M i.384 (°ka); S ii.269 (bhinka°); J i.460; ii.439 (sakuṇa°); Miln 402; — f. **chāpī** J vi.192 (maṇḍūka°).

**Chāyā** (f.) [Vedic chāyā, light & shade, ***skei** (cp. **(s)qait** in ketu), cp. Sk. śyāva; Gr. σκιά & σκοιός; Goth. skeinan. See note on kāla, vol. ii. p. 38[2]] shade, shadow S i.72, 93; M ii.235; iii.164; A ii.114; Sn 1014; Dh 2; J ii.302; iv.304; v.445; Miln 90, 298; DhA i.35; PvA 12, 32, 45, 81, etc. — Yakkhas have none; J v.34; vi.337. chāyā is frequent in similes: see *J.P.T.S.* 1907, 87.

**Chārikā** (f.) [Cp. kṣāyati to burn, kṣāra burning; Gr. ςηρός dry, Lat. serenus dry, clear. See also **khāra** & bhasma.] Ashes Vin i.210; ii.220; D ii.164=Ud 93; A i.209; iv.103; J iii.447; iv.88; v.144; DhA i.256; ii.68; VvA 67; PvA 80 (chārikangāra).

**Chiggaḷa** [cp. chidda] a hole, in eka° — yuga M iii.169≈; tāḷa° key hole S iv.290; Vism 394.

**Chida** (always — °) (adj.) breaking, cutting, destroying M i.386; S i.191=Th 1, 1234; Th 1, 521; 1143; Sn 87 (kankha°) 491, 1021, 1101 (taṇha°); VvA 82 (id.).

**Chidda** [cp. Ohg. scetar. For suffix °ra, cp. rudhira, etc. Vedic **chid**+ra. Cp. Sk. chidra] 1. (adj.) having rents or fissures, perforated S iv.316; J i.419; (fig.) faulty, defective, Vin i.290. — 2. (nt.) a cutting, slit, hole, aperture, S i.43; J i.170 (eka°), 172, 419, 503; ii.244, 261; (kaṇṇa°); Vism 171, 172 (bhitti°), 174 (tāḷa°); SnA 248 (akkhi°); DhA iii.42; VvA 100 (bhitti°);

PvA 180 (kaṇṇa°), 253 (read chidde for chinde); fig. a fault, defect, flaw Dh 229 (acchidda — vutti faultless conduct) Miln 94.

**-âvachidda** full of breaches and holes J iii.491; Vism 252; DhA i.122, 284 (cp. °vichidda); iii.151. **-kārin** inconsistent A ii.187; **-vichidda**=°âvachidda J i.419; v.163 (sarīraṅ chiddavichiddaṅ karoti to perforate a body).

**Chiddaka** (adj.) having holes or meshes (of a net) D i.45.

**Chiddatā** (f.) perforation, being perforated J i.419.

**Chiddavant** (adj.) having faults, full of defects M i.272.

**Chindati** [Vedic **chid** in 3 forms viz. 1. (Perf.) base **chid**; 2. Act. (pres.) base w. nasal infix. **chind**; 3. Med. (denom). base w. guṇa **ched**. Cp. the analagous formations of **cit** under cinteti. — Idg.* **sk(h)eid**, Gr. σξίζω (E. schism); Lat. scindo (E. scissors); Ohg. scīzan; Ags. scītan; cp. also Goth. skaidan, Ohg. sceidan. Root **chid** is defined at Dhtp 382, 406 as "dvedhākaraṇa"] to cut off, to destroy, to remove, both *lit.* (bandhanaṅ, pāsaṅ, pasibbakaṅ, jīvaṅ, gīvaṅ, sīsaṅ, hatthapāde, etc.) and *fig.* (taṇhaṅ, mohaṅ, āsavā, saṅyojanāni, vicikicchaṅ, vanathaṅ, etc.) Freq. in similes: see *J.P.T.S.* 1907, 88. — *Forms:* (1) **chid**: aor. **acchidā** Sn 357, as acchidaṅ M ii.35, acchidda Dh 351 (cp. agamā); Pass. pres. **chijjati** (Sk. chidyate) Dh 284; It 70; J i.167; Th 1, 1055=Miln 395; Miln 40; aor. chijji J iii.181 (dvidhā ch. broke in two). — fut. **chijjissati** J i.336; — ger. **chijjitvā** J i.202; iv.120; — pp. **chijjita** J iii.389; see also chida, chidda, chinna. — (2) **chind**: Act. pres. **chindati** S i.149=A v.174= Sn 657; PvA 4, 114; VvA 123; — imper. chinda Sn 346; J ii.153; **chindatha** Dh 283; — pot. chinde Dh 370; — ppr. **chindamāna** J i.70, 233. — fut. **chindissati** DhA ii.258. — aor. **acchindi** Vin i.88 & chindi J i.140. — ger. **chinditvā** J i.222, 254, 326; ii.155. — inf. **chindituṅ** Vin i.206; PvA 253. — grd. **chindiya** J ii.139 (duc°). — Caus. **chindāpeti** J ii.104, 106; Vism 190 (rājāno core ch.). — (3) **ched**: fut. **checchati** (Sk. chetsyati) M i.434; Dh 350; Miln 391. — aor. **acchecchi** (Sk. acchaitsīt) S i.12; A ii.249; Sn 355=Th 1, 1275; J vi.261. **acchejji** (v. l. of acchecchi) is read at S iv.205, 207, 399; v.441; A iii.246, 444; It 47. — inf. **chetuṅ** J iv.208; Pv iv.3[28], & chettuṅ Sn 28. — ger. **chetvā** Sn 66, 545, 622; Dh 283, 369; J i.255; Nd[2] 245, & **chetvāna** Sn 44; Dh 346; J iii.396. — grd. **chetabba** Vin ii.110, & **chejja** (often comb[d] w. bhejja, torture & maiming, as punishments) Vin iii.47 (+bh°); J v.444 (id.) vi.536; Miln 83, 359. Also **chejja** in neg. acchejja S vi.226. — Caus. **chedeti** Vin i.50, & **chedāpeti** ib.; J iv.154. See also cheda, chedana.

**Chindanaka** (adj.) [fr. chindati] breaking, see pari°.

**Chinna** [pp. of chindati] cut off, destroyed Vin i.71 (acchinna — kesa with unshaven hair); M i.430; D ii.8 (°papañca); J i.255; ii.155; iv.138; Dh 338; Pv i.11[2] (v. l. for bhinna), 11[6]; DhA iv.48. Very often in punishments of decapitation (sīsa°) or mutilation (hatthapāda°, etc.) e. g. Vin i.91; iii.28; Pv ii.2[4] (ghāna — sīsa°); Miln 5. Cp. sañ°. As first part of cpd., chinna° very frequently is to be rendered by "without," e. g.

**-āsa** without hope J ii.230; PvA 22, 174; **-iriyāpatha** unable to walk, i. e. a cripple Vin i.91; **-kaṇṇa** without ears PvA 151; **-gantha** untrammelled, unfettered Sn 219; **-pilotika** with torn rags, or without rags S ii.28; PvA 171 (+bhinna°); **-bhatta** without food i. e. famished, starved J i.84; v.382; DhA iii.106=VvA 76; **-saṅsaya** without doubt Sn 1112; It 96, 97, 123; Nd[2] 244. **-sāṭaka** a torn garment Vism 51.

**Chinnaka** (adj.) [fr. chinna] cut; **a°** uncut (of cloth) Vin i.297.

**Chinnikā** (f.) deceitful, fraudulent, sly, only in comb[n] w. **dhuttā** (dhuttikā) & only appl[d] to women Vin iii.128; iv.61; J ii.114; Miln 122.

**Chuddha** [Sk. kṣubdha (?) **kṣubh**, perhaps better **ṣṭīv**, pp. ṣṭyūta (see niṭṭhubhati), cp. Pischel, *Prk. Gr.* §§ 66, 120, & Trenckner *Notes* p. 75. See also khipita] thrown away, removed, rejected, contemptible Dh 41=Th 2, 468 (spelled chuṭṭha); J v.302.

**Chupati** [Dhtp 480=samphasse] to touch Vin i.191; iii.37, 121; J iv.82; vi.166; Vism 249; DhA i.166 (mā chupi). — pp. **chupita**.

**Chupana** (nt.) touching Vin iii.121; J vi.387.

**Chupita** [pp. of chupati] touched Vin iii.37; J vi.218.

**Chubhati** given as root **chubh** (for **kṣubh**) with def. "nicchubhe" at Dhtm 550. See khobha.

**Churikā** (f.) [Sk. kṣurikā to kṣura see khura, cp. chārikā> khara] a knife, a dagger, kreese Th 2, 302; J iii.370; Miln 339; cp. *Miln trsln.* ii.227; ThA 227; DhA iii.19.

**Churita**: see vi°.

**Cheka** (adj.) 1. clever, skilful, shrewd; skilled in (c. loc.) Vin ii.96; M i.509; J i.290 (anga — vijjāya); ii.161, 403; v.216, 366 (°pāpaka good & bad); vi.294 (id.); Miln 293.; DA i.90; VvA 36, 215; DhA i.178. — 2. genuine Vism 437 (opp. kūṭa).

**Chekatā** (f.) [cheka+tā] skill VvA 131.

**Chejja** 1. see chindati. — 2. one of the 7 notes in the gamut VvA 139.

**Cheta** an animal living in mountain cliffs, a sort of leo- pard S i.198.

**Chettar** [Sk. chettṛ, n — agent to chindati] cutter, destroyer Sn 343; J vi.226.

**Cheda** [see chindati] cutting, destruction, loss Sn 367 (°bandhana); J i.419; 485; **sīsa°** decapitation DhA ii.204; PvA 5; **aṇḍa°** castration J iv.364; — **bhatta** °ṅ karoti to put on short rations J i.156. **pada°** separation of words SnA 150. **-°gāmin** (adj.) liable to break, fragile A ii.81; J v.453. — Cp. vi°.

**Chedaka** (adj.) [fr. cheda] cutting; in **aṇḍa°** one who castrates J iv.366.

**Chedana** (nt.) [see chindati] cutting, severing, destroying D i.5; (=DA i.80 hattha° — ādi); iii.176; Vin ii.133; A ii.209; v.206; S iv.169 (nakha°); v.473; Miln 86; Vism 102 (°vadha — bandana, etc.).

**Chedanaka** 1. (adj.) one who tears or cuts off PvA 7. - 2. (nt.) the process of getting cut (a cert. penance for offences: in comb[n] with āpattiyo & pācittiyaṅ) Vin ii.307; iv.168, 170, 171, 279; v.133, 146 (cha ch. āpattiyo).

**Cheppā** (f.) [Sk. sépa] tail Vin i.191; iii.21.

# J

**Ja** (—°) [adj. — suffix from **jan**, see janati; cp. °ga; gacchati] born, produced, sprung or arisen from. Freq. in cpds.: atta°, ito°, eka°, kuto°, khandha°, jala°, daratha°, dāru°, di°, puthuj°, pubba°, yoni°, vāri°, saha°, sineha°.

**Jagat** (nt.) [Vedic jagat, intens. of **gam**, see gacchati] the world, the earth A ii.15, 17 (jagato gati); S i.186 (jagatogadha plunged into the world).

**Jagatī** (f.) [see jagat] only in cpds. as jagati°:
**-ppadesa** a spot in the world Dh 127=PvA 104; **-ruha** earth grown, i. e. a tree J i.216.

**Jagga** (nt.) [jaggati+ya] wakefulness S i.111.

**Jaggati** (=jāgarati, Dhtp 22 gives **jagg** as root in meaning "niddā — khaya."] (a) to watch, to lie awake J v.269. — (b) to watch over, i. e. to tend, to nourish, rear, bring up J i.148 (dārakaṅ), 245 (āsīvisaṅ).

**Jaggana** (nt.) [from jaggati] watching, tending, bringing up J i.148 (dāraka°).

**Jagganatā** (to jāgarati] watchfulness J i.10.

**Jagghati** [Intens. to sound — root **ghar**. for *jaghrati. See note on gala. Kern compares Ved. jakṣati, Intens. of hasati (*Toev.* under anujagghati); Dhtp 31 **jaggh**= hasane] to laugh, to deride J iii.223; v.436; vi.522. — pp. **jagghita** J vi.522. See also anu°, pa°.

**Jagghitā** (f.) laughter J iii.226.

**Jaghana** (nt.) [Vedic jaghana, cp. Gr. κοξώνη; see janghā] the loins, the buttocks Vin ii.266; J v.203.

**Jangala** (nt.) a rough, sandy & waterless place, jungle A v.21; J iv.71; VvA 338. Cp. ujjangala.

**Janghā** (f.) [Vedic janghā; cp. Av. zanga, ankle; Goth. gaggan, to go; Ags. gang, walk. From ***ghengh** to walk; see also jaghana] the leg, usually the lower leg (from knee to ankle) D ii.17≈(S i.16=Sn 165 (eṇi°); Sn 610; J ii.240; v.42; vi.34; ThA 212). In cpds. jangha° (except in janghā — vihāra).
**-ummagga** a tunnel fit for walking J vi.428; **-pesanika** adj. going messages on foot Vin iii.185; J ii.82; Miln 370 (°iya); Vism 17. **-bala(ṅ)** (nissāya) by means of his leg (lit. by the strength of, cp. Fr. à force de); **-magga** a footpath J ii.251; v.203; VvA 194. **-vihāra** the state of walking about (like a wanderer), usually
in phrase **°ṅ anucankamati anuvicarati** D i.235; M i.108; Sn p. 105, p. 115; or °ṅ carati PvA 73. — A i.136; J ii.272; iv.7, 74; DhA iii.141.

**Jangheyyaka** (nt.) [see janghā] lit. "belonging to the knees"; the kneepiece of a robe Vin i.287.

**Jacca** (adj.) [jāti+tya] of birth, by birth (usually — °) M ii.47 (ittara°. of inferior birth); Sn p. 80 (kiṅ° of what birth, i. e. of what social standing); J i.342 (hīna° of low birth): Sdhp 416 (id.) J v.257 (nihīna°); Miln 189 (sama° of equal rank).
**-andha** (adj.) blind from birth Ud 62 sq. (Jaccandhavagga vi.4); J i.45, 76; iv.192; Vbh 412 sq.; in similes at Vism 544, 596.

**Jaccā** instr. of jāti.

**Jajjara** [From intensive of jarati] withered, feeble with age Th 2, 270; J i.5, 59 (jarā°); ThA 212; PvA 63 (°bhāva, state of being old) — **a°** not fading (cp. amata & ajarāmara), of Nibbāna S iv.369.

**Jajjarita** [pp. of intens. of **jar** see jarati] weakened DhA i.7.

**Jañña** (adj.) [=janya, cp. jātya; see kula & koleyyaka] of (good) birth, excellent, noble, charming, beautiful M i.30 (jaññajañña, cp. p. 528); J ii.417 (=manāpa sādhu). **a°** J ii.436.

**Jaṭa** a handle, only in **vāsi°** (h. of an adze) Vin iv.168; S iii.154=A iv.127.

**Jaṭā** (f.) [B.Sk. jatā] tangle, braid, plaiting, esp. (a) the matted hair as worn by ascetics (see jatila) Sn 249; Dh 241, 393; J i.12 (ajina+); ii.272. — (b) the tangled branches of trees J i.64. — (c) (fig.) (the tangle of) desire, lust S i.13=165.
**-aṇḍuva** (=°andu?) a chain of braided hair, a matted topknot S i.117; **-âjina** braided hair & an antelope's hide (worn by ascetics) Sn 1010 (°dhara), cp. above J i.12; **-dharaṇa** the wearing of matted hair M i.282.

**Jaṭita** [pp. of **jaṭ**, to which also jaṭā; Dhtp 95: sanghāte] entangled S i.13; Miln 102, 390; Vism 1 (etym.).

**Jaṭin** one who wears a jaṭā, an ascetic Sn 689; f. **-inī** J vi.555.

**Jaṭila** [BSk. jaṭila] one who wears a jaṭā, i. e. a braid of hair, or who has his hair matted, an ascetic. Enum[d] amongst other □ religious ’ as ājīvikā nigaṇṭhā j. paribbājakā Nd[2] 308; ājīvikā nig° j. tāpasā Nd[2] 149, 513; — Vin i.24=iv.108; i.38 (purāṇa° who had previously been j.)=VvA 13=PvA 22; S i.78; Sn p. 103, 104 (Keṇiya j.); J i.15; ii.382; Ud 6; Dpvs i.38.

**Jaṭilaka**=jaṭila M i.282; A iii.276; Miln 202; Vism 382.

**Jaṭhara** (m. nt.) [Vedic jaṭhara, to ***gelt=*gelbh** (see gabbha), cp. Goth. kilpei uterus, Ags. cild=E. child] the belly Miln 175.

**Jaṇṇu(ka)** [cp. jānu & jannu] the knee D ii.160; J vi.332; SnA ii.230; DhA i.80 (°ka); ii.57 (id.), 80; iv.204; VvA 206 (jaṇṇu — kappara).

**Jatu** [Sk. jatu; cp. Lat. bitumen pitch; Ags. cwidu. resin, Ohg. quiti glue] lac. As medicine Vin i.201. **°maṭṭhaka** a decking with lac. used by women to prevent conception Vin iv.261; consisting of either jatu, kaṭṭha (wood), piṭṭha (flour), or mattikā (clay).

**Jattu** (nt.) [Vedic jatru] the collar — bone DhA ii.55 (gloss: aṅsakūṭa); Dāvs iv.49.

**Jaddhu** [for jaddhuṅ, inf. to **jakṣ** (P. jaggh), corresp. to Sk. jagdhi eating food; intens. of ghasati] only in composition as **a°** not eating, abstaining from food. **°ka** one who fasts M i.245; **°māra** death by starvation J vi.63 (=anāsaka — maraṇa; Fsb. has note: read ajuṭṭha°?); °mārika A iv.287 (v. l. ajeṭṭha°).

**Jana** [***genē**: see janati. Cp. Gr. γίνος, γόνος; Lat. genus=Fr.

gens, to which also similar in meaning] a creature, living being: (a) sg. an individual, a creature, person, man Sn 121, 676, 807, 1023 (sabba everybody). Usually collectively: people, they, one (=Fr. on), with pl. of verb Dh 249 (dadanti); often as **mahājana** the people, the crowd S i.115; J i.167, 294; PvA 6; lokamahājana=loka DhA iii.175; or as **bahu(j)jana** many people, the many A i.68; Dh 320; DhA iii.175. See also puthujjana. — (b) pl. men, persons, people, beings: nānā° various living beings Sn 1102 (expl[d] at Nd[2] 248 as khattiyā brāhmaṇā vessā suddā gahaṭṭhā pabbajitā devā manussā.) dve janā J i.151; ii.105; tayo j. J i.63; iii.52; keci janā some people PvA 20. See also Sn 243, 598, 1077, 1121.

**-âdhipa** a king of men J ii.369; **-inda**=prec. J iii.280, 294; **-esabha** the leader of men, the best of all people Dh 255; **-kāya** a body or group of people J i.28; DhA i.33 (dve j.: micchā & sammā — diṭṭhikā); Dpvs i.40; **-pada** country see sep.; **-majjhe** (loc.) before (all) the people J i.294; Th 2, 394; **-vāda** people's talk, gossip Sn 973.

**Janaka** [to janati] 1. producing, production Vism 369; adj. (—°) producing: pasāda° Mhvs i.4 (=°kāraka); a species of karma Vism 601; *Cpd.* 144 (A.i). — 2. n. f. **°ikā** genetrix, mother J i.16; Dhs 1059≈(where it represents another jānikā, viz. deception, as shown by syn. māyā & B.Sk. janikā Lal. V. 541; Kern, *Toev.* p. 41).

**Janatā** (f.) [from janati] a collection of people ("man- kind"), congregation, gathering; people, folk D i.151 (=DA i.310, correct jananā), 206; Vin ii.128=M ii.93 (pacchimā); A i.61 (id.); iii.251 (id.); It 33; J iv.110; Pv iii.5[7] (=janasamūha upāsakagaṇa PvA 200).

**Janati[1]** [Sk. janati (trs.) & jāyate (intrs.); ***gene** & ***gnē** to (be able to) produce; Gr. γίγνομαι (γένεσις) γνωτός =jāta=(g)nātus; Lat. gigno, natura, natio; Goth. knōþs & kunþs; Cymr. geni, Ags. cennan, Ohg. kind, etc.] only in Caus. **janeti** [Sk. janayati] often spelled jāneti (cp. jaleti: jāleti) & Pass. (intrs.) jāyati to bring forth, produce, cause, syn. sañjaneti nibbatteti abhinibbatteti Nd[2] s. v. (cp. karoti). ussāhaṅ j. to put forth exertion J ii.407 (see chanda); (saṅ)vegaṅ j. to stir up emotion (aspiration) J iii.184; PvA 32; Mhvs i.4; dukkhaṅ j. to cause discomfort PvA 63. — Aor. **janayi** Th 2, 162 (Māyā j. Gotamaṅ: she bore). — Pp. **janita** produced PvA 1. — See also jantu jamma, jāta, jāti, ñāti, etc.

**Janati[2]** to make a sound J vi.64 (=sanati saddaṅ karoti).

**Janana** (adj.) [to janati] producing, causing (—°) It 84 (anattha° dosa); J iv.141; Dpvs i.2; DhsA 258; Dhtp 428. — f. **jananī** PvA 1 (saṅvega° desanā);= mother (cp. janettī) J iv.175; PvA 79. *Note.* jananā DA i.310 is misprint for janatā.

**Janapada** [jana+pada, the latter in function of collective noun — abstract: see pada 3] inhabited country, the country (opp. town or market — place), the continent; politically: a province, district, county D i.136 (opp. nigama); ii.349; A i.160, 178; Sn 422, 683, 995, 1102; J i.258; ii.3 (opp. nagara), 139, 300; PvA 20, 32, 111 (province). See also gāma. The 16 provinces of Buddhist India are comprised in the soḷasa mahā — janapadā (Miln 350) enum[d] at A i.213=iv.252 sq.=Nd[2] 247 (on Sn 1102) as follows: Angā, Magadhā (+Kālingā, Nd[2]] Kāsī, Kosalā, Vajjī, Mallā, Cetī (Cetiyā A iv.), Vaṅsā (Vangā A i.), Kurū, Pañcālā, Majjā (Macchā A), Sūrasenā, Assakā, Avantī, Yonā (Gandhārā A), Kambojā. Cp. Rhys Davids, *B. India* p. 23.

**-kathā** talk or gossip about the province D i.7≈; **-kalyāṇī** a country — beauty, i. e. the most beautiful girl in the province D i.193 (see kalyāṇa); **-cārikā** tramping the country PvA 14; **-tthāvariya** stableness, security, of the realm, in °patta, one who has attained a secure state of his realm, of a Cakkavattin D i.88; ii.16; Sn p. 106; **-padesa** a rural district A iv.366; v.101.

**Janavati** (?) A iv.172.

**Janitta** (nt.) [**jan**+tra, cp. Gr. γενέτειρα] birthplace J ii.80.

**Janettī** (f.) [f. to janitṛ=γενέτως=genitor, cp. genetrix. The Sk. form is janitrī. On e: i cp. petti°: pitri°] mother D ii.7 sq.; M iii.248; A iv.276; J i.48; ii.381; iv.48.

**Jantāghara** [acc. to Abhp. 214=aggisālā, a room in which a fire is kept (viz. for the purpose of a steam bath, i. e. a hot room, cp. in meaning Mhg. kemenate=Lat. caminata, Ger. stube=E. stove; Low Ger. pesel (room)= Lat. pensile (bath) etc.) Etym. uncertain. Bühler *KZ* 25, p. 325=yantra — gṛha (oil — mill?); E. Hardy (*D. Lit. Ztg.* 1902, p. 339)=jentāka (hot dry bath), cp. *Vin. Texts* i.157; iii.103. In all probability it is a distorted form (by dissimilation or analogy), perhaps of *jhānt — āgāra, to **jhā** to burn=Sk. kṣā, jhānti heat or heating (=Sk. kṣāti)+āgāra, which latter received the aspiration of the first part (=āghāra), both being reduced in length of vowels=jant — āghara] — 1. a (hot) room for bathing purposes, a sitzbath Vin i.47, 139; ii.119, 220 sq., 280; iii.55; M iii.126; J ii.25, 144; Vism 18; Dpvs viii.45. — 2. living room J i.449.

**Janti** at DA i.296 in jantiyā (for D i.135 jāniyā)=hāni, abandonment, giving up, payment, fine [prob.=jahanti, to jahāti]. But see jāni.

**Jantu[1]** [Vedic jantu, see janati] a creature, living being, man, person S i.48; A iv.227; Sn 586, 773 sq., 808, 1103; Nd[2] 249 (=satta, nara, puggala); Dh 105, 176, 341, 395; J i.202; ii.415; v.495; Pv ii.9[49] (=sattanikāya, people, a crowd PvA 134).

**Jantu[2]** a grass Vin i.196.

**Jannu** [cp. jaṇṇu(ka) & jānu] the knee DhA i.394. **-°ka** D ii.17≈(in marks of a Mahāpurisa, v. l. ṇṇ); J iv.165; DhA i.48.

**Japa** (& jappa vv. ll.) [fr. japati] 1. muttering, mumbling. recitation A iii.56=J iii.205 (+manta); Sn 328 (jappa) (=niratthaka — kathā SnA 334). — 2. studying J iii.114 (=ajjhena).

**Jap(p)aka** (adj.) whispering, see kaṇṇa.°

**Japati** (& jappati Dhtp 189, also japp 190=vacane; sound — root **jap**) to mumble, whisper, utter, recite J iv.204; Pv ii.6[1] (=vippalapati PvA 94); PvA 97; ppr. jappaṅ S i.166 (palāpaṅ); J iv.75. See japa, japana; also pari°.

**Japana** (sic. DA i.97, otherwise **jappana**) whispering, mumbling (see japati), in **kaṇṇa°**. See also pari°.

**Jappati** [*not,* as customary, to **jalp**, Sk. jalpati (=japati), but in the meaning of desire, etc., for cappati to **capp**, as in cappeti=Sk, carvayati to chew, suck, be hungry (q. v.) cp. also calaka] to hunger for, to desire, yearn, long for, (c. acc.) Sn 771 (kāme), 839 (bhavaṅ), 899, 902; Nd[2] 79 (=pajappati), — pp. **jappita** Sn 902. See also jappā, jappanā, etc., also abhijjappati & pa°.

**Jappanā**=jappā Sn 945; Dhs 1059≈. Cp. pa°.

**Jappā** (f.) [to jappati] desire, lust, greed, attachment, hunger (cp. Nd[2] on taṇhā) S i.123 (bhava — lobha°); Sn 1033; Nd[2] 250; Nett 12; Dhs 279, 1059.

**Jambāla** [Sk. jambāla] mud; adj. **jambālin** muddy, as n. **jambālī** (f.) a dirty pool (at entrance to village) A ii.166.

**Jambu** (f.) [Sk. jambu] the rose — apple tree, Eugenia Jambolana J ii.160; v.6; Vv 6[7]; 44[13], 164. — As adj. f. **jambī** sarcastically "rose — apple — maid," appl[d] to a gardener's daughter J iii.22.

**-dīpa** the country of the rose — apples i. e. India J i.263; VvA 18; Miln 27, etc. **-nada** see jambonada; **-pakka** the fruit of Eugenia jambolana, the rose — apple (of black or dark colour) Vism 409; **-pesī** the rind of the r. — a. fruit J v.465; **-rukka** the r. — a. tree DhA iii.211; **-saṇḍa** rose — apple grove (=°dīpa, N. for India) Sn 552= Th 1, 822.

**Jambuka** [Sk. jambuka, to **jambh**?] a jackal J ii.107; iii.223.

**Jambonada** [Sk. jāmbūnada; belonging to or coming from the Jambu river (?)] a special sort of gold (in its unwelded state); also spelled **jambunada** (J iv.105; VvA 13, 340) A i.181; ii.8, 29; Vv 84[17]. Cp. jātarūpa.

**Jambhati** [cp. Vedic jehate, Dhtp 208 & Dhtm 298 define **jambh** as "gatta — vināma," i. e. bending the body] to yawn, to arouse oneself, to rise, go forth (of a lion) J vi.40.

**Jambhanā** (f.) [to jambhati] arousing, activity, alertness Vbh 352.

**Jamma** (adj.) [Vedic *jālma (?), dialectical?] miserable, wretched, contemptible J ii.110; iii.99 (=lāmaka); f. **-ī** S v.217; Dh 335, 336 (of taṇhā); J ii.428; v.421; DhA iv.44 (=lāmakā).

**Jamman(a)** (nt.) [to janati] birth, descent, rank Sn 1018.

**Jaya** [see jayati] vanquishing, overcoming, victory D i.10; Sn 681; J ii.406; opp. parājaya Vism 401.

**-ggaha** the lucky die J iv.322 (=kaṭaggaha, q. v.); **-parājaya** victory & defeat Dh 201; **-pāna** the drink of victory, carousing, wassail; °ṅ pivati DhA i.193; **-sumana** "victory's joy," N. of a plant (cp. jātisumana) Vism 174; DhA i.17, 383.

**Jayati** (jeti, jināti) [Sk. jayati, **ji** to have power, to con- quer, cp. jaya=βία; trans. of which the intrans. is jināti to lose power, to become old (see jīrati)] to conquer, surpass; to pillage, rob, to overpower, to defeat. — Pres. [jayati] **jeti** J ii.3; **jināti** Sn 439; Dh 354; J i.289; iv.71. — Pot. jeyya Com. on Dh 103; jine Dh 103=J ii.4=VvA 69; 3rd pl. jineyyuṅ S i.221 (opp. parājeyyuṅ). — Ppr. jayaṅ Dh 201. — Fut. **jessati** Vv 33[2]; jayissati ib.; jinissati J ii.183. — Aor. **jini** J i.313; ii.404; ajini Dh 3; pl. jiniṅsu S i.221 (opp. parājiṅsu), 224 (opp. parājiṅsu, with v. l. °jiniṅsu); A iv.432 (opp. °jiyiṅsu, with v. l. °jiniṅsu). Also aor. **ajesi** DhA i.44 (=ajini). — Proh. (mā) jīyi J iv.107. — Ger. **jetvā** Sn 439; jetvāna It 76. — Inf. **jinituṅ** J vi.193; VvA 69. — Grd. jeyya Sn 288 (a°); jinitabba VvA 69 (v. l. jetabba). — *Pass.* **jīyati** (see parā°), jīyati is also Pass. to jarati — *Caus.* 1. **jayāpeti** to wish victory to, to hail (as a respectful greeting to a king) J ii.213, 369, 375; iv.403. — 2. **jāpayati** to cause to rob, to incite, to plunder M i.231; It 22=J iv.71 (v. l. hāpayati)= Miln 402; J vi.108 (to annul); Miln 227. — Des. **jigiṅsati** (q. v.). — pp. **jina & jita** (q. v.).

**Jayā** f. [Vedic jāyā] wife only in cpd. **jayampatikā**, the lady of the house and her husband, the two heads of the household. That the wife should be put first might seem suggestive of the matriarchate, but the expression means just simply "the pair of them," and the context has never anything to do with the matriarchate. — husband & wife, a married couple S ii.98; J i.347; iv.70, of birds. See also jāyampatikā.

**Jara** (adj.) (°—) [See jarati] old, decayed (in disparaging sense), wretched, miserable; **-ûdapānaṅ** a spoilt well J iv.387; **-gava**=°goṇa Pv i.81; **-goṇa** [cp. Sk. jaradgava] a decrepit, old bull J ii.135; **-sakka** "the old S." J iv.389; **-sālā** a tumble — down shed PvA 78.

**Jaratā** (f.) [see jarati] old age Dhs 644≈ (rūpassa j. decay of form); Vism 449.

**Jarati** [Vedic jarati & jīryati, ***gerā** to crush, to pound, overcome (cp. jayati); as intrs. to become brittle, to be consumed, to decay, cp. Lat. granum, Goth kaúrn, E. etc. corn] to suffer destruction or decay, to become old, in two roots, viz. 1. **jar** [jarati] in Caus. **jarayati** to destroy, to bring to ruin J v.501=vi.375. — 2. **jīr** [Sk. jīryati] see jīyati, jīrati, jīrayati, jīrāpeti. — Pp. jiṇṇa. — Cp. also jara, jarā, jajjara, jīraṇatā.

**Jarā** (f.) & (older) **jaras** (nt.) [of the latter only the instr. jarasā in use: Sn 804, 1123 (=jarāya Nd[2] 249). — Sk. jarā & jaraḥ to ***gerā**: see jarati; cp. Gr. γῆρας, γέρας, γραῦς old age, etc. See also jīraṇa(tā)] decay, decrepitude, old age Vin i.10, 34; A i.51, 138 (as Death's messenger); v.144 sq. (bhabbo jaraṅ pahātuṅ); Sn 311 (cp. D iii.75); J i.59; Th 2, 252 sq.; Vism 502 (def. as twofold & discussed in its valuation as dukkha). Defined as "yā tesaṅ sattānaṅ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṅ pāliccaṅ valittacatā āyuno saṅhāni indriyānaṅ paripāko" D ii.305=M i.49= S ii.2=Nd[2] 252=Dhs 644, cp. *Dhs. trsl.* p. 195. — Frequently comb[d] with maraṇa (maccu, etc.) "decay & death" (see under jāti as to formulas): °maraṇa, D ii.31 sq.; M i.49; Sn 575; °maccu Sn 581, 1092, 1094. **ajarāmara** not subject to decay & death (cp. ajajjara) Th II, 512; Pv ii.6[11]; Vv 63[11]; J iii.515.

**-ghara** the house of age (adj.) like a decayed house Th 2, 270 (=jiṇṇagharasadisa ThA 213). **-jajjara** feeble with age J i.59; **-jiṇṇa** decrepit with age PvA 148; **-dhamma** subject to growing old A i.138, 145; ii.172, 247; iii.54 sq., 71 sq.; **-patta** old J iii.394; iv.403; **-bhaya** fear of old age A i.179; ii.121; **-vata** the wind of age DhA iv.25. **-sutta** the Suttanta on old age, N. of Sutta Nipāta iv.6 (p. 157 sq.; beginning with "appaṅ vata jīvitaṅ idaṅ"), quoted at DhA iii.320.

**Jala** (nt.) [Sk. jala, conn. with gala drop (?), prob. dialec- tical; cp. udaka] water Sn 845; J i.222; iii.188; iv.137.

**-gocara** living in the water J ii.158. **-ja** born or sprung from w. J iv.333; v.445; VvA 42; **-da** "giving water," rain — cloud Dāvs v.32; **-dhara** [cp. jalandhara rain — cloud] the sea Miln 117; **-dhi**=prec. Dāvs v.38.

**Jalati** [Sk. jvalati, with jvarati to be hot or feverish, to **jval** to burn (Dhtp 264: dittiyaṅ), cp. Ohg. kol=coal; Celt. gûal] to burn, to shine D 3, 188; M i.487; J i.62; ii.380; iv.69; It 86; Vv 46[2];

VvA 107; Miln 223, 343. — *Caus.* **jaleti** & jāleti (cp. janeti: jāneti) to set on fire, light, kindle S i.169; J ii.104; Miln 47. — Pp. **jalita**. Intens. daddaḷhati (q. v.). Cp. ujjāleti.

**Jalana** (n. — adj.) [Sk. jvalana] burning Pgdp 16.

**Jalābu** [Sk. jarāyu, slough & placenta, to **jar** see jarati, originally that which decays (=decidua); cp. Gr. γ῀ηρας slough. As to meanings cp. gabbha] 1. the womb S iii.240. — 2. the embryo J iv.38. — 3. the placenta J ii.38.

**-ja** born from a womb, viviparous M i.73; D iii.230; J ii.53=v.85.

**Jalita** (adj.) [pp. to jalati] set on fire, burning, shining, bright, splendid Sn 396, 668, 686; Vv 21[6] (=jalanto jotanto VvA 107); Pv i.10[14] (burning floor of Niraya); ii.1[12] (°ânubhāva: shining majesty); PvA 41 (=āditta burning); ThA 292.

**Jalūpikā** (f.) [Sk. *jalūkikā=jalūkā & (pop. etym.) jalankā (sprung fr. water), borrowed fr. Npers. □alū (?Uhlenbeck); cp. Gr. βδέλλα leech, Celt. gel; perhaps to **gal** in the sense of such (?)] a leech Miln 407 (v. l. jalopikā).

**jalūkā** leech DA i.117.

**Jalogi** (nt.?) toddy (i. e. juice extracted from the palmyra, the date or the cocoa palm) Vin ii.294 (pātuṅ the drinking of j.), 301, 307; Mhvs 4, 10.

**Jalla**[1] (nt.) [*jalya to jala or **gal**] moisture, (wet) dirt, perspiration (mostly as seda° or in cpd. rajo°, q. v.) Sn 249 (=rajojalla SnA 291); J vi.578 (sweat under the armpits=jallikā Com.).

**Jalla**[2] [prob.=jhalla, see Kern, *Toevoegselen* s. v.] athlete, acrobat J vi.271.

**Jallikā** (f.) [demin. of jalla] a drop (of perspiration), dirt in **seda°**, etc. A i.253 (kāli°); Sn 198=J i.146; vi.578.

**Jaḷa** (adj.) [Sk. jaḍa] dull, slow, stupid D iii.265 (a°); A ii.252; Pug 13; Miln 251; DA i.290.

**Java** [Sk. java, to javati] 1. (n.) speed S ii.266; v.227; M i.446; A ii.113; iii.248; Sn 221; J ii.290; iv.2. Often comb[d] with **thāma**, in phrase thāmajavasampanna endowed with strength & swiftness J i.62; VvA 104; PvA 4; Miln 4. — **javena** (instr.) speedily J ii.377. — 2. (adj.) swift, quick J iii.25; vi.244 (mano°, as quick as thought); Vv 16 (=vegavanto VvA 78); VvA 6 (sīgha°).

**-cchinna** without alacrity, slow, stupid (opp. sīghajava) DhA i.262; **-sampanna** full of swiftness, nimbleness, or alacrity A i.244 sq.; ii.250 sq.

**Javati** Vedic **ju** javate intr. to hurry, junāti trs. to incite, urge: to run, hurry, hasten S i.33; J iv.213; Dāvs v.24; DhsA 265, pp. **jūta**.

**Javana** (nt.) 1. alacrity, readiness; impulse, shock Ps i.80 sq.; Vism 22; DhsA 265 (cp. *Dhs trsl.* pp. 132, 156); DA i.194. Usually in cpd. **javana-pañña** (adj.) of alert intellection, of swift understanding, together with **hāsa-pañña** (hāsu° at M iii.25; J iv.136) & puthu° tikkha° S v.376, 377; Nd[2] 235, 3[a]. Also in cpds. °paññā Ps ii.185 sq.; °paññatā A i.45; °paññattaṅ S v.413. — 2. The twelfth stage in the function (**kicca**) of an act of perception (or **vīthicitta**): the stage of full perception, or apperception. *Vism* ch. xiv. (e. g. p. 459); *Abhdhs.* pt. iii, § 6 (**kiccaṅ**); *Comp.* pp. 29, 115, 245. In this connection javana is taken in its equally fundamental sense of "going" (not "swiftness"), and the "going" is understood as intellectual movement.

**Javanaka**=java 2 (adj.) VvA 78.

**Jaha** (adj.) (—°) [to jahati] leaving behind, giving up, see attaṅ°, okaṅ°, kappaṅ°, raṇaṅ°, sabbaṅ°, etc (S i.52; It 58; Sn 790, 1101, etc.); **duj°** hard to give up Th 1, 495.

**Jahati & jahāti** [Vedic root **hā**. Cp. ***ghē(i) & ghī** to be devoid (of), Gr. ξ῀ηρος void of, ξ῀ηρα widow, ξώρα open space (cp. Sk. vihāya=ākāsa), ξωρίζω separate; Lat. her — es; Sk. jihīte to go forth=Ohg. gēn, gān, Ags. gan=go; also Sk. hāni want=Goth. gaidw, cp. Gr. ξατίζω] to leave, abandon, lose; give up, renounce, forsake. Ster. expl[n] at Nd[2] 255 (and passim): pajahati vinodeti byantikaroti anabhāvaṅ gameti. Lit. as well as fig.; esp. w. ref. to kāma, dosa & other evil qualities. — Pres. **jahāti** Sn 1, 506 (dosaṅ), 589; Dh 91; imper. jahassu Sn 1121 (rūpaṅ); pot. jahe It 34; Dh 221; J iv.58, & jaheyya Sn 362; It 115; J i.153; iv.58. — Fut. **jahissāmi** J iii.279; iv.420; v.465; in verse: **hassāmi** J iv.420; v.465. — Ger. **hitvā** (very frequent) Sn 284, 328; Dh 29, 88, etc.; hitvāna (Sn 60), jahitvā & jahetvā (Sn 500). — Inf. **jahituṅ** J i.138. — Pp. **jahita** Sn 231; Kh 9; Miln 261. — *Pass.* **hāyati** S ii.224; Sn 817; Miln 297, hāyate J v.488 & **hīyati** J ii.65; Sn 944 (hīyamāna), cp. hāyare J ii.327; pp. **hīna** (q. v.). — *Caus.* **hāpeti** (q. v.). See also hāni, hāyin, jaha.

**Jahitikā** (f.) [See jahati] (a woman) who has been jilted, or rejected, or repudiated J i.148.

**Jāgara** (adj.) [fr. jāgarti] waking, watchful, careful, vigilant S i.3; A ii.13=It 116; M ii.31; It 41; Miln 300. — **bahu°** wide awake, well aware, cautious Sn 972 (cp. rakkhita — mānasāno in same context v. 63); Dh 29.

**Jāgaraṇa** (nt.) [der. fr. jāgara] a means for waking or keeping awake Miln 301.

**Jāgaratā** (f.) [cp. Sk. jāgaraṇa] watchfulness, vigilance S i.3.

**Jāgarati** [Sk. jāgarti to be awake (redupl. perf. for jājarti) ***ger & gerēi**; cp. Lat. expergiscor (*exprogrīscor); Gr. ἐγείρω, perf. ἐγρήγορα (for *ἐγήγορα). Def. at Dhtp 254 by niddā — khaya] to be awake, to be watchful, to be on the alert (cp. guttadvāra) Dh 60 (dīghā jāgarato rattī), 226; It 41; Miln 300. — pp. **jāgarita** (q. v.).

**Jāgarita** (nt.) [pp. of jāgarti] waking, vigil It 41; Pug 59.

**Jāgariyā** (f.) [BSk. M Vastu jāgarikā] keeping awake, watchfulness, vigilance, esp. in the sense of being cautious of the dangers that are likely to befall one who strives after perfection. Therefore freq. in comb[n] "indriyesu guttadvāro bhojane mattaññū jāgariyaṅ anuyutto" (anuyuñjati: to apply oneself to or being devoted to vigilance), e. g. S ii.218; M i.32, 273, 354 sq., 471; A i.113 sq.; ii.40. — Also in **°ṅ bhajati** to pursue watchfulness (bhajetha keep vigil) It 42; Sn 926 (niddaṅ na bahulīkareyya j°ṅ bhajeyya ātāpī). — S iv.104; M i.273, 355; Miln 388.

**-ânuyoga** application or practice of watchfulness Nd[1] 484.

**Jāta** [pp. of janati (janeti), cp. Lat. (g)nātus, Goth. kunds; also Gr. (χασί — ) γνητός, Ohg. knabo] 1. As adj. — noun: (a)

born, grown, arisen, produced (=nibbatta pātubhūta Nd[2] 256) Sn 576 (jātānaṅ maccānaṅ niccaṅ maraṇato bhayaṅ); jātena maccena kattabbaṅ kusalaṅ bahuṅ Dh 53=Miln 333; yakkhinī jātâsi (born a G.) J vi.337; rukkho j. J i.222; latā jātā Dh 340; gāmanissandhena jātāni sūpeyya — paṇṇāni Vism 250. — (n.) he who or that which is born: jātassa maraṇaṅ hoti Sn 742; jātassa jarā paññāyissati J i.59; jātaṅ+bhūtaṅ (opp. ajātaṅ abhūtaṅ) It 37. — (b) "genuine," i.e. natural, true, good, sound (cp. kata, bhūta, taccha & opp. ajāta like akata, abhūta): see cpds. — 2. As predicate, often in sense of a finite verb (cp. gata): born, grown (or was born, grew); become; occurred, happened Sn 683 (Bodhisatto hitasukhatāya jāto); bhayaṅ jātaṅ (arose) Sn 207; vivādā jātā Sn 828; ekadivase j. (were born on the same day) J iii.391; aphāsukaṅ jātaṅ (has occurred J i.291. — So in loc. abs. **jāte** (jātamhi) "when... has arisen, when there is...," e. g. atthamhi Vin i.350=M iii.154=Dh 331; vādamhi Sn 832; oghe Sn 1092; kahāpaṇesu jātesu J i.121. — 3. **°jāta** (nt.) characteristic; pada° pedal character S i.86; anga° the sexual organ Vin i.191; as adj. having become... (=bhūta); being like or behaving as, of the kind of..., sometimes to be rendered by an adj. or a pp. implied in the noun: cuṇṇakajātāni aṭṭhikāni (=cuṇṇayitāni) M iii.92; jālakajāta in bud A iv.117; chandajāta=chandika Sn 767; sujāta Sn 548 (well — born, i. e. auspicious, blessed, happy); pītisomanassa° joyful & glad Sn p. 94; J i.60, etc.; gandhajāta a kind of perfume (see gandha). Often untranslatable: lābhappatto jāto J iii.126; vināsa — ppaccayo jāto J i.256. — 4. a Jātaka or Buddhist birth story DhA i.34.

**-āmaṇḍa** the (wild) castor oil plant VvA 10; **-ovaraka** the inner chamber where he was born VvA 158; J i.391 (so read for jāto varake). **-kamma** the (soothsaying) ceremony connected w. birth, in °ṅ karoti to set the horoscope PvA 198 (=nakkhatta — yogaṅ uggaṇhāti); **-divasa** the day of birth, birthday J iii.391; iv.38; **-mangala** birth festival, i. e. the feast held on the birth of a child DhA ii.86; **-rūpa** "sterling," pure metal, i. e. gold (in its natural state, before worked, cp. jambonada). In its relation to suvaṇṇa (worked gold) it is stated to be suvaṇṇavaṇṇo (i. e. the brightcoloured metal: VvA 9; DhA iv.32: suvaṇṇo jātarūpo); at DA i.78 it is expl[d] by suvaṇṇa only & at Vin iii.238 it is said to be the colour of the Buddha: j. Satthu — vaṇṇa. At A i.253 it is represented as the material for the suvaṇṇakāra (the "white" — smith as opp. to "black" — smith). — Comb[d] w. *hirañña* Pv ii.7[5]; very freq. w. *rajata* (silver), in the prohibition of accepting gold & silver (D i.5)≈ as well as in other connections, e. g. Vin i.245; ii.294 sq.; S i.71, 95; iv.326 (the moral dangers of "money": yassa jātarūpa — rajataṅ kappati pañca pi tassa kāmaguṇā kappanti); v.353, 407; Dhs 617. — Other passages illustr. the use & valuation of j. are S ii.234 (°paripūra); v.92 (upakkilesā); A i.210 (id.); iii.16 (id.); — S i.93, 117; M i.38; A i.215; iii.38; iv.199, 281; v.290; J ii.296; iv.102; **-veda** [cp. Vedic jātaveda=Agni] fire S i.168; Sn 462 (kaṭṭhā jāyati j.) Ud 93; J i.214; ii.326= iv.471; v.326; vi.204, 578; Vism 171; DA i.226; DhA i.44 (nirindhana, without fuel); **-ssara** a natural pond or lake Vin i.111; J i.470; ii.57.

**Jātaka[1]** (nt.) [jāta+ka, belonging to, connected with what has happened] 1. a birth story as found in the earlier books. This is always the story of a previous birth of the Buddha as a wise man of old. In this sense it occurs as the name of one of the 9 categories or varieties of literary composition (M i.133; A ii.7, 103, 108; Vin iii.8; Pug 43. See **navanga**). — 2. the story of any previous birth of the Buddha, esp. as an animal. In this sense the word is not found in the 4 Nikāyas, but it occurs on the Bharhut Tope (say, end of 3rd cent. b.c.), and is frequent in the Jātaka book. — 3. the name of a book in the Pāli canon, containing the verses of 547 such stories. The text of this book has not yet been edited. See Rh. Davids' *Buddhist India,* 189 — 209, and *Buddh. Birth Stories,* introd., for history of the Jātaka literature. — jātakaṅ **niṭṭhapeti** to wind up a Jātaka tale J vi.363; jātakaṅ **samodhāneti** to apply a Jātaka to the incident J i.106; DhA i.82. — *Note.* The form **jāta** in the sense of jātaka occurs at DhA i.34.

**-atthavaṇṇanā** the commentary on the Jātaka book, ed. by V. Fausböll, 6 vols. with Index vol. by D. Andersen, London, 1877 sq.; **-bhāṇaka** a repeater of the J. book Miln 341.

**Jātaka[2]** (m.) [jāta+ka, belonging to what has been born] a son J i.239; iv.138.

**Jātatta** (nt.) [abstr. fr. jāta] the fact of being born or of having grown or arisen Vism 250; DhA i.241.

**Jāti** (f.) [see janati & cp. Gr. γενεά, γένεσις; Lat. gens; Goth. kind — ins]. — Instr. jātiyā (Sn 423) & jaccā (D ii.8; J iii.395; Dh 393); abl. jātiyā (S i.88) & jātito (by descent: D ii.8); loc. jātiyaṅ (PvA 10) & jātiyā (PvA 78). — 1. birth, rebirth, possibility of rebirth, "future life" as disposition to be born again, "former life" as cause of this life. Defined (cp. the corresp. expl[n] of jarā) as: yā tesaṅ tesaṅ sattanaṅ tamhi tamhi satta — nikāye jāti sañjāti okkanti abhinibbatti khandhānaṅ pātubhāvo āyataṇānaṅ paṭilābho D ii.305 =S ii.3=Nd[2] 257. — Jāti is a condition precedent of age, sickness & death, and is fraught with sorrow, pain & disappointment. It is itself the final outcome of a kamma, resting on avijjā, performed in anterior births; & forms thus the concluding link in the chain of the Paṭicca — samuppāda. Under the first aspect it is enum[d] in various formulae, either in full or abbreviated (see Nd[2] 258), viz, (a) as (1) jāti, (2) jarā, (3) vyādhi, (4) maraṇa, (5) sokaparidevadukkhadomanass' upāyāsa in the dukkhaṅ ariyasaccaṅ (the noble truth of what is misfortune) Vin i.10; A i.176; iii.416; °dhamma destined to be born, etc. M i.161 sq., 173; — A v.216; Nd[2] 258, 304, 630, etc., in var. connections (referring to some dukkha). — (b) as Nos. 1 — 4: Nd[2] 254, 494[b]; J i.168, etc. — (c) as Nos. 1, 2, 4 (the standard quotation, implying the whole series 1 — 5): S v.224; A v.144; jātipaccayā jarāmaraṇaṅ Vin i.1; D ii.31, 57, etc.; °ika A ii.11, 173; °īya M i.280; Nd[2] 40. — (d) to this is sometimes added (as summing up) saṅsāra: Nd[2] 282[f]; cp. kicchaṅ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca uppajjati ca D ii.30. — (e) as Nos. 1+4: pahīna — jātimaraṇa (adj.) (=free from life & death, i. e. saṅsāra) A i.162; °bhayassa pāraga A ii.15; °kovida Sn 484; atāri °ṅ asesaṅ Sn 355 (cp. 500); °assa pāraga Sn 32. — (f)=e+saṅsāra (cp. d): sattā gacchanti saṅsāraṅ jātimaraṇagāmino A ii.12=52; jātimaraṇasaṅsāraṅ ye vajanti punappunaṅ... avijjāy' eva sā gati Sn 729. — (g) as Nos. 1+2, which implies the whole series: atāri so jātijaraṅ A i.133= Sn 1048; jātijar' upaga Sn 725=It 106; saṅyojanaṅ jātijarāya chetvā It 42; — Sn 1052, 1060; Dh 238, 348; cp. jāti ādinā nihīna PvA 198. — *Other phrases & applications:* Various re-

births are seen by one who has perfect insight into all happening & remembers his former existences (D i.81; iii.50; A i.164; M ii.20). Arahantship implies the impossibility of a future rebirth: see formula khīṇā jāti (M i.139; Sn p. 16, etc.) and arahant ii.A: jātiyā parimuccati S i.88; jātiṅ bhabbo pahātuṅ A v.144 sq. — antimā jāti the last rebirth D ii.15 (cp. carima); purimā j. a former existence PvA 1; atītajātiyaṅ in a former life (=pure) PvA 10. On jāti as dukkha see Vism 498 — 501. — 2. descent, race, rank, genealogy (cp. φυή, genus), often comb[d] w. gotta. Two grades of descent are enum[d] at Vin iv.6 as **hīnā jāti** (low birth), consisting of Candāḷa, Veṇa, Nesāda, Rathakāra & Pukkusa; and **ukkaṭṭhā** j. (superior birth), comprising Khattiyas & Brāhmaṇas. — The var. meanings of jāti are given by Bdhgh at Vism 498, 499 in the foll. classification (with examples) bhava, nikāya, sankhata — lakkhaṇa, paṭisandhi, pasūti, kula, ariya — sīla. — Kiṅ hi jāti karissati? What difference makes his parentage? D i.121; jāti — rājāno kings of birth, genuine kings J i.338; na naṅ jāti nivāresi brahmalok' ûpapattiyā Sn 139; jātiṅ akkhāhi tell me the rank of his father & mother Sn 421, 1004; cp. 462; na jaccā vasalo hoti Sn 136; 142; id. w. brāhmaṇo Sn 650; with nāma & gotta in the description of a man jātiyā nāmena gottena, etc. Vin iv.6; jātito nāmato gottato by descent, personal & family name D ii.8; cp. jāti — gotta — kula J ii.3. See also j. — vāda. — 3. a sort of, kind of (cp. jāta 3): catujātigandha four kinds of scent J i.265; ii.291. — 4. (jāti°) by (mere) birth or nature, natural (opp. artificial); or genuine, pure, excellent (opp. adulterated, inferior), cp. jāta 1 (b): in cpds., like °maṇi, °vīṇā, etc.

**-kkhaya** the destruction of the chance of being reborn S v.168; A i.167; Sn 209, 517, 743; Dh 423. **-khetta** the realm of rebirth PvA 138 (=dasa cakkavāḷasahassāni); **-thaddha** conceited, proud of birth Sn 104 (+dhanatthaddha, gotta°: proud of wealth & name); **-thera** a Th. by rank D iii.218; **-nirodha** the extermination of (the cause of) rebirth Vin i.1≈; **-pabhava** the origin or root of existence Sn 728; **-puppha** nutmeg J vi.367; **-bhaya** the fear of rebirth A ii.121; **-bhūmi** natural ground, in °bhūmaka, °bhūmika, °bhūmiya living on nat. gr. (vassaṅ vasati) M i.145; A iii.366; **-maṇi** a genuine precious stone J ii.417; **-maya** constituting birth, being like birth ThA 285; **-vāda** reputation of birth, character of descent, parentage. The 1st of the 5 characteristics constituting a "well — bred" brahmin: yāva sattamā pitāmahāyugā akkhitto anupakkuṭṭho jātivādena "of unblemished parentage back to the 7th generation" D i.120, etc. (=DA i.281); A i.166; iii.152, 223; Sn 315, 596. Cp. gotta — vāda (e. g. D i.99); **-vibhanga** a characteristic of birth, a distinction in descent Sn 600; **-vīṇā** a first — class lute J ii.249; **-sampanna** endowed with (pure) birth (in phrase khattiyo muddhâvasitto j.°) A iii.152; **-sambhava** the origin of birth A i.142; iii.311; J i.168; **-sambheda** difference of rank DhA i.166; **-saṅsāra** the cycle of transmigration, the saṅsāra of rebirths (see above 1 d. f.): pahīna left behind, overcome (by an Arahant) M i.139; A iii.84, 86; °ṅ khepetvā id. Th 2, 168; vitiṇṇo j.° n' atthi tassa punabbhavo Sn 746; **-sindhava** a well — bred horse J ii.97; **-ssara** the remembrance of (former) births (°ñāṇa) J i.167; iv.29; DhA ii.27; iv.51; cp. cutûpapāta — ñāṇa); **-hingulaka** (& hingulikā) natural vermilion J v.67; VvA 4, 168, 324.

**Jātika** (—°) (adj.) 1. being like, being of, having, etc. (see jāta 3): duppañña° & sappañña° M i.225; dabba° A i.254; mukhara° Sn 275; viññū° Sn 294; māna° J i.88. — 2. descended from, being of rank, belonging to the class of: maṇḍana° M ii.19; aviheṭhaka° Miln 219; samāna° (of equal rank) DhA i.390; veṇa° (belonging to the bamboo — workers) PvA 175.

**Jātimant** (adj.) [jāti+mant] of good birth, having natural or genuine qualities, noble, excellent Sn 420 (vaṇṇārohena sampanno jātimā viya khattiyo); J i.342 (jātimanta — kulaputtā). Of a precious stone: maṇi veḷuriyo subho j.° D i.76=M ii.17; DA i.221; Miln 215. Sometimes in this spelling for **jutimant** Sn 1136= Nd[2] 259 (expl[d] by paṇḍita paññavā). — **ajātima** not of good birth J vi.356 (opp. sujātimant ibid.).

**Jātu** (indeel.) [Vedic jātu, particle of affirmation. Perhaps for jānātu one would know, cp. Gr. οἶμαι, Lat. credo, P. maññe. But BR. and Fausböll make it a contraction of jāyatu "it might happen." Neither of these derivations is satisfactory] surely, undoubtedly (ekaṅsavacanaṅ SnA 348) usually in negative (& interrog.) sentences as na jātu, not at all, never (cp. also sādhu); mā jātu Vin ii.203; Sn 152, 348 (no ce hi jātu); J i.293, 374; iv.261; v.503. Na jātucca at J vi.60 is apparently for na jātu ca.

**Jāna** (adj.) [to **ñā**, see jānāti] knowing or knowable, understandable J iii.24 (=jānamāna). **dujjāna** difficult to understand D i.170, 187; M i.487; ii.43. **su°** recognizable, intelligible Pv iv.1[35] (=suviññeyya PvA 230). Cp. ājāna.

**Jānana** (nt.) [fr. **ñā**] knowledge, cognizance, recognition; intelligence, learning, skill J i.145 (attānaṅ — °kālato paṭṭhāya from the time of self — recognition), 200 ( — °manta knowledge of a spell, a spell known by: tumhākaṅ) ii.221; SnA 330; DhA ii.73 (°sabhāva= ñatta); DA i.86 (akkhara°); Vism 391 (°atthāya in order to know), 436 (=pajānana). Cp. ājānana. — **ajānana** not knowing (°—) J v.199; vi.177; not known J i.32 (°sippa).

**Jānanaka** (adj.) [Sk. *jñānaka, cp. jānana & Sk. jānaka (c. gen.) expert Av Ś ii.119, 120, as n. ib. i.216] knowing DhsA 394.

**Jānanatā** (f.) [abstr. fr. jānana] the fact of knowing, knowledge KhA 144.

**Jānapada** (adj. — n.) [fr. janapada] belonging to the country, living in the c.; pl. country — folk (opp. negamā townsfolk) D i.136, 142; M ii.74; J ii.287, 388; DA i.297 (=janapada — vāsin).

**Jānāti** [Vedic **jña**, jānāti ***genē & *gnē**, cp. Gr. γιγνώσκω, γνωτός, γνῶσις; Lat. nosco, notus, (i)gnarus (cp. E. i — gnorant); Goth. kunnan; Ohg. kennan, Ags. cnāwan=E. know] to know.

I. *Forms:* The 2 Vedic roots **jān° & jñā°** are represented in P. by jān° & ñā° (ña°) 1. **jān**: pres. **jānāti**; pot. jāneyya (Sn 781) & jaññā (A iv.366; Sn 116, 775; Dh 157, 352; J ii.346; iv.478) 2nd sg. jāneyyāsi (M. i.487; J i.288), 1st pl. jāniyāma (Sn 873) & (archaic) jānemu (Sn 76, 599; Vv 83[11]); — imper. jānāhi (Sn 596, 1026; Pv ii.9[12]), 3rd. sg. jānātu (It 28); — ppr. jānanto & jānaṅ (D i.192; A i.128; Sn 722), ppr. med. jānamāna (J i.168); — fut. **jānissati** (J ii.342; vi.364); — aor. **ajāni** (Sn 536) & jāni (J i.125, 269), 3rd pl. jāniṅsu (J ii.105; VvA 113); — ger. **jānitvā** (J i.293; iii.276); inf. jānituṅ (J i.125). Caus. **jānāpeti** (see below iv.2). — 2. **ñā**: fut. **ñas-**

sati (D i.165); — aor. **aññāsi** (J i.271) & nāsi (Sn 471), 3rd pl. aññaṅsu (Vv 22[4]). — ger. **ñatvā** (freq.); — grd. ñeyya A ii.135 (see below) & ñātabba (PvA 133); — inf. ñātuṅ (freq.) — pp. ñāta (q. v.). — Pass. **ñāyati** to be called or named (Miln 25).

II. *Cognate Forms:* Nd[2] s. v. explains **jānāti** by passati dakkhati adhigacchati vindati paṭilabhati, & **ñatvā** (No. 267) by jānitvā tulayitvā tirayitva vibhāvayitvā vibhūtaṅ katvā (very freq.) The 1st expl[n] is also applied to abhijānāti, & the 2nd to passitvā, viditaṅ katvā, abhiññāya & disvā. The use of the emphatic phrase jānāti passati is very frequent. Yaṅ tvaṅ na jānāsi na passasi taṅ tvaṅ icchasi kāmesi? Whom you know not neither have seen, is it she that you love and long for? D i.193; Bhagavā jānaṅ jānāti passaṅ passati cakkhubhūto ñāṇabhūto M i.111; similarly A iv.153 sq. See further D i.2, 40, 84, 157 sq, 165, 192 sq., 238 sq.; A i.128; iii.338; v.226; Sn 908; Nd[2] 35, 413, 517; Vism 200.

III. *Meaning:* (1) *Intrs.* to know, to have or gain knowledge, to be experienced, to be aware, to find out: mayam pi kho na jānāma surely, even we do not know D i.216; te kho evaṅ jāneyyaṅ they ought to know ib.; jānantā nāma n' âhesuṅ "nobody knew" J iii.188; jānāhi find out J i.184; kālantarena jānissatha you will see in time PvA 13; ajānanto unawares, unsuspecting i.223; ajānamāna id. Pv ii.3[14]. — 2. *Trs.* to know recognize, be familiar with (usually c. acc., but also with gen.: J i.337; ii.243), to have knowledge of, experience, find; to infer, conclude, distinguish, state, define: yaṅ ahaṅ jānāmi taṅ tvaṅ jānāsi D i.88; aham p' etaṅ na jānāmi Sn 989; jānanti taṅ yakkhabhūtā Pv iv.1[35]; paccakkhato ñatvā finding out personally J i.262; iii.168; cittam me Gotamo jānāti S i.178; jānāti maṅ Bhagavā S i.116; kathaṅ jānemu taṅ mayaṅ? How shall we know (or identify) him? Vv 83[11]; yathā jānemu brāhmaṇaṅ so that we may know what a b. is Sn 599; yath' âhaṅ jāneyyaṅ vasalaṅ Sn p. 21; ajānanto ignorant PvA 4; annapānaṅ ajāṇanto (being without bread & water) PvA 169; ittaraṅ ittarato ñatvā inferring the trifling from the trifle Pv i.11[11]; ingha me uṇh' odakaṅ jānāhi find me some hot water S i.174; seyyaṅ jānāhi Vin iv.16; phalaṅ pāpassa jānamāna (having experienced) J i.168; mantaṅ j. (to be in possession of a charm) J i.253; maggaṅ na j. Sn 441; pamāṇaṅ ajānitvā (knowing no measure) PvA 130. — 3. With double acc.: to recognize as, to see in, take for, identify as, etc. (cp. Caus.): petaṅ maṅ jānāhi "see in me a Peta" Pv ii.9[12] (=upadhārehi PvA 119); bhadd' itthiyā ti maṅ aññaṅsu (they knew me as=they called me) Vv 22[4].

IV. *Various:* 1. Grd. **ñeyya** as nt.=knowledge (cp. ñāṇa): yāvatakaṅ ñeyyaṅ tāvatakaṅ ñāṇaṅ (knowledge coincides with the knowable, or: his knowledge is in proportion to the k., i. e. he knows all) Nd[2] 235[2m]; ñāṇaṅ atikkamitvā ñeyyapatho n' atthi "beyond knowledge there is no way of knowledge" ib.; ñeyyasāgara the ocean of knowledge PvA 1. — 2. Caus. **jānāpeti** to make known, to inform, or (with **attānaṅ**) to identify, to reveal oneself J i.107 (att. ajānāpetvā); vi.363; Vism 92 (att.); PvA 149 (att.); DhA ii.62.

**Jāni[1]** (f.) [from jahati, confused in meaning with jayati. See jahati & cp. janti] deprivation, loss, confiscation of property; plundering, robbery; using force, ill — treatment D i.135=A i.201 (vadhena vā bandhena vā jāniyā vā); S i.66 (hatajānisu), J i.55 (v. l. jāti), 212 (mahājānikara a great robber): iv.72 (dhana,° v. l. hāni); Dh 138 (=DhA iii.70 dhanassa jāni, v. l. hāni).

**Jāni[2]** (f.) wife, in jānipatayo (pl.) wife & husband (cp. jāyā(m)pati) A ii.59 sq.

**Jānu** (nt.) [Vedic jānu=Gr. γόνυ, Lat. genu, Goth., Ohg., etc. kniu, E. knee] (also as jaṇṇu(ka), q.v.) the knee J ii.311; iv 41; vi.471; DA i.254.

**-maṇḍala** the knee — cap, the knee A i.67; ii.21; iii.241 sq.; PvA 179.

**Jānuka** (nt.)=jānu A iv.102.

**Jāpayati** Caus. of jayati.

**Jāmātar** (& **jāmāta** J iv.219) [Vedic jāmātar. Deriv. un- certain. BR. take it as jā+mātar, the builder up of the family, supposing the case where there is no son and the husband goes to live in the wife's family, a bīna marriage. More likely fr. ldg ***gem**, to marry. Cp. Gr. γαμέω· γαμβρός, Lat. gener] daughter's husband, son — inlaw Th 2, 422 (=ThA 269 duhitu pati); J ii.63; v.442.

**Jāyati** (jāyate) [from **jan**, see janati] to be born, to be produced, to arise, to be reborn. Pres. 3rd pl. jāyare J iii.459; iv.53; Miln 337; ppr, jāyanto Sn 208; aor. jāyi J iii.391; inf. jātum J i.374. — **jāyati** (loko), **jīyati, miyati** one is born, gets old, dies D ii.30; Vism 235. Kaṭṭhā jāyati jātavedo out of fire — wood is born the fire Sn 462. — Vin ii.95=305; Sn 114, 296, 657; Dh 58, 193, 212, 282; Pv iii.1[14] (are reborn as). Cp. vi°.

**Jāyampatikā** (pl.) [see jayampatikā & cp. jāyāpatī] wife & husband VvA 286.

**Jāyā** (f.) [from **jan**] wife Vin ii.259=264; J iv.285.

**-patī** (pl.) husband & wife PvA 159; Dāvs v.2.

**Jāyikā** f. (cp. jāyā) wife M i.451.

**Jāra** [Vedic jāra] a paramour, adulterer J i.293; ii.309. f. °t adulteress Vin ii.259, 268; iii.83.

**Jāla[1]** (nt.) [Vedic jāla, prob. from **jaṭ** to plait, make a tangle cp. jaṭita & jaṭā; on l:ṭ cp. phulla: sphuṭa; cāru: cāṭu; cela: ceṭa] a net; netting, entanglement (lit. or fig.): snare, deceptíon (=māyā). — A *l.it.* Nd[2] 260 (=suttajāla, a plaiting of threads); SnA 115, 263 (=suttamaya) D i.45 (anto — jālikata caught in a net); Sn 62, 71, 213, 669; J i.52; vi.139. — kinkiṇika° a row of bells D ii.183; muttā° a net of pearls J i.9; VvA 40; loha° PvA 153; hema° Vv 35; a fowler's net Dh 174; a spider's web Dh 347; nets for hair J vi.188; pabbata° a chain of mountains J ii.399; sirā° network of veins J v.69; PvA 68. — Freq. in similes: see *J.P.T.S.* 1907, 90. — B. *Fig.* Very often appl[d] to the snares of Māra: S i.48 (maccuno); Sn 357 (id.); DhA iii.175 (Māra°); Sn 527 (deception); taṇhā° the snare of worldly thirst (cp. °tanhā) M i.271; Th 1, 306; SnA 351; kāma° Th 1, 355; moha° S iii.83; mohasama Dh 251; diṭṭhi° the fallacies of heresy D i.46; J vi.220; ñāṇa° the net of knowledge VvA 63; DhA iii.171. bhumma° (vijjā) "earthly net," i.e. gift of clearsight extending over the earth SnA 353.

**-akkhi** a mesh of a net J i.208: **-taṇhā** the net of thirst Dhs 1059, 1136; DhsA 367; **-pūpa** a "netcake"? DhA i.319; **-hatthapāda** (adj.) having net — like hands & feet (one of the 32 marks of a Mahāpurisa) prob. with reference to long nails D ii.17 (see *Dial.* ii.14, note 3), cp. jālitambanakhehi Vv 81[16]

(expl[d] at VvA 315: jālavantehi abhilohita — nakkehi. Tena jāli (v. l. jāla — ) hatthataṅ mahāpurisa — lakkhaṇaṅ tambanakhataṅ anuvyañ anañ ca dasseti).

**Jāla**[2] [Sk. jvāla, from jalati] glow, blaze J v.326; PvA 52 (=tejas), 154 (raṅsi°); Miln 357; Vism 419 (kappavināsaka°).

**-roruva** N. of one of the two Roruva hells ("blazes") J v.271; **-sikhā** a glowing crest i. e. a flame Nd[2] 11 (=accī).

**Jālaka** (nt.) [jāla[1]+ka] 1. a net J vi.536; Dāvs v.51. - 2. a bud A iv.117 sq. (°jāta in bud). — f. **jālikā** chain armour Miln 199.

**Jālā** (f.) [see **jāla**[2]] a flame J i.216, 322; Miln 148, 357.

**Jālin** (adj. — n.) "having a net," ensnaring, deceptive: (a) lit. a fisherman J ii.178. — (b) fig. usually in f. **°inī** of tanhā (ensnarer, witch) S i.107=Dh 180; A ii.211; Th 1, 162, 908; Dhs 1059; Vism 1; DhsA 363; cp. M Vastu i.166; iii.92.

**Jāleti** [caus. of jalati. See also jaleti] to cause to burn, to light, kindle J ii.104; iv.290; v.32.

**-Ji** (adj. — suffix) [From jayati to conquer] winning, vic- torious: sangāma° victorious in fight, in sangāmaj' uttama "greatest of conquerors" Dh 103; sabba° S iv.83.

**Jigacchā** (f.) see jighacchā.

**Jigiṅsaka** (adj.) [see next] one who wishes to gain, desirous of, pursuing Sn 690.

**Jigiṅsati** [Desid. of **ji**, jayati. On etym. see also Kern, *Toev.* p. 44] to desire, to wish to acquire, to covet; Sn 700; J ii.285; iii.172 (v. l. BB. jigissaṅ); iv.406 (v. l. SS. jihiṅ°, BB. jigī°); v.372; vi.268. As **jigīsati** Th 1, 1110.

**Jigiṅsanatā** (f.) [n. abstr. fr. jigiṅsati] desire for, covetous- ness Vbh 353 (v. l. BB. nijigīsanatā); cp. Vism. 29

**Jigucchaka** (adj.) one who dislikes or disapproves of M i.327 (paṭhavī°, āpa° etc.) Miln 343.

**Jigucchati** [Desid. of **gup**] to shun, avoid, loathe, detest, to be disgusted with or horrified at (c. instr.) D i.213 (iddhi — pāṭihāriyena aṭṭiyāmi harāyāmi j.): A iv.174 (kāyaduccaritena); Sn 215 (kammehi pāpakehi; SnA 266=hiriyati); J ii.287; Pug. 36. — ppr. jigucchamāna It 43; grd. jigucchitabba A i.126; pp. jigucchita Sn 901. — See also jeguccha, jegucchin.

**Jigucchana** (nt.) dislike, contempt, disgust Vism 159; PvA 120.

**Jigucchā** (f.) disgust for, detestation, avoidance, shunning: tapo° (detesting asceticism) D i.174; S i.67; A ii.200; jigucchabībhaccha — dassana detestable & fearful — looking PvA 56. *Note.* A diff. spelling, digucchā, occurs at DhsA 210.

**Jighacchati** [Desid. to ghasati, eat] to have a desire to eat, to be hungry D ii.266; pp. **jighacchita** DhA ii.145.

**Jighacchā** (f.) [from jighacchati] appetite, hunger, often comb[d] with **pipāsā**, desire to drink, thirst, e. g. S i.18; A ii.143, 153; Miln 304. — M i.13, 114; 364; iii.97, 136; A iii.163; Dh 203 (j. paramā rogā); J ii.445; iii.19; (°abhibhūta=chāta); Miln 204, 304; Sdhp 118, 388. Cp. khudā & chāta. *Note.* A diff. spelling as dighacchā occurs at A ii.117.

**Jiñjuka** the Gunja shrub (Abrus precatorius) J iv.333 (akkhīni j. °phalasadisāni, cp. in same application guñjā); v.156 (j. °phalasannibha); DhA i.177 (°gumba).

**Jiṇṇa** [pp. of jarati] 1. decayed, broken up, frail, decrepit, old: vuḍḍha mahallaka andhagata vayo — anupatta Nd[2] 261; jarājiṇṇatāya jiṇṇa DA i.283. — Vin ii.189; D i.114; M ii.48 sq., 66; A ii.249; iv.173; Sn 1 (urago va jiṇṇaṅ tacaṅ jahāti); Pv i.12[1] (same simile); Sn 1120, 1144; J i.58; iii.22 ( — pilotikā worn — out rags); Dh 155, 260; Pv ii.11[4] (jarājiṇṇa PvA 147); Pug 33; Vism 119 (°vihārā), 356 (°sandamānikā), 357 (°koṭṭha); ThA 213 ( — ghara a tumble — down house); PvA 40 ( — goṇa=jaraggava), 55 (of a roof). Cp. °tara J iv.108. — 2. digested J ii.362

**Jiṇṇaka** (adj.)=jiṇṇa Sn 98, 124; J iv.178, 366; Sdhp 299 (sālā).

**Jiṇṇatā** (f.) [cp. jiṇṇa, jaratā & jīraṇatā] decrepitude DA i.283 (jarā°).

**Jita** [pp. of jayati, conquer] conquered, subdued, mastered: (nt.) victory. jitā me pāpakā dhammā Vin i.8; — Dh 40, 104 (attā jitaṅ seyyo for attā jito seyyo see DhA ii.228), 105, 179; Vv 64[27] (jitindriya one whose senses are mastered, cp. guttindriya). — Cp. vi°.

**Jitatta** (nt.) [n. abstr. of jita] mastery, conquest VvA 284.

**Jina** [pp. med. of jayati] conquering, victorious, often of the Buddha, "Victor": jitā me pāpakā dhammā tasmâhaṅ Upaka jino ti Vin i.8=M i.171; Vin v.217; Sn 379, 697, 989, 996. magga° conqueror of the Path Sn 84 sq.; saṅsuddha° (id.) Sn 372. Cp khetta°. In other connections: Pv iv.3[33]; Th 2, 419 (jin' amhase rūpinaṅ Lacchiṅ expl[d] at ThA 268 as jinā amhase jinā vat' amha rūpavatiṅ Siriṅ).

**-cakka** the Buddha's reign, rule, authority J iv.100; **-putta** disciple of the B. Miln 177; **-bhūmi** the ground or footing of a conqueror PvA 254; **-sāsana** the doctrine of the B. Dpvs iv.3, 10.

**Jināti**=jayati (jeti). See also vi°.

**Jimha** (adj.) [Vedic jihma] crooked, oblique, slant, fig. dishonest, false (cp. vanka, opp. uju | M i.31 (+vanka); A v.289, 290; J i.290 (spelled jima); iii.111=v.222; vi.66; Vism 219 (ajimha=uju); PvA 51 (citta° vanka...; opp. uju). Cp. kuṭila.

**Jimhatā** (f.) [n. abstr. to jimha] crookedness, deceit (opp. ujutā) Dhs 50, 51 (+vankatā); Vbh 359.

**Jimheyya** (nt.) [from jimha] crookedness, deceit, fraud M i.340 (sāṭheyyāni kūṭeyyāni vankeyyāni j.°); A iv.189 (id.) v.167.

**Jiyā** (f.) [Vedic jyā=Gr. βιός bow, cp. also Lat. filum thread] a bow string M i.429 (five kinds); J ii.88; iii.323; Vism 150; DA i.207. **-kāra** bowstring — maker Miln 331.

**Jivhā** (f.) [Vedic jihvā, cp. Lat. lingua (older dingua); Goth. tuggo; Ohg. zunga; E. tongue] the tongue. — (a) physically: Vin i.34; A iv.131; Sn 673, 716; Dh 65, 360; J ii.306; PvA 99 (of Petas: visukkha — kanthaṭṭha j.), 152. — Of the tongue of the mahāpurusha which could touch his ears & cover his forehead: Sn 1022; p. 108; & pahūta — jivhatā the characteristic of possessing a prominent tongue (as the 27th of the 32 Mahāpurisa — lakkhaṇāni) D i.106=Sn p. 107; D ii.18. - **dujjivha** (adj.) having a bad tongue (of a poisonous snake) A iii.260. — (b) psychologically: the sense of taste. It follows after ghāna (smell) as the 4th sense in the enum[n] of sense — organs (jivhāya rasaṅ sāyati Nd[2] under rūpa; jivhā — viññeyya rasa D i.245; ii.281; M ii.42) Vin i.34; D iii.102, 226; M i.191; Vism 444.

**-agga** the tip of the tongue A iii.109; iv.137; DhA ii.33. **-āyatana** the organ of taste D iii.243, 280, 290; Dhs 585, 609, 653; **-indriya** the sense of taste D iii.239; Dhs 585, 609, 972; **-nittaddana** (corr. to **-nitthaddhana**) tying the tongue by means of a spell D i.11 (cp. DA i.96); **-viññāṇa** the cognition of taste M i.112; D iii.243; Dhs 556, 612, 632; **-samphassa** contact with the sense of taste S i.115; D iii.243; Dhs 585, 632, 787.

**Jīna** [pp. of jīyati] diminished, wasted, deprived of (with acc. or abl.) having lost; with acc.: J iii.153, 223, 335; v.99 (atthaṅ: robbed of their possessions; Com. parihīna vinaṭṭha). — with abl.: J v.401 (read jīnā dhanā).

**Jīyati** [Pass. of **ji**, cp. Sk. jyāti & jīryate] to become diminished, to be deprived, to lose (cp. jayati, jāni); to decay; to become old (cp. jarati, jiṇṇa) jīyasi J v.100; jīyanti J iii.336 (dhanā); jīyittha S i.54; J i.468; mā jīyi do not be deprived of (ratiṅ) J iv.107. Koci kvaci na jīyati mīyati (cp. jāyati) D ii.30; cakkhūni jīyare the eyes will become powerless J vi.528 (=jīyissanti); grd. jeyya: see ajeyya[2]. Cp. parijīyati. Sometimes spelt jiyy°: jiyyati J vi.150; jiyyāma J ii.75 (we lose= parihāyāma). Pp. **jīna**, q. v.

**Jīraka**[1] [Vedic jīra, lively, alert, cp. jīvati & Gr. διερός, Lat. viridis] digestion, in **ajīrakena** by want or lack of digestion J ii.181. See ajīraka.

**Jīraka**[2] cummin — seed Miln 63; J i.244; ii.363; VvA 186.

**Jīraṇa** (nt.) [fr. **jīr**] decaying, getting old Dhtp 252.

**Jīraṇatā** (f.) [n. abstr. of **jīr=jar**, see jarati; cp. jarā & jiṇṇatā] the state of being decayed or aged, old age, decay, decrepitude M i.49; S ii.2; Nd[2] 252=Dhs 644; PvA 149.

**Jīrati & Jīrayati** [Caus. of jarati] 1. to destroy, bring to ruin, injure, hurt Vin i.237 (jīrati); J v.501 (v. l. BB. for jarayetha, Com. vināseyya)=vi.375; PvA 57. — 2. (cp. jīyati) to get old A iii.54 (jarā — dhammaṅ mā jīri "old age may not get old," or "the law of decay may not work"); Vism 235 (where id. p. D ii.30 reads jīyati); DhA i.11 (cakkhūni jīranti). — 3. (intrs.) to be digested Vism 101.

**Jīreti & Jīrāpeti** [Verbal formation from jīra[1]] to work out, to digest J i.238, 274 (jīreti); DhA i.171. Appl. to bhati, wages: bhatiṅ ajīrāpetva not working off the w. J ii.309, 381; **jīrāpeti** as "destroy" at ThA 269 in expl[n] of nijjareti (+vināseti).

**Jīva**[1] (adj. — n.) [Sk. jīva, Idg. ***g$^u$īu̯os**=Gr. βίος, Lat. vīvus, Goth. quius, Ohg. queck, E. quick, Lith. gyvas] 1. the soul. Sabbe jīvā all the souls, enum[d] with sattā pāṇā bhūta in the dialect used by the followers of Gosāla D i.53 (=DA i.161 jīvasaññī). "taṅ jīvaṅ taṅ sarīraṅ udāhu aññaṅ j. aññaṅ s." (is the body the soul, or is the body one thing and the soul another?) see D i.157, 188; ii.333, 336, 339; S iv.392 sq.; M i.157, 426 sq.; A ii.41. — Also in this sense at Miln 30, 54, 86. — Vin iv.34; S iii.215, 258 sq.; iv.286; v.418; A v.31, 186, 193. — 2. life, in **yāvajīvaṅ** as long as life lasts, for life, during (his) lifetime D iii.133; Vin i.201; Dh 64; J ii.155; PvA 76.

**-gāhaṅ** (adv.) taken alive, in phrase j.° gaṇhāti or gaṇhāpeti S i.84; J i.180; ii.404; cp. karamara; **-loka** the animate creation J iii.394; **-sūla** "life — pale," a stake for execution J ii.443; **-sokin** (=sokajīvin) leading a life of sorrow J vi.509.

**Jīva**[2] (nt.) the note of the **jīvaka** bird Sum. V. on D iii.201.

**Jīvaka** (adj.)=jīva, in **bandhu°** N. of a plant VvA 43. — f. **°ikā** q. v.

**Jīvaṅ-jīvaka** (m. onom.) name of a bird, a sort of pheasant (or partridge?), which utters a note sounding like jīvaṅ jīva D iii.201; J v.406, 416; vi.276, 538 [Fausböll reads jīvajīvaka in all the Jātaka passages. Speyer AvŚ ii.227 has jīvañjīvaka]. With this cp. the Jain phrase jīvaṅjīveṇa gacchaï jīvaṅjīveṇaṅ ciṭṭhaï, Weber Bhagavatī pp. 289, 290, with doubtful interpretation ("living he goes with life"? or "he goes like the j. bird"?).

**Jīvati** [Vedic jīvati, cp. jinoti (jinvati); Dhtp 282: pāṇa- dhāraṇe ***g$^u$eiē** =Gr. βίομαι & ζώω, ζῆν; Lat. vīvo: Goth. ga — quiunan; Mhg. quicken, cp. E. quicken] to live, be alive, live by, subsist on (c. instr. or nissāya). Imper. pres. jīva Sn 427, very freq. with ciraṅ live long..., as a salutation & thanksgiving. ciraṅ jīva J vi.337; c. jīvāhi Sn 1029; Pv ii.3[33]; c. jīvantu Pv i.5[5]; — pot. jīve Sn 440, 589; Dh 110; — ppr. jīvaṅ Sn 427, 432; — ppr. med. **jīvamāna** J i.307; PvA 39; — inf. jīvituṅ J i.263; Dh 123. — Sn 84 sq., 613 sq., 804; Dh 197; J iii.26; iv.137; vi.183 (jīvare); PvA 111.

**Jīvana** (nt.) living, means of subsistence, livelihood PvA 161. Spelt **jīvāna** (v. l. jīvino) (adj.) at J iii.353 (yācana°).

**Jīvamānaka** (adj.) [ppr. med. of jīvati+ka] living, alive Vism 194.

**Jīvikā** (f.) [abstr. fr. jīvaka] living, livelihood S iii.93; A v.87, 210; J iv.459; Miln 122; SnA 466. Freq. in comb[n] °ṅ kappeti to find or get one's living: J ii.209; PvA 40, etc.; °kappaka finding one's livelihood (c. ger. by) J ii.167. Cp. next.

**Jīvita** (nt.) [Vedic jīvita, orig. pp. of jīvati "that which is lived," cp. same formation in Lat. vīta=*vīvita; Gr. βιότη living, sustenace, & δίαιτα, "diet"] (individual) life, lifetime, span of life; living, livelihood (cp. jīvikā) Vin ii.191; S i.42; iv.169, 213; M ii.73 (appaṅ); A i.155, 255; iii.72; iv.136 (appakaṅ parittaṅ); Sn 181, 440, 574, 577, 931, 1077; Dh 110, 111, 130; J i.222; Pv i.11[11] (ittaraṅ); ii.6[7] (vijahati); Dhs 19, 295; Vism 235, 236; Ps ii.245; PvA 40. — jīvitā voropeti to deprive of life, to kill Vin iii.73; D iii.235; M ii.99; A iii.146, 436; iv.370 sq.; PvA 67.

**-āsā** the desire for life A i.86; **-indriya** the faculty of life, vitality Vin iii.73; S v.204; Kvu 8, 10; Miln 56; Dhs 19; Vism 32, 230 (°upaccheda destruction of life), 447 (def.); DhA ii.356 (°ṅ upacchindati to destroy life); VvA 72; **-kkhaya** the dissolution of life, i. e. death J i.222; PvA 95, 111; **-dāna** "the gift of life," saving or sparing life J i.167; ii.154; **-nikanti** desire for life A iv.48; **-parikkhārā** (pl.) the requisites of life M i.104 sq.; A iii.120; v.211; **-pariyādāna** the cessation or consummation of life D i.46 (=DA i.128); S ii.83; A iv.13; **-pariyosāna** the end of life, i. e. death J i.256; PvA 73; **-mada** the pride of life, enum[d] under the 3 madā; viz. ārogya, yobbana, j.: of health, youth, life D iii.220; A i.146; iii.72; **-rūpa** (adj.) living (lifelike) J ii.190; **-sankhaya**=°khaya Sn 74; Dh 331; Nd[2] 262 (=°pariyosāna); **-hetu** (adv.) on the ground of life, for the sake of life A iv.201, 270

**Jīvin** (adj.) (usually — °) living, leading a life (of...) S i.42, 61; Sn 88, 181; Dh 164; PvA 27. Cp. dīgha°, dhamma°.

**Juṇhā** (f.) [Sk. jyotsnā, see also P. dosinā) moonlight, a moonlit night, the bright fortnight of the month (opp. kālapakkha) Vin i.138, 176; J i.165; iv.498 (°pakkha).

**Juti** (f.) [Sk. jyuti & dyuti, to dyotate, see jotati] splendour, brightness, effulgence, light J ii.353; PvA 122, 137, 198. The spelling juti at M i.328 (in comb[n] gati+juti) seems to be faulty for cuti (so as v. l. given on p. 557).

**-dhara** (jutin°) carrying or showing light, shining, resplendent, brilliant S i.121; J ii.353; DhA i.432.

**Jutika** (adj.) (—°) having light, in **mahā°** of great splendour D ii.272; A i.206; iv.248.

**Jutimatā** (f.) [fr. jutimant] splendour, brightness, prominence J 14; v.405

**Jutimant** (adj.) [fr. juti] brilliant, bright; usually fig. as prominent in wisdom: "bright." distinguished, a great light (in this sense often as v. l. to jātimant) D ii.256 (ī); S v.24; Dh 89 (=DhA ii.163 ñāṇajutiyā jotetvā); Sn 508; Pv iv.1[35] (=PvA 230 ñāṇajutiyā jutimā).

**Jutimantatā** (f.) [fr. jutimant] splendour SnA 453.

**Juhati** [Sk. juhoti, ***gheu(d)**; cp. Gr. ξέω, ξύτρα, ξῦλος; Lat. fundo; Goth. giutan, Ohg. giozan] to pour (into the fire), to sacrifice, offer; to give, dedicate A ii.207 (aggiṅ); Sn 1046 (=Nd[2] 263 deti cīvaraṅ, etc.); 428 (aggihuttaṅ jūhato), p. 79 (aggiṅ); Pug 56; fut. juhissati S i.166 (aggiṅ); caus. hāpeti[2] pp. huta; see also hava, havi, homa.

**Juhana** (nt.) [fr. juhati] offering, sacrifice D i.12, J ii.43.

**Jūta** (nt.) [Sk. dyūta pp. of **div**, dīvyati, P. dibbati to play at dice] gambling, playing at dice D i.7 (°ppamādaṭṭhāna cp. DA i.85)≈; iii.182, 186 (id.); J i.290; iii.198; vi.281; DhA ii.228. **°ṅ kīḷati** to play at d. J i.289; iii.187. — See also dūta[2].

**-gīta** a verse sung at playing dice (for luck) J i.289, 293; **-maṇḍala** dice board (=phalaka J i.290) J i.293. **-sālā** gambling hall J vi.281.

**Je** (part.) exclamation: oh! ah! now then! Vin i.232, 292 (gaccha je); M i.126; VvA 187, 207; DhA iv.105.

**Jeguccha** (adj.) & **jegucchiya** (J ii.437) [sec. der. fr. jigucchā] contemptible, loathsome, detestable J iv.305; Vism 250; Th 1, 1056; PvA 78, 192 (asuci+). Cp. pari°. — a° not despised Sn 852; Th 1, 961.

**Jegucchitā** (f.) [see jigucchita] avoidance, detestation, disgust Vin i.234; M i.30; A iv.182 sq.

**Jegucchin** (adj.) one who detests or avoids (usually — °) M i.77; (parama°), 78 A iv.174, 182 sq., 188 sq., Miln 352 (pāpa°).

**Jeṭṭha** (adj.) [compar. — superl. formation of jyā power. Gr. βία, from **ji** in jināti & jayati "stronger than others," used as superl. (& compar.) to vuḍḍha old — elder, eldest. The compar. *jeyya is a grammarian's construction, see remarks on kaniṭṭha] better (than others), best, first, supreme; first — born; elder brother or sister, elder, eldest D ii.15 (aggo jeṭṭho seṭṭho=the first, foremost & best of all); A i.108; ii.87; iii.152; iv.175; J i.138 (°putta); ii.101 (°bhātā), 128 (°yakkhinī); iv.137.

**-apacāyin**, in phrase kule — j. — apacāyin paying due respect to the clan — elders D iii.72, 74; S v.468; Vism 415; DhA i.265. Same for °apacāyikā (f.) honour to... Nd[2] 294, & **°apacāyitar** D iii.70, 71, 145, 169. **-māsa** N. of a month SnA 359.

**Jeṭṭhaka**=jeṭṭha J i.253; ii.101 (°tāpasa); iii.281 (°kam māra: head of the silversmith's guild); iv.137, 161; v.282; Pv i.11[3] (putta=pubbaja PvA 57); DhA iii.237 (°sīla); iv.111 (id.); PvA 36 (°bhariyā), 42 (°pesakāra head of the weaver's guild), 47 (°vāṇija), 75.

**Jeti** see jayati.

**Jevanīya** (nt.) a kind of (missile) weapon A iv.107=110 (comb[d] with āvudha & salāka; vv. ll. vedhanika, jeganika, jevanika).

**Jotaka** (adj.) [from juti] illuminating, making light; explaining J ii.420; Dpvs xiv.50; Miln 343 (=lamp-lighter). — f. **°ikā** explanation, commentary, N. of several Commentaries, e. g. the Paramatthajotikā on the Sutta Nipāta (KhA 11); cp. the similar expression dīpanī (Paramatthadīpanī on Th 2; Vv & Pv.). — **Jotika** Np. DhA i.385 (Jotiya); Vism 233, 382.

**Jotati** [Sk. dyotate to shine, ***deiā**; cp. Gr. δέαται shine, δῆλος clear; also Sk. **dī** in dīpyate; Lat. dies. Dhtp 120 gives **jut** in meaning "ditti," i. e. light] to shine, be splendid J i.53; vi.100, 509; PvA 71 (**jotantī=obhāsentī**).

**Jotana** (nt.) & **jotanā** (f.) [cp. Sk. dyotana] illumination, explanation J vi.542; Ps ii.112; VvA 17 (°nā).

**Joti** (m. nt.) [Sk. jyotis (cp. dyuti) nt. to dyotate, see jotati] 1. light, splendour, radiance S i.93; A ii.85; Vv 16[2]. — 2. a star: see cpds. — 3. fire S i.169; Th 1, 415; J iv.206; sajotibhūta set on fire S ii.260; A iii.407 sq.; J i.232.

**-parāyaṇa** (adj.) attaining to light or glory S i.93; A ii.85; D iii.233; Pug 51; **-pāvaka** a brilliant fire Vv 16[2] (expl. VvA 79: candima — suriya — nakkhatta tāraka — rūpānaṅ sādhāraṇa — nāmaṅ); **-pāsāṇa** a burning glass made of a crystal DhA iv.209; **-mālikā** a certain torture (setting the body on fire: making a fiery garland) M i.87=A i.47=ii.122=Nd[1] 154=Nd[2] 604=Miln 197; **-rasa** a certain jewel (wishing stone) VvA 111, 339; DhA i.198; Miln 118; **-sattha** the science of the stars, astronomy: one of the 6 Vedic disciplines: see chaḷanga, cp. jotisā.

**Jotimant** (adj.) [joti+mant, cp. also P. jutimant] luminous, endowed with light or splendour, bright, excellent (in knowledge) Sn 348 (=paññājoti — sampanna SnA 348).

**Jotisā** (f.) [=Sk. jyotiṣa (nt.)] astronomy Miln 3.

**Joteti** [Caus. of jotati] (a) trs. to cause to shine, illuminate, make clear, explain A ii.51=J v.509 (bhāsaye jotaye dhammaṅ; Gloss J v.510 katheyya for joteyya=jotaye) It 108; J ii.208; PvA 18. — (b) intrs. to shine DhA ii.163 (ñāṇajutiyā jotetvā); pp. jotita resplendent PvA 53.

# Jh

**Jhatta** [pp. of jhāpeti; cp. ñatta>*jñāpayati] set on fire, consumed, dried up (w. hunger or thirst: parched) comb[d] w. chāta J ii.83; vi.347.

**Jhatvā** see **jhāpeti**.

**Jhasa** (?) a window or opening in general J ii.334.

**Jhāna[1]** (nt.) [from jhāyati,[1] BSk. dhyāna. The (popular etym — ) expl[n] of jhāna is given by Bdhgh at Vism 150 as follows: "ārammaṇ' ûpanijjhānato paccanīka — jhāpanato vā jhānaṅ," i.e. called jh. from meditation on objects & from burning up anything adverse] literally meditation. But it never means vaguely meditation. It is the technical term for a special religious experience, reached in a certain order of mental states. It was originally divided into four such states. These may be summarized: 1. The mystic, with his mind free from sensuous and worldly ideas, concentrates his thoughts on some special subject (for instance, the impermanence of all things). This he thinks out by attention to the facts, and by reasoning. 2. Then uplifted above attention & reasoning, he experiences joy & ease both of body and mind. 3. Then the bliss passes away, & he becomes suffused with a sense of ease, and 4. he becomes aware of pure lucidity of mind & equanimity of heart. The whole really forms one series of mental states, & the stages might have been fixed at other points in the series. So the Dhamma — saṅgani makes a second list of five stages, by calling, in the second jhāna, the fading away of observation one stage, & the giving up of sustained thinking another stage (Dhs 167 — 175). And the Vibhaṅga calls the first jhāna the **pañcaṅgika-jhāna** because it, by itself, can be divided into five parts (Vbh 267). The state of mind left after the experience of the four jhānas is described as follows at D i.76: "with his heart thus serene, made pure, translucent, cultured, void of evil, supple, ready to act, firm and imperturbable." It will be seen that there is no suggestion of trance, but rather of an enhanced vitality. In the descriptions of the crises in the religious experiences of Christian saints and mystics, expressions similar to those used in the jhānas are frequent (see F. Heiler *Die Buddhistische Versenkung,* 1918). Laymen could pass through the four jhānas (S iv.301). The jhānas are only a means, not the end. To imagine that experiencing them was equivalent to Arahantship (and was therefore the end aimed at) is condemned (D i.37 ff.) as a deadly heresy. In late Pali we find the phrase **arūpajjhānā**. This is merely a new name for the last four of the eight **Vimokkhā**, which culminate in trance. It was because they

made this the aim of their teaching that Gotama rejected the doctrines of his two teachers. Āḷāra — Kāḷāma & Uddaka — Rāmaputta (M i.164 f.). — The jhānas are discussed in extenso & in various combinations as regards theory & practice at: D i.34 sq.; 73 sq.; S ii. 210 sq.; iv.217 sq., 263 sq.; v.213 sq.; M i.276 sq., 350 sq., 454 sq.; A i.53, 163; ii.126; iii.394 sq.; iv.409 sq.; v.157 sq.; Vin iii.4; Nd[2] on Sn 1119 & s.v.; Ps i.97 sq.; ii.169 sq.; Vbh 257 sq.; 263 sq.; 279 sq.; Vism 88, 415. — They are frequently mentioned either as a set, or singly, when often the set is implied (as in the case of the 4th jh.). Mentioned as jh. 1 — 4 e. g. at Vin i.104; ii.161 (foll. by sotāpanna, etc.); D ii.156, 186; iii.78, 131, 222; S ii.278 (nikāmalābhin); A ii.36 (id.); iii.354; S iv.299; v.307 sq.; M i.21, 41, 159, 203, 247, 398, 521; ii.15, 37; Sn 69, 156, 985; Dh 372; J i.139; VvA 38; PvA 163. — Separately: the 1st: A iv.422; v.135; M i.246, 294; Miln 289; 1st — 3rd: A iii.323; M i.181; 1st & 2nd: M ii.28; 4th: A ii.41; iii.325; v.31; D iii.270; VvA 4. — See also Mrs. Rh. D. *Buddh. Psych.* (Quest Series) p. 107 sq.; *Dhs. trsl.* p. 52 sq.; Index to Saṅyutta N. for more refs.; also **Kasiṇa**.

**-anuyutta** applying oneself to meditation Sn 972; **-anga** a constituent of meditation (with ref. to the 4 jhānas) Vism 190. **-kīḷā** sporting in the exercise of meditation J iii.45. **-pasuta** id. (+dhīra) Sn 709; Dh 181 (cp. DhA iii.226); **-rata** fond of meditation S i.53, 122; iv.117; It 40; Sn 212, 503, 1009; Vv 50[15]; VvA 38; **-vimokkha** emancipation reached through jhāna A iii.417; v.34; **-sahagata** accompanied by jh. (of paññābala) A i.42.

**Jhāna[2]** (nt.) [from jhāyati[2]] conflagration, fire D iii.94; J i.347.

**Jhānika** (adj.) [fr. jhāna[1]] belonging to the (4) medita- tions Vism 111.

**Jhāpaka** (adj.) one who sets fire to (cp. jhāpeti), an in- cendiary J iii.71.

**Jhāpana** (nt.) setting fire to, consumption by fire, in **sarīra°-kicca** cremation VvA 76.

**Jhāpita** [pp. jhāpeti] set on fire Miln 47; Vism 76 (°**kāla** time of cremation).

**Jhāpeti** [Caus. of jhāyati[2]] 1. to set fire to, to burn, to cook Vin iv.265; J i.255, 294; DhA ii.66; PvA 62. — 2. to destroy, to bring to ruin, to kill (see Kern, *Toev.,* p. 37 sq.) J iii.441 (=ḍahati pīḷeti); VvA 38 (=jhāyati[1], connected w. jhāna: to destroy by means of jhāna); inf. jhāpetuṅ J vi.300 (+ghātetuṅ hantuṅ); ger. **jhatvā** ref. S i.161 (*reads* chetvā)=Nett 145 (*reads* jhitvā, with v. l. chetvā). S i.19 (reads chetvā, vv. ll. ghatvā & jhatvā)=J iv.67 (T. jhatvā, v. l. chetvā; expl[d] by kilametvā); S i.41 (v. l. for T. chetvā, Bdhgh says "jhatvā ti vadhitvā"); J ii.262 (+hantvā vadhitvā; expl[d] by kilametvā); vi.299 (+vadhitvā); also jhatvāna J iv.57 (=hantvā). — pp. **jhatta & jhāpita**.

**Jhāma** (adj. — n.) [jhāyati[2]] burning, on fire, conflagration, in °**khetta** charcoal — burner's field J i.238; ii.92; °**angāra** a burning cinder PvA 90. By itself: J i.405; DhA ii.67.

**Jhāmaka** N. of a plant J vi.537; also in °**bhatta** (?) J ii.288.

**Jhāyaka** (adj.) one who makes a fire D iii.94.

**Jhāyati[1]** [Sk. dhyāyati, **dhī**; with dhīra, dhīḥ from didheti shine, perceive; cp. Goth. filu — deisei cunning, & in meaning cinteti>citta[1]] to meditate, contemplate, think upon, brood over (c. acc.): search for, hunt after D ii.237 (jhānaṅ); S i.25, 57; A v.323 sq. (+pa,° ni,° ava°); Sn 165, 221, 425, 709, 818 (=Nd[1] 149 pa°, ni°, ava°); Dh 27, 371, 395; J i.67, 410; Vv 50[12]; Pv iv.16[6]; Miln 66; SnA 320 (aor. jhāyiṅsu thought of).

— pp. **jhāyita**.

**Jhāyati**[2] [Sk. kṣāyati to burn, **kṣāy & kṣī**, cp. khara & chārikā] to burn, to be on fire: fig. to be consumed, to waste away, to dry up D i.50 (=jāleti DA i.151); iii.94 (to make a fire); J i.61, 62; Pv i.11[10] (jhāyare v. l. BB. for ghāyire); Miln 47; PvA 33 (=pariḍayhati); — aor. **jhāyi** DhA ii.240 sq. — (fig.) Dh 155; J vi.189. — Caus. jhāpeti. — Cp. khīyati[2].

**Jhāyana**[1] (nt.) [der. fr. jhāyati[1]] meditating, in **°sīla** the practice of meditation (cp. Sk. dhyānayoga) VvA 38.

**Jhāyana**[2] (nt.) [fr. jhāyati[2]] cremation, burning Pug A 187.

**Jhāyin** (adj.) [see jhāyati[1] & jhāna] pondering over (c. acc.) intent on: meditative, self — concentrated, engaged in jhāna — practice Vin ii.75; S i.46=52; ii.284; M i.334; A i.24; iii.355; iv.426; v.156, 325 sq.; Sn 85 (magga°), 638, 719, 1009, 1105; It 71, 74, 112; J iv.7; Dh 23, 110, 387 (reminding of jhāyati[2], cp. DhA iv.144); Nd[2] 264; Vv 5[8]; Pv iv.1[32]; Vbh 342. Nd[1] 226= Nd[2] 342[2]=Vism 26 (āpādaka°).

**Jhitvā** is reading at Nett 145 for **jhatvā** (see jhāpeti).

# Ñ

**Ñatta** (nt.) [nomen agentis from jānāti] the intellectual faculty, intelligence Dh 72 (=DhA ii.73: jānanasabhāva).

**Ñatti** (f.) [Sk. jñapti, from jñāpayati, caus of **jñā**] announcement, declaration, esp. as t. t. a motion or resolution put at a kammavācā (proceedings at a meeting of the chapter. The usual formula is "esā ñatti; suṇātu me bhante sangho": Vin i.340; iii.150, 173, 228; — °ṅ ṭhapeti to propose a resolution Vin iv.152. — Vin v.142, 217 (na c' âpi ñatti na ca pana kammavācā). This resolution is also called a ñattikamma: Vin ii.89; iv.152; v.116; A i.99. Two kinds are distinguished, viz. that at which the voting follows directly upon the motion, i. e. a ñatti — dutiya — kamma, & that at which the motion is put 3 times, & is then followed (as 4th item) by the decision, i. e. a ñ — catuttha — kamma. Both kinds are discussed at Vin i.56, 317 sq.; ii.89; iii.156; iv.152; & passim. Cp. Divy 356: jñapticaturtha. Cp. āṇatti, viññatti.

**Ñatvā** etc.: see jānāti.

**Ñāṇa** (nt.) [from jānāti. See also jānana. ***genē**, as in Gr. γν̈ω σις (cp. gnostic), γνώμη; Lat. (co)gnitio; Goth. kunpi; Ogh. kunst; E. knowledge] knowledge, intelligence, insight, conviction, recognition, opp. aññāṇa & avijjā, lack of k. or ignorance. — 1. *Ñāṇa in the theory of cognition:* it occurs in intensive couple — compounds with terms of sight as cakkhu (eye) & dassana (sight, view), e. g. in cakkhu — karaṇa ñāṇa — karaṇa "opening our eyes & thus producing knowledge" i. e. giving us the eye of knowledge (a mental eye) (see cakkhu, jānāti passati, & cpd. °karaṇa): Bhagavā jānaṅ jānāti passaṅ passati cakkhu — bhūto ñāṇa — bhūto (=he is one perfected in knowledge) M i.111=Nd[2] 235[3h]; natthi hetu natthi paccayo ñāṇāya dassanāya ahetu apaccayo ñāṇaṅ dassanaṅ hoti "through seeing & knowing," i. e. on grounds of definite knowledge arises the sure conviction that where there is no cause there is no consequence S v.126. Cp. also the relation of diṭṭhi to ñāṇa. This implies that all things visible are knowable as well as that all our knowledge is based on empirical grounds; yāvatakaṅ ñeyyaṅ tāvatakaṅ ñāṇaṅ Nd[2] 235[3m]; yaṅ ñāṇaṅ taṅ dassanaṅ, yaṅ dassanaṅ taṅ ñāṇaṅ Vin iii.91; ñāṇa+dassana (i. e. full vision) as one of the characteristics of Arahantship: see arahant ii.D. Cp. BSk. jñānadarśana, e. g. AvŚ i.210. — 2. *Scope and character of ñāṇa:* ñ. as faculty of understanding is included in paññā (cp. wisdom=perfected knowledge). The latter signifies the spiritual wisdom which embraces the fundamental truths of morality & conviction (such as aniccaṅ anattā dukkhaṅ: Miln 42); whereas ñ. is relative to common experience (see Nd[2] 235[3] under cakkhumā, & on rel. of p. & ñ. Ps i.59 sq.; 118 sq.; ii.189 sq.). — Perception (saññā) is necessary to the forming of ñāṇa, it precedes it (D i.185); as sure knowledge ñ. is preferable to saddhā (S iv.298); at Vin iii.91 the definition of ñ. is given with tisso vijjā (3 kinds of knowledge); they are specified at Nd[2] 266 as aṭṭhasamāpatti — ñāṇa (consisting in the 8 attainments, viz. jhāna & its 4 succeeding developments), pañc' abhiññā° (the 5 higher knowledges, see paññā & abhi°), micchā° (false k. or heresy). Three degrees of k. are distinguished at DA i.100, viz. sāvaka — pāramī — ñāṇa, paccekabuddha°, sabbaññuta° (highest k. of a relig. student, k. of a wise man, & omniscience). Four objects of k. (as objects of truth or sammādiṭṭhi) are enum[d] as dhamme ñāṇaṅ, anvaye ñ., paricchede ñ., sammuti ñ. at D iii.226, 277; other four as dukkhe ñ. (dukkha — ) samudaye ñ., nirodhe ñ., magge ñ. (i. e. the knowledge of the paṭicca — samuppāda) at D iii.227; Ps i.118; Vbh 235 (=sammādiṭṭhi). Right knowledge (or truth) is contrasted with false k. (micchā — ñāṇa=micchādiṭṭhi): S v.384; M ii.29; A ii.222; v.327; Vbh 392. — 3. *Ñāṇa in application:* (a) Vin i.35; D ii.155 (opp. pasāda); S i.129 (cittamhi susamāhite ñāṇamhi vuttamānamhi); ii.60 (jātipaccayā jarāmaraṇan ti ñ.: see ñ — vatthu); A i.219 (on precedence of either samādhi or ñ.); Sn 378, 789, 987 (muddhani ñāṇaṅ tassa na vijjati), 1078 (diṭṭhi, suti, ñ.: doctrine, revelation, personal knowledge, i. e. intelligence; differently expl. at Nd[2] 266), 1113; Pv iii.5[1] (Sugatassa ñ. is asādhāraṇaṅ) Ps i.194 sq.; ii.244; Vbh 306 sq. (ñ — vibhanga), 328 sq. (kammassakataṅ ñ.); Nett 15 sq.; 161 (+ñeyya), 191 (id.). — (b) **ñāṇaṅ hoti** or **uppajjati** knowledge comes to (him) i. e. to reason, to arrive at a conclusion (with iti=that...) S ii.124=iii.28 (uppajjati); D iii.278 (id.); A ii.211≈; iv.75; v.195; S iii.154. See also arahant ii.D. — (c) Var. attributes of ñ.: anuttariya A v.37; aparapaccayā (k. of the non — effect of causation through lack of cause) S ii.17, 78; iii.135; v.179, 422 sq. (=sammādiṭṭhi), same as ahetu — ñāṇa S v.126; asādhāraṇa (incomparable, uncommon k.) A iii.441;

PvA 197; akuppa D iii.273; ariya A iii.451; pariyodāta S i.198; bhiyyosomatta S iii.112; yathā bhūtaṅ (proper, definite, right k.) (concerning kāya, etc.) S v.144; A iii.420; v.37. — (d) knowledge of, about or concerning, consisting in or belonging to, is expressed either by loc. or — ° (equal to subj. or obj. gen.). — *(a) with loc.:* anuppāde ñ. D iii.214, 274; anvaye D iii.226, 277; kāye D iii.274; khaye D iii.214, 220 (āsavānaṅ; cp. M i.23, 183, 348; ii.38), 275; S ii.30; Nett 15; cutûpapāte D iii.111, 220; dukkhe (etc.) D iiii.227; S ii.4; v.8, 430; dhamme D iii.226; S ii.58; nibbāne S ii.124 (cp. iv.86). — (β) *as* — °: **anāvaraṇa°** DA i.100; ariya S i.228; A iii.451; khanti Ps i.106; jātissara J i.167; cutûpapāta M i.22, 183, 347; ii.38, etc.; ceto — pariya D iii.100, & °pariyāya S v.160; dibbacakkhu Ps i.114; dhammaṭṭhiti S ii.60, 124; Ps i.50; nibbidā Ps i.195; pubbe — nivāsânusati M i.22, 248, 347; ii.38, etc.; Buddha° Nd[2] 235[3]; Ps i.133; ii.31, 195; DA i.100; sabbaññuta Ps i.131 sq.; DA i.99 sq.; PvA 197; sekha S ii.43, 58, 80, & asekha S iii.83. — (e) aññāṇa wrong k., false view, ignorance, untruth S i.181; ii.92; iii.258 sq.; v.126; A ii.11; Sn 347, 839; Ps i.80; Pug 21; Dhs 390, 1061; see avijjā & micchādiṭṭhi.

**-indriya** the faculty of cognition or understanding Dhs 157; **-ûpapanna** endowed with k. Sn 1077 (=Nd[2] 266[b] °upeta); **-karaṇa** (adj.) giving (right) understanding, enlightening, in comb[n] w. cakkhukaraṇa (giving (in) — sight, cp. "your eyes shall be opened and ye shall be knowing good and evil" Gen. 3[5]): kusalavitakkā anandha — karaṇā cakkhu° ñāṇa° It 82; f. — ī (of majjhimā — paṭipadā) S iv.331; **-cakkhu** the eye of k. PvA 166; **-jāla** the net of k., in phrase ñāṇajālassa anto paviṭṭha coming within the net, i. e. into the range of one's intelligence or mental eye (clear sight) DhA i.26; ii.37, 58, 96; iii.171, 193; iv.61; VvA 63; **-dassana** "knowing and seeing," "clear sight," i. e. perfect knowledge; having a vision of truth, i. e. recognition of truth, philosophy, (right) theory of life, all — comprising knowledge. Defined as tisso vijjā (see above 2) at Vin iv.26; fully discussed at DA i.220, cp. also def. at Ps ii.244. — Vin ii.178. (parisuddha°;+ājīva, dhammadesanā, veyyākaraṇa); iii.90 sq.; v.164, 197; D i.76≈(following after the jhānas as the first step of paññā, see paññā — sampadā); iii.134, 222 (°paṭilābha), 288 (°visuddhi); M i.195 sq.; 202 sq., 482; ii.9, 31; Nett 17, 18, 28; see also vimutti°; **-dassin** one who possesses perfect k. Sn 478; **-patha** the path of k. Sn 868; **-phusanā** experience, gaining of k. DhA i.230; **-bandhu** an associate or friend of k. Sn 911; **-bhūta** in comb" w. cakkhubhūta, having become seeing & knowing, i. e. being wise S ii.255; iv.94; A v.226 sq.; **-vatthūni** (pl.) the objects or items of (right) knowledge which means k. of the paṭiccasamuppāda or causal connection of phenomena. As 44 (i. e. 4 X 11, all constituents except avijjā, in analogy to the 4 parts of the ariyasaccāni) S ii.56 sq., as 77 (7 X 11) S ii.59 sq.; discussed in extenso at Vbh 306 — 344 (called ñāṇavatthu); **-vāda** talk about (the attainment of supreme) knowledge D iii.13 sq.; A v.42 sq.; **-vippayutta** disconnected with k. Dhs 147, 157, 270; **-vimokkha** emancipation through k. Ps ii.36, 42; **-visesa** distinction of k., superior k. PvA 196; **-sampayutta** associated with k. Dhs 1, 147, 157, etc.; Vbh 169 sq., 184, 285 sq., 414 sq.

**Ñāṇika** (adj.) in pañca° having five truths (of samādhi) D iii.278.

**Ñāṇin** (adj.) knowing, one who is possessed of (right) knowledge S ii.169; A ii.89 (sammā°); iv.340. — **aññāṇin** not knowing, unaware VvA 76.

**Ñāta** [pp. of jānāti=Gr. γνωτός, Lat. (g)notus; ajñāta (P. aññāta) = ἄγνωτος=ignotus] known, well — known; experienced, brought to knowledge, realized. In Nd[2] s. v. constantly expl. by tulita tirita vibhūta vibhāvita which series is also used as expl[n]. of diṭṭha & vidita A v.195; J i.266; Sn 343 (+yasassin); Miln 21 (id.). — **aññāta** not known, unknown Vin i.209; M i.430; S ii.281; DhA i.208.

**Ñātaka** [for *ñātika from ñāti] a relation, relative, kins- man Vin ii.194; M ii.67; Dh 43; Sn 263 (=KhA 140: ñāyante amhākaṅ ime ti ñātakā), 296, 579; Pv ii.1[4] (Minayeff, but Hardy °ika); PvA 19, 21, 31, 62, 69; DA i.90.

**Ñāti** [see janati; cp. Sk. jñāti, Gr. γνωτός, Lat. cognatus, Goth. knops] a relation, relative (=mātito pitito ca sambandhā PvA 25;=bandhū PvA 86; specialized as °sālohitā, see below). Pl. ñātayo (Pv i.4[3]; KhA 209, 214) and ñātī (M ii.73; KhA 210, cp. 213; acc. also ñātī Pv i.6[7]); Sn 141; Dh 139, 204, 288; J ii.353; Pv i.5[3], 12[2]; ii.3[13], 6[7]. — Discussed in detail with regard to its being one of the 10 paḷibodhā at Vism 94.

**-kathā** (boastful) talk about relatives D i.7≈ (cp. DA i.90); **-gata** coming into (the ties of) relationship J vi.307 (°**gataka** ib. 308); **-ghara** the paternal home J i.52; **-dhamma** the duties of relatives Pv i.5[12]; (=ñātīhi ñātīnaṅ kattabba — karaṇaṅ PvA 30); **-parivatta** the circle of relations D i.61; M i.267; Pug 57≈; **-peta** a deceased relation Pv i.5[4]; **-majjhagata** (adj.) in the midst of one's relations Pug 29; **-mittā** (pl.) friends & relatives Dh 219; J iii.396; Pv i.12[6]; **-vyasana** misfortune of relatives (opp. °sampada) D iii.235; enum as one of the general misfortunes under dukkha (see Nd[2] 304F); **-sangha** the congregation of kinsmen, the clan A i.152; Sn 589; **-sālohiṭa** a relation by blood (contrasted with friendship: mittāmaccā Sn p. 104), often with ref. to the deceased: petā ñ — sālohitā the spirits of deceased blood — relations M i.33; A v.132, 269; PvA 27, 28; **-sineha** the affection of relationship PvA 29; **-hetusampatti** a blessing received through the kinsmen PvA 27.

**Ñāpeti** [Caus. of jānāti, cp. also ñatti] to make known, to explain, to announce J ii.133. Cp. jānāpeti & āṇāpeti.

**Ñāya** [Sk. nyāya=ni+i] 1. method, truth, system, *later* =logic: °gantha book on logic Dāvs iii.41. — 2. fitness, right manner, propriety, right conduct, often appl[d] to the "right path" (ariyamagga=ariyañāya Vin i.10) D iii.120; S v.19, 141, 167 sq., 185; A ii.95; iv.426; v.194; Dh i.249; ariya ñ. S ii.68; v.387;= the causal law S v.388;=kalyāṇa — kusala — dhammatā A ii.36; used in apposition with dhamma and kusala D ii.151; M ii.181, 197; is replaced herein by sacca S i.240;=Nibbāna at Vism 219, 524; ñ. — paṭipanna walking in the right path S v.343; A ii.56; iii.212, 286; v.183.

**-Ñū** ( — ññū) (adj. — suffix) [Sk. — jña, from jānāti, ***gn**: cp. P. gū>Sk. ga] knowing, recognizing, acknowledging, in ughaṭita°, kata°, kāla°, khaṇa°, matta°, ratta°, vara°, vipacita°, veda°, sabba°, etc. (q. v.) — fem. abstr. °ñutā in same combinations.

# Ṭ

**Ṭan** (?) (adv.) part of sound J i.287 (ṭan ti saddo).

# Ṭh

**°Ṭha** (°ṭṭha) (adj. — suffix) [from tiṭṭhati] standing, as opposed to either lying down or moving; located, being based on, founded on (e. g. appa° based on little D i.143): see kappa° (lasting a k.), kūṭa° (immovable), gaha° (founding a house, householder), dhamma°, nava°, vehāsa° (=vihan — ga). — (n.) a stand i. e. a place for: goṭṭha a stable.

**Ṭhapana** (nt.) 1. setting up, placing, founding; establish- ment, arrangement, position Vin v.114; J i.99 (aggha° fixing prices); Miln 352 (pāda°); DA i.294; (=vidhārite); PvA 5 (kulavaṅsa°). — 2. letting alone, omission, suspension, in pāṭimokkha° Vin ii.241.

**Ṭhapanā** (f.) 1. arrangement DA i.294. — 2. application of mind, attention Pug 18, Vism 278 (=appanā).

**Ṭhapita** [pp. of ṭhapeti] 1. placed, put down; set up, arranged, often simply pleonastic for finite verb (=being): saṅharitvā ṭh. being folded up J i.265 (cp. similar use of gahetvā c. ger.): mukkhe ṭh. J vi.366; °sankāra (dustheap) PvA 82; pariccajane ṭh. appointed for the distribution of gifts PvA 124. — 2. suspended, left over, set aside Vin ii.242 (pāṭimokkha).

**Ṭhapeti** [Caus. of tiṭṭhati] to place, set up, fix, arrange, establish; appoint to (c. loc.); to place aside, save, put by, leave out Vin ii.32 (pavāraṇaṅ), 191 (ucce & nīce ṭhāne to place high or low), 276 (pavāraṇaṅ); v.193 (uposathaṅ), 196 (give advice); D i.120 (leaving out, discarding); Dh 40 (cittaṅ ṭh. make firm) J i.62, 138, 223, 293 (except); ii.132 (puttaṭṭhāne ṭh. as daughter); J ii.159; vi.365 (putting by); VvA 63 (kasiṅ ṭhapetvā except ploughing); PvA 4, 20 (varaṅ ṭhapetvā denying a wish), 39, 114 (setting up); Miln 13 (ṭhapetvā setting aside, leaving till later). — inf. ṭhapetuṅ Vin ii.194; PvA 73 (saṅharitvā ṭh. to fold up: cp. ṭhapita); grd. ṭhapetabba J ii.352 (rājaṭṭhāne); PvA 97; & ṭhapaniya (in pañha ṭh. a question to be left standing over, i. e. not to be asked) D iii.229. — ger. **ṭhapetvā** (leaving out, setting aside, excepting) also used as prep. c. acc. (before or after the noun): with the omission of, besides, except D i.105 (ṭh. dve); J i.179 (maṅ but for me), 294 (tumhe ṭh.); ii.154 (ekaṅ vaddhaṅ ṭh.); iv.142 (ṭh. maṅ); VvA 100 (ṭh. ekaṅ itthiṅ); PvA 93 (ṭh. maṅ). Cp. BSk. sthāpayitvā "except" AvŚ ii.111. — Caus. **ṭhapāpeti** to cause to be set up; to have erected, to put up J i.266; DhA ii.191.

**Ṭhāna** (ṭṭhāna) (nt.) [Vedic sthāna, **sthā**, see tiṭṭhati; cp. Sk. sthāman Gr. σταχμίς, Lat. stamen] — I. *Connotation.* As one of the 4 iriyāpathā (behaviours) 1. contrasted (a) as standing position with sitting or reclining; (b) as rest with motion; 2. by itself without particular characterization as location.

II. *Meanings* — (1) *Literal:* place, region, locality, abode, part ( — ° of, or belonging to) — (a) cattāri ṭhānāni dassanīyāni four places (in the career of Buddha) to be visited D ii.140=A ii.120; vāse ṭhāne gamane Sn 40 (expl. by SnA 85 as mahā — upaṭṭhāna — sankhāte ṭhāne, but may be referred to I. 1 (b)); ṭhānā cāveti to remove from one's place Sn 442; J iv.138; PvA 55 (spot of the body). — (b) kumbha° (the "locality of the pitcher," i. e. the well) q. v.; arañña° (part of the forest) J i.253; PvA 32; nivāsana° (abode) PvA 76; phāsuka° J ii.103;

PvA 13; vasana° J i.150, 278; VvA 66; virūhana° (place for the growing of...) PvA 7; vihāra (place of his sojourn) PvA 22; saka° (his own abode) J ii.129; PvA 66. — (c) In this meaning it approaches the metaphorical sense of "condition, state" (see 2 & cp. gati) in: dibbāni ṭhānāni heavenly regions S i.21; tidivaṅ S i.96; saggaṅ ṭh. a happy condition Pv i.1[3]; pitu gata° the place where my father went (after death) PvA 38; Yamassa ṭh.=pettivasaya PvA 59. — (d) In its pregnant sense in comb[n] with accuta & acala it represents the connotation I. 1 (b), i. e. perdurance, constancy, i. e. Nibbāna Vv 51[4]; Dh 225. — 2. *Applied meanings*— (a) state, condition; also — ° (in sg.) as collective — abstract suffix in the sense of being, behaviour (corresponding to E. ending hood, ion, or ing), where it resembles abstr. formations in °tā & °ttaṅ (Sk. tā & tvaṅ), as lahuṭṭhāna=lahutā & collect. formations in °ti (Sk. daśati ten — hood; devatāti godhead, sarvatāti=P. sabbattaṅ comprehensiveness; cp. also Lat. civitātem, juventūtem). — S i.129 (condition) ii.27 (asabha°)=M i.69; S iii.57 (atasitāyaṅ fearless state): A ii.118 sq. (four conditions); Ḍh 137 (dasannaṅ aññataraṅ th.° nigacchati he undergoes one of the foll. ten conditions, i. e. items of affliction, expl[d] at DhA iii.70 with kāraṇa "labours"), 309 (states=dukkhakāraṇāni DhA iii.482, conditions of suffering or ordeals); hattha — pasāraṇa— — ṭṭhāna condition of outstretched hands DhA i.298; loc. **ṭhāne** (—°) when required, at the occasion of... DhA i.89 (hasitabba°, saṅvega°, dātuṅ yutta°); pubbe nibbatta **-ṭṭhānato** paṭṭhāya "since the state (or the time) of his former birth" PvA 100. — vibhūsanaṭṭhāna ornamentation, decoration, things for adornment D i.5; Sn 59 (DA i.77 superficially: ṭhānaṅ vuccati kāraṇaṅ; SnA 112 simply vibhūsā eva v — ṭṭhānaṅ); jūta — pamāda° (gambling & intoxication) D i.6≈ (cp. expl. at KhA 26); **gata° & āgata°** (her) going & coming J iii.188; — pariccāga° distribution of gifts PvA 124. — (b) (part=) attribute, quality, degree: aggasāvaka° (degrees of discipleship) VvA 2; esp. in set of 10 attributes, viz. rūpa (etc. 1 — 5), āyu, vaṇṇa, sukha, yasa, ādhipateyya D iii.146; S iv.275; Pv ii.9[58], also collectively [see (a)] as dasaṭṭhānaṅ S i.193; out of these are mentioned as 4 attributes āyu, vaṇṇa, sukha, bala at Vv 32[7]; other ten at A v.129 (pāsaṅsāni). — (c) (counter

— part=) object ( — ° for), thing; item, point; pl. grounds, ways, respects. With a numeral often=a (five)fold collection of... S iv.249 sq. (5 objects or things, cp. Ger. fünferlei); A iii.54 sq. (id.), 60 sq., 71 sq.; etehi tīhi ṭhānehi on these 3 grounds Dh 224; manussā tīhi ṭhānehi bahuṅ puññaṅ pasavanti: kāyena vācāya manasā (in 3 ways, qualities or properties) A 151 sq.; cp. ii.119 sq. (=saṅvutaṅ tīhi ṭhānehi Dh 391); catuhi ṭhānehi in Com. equals catuhi ākārehi or kāraṇehi pāmujjakaraṇaṅ ṭh. (object) Sn 256; ekaccesu ṭhānesu sameti ekaccesu na sameti "I agree in certain points, but not in others" D i.162; kankhaniya° doubtful point S iv.350, 399; — n' atthi aññaṅ ṭhānaṅ no other means, nothing else DhA ii.90; agamanīya° something not to be done, not allowed VvA 72; cp. also kamma°. — (d) (standpoint=) ground for (assumption) reason, supposition, principle, esp. a sound conclusion, logic, reasonableness (opp. a° see 4): garayhaṅ th. āgacchati "he advocates a faulty principle" D i.161; catuhi ṭh. paññāpeti (four arguments) S iii.116; iv.380; ṭhāna — kusala accomplished in sound reasoning S iii.61 sq. (satta°); A ii.170 sq. Also with aṭṭhāna — kusala: see below 4.

III. *Adverbial use of some cases* acc. **ṭhānaṅ**: ettakaṅ ṭh. even a little bit DhA i.389. — abl. **ṭhānaso**: in combⁿ w. hetuso with reason & cause, causally conditioned [see 2 (d)] S v.304; A iii.417; v.33; Nett 94 (ñāṇa); abs. without moving (see I. 1 (b) & cp. Lat. statim) i. e. without an interval or a cause (of change), at once, immediately, spontaneously, impromptu (cp. cpd.° uppatti) S i.193; v.50, 321, 381; Pv i.4[4] (=khaṇaṅ yeva PvA 19). — loc. ṭhāne instead=like, as dhītu ṭhāne ṭhapesi he treats her like a daughter VvA 209; puttaṭṭhāne as a son J ii.132.

IV. *Contrasted with negation of term* (ṭhāna & aṭṭhāna). The meanings in this category are restricted to those mentioned above under 1 [esp. 1 (c)] & 2 (d), viz. the relations of place>not place (or wrong place, also as proper time & wrong time), i. e. somewhere>nowhere, and of possibility>impossibility (truth>falsehood). (a) ṭhānaṅ upagacchati (pathaviyā) to find a (resting) place on the ground, to stay on the ground (by means of the law of attraction and gravitation) Miln 255; opp. na ṭhānaṅ upa° to find no place to rest, to go into nothingness Miln 180, 237, 270. — (b) ṭhānaṅ vijjati there is a reason, it is logically sound, it is possible D i.163, 175; M iii.64; Ps ii.236 sq.; cp. M Vastu ii.448; opp. na etaṅ ṭhānaṅ vijjati it is not possible, feasible, plausible, logically correct Vin ii.284; D i.104, 239; M ii.10; iii.64; Miln 237; Nett 92 sq. — (c) **aṭṭhānaṅ** an impossibility Sn 54 (aṭṭhāna, with elision of ṅ); aṭṭhāne at the wrong time J i.256; ṭhāna is that one of the gatis which is accessible to human influence, as regards gifts of relief or sacrifice (this is the pettivisaya), whilst aṭṭhāna applied to the other 4 gatis (see gati) PvA 27 sq. In cpd. **ṭhānâṭhāna-gata** it means referring or leading to good & bad places (gatis): of sabbe khayadhammā (i. e. keci saggûpagā keci apāyûpagā) Nett 94. In combⁿ apucchi nipuṇe pañhe ṭhānâṭhānagate (Miln 1) it may mean either questions concerning possibilities & impossibilities or truths & falsehoods, or questions referring to happy & unhappy states (of existence); ṭhānâṭhāna — ñāṇa is "knowledge of correct & faulty conclusions" Nett 94, cp. Kvu 231 sq.; the same combⁿ occurs with °kusala °kusalatā "accomplished or skilled (& skill) in understanding correct or faulty conclusions" D iii.212 (one of the ten powers of the Buddha); M iii.64; Dhs 1337, 1338 (trsl. by Mrs. Rh. D. on p. 348 *Dhs. trsl.* as "skill in affirming or negating causal conjuncture"). In the same sense: ṭhānaṅ ṭhānato pajānāti (& aṭṭhānaṅ aṭṭhānato p.) to draw a logical inference from that which is a proper ground for inference (i. e. which is logical) S v.304; M i.69 sq.=A iii.417; v.33.

**-uppatti** arising instantaneously (see ṭhānaso, above III.) VvA 37; J vi.308 (°kāraṇavindana finding a means right on the spot); — *ka* (adj.) on the spot, momentary, spontaneous J vi.304.

**Ṭhānīya** (adj.) [grd. of tiṭṭhati] standing, having a certain position, founded on or caused by (—°) Vin ii.194 ( — nīca°); A i.264 (chanda — rāga — dhamma°). See also under tiṭṭhati.

**Ṭhāyika** (adj.) at Miln 201 "one who gains his living or subsists on" (instr.) is doubtful reading.

**Ṭhāyin** (adj. — n.) [from tiṭṭhati] standing, being in, being in a state of (—°), staying with, dependent on (with gen.): pariyuṭṭhaṭṭhāyin "being in a state of one to whom it has arisen," i. e. one who has got the idea of... or one who imagines S iii.3 sq.; arūpa — ṭṭhāyin It 62; Yamassa ṭhāyino being under the rule of Yama Pv i.11[9].

**Ṭhita** [pp. of tiṭṭhati=Gr. στατός, Lat. status, Celt. fossad (firm)] standing, i. e. (see ṭhāna I) either upright (opp. nisinna, etc.), or immovable, or being, behaving in general. In the latter function often (with ger.) pleonastic for finite verb (cp. ṭhapita); — resting in, abiding in ( — ° or with loc.); of time: lasting, enduring; fig. steadfast, firm, controlled: amissīkatam ev' assa cittaṅ hoti, ṭhitaṅ ānejjappattaṅ A iii.377=iv.404; tassa ṭhito va kāyo hoti thitaṅ cittaṅ (firm, unshaken) S v.74=Nd[2] 475 B[2]; — D i.135 (khema°); A i.152; Sn 250 (dhamme); It 116 sq. (ṭh. caranto nisinna sayāna); J i.167; 279; iii.53. — with ger.: **nahātvā** ṭh. & nivāsetvā ṭh. (after bathing & dressing) J i.265; dārakaṅ gahetvā th. J vi.336. Cp. saṇ°.

**-atta** self — controlled, composed, steadfast D i.57 (+gatatta yatatta; expl. at DA i.168 by suppatiṭṭhitacitto); S i.48; iii.46; A ii.5; iv.93, 428; Sn 370 (+parinibbuta), 359 (id. expl. at SnA 359 by lokadhammehi akampaneyya — citta); Pug 62; **-kappin** (adj.) (for kappa — *ṭhitin) standing or waiting a whole kappa Pug 13 (expl. at Pug A 187 by ṭhitakappo assa atthī ti; kappaṅ ṭhapetuṅ samattho ti attho); **-citta** (adj.) of controlled heart (=°atta) D ii.157≈; **-dhamma** (adj.) everlasting, eternal (of mahāsamudda, the great ocean) Vin ii.237= A iv.198.

**Ṭhitaka** (adj.)=ṭhita in meaning of standing, standing up, erect Vin ii.165; D ii.17=iii.143; M ii.65; J i.53, 62; VvA 64.

**Ṭhitatā** (f.) the fact of standing or being founded on (—°) S ii.25=A i.286 (dhamma°+dhamma — niyāmatā).

**Ṭhitatta** (nt.) standing, being placed; being appointed to, appointment J i.124.

**Ṭhiti** (f.) [from tiṭṭhati Sk. sthiti, Gr. στάσις, Lat. statio (cp. stationary), Ohg. stat, Ags. stede] state (as opposed to becoming), stability, steadfastness; duration, continuance, immobility; persistence, keeping up (of: c. gen.); condition of (—°) relation S ii.11; iii.31; iv.14, 104, 228 sq., A v.96; Vism 32 (kāyassa); in jhāna: S iii.264, 269 sq., saddhammassa (prolongation of) S ii. 225; **A i.59; ii.148; iii.177 (al-**

ways with **asammosa** & anantaradhāna), cp. M ii.26 sq.; — dhammaṭṭhitiñāṇa (state or condition of) S ii.124; Ps i.50 sq. — n' atthi dhuvaṅ ṭhiti: the duration is not for long M ii.64 =Dh 147=Th 1, 769=VvA 77, cp. Th 2, 343 (=ThA 241); Sn 1114 (viññāṇa°) PvA 198 (position, constellation), 199 (jīvita° as remainder of life, cp. ṭhitakappin); Dhs 11≈(cittassa), 19≈(+āyu=subsistence).

**-bhāgiya** connected with duration, enduring, lasting, permanent (only appl. to samādhi) D iii.277; A iii.427; Nett 77; cp. samādhissa ṭhitikusala "one who is accomplished in lasting concentration" A iii.311, 427; iv.34.

**Ṭhitika** (adj.) [Der. fr. ṭhiti] standing, lasting, enduring; existing, living on (—°), e. g. āhāra° dependent on food Kh iii. (see āhāra); nt. adv. ṭhitikaṅ constantly VvA 75.

**Ṭhīyati** see patiṭṭhīyati.

# Ḍ

**Ḍaṅsa** [see ḍasati] a yellow fly, gadfly (orig. "the bite") Nd[2] 268 (=pingala — makkhika, same at J iii.263 & SnA 101); usually in comb[n] with other biting or stinging sensations, as °siriṅsapa Sn 52, & freq. in cpd. **ḍaṅsa-makasa-vāt' ātapa-siriṅsapa-samphassa** M i.10= A ii.117, 143=iii.163; A iii.388; v.15; Vin i.3; Nd[2] s. v. (enum[d] under var. kinds of dukkhā); Vism 31 (here expl[d] as ḍaṅsana — makkhikā or andha — makkhikā).

**Ḍaṭṭha** [pp. of daṅśati or dasati to bite] bitten PvA 144.

**Ḍasati** (& ḍaṅsati) [cp. Sk. da ati & daṅśati, Gr. δάκνω, Ohg. zanga, Ags. tonge, E. tong] to bite (esp. of flies, snakes, scorpions, etc.), pres. ḍasati M i.519; pot. ḍaseyya M i.133; A iii.101=iv.320 (where ḍaṅs°) & ḍaṅseyya A iii.306; ppr. ḍasamāna J i.265 (gīvāya); fut. ḍaṅsayissāmi J vi.193 (v. l. ḍass°); aor. aḍaṅsi Vv 80[8] (=Sk. adānkṣīt), **ḍaṅsi** PvA 62 & **ḍasi** J i.502; DhA ii.258; inf. ḍasituṅ J i.265; ger. ḍasitvā J i.222; ii.102; iii.52, 538; DhA i.358. — Pp. **daṭṭha**; cp. also dāṭhā & saṇḍāsa.

**Ḍahati** (& dahati) [Sk. dahati, pp. dagdha, cp. dāha, nidāgha (summer heat); Gr. τέφρα ashes, Lat. favilla (glowing) cinders, Goth. dags, Ger. tag. E. day=hot time] to burn (trs.) consume, torment M i.365; ii.73;

A v.110; J ii.44 (aor. 3 sg. med. adaḍḍha=Sk. adagdha); Dh 31, 71, 140; Miln 45, 112 (cauterize). Pp. **daḍḍha** — Pass. **ḍayhati** S i.188 (kāmarāgena ḍayhāmi cittam me pariḍayhati); ib. (mahārāga: mā ḍayhittho punappunaṅ) M ii.73; S iii.150 (mahāpaṭhavī ḍayhati vinassati na bhavati) esp. in ppr. ḍayhamāna consumed with or by, burning, glowing Dh 371; It 23 (°ena kāyena & cetasā Pv i.11[10], 12[2]; ii.2[3]) (of a corpse being cremated); PvA 63, 152 (vippaṭisārena: consumed by remorse). See also similes *J.P.T.S.* 1907, 90. Cp. uḍ°.

**Ḍāka** (m. nt.) [Sk. sāka (nt.) on ś>ḍ cp. Sk. sākinī> dākinī] green food, eatable herbs, vegetable Vin i.246 (°rasa), 248; Th 2, 1; Vv 20[6] (v. l. sāka); VvA 99 (=taṇḍuleyyakādi — sākavyañjana).

**Ḍāha** [Sk. dāha, see ḍahati] burning, glow, heat D i.10 (disā° sky — glow=zodiacal light?); M i.244; PvA 62; Miln 325. Sometimes spelt dāha, e. g. A i.178 (aggi°); Sdhp 201 (id.); — **dava°** a jungle fire Vin ii.138; J i.461.

**Ḍeti** [Sk. *ḍayate=dīyati; ḍayana flying. The Dhtp gives the root as **ḍī or ḷī** with def. of "ākāsa — gamana"] to fly; only in simile "seyyathā pakkhī sakuṇo yena yen' eva ḍeti..." D i.71=M i.180, 269=A ii.209= Pug 58; J v.417. Cp. dayati & dīyati, also uḍḍeti.

# T

**-T-** as composition — consonant (see Müller pp. 62, 63, on euphonic cons.) especially with agge (after, from), in ajja — t — agge, tama — t — agge, dahara — t — agge A v.300; cp. deva ta — t — uttari for tad — uttari A iii.287, 314, 316.

**Ta°** [Vedic tad, etc.; Gr. τόν τήν τό; Lat. is — te, tālis, etc.; Lith. tás tā; Goth. pata; Ohg. etc. daz; E. that] base of demonstr. pron. for nt., in oblique cases of m. & f., & in demonstr. adv. of place & time (see also sa). — 1. *Cases: nom.* sg. nt. tad (older) Vin i.83; Sn 1052; Dh 326; Miln 25 & taṅ (cp. yaṅ, kiṅ) Sn 1037, 1050; J iii.26; *acc.* m. taṅ J ii.158, f. taṅ J vi.368; *gen.* tassa, f. tassā (Sn 22, 110; J i.151); *instr.* tena, f. tāya (J iii. 188); *abl.* tasmā (J i.167); tamhā Sn 291, 1138; (J iii.26) & tato (usually as adv.) (Sn 390); *loc.* tasmiṅ (J i.278), tamhi (Dh 117); tahiṅ (adv.) (Pv i.5[7]) & tahaṅ (adv.) (J i.384; VvA 36); pl. *nom.* m. te (J ii.129), f. tā (J ii.127), nt. tāni (Sn 669, 845); *gen.* tesaṅ, f. tāsaṅ (Sn 916); *instr.* tehi, f. tāhi (J ii.128); *loc.* tesu, f. tāsu (Sn 670). — In composition (Sandhi) both tad — & taṅ — are used with consecutive phonetic changes (assimilation), viz. (a) **tad°**: (α) in subst. function: tadagge henceforth D i.93 taduṭṭhāya DhA iii.344; tadūpiya (cp. Trenckner, *Notes* 77, 78=tadopya (see discussion under opeti), but cp. Sk. tadrūpa Divy

543 & tatrupāya. It is simply tad — upa — ka, the adj.— positive of upa, of which the compar. — superlative is upama, meaning like this, i. e. of this or the same kind. Also spelt

tadūpikā (f.) (at J ii.160) agreeing with, agreeable, pleasant Miln 9; tadatthaṅ to such purpose SnA 565. — With assimilation: taccarita; tapparāyaṇa Sn 1114; tappoṇa (=tad — pra — ava — nata) see taccarita; tabbisaya (various) PvA 73; tabbiparīta (different) Vism 290; DhA iii.275; tabbiparītatāya in contrast to that Vism 450. — (β) as crude form (not nt.) originally only in acc. (nt.) in adj. function like tad — ahan this day, then felt as euphonic *d,* esp. in forms where similarly the euphonic *t* is used (ajja — t — agge). Hence **ta-** is abstracted as a crude (adverbial) form used like any other root in composition. Thus: **tad-ah-uposathe** on this day's fast — day=to — day (or that day) being Sunday D i.47; Sn p. 139 (expl[d] as tam — ah — uposathe, uposatha — divase ti at SnA 502); tadahe on the same day PvA 46; tadahū (id.) J v.215 (=tasmiṅ chaṇa — divase). **tad-anga** for certain, surely, categorical (orig. concerning this cp. kimanga), in tadanga — nibbuta S iii.43; **tadanga-samatikkama** Nd[2] 203; **tadanga-vikkhambhana-samuccheda** Vism 410; **tadanga-pahāna** DhsA 351; SnA 8; tadangena A iv.411. — (b) **tan°**: (α) as subst.: tammaya (equal to this, up to this) Sn 846 (=tapparāyana Nd[2] 206); A i.150. — (β) Derived from acc. use (like a β) as adj. is tankhaṇikā (fr. taṅ khaṇaṅ) Vin iii.140 (=muhuttikā). — (γ) a reduced form of taṅ is to be found as ta° in the same origin & application as ta — d — (under a β) in comb[n] ta — y — idaṅ (for taṅidaṅ>taṅ — idaṅ>ta — idaṅ>ta — y — idaṅ) where y. takes the place of the euphonic consonant. Cp. in application also Gr. τοῦτο & ταῦτα, used adverbially as therefore (orig. just that) Sn 1077; Pv i.3[3]; PvA 2, 16 (=taṅ idaṅ), 76. The same ta° is to be seen in tāhaṅ Vv 83[15] (=taṅ — ahaṅ), & not to be confused with tāhaṅ=te ahaṅ (see tvaṅ). — A similar comb[n] is taṅyathā Miln 1 (this is how, thus, as follows) which is the Sk. form for the usual P. seyyathā (instead of ta — (y) — yathā, like ta — y — idaṅ); cp. Trenckner, P.M. p. 75. — A sporadic form for tad is tadaṅ Sn p. 147 (even that, just that; for tathaṅ?). — II. *Application:* 1. **ta°** *refers or points* back to somebody or something just mentioned or under discussion (like Gr. οὗτος, Lat. hic, Fr. ci in voici, cet homme — ci, etc.): this, that, just this (or that), even this (or these). In this sense comb[d] with api: te c' âpi (even these) Sn 1058. It is also used to indicate something immediately following the statement of the speaker (cp. Gr. ὅδε, E. thus): this now, esp. in adv. use (see below); taṅ kiṅ maññasi D i.60; yam etaṅ pañhaṅ apucchi Ajita taṅ vadāmi te: Sn 1037; taṅ te pavakkhāmi (this now shall I tell you:) Sn 1050; tesaṅ Buddho vyākāsi (to those just mentioned answered B.) Sn 1127; te tositā (and they, pleased...) ib. 1128. — 2. *Correlative use:* (a) in rel. sentences with ya° (preceding ta°): yaṅ ahaṅ jānāmi taṅ tvaṅ jānāsi "what I know (that) you know" D i.88; yo nerayikānaṅ sattānaṅ āhāro tena so yāpeti "he lives on that food which is (characteristic) of the beings in N.; or: whichever is the food of the N. beings, on this he lives" PvA 27. — (b) elliptical (with omission of the verb to be) yaṅ taṅ=that which (there is), what (is), whatever, used like an adj.; ye te those who, i. e. all (these), whatever: ye pana te manussā saddhā... te evam ahaṅsu... "all those people who were full of faith said" Vin ii.195; yena tena upāyena gaṇha "catch him by whatever means (you like)," i. e. by all means J ii.159; yaṅ taṅ kayirā "whatever he may do" Dh 42. — 3. *Distributive and iterative use* (cp. Lat. quisquis, etc.):... taṅ taṅ this & that, i. e. each one; yaṅ yaṅ passati taṅ taṅ pucchati whomsoever he sees (each one) he asks PvA 38; yaṅ yaṅ manaso piyaṅ taṅ taṅ gahetvā whatever... (all) that PvA 77; yo yo yaṅ yaṅ icchati tassa tassa taṅ taṅ adāsi "whatever anybody wished he gave to him" PvA 113. So with adv. of ta°: tattha tattha here & there (freq.); tahaṅ tahaṅ id. J i.384; VvA 36, 187; tato tato Sn 390. — (b) the same in disjunctivecomparative sense: taṅ... taṅ is this so & is this so (too)=the same as, viz. taṅ jīvaṅ taṅ sarīraṅ is the soul the same as the body (opp. aññaṅ j. a. s.) A v.193, etc. (see jīva). — 4. *Adverbial use* of some cases (local[a], temporal[b], & modal[c]): *acc.* **taṅ** (a) there (to): tad avasari he withdrew there D. ii.126, 156; (b) taṅ enaṅ at once, presently (=tāvad — eva) Vin i.127 (cp. Ved. enā); (c) therefore (cp. kiṅ wherefore, why), that is why, now, then: S ii.17; M i.487; Sn 1110; Pv i.2[3] (=tasmā PvA 11 & 103); ii.7[16]; cp. taṅ kissa hetu Nd[2] on jhāna. — *gen.* **tassa** (c) therefore A iv.333. — *instr.* **tena** (a) there (direction=there to), always in correl. with yena: where — there, or in whatever direction, here & there. Freq. in formula denoting approach to a place (often unnecessary to translate); e. g. yena Jīvakassa ambavanaṅ tena pāyāsi: where the Mangogrove of J. was, there he went=he went to the M. of J. D i.49; yena Gotamo ten' upasankama go where G. is D i.88; yena āvasathâgāraṅ ten' upasankami D ii.85 etc.; yena vā tena vā palāyanti they run here & there A ii.33; (c) so then, now then, therefore, thus (often with hi) J i.151, 279; PvA 60; Miln 23; tena hi D ii.2; J i.266; iii.188; Miln 19. — *abl.* **tasmā** (c) out of this reason, therefore Sn 1051, 1104; Nd[2] 279 (=taṅ kāraṇaṅ); PvA 11, 103; **tato** (a) from there, thence Pv i.12[3]; (b) then, hereafter PvA 39. — *loc.* **tahiṅ** (a) there (over there>beyond) Pv i.5[7]; (c) =therefore PvA 25; **tahaṅ** (a) there; usually repeated: see above II. 3 (a). — See also tattha, tathā, tadā, tādi, etc.

**Taka** a kind of medicinal gum, enumerated with two varieties, viz. takapattī & takapaṇṇī under jatūni bhesajjāni at Vin i.201.

**Takka[1]** [Sk. tarka doubt; science of logic (lit. "turning & twisting") ***treik**, cp. Lat. tricae, intricare (to "trick," puzzle), & also Sk. tarku bobbin, spindle, Lat. torqueo (torture, turn)] doubt; a doubtful view (often= diṭṭhi, appl. like sammā°, micchā — diṭṭhi), hair — splitting reasoning, sophistry (=itihītihaṅ Nd[2] 151). Opp. to takka (=micchā — sankappo Vbh 86, 356) is **dhammatakka** right thought (:vuccati sammā — sankappo Nd[2] 318; cp. Dhs 7, 298), D i.16 (°pariyāhata); M i.68 (id.); Sn 209 (°ṅ pahāya na upeti sankhaṅ) 885 (doubt), 886; Dhs 7, 21, 298 (+vitakka, trsl. as "ratiocination" by Mrs. Rh. D.); Vbh 86, 237 (sammā°) 356; Vism 189. See also vitakka.

**-āgama** the way of (right) thought, the discipline of correct reasoning Dāvs v.22; **-âvacara** as neg. atakkâvacarâ in phrase dhammā gambhīrā duddasā a° nipuṇā (views, etc.) deep, difficult to know, beyond logic (or sophistry: i. e. not accessible to doubt?), profound Vin i.4=D i.12=S i.136=M i.487. Gogerley trsl. "unattainable by reasoning," Andersen "being beyond the sphere of thought"; **-āsaya** room for doubt Sn 972; **-gahaṇa** the thicket of doubt or sophistry J i.97; **-vaḍḍhana** increasing, furthering doubt or wrong ideas Sn 1084 (see Nd[2] 269); **-hetu** ground for doubt (or reasoning?) A ii.193=Nd[2] 151.

**Takka[2]** (nt.) [Should it not belong to the same root as takka[1]?] buttermilk (with 1/4 water), included in the five products from a cow (pañca gorasā) at Vin i.244; made by churning dadhi

Miln 173; J i.340; ii.363; DhA ii.68 (takkâdi — ambila).

**Takkaṇa** (nt.) thought, representation (of: — °) J i.68 (ussāvabindu°).

**Takkara**[1] (=tat — kara) a doer thereof D i.235, M i.68; Dh 19.

**Takkara**[2] a robber, a thief J iv.432.

**Takkaḷa** (nt.) a bulbous plant, a tuberose J iv.46, 371 (biḷāli°, expl. at 373 by takkala — kanda)=vi.578.

**Takkārī** (f.) the tree Sesbania Aegyptiaca (a kind of acacia) Th 2, 297 (=dālika — laṭṭhi ThA 226).

**Takkika** (adj.) [fr. takka[1]] doubting, having wrong views, foolish; m. a sophist, a fool Ud 73; J i.97; Miln 248.

**Takkin** (adj. — n.) [fr. takka[1]] thinking, reasoning, esp. sceptically; a sceptic D i.16≈(takkī vīmaṅsī); M i.520; DA i.106 (=takketvā vitakketvā diṭṭhi — gāhino etaṅ adhivacanaṅ), cp. pp. 114, 115 (takki — vāda).

**Takketi** [Denom. of tarka] to think, reflect, reason, argue DA i.106; DhsA 142. — attānaṅ t. to have self — confidence, to trust oneself J i.273, 396, 468; iii.233.

**Takkoṭaka** [is reading correct?] a kind of insect or worm Vism 258. Reading at id. p. KhA 58 is **kakkoṭaka**.

**Takkola** [Sk. kakkola & takkola] Bdellium, a perfume made from the berry of the kakkola plant J i.291; also as Npl. at Miln 359 (the Takola of Ptolemy; perhaps= Sk. karkoṭa: Trenckner, *Notes,* p. 59).

**Tagara** (nt.) the shrub Tabernaemontana coronaria, and a fragrant powder or perfume obtained from it, incense Vin i.203; It 68 (=Udānavarga p. 112, No. 8); Dh 54, 55, 56 (candana+); J iv.286; vi.100 (the shrub) 173 (id.); Miln 338; Dāvs v.50; DhA i.422 (tagara — mallikā two kinds of gandhā).

**Taggaruka**=tad+garuka, see taccarita.

**Taggha** [tad+gha, cp. in — gha & Lat. ec — ce ego — met, Gr. ἐγώ γε] affirmative particle ("ekaṅsena" DA i.236; ekaṅsa — vacana J v.66; ekaṅse nipāta J v.307): truly, surely, there now! Vin ii.126, 297; D i.85; M i.207, 463; iii.179; J v.65 (v. l. tagghā); Sn p. 87.

**Taca** (& taco nt.) [Vedic tvak (f.), gen. tvacaḥ] 1. bark. - 2. skin, hide (similar to camma, denoting the thick, outer skin, as contrasted with chavi, thin skin, see chavi & cp. J i.146). — 1. bark: M i.198, 434, 488; A v.5. — 2. skin: often used together with nahāru & aṭṭhi (tendons & bones), to denote the outer appearance (framework) of the body, or that which is most conspicuous in emaciation: A i.50=Sdhp. 46; tacamaṅsâvalepana (+aṭṭhī nahārusaṅyutta) Sn 194= J i.146 (where °vilepana); SnA 247; aṭṭhi — taca — mattâvasesasarīra "nothing but skin & bones" PvA 201. — Of the cast — off skin of a snake: urago va jiṇṇaṅ tacaṅ jahāti Sn 1, same simile Pv i.12[1] (=nimmoka PvA 63). — kañcanasannibha — taca (adj.) of golden — coloured skin (a sign of beauty) Sn 551; Vv 30[2]=32[3]; Miln 75; VvA 9. — valita — tacatā a condition of wrinkled skin (as sign of age) Nd[2] 252≈; Kh iii.; KhA 45; Sdhp 102.

**-gandha** the scent of bark Dhs 625; **-pañcaka-kammaṭṭhāna** the fivefold "body is skin," etc, subject of kammaṭṭhāna — practice. This refers to the satipaṭṭhānā (kāye kāy' ânupassanā:) see kāya I. (a) of which the first deals with the anupassanā (viewing) of the body as consisting of the five (dermatic) constituents of kesā lomā nakhā dantā, taco (hair of head, other hair, nails, teeth, skin or epidermis: see Kh iii.). It occurs in formula (inducing a person to take up the life of a bhikkhu): taca — p — kammaṭṭhānaṅ ācikkhitvā taṅ pabbājesi J i.116; DhA i.243; ii.87, 140, 242. Cp. also Vism 353; DhA ii.88; SnA 246, 247; **-pariyonaddha** with wrinkled (shrivelled) skin (of Petas: as sign of thirst) PvA 172; **-rasa** the taste of bark Dhs 629, **-sāra** (a) (even) the best (bark, i. e.) tree S i.70=90= It 45; — (b) a (rope of) strong fibre J iii.204 (=veṇudaṇḍaka).

**Taccarita** (adj.) in comb[n] with tabbahula taggaruka tanninna tappoṇa tappabhāra freq. as formula, expressing: converging to this end, bent thereon, striving towards this (aim): Nd[2] under tad. The same comb[n] with Nibbāna — ninna, N. — poṇa, N. — pabhāra freq. (see Nibbāna).

**Taccha**[1] [Vedic takṣan, cp. taṣṭṛ, to takṣati (see taccheti), Lat. textor, Gr. τέκτων carpenter (cp. architect), τέξνη art] a carpenter, usually as °ka: otherwise only in cpd. **°sūkara** the carpenter — pig (=a boar, so called from felling trees), title & hero of Jātaka No. 492 (iv.342 sq.). Cp. vaḍḍhakin.

**Taccha**[2] (adj.) [Der. fr. tathā+ya=tath — ya "as it is," Sk. tathya] true, real, justified, usually in comb[n] w. bhūta. bhūta taccha tatha, D i.190 (paṭipadā: the only true & real path) S v.229 (dhamma; text has tathā, v. l. tathaṅ better); as bhūta t. dhammika (well founded and just) D i.230. bhūta+taccha: A ii.100=Pug 50; VvA 72. — yathā tacchaṅ according to truth Sn 1096. which is interpreted by Nd[2] 270: tacchaṅ vuccati amataṅ Nibbānaṅ, etc. — (nt.) taccha a truth Sn 327. — **ataccha** false, unreal, unfounded; a lie, a falsehood D i.3 (abhūta+); VvA 72 (=musā).

**Tacchaka**=taccha[1]. (a) a carpenter Dh 80 (cp. DhA ii.147); Miln 413. magga° a road — builder J vi.348. — (b)=taccha — sūkara J iv.350. — (c) a class of Nāgas D ii.258. — f. **tacchikā** a woman of low social standing (=veṇī, bamboo — worker) J v.306.

**Tacchati** [fr. taccha[1], cp. taccheti] to build, construct; **maggaṅ** t. to construct or repair a road J vi.348.

**Taccheti** [probably a denom. fr. taccha[1]=Lat. texo to weave (orig. to plait, work together, work artistically), cp. Sk. taṣṭṛ architect =Lat. textor; Sk. takṣan, etc., Gr. τέξνη craft, handiwork (cp. technique), Ohg. dehsa hatchet. Cp. also orig. meaning of karoti & kamma] to do wood — work, to square, frame, chip J i.201; Miln 372, 383.

**Tajja** [tad+ya, cp. Sk. tadīya] "this like," belonging to this, founded on this or that; on the ground of this (or these), appropriate, suitable; esp. in comb[n] with **vāyāma** (a suitable effort as "causa movens") A i.207; Miln 53. Also with reference to sense — impressions, etc. denoting the complemental sensation S iv.215; M i. 190, 191; Dhs 3 — 6 (cp. *Dhs. trsl.* p. 6 & Com. expl. anucchavika). — PvA 203 (tajjassa pāpassa katattā: by the doing of such evil, v. l. SS tassajjassa, may be a contraction of tādiyassa otherwise tādisassa). *Note.* The expl[n] of Kern, *Toev.* ii.87 (tajja=tad+ja "arising from this") is syntactically impossible.

**Tajjanā** (f.) [from tajjeti] threat, menace J ii.169; Vv 50[9]; VvA

212 (bhayasantajjana).

**Tajjaniya** [grd. of tajjeti] to be blamed or censured Vism 115 (a°); (n.) censure, blame, scorn, rebuke. M 50th Sta; Miln 365. As t. t. **°kamma** one of the sangha — kammas: Vin i.49, 53, 143 sq., 325; ii.3 sq., 226, 230; A i.99.

**Tajjārī** a linear measure, equal to 36 aṇu's and of which 36 form one rathareṇu VbhA 343; cp. Abhp 194 (**tajjarī**).

**Tajjita** [pp. of tajjeti] threatened, frightened, scared; spurred or moved by (—°) D i.141 (daṇḍa°, bhaya°); Dh 188 (bhaya°); Pug 56. Esp. in comb[n] **maraṇabhaya°** moved by the fear of death J i.150, 223; PvA 216.

**Tajjeti** [Caus. of tarjati, to frighten. Cp. Gr. τάρβος fright, fear, ταρβέω; Lat. torvus wild, frightful] to frighten, threaten; curse, rail against J i.157, 158; PvA 55. — Pp. **tajjita**. — Caus. tajjāpeti to cause to threaten, to accuse PvA 23 (=paribhāsāpeti).

**Taṭa** [***t&lcircle**;, see tala & cp. tālu, also Lat. tellus] declivity or side of a hill, precipice; side of a river or well, a bank J i.232, 303; ii.315 (udapāna°); iv.141; SnA 519, DhA i.73 (papāta°). See also talāka.

**Taṭataṭāyati** [Onomatopoetic, to make a sound like taṭ- taṭ. Root ***k&lcircle**; (on ṭ for l̥ cp. taṭa for tala) to grind one's teeth, to be in a frenzy. Cp. ciṭiciṭāyāti. See note on gala and kiṇakiṇāyati] to rattle, shake, clatter; to grind or gnash one's teeth; to fizz. Usually said of people in frenzy or fury (in ppr. °yanto or °yamāna): J i.347 (rosena) 439 (kodhena); ii.277 (of a bhikkhu kodhana "boiling with rage" like a "uddhane pakkhitta — loṇaṅ viya"); the latter trope also at DhA iv.176; DhA i.370 (aggimhi pakkhitta — loṇasakkharā viya rosena t.); iii.328 (vātâhata — tālapaṇṇaṅ viya); VvA 47, 121 (of a kodhâbhibhūto; v. l. kaṭakaṭāyamāna), 206 (+akkosati paribhāsati), 256. Cp. also kaṭakaṭāyati & karakarā.

**Taṭṭaka** [Etym. unknown] a bowl for holding food, a flat bowl, porringer, salver J iii.10 (suvaṇṇa°), 97, 121, 538; iv.281. According to Kern, *Toev.* s. v. taken into Tamil as taṭṭaṅ, cp. also Av. taśta. Morris (*J.P.T.S.* 1884, 80) compares Marathi tasta (ewer).

**Taṭṭikā** (f.) [cp. kaṭaka] a (straw) mat Vin iv.40 (Bdhgh on this: teṭṭikaṅ (sic) nāma tālapaṇṇehi vā vākehi vā katataṭṭikā, p. 357); J i.141 (v. l. taddhika); Vism 97.

**Taṇḍula** (*Sk. taṇḍula: dialectical] rice — grain, rice husked & ready for boiling; freq. comb[d] with tila (q. v.) in mentioning of offerings, presentations, etc.: loṇaṅ telaṅ taṇḍulaṅ khādaniyaṅ sakaṭesu āropetvā Vin i.220, 238, 243, 249; talitaṇḍulâdayo J iii.53; PvA 105. — Vin i.244; A i.130; J i.255; iii.55, 425 (taṇḍulāni metri causa); vi.365 (mūla° coarse r., majjhima° medium r., kaṇikā the finest grain); Sn 295; Pug 32; DhA i.395 (sāli — taṇḍula husked rice); DA i.93. Cp. ut°.

**-ammaṇa** a measure (handful?) of rice J ii.436. **-dona** a rice — vat or rice — bowl DhA iv.15; **-pāladvārā** "doors (i. e. house) of the rice — guard" Npl. M ii.185; **-muṭṭhi** a handful of rice PvA 131; **-homa** an oblation of rice D i.9.

**Taṇḍuleyyaka** [cp. Sk. taṇḍulīya] the plant Amaranthus polygonoides VvA 99 (enum[d] amongst various kinds of ḍāka).

**Taṇhā** (f.) [Sk. tṛṣṇā, besides tarśa (m.) & tṛṣ (f.)=Av. tarśna thirst, Gr. ταρσία dryness, Goth. paúrsus, Ohg. durst, E. drought & thirst; to ***ters** to be, or to make dry in Gr. τέρσομαι, Lat. torreo to roast, Goth. gapaírsan, Ohg. derren. — Another form of t. is tasiṇā] lit. drought, thirst; fig. craving, hunger for, excitement, the fever of unsatisfied longing (c. loc.: kabaḷinkāre āhāre "thirst" for solid food S ii.101 sq.; cīvare piṇḍapāte taṇhā=greed for Sn 339). Opp[d] to peace of mind (upekhā, santi). — A. *Literal meaning:* khudāya taṇhāya ca khajjamānā tormented by hunger & thirst Pv ii.1[5] (=pipāsāya PvA 69). — B. *In its secondary meaning:* taṇhā is a state of mind that leads to rebirth. Plato puts a similar idea into the mouth of Socrates (Phaedo 458, 9). Neither the Greek nor the Indian thinker has thought it necessary to explain how this effect is produced. In the Chain of Causation (D ii. 34) we are told how Taṇhā arises — when the sense organs come into contact with the outside world there follow sensation and feeling, & these (if, as elsewhere stated, there is no mastery over them) result in Taṇhā. In the First Proclamation (S v.420 ff.; Vin i.10) it is said that Taṇhā, the source of sorrow, must be rooted out by the way there laid down, that is by the Aryan Path. Only then can the ideal life be lived. Just as physical thirst arises of itself, and must be assuaged, got rid of, or the body dies; so the mental "thirst," arising from without, becomes a craving that must be rooted out, quite got rid of, or there can be no Nibbāna. The figure is a strong one, and the word Taṇhā is found mainly in poetry, or in prose passages charged with religious emotion. It is rarely used in the philosophy or the psychology. Thus in the long Enumeration of Qualities (Dhs), Taṇhā occurs in one only out of the 1,366 sections (Dhs 1059), & then only as one of many subordinate phases of **lobha**. Taṇhā binds a man to the chain of **Saṅsāra**, of being reborn & dying again & again (2[b]) until Arahantship or Nibbāna is attained, taṇhā destroyed, & the cause alike of sorrow and of future births removed (2[c]). In this sense Nibbāna is identical with "sabbupadhi — paṭinissaggo taṇhakkhayo virāgo nirodho" (see Nibbāna). — 1. *Systematizations:* The 3 aims of t. kāma°, bhava°, vibhava°, that is craving for sensuous pleasure, for rebirth (anywhere, but especially in heaven), or for no rebirth; cp. **Vibhava**. These three aims are mentioned already in the First Proclamation (S v.420; Vin i.10) and often afterwards D ii.61, 308; iii.216, 275; S iii.26, 158; It 50; Ps i.26, 39; ii.147; Vbh 101, 365; Nett 160. Another group of 3 aims of taṇhā is given as kāma°, rūpa° & arūpa° at D iii.216; Vbh 395; & yet another as rūpa°, arūpa° & nirodha° at D iii.216. — The source of t. is said to be sixfold as founded on & relating to the 6 bāhirāni āyatanāni (see rūpa), objects of sense or sensations, viz. sights, sounds, smells, etc.: D ii.58; Ps i.6 sq.; Nd[2] 271[i]; in threefold aspects (as kāma — taṇhā, bhava° & vibhava°) with relation to the 6 senses discussed at Vism 567 sq.; also under the term cha — taṇha — kāyā (sixfold group, see cpds.) M i.51; iii.280; Ps i.26; elsewhere called chadvārika — taṇhā "arising through the 6 doors" DhA iii.286. — 18 varieties of t. (comprising worldly objects of enjoyment, ease, comfort & well-living are enum[d] at Nd[2] 271[iii] (under taṇhā — lepa). 36 kinds: 18 referring to sensations (illusions) of subjective origin (ajjhattikassa upādāya), & 18 to sensations affecting the individual in objective quality (bāhirassa upādāya) at A ii.212; Nett 37; & 108 varieties or specifications of t. are given at Nd[2] 271[ii] (under Jappā)=Dhs 1059=Vbh 361. — Taṇhā as "kusalā pi akusalā

pi" (good & bad) occurs at Nett 87; cp. Tālapuṭa's good t. Th i.1091 f. — 2. *Import of the term:* (a) various characterizations of t.: mahā° Sn 114; kāma° Si.131; gedha° Si.15; bhava° D iii.274 (+avijjā); grouped with diṭṭhi (wrong views) Nd² 271ⁱⁱⁱ, 271ᵛⁱ. T. fetters the world & causes misery: "yāya ayaṅ loko uddhasto pariyonaddho tantākulajāto" A ii.211 sq.; taṇhāya jāyatī soko taṇhāya jāyatī bhayaṅ taṇhāya vippamuttassa natthi soko kuto bhayaṅ Dh 216; taṇhāya uḍḍito loko S i.40; yaṅ loke piyarūpaṅ sātarūpaṅ etth' esā taṇhā... Vbh 103; it is the 4th constituent of Māra's army (M — senā) Sn 436; M's daughter, S i.134. In comparisons: t.+jālinī visattikā S i.107; =bharâdānaṅ (t. ponobbhavikā nandirāga — sahagatā) S iii 26; v.402: gaṇḍa=kāya, gaṇḍamūlan ti taṇhāy' etaṅ adhivacanaṅ S iv.83;=sota S iv.292 (and a khīṇāsavo=chinnasoto); manujassa pamatta — cārino t. vaḍḍhati māluvā viya Dh 334. — (b) taṇhā as the inciting factor of rebirth & incidental cause of saṅsāra: kammaṅ khettaṅ viññāṇaṅ bījaṅ **taṇhā sineho**... evaṅ āyatiṅ punabbhavâbhinibbatti hoti A i.223; t. ca avasesā ca kilesā: ayaṅ vuccati **dukkha-samudayo** Vbh 107, similarly Nett 23 sq.; as **ponobbhavikā** (causing rebirth) S iii.26; Ps ii.147, etc.; as a link in the chain of interdependent causation (see paṭiccasamuppāda): vedanā — paccayā taṇhā, taṇhā — paccayā **upādānaṅ** Vin i.1, 5; D ii.31, 33, 56, etc.; **t. & upadhi**: taṇhāya sati upadhi hoti t. asati up. na hoti S ii.108; ye taṇhaṅ vaḍḍhenti te upadhiṅ vaḍḍhenti, etc. S ii.109; taṇhāya nīyati loko taṇhāya parikissati S i.39; taṇhā saṅyojanena saṅyuttā sattā dīgharattaṅ sandhāvanti **saṅsaranti** It 8. See also t. — dutiya. — (c) To have got rid of t. is Arahantship: **vigata-** taṇha vigata — pipāsa vigata — pariḷāha D iii.238; S iii.8, 107 sq., 190; samūlaṅ taṇhaṅ **abbuyha** S i.16=63, 121 (Godhiko parinibbuto); iii.26 (nicchāto parinibbuto); vīta° Sn 83, 849, 1041 (+nibbuta); taṇhāya **vippahānena** S i.39 ("Nibbānan" iti vuccati), 40 (sabbaṅ chindati bandhanaṅ); taṇhaṅ **mā kāsi** mā lokaṅ punar āgami Sn 339; taṇhaṅ pariññāya... te narā **oghatiṇṇā** ti Sn 1082; **ucchinna** — bhava — taṇhā Sn 746; taṇhāya vūpasama S iii.231; t. — nirodha S iv.390. — See also M i.51; Dh 154; It 9 (vita°+anādāna), 50 (°ṅ pahantvāna); Sn 495, 496, 916; & cp. °khaya. — 3. *Kindred terms* which in Commentaries are explᵈ by one of the taṇhā — formulae (cp. Nd² 271ᵛ & 271ᵛⁱⁱ): (a) t. in groups of 5: (α) with kilesa saṅyoga vipāka duccarita; (β) diṭṭhi kilesa duccarita avijjā; (γ) diṭṭhi kil° kamma duccarita. — (b) quasi — synonyms: ādāna, ejā, gedha, jappā, nandī, nivesana, pariḷāha, pipāsā, lepa, loluppa, vāna, visattikā, sibbanī. — In cpds. the form **taṇhā** is represented by taṇha before double consonants, as taṇhakkhaya, etc.

**-âdhipateyya** mastery over t. S iii.103; **-âdhipanna** seized by t. S. i.29; Sn 1123; **-ādāsa** the mirror of t. A ii.54; **âbhinivesa** full of t. PvA 267; **-āluka** greedy J ii.78; **-uppādā** (pl.) (four) grounds of the rise of craving (viz. cīvara, piṇḍapāta, senâsana, itibhavâbhava) A ii.10=It 109; D iii.228; Vbh 375; **-kāyā** (pl.) (six) groups of t. (see above B i) S ii.3; D iii.244. 280; Ps i.26; Vbh 380; **-kkhaya** the destruction of the excitement of cravings, almost synonymous with Nibbāna (see above B2c): *°rata* Dh 187 (explᵈ at DhA iii.241: arahatte c' eva nibbāne ca abhirato hoti); — Vv 73⁵ (explᵈ by Nibbāna VvA 296); therefore in the expositionary formula of Nibbāna as equivalent with N. Vin i.5; S iii.133; It 88, etc. (see N.). In the same sense: sabbañjaho taṇhakkhaye vimutto Vin i.8= M i.171=Dh 353; taṇhākkhaya virāga nirodha nibbāna A ii.34, explᵈ at Vism 293; bhikkhu arahaṅ cha ṭhānāni adhimutto hoti: nekkhammâdhimutto, paviveka°, avyāpajjha°, upādānakkhaya°, taṇhakkhaya°, asammoha° Vin i.183; cp. also Sn 70, 211, 1070, 1137; **-gata** obsessed with excitement, i. e. a victim of t. Sn 776; **-gaddula** the leash of t. Nd² 271ⁱⁱ≈; **-cchida** breaking the cravings Sn 1021, 1101; **-jāla** the snare of t. M i.271; Th 1, 306; Nd² 271ⁱⁱ; **-dutiya** who has the fever or excitement of t. as his companion A ii.10= It 9=109=Sn 740, 741=Nd² 305; cp. *Dhs. trsl.* p. 278; **-nadī** the river of t. Nd² 271ⁱⁱ; cp. nadiyā soto ti: taṇhāy' etaṅ adhivacanaṅ It 114; **-nighātana** the destruction of t. Sn 1085; **-pakkha** the party of t., all that belongs to t. Nett 53, 69, 88, 160; **-paccaya** caused by t. Sn p. 144; Vism 568; **-mūlaka** rooted in t. (dhammā: 9 items) Ps i.26, 130; Vbh 390; **-lepa** cleaving to t. Nd² 271ⁱⁱⁱ; (+diṭṭhi — lepa); **-vasika** being in the power of t. J iv.3; **-vicarita** a thought of t. A ii.212; **-sankhaya** (complete) destruction of t.; °*sutta* M i.251 (cūḷa°), 256 (mahā°): °*vimutti* salvation through cessation of t. M i.256, 270, & °*vimutta* (adj.) S iv.391; **-samudda** the ocean of t. Nd 271ⁱⁱ; **-sambhūta** produced by t. (t. ayaṅ kāyo) A ii.145 (cp. Sn p. 144; yaṅ kiñci dukkhaṅ sambhoti sabbaṅ taṇhāpaccayā); **-saṅyojana** the fetter of t. (adj.) fettered, bound by t., in phrase t. — saṅyojanena saṅyuttā sattā dīgharattaṅ sandhāvanti saṅsaranti It 8, & t. — saṅyojanānaṅ sattānaṅ sandhāvataṅ saṅsarataṅ S ii.178=iii.149= PvA 166; A i.223; **-salla** the sting or poisoned arrow of t. S i.192 (°assa hantāraṅ vande ādiccabandhunaṅ), the extirpation of which is one of the 12 achievements of a mahesi Nd² 503 (°assa abbuḷhana; cp. above).

**Taṇhīyati** [=taṇhāyati, denom. fr. taṇhā, cp. Sk. tṛṣyati to have thirst] to have thirst for S ii.13 (for v. l. SS. tuṇhīyati; BB. tasati); Vism 544 (+upādiyati ghaṭ — yati); cp. tasati & pp. tasita.

**Tata** [pp. of tanoti] stretched, extended, spread out S i. 357 (jāla); J iv.484 (tantāni jālāni Text, katāni v. l. for tatāni). *Note:* samo tata at J i.183 is to be read as samotata (spread all over).

**Tatiya** [Sk. tṛtīya, Av. ðritya, Gr. τρίτος, Lat. tertius, Goth. pridja, E. third] Num. ord. the third. — Sn 97 (parābhavo); 436 (khuppipāsā as the 3rd division in the army of Māra), 1001; J ii.353; Dh 309; PvA 69 (tatiyāya jātiya: in her third birth). Tatiyaṅ (nt. adv.) for the 3rd time D ii.155; Sn 88, 95, 450; tatiyavāraṅ id. DhA i.183; VvA 47 (=at last); yāva tatiyaṅ id. Vin ii.188; J i.279; DhA ii.75; PvA 272 (in casting the lot: the third time decides); yāva tatiyakaṅ id. D i.95.

**Tato** [abl. of pron. base ta° (see ta° ii.4)] 1. from this, in this S iii.96 (tatoja); J iii.281 (tato paraṅ beyond this, after this); Nd² 664 (id.); DA i.212 (tatonidāna). — 2. thence J i.278; Miln 47. — 3. thereupon, further, afterwards J i.58; Dh 42; Miln 48; PvA 21, etc.

**Tatta¹** [pp. of tapati] heated, hot, glowing; of metals: in a melted state (cp. uttatta) A ii.122≈(tattena talena osiñcante, as punishment); Dh 308 (ayoguḷa); J ii.352 (id.); iv.306 (tattatapo "of red — hot heat," i. e. in severe self — torture); Miln 26, 45 (adv. red — hot); PvA 221 (tatta — lohasecanaṅ the pouring over of glowing copper, one of the punishments in Niraya).

**Tatta²** (nt.) [tad+tva] truth; abl. **tattato** according to truth; accu-

rately J ii.125 (ñatvā); iii.276 (ajānitvā not knowing exactly).

**Tattaka[1]** [tatta pp. of tappati[2]+ka] pleasing, agreeable, pleasant Miln 238 (bhojana).

**Tattaka[2]** (adj.) (=tāvataka) of such size, so large Vism 184 (corresponding with yattaka); **tattakaṅ kālaṅ** so long, just that time, i. e. the specified time (may be long or short=only so long) DhA i.103 (v. l. ettakaṅ); ii.16 (=ettaka).

**Tattha** [Sk. tatra adv. of place, cp. Goth. þaþro & also Sk. atra, yatra] A. 1. of *place:* (a) place where= there, in that place Sn 1071, 1085; Dh 58; J i.278; Pv i.10[15]; often with eva: tatth' eva right there, on the (very same) spot S i.116; J ii.154; PvA 27. In this sense as introduction to a comment on a passage: in this, here, in this connection (see also tatra) Dhs 584; DhA i.21; PvA 7, etc. (b) direction: there, to this place J ii.159 (gantvā); vi.368; PvA 16 (tatthagamanasīla able to go here & there, i. e. wherever you like, of a Yakkha). — 2. as (loc.) case of pron. base ta°= in this, for or about that, etc. Sn 1115 (etam abhiññāya tato tattha vipassati: SnA tatra); tattha yo manku hoti Dh 249 (=tasmiṅ dāne m. DhA iii.359); tattha kā paridevanā Pv i.12[3] ("why sorrow for this?"). — 3. of *time:* then, for the time being, interim (=ettha, cp. tattaka[2]) in phrase tattha — parinibbāyin, where corresp. phrases have antarā — parinibbāyin (A ii.238 e. g.≈i.134; see under parinibbāyin) D i.156; A i.232; ii.5; iv.12; S v.357; M ii.52, etc. The meaning of this phrase may however be taken in the sense of tatra A 3 (see next). — B. Repeated: **tattha tattha** here and there, in various places, all over; also corresponding with yattha yattha wherever... there It 115; Nett 96 (°gāmini — paṭipadā); VvA 297; PvA 1, 2, 33, 77, etc. — See tatra.

**Tatra** (Sk. tatra]=tattha in all meanings & applications, viz. A. 1. there: Dh 375; PvA 54. tatrâpi D i.81=It 22≈(tatrâpâsiṅ). tatra pi D i.1 (=DA i.42). tatra kho Vin i.10, 34; A v.5 sq.; 354 sq. (cp. atha kho). — In explanations: PvA 19 (tatrâyaṅ vitthārakathā "here follows the story in detail"). — 2. in this: Sn 595 (tatra kevalino smase); Dh 88 (tatr' abhirati: enjoyment in this). — 3. a special application of tatra (perhaps in the same sense to be explained tattha A 3) is that as first part of a cpd., where it is to be taken as generalizing (=tatra tatra): all kinds of (orig. in this & that), in whatever condition, all — round, complete (cp. yaṅ taṅ under ta° ii.2, yena tena upāyena): tatramajjhattatā (complete) equanimity (keeping balance here & there) Vism 466 (cp. tatra — majjhatt' upekkhā 160); DhsA 132, 133 (majjh°+tatra majjh°); Bdhd 157. tatrûpāyaññū (=tatra upāyaññū) having all-round knowledge of the means and ways Sn 321 (correct reading at SnA 330); tatrupāyāya vīmaṅsāya samannāgatā endowed with genius in all kinds of means Vin iv.211 (or may it be taken as "suitable, corresponding, proportionate"? cp. tadūpiya). — B. **tatra tatra**, in t. — t. — abhinandinī (of taṇhā) finding its delight in this & that, here & there Vin i.10; Ps ii.147; Nett 72; Vism 506.

**Tatha** (adj.) [an adjectivized tathā out of comb[n] tathā ti "so it is," cp. taccha] (being) in truth, truthful; true, real D i.190 (+bhūta taccha); M iii.70; Th 1, 347; Sn 1115 (=Nd[2] 275 taccha bhūta, etc.). (nt.) tathaṅ=saccaṅ, in cattāri tathāni the 4 truths S v.430, 435; Ps ii.104 sq. (+avitathāni anaññathāni). As ep. of Nibbāna: see derivations & cp. taccha. abl. tathato exactly v. l. B for tattato at J ii.125 (see tatta[2]). — yathā tathaṅ (cp. yathā tacchaṅ) according to truth, for certain, in truth Sn 699, 732, 1127. — Cp. vitatha.

**-parakkama** reaching out to the truth J v.395 (=saccanikkama); **-vacana** speaking the truth (cp. tathāvādin) Miln 401.

**Tathatā** (f.) [abstr. fr. tathā>tatha] state of being such, such — likeness, similarity, correspondence Vism 518.

**Tathatta** (nt.) [*tathātvaṅ] "the state of being so," the truth, Nibbāna; only in foll. phrases: (a) **tathattāya paṭipajjati** to be on the road to (i. e. attain) Nibbāna D i.175, similarly S ii.199; S ii.209 (paṭipajjitabba being conducive to N.); Miln 255; Vism 214. — (b) **tathattāya upaneti** (of a cittaṅ bhāvitaṅ) id. S iv.294=M i. 301; S v.90, 213 sq. — (c) tathattāya cittaṅ upasaṅharati id. M i.468. — abl. **tathattā** in truth, really Sn 520 sq. (cp. M Vastu iii.397).

**Tathā** (adv.) [Sk. tathā, cp. also kathaṅ] so, thus (and not otherwise, opp. aññathā), in this way, likewise Sn 1052 (v. l. yathā); J i.137, etc. — Often with eva: tath' eva just so, still the same, not different D iii.135 (taṅ tath' eva hoti no aññathā); J i.263, 278; Pv i.8[3]; PvA 55. Corresponding with **yathā**: tathā — yathā so — that Dh 282; PvA 23 (tathā akāsi yathā he made that..., cp. Lat. ut consecutive); yathā — tathā asso also Sn 504; J i.223; Pv i.12[3] (yath' āgato tathā gato as he has come so he has gone). — In cpds. tath' before vowels.

**-ûpama** such like (in comparisons, following upon a preceding yathā or seyyathā) Sn 229 (=tathāvidha KhA 185), 233; It 33, 90; **-kārin** acting so (corresp. w. yathāvādin: acting so as he speaks, cp. tāthāvādin) Sn 357; It 122; **-gata** see sep.; **-bhāva** "the being so," such a condition J i.279; **-rūpa** such a, like this or that, esp. so great, such Vin i.16; Sn p. 107; It 107; DA i.104; PvA 5, 56. nt. adv. thus PvA 14. Cp. **evarūpa; -vādin** speaking so (cp. °kārin) Sn 430; It 122 (of the Tathāgata); **-vidha** such like, so (=tathārūpa) Sn 772, 818, 1073, 1113; Nd[2] 277 (=tādisa taṅsaṇṭhita tappakāra).

**Tathāgata** [Derivation uncertain. Buddhaghosa (DA i.59 — 67) gives eight explanations showing that there was no fixed tradition on the point, and that he himself was in doubt]. The context shows that the word is an epithet of an Arahant, and that non — Buddhists were supposed to know what it meant. The compilers of the Nikāyas must therefore have considered the expression as pre — Buddhistic; but it has not yet been found in any pre — Buddhistic work. Mrs. Rhys Davids (Dhs. tr. 1099, quoting Chalmers *J.R.A.S.* Jan., 1898) suggests "he who has won through to the truth." Had the early Buddhists invented a word with this meaning it would probably have been tathaṅgata, but not necessarily, for we have upadhī — karoti as well as upadhiṅ karoti. — D i.12, 27, 46, 63; ii.68, 103, 108, 115, 140, 142; iii.14, 24 sq., 32 sq., 115, 217, 264 sq., 273 sq.; S i.110 sq.; ii.222 sq.; iii.215; iv.127, 380 sq.; A i.286; ii.17, 25, 120; iii.35, etc.; Sn 236, 347, 467, 557, 1114; It 121 sq.; KhA 196; Ps i.121 sq.; Dhs 1099, 1117, 1234; Vbh 325 sq., 340, etc., etc.

**-balāni** (pl.) the supreme intellectual powers of a T. usually enum[d] as a set of ten: in detail at A v.33 sq. =Ps ii.174; M i.69; S ii.27; Nd[2] 466. Other sets of five at A iii.9; of six A iii.417 sq. (see bala); **-sāvaka** a disciple of the T. D ii.142; A

i.90; ii.4; iii.326 sq.; It 88; Sn p. 15.

**Tathiya** (adj.) [Sk. tathya =taccha] true, Sn 882, 883.

**Tadanurūpa** (adj.) [cp. ta° i a] befitting, suitable, going well with J vi.366; DhA iv.15.

**Tadā** (adv.) [Vedic; cp. kadā] then, as that time (either past or future) D ii.157; J ii.113, 158; Pv i.10[5]; PvA 42. Also used like an adj.: te tadā — mātāpitaro etarahi m° ahesuṅ "the then mother & father" J i.215 (cp. Lat. quondam); tadā — sotāpanna — upāsaka J ii.113.

**Tadūpika & Tadūpiya** see ta° I. a.

**Tanaya & tanuya** [at S i.7, v. l. tanaya, cp. BSk. tanuja AvŚ ii.200] offspring, son Mhvs vii.28. pl. **tanuyā** [=Sk. tanayau] son & daughter S i.7.

**Tanu** [Vedic tanu, f. tanvī; also n. tanu & tanū (f.) body ***ten** (see tanoti)=Gr. τανυ —, Lat. tenuis, Ohg. dunni, E. thin] 1. (adj.) thin, tender, small, slender Vv 16[2] (vara° graceful=uttamarūpa — dhara VvA 79; perhaps to 2); PvA 46 (of hair: fine+mudhu). — 2. (n. nt.) body (orig. slender part of the body=waist) Vv 53[7] (kañcana°); Pv i.12[1]; Vism 79 (uju+). Cp. tanutara.

**-karaṇa** making thinner, reducing, diminishing Vin ii.316 (Bdhgh on CV. v.9, 2); **-bhāva** decrease Pug 17; **-bhūta** decreased, diminished Pug 17; esp. in phrase °*soka* with diminished grief, having one's grief allayed DhA iii.176; PvA 38.

**Tanuka** (adj.)=tanu; little, small Dh 174 (=DhA 175); Sn 994 (soka).

**Tanutara** the waist (lit. smaller part of body, cp. body and bodice) Vin iv.345 (sundaro tanutaro "her waist is beautiful").

**Tanutta** (nt.) [n. — abstr. of tanu] diminution, reduction, vanishing, gradual disappearance A i.160 (manussānaṅ khayo hoti tanuttaṅ paññāyati); ii.144 (rāga°, dosa°, moha°); esp. in phrase (characterizing a sakadāgāmin) "rāga — d. — mohānaṅ tanuttā sakadāgāmī hoti" D i.156; S v.357 sq., 376, 406; A ii.238; Pug 16.

**Tanoti** [***ten**; cp. Sk. tanoti, Gr. τείνω, τόνος, τέτανος; Lat. teneo, tenuis, tendo (E. ex — tend); Goth. panjan; Ohg. denen; cp. also Sk. tanti, tāna, tantra] to stretch, extend; rare as finite verb, usually only in pp. **tata**. — Pgdp 17.

**Tanta** (nt.) [Vedic tantra, to tanoti; cp. tantrī f. string] a thread, a string, a loom J i.356 (°vitata — ṭṭhāna the place of weaving); DhA i.424. At J iv.484 tanta is to be corrected to tata (stretched out).

**-âkula** tangled string, a tangled skein, in phrase tantākulajātā guḷāguṇṭhikajāta "entangled like a ball of string & covered with blight" S ii.92; iv.158; A ii.211; Dpvs xii.32. See guḷā; **-āvuta** weaving, weft, web S v.45; A i.286; **-bhaṇḍa** weaving appliances Vin ii.135; **-rajjuka** "stringing & roping," hanging, execution J iv.87; **-vāya** a weaver J i.356; Miln 331; Vism 259; DhA i.424.

**Tantaka** (nt.) "weaving," a weaving — loom Vin ii.135.

**Tanti** (f.) [Vedic tantrī, see tanta] 1. the string or cord of a lute, etc.; thread made of tendon Vin i.182; Th 2, 390 (cp. ThA 257); J iv.389; DhA i.163; PvA 151. — 2. line, lineage (+paveṇi custom, tradition) J vi.380; DhA i.284. **-dhara** bearer of tradition Vism 99 (+vaṅsânurakkhake & paveṇipolake). — 3. a sacred text; a passage in the Scriptures Vism 351 (bahu — peyyāla°); avimutta — tanti — magga DA i.2; MA i.2.

**-ssara** string music Vin i.182; J iii.178.

**Tantu** [Vedic tantu, cp. tanta] a string, cord, wire (of a lute) J v.196.

**Tandita** (adj.) [pp. of tandeti=Sk. tandrayate & tandate to relax. From ***ten**, see tanoti] weary, lazy, giving way Miln 238 (°kata). Usually **a°** active, keen, industrious, sedulous Dh 305, 366, 375; Vv 33[22]; Miln 390; VvA 142. Cp. next.

**Tandī** (f.) [Sk. tanita] weariness, laziness, sloth S v.64; M i.464; A i.3; Sn 926, 942; J v.397 (+ālasya); Vbh 352 (id.).

**Tapa & Tapo** [from tapati, cp. Lat. tepor, heat] 1. torment, punishment, penance, esp. religious austerity, selfchastisement, ascetic practice. This was condemned by the Buddha: Gotamo sabbaṅ tapaṅ garahati tapassiṅ lūkhajīviṅ upavadati D i.161=S iv.330; anattha — sañhitaṅ ñatvā yaṅ kiñci aparaṅ tapaṅ S i.103; J iv.306 (tattatapa: see tatta). — 2. mental devotion, self — control, abstinence, practice of morality (often= brahmacariyā & saṅvara); in this sense held up as an ideal by the Buddha. D iii.42 sq., 232 (attan & paran°), 239; S i.38, 43; iv.118, 180; M ii.155, 199; D ii.49= Dh 184 (paramaṅ tapo), 194 (tapo sukho); Sn 77= S i.172 (saddhā bījaṅ tapo vuṭṭhi); Sn 267 (t. ca brahmacariyā ca), 655 (id.), 901; Pv i.3[2] (instr. tapasā= brahmacariyena PvA 15); J i.293; Nett 121 (+indriyasaṅvara); KhA 151 (pāpake dhamme tapatī ti tapo): VvA 114 (instr. tapasā); PvA 98.

**-kamma** ascetic practice S i.103; **-jigucchā** disgust for asceticism D i.174; iii.40, 42 sq., 48 sq.; A ii.200; **-pakkama**=°kamma D i.165 sq. (should it be tapopakkama=tapa+upakkama, or tapo — kamma?). **-vana** the ascetic's forest Vism 58, 79, 342.

**Tapati** [Sk. tapati, ***tep**, cp. Lat. tepeo to be hot or warm, tepidus=tepid] 1. to shine, to be bright, Dh 387 (divā tapati ādicco, etc.=virocati DhA iv.143); Sn 348 (jotimanto narā tapeyyuṅ), 687 (suriyaṅ tapantaṅ). — ger. **tapanīya**: see sep. — pp. **tatta**[1].

**Tapana** (adj. — n.) [to tapati & tapa] burning, heat; fig. torment, torture, austerity. — 1. (as nt.) PvA 98 (kāya °sankhāto tapo). — 2. (as f.) **tapanī** J v.201 (in metaphorical play of word with aggi & brahmacārin; Com. visīvana — aggiṭṭha — sankhātā — tapanī).

**Tapanīya**[1] [grd. of tapati] burning: fig. inducing self- torture, causing remorse, mortifying A i.49=It 24; A iv.97 (Com. tāpajanaka); v.276; J iv.177; Dhs i305.

**Tapanīya**[2] (nt.) also **tapaneyya** (J v.372) & **tapañña** (J vi.218) [orig. grd. of tapati] shining; (n.) the shining, bright metal, i. e. gold (=rattasuvaṇṇa J v.372; ThA 252) Th 2, 374; Vv 84[16]; VvA 12, 37, 340.

**Tapassin** (adj. — n.) [tapas+vin; see tapati & tapa] one devoted to religious austerities, an ascetic (non — Buddhist). Fig. one who exercises self — control & attains mastery over his senses Vin i.234=A iv.184 (tapassī samaṇo Gotamo); D iii.40, 42 sq., 49; S i.29; iv.330, 337 sq.; M i.77; Sn 284 (isayo pubbakā āsuṅ saññatattā tapassino); Vv 22[10]; Pv i.3[2] (°rūpa, under the

appearance of a "holy" man: samaṇa — patirūpaka PvA 15); ii.6[14] (=saṅvāraka PvA 98; tapo etesaṅ atthī ti ibid.).

**Tappaṇa** (nt.) [Sk. tarpaṇa] satiating, refreshing; a restorative, in netta° some sort of eye — wash D i.12 (in comb[n] w. kaṇṇa — tela & natthu — kamma).

**Tappati[1]** [Sk. tapyate, Pass. of tapati] to burn, to be tormented: to be consumed (by remorse) Dh 17, 136 (t. sehi kammehi dummedho=paccati DhA iii.64).

**Tappati[2]** [Sk. tṛpyate, caus. tarpayati; ***terp**=Gr. τέρπω] (instr.) to be satiated, to be pleased, to be satisfied J i.185 (puriso pāyāsassa t.); ii.443; v.485=Miln 381 (samuddo na t. nadīhi the ocean never has enough of all the rivers); Vv 84[13]. — grd. **tappiya** satiable, in atappiya — vatthūni (16) objects of insatiability J iii.342 (in full). Also **tappaya** in cpd. **dut°** hard to be satisfied A i.87; Pug 26. — pp. **titta**. — *Caus.* **tappeti** to satisfy, entertain, regale, feed It 67 (annapānena); Pv ii.4[8] (id.) Miln 227; — pp. **tappita**.

**Tappara** (adj.) [Sk. tatpara] quite given to or intent upon (—°), diligent, devoted ThA 148 (Ap. 57, 66) (mānapūjana° & buddhopaṭṭhāna°).

**Tappetar** [n. ag. to tappeti] one who satisfies, a giver of good things in comb[n] titto ca tappetā ca: self — satisfied & satisfying others A i.87; Pug 27 (of a Sammāsambuddha).

**Tab°** in cpds. tabbisaya, tabbahula, etc.=taṅ°, see under ta° I. a.

**Tama** (nt.) & **tamo** [Sk. tamas, **tam & tim**, cp. tamisra= Lat. tenebrae; also timira dark & P. tibba, timira; Ohg. dinstar & finstar; Ags. thimm, E. dim] darkness (syn. andhakāra, opp. joti), lit. as well as fig. (mental darkness=ignorance or state of doubt); one of the dark states of life & rebirth; adj. living in one of the dark spheres of life (cp. kaṇhajāta) or in a state of suffering (duggati) Sn 248 (pecca tamaṅ vajanti ye patanti sattā nirayaṅ avaṅsirā), 763 (nivutānaṅ t. hoti andhakāro apassataṅ), 956 (sabbaṅ tamaṅ vinodetvā); Vbh 367 (three tamāni: in past, present & future). adj.: puggalo tamo tama — parāyaṇo D iii.233; A ii.85= Pug 51; J ii.17. — tamā tamaṅ out of one "duggati" into another Sn 278 (vinipātaṅ samāpanno gabbhā gabbhaṅ t. t.... dukkaṅ nigacchati), cp. M Vastu ii.225, also tamāto tamaṅ ibid. i.27; ii.215. — tamat. — agge beyond the region of darkness (or rebirth in dark spheres), cp. bhavagge (& Sk. tamaḥ pāre) S v. 154, 163.

**-andhakāra** (complete) darkness (of night) v. l. for samandha° at J iii.60 (Kern: tamondhakāra); **-nivuta** enveloped in d. Sn 348; **-nuda** (tama° & tamo°), dispelling darkness, freq. as Ep. of the Buddha or other sages Sn 1133, 1136; It 32, 108; Nd[2] 281; Vv 35[2] (=VvA 161); Miln 1, 21, etc.; **-parāyaṇa** (adj.) having a state of darkness or "duggati" for his end or destiny S i.93; A ii.85=Pug 51.

**Tamāla** [Sk. tamāla] N. of a tree (Xanthochymus pic- torius) Pv iii.10[5] (+uppala).

**Tamba** (nt.) [Sk. tāmra, orig. adj.=dark coloured, leaden; cp. Sk. adj. taṅsra id., to tama] copper ("the dark metal"); usually in combinations, signifying colour of or made of (cp. loha bronze), e. g. lākhātamba (adj.) Th 2, 440 (colour of an ox); **°akkhin** Vv 32[3] (timira°) Sdhp 286; **°nakhin** J vi.290; **°nettā** (f.) ibid.; **°bhājana** DhA i.395; **°mattika** DhA iv.106; **°vammika** DhA iii.208; **°loha** PvA 95 (=loha).

**Tambūla** (nt.) [Sk. tambūla] betel or betel — leaves (to chew after the meal) J i.266, 291; ii.320; Vism 314; DhA iii.219. **-°pasibbaka** betel — bag J vi.367.

**Taya** (nt.) [Sk. trayaṅ triad, cp. trayī; see also tāva- tiṅsa] a triad, in **ratana-ttaya** the triad of gems (the Buddha, the Norm. & the Community) see ratana; e. g. PvA 1, 49, 141. — **piṭaka-ttaya** the triad of the Piṭakas SnA 328.

**Tayo** [f. tisso, nt. tīṇi; Vedic traya, trī & trīṇi; Gr. τρεῖς, τρια; Lat. trēs, tria; Goth. þreis, þrija; Ohg. drī; E. three, etc.] num. card. three.

nom. — acc. m. **tayo** (Sn 311), & tayas (tayas **su** dhammā Sn 231, see KhA 188) f. **tisso** (D i.143; A v.210; It 99) nt. **tīṇi** (A i.138, etc.), also used as absolute form (eka dve tīṇi) Kh iii. (cp. KhA 79 & tīṇi lakkhaṇā for lakkhaṇāni Sn 1019); gen. m. nt. tiṇṇaṅ (J iii.52, 111, etc.), f. tissannaṅ; instr. tīhi (ṭhānehi Dh 224, vijjāhi It 101); loc. tīsu (janesu J i.307; vidhāsu Sn 842). — In composition & derivation: ti in numerical cpds.: tidasa (30) q. v.; **tisata** (300) Sn 566 (brāhmaṇā tisatā); 573 (bhikkhavo tisatā); **tisahassa** (3000) Pv ii.9[51] (janā °ā); in numerical derivations: tiṅsa (30), tika (triad), tikkhattuṅ (thrice); tidhā (threefold). — In nominal cpds.: see ti° te (a) in numerical cpds.: **terasa** (SnA 489; DhsA 333; VvA 72: terasī the 13th day) & **teḷasa** (S i.192 Sn pp. 102, 103) (13) [Sk. trayodaśa, Lat. tredecim]; **tevīsa** (23) VvA 5; **tettiṅsa** (33) J i.273; DhA i.267; **tesaṭṭhi** (63) PvA 111 (Jambudīpe tesaṭṭhiyā nagarasahassesu). — (b) in nominal cpds.: see te°.

**Tara** [see tarati] (n.) crossing, "transit," passing over Sn 1119 (maccu°). — (adj.) to be crossed, passable, in duttara hard to cross S iv.157; Sn 174, 273 (oghaṅ t. duttaraṅ); Th 2, 10; It 57. Also as **su-duttara** S i. 35; v.24.

**-esin** wanting to pass over J iii.230

**Taranga** [tara+ga] a wave Vism 157.

**Taraccha** [Derivation unknown. The Sk. forms are tarakṣu & tarakṣa] hyena Vin iii.58; A iii.101; Miln 149, 267; Dh A 331; Mhbv 154. — f. **taracchi** J v.71, 406; vi.562.

**Taraṇa** (nt.) [see tarati] going across, passing over, traversing Vin iv.65 (tiriyaṅ°); Ps i.15; ii.99, 119.

**Tarati[1]** [Vedic tarati, ***ter (tṛ)** to get to the other side, cp. Lat. termen, terminus, Gr. τέρμα, τέρχρον; also Lat. trans=Goth. þairh=Ags. þurh=E. through] (lit.) to go or get through, to cross (a river), pass over, traverse; (fig.) to get beyond, i. e. to surmount, overcome, esp. oghaṅ (the great flood of life, desire, ignorance, etc.) S i.53, 208, 214; v.168, 186; Sn 173, 273, 771, 1069; sangaṅ Sn 791; visattikaṅ Sn 333, 857; ubhayaṅ (both worlds, here & beyond) Pv iv.13[1] (=atikkameti PvA 278); Nd[2] 282 — ppr. taranto Vin i.191 (Aciravati); grd. taritabba Vin iv.65 (nadī); aor. atari J iii.189 (samuddaṅ) & atāri Sn 355, 1047 (jāti — maraṇaṅ), pl. atāruṅ Sn 1045. — See also tāreti (Caus.), tāṇa, tāyate, tiro, tiriyaṅ, tīra, tīreti.

**Tarati[2]** [tvarate, pp. tvarita; also turati, turayati from ***ter** to turn round, move quickly, perhaps identical with the ***ter** of tarati[1]; cp. Ohg. dweran=E. twirl; Gr. τορύνη=Lat. trua=Ger. quirl twirling — stick, also Lat. torqueo & turba & perhaps Ger. stūren, zerstōren; E. storm, see Walde, *Lat. Wtb.* under trua] to be in a hurry, to make haste Th 1, 291; ppr. taramāna in °*rūpa* (adj.) quickly, hurriedly Sn 417; Pv ii.6[2]; PvA 181 (=turita)

& **ataramāna** Vin i.248; grd. taraṇīya Th 1, 293. — See also tura, turita, turiya.

**Tarahi** (adv.) [Vedic tarhi, cp. carahi & etarahi] then, at that time Vin ii.189.

**Tari** (f.) [from tarati] a boat Dāvs iv.53.

**Taritatta** (nt.) [abstr. of tarita pp. of tarati[1]] the fact of having traversed, crossed, or passed through VvA 284.

**Taru** [Perhaps dialect. for dāru] tree, PvA 154 (°gaṇā), 251.

**Taruṇa** (adj.) [Vedic taruṇa, cp. Gr. τέρυς, τέρην; Lat. tener & perhaps tardus] 1. tender, of tender age, young; new, newly (°—) fresh. Esp. appl[d] to a young calf: M i.459 (in simile); °vaccha, °vacchaka, °vacchī: Vin i.193; J i.191; DhA ii.35; VvA 200. — Vin i.243 (fresh milk); D i.114 (Gotamo t. c' eva t. — paribbājako ca "a young man and only lately become a wanderer"); PvA 3, 46 (°janā), 62 (°putta); Bdhd 93, 121. — 2. (m. & nt.) the shoot of a plant, or a young plant Vin i.189 (tāla°); M i.432; Vism 361 (taruṇa — tāla).

**Tala** (nt.) [Derivation uncertain. Cp. Sk. tala m. & nt.; cp. Gr. τηλία (dice — board), Lat. tellus (earth), tabula (=table). Oir. talam (earth), Ags. pel (=deal), Ohg. dili=Ger. diele] (a) flat surface (w. ref. to either top or bottom: cp. Ger. boden), level, ground, base J i.60, 62 (pāsāda° flat roof); iii.60 (id.); paṭhavī° (level ground) J ii.111, cp. bhūmi° PvA 176; ādāsa° surface of a mirror Vism 450, 456, 489; salila° (surface of pond) PvA 157; VvA 160; heṭṭhima° (the lowest level) J i.202; PvA 281; — J i.233 (base); 266 (khagga° the flat of the sword); ii.102 (bheri°). — (b) the palm of the hand or the sole of the foot J ii.223; Vism 250; & cpds. — See also taṭa, tāla, tālu.

**-ghātaka** a slap with the palm of the hand Vin iv.260, 261; **-sattika** in °ṅ uggirati to lift up the palm of the hand Vin iv.147; DhA iii.50; cp. *Vin. Texts* i.51.

**Talika** (adj.) [from tala] having a sole, in eka — °upāhanā a sandal with one sole J ii.277; iii.80, 81 (v. l. BB. paṭilika); cp. Morris, *J.P.T.S.* 1887, 165.

**Taluṇa**=taruṇa DhsA 333 (cp. Burnouf, *Lotus* 573).

**Taḷāka** (nt.) [Derivation uncertain. Perhaps from taṭa. The Sk. forms are taṭaka, taṭāka, taḍāga] a pond, pool, reservoir Vin ii.256; J i.4, 239; PvA 202; DA i.273; Miln 1, 66=81, 246, 296, 359.

**Tasa** (adj.) [from tasati[2]] 1. trembling, frightened J i.336=344 (vakā, expl. at 342 by tasita); perhaps the derived meaning of: — 2. moving, running (cp. to meaning 1 & 2 Gr. τρέω to flee & to tremble), always in comb[n] **tasa-thāvarā** (pl.) movable & immovable beings [cp. M Vastu i.207 jangama — sthāvara; ii.10 calaṅ sthāvara]. Metaphorically of people who are in fear & trembling, as distinguished from a thāvara, a selfpossessed & firm being (=Arahant KhA 245). In this sense t. is interpreted by tasati[1] as well as by tasati[2] (to have thirst or worldly cravings) at KhA 245: tasantī ti tasā, sataṇhānaṅ sabhayānañ c' etaṅ adhivacanaṅ; also at Nd[2] 479: tasa ti yesaṅ tasitā (tasiṇā?) taṇhā appahīnā, etc., & ye te santāsaṅ āpajjanti. — S i.141; iv.117, 351; v.393; Sn 146, 629; Dh 405, Th 1, 876; J v.221; Nd[2] 479; DhA iv.175.

**Tasati[1]** [Sk. tṛṣyati=Gr. τέρσομοι to dry up, Lat. torreo (=E. torrid, toast), Goth. gapairsan & gapaúrsnan, Ohg. derren; see also taṇhā & taṇhīyati] to be thirsty, fig. to crave for S ii.13; Miln 254. — pp. tasita[1]. Cp. pari°.

**Tasati[2]** [Vedic trasati=Gr. τρέω, Lat. terreo (=terror); ***ters** fr. ***ter** in Sk. tarala, cp. also Lat. tremo (=tremble) and trepidus] to tremble, shake, to have fear; to be frightened Sn 394 (ye thāvarā ye ca tasanti loke); Nd[2] 479 (=santāsaṅ āpajjati); KhA 245 (may be taker as tasati[1], see tasa). — pp. **tasita[2]**, cp. also tasa & uttasati.

**Tasara** (nt.) [Vedic tasara, cp. tanta, etc.] a shuttle Sn 215, 464, 497; DhA i.424; iii.172. Cp. Morris, *J.P.T.S.* 1886, 160.

**Tasiṇā** (f.) [Diaeretic form of taṇhā, cp. dosiṇā > juṇhā, kasiṇa > kṛtsṇa, etc.] thirst; fig. craving (see taṇhā) S v.54, 58; Nd[2] 479 (to be read for tasitā?); Dh 342, 343.

**Tasita[1]** [pp. of tasati[1]] dried up, parched, thirsty S ii.110, 118; Sn 980, 1014 (not with Fausböll=tasita[2]); J iv.20; Pv ii.9[36] (chāta+), 10[3] (=pipāsita PvA 143); iii.6[5] (=pipāsita PvA 127, 202); Miln 318 (kilanta+).

**Tasita[2]** [pp. of tasati[2]] frightened, full of fear J i.26 (bhīta+). 342, iv.141 (id.): Nd[2] 479 (or=tasiṇā?). — **atasita** fearless S iii.57.

**Tassa-pāpiyyasikā** (f.) (viz. kiriyā) N. of one of the adhi- karaṇa — samathā: guilt (legal wrong) of such & such a character Vin i.325; in detail expl. M ii.249; + tiṇavatthāraka D iii.254; A i.99. **°kammaṅ** karoti to carry out proceedings against someone guilty of a certain legal offence Vin ii.85, 86; °*kata* one against whom the latter is carried out A iv.347.

**Tāṇa** (nt.) [from Vedic root **trā**, variation of ***ter** in tarati. Orig. bringing or seeing through] shelter, protection, refuge, esp. as tt. of shelter & peace offered by the Dhamma. Mostly in comb[n] with **leṇa & saraṇa** (also **dīpa & abhaya**), in var. contexts, esp. with ref. to Nibbāna (see Nd[2] s. v.): D i.95 (°ṅ, etc. gavesin seeking refuge); A i.155; S iv.315 (maṅtāṇa, etc. adj. protected by me, in my shelter). — S i.2, 54, 55, 107 (°ṅ karoti); iv.372 (°gāmī maggo); A iv.184; Sn 668 (°ṅ upeti); Dh 288; J i.412 (=protector, expl[d] by tāyitā parittāyitā patiṭṭhā); Sdhp 224, 289. Cp. tātar & tāyati.

**Tāṇatā** (f.) [abstr. of tāṇa] protection, sheltering Dh 288.

**Tāta** [Vedic tāta, Gr. τάτα & τέττα, Lat. tata, Ger. tate, E. dad(dy); onomat.] father; usually in *voc. sg.* tāta (and pl. tātā) used as term of affectionate, friendly or respectful address to one or more persons, both younger & older than the speaker, superior or inferior. As father (perhaps=tātā, see next) at Th 2, 423, 424 (+ammā). tāta (sg.) in addr. one: J iii.54; iv.281 (amma tāta mammy & daddy) DhA ii.48 (=father); iii.196 (id.); PvA 41 (=father), 73 (a son), 74 (a minister); J i.179 (id.); Miln 15, 16, 17 (a bhikkhu or thera), in addr. several Vin i.249; J ii.133; PvA 50. tātā (pl.) J i.166; 263; iv.138.

**Tātar** [from Vedic **trā**, n. ag. to trāyati to protect] pro- tector, saviour, helper DA i.229. For meaning "father" see tāta & cp. pitā=tāyitā at J i.412.

**Tādin** (adj. n.) (nom. tādī & tādi, in cpds. tādi°) [Vedic tādṛś from tad — dṛś of such appearance] such, such like, of such (good) qualities, "ecce homo"; in pregnant sense appl. to the Bhagavant & Arahants, characterized as "such" in 5 ways: see Nd[1] 114 sq.; SnA 202 & cp. Miln 382. tādī: Sn 712, 803 (& 154 tādī no for tādino, see SnA 201 sq.); tādi Sn 488, 509, 519 sq.;

Dh 95; gen. tādino Dh 95, 96; with ref. to the Buddha D ii. 157≈ (ṭhitacittasa tādino, in BSk. sthiracittasya tāyinaḥ AvŚ ii.199); Vv 18[6] (expl[n] VvA 95: iṭṭhādisu tādilakkhaṇasampattiyā tādino Satthu: see Nd[1] 114 sq.), of Arahant A ii.34; Sn 154 (or tādī no); instr. tādinā Sn 697; Miln 382; acc. tādiṅ Sn 86, 219, 957;:loc. pl. tādisu Pv ii.9[71] (=iṭṭhādisu tādilakkhaṇappattesu PvA 140, cp. VvA 95). — See tādisa[1].

**-bhāva** "such — ness," high(est) qualification Vism 5, 214. **-lakkhaṇa** the characteristic of such (a being) J iii.98 (°yoga, cp. nakkhatta — yoga); SnA 200 (°patta); VvA 95 (°sampatti).

**Tādina** (adj.) [enlarged form of tādin)=tādin, only in loc. tādine Vv 21[2] (=tādimhi VvA 106).

**Tādisa[1]** (adj.) [Vedic tādṛśa from tad — dṛsa=tad — rūpa; a reduction of this form in P. tādin] such like, of such quality or character, in such a condition J i.151; iii.280; Sn 112, 317, 459; Nd[2] 277 (in expl. of tathāvidha); It 68; Pv ii.9[4]; PvA 69, 72; Miln 382. Also correlative tādisa — tādisa the one — the other VvA 288. — f. **tādisī** [Sk. tādṛṣī] Pv i.5[6] (vaṇijjā).

**Tādisa[2]** (adj.) [tvaṅ+disa. Cp. Sk. tvādṛśa] like you J i.167; v.107.

**Tādisaka** (adj.)=tādisa[1], of such character Sn 278; It 68.

**Tāpana** (nt.) [from tāpeti] burning, scorching, roasting; fig. tormenting, torture, self — mortification VvA 20 (aggimhi t. udake vā temanaṅ). Cp. ā°; upa°; pari°.

**Tāpasa** [from tapa & tapas] one who practises tapas, an ascetic (brahmin). Eight kinds are enum[d] at DA i.270 & SnA 295. — J ii.101, 102; v.201; PvA 153; **°pabbajjā** the life of an a. J iii.119; DhA iv.29; DA i.270. — f. **tāpasī** a female ascetic Mhvs vii.11, 12.

**Tāpeti** [Sk. tāpayati, Caus. to tapati] to burn out, scorch, torment, fig. root out, quench Sn 451 (attānaṅ); J v. 267 (janapadaṅ); VvA 114 (kilesaṅ t. in expl. of tapassin). Cp. pari°.

**Tāma** [Sk. tāma] desire, longing, greed in tāmatamada- sangha — suppahīna Th 1, 310, an epithet of frogs, which perhaps (with Kern, *Toev.* ii.88) is to be read as tāma — tamata — suppahita; "horribly greedy" (Kern, gruwelijk vraatzuchtig).

**Tāyati** [Sk. trāyate & trāte, connected with ***ter** in tarati, orig. to see through, to save, cp. tāṇa, etc.] to shelter, protect, preserve, guard; bring up, nourish S iv.246 (rūpa — balaṅ, bhoga°, ñāti°, putta°); J iv.387; Sn 579 (paralokato na pitā tāyate puttaṅ ñātī vā pana ñātake); PvA 7 (khettaṅ tāyati bījaṅ).

**Tāyitar** [n. ag. from tāyati] one who protects, shelters or guards J i.412 (in expl. of tāṇa, q. v.).

**Tārā** (f.) [Sk. tārā=Gr. ἀστήρ, α῎στον (=Lat. astrum, in E. disaster), Lat. stella, Goth. staírnō, Ohg. sterro (:E. star), perhaps loan word from Semitic sources] a star, a planet Sn 687 (tārāsabha the lord, lit. "the bull" of the stars, i. e. the Moon).

**-gaṇa** (tāra°) the host of stars Pv ii.9[67] (cando va t. — gaṇe atirocati). **-maṇivitāna** "star — jewel — awning"; canopy of jewelled stars Vism 76.

**Tārakā** (f.) [Sk. tārakā] 1. a star, a planet: osadhī viya tārakā like the morning — star (Venus) Vv 9[2]=Pv ii.1[10]; — J i.108; tāraka — rūpa the light (or sparkling) of the stars D iii.85, 90; S iii.156=It 19; S v.44; VvA 79; Dhs 617. — 2. fig. sparkling, glitter, twinkle; akkhi° the pupil of the eye M i.80; udaka° sparkling of the water ibid.

**Tāreti[1]** [Caus. of tarati[1]] to make cross, to help over, to bring through, save, help, assist Sn 319 (pare tārayetuṅ), 321 (so tāraye tattha bahū pi aññe); It 123 (tiṇṇo tarayataṅ varo: "one who is through is the best of those who can help through"); J i.28 (v.203). aor. atārayi Sn 539, 540 & ṭāresi Sn 545.

**Tāreti[2]** [Caus. of tarati[2]] to make haste Th 1, 293.

**Tāla** [Sk. tāla, cp. Gr. τ῎αλις & τηλεχάω (be green, sprout up) Lat. talea shoot, sprout] 1. the palmyra tree (fan palm), Borassus flabelliformis; freq. in comparisons & similes M i.187; J i.202 (°vana), 273 (°matta as tall as a palm): VvA 162; PvA 100 (chinnamūlo viya tālo). — 2. a strip, stripe, streak J v.372 (=raji).

**-aṭṭhika** a kernel of the palm fruit DhA ii.53, cp. 60 (°aṭṭhi — khaṇḍa); **-kanda** a bulbous plant J iv.46 (=kalamba); **-kkhandha** the trunk of a palm J iv.351; VvA 227 (°parimāṇā mukhatuṇḍā: beaks of vultures in Niraya); PvA 56; **-cchidda** see tāḷa°; **-taruṇa** a young shoot of the p. Vin i.189; **-pakka** palm fruit It 84; **-paṇṇa** a palm — leaf DhA i.391; ii.249; iii.328; Bdhd 62; also used as a fan (tālapattehi kata — maṇḍalavījanī VvA 147) Vv 33[43] (Hardy for °vaṇṭha of Goon. ed. p. 30); VvA 147 (v. l. °vaṇṭa q. v.); Nd[2] 562 (+vidhūpana); **-patta** a palm — leaf Vin i.189; VvA 147; **-miñja** the pith of a p. J iv.402; **-vaṇṭa** [Sk. tālavṛnta] a fan Vin ii.130 (+vidhūpana), 137; J i.265; VvA 44, cp. °paṇṇa; **-vatthu** (more correct tālâvatthu=tāla — avatthu) in **tālâvatthukata** a palm rendered groundless, i. e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula pahīna ucchinna — mūla t° anabhāvaṅ — kata "given up, with roots cut out, like a palm with its base destroyed, rendered unable to sprout again" (Kern, *Toev.* ii.88: as een wijnpalm die niet meer geschikt is om weêr uit te schieten). This phrase was misunderstood in BSk.: M Vastu iii.360 has kālavastuṅ. — The readings vary: tālāvatthu e. g. at M i.370; S i.69; iv.84; A i.135; ii.38; J v.267; tālav° S iii.10; v.327; Th 2, 478 (ThA 286: tālassa chindita— — ṭṭhāna — sadisa); Nd[2] freq. (see under pahīna); tālāvatthukatā at Vin iii.3. — In other comb[n] tālāvatthu bhavati (to be pulled out by the roots & thrown away) J v.267 (=chinnamūla — tālo viya niraye nibbattanti p. 273), cp. M i.250; **-vāra** "palm — time" (?) or is it **tāḷa°** (gong — turn?) DhA ii.49 (note: from tala — pratiṣṭhāyāṅ?).

**Tālīsa** (nt.) (also **tālissa** J iv.286, **tālīsaka** Miln 338) [cp. Sk. tālī, tālīśa & talāśā] the shrub Flacourtia cataphracta & a powder or ointment obtained from it Vin i.203 (+tagara); J iv.286 (id.); Miln 338.

**Tālīsa[2]** (No. 40) is short for **cattālīsa**, e.g. Ap. 103, 234 and passim.

**Tālu** [Sk. tālu, see tala] the palate Sn 716; J i.419; Vism 264 (°matthaka top of p.); PvA 260.

**Tāḷa[1]** [taḍ, cp. Sk. tāla a blow, or musical time; tālīyaka cymbal] beating, striking, the thing beaten or struck, i. e. a musical instrument which is beaten, an instr. of percussion, as a cymbal, gong, or tambourine (for tāḷa= gong cp. thāla): (a) gong, etc. J i.3; vi.60; Th 1, 893; DA i.85; DhsA 319 (kaṅsa°). — (b)

music in general DhA iv.67.

**-âvacara** musical time or measure, music, a musician D ii.159 (v. l. tāla°); J i.60 (l); iv.41; VvA 257 (°parivuta, of an angel).

**Tāḷa**[2] (nt.) [Sk. tālaka=tāḍa AvŚ ii.56, tāḍaka Divy 577] a key (orig. a "knocker"?) Vin ii.148 (3 kinds: loha°, kaṭṭha°, visāṇa°); Bdhd 1.

**-cchiggala** a key — hole S iv.290; v.453; Vism 500. **-cchidda** id. Vin ii.120, 148, 153 (all tāla°); iii.118; DhA iii.8 (l).

**Tāḷī** (f.) a strike, a blow, in **urattāḷiṅ karoti** to strike one's chest (as a sign of grief) PvA 39, etc. (see ura).

**Tāḷeti** [Sk. tāḍayati, **taḍ** perhaps=**tud**] to strike a blow, flog, beat, esp. freq. in phrase **kasāhi tāḷeti** to flog with whips, etc. (in list of punishments, see kasā) M i.87; A ii.122; Nd[2] 604; PvA 4, etc. — ppr. pass. **taḍḍamāna** (for *tāḍyamāna) J vi.60 (so read for taddamāna; Com poṭhīyamāna). — pp. **tāḷita** J vi.60 (turiya°); Vv 62[1] (id.); Sdhp 80. Cp. abhi°.

**Tāva** (adv.) [Sk. tāvat] so much, so long; usually correl. with **yāva** how long, how much; in all meanings to be understood out of elliptical application of this correlation. Thus I. **yāva-tāva** as long as: yāva dve janā avasiṭṭhā ahesuṅ tāva aññamaññaṅ ghātayiṅsu J i. 254; yāva dukkhā nirayā idha tattha pi tāva ciraṅ vasitabbaṅ Sn 678. Neg. na tāva — yāva na not until: M i.428; S v.261; A i.141≈(na t. kālaṅ karoti yāva na taṅ pāpakammaṅ byantihoti he does not die until his evil kamma is exhausted). II. *Elliptical:* 1. temporal: so long as, for the time (tāvakālikaṅ=yāvak°tāvak°; see below). — 2. comparative: (such — ) as, like, so, such, just so, rather, in such a degree, even; tāvabahuṅ suvaṇṇaṅ so much gold Vin i.209; t. — mahanto so much J i.207; t. madhuraphala with such sweet fruit J ii.105; asītiyā tāva kimi — kulānaṅ sādhāraṇa (of the body) or rather, i. e. Vism 235; vatthāni t. devapātubhūtāni PvA 44; paṭhamaṅ t. (even) at once, right away PvA 113, 132; gilānāya t. ayaṅ etissā rūpasobhā even in sickness she is so beautiful VvA 76; parittakassa kusalakammassa t.=quidem PvA 51; paṅsukūlikangaṅ t. in the first place Vism. 62. — 3. concessive: (a) (absol.) as far as it goes, considering, because: yadi evaṅ pitā tāva purisabhāve na rodati, mātu nāma hadayaṅ mudukaṅ "even if the father as man does not weep, surely," &c., PvA 63. — (b) with imper. in expr. like gaccha tāva go as long as you like (to go) (=gaccha tāva yāva gaccheyyāsi), i. e. if you like, cp. Ger. geh'immer; passa tāva just look=Lat. licet. Therefore sometimes=please or simply an emphatic imper. as "do go," etc. J ii.5 (ete t. aguṇā hontu let them be faulty), 133 (ehi t.), 352 (tiṭṭha t. leave off please), iii.53 (pāto va t. hotu only let it be to — morrow, i. e. wait tillt — m.); iv.2 taṅ t. me detha give me this though); VvA 289 (vīmaṅsatha t. just think); PvA 4 (t. ayyo āgametu yāvâyaṅ puriso pānīyaṅ pivissati may your honour wait till this man shall have drunk the water), 13 (therā t. gacchantu). With prohibitive: mā tāva ito agā please do not go from here Pv ii.3[22]. — 4. hortative, with 1st pers. fut. equal to imperative — subjunctive or injunctive, cp. 3 (b): let me, well, now, then (cp. Lat. age in dic age, etc.). J i.62 (puttaṅ t. passissāmi please let me see the son), 263 (vīmaṅsissāmi t. let me think), 265 (nahāyissāmi t. just let me bathe). — III. *In other combinations:* **tāva-na** although — yet= not even: ajjā pi t. me balaṅ na passasi not even to — day have you yet seen my full strength J i.207; t. mahādhanassāmī na me dātuṅ piyaṅ ahu although lord of wealth yet I did not like to give Pv ii.7[6]. **na-tāva** (or tāva in neg. sentence) not yet, not even, not so much as (=Lat. ne — quidem) Pv ii.11[2] (na ca tāva khīyati does not even diminish a bit); PvA 117 (attano kenaci anabhibhavanīyataṅ eva tāva: that he is not to be overpowered, even by anyone). **tāva-d-eva** just now, instantly, on the spot, at once Sn 30; J i.61, 151; iv.2; Pv ii.8[9] (=tadā eva PvA 109); PvA 23, 46, 74, 88, etc. **tāvade** (=tāva — d — eva) for all times Pv iv.3[38] (=PvA 255).

**-kālika** (adj.) "as long as the time lasts," i. e. for the time being, temporary, pro tempore Vin ii.174; iii.66; iv.286; J i.121, 393; Vism 95; ThA 288; PvA 87 (=na sassata).

**Tāvataka** (adj.) [der. fr. tāva] just so much or just so long (viz. as the situation requires), with (or ellipt. without) a corresp. yāvataka Vin i.83 (yāvatake — t. as many as): D ii.18 (yāvatakv' assa kāyo tāvatakv' assa vyāmo as tall as is his body so far can he stretch his arms: the 19th sign of a Mahāpurisa); instr. as adv. **tāvatakena** after a little time Miln 107; DhA iii.61. — See also tattaka (contracted of tāvataka).

**Tāvatā** (adv.) [from tāva] 1. so long (corr. to yāva) Dpvs iv.17. — 2. on that account, thus D i.104 (v. l. ettāvatā); Dh 266.

**Tāvatiṅsa** [tayo+tiṅsa. Cp. Vedic trayastriṅśat] No. 33, only in cpds. denoting the 33 gods, whose chief is Sakka, while the numeral 33 is always **tettiṅsa**. This number occurs already in the Vedas with ref. to the gods & is also found in Zend — Avesta (see Haug, *Language & Writings,* etc., pp. 275, 276). The early Buddhists, though they took over the number 33, rejected the superstitious beliefs in the magical influence and mystic meaning of that & other simple numbers. And they altered the tradition. The king of the gods had been Indra, of disreputable character from the Buddhist point of view. Him they deposed, and invented a new god named Sakka, the opposite in every way to Indra (see for details *Dial.* ii.294 — 298). Good Buddhists, after death in this world, are reborn in heaven (sagga), by which is meant the realm of the Thirty-three (D ii.209). There they are welcomed by the Thirty-three with a song of triumph (D ii.209, 211, 221, 227). The Thirty — three are represented as being quite good Buddhists. Sakka their new chief and Brahmā address them in discourses suitable only for followers of the new movement (D ii.213, 221). See further Vin i.12; M i.252; ii.78; iii.100; A iii.287; iv.396=VvA 18 (cp[d] with the people of Jambudīpa); v.59, 331, Vism 225, etc. — See also tidasa.

**-devaloka** the god — world of the 33; freq. e. g. J i.202; Vism 399; DhA iii.8; **-bhavana** the realm of the 33 gods J i.202; Vism 207 sq., 390, 416, and passim.

**Tāvata** (nt.) [abstr. fr. tāva] lit. "so — much — ness," i. e. relative extent or sphere, relatively Vism 481, 482.

**Tāsa** [see tasati[2]] terror, trembling, fear, fright, anxiety S iii.57; J i.342; iii.177, 202; Miln 24. Cp. san°.

**Tāsaniya** (adj.) to be dreaded, dreadful, fearful Miln 149.

**Tāhaṅ** contraction of 1. taṅ ahaṅ: see ta°; 2. te ahaṅ: see tvaṅ.

**Ti** (adv.) [cp. Sk. iti] the apostrophe form of iti, thus. See iti.

**Ti°** [Vedic tris, Av. priś, Gr. τρίς, Lat. ter (fr. ters>*tris, cp.

testis>*tristo, trecenti>*tricenti), Icl. prisvar, Ohg. driror] base of numeral three in comp$^{n}$; consisting of three, threefold; in numerical cpds. also= three (3 times).

**-kaṭuka** threefold spices (kaṭuka — bhaṇḍa) VvA 186; **-gāvuta** a distance of 3/4 of a league (i. e. about 2 miles), DhA i.108 (less than yojana, more than usabha), 131, 396; ii.43, 61, 64, 69; iii.202, 269; VvA 227; B. on S i.52 (sarīra); **-catu** three or four DhA i.173; **-cīvara** (nt.) the 3 robes of a bhikkhu, consisting of: diguṇā sanghāṭi, ekacciya uttarāsanga, ekacciya antaravāsaka Vin i.289, 296; ii.302. ticīvarena avippavāsa Vin i.109 sq. — Vism 60, 66; DhA iv.23. **-tālamattaṅ** 3 palm — trees high DhA ii.62. **-daṇḍa** 1. a tripod as one of the requisites of a hermit to place the water — pot on (kuṇḍikā) J i.8 (tidaṇḍakuṇḍikādike tāpasa — parikkhārā), 9 (hanging from the kāja); ii.317 (see tedaṇḍika). — 2. part of a chariot A iv.191 (v. l. daṇḍa only). **-diva** the 3 heavens (that is the Tāvatiṅsa heaven) D ii.167, 272 (tidivûpapanna); S i.96 (°ṅ ṭhānaṅ upeti), 181 (ākankha — māno °ṅ anuttaraṅ). **-pada** [cp. Vedic tripad or tripād, Gr. τρίπους, Lat. tripes: tripod] consisting of 3 feet or (in prosody) of 3 padas Sn 457 (w. ref. to metre Sāvittī); **-(p)pala** threefold Vism 339; **-pallattha** "turning in 3 ways," i. e. skilled in all occupations (Kern, *Toev.:* zeer listig) J i.163 (of miga; Com. expl. as lying on 3 sides of its lair); **-piṭaka** the 3 Piṭakas Vism 62, 241; DhA i.382; **-peṭaka**=tepiṭaka Miln 90; **tipeṭakin** at Vin v.3; **-maṇḍala** (nt.) the 3 circles (viz. the navel & the 2 knees) Vin ii.213 (**°ṅ paṭicchādento parimaṇḍalaṅ nivāsento**); cp. *Vin. Texts* i.155; **-yojana** a distance of 3 leagues, i. e. 20 miles, or fig. a long dist.; Vism 392 (tiyojanika setacchatta); DhA ii.41 (°magga); VvA 75 (°mattake vihāraṅ agamāsi); PvA 216 (sā ca pokkharaṇī Vesaliyā °mattake hoti); °*satika* 300 cubits long J ii.3; **-loka** the 3 worlds (i. e. kāma, rūpa, arūpa — loka) Sdhp 29, 276, 491 (cp. tebhūmaka); **-vagga** consisting of 3 divisions or books DA i.2 (Dīghāgamo vaggato t. hoti); **-(v)angika** having 3 angas (of jhāna) Dhs 161; **-vassika** for the 3 seasons ( — gandha — sālibhattaṅ bhuñjantā) DhA ii.9; J i.66 (id.); **-vidha** 3 fold, of sacrifice (yañña) D i.128, 134, 143; of aggi (fire) J i.4 & Miln 97; Vism 147 (°kalyāṇatā). **-visākha** a three — forked frown on the forehead S i.118; M i.109; **-sandhi** consisting of 3 spaces J vi.397 (tāya senāya Mithilā t. — parivāritā), expl$^{d}$ as an army made up of elephants, chariots, cavalry, and infantry, with a space between each two.

**Tiṅsaṅ** (tiṅsa°) [Vedic triṅśat, cp. Lat. trīginta, Oir. tricha] the number 30 D i.81≈(tiṅsaṅ pi jātiyo); S ii.217 (t. — mattā bhikkhū); dat. instr. tiṅsāya A v.305 (dhammehi samannāgato); Sn p. 87 (pi dadāmi) PvA 281 (vassasahassehi): t. — yojana — maggaṅ (āgato) DhA ii.76, 79; iii.172; PvA 154; °yojanika kantāra DhA ii. 193 (cp. 192); J v.46 (magga); DhA i.26 (vimāna); t. — vassasahassāni āyuppamāṇaṅ (of Konāgamana Buddha) D ii.3; t. — mattāni vassāni Miln 15; t. — vassasahassāni PvA 281=DhA ii.10. So of an immense crowd: tiṅsa bhikkhu — sahassāni D ii.6; tiṅsa — mattā sūkarā J ii.417; °sahassa — bhikkhū DhA i.24.

**Tika** (adj. — n.) [Vedic trika] consisting of 3, a triad S ii. 218 (t. — bhojana); DhA iv.89 ( — nipāta, the book of the triads, a division of the Jātaka), 108 (t. — catukka — jhāna the 3 & the 4 jhānas); Miln 12 (tika — duka — paṭimaṇḍitā dhammasanganī); Vism 13 sq.; DhsA 39 ( — duka triad & pair).

**Tikicchaka** [fr. tikicchati] a physician, a doctor A v.219; J i.4 (adj. & vejja); iv.361; PvA 233.

**Tikicchati** [also cikicchati=Sk. cikitsati. Desid. of **cit**, to aim at, think upon, in pregnant sense of endeavouring to heal] to treat medically, to cure Vin i.276; S i.222; Miln 172, 272, 302. Caus. tikicchāpeti J i.4.

**Tikicchā** (f.) [from last] the art of healing, practice of medicine D i.10 (dāraka° infant healing); Sn 927 (°ṅ māmako na seveyya). — See also tekiccha.

**Tikkaṅ** at J v.291 in "yāva majjhantikā tikkam āgami yeva" is to be read as "yāva majjhantik' âtikkamm'— âgami yeva."

**Tikkha** (adj.) [=tikhiṇa] sharp, clever, acute, quick (only fig. of the mind), in tikkh — indriya (opp. mud — indriya) Nd$^{2}$ 235$^{3p}$=Ps i.121=ii.195; & tikkha — paññatā A i.45.

**Tikkhattuṅ** (adv.) [Sk. trikṛtvaḥ] three times (cp. tayo II. C 2), esp. in phrase vanditvā t. padakkhiṇaṅ katvā "having performed the reverent parting salutation 3 times" VvA 173, 219; t. sāvesi he announced it 3 times J ii.352; DhA ii.4; t. paggaṇhāpesi offered 3 times PvA 74. See also J iv.267; v.382; vi.71; DhA ii.5, 42, 65, 338; iv.122 & passim.

**Tikhiṇa** (adj.) [Vedic tīkṣṇa of which t. is the diaeretic form, whereas the contracted forms are tiṇha (q. v.) & tikkha. Cp. also Sk. tikta pp. of **tij**, tejate. From ***steg** in Gr. στίζω "stitch" & στικτός, Lat. instīgo, Ohg. stehhan, Ger. stecken, E. stick] pointed, sharp, pungent, acrid; fig. "sharp," clever, cunning, acute (in this meaning only in contr. form tikkha) J v.264; DhA ii.9; iv.13; PvA 152, 221 (=tippa). (ati — ) tikhinatā Miln 278. See also tippa & tibba & cp. tejo.

**Tiṭṭha** (adj.) [pp. of tasati[1]] dry, hard, rough J vi.212 (°sela hard rock).

**Tiṭṭhati** [Frequentative of Vedic **sthā**, stand (cp. sthāna, Lat. sto: see ṭhāna)=Av. hištaiti, Gr. ἵστημι, Lat. sisto] to stand, etc. — I. *Forms:* pres. ind. tiṭṭhati (Sn 333, 434; Pv i.5[1]); imper. 2nd tiṭṭha, 3rd tiṭṭhatu; ppr. tiṭṭhaṅ, tiṭṭhanto, tiṭṭhamāna; pot. tiṭṭhe (Sn 918, 968) & tiṭṭheyya (Sn. 942); fut. ṭhassati (J i.172, 217); aor. aṭṭhāsi (J i.279, pl. aṭṭhaṅsu J ii.129) & aṭṭhā (cp. agā, orig. impf.) (Sn 429; J i.188); inf. ṭhātuṅ (PvA 174); ger. ṭhatvā (Sn 887); grd. ṭhānīya (PvA 72). — pp. **ṭhita**, Caus. **ṭhapeti**. An apparent Med. — Pass. **ṭhīyati**, as found in cpd. pati — ṭṭhīyati is to be expl$^{d}$ as Med. of paṭi+**sthyā** (see thīna), and should be written paṭi — tthīyati. See under patiṭṭhīyati. See also ṭhāna & ṭhiti. — II. *Meanings.* — 1. to stand, stand up, to be standing (see ṭhāna I. 1$^{a}$): ṭhānakappana — vacanaṅ nisajjādi — paṭikkhepato PvA 24; opp. to walking or lying down: tiṭṭhaṅ caraṅ nisinno vā Sn 151, 193; tiṭṭhamānāya eva c' assā gabbhavuṭṭhānaṅ ahosi "she was delivered standing" J i.52; ekamantaṅ aṭṭhāsi PvA 68, etc.; cankamana — koṭiyaṅ ṭhatvā PvA 79. — 2. to stop, stay, abide; to last, endure, be at rest; fig. to remain in, abide by, acquiesce in (see ṭhāna I. 1$^{b}$). In imper. tiṭṭhatu it approaches the meanings of ṭhapeti viz. leave it alone, let it be so, all right. yāva kāyo ṭhassati tāva naṅ dakkhinti deva — manussā (as long as the body shall last) D i.46. tiṭṭhe shall he live on (cp. ṭhāna II.$^{d}$ Sn 1053, 1072 =Nd$^{2}$ 283, tiṭṭheyya saṭṭhikappasahassāni to stay on indefinitely); tiṭṭheyya kappaṅ D ii.103. tiṭṭhantī anto vimānas-

miṅ "remaining inside the castle" Pv i.10[1]; tiṭṭha tāva "stop please" J ii.352; tiṭṭhabhadantika one who bids the guest stay (comb[d] w. ehi — bh°) D i.166; M i.342; A i.295; ii.206: ovāde ṭhatvā (abiding by) J i.153; vi.367; similarly J vi.336. — Imper. tiṭṭhatu J iv.40; Miln 14; PvA 74. — 3. to live (on=instr.), behave, exist, be (see ṭhāna I. 2); to be in a certain condition [gati, cp. ṭhāna II. (c)]. Often periphrastically for finite verb (with ger.: cp. gata & ṭhita) tiṭṭhantam enaṅ jānāti (he knows their "gati") Sn 1114 (see Nd[2] 283); āhārena tiṭṭhati PvA 27 (is supported by, cp. ṭhiti); yāvatāyukaṅ ṭhatvā (outliving their lives) PvA 66; karuṇa — ṭhānīya (=*kāruṇayitabba) deserving pity PvA 72; yā tvaṅ tiṭṭhasi (how you are or look!) Vv 44[1], etc. — *with ger.:* pharitvā aṭṭhāsi (pervaded) J vi.367; aṭṭhiṅ āhacca aṭṭhāsi (cut through to the bone) J iv.415; gehaṅ samparivāretvā aṭṭhaṅsu (encircled the house) PvA 22.

**Tiṇa** (nt.) [Vedic tṛṇa, from ***ter** (cp. tarati) to pierce, orig. "point" (=blade); Goth. paúrnus, Ags. porn=E. thorn, Ger. dorn] grass, herb; weed; straw; thatch; hay, litter S iii.137 (tiṇa, kasā, kusa, babbaja, bīraṇa); satiṇakaṭṭhodaka full of grass, wood & water (of an estate) D i.87, 111, etc.; sītaṅ vā uṇhaṅ vā rajo vā tiṇaṅ vā ussāvo vā (dust & weeds) D ii.19; A i.145; t.+paṇṇa (grass & leaves[1]) A i.183; VvA 5. — J i.108 (dabba°), 295; iii.53; Pv i.8[1] (harita t.); iv.1[48]; Vism 353 (kuṇṭha°); DA i.77 (alla° fresh grass); PvA 7 (weed), 62 (grass), 112; DhA iv.121; Miln 47 (thatch), 224 (id.).

**-aṇḍupaka** a roll of grass Vin i.208=iii.249; **-āgāra** a thatched cottage A i.101 (+naḷāgāra); **-ukkā** a firebrand of dry grass or hay S ii.152; iii.185; J i.212, 296; Vism 428; DhA i.126; ThA 287; Bdhd 107; **-karala** a wisp of grass DhA iii.38; **-kājaka** a load of g. DhA iv.121; **-gahana** a thicket of g., a jungle A i.153; **-cuṇṇa** crushed & powdered (dry) grass or herbs Vin i.203; VvA 100 ( — rajânukiṇṇa); **-jāti** grass — creeper VvA 162; **-dāya** a grass — jungle S ii.152; **-dosa** damaged by weeds (khetta) Dh 356; PvA 7; **-pupphaka** ( — roga) sickness caused by the flowering of grass, hay — fever Miln 216; **-purisaka** a straw — man, a scarecrow Miln 352; Vism 462; DhsA 111; **-bhakkha** eating grass; of animals M iii.167; of ascetics D i.166; Pug 55; A i.241, 295; **-bhusa** chaff, litter, dry grass VvA 47; **-rukkha** a shrub; **-vatthāraka** one of the seven Adhikaraṇasamathas (ways in which litigation may be settled). In case mutual complaints of breach of the rules have been brought before a chapter, then the chapter may decline to go into the details and, with the consent of the litigants, declare all the charges settled. See *Vin. Texts,* iii.30 — 34. This is the "covering over as if with grass" Vin ii.87 (in detail, cp. also tassapāpiyyasikā); D iii.254; A i.99; M ii.250; **-santhāraka** a mat of grass Vin i.286; ii.113, 116; J i.360.

**Tiṇava** a sort of drum A ii.117.

**Tiṇḍuka** see tinduka.

**Tiṇṇa** [pp. of tarati] one who has reached the other shore (always fig.) gone through, overcome, one who has attained Nibbāna. Ogha° gone through the great flood S i.3, 142; Sn 178, 823, 1082, 1101, 1145; D iii. 54; Sn 21 (+pāragata), 359 (+parinibbuta), 515, 545 (tiṇṇo tāres' imaṅ pajaṅ); It 123 (tiṇṇo tārayataṅ varo); Dh 195 ( — sokapariddava); Nd[2] 282.

**-kathankatha** (adj.) having overcome doubt, free from doubt Sn 17, 86, 367; **-vicikiccha**=prec. Vin i.16; D i.110; ii.224, 229; Pug 68; DA i.211.

**Tiṇha** [see tikhiṇa] sharp (of swords, axes, knives, etc.) D i.56 (sattha); S iv.160, 167 (kuṭhārī); A iv.171; Sn 667 (°dhāra), 673 (asipattavana); J i.253; Sdhp 381.

**Titikkhati** [Sk. titikṣate, Desid. of **tij**, cp. tijo & tikhiṇa to bear, endure, stand S i.221; Sn 623; Dh 321=Nd[2] 475 B[7]; Dh 399 (titikkhissaṅ=sahissāmi DhA iv.3); J v.81, 368.

**Titikkhā** (f.) [see last] endurance, forgiveness, long- suffering S i.7; v.4; Dh 184; Nd[2] 203.

**Titta** [pp. of tappati[2]] satisfied (with=instr.) enjoying (c. gen.), happy, contented A i.87=Pug 26 (+tappetar); Miln 249; VvA 86 (=pīṇita); PvA 46 (dibbâhārassa), 59 (=suhita), 109 (=pīṇita). — **atitta** dissatisfied, insatiate J i.440; iii.275; Dh 48 (kāmesu).

**Tittaka** (adj.) [cp. Sk. tiktaka from **tij**] sharp, bitter (of taste) M i.80 (°alābu), 315 (id.); PvA 47 (id.; so read for tintaka lābu) Dhs 629=Nd[2] 540 (tittika; enum[d] between lavaṇa & kaṭuka); DhsA 320.

**Tittakatta** (nt.) [abstr. to tittaka] bitterness, enum[d] with lavaṇattaṅ & kaṭukattaṅ at Miln 56=63 (cp. Nd[2] 540).

**Titti** (f.) [from tappati[2]] satisfaction (in=loc.) Dh 186 =ThA 287 (na kahāpaṇavassena t. kāmesu vijjati); n' atthi t. kāmānaṅ Th 2, 487; J v.486 (dhammesu); VvA 11; PvA 32 (°ṅ gacchati find s.) 55 (paṭilabhati), 127.

**Tittika** in **sama°** at D i.244, Vin i.230, brimful, of a river. Derivation & meaning doubtful. See the note at *Buddhist Suttas,* 178, 9.

**Tittimant** (adj.) [titti+mant] satisfied, contented, so read at J iii.70 & vi.508 for kittimant.

**Tittira** [Onomat. cp. Vedic tittira & tittiri, Gr. τατύρας pheasant, Lit. teterva heath — cock; Lat. tetrinnio to cackle] partridge J i.218; iii.538. **-pattikā** a kind of boot Vin i.186.

**Tittiriya** (adj.) [fr. tittira] belonging to a partridge, like a partridge J i.219 (brahmacariya).

**Tittha** (nt.) [Vedic tīrtha, from ***ter**, tarate, to pass through, orig. passage (through a river), ford] 1. a fording place, landing place, which made a convenient bathing place D ii.89=Vin i.230 (Gotama° the G. ford); J i.339, 340 (titthāraṇa); ii.111; iii.228 (°nāvika ferryman); 230 (nāvā° a ferry); iv.379; Pv ii.1[20]; iii.6[4]; iv.12[2] (su°); Dāvs. v.59 (harbour). Titthaṅ jānāti to know a "fording place," i. e. a means or a person to help over a difficulty or doubt M i.223=A v.349 (neg.) 2. a sect (always with bad connotation. Promising to lead its votaries over into salvation, it only leads them into error).

**-âyatana** the sphere or fold of a sect (cp. titthiya) Vin i.60, 69; ii.279; M i.483; A i.173; Pug 22; Dhs 381, 1003 (cp. *Dhs. trsl.* p. 101[n]); DA i.118; Ledi Sadaw in *J.P.T.S.* 1913, 117 — 118; **-kara** a "ford — maker," founder of a sect D i.47, 116; M i.198; Sn pp. 90, 92; Miln 4, 6, etc.; **-ññutā** knowledge of a ford, in fig. sense of titthaṅ jānāti (see above) Nett 29, 80.

**Titthika** (adj.) [Possible reading in Burmese MSS. for tittika. But the two compound letters (tt and tth) are so difficult to distinguish that it is uncertain which of the two the scribe really meant].

**Titthiya** [from **tittha** 2, cp. Divy 81[7]; AvŚ i.48; ii.20. An adherent of another sect (often as añña°), an heretic Vin i.54, 84, 136, 159 (°samādāna), 306 (°dhaja), 320; S i.65; iv.37, 394; D iii.44, 46; Sn 381, 891; Nd[2] 38; Ps i.160; Pug 49; Vbh 247. añña° e. g. Vin i.101; D i.175 sq.; iii.130 sq.; J ii.415, 417. **-sāvaka** a follower of an heretic teacher Vin i.172; J i.95; Vism 17.

**Tithi** [Sk. tithi] a lunar day DhA i.174; PvA 198.

**Tidasa** (num.) [Vedic tridaśa] thirty (cp. tiṅsa), esp. the thirty deities (pl.) or belonging to them (adj.). It is the round figure for 33, and is used as equivalent to tāvatiṅsa. Nandanaṅ rammaṅ tidasānaṅ mahāvanaṅ Pv iii.1[19]=Vv 18[13]; devā tidasā sahindakā Vv 30[1]; Sdhp 420.

**-âdhipati** the Lord of the 30 (viz. Sakka) Vv 47[8]; **-inda** ruler of the 30 Sdhp 411, 478; **-gaṇa** the company of the 30 Sn 679 (Com. tettiṅsa); Vv 41[6]; **-gatin** going to the 30 (as one of the gatis) Vv 35[12] (=tidasabhavanaṅ gata Tāvatiṅsadevanikāyaṅ uppanna VvA 164); **-pura** the city of the 30, i. e. Heaven Miln 291; **-bhavana** the state of the 30, i. e. heavenly existence VvA 164 (=Tāvatiṅsabhavana).

**Tidhā** (adv.) [ti+dhā] in three ways or parts, threefold Miln 282 ( — pabhinna nāgarājā).

**Tinta** (adj.) [=timita from temeti] wet, moist Miln 286; DhA ii.40 (°mukha).

**Tintaka** at PvA 47 (°alābu) is to be read as **tittaka°**.

**Tintiṇa** (nt.) greed, desire; (adj.) greedy. Ep. of a pāpabhikkhu A v.149 (Com. tintiṇaṅ vuccati taṇhā, tāya samannāgato āsankābahulo vā); Vbh 351 (tintiṇaṅ tintiṇāyanā, etc.=loluppaṅ).

**Tintiṇāti & Tintiṇāyati** [either=Sk. timirayati to be obscured, from **tim** in timira, or from **stim** (Sk. *tistimāyati>*stistim° after tiṣṭhati>*stiṣṭhati;=P. titiṇāyati) to become stiff, cp. timi, thīna and in meaning mucchati. The root **tam** occurs in same meaning in cpd. nitammati (q. v.=Sk. nitāmyati) at J iv.284, expl[d] by atikilamati] to become sick, to swoon, to (stiffen out in a) faint J i.243 (tintiṇanto corresp. with mucchita); vi.347 (tintiṇāyamāna, v. l. tiṇāy°).

**Tinduka** [Sk. tinduka] the tree Diospyros embryopteris D i.178 (v. l. tiṇḍ°; J v.99; **tiṇḍukāni** food in a hermitage J iv.434; vi.532. — tindukakandarā Npl. the T. cave Vin ii.76. — See also timbaru & timbarūsaka.

**Tipu** [cp. Sk. trapu, non — Aryan?] lead, tin Vin i.190 (°maya); S v.92; J ii.296; Miln 331 (°kāra a worker in lead, tinsmith); Vism 174 (°maṇḍala); DhA iv.104 (°parikhā).

**Tipusa** (nt.) [Sk. trapusa] a species of cucumber J v.37; VvA 147.

**Tippa** (adj.) [a variant of tibba=Sk. tīvra, presumably from **tij** (cp. tikhiṇa), but by Bdhgh connected w. **tap** (tapati, burn): tippā ti bahalā tāpana — vasena vā tippā Com. to Anguttara (see M i.526)] piercing, sharp, acute, fierce; always & only with ref. to pains, esp. pains suffered in Niraya. In full comb[ns] sarīrikā vedanā dukkhā tippā kharā M i.10; A ii.116, 143, 153; ekantadukkhā t. kaṭukā ved. M i.74; bhayānaka ekantatippa Niraya Pv iv.1[9] (=tikhiṇadukkha° PvA 221); nerayikā sattā dukkhā t. kaṭukā ved° vediyamānā Miln 148.

**Tibba** (adj.) probably a contamination of two roots of different meaning; viz. **tij & tim** (of tamas) or=**stim** to be motionless, cp. styā under thīna] 1. sharp, keen, eager: tibbagārava very devout A ii.21; Nett 112 (cp. tīvraprasāda AvŚ i.130); t. — cchanda D iii.252, 283. — 2. dense, thick; confused, dark, dim: t. — rāga Dh 349 (=bahalarāga DhA iv.68); A ii.149; tibbo vanasaṇḍo avijjāya adhivacanaṅ S iii.109; tibbasārāga (kāmesu) S iii.93=It 90; A ii.30; tibbo manussaloko (dark, dense) Miln 7; °andhakāra dense darkness Vism 500 sq.; °kilesu deep blemish (of character) Vism 87.

**Timi** [Derivation unknown. Sk. timi] a large fish, a leviathan; a fabulous fish of enormous size. It occurs always in comb[n] w. **timingala**, in formula timi timingala timitimingala, which should probably be reduced to *one* simple timitimingala (see next).

**Timingala** [timi+gila, **gl**, see note on gala] in comb[n] w. timi, **timitimingala**. Sk. has timingila & timingilagila: redupl. in 2nd syllable where P. has redupl. in 1st; fisheater, redupl. as intens.=greedy or monstrous fisheater, a fabulous fish of enormous size, the largest fish in existence Vin ii.238=A iv.200=Nd[2] 235[3q]; Ps ii.196; Miln 377. At Ud 54 sq. & Miln 262 we find the reading timi timingala timirapingala, which is evidently faulty. A Sanskritized form of t. is timitimingala at Divy 502. See timiratipingala, & cp. also the similar Sk. cilicima a sort of fish.

**Timira** (adj.) [Sk. timira fr. **tim=tam** (as in tamas), to which also belong tibba 2 & tintiṇāti. This is to be distinguished from **tim** in temeti to (be or) make wet. See tama] dark; nt. darkness Vv 32[3] (t. — tamba); J iii.189 (t. — rukkha); vanatimira a flower J iv.285; v.182.

**Timiratipingala** (nt.) a great ocean fish, DhsA 13, v. timin- gala.

**Timirāyittata** (nt.) [abstr. to timirāyita, pp. of timirayati to obscure, denom. to timira] gloom, darkness S iii.124 (=Māra).

**Timisa** (nt.) [Vedic tamisrā=tamas] darkness J iii.433 (andhakāra — timissāya); Pug 30 (andh° — timisāya); Miln 283

**Timīsikā** (f.) [timisa+ka] darkness, a very dark night Vv 9[6]; J iv.98.

**Timbaru** a certain tree (Strychnos nux vomica or Dios- pyros) J vi.336; **°tthanī** (f.) "with breasts like the t. fruit" Sn 110; J vi.457 (SnA 172: taruṇadārikā); VvA 137 (t. — nādasadisa).

**Timbarukkha**=timbarūsaka J vi.529.

**Timbarūsaka**=timbaru (Diospyros or Strychnos) Vin iii.59; Vv 33[27] (=tindukaphala VvA 147; tipusasadisā ekā vallijāti timbarūsakan ti ca vadanti); DhA iii.315.

**Tiraccha** (adv.) [Vedic tiryañc, obliquely, from ***ter** (tarati). Goth. pairh, Ohg. durh, E. through; cp. tiriyaṅ] across, obliquely; in **°bhūta** deviating, going wrong, swerving from the right direction DA i.89 (see under tiracchāna — kathā).

**Tiracchāna** [for °gata=Sk. tiraścīna (°gata)=tiraśca; "going horizontally," i. e. not erect. Cp. tiraccha, tiriyaṅ, tiro] an animal It 92 (tiracchānaṅ ca yoniyo for tiracchāna — yoniyo); Vbh 339 (°gāminī paṭipadā leading to rebirth among beasts); VvA 23 (manussatiracchāna an animal — man, wild man, "werwolf").

**-kathā** "animal talk"; wrong or childish talk in general Vin i.188; D i.7, 178; iii.54; Vism 127; expl[d] at DA i.89 by

anīyānikattā sagga — mokkha — maggānaṅ tiraccha — bhūtā kathā; **-gata** an animal, a beast Vin iv.7; S iii.152=DA i.23; (t. pāṇā) M iii.167 (t. pāṇā tiṇabhakkhā); Nd[2] on Sn 72 (t. — pāṇā); J i.459 (=vanagocara); Vbh 412 sq.; **-yoni** the realm of the brute creation, the animals. Among the 5 gatis (niraya t. manussā devā pettivisaya) it counts as an apāyagati, a state of misery D i.228; iii.234; S i.34; iii.225 sq.; iv. 168, 307; A i.60; ii.127, 129; Pv iv.11[1]; Vism 103, 427; PvA 27, 166; **-yonika (& yoniya** A i.37) belonging to the realm of the animals S v.356; **-vijjā** a low art, a pseudo — science Vin ii.139; D i.9 sq.

**Tiriyaṅ** (adv.) [Vedic tiryañc (tiryak) to tiras, see tiro & cp. perhaps Ger. quer=E. thwart, all to ***ter** in tarati] transversely, obliquely, horizontally (as opp. to uddhaṅ vertically, above, & adho beneath), slanting, across. In comb[n] **uddhaṅ adho tiriyaṅ sabbadhi** "in all directions whatever" D i.251=A ii.129; similarly uddhaṅ adho t. vâpi majjhe Sn 1055; with uddhaṅ & adho D i.23, 153; Vism 176 (where expl[d]). — A ii.48; Sn 150, 537; J i.96; It 120; DhA i.40 (dvāra — majjhe t. across the doorway), 47 (sideways); DA i.312; KhA 248.

**-taraṇa** ferrying across, adj. °ā nāvā, a vessel crossing over, a traject Vin iv.65.

**Tiriyā** (f.) a kind of grass or creeper A iii.240, 242 (tiriyā nāma tiṇajāti; Com. dabbatiṇa).

**Tirivaccha** a certain tree J v.46.

**Tirīṭa** (nt.) the tree Symplocos racemosa, also a garment made of its bark Vin i.306 (°ka); D i.166=A i.295; M i.343; Pug 51.

**Tiro** (prep. & adv.) (always ° — ) [Vedic tiras across, crossways, from ***ter** of tarati=to go through; cp. Av. tarō, Lat. trans, Cymr. tra] across, beyond, over, outside, afar. See also tiraccha & tiriyaṅ.

**-karaṇī** (f.) a curtain, a veil (lit. "drawing across") Vin i.276; ii.152; **-kucchigata** having left the womb D ii.13; **-kuḍḍa** outside the fence or wall, over the wall Vin iv.265 (°kuḍḍe uccāraṅ chaḍḍeti); D i.78= A iii.280 (in phrase tirobhāvaṅ t. kuḍḍaṅ t. pākāraṅ t. — pabbataṅ asajjamāno gacchati to denote power of transplacement); Pv i.5[1] (°kuḍḍesu tiṭṭhanti: the Tirokuḍḍa — Sutta, Khp VII.); Vism 176, 394; DhA i.104; PvA 23, 31; **-gāma** a distant village Vin iii.135; **-chada** "outside the veil," conspicuous J vi.60; **-janapada** a distant or foreign country D i.116; **-pākāra** beyond or over a fence (°pākāraṅ or °pākāre) Vin iv.266; see also °kuḍḍa; **-bhāva** (ṅ) beyond existence, out of existence, magic power of going to a far away place or concealment Vism 393 sq. (=a — pākaṭa — pāṭihāriya), see also under °kuḍḍa. **-raṭṭha** a foreign kingdom D i.161 (=pararaṭṭha DA i.286).

**Tirokkha** 1. (adj.) one who is outside, or absent Vin iii.185. — 2. (adv.) [=tiras+ka, cp. tiraskāra disdain, abuse] in **tirokkhavāca** one who speaks abusively or with disregard J v.78.

**Tila** (m. nt.) [Vedic tila m.] the sesame plant & its seed (usually the latter, out of which oil is prepared: see tela), Sesamum Indicum. Often comb[d] with **taṇḍula**, e. g. A i.130=Pug 32; J i.67; iii.53. — Vin i.212 (navātilā); A iv.108; Sn p. 126; J i.392; ii.352; Vism 489 (ucchu°); DhA i.79; PvA 47 (tilāni pīḷetvā telavaṇijjaṅ karoti).

**-odana** rice with sesame J iii.425; **-kakka** sesame paste Vin i.205; **-tela** ses. oil VvA 54 (°ṅ pātukāma); DhA iii.29; Bdhd 105; **-piññāka** tila seed — cake, oilcake VvA 142; **-piṭṭha** sesamum — grinding, crushed s. seed Vin iv.341. **-muṭṭhi** a handful of ses. J ii.278; **-rāsi** a heap of t. seeds VvA 54; **-vāha** a cartload of t. seeds A v.173=Sn p. 126; **-sangulikā** a ses. cake DhA ii.75.

**Tilaka** [tila+ka, from its resemblance to a sesame seed] 1. a spot, stain, mole, freckle M i.88; S i.170; VvA 253; DhA iv.172 (°ṅ vā kālakaṅ vā adisvā). — 2. a kind of tree Vv 6[7] (=bandhu — jīvaka — puppha — sadisa — pupphā ekā rukkha — jāti).

**Tilañchaka** at J. iv.364 acc. to Kern (*Toev.* ii.91) to be read as nilañchaka.

**Tisata** (num.) [ti+sata] three hundred J vi.427 (°mattā nāvā). See also under tayo.

**Tīra** (nt.) [Vedic tiras from ***ter**, tarati; orig. the opposite bank, the farther side (of a river or ocean), cp. tittha] a shore, bank Vin i.1; D i.222, 244; A ii.29, 50; Dh 85; Sn 672; J i.212, 222, 279; ii.111, 159; Dhs 597; Vbh 71 sq.; Vism 512 (orima°); PvA 142, 152. — tīra — dassin finding the shore S iii.164; A iii.368. — a — tīra — dassanī (f.) not seeing the shore (nāvā a ship) J v.75.

**Tīraṇa** [from tīreti 2] measurement, judgment, recogni- tion, Nd[2] 413 (v. l. tir°); Nett 54 (+vipassanā), 82 (≈ñāṇa), 191; Vism 162. — tīraṇa is one of the 3 pariññās, viz. t°, pahāna°, ñāta — pariññā. See under pariññā.

**Tīriya** (adj.) [from tīra] dwelling on the banks of... Vin ii.287.

**Tīreti** [Caus. of tarati] 1. to bring through, to finish, to execute (business), to accomplish: karaṇīyaṅ Miln 7, PvA 203; kiccaṅ PvA 278. — 2. to measure, judge, recognize, always in formula tūleti tīreti vibhāveti (Nd[2] tul° tir°, etc.) as interpretation of jānāti; pp. tīrita (Nd[2] tirita) Ps ii.200; Nd[2] under ñāta & No. 413.

**Tīvarā** (pl.) N. of a people in the time of Buddha Kaku- sandha S ii.191.

**Tīhaṅ** (adv.) [tri+aha] a period of three days, for 3 days; usually as cpd. **dvīhatīhaṅ** 2 or 3 days (see dvīha) J ii.103, etc.

**Tu** (indecl.) [Vedic tu, belonging to pron. base of 2nd sg. tvaṅ=Lat. tu; Gr. τύ, τοί=indeed, however (orig. ethical dat, of σύ), τοίνυν, τοίγαρ; Goth. þu, etc., cp. tuvaṅ] however, but, yet, now, then (similar in appl. to tāva); kin tu but (=quid nunc). Frequent in late verse: ante tu, *J.P.T.S.* 1884, 5, 31, 37 etc. *J.P.T.S.* 1913, 5[3]; Bd's Man. 11[52] &c. Usually comb[d] with eva: tv eva however Sn p. 141; na tv eva not however, but not A v.173.

**Tunga** (adj.) [Sk. tunga, **tum** to stand out, cp. Gr. τύμβος hillock, Lat. tumeo & tumulus, Mir. tomm hill] high, prominent, long J i.89; iii.433 (pabbata, expl[d] however by tikhiṇa, sharp, rough); Dāvs. iv.30.

**-nāsika** one with a prominent or long nose S ii.284; cp. saṇha — tunga — sadisī nāsikā Th 2,258; **-vaṇṭaka** having a long stalk; N. of a plant J vi.537.

**Tuccha** (adj.) [Sk. tuccha, prob. rel. to Lat. tesqua deserted place, see Walde, *Lat. Wtb.* s. v.] empty, vain, deserted; very often comb[d] with ritta D i.55; iii.53 (°kumbhi); M i.207; J i.209 (°hattha, empty — handed); vi.365; Sn 883; Pug 45,

46; Miln 5 (+palāpa), 10 (id.), 13; DhA ii.43; PvA 202; Sdhp 431.

**Tucchaka**=tuccha; always comb[d] w. rittaka D i.240; S iii.141; M i.329.

**Tujjati** Pass. of tudati.

**Tuṭṭha** [pp. of tussati to be satisfied] pleased, satisfied; often comb[d] w. **haṭṭha** (q. v.) i. e. tuṭṭha — haṭṭha J i.19 or haṭṭha — tuṭṭha J ii.240; cp. tuṭṭha — pahaṭṭha J ii.240. — Sn 683; It 103; J i.62 (°mānasa), 87, 266 (°citta), 308 (id.); iv.138. — **tuṭṭhabba** (grd.) to be pleased with Vin iv.259.

**Tuṭṭhi** (f.) [from tussati] pleasure, joy, enjoyment S i.48; Dh 331 (nom. tuṭṭhī); J i.60, 207.

**Tuṇḍa** (nt.) [Sk. tuṇḍa, prob. dial. for tunda which belongs to tudati] the beak of birds, the mouth, snout S v.148 (of a monkey); J i.222; iv.210; DhA i.394.

**Tuṇḍaka** (nt.)=tuṇḍa J i.222; iii.126.

**Tuṇḍika** see **ahi°**.

**Tuṇḍiya** (adj.) [from tuṇḍi] having a beak; n. a pecker, fig. a tax — collector J v.102 (=adhamma — bali — sādhaka 103).

**Tuṇhikkhaka** (adj.) [fr. tūṣṇīṅ, see next] silent J iv.25 (=kiñci avadanto).

**Tuṇhī** (indecl.) [Sk. tūṣṇīṅ acc. sg. of fem. abstr. tūṣṇī, used adverbially, from tussati] silently, esp. in phrase **tuṇhī ahosi** he remained silent, as a sign of consent or affirmative answer (i. e. he had nothing to say against it) D ii.155; A v.194; Dh 227; Sn 720 (tuṇhī yāti mahodadhi); PvA 117.

**-bhāva** silence, attitude of consent, usually in form. adhivāsesi tuṇhī — bhāvena he agreed Vin i.17; Sn p. 104, etc. — S ii.236, 273 (ariyo t. — bhāvo); M i.161 (id.); A iv.153 (id.). — Miln 15; PvA 17, 20, etc.; **-bhūta** silent Sn p. 140; Vv 20; DhA 172, etc.

**Tuṇhīyati**=taṇhāyati, misspelling at S ii.13.

**Tuṇhīra** inorganic form for tūṇīra quiver J v.128, also as v. l. at J v.48.

**Tutta** (nt.) [Sk tottra, from tudati to prick, push] a pike for guiding elephants, a goad for driving cattle (cp. tomara & patoda) D ii.266 (°tomara); J iv.310; v.268; Cp. iii.5, 2 (t. — vegahata).

**Tudati** [Vedic tudati; ***steud**, enlarged fr. ***steu**, cp. Lat. tundo, tudes (hammer); Goth. stautan, Ohg. stozan (to push), E. stutter, Nhg. stutzen; Ags. styntan=E. stunt] to strike with an instrument; to prick, peck, pierce; to incite, instigate J iii.189 (=vijjhati). Pass. **tujjati** to be struck Th 1, 780; Vism 503 (cp. vitujjati); Sdhp 279. — pp. **tunna**. See also tuṇḍa (beak=pecker), tutta (goad), tomara (lance=striker) & thūpa (point).

**Tudampatī** (dual) husband & wife [tu°=dial. for du°, Sk. dve; dampati from dama=domus, Sk. daṅpati=Gr. δεσπότης; cp. also Kern, *Toev.* ii.93, who compares tuvantuva for duvanduva]. See under dampati.

**Tunna**[1] [pp. of tudati] struck Th 2, 162 (vyādhimaraṇa° str. with sickness and death).

**Tunna**[2] [from tudati] any pointed instrument as a stick, a goad, a bolt, or (usually) a needle Vin i.290 (+aggaḷa, means of fastening); J i.8 (id.).

**-kamma** "needle — work," tailoring, patching, sewing J iv.40; vi.366; Vism 112. **-kāra** (& °ka) a (mending) tailor J iv.38 (v. l. °ka); VvA 251 (°ka); PvA 120); **-vāya** [Sk. tunnavāya] a "needle — weaver," a tailor Vin ii.159; J vi.364, 368 (°vesaṅ gahetvā in the disguise of a tailor); PvA 161 (id.); Pv ii.9[14] (=tunnakāra PvA 120); Miln 331, 365.

**Tuma** (pron. — adj.) [most likely apostrophe form of ātuma=attā, Sk. ātman self; cp. also Sk. tman oneself. See Oldenberg, *KZ.* xxv.319. Less likely=Sk. tva one or the other (Kern, *Toev.* s. v.). Expl[d] by Com. to A iii.124 as esa.] oneself, himself, etc.; every or anybody (=quisque) yaṅ tumo karissati tumo va tena paññāyissati (quid quisque faciat) Vin ii.186=A iii.124; Sn 890 (cp. ātumānaṅ v.888), 908; Pv iii.2[4] (=attānaṅ PvA 181).

**Tumula** [Sk. tumala; to ***teu**, Lat. tumeo, tumulus, tumultus, etc. E. thumb (swelling), cp. tunga & tūla] tumult, uproar, commotion J vi.247 (by Com. expl[d] as "andhakāra," darkness); Dpvs xvii.100.

**Tumba** (m. nt.) [possibly=Sk. tumra swollen (of shape), same root as tumula] 1. a kind of water vessel (udaka° DA i.202), made of copper, wood or a fruit (like a calabash, cocoanut, etc., cp. kaṭāha, E. skull) Vin i.205 (loha°, kaṭṭha°, phala°); ii.114 (°kaṭāha of gourd); J iii.430 (udaka°); iv.114; DhA ii.193 (udaka°). — 2. a measure of capacity, esp. used for grain J i.233 (mahā°), 467 (=4 nāḷi p. 468); Miln 102.

**Tumhādisa** (pron. — adj.) [tumhe+ādisa] like you, of your kind Sn 459; J vi.528; DA i.146.

**Tumhe** [pl. of pron. 2nd pers., see tuvaṅ].

**Tura** (adj.) [Vedic tura, cp. tvaraṇa] swift, quick; only in composition with **°ga**, etc., "going swiftly," denoting the horse; viz. **turaga** VvA 279; **turanga** VvA 281; Miln 192 (gaja°, etc.), 352 (id.) 364; **turangama** Dāvs v.56; **turagamana** PvA 57.

**Turati** [=tarati[2]] to be in a hurry, to be quick, hasten J vi.229 (mā turittho, Prohib.). — pp. **turita**. Cp. also tura, etc.

**Turita** [pp. of turati] hastening, speedy, quick; hastily, in a hurry Sn 1014; J i.69 (turita — turita); Vv 80[8] (=sambhamanto VvA 311); DA i.319; PvA 181. — **aturita** leisurely, with leisure, slow J i.87. — See also tuvaṭaṅ.

**Turiya** (nt.) [Derivation uncertain, probably connected with tuleti, Sk. tūrya] sometimes tūriya (e. g. Vv 5[4]); musical instruments in general, usually referred to as comprising 5 kinds of special instruments (pañcangika t. e. g. Vv 5[4]; 39[1]; VvA 181, 183, 210, 257), viz. ātata, vitata, ātata — vitata, ghana, susira (VvA 37). Freq. in phrase nippurisehi turiyehi parivāriyamāna (or paricāriyamāna) "surrounded by (or entertained by) heavenly music" Vin i.15; D ii.21; A i.145; J i.58. — Vv 38[4]; 41[2]; 50[24], 64[5]; Pv iii.8[1]; DhA iii.460; VvA 92; PvA 74.

**-sadda** the sound of music, music Mhvs vii.30.

**Turī** a hen Th 2, 381 (=migī ThA 254) (v. l. korī, cp. Tamil kōḷi hen).

**Tula** (adj.) [see tuleti] only in negative **atula** incompar- able, not to be measured, beyond compare or description Vv 30[4] (=anupama VvA 126); Pv ii.8[9] (=appamāṇa PvA 110); iii.3[2] (=asadisarūpa PvA 188); Miln 343.

**Tulanā** (f.) [see tuleti] weighing, rating; consideration, deliberation M i.480; ii.174; Nett 8, 41.

**Tulasi** [Derivation unknown] basil (common or sweet) J v.46 (°gahana a thicket of b.; v. l. tūlasi); vi.536 (tuḷasi=tuḷasigaccha).

**Tulā** (f.) [see tuleti. Vedic tulā; Gr. τάλας, τάλαντον (balance, weighing & weight=talentum), τόλμα; Lat. tollo (lift); Goth. pulan (to carry patiently, suffer); Ger. geduld, etc.] 1. a beam or pole for lifting, carrying or supporting, a rafter Vin ii.122; VvA 188 (+gopānasī); DhsA 107. — 2. a weighing pole or stick, scales, balance A i.88; J i.112; Dh 268; Miln 356 (t. nikkhepanāya). — 3. fig. measure ("weighing," cp. tulanā), standard, rate S ii.236 (+pamāṇa).

**-kūṭa** false weighing, false weight (often comb[d] with kaṅsakūṭa & mānakūṭa, false coining & false measuring) D i.5=A ii.209≈; DA i.79; DhA i.239; **-daṇḍa** the beam or lever of a balance J i.113; **-puttaka** a goldsmith (using scales) J v.424 (or should it be tulādhuttaka? ).

**Tulita** [pp. of tuleti] weighed, estimated, compared, gauged, considered Th 2, 153 (yattakaṅ esā t. what she is worth=lakkhaṇaññūhi parichinna ThA 139); Nd[2] under ñāta (as syn. of tirita); PvA 52 (in expl[n] of mita, measured).

**Tuliya** [Sk.?] a flying fox J vi.537.

**Tuleti** [from tulā; Lat. tollo, etc.] to weigh, examine, compare; match, equal M i.480; Th 1, 107; J vi.283; — ger. tulayitvā M i.480. — grd. tuliya & tulya (see sep.). — pp. **tulita**.

**Tulya & Tuliya** (also **tulla** J iv.102) (adj.) [orig. grd. of tuleti] to be weighed, estimated, measured; matched, equal, comparable Sn 377; J iii.324; PvA 87 (=samaka). Mostly in the negative **atulya** incomparable, not having its equal Sn 83, 683; J iv.102 (atulla); Miln 249 (atuliyā guṇā), 343 (id.) — See also tula.

**Tuvaṅ & Tvaṅ** [Sk. tvaṅ & (Ved.) tuaṅ, cp. also part. tu; Gr. τύ, σύ; Lat. tu; Goth. pu; E. thou, etc.; Oir. tū] pron. of 2nd pers. in foll. forms & applications:— 1. *Full forms:* 1. sg.: (a) **tv°, tu°, tuyh°**: nom. **tvaṅ** (in prose & verse) Sn 179, 241, 1029, 1058; J i.279; ii.159; Pv i.8[4]. Also for nom. pl. at J i.391, 395; vi.576; **tuvaṅ** (in verse) Sn 1064, 1102, 1121; J iii.278, 394; Pv i.3[3]; ii.3[2]; also for acc. Sn 377; Pv ii.8[1]; **tuyhaṅ** (gen. & dat.) [Sk. tubhyaṅ] Sn 983, 1030; J i.279; PvA 3, 60, 73, etc. — (b) **ta°, tay°, taṅ** (acc.) M i.487; Sn 31, 241, 1043, 1049; J i.222; ii.159; Pv i.10[1]; ii.1[6]; **tayā** (instr.) Sn 335, 344; J i.222; Pv ii.3[6] (=bhotiyā PvA 86): PvA 71; **tayi** (loc.) Sn 382; J i.207; **tava** (gen.) Sn 1102, 1110; J ii.153; PvA 106. — 2. pl.: **tumh°** [Sk. yuṣm°]: **tumhe** (nom. & acc.) It 31; J i.221 (acc.); Pv i.11[2]. Also as pl. majesticus in addressing one person J ii.102; iv.138; **tumhaṅ** (gen.) PvA 58 (for sg.), 78; **tumhākaṅ** (gen. dat.) S ii.65; It 32; J i.150; ii.102; **tumhesu** (loc.) J i.292 (for sg.); **tumhehi** (instr.) J ii.154; Pv i.5[12]. — II. *Enclitic forms* (in function of an ethical dative "in your interest," therefore also as possessive gen. or as instrumental, or any other case of the interested person according to construction). 1. sg. **te** D ii.127 (dat.); Sn 76, 120, 1099 (dat.), 1102 (dat.); J i.151; ii.159 (instr.); Pv i.2[3] (dat.); ii.3[2] (gen.), 4[6] (gen.). — 2. pl. **vo** S iii.33 (instr.) Sn 135, 172 (dat.), 331 (dat.); J i. 222 (acc.); ii.133; iii.395 (gen.).

**Tuvaṭaṅ** (adv.) [Sk. tvaritaṅ, cp. tūrta] quickly A v.342; J i.91; ii.61; vi.519 (as **tvātaṅ**); Miln 198; Vism 305, 313.

**Tuvaṭṭeti** (for *Sk. dvandvayati, denom. fr. dvandva] to share (with=loc. or abl.) Vin ii.10, 124; iv.288.

**Tuvantuva** (nt.) [Sk. dvandva, with dialect. t. (cp. tudam- pati), not (with Müller, *P. Gr.* 38) through confusion with pron. tvaṅ] quarrel, strife M i.110, 410.

**Tussati** [Sk. tuṣyati to ***teus** to be quiet, contented, happy] to be satisfied, pleased or happy J iii.280; iv.138; Miln 210. Cp. **tuṭṭha** (pp.), tuṭṭhi, tuṇhī, tosa, tosana, toseti.

**Tussana** (nt.) [Sk. toṣaṇa] satisfying, pleasing, in **°kāraṇa** cause for satisfaction or delight J iii.448.

**Tūṇira**=tūṇī, Vism 251.

**Tūṇī** (f.) [Sk. *tūṇa & tūṇī, to ***tl̥̄n**: see under tulā; cp. Lat. tollo. On ṇ>l. cp. cikkaṇa & cikkhala, guṇa> guḷa, kiṇi>kili, etc.] a quiver (lit. "carrier") J ii.403 (dhanuṅ tūṇiñ ca nikkhippa); v.47.

**Tūla** (nt.) [Sk. tūla, to ***teu**, Sk. tavīti, to swell or be bushy, cp. Gr. τύλη swelling; Ags. pol peg] a tuft of grass, cotton Vin ii.150 (3 kinds: rukkha°, latā°, poṭaki°); Sn 591=J iv.127 (vāto tūlaṅ va dhaṅsaye); DA i.87.

**-picu** cotton — wool Vism 282, 285, 404; DhA iii.202; KhA 173. **-puṇṇikā** ("stuffed with tuft of cotton") a kind of shoe Vin i.186.

**Tūlikā** (f.) [der. fr. tūla] a mattress (consisting of layers of grass or wool: tiṇṇaṅ tūlānaṅ aññatara — puṇṇa — tūlikā DA i.87) Vin i.192; ii.150; D i.7; A i.181.

**Tūlinī** (f.) [Sk. tūlinī] the silk — cotton tree M i.128.

**Te°** [Sk. trai°] secondary base of numeral three (fr. ti) in comp[n]: having a relation to a triad of, three —; in numerical cpds. also=three (see under tayo).

**-kaṭula** containing 3 spices (of yāgu), viz. tila, taṇḍula, mugga Vin i.210; iii.66; **-cīvarika** wearing three robes (cp. ticīvara) Vin i.253; Ud 42; Pug 69; Vism 60. **-daṇḍika** carrying the tripod (see tidaṇḍa), Ep. of a brahmin ascetic A iii.276; J ii.316 (=kuṇḍikaṅ ṭhapanatthāya tidaṇḍaṅ gahetvā caranto); **-dhātuka** (nt.) the (worlds of the) threefold composition of elements=tiloka Nett 14, 63 (tedhātuke vimutti= sabbadhi vippamutta), 82; cp. Kvu 605; **-piṭaka** versed in the three piṭakas (see piṭaka), Ep. of theras & bhikkhus J iv.219; Miln 18 sq.; DhA i.7, 384; iii.385; Dāvs v.22. Cp. Sk. tripiṭo bhikṣuḥ (AvŚ i.334 & Index to Divy); **-bhātika** having 3 brothers DhA i.88, 97. **-bhūmaka** belonging to the 3 stages of being (viz. the kāma, rūpa, arūpa existences; cp. °dhātuka & tiloka) DhA i.305; iv.72; DhsA 50, 214 (°kusala), 291; **-māsa** (nt.) 3 months, i. e. a season M i.438; Miln 15; DhA ii.192; PvA 20; **-vācika** pronouncing the threefold formula (of the saraṇa — gata) Vin i.18; **-vijja** (adj.) possessed of the 3 fold knowledge (i. e. either the higher knowledge of the Brahmins, i. e. the 3 Vedas [cp. Sk. trayī vidyā=the knowledge of the Vedas] or of the Buddha & Arahants, as defined at A i.164 sq., viz. (1) remembrance of former births, (2) insight into the (future) destiny of all beings, (3) recognition of the origin of misery & of the way to its removal, i. e. of the Path): 1. brahmanic: D i.238; A i.163; also as **tevijjaka** (n.) D i.88, 107, 119. — 2. buddhistic: Vin ii.161; M i.482; S i.194; A i.167 =It 100; Sn 594=VvA 10; Pug 14; DhA i.138; Sdhp 420. **-tevijjatā** (abstr.) Vism 5.

**Tekiccha** (adj.) [der. fr. tikiccha] curable; fig. one who can be helped or pardoned. Only in cpds. **a°** incurable, unpardonable VvA 322 (of a sick person); DhA i.25 (id.); Miln 322; of Devadatta w. ref. to his rebirth in Niraya Vin ii.202=It 85; M i.393; & **sa°** pardonable Miln 192, 221, 344.

**Teja & Tejo** [Vedic tejas (nt.) from **tij** to be sharp or to pierce=a (piercing) flame. See tejate; semantically (sharp>light) cp. Ger. strahl (ray of light)=Ags. strael (arrow). — The nt. tejo is the usual form; instr. tejasā (Dh 387; Sn 1097) & tejena (J iii.53), cp. tapa & tapo] "sharpness," heat, flame, fire, light; radiance, effulgence, splendour, glory, energy, strength, power D ii.259 (personified as deva, among the 4 Elements paṭhavī, āpo, t., vāyo; cp. tejo — dhātu); S iv.215; M i.327; Sn 1097 (glory of the sun comp[d] with that of the Buddha); Dh 387 (sabbaṅ ahorattiṅ Buddho tapati tejasā); J iii.53 (sīla°); i.93 (puñña° the power of merit); Vbh 426 (id.); Ps i.103; Vism 350 (def.); VvA 116.

**-kasiṇa** fire — contemplation for the purpose of kammaṭṭhāna practice (see kasiṇa) D iii.268; Dhs 203; Vism 171; DhA ii.49; iii.214; Bdhd 106; **-dhātu** the element of flame (or fire), the 3rd of the 6 Elements, viz. paṭhavī āpo t. vāyo ākāsa viññāṇa (cp. *Dhs. trsl.* p. 242) D iii.27, 228, 247; M i.188, 422; A i.176; ii.165; Dhs 588, 648, 964; Nett 74; Vism 363.

**Tejate** [Vedic tejate from **tij** (*stij)=Lat. in — stīgo (to spur), Gr. στίζω, στικτός, Ohg. stehhan, Nhg. stecken, E. stick] to be sharp or to make sharp, to prick, to incite, etc. — See tikkha, tikhiṇa, tiṇha, titikkhati, tittaka, teja, etc.

**Tejana** (nt.) [see tejate] the point or shaft of an arrow, an arrow Th 1, 29; Dh 80, 145; DhA ii.147.

**Tejavant** (adj.) [tejas+vant] 1. splendid, powerful, majestic DhA i.426. — 2. in flames, heated, burning with (—°) Miln 148.

**Tejin** (adj. — n.) [see teja] having light or splendour, shining forth, glorious Sn 1097 (=Nd[2] 286 tejena samannāgata).

**Tettiṅsa** (num.) [tayo+tiṅsa] thirty — three J i.273; DhA i.267 sq. See also under tayo & tāvatiṅsa.

**Temana** (nt.) [from temeti] wetting, moistening Vism 338; VvA 20 (aggimhi tāpanaṅ udake vā temanaṅ); DhA iii.420.

**Temeti** [cp. Divy 285 tīmayati; Caus. of **tim** to moisten. There is an ancient confusion between the roots **tim**, tamas, etc. (to be dark), **tim**, temeti (to be wet), and **stim** to be motionless. Cp. tintiṇāyati, tinta, tibba (=tamas), timira] to make wet, to moisten Vin i.47 (temetabba); ii.209 (temetvā); DhA i.220, 394 (id.); J i.88≈KhA 164; J ii.325 (temento); PvA 46 (sutemitvā for temetvā).

**Terasa** see under tayo.

**Terovassika** (adj.) [tiro+vassa+ika] lasting over or beyond a year (or season), a year old, dried up or decayed S iv.161 (thero vassiko in text)=185 (of wood) M i.58 (of bones).

**Tela** (nt.) [from tila] sesamum — oil (prepared from tila seeds), oil in general (tela=tilatelādika DA i.93): used for drinking, anointing & burning purposes Vin i.205, 220, 245, etc.; A i.209, 278 (sappi vā t. vā); ii.122≈(tattena pi telena osiñcante; punishment of pouring over with boiling oil); J i.293; ii.104; Pv iv.1[48] (tiṇena telaṅ pi na tvaṅ adāsi: frequent as gift to mendicants); Pug 55; Dhs 646, 740, 815; PvA 80 (kaḷebarānaṅ vasā telañ ca: fat or oil in general). — tila °ṅ pātukāma desire to drink tila — wine VvA 54; pāka — tela oil concoction VvA 68=DhA iii.311; J ii.397 (sata°); iii.372 (sahassa° worth a thousand); v.376 (sata° worth a hundred); pādabbhañjana° oil for rubbing the feet VvA 44; sāsapa° (mustard seed & oil) PvA 198; sappi° (butter & oil) Sn 295; PvA 278 (also+madhu) as var. objects of grocery trade (dhañña).

**-koṭṭhāgāra** oil store DhA i.220; **-ghaṭa** oil jar DA i.144; **-cāṭī** an oil tank DhA i.220; **-dhūpita** spiced or flavoured with oil (of a cake) Vv 43[5]; **-nāḷi** a reed used for keeping oil in, an oil tube Vism 99; DhA ii.193 (+udakatumba); **-pajjota** an oil lamp Vin i.16= D i.85=A i.56=Sn p. 15; **-padīpa** an oil lamp Vin i.15; S iii.126; v.319; VvA 198; **-pāka** an oil decoction, mixed with spirits, oil — wine Vin i.205; **-pilotikā** (pl.) rags soaked in oil DhA i.221; **-makkhana** anointing (the body) with oil Miln 11; **-miñjaka** an oil — cake PvA 51; **-vaṇijjā** oil trade PvA 47; **-homa** an oblation of oil D i.9.

**Telaka** (nt.)=tela Vin i.204 ("a small quantity of oil"); ii.107 (sittha — t. oil of beeswax).

**Teliya** (adj.) oily J iii.522.

**Tevijja** see Vijjā.

**Tomara** (m. nt.) [Sk. tomara from **tud**, see tudati] a pike, spear, lance, esp. the lance of an elephant — driver D ii.266 (tutta — t. a driving lance); M iii.133 (t. hattha); Vism 235; DA i.147.

**Toya** (nt.) [Vedic toya from ***tā&uarc**; to melt away; Lat. tabeo, tabes (consumption); Ags. pāwan=E. dew, Oir. tām= tabes; also Gr. τήκω, etc.] water (poetical for udaka); only in simile: puṇḍarīkaṅ (or padumaṅ) toyena na upalippati A ii.39=Sn 547; Sn 71=213; Th 1, 700; Nd[2] 287 (t. vuccati udakaṅ); — Bdhd 67, 93.

**Toraṇa** (nt.) [Sk. toraṇa, perhaps related to Gr. τύρσις, τύῤῥις=Lat. turris (tower), cp. Hor. Od. i.4[7] "regumque turris"=palaces] an arched gateway, portal; Vin ii.154; D ii.83; Vv 35[1] (=dvārakoṭṭhaka — pāsādassa nāmaṅ VvA 160); J iii.428; Dāvs v.48.

**Tosana** (adj. — n.) [see toseti] satisfying, pleasing; satis- faction Sn 971.

**Tosāpana** (adj.) [=tosana, in formation of a 2nd causative tosāpeti] pleasing, giving satisfaction J ii.249.

**Toseti** [Caus. of tussati] to please, satisfy, make happy Sn 1127 (=Nd[2] 288); J iv.274; Sdhp 304. — pp. **tosita** contented, satisfied Sn 1128. Cp. pari°.

**Tya** [Sk. tya°, nt. tyad; perhaps to Gr. σήμερον to — day, σ῞ητες in this year] base of demonstr. pron.=ta°, this, that; loc. sg. **tyamhi** J vi.292; loc. pl. fem. **tyāsu** J v.368 (Com. tāsu).

**Tyassu**=te assu D ii.287, see su[3].

**Tvaṅ** see tuvaṅ.

**Tvātaṅ** see tuvaṭaṅ.

# Th

**Thakana** (nt.) [see next] covering, lid; closing up DhA iv.85 (saṅvara+).

**Thaketi** [Sk. sthagayati, Caus. to sthagati, from ***steg** to cover; cp. Gr. στέγω cover, τέγη roof; Lat. tego, tegula (E.=tile), toga; Oir. tech house; Ohg. decchu cover, dah roof. On P. form cp. Trenckner, *Notes,* p. 62] to cover, cover up, close (usually of doors & windows) Vin ii.134 (kaṇṇagūthakehi kaṇṇā **thakitā** honti: the ears were closed up), 148 (kavaṭā na **thakīyanti**, Pass.), 209 (vātapāna); iv.54; J iv.4 (sabbe apihitā dvārā; api — dhā=Gr. ἐπι χη°, cp. Hom. Od. 9, 243: ἠλίβατον πέτρην ἐπέχηκε χύρησιν the Cyclops covered the door with a polished rock) v.214; DhA iv.180 (ṭhakesi, v. l. ṭhapesi); VvA 222; PvA 216 (dvārā) Dāvs iv.33; v.25 (chiddaṅ mālāguḷena th.).

**Thañña** (nt.) [see thana] mother's milk Vin ii.255=289 (°ṅ pāyeti); A iv.276; J iii.165; vi.3 (madhura°) Th 2, 496.

**Thaṇḍila** (nt.) [Vedic sthaṇḍila a levelled piece of ground prepared for a sacrifice. Cognate with sthala, level ground] bare, esp. hard, stony ground Pv iv.7[5] (=kharakaṭhāna bhūmippadesa PvA 265).

**-sāyikā** (f.) the act of lying on the bare ground (as a penance) [BSk. sthaṇḍila — śāyikā] S iv.118; Dh 141 (=DhA iii.77: bhūmisayana); **-seyyā** (f.) a bed on bare ground D i.167≈(v. l. BB. taṇḍila°) Miln 351; cp. Sk. sthaṇḍilaśayyā.

**Thaddha** [pp. of thambeti, Sk. stabhnāti to make firm, prop, hold up; cp. Av. stawra firm, Gr. ἀστεμφής, σταφυλή; Goth. stafs, Ags. staef=E. staff; Ohg. stab. See also khambha & chambheti] 1. lit. hard, rigid, firm J i.293 (opp. muduka); Vism 351 (°lakkhaṇa); PvA 139 (=ujjhangala). — 2. fig. (a) hardened, obdurate, callous, selfish D i.118 (māna°); iii.45 (+atimānin); A ii.26=It 113 (kuha th. lapa); Sn 104 (see gotta°); J i.88 (māna°) ii.136; Sdhp 90. — (b) slow Miln 103 (opp. lahuka; cp. BSk. dhandha, on which Kern, *Toev.* ii.90). — See thambha & thūṇa.

**-maccharin** obdurate & selfish, or very selfish DhA iii.313; VvA 69; PvA 45; **-hadaya** hard — hearted J iii.68.

**Thana** [Vedic stana; cp. Gr. στηνιον=στ̈ηχος (Hesychius)] 1. the breast of a woman D ii.266; J v.205; vi.483; Sdhp 360. — 2. the udder of a cow M i.343=Pug 56; DhA ii.67.

**-mukha** the nipple J iv.37. **-sita-dāraka** [see sita] a child at the breast, a suckling Miln 364=408.

**Thanaka**, a little breast, the breast of a girl Th 2, 265 (=ThA 212).

**Thanita** (nt.) [pp. of thaneti cp. Vedic (s)tanayitnu thunder=Lat. tonitrus, Ohg. donar, etc.] thundering, thunder J i.470; Th 1, 1108; Miln 377.

**Thanin** (adj.) having breasts, — breasted; in **timbaru°** Sn 110; J vi.457. — **pucimanda°** J vi.269.

**Thaneti** [Vedic stanayati & stanati to thunder; cp. Gr. στένω, στενάζω to moan, groan, στονος; Lat. tono; Ags. stunian; Ger. stöhnen] to roar, to thunder D ii.262; S i.100, 154 (megho thanayaṅ), 154 (thaneti devo); It 66 (megho thanayitvā). — pp. thanita. See also gajjati & thunati.

**Thapati** [Vedic sthapati, to **sthā**+pati] 1. a builder, master carpenter M i.396=S iv.223; M iii.144, — 2. officer, overseer S v.348.

**Thabbha** is to be read for **°tthambha** in para° J iv.313.

**Thambha** [see etym. under thaddha; occasionally spelt thamba, viz. A i.100; M i.324; PvA 186, 187] 1. a pillar, a post Vin i.276; D i.50 (majjhimaṅ °ṅ nissāya); ii.85 (id.); Sn 214; Vv 78[2] (veḷuriya°, of the pillars of a Vimāna); Pv iii.3[1] (id.); DhA iv.203; VvA 188 (+tulā — gopānasī); PvA 186. — 2. (fig.) in all meanings of thaddha, applied to selfishness, obduracy, hypocrisy & deceit; viz. immobility, hardness, stupor, obstinacy (cp. Ger. "verstockt"): thambho ti thaddha — bhāvo SnA 288, 333; th. thambhanā thambhittaṅ kakkhaliyaṅ phāruliyaṅ ujucittatā (an°?) amudutā Vbh 350. — Often comb[d] w. **māna** (=arrogance), freq. in set sāṭheyyaṅ th. sārambho māno, etc. A i.100, 299=Nd[2] under rāga=Miln 289; cp. M i.15. — A iii.430 (+māna); iv.350, 465 (+sāṭheyya); Sn 245 (+mada), 326, 437 (as one of Māra's combatants: makkho th. te aṭṭhamo); J i.202. — 3. a clump of grass M i.324; cp. thambhaka.

**Thamhhaka** (=thambha 3) a clump of grass VvA 276 (=gumba).

**Thambhati** & thambheti, see upa°, paṭi°.

**Thambhanā** (f.) [abstr. to thambha] firmness, rigidity, immobility Dhs 636=718; Vbh 350.

**Thambhitatta** (nt.) [abstr. to thambha]=thambha 2, viz. hardness, rigidity, obduracy, obstinacy Vbh 350. *Note.* Quite a late development of the term, caused by a misinterpretation of chambhitatta, is "fluctuation, unsteadiness, inflation" at Dhs 965 (in def. of vāyodhātu: chambhittattaṅ [?] thambhitattaṅ. See on this Dhs. trsl. p. 242), & at Vbh 168 (in def. of vicikicchā; v.l. chambhitatta), and at Asl. 338 (of vayo). None of these meanings originally belong to the term thambha.

**Thambhin** (adj.) obstinate Th 1, 952.

**Tharaṇa** (nt.) [Sk. staraṇa to **stṛ**] strewing, spreading. In cpds. like assa°, bhumma°, ratha°, hattha°, etc. the reading ass — attharaṇa, etc. should be preferred (=ā— **stṛ**). See attharaṇa and cpds.

**Tharati** [Sk. stṛṇoti] only in cpds. ā°, ava°, etc.

**Tharu** [Sk. tsaru] the hilt or handle of a sword or other weapons, a sword A iii.152; J iii.221 (=sword); Miln 178; DhA ii.249 (°mūla); iv.66 (asi°). — tharusmiṅ sikkhati to learn the use of a sword Vin ii.10; Miln 66.

**-ggaha** one who carries a sword — (handle) Miln 331 (dhanuggaha+; not in corresponding list of occupations at D i.51); **-sippā** training in swordsmanship Ud 31.

**Thala**[1] (nt.) [Vedic sthala, to **sthā**, orig. standing place; cp. Gr. στέλλω, στόλος; Ags. steall (place); also P. thaṇḍila] dry ground, viz. high, raised (opp. low) or solid, firm (opp. water) S iv.179. As plateau opp. to ninna (low lying place) at Sn 30 (SnA 42=ukkūla); Dh 98; It 66=S i.100 (megho thalaṅ ninnañ

ca pūreti); PvA 29 (=unnatapadesa). As dry land, terra firma opp. to jala at Dh 34; J i.107, 222; Pv iv.1[21]; PvA 260. As firm, even ground or safe place at D i.234; Sn 946. — Cp. J iii.53; iv.142; Vism 185.

**-gocara** living on land J ii.159; **-ja** sprung from land (opp. vārija Dh 34 or udakarūha Vv 35[6]=water — plant); referring to plants A i.35; J i.51; Vv 35[6] (=yodhikādikā VvA 162); Miln 281; **-ṭṭha** standing on firm ground A ii.241; **-patha** a road by land (opp. jala° by water) J i.121; iii.188.

**Thala[2]** (nt.) [prob. dialect. variant of tharu] the haft of a sword, the scabbard J iii.221 (reading uncertain).

**Thava** [see thavati] praise, praising, eulogy Nett 161, 188, 192.

**Thavati** [Sk. stauti, Av. staviti, cp. Gr. στεῦται] to praise, extol; inf. thutuṅ Sn 217 (=thometuṅ SnA 272). — Caus. **thaveti** [Sk. stavayati] pp. **thavita Miln** 361. See thuta, thuti, thoma, thometi.

**Thavikā** (f.) [derivation uncertain] a knapsack, bag, purse; esp. used for the carrying of the bhikkhu's strainer Vin i.209 (parissāvanāni pi thavikāyo pl pūretvā), 224 (patte+pariss°+th.); J i.55 (pattaṅ thavikāya pakkhipitvā); vi.67 (pattaṅ thavikāya osāretvā); VvA 40 (patta — thavikato parissāvanaṅ nīharitvā). Also for carrying money: **sahassathavikā** a purse of 1,000 pieces J i.54, 195, 506; VvA 33; Anvs 35. See also Vin ii.152, 217; Vism. 91.

**Thāma** (& **thāmo** nt. in instr. thāmasā M i.498; S ii.278= Th 1, 1165; iii.110, see below) [Vedic sthāman & sthāmas nt., **sthā** cp. Gr. στήμων, Lat. stamen (standing structure); Goth. stoma foundation] "standing power," power of resistance, steadfastness, strength, firmness, vigour, instr. thāmena (Miln 4; PvA 193); thāmasā (see above); thāmunā (J vi.22). Often comb[d] with **bala** J i.63; Sn 68; with **bala+java** PvA 4; with **bala+ viriya** Nd[2] 289, 651; with **java** J i.62; VvA 104; with **viriya** J i.67. — D iii.113; S i.78; ii.28; v.227; A i.50; ii.187 sq.; iv.192. J i.8, 265 (°sampanna); ii.158 (id.); Dhs 13, 22; Vism 233 (°mahatta); DhA iv.18; PvA 259. — Instr. used as adv.: **thāmena** hard, very much PvA 193; **thāmasā** obstinately, perseveringly M i.257.

**-gatadiṭṭhika** (adj.) one in whom heresy has become strong J i.83=vi.220.

**Thāmaka** (adj.) having strength Sn 1144 (dubbala° with failing strength); Nd[1] 12 (appa°+dubbala).

**Thāmavant** (adj.) [thāma+vant] strong, steadfast, power- ful, persevering S v.197, 225; A ii.250; iv.110, 234, 291; v.24; Nd[2] 131; Vv 5[1] (=thira balavā VvA 35).

**Thāra** see vi°, san°.

**Thāla** (nt.) [from thala orig. a flat dish] a plate, dish, vessel D i.74; J i.69; Miln 282. **Kaṅsa°** a gong Miln 62; Vism 283 (in simile). See also **thālī**.

**Thālaka** (nt.) [thāla+ka] a small bowl, beaker Pv ii.1[8] (thālakassa pānīyaṅ), 1[19] (id.); Nett 79 (for holding oil: dīpakapallika Com.).

**Thālikā** (f.)=thālakaVin i.203, 240. See āḷhaka°.

**Thālī** (f.) (thāli° in cpds.) [Sk. sthālī, cp. thāla] an earthen pot, kettle, large dish; in **-dhovana** washing of the dish A i.161 (+sarāva — dhovana); **-pāka** an offering of barley or rice cooked in milk Vin iii.15; D i.97 (=DA i.267); S ii.242; v.384; A i.166; J i.186; Miln 249.

**Thāvara[1]** (adj.) [Vedic sthāvara, from **sthā**, cp. sthavira, Gr. σταυρός post, Lat. re — stauro, Goth. stana judgment & stojan to judge] "standing still," immovable (opp. to tasa) firm, strong (Ep. of an Arahant: KhA 245) DhA iv.176. Always in connection with **tasa**, contrasting or comprising the movable creation (animal world) & the immovable (vegetable world), e. g. Sn 394 ("sabbesu bhūtesu nidhāya daṇḍaṅ ye thāvarā ye ca tasanti loke"); It 32 (tasaṅ vā thāvaraṅ vā). See tasa for ref.

**Thāvara[2]** (nt.) [from thavira=thera, old] old age PvA 149 (thāvari — jiṇṇa in expl. of therī, otherwise jarā — jiṇṇa. Should we read thāvira — jiṇṇa?).

**Thāvariya** (nt.) [fr. thāvara] immobility, firmness, security, solidity, an undisturbed state; always in **janapada°** an appeased country, as one of the blessings of the reign of a Cakkavattin. Expl[d] at DA i.250 as "janapadesu dhuvabhāvaṅ thāvarabhāvaṅ vā patto na sakkā kenaci cāletuṅ." D i.88; ii.16, 146, 169; S i.100; Sn p. 106; It 15.

**Thāvareyya** (nt.) [from thāvara[2]] the rank of a Thera. A i.38; ii.23. This has nothing to do with seniority. It is quite clear from the context that Thera is to be taken here in the secondary sense explained under Thera. He was a bhikkhu so eminently useful to the community that his fellow bhikkhus called him Thera.

**Thāsotu°** in thāsotujana savana at ThA 61 according to Morris, *J.P.T.S.* 1884, 81 it is to be read ṭhānaso tu jana°.

**Thika** (adj.) [cp. Sk. styāyate to congeal, form a (solid) mass; see cognates under thīna & cp. theva] dropping, forming drops: madhutthika J iii.493; vi.529 (=madhuṅ paggharantiyo madhutthevasadisā p. 530) "dropping honey."

**Thiṇṇa** pp. of tharati, only in cpds. parivi°, vi°.

**Thira** (adj.) [Vedic sthira, hard, solid; from **sthā** or Idg. ster (der. of **stā**) to stand out=to be stiff; cp. Gr. στερεός; Lat. sterilis (sterile=hardened, cp. Sk. starī); Ohg. storrēn, Nhg. starr & starren, E. stare; also Lat. strenuus] solid, hard, firm; strenuous, powerful J i.220; iv.106 (=daḷha); Miln 194 (thir — âthira — bhāva strength or weakness); VvA 212 (id.), 35 (=thāmavant); Sdhp 321.

**Thiratā** (f.) [fr. thira] steadfastness, stability DhA iv.176 (thiratāya thavarā; so read for ṭhira°).

**Thī** (f.) [Vedic strī, on which see Walde, *Lat. Wtb.* under sero. This form thī is the normal correspondent to Vedic strī; the other, more usual (& dial.) form is itthi] a woman J i.295, 300; v.296 (thī — pura), 397; vi.238.

**Thīna** (nt.) [Sk. styāna; orig. pp. of styāyate to become hard, to congeal; **steiā** (cp. also thira)=Gr. στέας grease, tale; Lat. stīpo to compress; also Sk. stimita (motionless)=P. timi; stīma (slow), Mhg. stīm; Goth. etc. stains=E. stone; Gr. στῖφος (heap); Lat. stīpes (pale); Ohg. stīf=E. stiff] stiffness, obduracy, stolidity, indifference (cp. thaddha & tandī, closely related in meaning). Together with **middha** it is one of the 5 hindrances (nīvaraṇāni) to Arahantship (see below). Def. as cittassa akammaññatā, unwieldiness or impliability of mind (=immobility) at Nd[2] 290=Dhs 1156, 1236=Nett 86; as

citta — gelaññaṅ morbid state of mind ("psychosis") at DA i.211. — Sn 942 (niddaṅ tandiṅ sahe thīnaṅ pamādena na saṅvase), 1106; Vbh 352 (=Nd[2] 290 as expl[n] of līnatta); Vism 262 (°sineha, where p. 361 reads patthinna°).

**-middha** sloth & drowsiness, stolidity & torpor; two of the 5 nīvaraṇāni (*Dhs. trsl.* pp. 120, 310) Vin ii.200 (vigata°); D i.71, 246; iii.49, 234, 269, 278; S i.99; iii.106; v.277 sq.; A iii.69 sq.; 421; Sn 437 (pañcamī senā Mārassa); It 27, 120; Ps. i.31, 45, 162; ii.12, 169, 179, 228; Pug 68; Dhs 1154, 1486; Vism 469; Sdhp 459.

**Thīyati** see patiṭṭhīyati.

**Thīyanā** (f.) & **thīyitatta** (nt.) [abstr. formations from thīna]=thīna, in exegesis at Nd[2] 290≈(see thīna); Vbh 352.

**Thuta** [cp. pp. of thavati] praised DhsA 198; J iv.101 (sada°=sadā thuto niccapasattho); Miln 278 (vaṇṇita th. pasattha).

**Thuti** (f.) [cp. thavati] praise J iv.443 (thutiṅ karoti); VvA 158.

**Thunati** [see thaneti] 1. to moan, groan, roar S v.148 (thunaṅ ppr.; v. l. thanaṅ); Vv 52[1] (of beings in Niraya, otherwise ghosenti), v.l.SS thananti (better?). — 2. to proclaim; shout, praise (confused with thavati) Sn 884.

**Thulla** see **thūla**.

**Thusa** (nt.) [Vedic tuṣa (m.)] husk of grain, chaff A i.242 (together w. other qualities of corn); J iv.8; Vism 346.— **athusa** D iii.199.

**-aggi** a fire of husks Nett 23; **-odaka** gruel (=sabbasambhārehi kataṅ sovīrakaṅ Pug A 232) D i.166= A i.295=Pug 55; **-pacchi** a bird stuffed with chaff, a straw — bird J i.242; **-piṇḍa** a lump of husks Vin ii.151; **-rāsi** a heap of h. DhA i.309; **-homa** an oblation of h. D i.9 (=DA i.93; v. l. BB kana, for kaṇa; cp. kaṇahoma D i.9).

**Thūṇā** (f.) [Vedic sthūṇā from **sthā**, standing fast, as in thambha, thīna, etc. Nearest relation is thāvara (=thūrā, on r: ṇ=l (thūla): n see tūṇī). Cp. Gr. σταυρός (post); Lat. restauro (to prop up again); Gr. στῦλος pillar, "style"; Goth. stojan etc. (see thāvara); Ags. styran=E. steer, Ger. steuer] a pillar, prop, support A ii.198; Vv 54[1] (=thambha VvA 245); DA i.124. Esp. the sacrificial post in phrase thūṇûpanīta "lead to sacrifice" (yūpa — sankhātuṅ thūṇaṅ upa° DA i.294): D i.127≈S i.76≈DhA ii.7; J iii.45. **kumbhathūṇā** a sort of drum D i.6 etc. (see kumbha, where also kumbha **-thūṇika** Vin iv.285). — **eka-thūṇaka** with *one* support J iv.79.

**Thūṇira** [der. fr. thūṇā] house — top, gable Th 1, 184 (=kaṇṇikā Com.).

**Thūpa** [Vedic stūpa, crown of the head, top, gable; cp. Gr. στύπος (handle, stalk). Oicel. stūfr (stump), to ***steud** as in tudati] a stupa or tope, a bell — shaped pile of earth, a mound, tumulus, cairn; dome, esp. a monument erected over the ashes of an Arahant (otherwise called dhātugabbha=dāgaba), or on spots consecrated as scenes of his acts. In general as tomb: Vin iv.308; J iii.156 (mattika°)=Pv i.8[4]; in special as tope: D ii.142, 161, 164 sq.; A i.77; M ii.244; J v.39 (rajata°); VvA 156 (Kassapassa bhagavato dvādasayojanikaṅ kanaka°); Ud 8; Pv iii.10[5]. Four people are **thūpârahā**, worthy of a tope, viz. a Tathāgata, a Tathāgatasāvaka, a Paccekabuddha, a Cakkavattin D ii.143= A ii.245. — At Dpvs vi.65 th. is to be corrected into dhūpaṅ.

**Thūpika** (adj.) [from thūpa. The **ika** applies to the whole compound] having domed roofs ("house — tops") J vi.116 (of a Vimāna=dvādasayojanika maṇimayakañcanathūpika; cp. p. 117: pañcaṭhūpaṅ vimānaṅ, expl[d] as pañcahi kūṭāgārehi samannāgataṅ).

**Thūpikata** (adj.) **[thūpa+kata]** "made a heap," heaped of an alms — bowl: so full that its contents bulge out over the top Vin iv.191.

**Thūla** (a) & **Thulla** (b) (the latter usual in cpds.) (adj.) [Vedic sthūla (or sthūra); cp. Lith. storas (thick); Lat. taurus, Goth. stiur, Ags. steor (bull=strong, bulky); Ohg. stūri (strong). From **sthā**: see thīna, cp. thūṇā. To ūl: ull cp. cūḷa: culla] compact, massive; coarse, gross; big, strong, clumsy; common, low, unrefined, rough D i.223; Sn 146 (aṇuka°), 633 (id.); Dh 31, 265, 409; J i.196 (b); Dhs 617; KhA 246; PvA 73, 74 (of a cloak); VvA 103; Sdhp 101, 346. — thullāni gajjati to speak rough words J i.226 (=pharusavacanāni vadati).

**-anga** (adj.) heavy — limbed J i.420; **-accaya** a grave offence Vin i.133, 167, 216; ii.110, 170 etc.; Vism 22. **-kacchā** thick scurf Vin i.202; **-kumārī** (Vin. v.129) & **kumārikā** a stout, fat girl J iii.147; iv.220 (Com. pañcakāmaguṇika — rāgena thūlatāya thullak° ti vuccati); Vism 17. **-phusitaka** (deva) (the rain — god, probably with reference to the big drops of the rain cp. DA i.45) S iii.141; v.396; A i.243; ii.140 (a); v.114 sq.; DhA iii.243; **-vajja** a grave sin Vin ii.87 (a); M ii.250; **-vattha** a coarse garment J v.383; **-sarīra** (adj.) fat, corpulent J i.420; iv.220 (opp. kisa thin); **-sāṭaka** coarse cloth DhA i.393 (a).

**Thūlatā** (f.) [abstr. to thūla] coarseness, roughness, vile- ness J iv.220.

**Theta** (adj.) [Sk. from tiṭṭhita, Müller *P. Gr.* 7=sthātṛ] firm, reliable, trustworthy, true D i.4 (DA i.73: theto ti thiro; ṭhita — katho ti attho); M i.179; S iv.384; A ii.209=Pug 57; Nd[2] 623. — abl. **thetato** in truth S iii.112. — **attheta** J iv.57 (=athira).

**Thena** [Vedic stena & stāyu, besides which tāyu, the latter prob. original, cp. Gr. τῦτάω to deprive; Oir. tāid thief, to a root meaning "conceal"] a thief adj. stealing: athenena not stealing, not stealthily, openly D i.4; DA i.72. f. athenī A iii.38. Cp. kumbhatthena Vin ii.256 (see k.).

**Thenaka** [=prec.] a thief J vi.115.

**Theneti** [Denom. fr. thena] to steal, to conceal J iv.114; DhA i.80.

**Theyya** (nt.) [Vedic steya] theft Vin i.96; A i.129; Sn 119 (theyyā adinnaṅ ādiyati); 242, 967 (°ṅ na kareyya); Vv 15[8] (: theyyaṅ vuccati thenabhāvo VvA 72); Miln 264, 265; Vism 43 (°paribhoga); DA i.71; Sdhp 55, 61.

**-citta** intending to steal Vin iii.58; **-saṅvāsaka** one who lives clandestinely with the bhikkhus (always foll. by titthiyapakkantaka) Vin i.86, 135, 168, 320; v.222; Miln 310; **-sankhātaṅ** (adv.) by means of theft, stealthily D iii.65 sq., 133; A iii.209; iv.370 sq.; v.264.

**Thera** [Vedic sthavira. Derivation uncertain. It may come from **sthā** in sense of standing over, lasting (one year or more), cp. thāvara old age, then "old=venerable"; (in meaning to be com-

pared w. Lat. senior, etc. from num. **sem** "one"=one year old, i. e. lasting over one and many more years). Cp. also vetus=Gr. ε῎τος, year, E. wether, one year old ram, as cpd. w. veteran, old man. Or it may come from **sthā** in der. *stheu̯ā in sthūra (sthūla: see etym. under thūla) thus, "strong= venerable"] t.t. only used with ref. to the bhikkhus of Gotama Buddha's community. — (a) (adj.) senior, Vin i.47, 290 (th. bhikkhū opp. navā bh.), 159 (th. bhikkhu a senior bh. opp. to navaka bh. a novice), 187; ii.16, 212. Therânutherā bhikkhū seniors & those next to them in age dating not from birth, but from admission to the Order). Three grades are distinguished, thera bh., majjhima bh., nava bh., at D i.78. — See also A ii.23, 147, 168; v.201, 348; D iii.123 sq., 218; Dh 260, 261. In *Sangha — thera,* used of Bhikkhus not senior in the Order, the word thera means distinguished. Vin ii.212, 303. In *Mahāthera* the meaning, as applied to the 80 bhikkhus so called, must also have some similar meaning Dīpv iv.5 *Psalms of the Brethren* xxxvi.; J v.456. At A ii.22 it is said that a bhikkhu, however junior, may be called thera on account of his wisdom. It is added that four characteristics make a man a thera — high character, knowing the essential doctrines by heart, practising the four Jhānas, and being conscious of having attained freedom through the destruction of the mental intoxications. It is already clear that at a very early date, before the Anguttara reached its extant shape, a secondary meaning of thera was tending to supplant that of senior — that is, not the senior of the whole Order, but the senior of such a part of the Sangha as live in the same locality, or are carrying out the same function. — *Note.* thera in thero vassiko at S iv.161 is to be read tero — vassiko.

**-gāthā** hymns of senior bhikkhus, N. of a canonical book, incorporated in the Khuddaka — Nikāya. Theratara, very senior, opp[d] to navatara, novice D ii.154. **-vāda** the doctrine of the Theras, the original Buddhist doctrine M i.164; Dpvs iv.6, 13.

**Theraka** (adj.) strong (?), of clothes: therakāni vatthāni D ii.354 (vv. ll. thevakāni, dhorakāni, corakāni).

**Therī & Therikā** (f.) [see thera] 1. an old woman (cp. sthavirikā M Vastu iii.283) Pv ii.11[6] (=thāvarijiṇṇā PvA 149). — 2. a female thera (see cpds.), as therikā at Th 2, 1; Dpvs xviii. 11.

**-gāthā** hymns of the therīs, following on the Theragāthā (q. v.).

**Theva** (m.?) [see etym. under thīna, with which cp. in meaning from same root Gr. στοιβή & Lat. stīria, both= drop. Cp. also thika. Not with Trenckner (Notes p. 70) fr. **stip**] a drop; stagnant water. In Vin. only in phrase: cīvaraṅ... na acchinne theve pakkamitabbaṅ Vin i.50, 53=ii.227, 230; J vi.530 (madhu — ttheva a drop of honey).

**Thevati** [fr. theva; orig. "to be congealed or thick"] to shine, glitter, shimmer (like a drop) J vi.529 (=virocati p. 530).

**Thoka** (adj.) [for etymology see under thīna] little, small, short, insignificant; nt. a trifle. A iv.10; J vi.366; PvA 12 (kāla): nt. **thokaṅ** as adv.=a little J i.220; ii.103, 159; v.198; PvA 13, 38, 43. — **thokaṅ thokaṅ** a little each time, gradually, little by little Dh 121, 239; Miln 9; SnA 18; PvA 168.

**Thokaka** (adj.)=thoka; fem. thokikā Dh 310.

**Thoma** [Vedic stoma a hymn of praise] praise.

**Thomana** (nt.) & **thomanā** (f.) [see thavati] praising, praise, laudation J i.220 (=pasaṅsa); Pug 53; PvA 27.

**Thometi** [denom. fr. thoma; cp. thavati] to praise, extol, celebrate (often with vaṇṇeti) D i.240; Sn 679, 1046; Nd[2] 291; J vi.337; SnA 272 (=thutuṅ); VvA 102; PvA 196. — pp. **thomita** J i.9.

# D

**-D-** euphonic consonant inserted to avoid hiatus: (a) orig. only sandhi — cons. in forms ending in t & d (like tāvat, kocid, etc.) & thus restored in cpds. where the simplex has lost it; (b) then also transferred to & replacing other sandhi — cons. (like puna — d — eva for punar eva). — (a) dvipa — d — uttama Sn 995; koci — d — eva PvA 153; kincid — eva ibid. 70; tāva — d — eva ib. 74; yāva — d — atthaṅ ib. 217; ahu — d — eva Miln 22 etc. — (b) puna — d — eva Pv ii.11[3] (v. l. BB); DhA ii.76; samma — d — eva Sn p. 16; VvA 148; PvA 66 etc.; cp. SnA 284. bahu — d — eva J i.170.

**-Da** (adj.) [Suffix of **dā**, see dadāti] giving, bestowing, presenting, only **-°**, as anna°, bala°, vaṇṇa°, sukha°, Sn 297; vara° Sn 234; kāma° J vi.498; Pv ii.13[8]; ambu° giving water, i. e. a cloud Dāvs v.32; amatamagga° Sdhp 1; uḷāraphala° ib. 26; maṅsa° Pgdp 49, etc.

**Daṅsaka**: see vi°.

**Daṅseti** (for dasseti): see upa°; pavi°, vi°.

**Daka** (nt.) [=udaka, aphaeretic from comb[ns] like sīto- daka which was taken for sīto+daka instead of sīt' odaka] Vin iii.112; S iii.85; A ii.33=Nd[2] 420 B[3] (: the latter has udaka, but Nd[1] 14 daka).

**-āsaya** (adj.) (beings) living in water A ii.33≈; **-ja** (adj.) sprung from water, aquatic J i.18 (thalajā d pupphā); **-rakkhasa** a water — sprite J i.127, 170; vi.469.

**Dakkha[1]** (adj.) [Vedic dakṣa=Gr. ἀρι δείχετος & δεςιός; dakṣati to be able; to please, satisfy, cp. daśasyati to honour, Denom. fr. *dasa=Lat. decus honour, skill. All to ***dek** in Lat. decet to be fit, proper, etc. On var. theories of connections of root see Walde, *Lat. Wtb.* under decet. It may be that ***deks** is an intens. formation fr. ***diś** to point (see disati), then the original meaning would be "pointing," i. e. the hand used for pointing. For further etym. see dakkhiṇa] dexterous, skilled, handy, able, clever D i.45, 74, 78; iii.190 (+analasa) M i.119; iii.2; S i.65; Nd[2] 141 (+analasa & sampajāna); J iii.247; DA

i.217 (=cheka); Miln 344 (rūpadakkhā those who are of "fit" appearance).

**Dakkha[2]** (nt.) [dakkha[1]+ya, see dakkheyya] dexterity, ability, skill J iii.466.

**Dakkhati & Dakkhiti** see dassati.

**Dakkhiṇa** (adj.) [Vedic dakṣiṇa, Av. dašinō; adj. forma- tion fr. adv. *deksi=*deksinos, cp. purāṇa fr. purā, viṣuṇa fr. viṣu, Lat. bīni (=bisni) fr. bis. From same root ***deks** are Lat. dexter (with compar. — antithetic suffix ter=Sk. tara, as in uttara) & Gr. δεςιτερός; cp. also Goth. taihswa (right hand), Ohg. zeso & zesawa. See dakkha for further connections] 1. right (opp. vāma left), with a tinge of the auspicious, lucky & prominent: Vin ii.195 (hattha); PvA 112, 132 (id.); Ps i.125. hattha, pāda, etc. with ref. to a Tathāgata's body); J i.50 (°passa the right side); PvA 178 (id.), 112 (°bāhu); Sn p. 106 (bāha); PvA 179 (°jānumaṇḍalena with the right knee: in veneration). — 2. skilled, well-trained (=dakkha) J vi.512 (Com. susikkhita). — 3. (of that point of the compass which is characterized through "orientation" by facing the rising sun, & then

lies on one's right:) southern, usually in comb$^{n}$ with disā (direction): D iii.180 (one of the 6 points, see disā), 188 sq. (id.); M i.487; ii.72; S i.145, etc.

**-āvattaka** (adj.) winding to the right D ii.18 (of the hairs of a Mahāpurisa, the 14$^{th}$ of his characteristics or auspicious signs; cp. BSk. dakṣiṇāvarta a precious shell, i. e. a shell the spiral of which turns to the right AvŚ i.205; Divy 51, 67, 116); J v.380; **-janapada** the southern country the "Dekkan" (=dakkhiṇaṅ) D i.96, 153 (expl$^{d}$ by Bdhgh as "Gangāya dakkhiṇato pākaṭa — janapado" DA i.265); **-samudda** the southern sea J i.202.

**Dakkhiṇā** (f.) [Vedic dakṣiṇā to **dakṣ** as in daśasyati to honour, to consecrate, but taken as f. of dakkhiṇa & by grammarians expl. as gift by the "giving" (i. e. the right) hand with popular analogy to **dā** to give (dadāti)] a gift, a fee, a donation; a donation given to a "holy" person with ref. to unhappy beings in the Peta existence ("Manes"), intended to induce the alleviation of their sufferings; an intercessional, expiatory offering, "don attributif" (Feer) (see Stede, *Peta Vatthu,* etc. p. 51 sq.; Feer *Index to AvŚ* p. 480) D i.51=iii.66 (d. — uddhaggikā), cp. A ii.68 (uddhaggā d.); A iii.43, 46, 178, 259; iv.64 sq., 394; M iii.254 sq. (cuddasa pāṭipuggalikā d. given to 14 kinds of worthy recipients) Sn 482, 485; It 19; J i.228; Pv i.4[4] (=dāna PvA 18), i.5[9] (petānaṅ d °ṅ dajjā), iv.1[51]; Miln 257; Vism 220; PvA 29, 50, 70, 110 (pūjito dakkhiṇāya). guru — d. teacher's fee VvA 229, 230; dakkhiṇaṅ ādisati (otherwise uddisati) to designate a gift to a particular person (with dat.) Vin i.229=D ii.88.

**-âraha** a worthy recipient of a dedicatory gift Pv ii.8[6]; **-odaka** water to wash in (orig. water of dedication, consecrated water) J i.118; iv.370; DhA i.112; PvA 23; **-visuddhi**. purity of a gift M iii.256 sq.=A ii.80 sq.=D iii.231, cp. Kvu 556 sq.

**Dakkhiṇeyya** (adj. — n.) [grd. — formation fr. dakkhiṇā as from a verb *dakṣiṇāti=pūjeti] one worthy of a dakkiṇā. The term is expl. at KhA 183, & also (with ref. to brahmanic usage) at Nd[2] 291; — S i.142, 168, 220; M i.37, 236 sq.; 446; A i.63, 150; ii.44; iii.134, 162, 248; iv.13 sq.; D iii.5; It 19 (annañ ca datvā bahuno dakkhiṇeyyesu dakkhiṇaṅ... saggaṅ gacchanti dāyakā); Sn 227, 448 sq., 504, 529; Nd[2] 291 (as one of the 3 constituents of a successful sacrifice, viz. yañña the gift, phala the fruit of the gift, d. the recipient of the gift). Cp. i.10[5] (where also adj. to be given, of dāna). Pv iv.1[33]; VvA 120, 155 (Ep. of the Sangha= ujubhūta); PvA 25, 125, 128, 262.

**-aggi** the (holy) fire of a good receiver of gifts; a metaphor taken from the brahmanic rite of sacrifice, as one of the 7 fires (=duties) to be kept up (or discarded) by a follower of the Buddha A iv.41, 45; D iii.217; **-khetta** the fruitful soil of a worthy recipient of a gift PvA 92; **-puggala** an individual deserving a donation J i.228; there are 7 kinds enum$^{d}$ at D iii.253; 8 kinds at D iii.255; **-sampatti** the blessing of finding a worthy object for a dakkhiṇā PvA 27, 137 sq.

**Dakkhiṇeyyatā** (f.) [abstr. fr. prec.] the fact of being a dakkhiṇeyya Miln 240 (a°).

**Dakkhita** [Vedic dīkṣita pp. of **dīkṣ**, Intens to daśayati: see dakkha[1]] consecrated, dedicated J v.138. Cp. dikkhita.

**Dakkhin** (adj.) [fr. dakkhati, see dassati] seeing, perceiving; f. °ī in atīra — dakkhiṇī nāvā a ship out of sight of land D i.222.

**Dakkheyya** (nt.) [cp. dakkha[2]] cleverness, skill J ii.237 (Com. kusalassa — ñāṇa — sampayuttaṅ viriyaṅ); iii.468.

**Daṭṭha** [pp. of daśati, see ḍasati] bitten J i.7; Miln 302; PvA 144.

**Daṭṭhar** [n. ag. to dassati] one who sees A ii.25.

**Daṭṭhā** (f.) [cp. dāṭhā] a large tooth, tusk, fang Miln 150 (°visa).

**Daḍḍha** [Sk. dagdha, pp. of dahati, see ḍahati] burnt, always with **aggi**° consumed by fire Sn 62; Pv i.7[4]; Miln 47; PvA 56 (indaggi°).

**-ṭṭhāna** a place burnt by fire J i.212; also a place of cremation (sarīrassa d.) PvA 163 (=āḷāhana).

**Daḍḍhi**° [not with Trenckner, *Notes* p. 65=Sk. dārḍhya, but with Kern, *Toev.* 113=Sk. dṛḍhī (from dṛḍha, see daḷha), as in comp$^{n}$ dṛḍhī karoti & bhavati to make or become strong] making firm, strengthening, in **kayādaḍḍhi-bahula** strengthened by gymnastics, an athlete J iii.310 (v. l. daḷhi°), iv.219 (v. l. distorted kādaḷiphahuna).

**Daṇḍa** [Vedic daṇḍa, dial.=*dal[d]ra; (on ṇ: l cp. guṇa: guḷa etc.) to ***del** as in Sk. dala, dalati. Cp. Lat. dolare to cut, split, work in wood; delere to destroy; Gr. δαίδαλον work of art; Mhg. zelge twig; zol a stick. Possibly also fr. *dan[d]ra (r=l freq., ṇ: l as tulā: tūṇa; veṇu: veḷu, etc. cp. aṇḍa, caṇḍa), then it would equal Gr. δένδρον tree, wood, & be connected with Sk. dāru] 1. stem of a tree, wood, wood worked into something, e. g. a handle, etc. J ii.102; 405 (v. l. dabba); Vism 313; PvA 220 (nimbarukkhassa daṇḍena [v. l. dabbena] katasūla). tidaṇḍa a tripod. — 2. a stick, staff, rod, to lean on, & as support in walking; the walking — stick of a Wanderer Vin ii.132 (na sakkoti vinā daṇḍena āhiṇḍituṅ), 196; S i.176; A i.138, 206; Sn 688 (suvaṇṇa°); J iii.395; v.47 (loha°); Sdhp 399 (eka°, °dvaya, ti°). daṇḍaṅ olubbha leaning on the st. M i.108; A iii.298; Th 2, 27. — 3. a stick as means of punishment. a blow, a thrashing: daṇḍehi aññamaññaṅ upakkamanti "they go for each other with sticks" M i.86=Nd[2] 199; °ṅ dadāti

to give a thrashing J iv.382; v.442; daṇḍena pahāraṅ dadāti to hit with a stick S iv.62; brahma° a certain kind of punishment D ii.154, cp. Vin ii.290 & Kern, *Manual* p. 87; pañca satāni daṇḍo a fine of 500 pieces Vin i.247; paṇīta° receiving ample p. Pv iv.1[66]; purisa — vadha° J ii.417; rāja — daṇḍaṅ karoti (c. loc.) to execute the royal beating PvA 216. See also Dh 129, 131, 310, 405 — 4. a stick as a weapon in general, only in cert. phrases & usually in comb[n] w. **sattha**, sword. daṇḍaṅ ādiyati to take up the stick, to use violence: attadaṇḍa (atta=ā — dā) violent Sn 935; attadaṇḍesu nibbuta Dh 406=Sn 630; a.+kodhâbhibhūta S iv.117: ādinna — daṇḍa ādinnasattha Vin i.349; opp. daṇḍaṅ nidahati to lay down the stick, to be peaceful: sabbesu bhūtesu nidhāya daṇḍaṅ Sn 35, 394, 629; nihita — d. nihita — sattha using neither stick nor sword, of the Dhamma D i.4, 63; M i.287; A i.211; ii.208; iv.249; v.204. daṇḍaṅ nikkhipati id. A i.206. d. — sattha parāmasana Nd[2] 576. daṇḍa — sattha — abbhukkirana & daṇḍa — sattha — abhinipātana Nd[2] 576[4]. Cp. paṭidaṇḍa retribution Dh 133. — 5. (fig.) a means of frightening, frightfulness, violence, teasing. In this meaning used as nt. as M i.372; tīṇi daṇḍāni pāpassa kammassa kiriyāya: kāyadaṇḍaṅ vacī°, mano°; in the same sense as m. at Nd[2] 293 (as expl[d] to Sn 35). — 6. a fine, a penalty, penance in general: daṇḍena nikkiṇāti to redeem w. a penalty J vi.576 (dhanaṅ datvā Com.); daṇḍaṅ dhāreti to inflict a fine Miln 171, 193; daṇḍaṅ paṇeti id. Dh 310 (cp. DhA iii.482); DhA ii.71; aṭṭha — kahāpaṇo daṇḍo a fine of 8 k. VvA 76. — **adaṇḍa** without a stick, i. e. without force or violence, usually in phrase adaṇḍena asatthena (see above 4): Vin ii.196 (ad. as. nāgo danto mahesinā; thus of a Cakkavattin who rules the world peacefully: paṭhaviṅ ad. as. dhammena abhivijiya ajjhāvasati D i.89=A iv.89, 105, or dhammena — manusāsati Sn 1002=S i.236.

**-âbhighata** slaying w. cudgels PvA 58; **-âraha** (adj.) deserving punishment J v.442; VvA 23; **-ādāna** taking up a stick (weapon) (cp. above 4), comb[d] with satth' ādāna M i.110, 113, 410; D iii.92, 93, 289; A iv.400; Vism 326. **-kaṭhina** k. cloth stretched on a stick (for the purpose of measuring) Vin ii.116; **-kathālikā** a large kettle with a handle Vin i.286; **-kamma** punishment by beating, penalty, penance, atonement J iii.276, 527; v.89; Miln 8; °ṅ karoti to punish, to inflict a fine Vin i.75, 76, 84; ii.262; **-koṭi** the tip of a branch or stick DhA i.60; **-dīpikā** a torch J vi.398; Vism 39; DhA i.220, 399; **-ppatta** liable to punishment Miln 46; **-paduma** N. of a plant (cp. Sk. daṇḍotphala=sahadevā, Halāyudha) J i.51; **-parāyana** supported by or leaning on a stick (of old people) M i.88; A i.138; Miln 282; **-parissāvana** a strainer with a handle Vin ii.119; **-pahāra** a blow with a stick D i.144; **-pāṇin** carrying a staff, "staff in hand" M i.108; **-bali** ( — ādi) fines & taxes, etc. DhA i.251; **-bhaya** fear of punishment A ii.121 sq.=Nd[2] 470=Miln 196; **-(m)antara** among the sticks D i.166=A i.295=ii.206=M i.77, 238, 307, 342= Pug 55; see note at *Dial.* i.228; **-yuddha** a club — fight D i.6; J iii.541; **-lakkhaṇa** fortune — telling from sticks D i.9; **-vākarā** a net on a stick, as a snare, M i.153; **-veḷupesikā** a bamboo stick J iv.382; **-sikkā** a rope slung round the walking — staff Vin ii.131; **-hattha** with a stick in his hand J i.59.

**Daṇḍaka** [Demin. of daṇḍa] 1. a (small) stick, a twig; a staff, a rod; a handle D i.7 (a walking stick carried for ornament: see DA i.89); J i.120 (sukkha° a dry twig); ii.103; iii.26; DhA iii.171; Vism 353. — **aḍḍha°** a (birch) rod, used as a means of beating (tāḷeti) A i.47; ii.122=M i.87=Nd[2] 604=Miln 197; **ubhato°** two handled (of a saw) M i.129=189; **ratha°** the flag — staff of a chariot Miln 27; **veṇu°** a jungle rope J iii.204. — See also kudaṇḍaka a twig used for tying J iii.204. — 2. the crossbar or bridge of a lute J ii.252, 253.

**-dīpikā** a torch J i.31; **-madhu** "honey in a branch," a beehive DhA i.59.

**Daṇḍaniya** (adj.) [grd. formation from daṇḍa] liable to punishment Miln 186.

**Datta[1]** [pp. of dadāti] given ( — ° by; often in Np. as Brah- madatta, Deva — datta=Theo — dor. etc.) Sn 217 (para°) =SnA 272 (v. l. dinna).

**Datta[2]** (adj. — n.) [prob.=thaddha, with popular analogy to datta[1], see also dandha & cp. dattu] stupid; a silly fellow M i.383; J vi.192 (Com.: dandha lāḷaka).

**Datti** (f.) [from dadāti+ti] gift, donation, offering D i.166; M i.78, 342; A i.295; ii.206; Pug 55.

**Dattika** (adj.) [der. fr. datta] given; J iii.221 (kula°); iv.146 (id.); nt. a gift D i.103 (=dinnaka DA i.271).

**Dattiya**=dattika, given as a present J ii.119 (kula°); v.281 (sakka°); vi.21 (id.): VvA 185 (mahārāja° by the King).

**Dattu** (adj.?) [is it base of n. ag. dātar? see datta[2]] stupid, in d° — paññatta a doctrine of fools D i.55=M i.515; J iv.338.

**Dada** (—°) (adj. — suff.) [Sk.° dad or °dada, cp °da & dadāti base 3] giving, to be given S i.33 (paññā°); Kh viii.10 (kāma°); Pv ii.9[1] (id.=dāyaka PvA 113); ii.12[4] (phala° =dāyin PvA 157); VvA 171 (puriṅ°). — **duddada** hard to give S i.19=iv.65=J ii.86=vi.571.

**Dadāti** [Redupl. formation **dā** as in Lat. do, perf. de — di, Gr. δίδωμι; cp. Lat. dōs dowry, Gr. δώς; Ohg. dati; Lith. důti to give] to give, etc. I. *Forms.* The foll. bases form the Pāli verb — system: dā, dāy, dadā & di. — 1. Bases dā & (reduced) **da**. — (a) **dā°**: fut. **dassati** J i.113, 279; iii.83; A iii.37; 1st sg. dassāmi J i.223; ii.160; PvA 17, 35, etc. — **dammi** interpreted by Com. as fut. is in reality a contraction fr. dātuṅ īhāmi, used as a hortative or dubitative subjunctive (fr. dāhāmi, like kāhami I am willing to do fr. kātuṅ īhāmi) Sn p. 15 ("shall I give"); ii.112; iv.10 (varaṅ te dammi); Pv i.10[3]; ii.3[24] (kin t' āhaṅ dammi what can I give thee=dassāmi PvA 88). — pret. **adā** Sn 303; Pv ii.2[8] (=adāsi PvA 81); Mhvs vii.14; 2nd sg. ado J iv.10 (=adāsi Com.): Miln 384; 1st. pl. adamha J ii.71; Miln 10; 2nd pl. adattha J i.57 (mā ad.); Miln 10, & dattha J ii.181; — aor. **adāsi** J i.150, 279; PvA 73, etc.; pl. adaṅsu Pv i.11[6]. — inf. **dātuṅ** J iii.53; PvA 17, 48 (°kāma), etc. & **dātave** Sn 286. — grd. **dātabba** J iii.52; PvA 7, 26, 88, etc. — (b) **da°**: pp. **datta** — ger. **datvā** J i.152, 290 (a°); PvA 70, 72, etc. & **datvāna** Pv i.11[3]; also as **°dā** (for °dāya or °dāna) in prep. cpds., like an — upādā, ādā, etc. Der. fr. 1. are Caus. **dāpeti**, pp. dāpita; n. ag. **dātar**; nt. **dāna**. See also suffix **dā,°** **datti, dattikā**, etc.; and pp. **atta** (=ā — d[a]ta). — 2. Bases **dāy** & (reduced) **day**, contracted into **de**. (a) **dāy°**: only in der. **dāya, dāyaka, dāyin** and in prep. cpds. ā — dāye (ger. of ādāti). — (b) **de°**: pres. ind. **deti** Sn 130; J ii.111, 154; PvA 8; 1st sg. demi J i.228, 307; 2nd desi J i.279; PvA 39.

1st pl. dema J i.263; iii.126; PvA 27, 75 (shall we give); 2nd detha J iii.127; 3rd denti Sn 244. — imper. **dehi** Vin i.17; J i.223; iv.101; PvA 43, 73; 3rd sg. detu J i.263; ii.104; 2nd pl. detha It 66 J iii.126; PvA 29, 62, 76. — ppr. **dento** J i.265; PvA 3, 11 etc. — grd. **deyya** Mhvs vii.31. B[t]Sk. deya. — Other der. fr. base 2 are **dayati & dayā** (q. v.). — 3. Base **dadā**: pres. ind. **dadāti** S i.18; Sn p. 87; 1st. sg. dadāmi J i.207; Sn 421; 3rd. pl. dadanti J iii.220; Dh 249. — imper. **dadāhi** Pv ii.1[4]. — pot. **dadeyya** PvA 17; Miln 28 & **dade** Pv ii.3[22]; Vv 62[5]; 1st. sg. dadeyyaṅ J i.254, 265; 2nd. sg. dadeyyāsi J iii.276. Also contracted forms **dajjā** S i.18 (may he give); Dh 224; Pv i.4[1] (=dadeyya PvA 17); ii.9[40]; 1st sg. dajjaṅ Vin i.232 (dajjâhaṅ=dajjaṅ ahaṅ). Cp. i.10[9] (dajjâhaṅ); J iv.101 (=dammi Com.); Pv ii.9[45]; 2nd. pl. dajjeyyātha Vin i.232; 3rd y. dajjeyya & 3rd. pl. dajjuṅ in cpd. anupa°. — ppr. **dadanto** Sn p. 87. gen. etc. dadato It. 89; Dh 242; Pv ii.9[42]; & **dadaṅ** Sn 187, 487; Pv ii.9[42]; Vv 67[6]. — ppr. med. **dadamāna** J i.228, ii.154; PvA 129. — aor. **adadaṅ** Vv 34[11] (=adāsiṅ VvA 151); proh. 2nd. pl. mā dadiṭṭha DhA i.396; J iii.171. — ger. **daditvā** Pv ii.8[9.ii] (v. l. BB datvā): contr. into **dajjā** (should be read dajja) Pv ii.9[67] (=datvā PvA 139). — Der. **dada** for **°da**. — 4. (Passive) base **di (& dī)**: pp. **dinna** pres. **dīyati** S i.18; Th 2, 475; PvA 26, & **diyyati** VvA 75; cp. ādiyati; pret. **dīyittha** DhA i.395; — ppr. **dīyamāna** PvA 8, 26, 49, 110, 133, etc. — Der. fr. 4 are Desid. **dicchati, diti**, etc. — II. *Meanings* i. (trs.) with acc. to give, to present with: dānaṅ deti (w. dat. & abs.) to be liberal (towards), to be munificent, to make a present S i.18; It 89; Pv i.4[1]; ii[3]; PvA 8, 27, etc. — (fig.) okāsaṅ to give opportunity, allow J i.265; ovādaṅ to give advice PvA 11; jīvitaṅ to spare one's life J ii.154; paṭivacanaṅ to answer J i.279; sādhukāraṅ to applaud J i.223; paṭiññaṅ to promise PvA 76; — to offer, to allow: maggaṅ i. e. to make room Vin ii.221; J ii.4; maggaṅ dehi let me pass J iv.101; — to grant: varaṅ a wish J iv.10; Pv ii.9[40]; — to give or deal out: daṇḍaṅ a thrashing J iv.382; pahāraṅ a blow S iv.62. — 2. *with ger.* to give out, to hand over: dārūni āharitvā aggiṅ katvā d. to provide with fire J ii.102; sāṭake āharitvā to present w. clothes J i.265; dve koṭṭhāse vibhajitvā d. to deal out J i.226; kuṭikāyo kāretvā adaṅsu had huts built & gave them PvA 42. — 3. (abs.) *with inf.* to permit, to allow: khādituṅ J i.223; nikkhamituṅ J ii.154; pavisituṅ J i.263, etc.

**Daddabha** [onomatop.] a heavy, indistinct noise, a thud J iii.76 (of the falling of a large fruit), v. l. duddabhayasadda to be regarded as a Sk. gloss=dundubhyaśabda. See also dabhakka.

**Daddabhāyati** [Denom. fr. prec.] to make a heavy noise, to thud J iii.77.

**Daddara[1]** [onomat. from the noise, cp. next & cakora, with note on gala] partridge J iii.541.

**Daddara[2]** [cp. Sk. dardara] a cert. (grinding, crashing) noise A iv.171; J ii.8; iii.461; N. of a mountain, expl[d] as named after this noise J ii.8; iii.16, 461.

**Daddaḷhati** [Sk. jājvalyati, Intens. of **jval**, see jalati] to blaze, to shine brilliantly; only in pp. med. **daddaḷhamāna** resplendent, blazing forth S i.127=J i.469; Vv 17[3]; 34[1]; Pv ii.12[6]; iii.3[5]; VvA 89 (ativiya vijjotamāna); PvA 157 (at. virocamāna), 189 (at. abhijalanto). — Spelling **daddallamāna** at J v.402; vi.118.

**Daddu** (nt.) [Sk. dadru f. & dardru a kind of leprosy, dadruna leprous (but given by Halāyudha in the meaning of ringworm, p. 234 Aufrecht); fr. ***der** in Sk. dṛṇāti to tear, chap, split (see dara & dala); cp. Lat. derbiosus; Ohg. zittaroh; Ags. teter] a kind of cutaneous eruption Miln 298; Vism 345.

**-bandhana** in d. — bandhanādi — bandhana at ThA 241 should be read daṇḍa°.

**Daddula[1]** a cert. kind of rice D i.166; M i.78, 343; A i.241, 295; ii.206; Pug 55.

**Daddula[2]** (nt.) [Sk. dārdura?] in nahāru° (v. l. dala & dadalla) both at M i.188 (kukkuṭapattena pi. n — daddulena pi aggiṅ gavesanti) & A iv.47 (kukkuṭapattaṅ vā n — daddulaṅ vā aggimhi pakkhittaṅ paṭilīyati) unexplained; perhaps a muscle.

**Dadhi** (nt.) [Sk. dadhi, redpl. formation fr. dhayati to suck. Cp. also dhenu cow, dhīta, etc.] sour milk, curds, junket Vin i.244 (in enum[n] of 5 — fold cow — produce, cp. gorasa); D i.201 (id.); M i.316; A ii.95; J ii.102; iv.140; Miln 41, 48, 63; Dhs 646, 740, 875; Vism 264, 362.

**-ghaṭa** a milk bowl J ii.102; **-maṇḍaka** whey S ii.111; **-māla** "the milk sea," N. of an ocean J iv.140; **-vāraka** a pot of milk — curds J iii.52.

**Danta[1]** [Sk. danta fr. acc. dantaṅ of dan, gen. datah= Lat. dentis. Cp. Av. dantan, Gr. ὀδόντα, Lat. dentem, Oir. dēt; Goth. tunpus, Ohg. zand, Ags. tōot (=tooth) & tusc (=tusk); orig. ppr. to ***ed** in atti to eat="the biter." Cp. dāṭhā], a tooth, a tusk, fang, esp. an elephant's tusk; ivory Vin ii.117 (nāga — d. a pin of ivory); Kh ii. (as one of the taca — pañcaka, or 5 dermatic constituents of the body, viz. kesā, lomā nakhā d. taco, see detailed description at KhA 43 sq.); pankadanta rajassira "with sand between his teeth & dust on his head" (of a wayfarer) Sn 980; J iv.362, 371; M i.242; J i.61; ii.153; Vism 251; VvA 104 (īsā° long tusks); PvA 90, 152 (fang); Sdhp 360.

**-ajina** ivory M ii.71 (gloss: dhanadhaññaṅ); **-aṭṭhika** "teeth — bone," ivory of teeth i. e. the tooth as such Vism 21. **-āvaraṇa** the lip (lit. protector of teeth) J iv.188; vi.590; DhA i.387. **-ullahakaṅ** (M iii.167) see ullahaka; **-kaṭṭha** a tooth — pick Vin i.46=ii.223; i.51, 61; ii.138; A iii.250; J i.232; ii.25; vi.75; Miln 15; DhA ii.184; VvA 63; **-kāra** an artisan in ivory ivory — worker D i.78; J i.320; Miln 331; Vism 336; **-kūta** tooth of a maimed bullock (?) (thus taking kūṭa as kūṭa[4], and equivalent to kūṭadanta), in phrase asanivicakkaṅ danta — kūṭaṅ D iii.44=47, which has also puzzled the translators (cp. *Dial.* iii.40: "munching them all up together with that wheel — less thunderbolt of a jawbone," with note: "the sentence is not clear"). **-pāḷi** row of teeth Vism 251; **-poṇa** tooth — cleaner, always comb[d] with mukh' odaka water for rinsing the teeth Vin iii.51; iv.90, 233; J iv.69; Miln 15; SnA 272. The C. on Pārāj. ii.4, 17, (Vin iii.51) gives 2 kinds of dantapoṇa, viz. chinna & acchinna. **-mūla** the root of a tooth; the gums J v.172; **-vakkalika** a kind of ascetics (peeling the bark of trees with their teeth?) DA i.271; **-vaṇṇa** ivory — coloured, ivory — white Vv 45[10]; **-valaya** an iv. bangle DhA i.226; **-vikati** a vessel of iv. D i.78; M ii.18; J i.320; Vism 336. **-vikhādana** biting with teeth, i. e. chewing Dhs 646, 740, 875; **-vidaṅsaka** (either=vidassaka or to be read °ghaṅsaka) showing one's teeth (or chattering?) A i.261 (of hasita, laughter); **-sampatti** splendour of teeth DhA i.390.

**Danta[2]** (adj.) [Sk. dānta] made of ivory, or iv. — coloured J vi.223 (yāna=dantamaya).

**-kāsāva** ivory — white & yellow Vin i.287; **-valaya** see danta[1].

**Danta[3]** [Sk. dānta, pp. dāmyati to make, or to be tame, cp. Gr. δμητός, Lat. domitus. See dameti] tamed, controlled, restrained Vin ii.196; S i.28, 65, 141 (nāgo va danto carati anejo); A i.6 (cittaṅ dantaṅ); It 123 (danto damayataṅ seṭṭho); Sn 370, 463, 513, 624; Dh 35, 142 (=catumagga — niyamena d. DhA iii.83), 321 sq.=Nd[2] 475. — **sudanta** well — tamed, restrained Sn 23; Dh 159, 323.

**-bhūmi** a safe place (=Nibbāna), or the condition of one who is tamed S iii.84; Nd[2] 475 (in continuation of Dh 323); DhA iv.6.

**Dantaka** a pin of tooth or ivory; **makara°** the tooth of a sword — fish Vin ii.113, 117; iv.47. See details under makara.

**Dandha** (adj.) [Sk.? Fausböll refers it to Sk. tandra; Trenckner (*Notes* 65) to dṛḍha; see also Müller, *P. Gr.* 22, & Lüders *Z.D.M.G.* 58, 700. A problematic connection is that with thaddha & datta[2] (q. v.)] slow; slothful, indocile; silly, stupid M i.453; S iv.190; Dh 116; J i.116, 143; ii.447; v.158; vi.192 (+laḷāka); Th 1, 293; Miln 59, 102, 251; DhA i.94, 251; iii.4. Vism 105, 257 (with ref. to the liver).

**-âbhiññā** sluggish intuition D iii.106; A v.63; Dhs 176; Nett 7, 24, 50, 123 sq., cp. A ii.149 sq.; Vism 85.

**Dandhatā** (f.) stupidity DhA i.250; as **dandhattaṅ** at D iii.106.

**Dandhanatā** (f.), in **a°** absence of sluggishness Dhs 42, 43.

**Dandhāyanā** (f.) clumsiness Miln 105.

**Dandhāyitatta** (nt.) [der. fr. dandheti] stupidity (=dan- dhatā) D i.249 (opp. vitthāyitatta); S ii.54; Miln 105; DA i.252.

**Dandheti** [Denom. fr. dandha] to be slow, to tarry Th 1, 293 (opp. tāreti). — pp. **dandhāyita** see in der. °tta.

**Dapeti** Caus. fr. **dā[4]** to clean, see pariyo°; pp. **dāta** see ava°.

**Dappa** [Sk. darpa, to dṛpyati] wantonness, arrogance J ii.277; Miln 361, 414; Pgdp 50. Cp. ditta[2]. — In def. of root **gabb** at Dhtm 289.

**Dappita** (adj.) arrogant, haughty J v.232, 301.

**Dabba[1]** (adj. — n.) [Sk. dravya, nt. to dravati (**dru**)] (a) fit for, able, worthy, good, S i.187=Th 1, 1218, cp. *Pss. of the Brethren,* 399, *n.* 4 (=Sk. bhavya, cp. Pāṇini v.3, 104 dravyaṅ ca bhavyaḥ). — (b) material, substance, property; something substantial, a worthy object Pgdp 14.

**-jātika** of good material, fit for, able M i.114; A i.254 (cp. Sk. pātrabhūta); Vism 196. **-saṅhāra** collecting something substantial PvA 114 (should prob. be read sambhāra). **-sambhāra** the collection of something substantial or worth collecting,; a gift worth giving J iv.311; v.48; vi.427; DhA i.321; ii.114.

**Dabba[2]** (adj. — n.) [Sk. dravya, of dru wood, see dāru] tree- like, wooden; a tree, shrub, wood J i.108 (d. — tiṇagaccha a jungle of wood & grass); v.46 (d. — gahana a thicket of shrubs & trees); Vism 353 (°tiṇa).

**Dabbī** (f.) [Sk. darvī=*dāru — ī made of wood, see dāru] a (wooden) spoon, a ladle; (met.) the hood of a snake (dabbimattā, phaṇapuṭakā DhA iv.132). — Dh 64; gen. & instr, davyā J iii.218; Miln 365. — In cpds. dabbi°.

**-kaṇṇa** the tip of the ladle DhA i.371; **-gāha** holding a spoon, viz. for the purposes of offering M ii.157 (of a priest); Pv ii.9[53] (=kaṭacchu — gāhika PvA 135); **-mukha** a kind of bird J vi.540 (=āṭa); **-homa** a spoonoblation D i.9.

**Dabbha** [Sk. darbha to dṛbhati, to plait, interlace, etc. cp. Lith. darbas plaiting, crating] a bunch of kuśa grass (Poa Cynosuroides) D i.141; M i.344; A ii.207.

**-puppha** "kuśa — flower," Ep. of a jackal J iii.334.

**Dabhakkaṅ** (?) (indecl.)=daddabhaṅ; a certain noise (of a falling fruit) J iii.77 (v. l. duddabha=daddabha).

**Dama** (adj. — n.) (& of a nt. **damo** the instr. damasā) [Ved. dama; Ags. tam=E. tame, Ohg. zam to ***demā** in dameti] taming, subduing; self — control, self — command, moderation D i.53 (dānena damena saṅyamena=It 15; expl. at DA i.160 as indriya — damena uposatha — kammena) iii.147, 229; S i.4, 29, 168=Sn 463 (saccena danto damasā upeto); S iv.349; A i.151; ii.152 sq.; M iii.269 (+upasama); Sn 189, 542 (°ppatta), 655; Dh 9, 25, 261; Nett 77; Miln 24 (sudanto uttame dame). **duddama** hard to tame or control Dh 159; PvA 280; Sdhp 367. — **arindama** taming the enemy (q. v.).

**Damaka** (adj. — n.) [=dama] 1. subduing, taming; converting; one who practises self — control M i.446 (assa°); iii.2 (id.) J i.349 (kula° bhikkhu), one who teaches a clan self — mastery 505 (go°, assa°, hatthi°); Th 2, 422 (=kāruññāya paresaṅ cittassa damaka ThA 268). — 2. one who practises self — mortification by living on the remnants of offered food (Childers) Abhp 467.

**Damatha** [Sk. damatha] taming, subduing, mastery, restraint, control M i.235; D iii.54 (+samatha); Dh 35 (cittassa d.); PvA 265; Dpvs vi.36.

**Damana** (adj. — nt.) taming, subduing, mastery PvA 251 (arīnaṅ d° — sīla=arindama).

**Damaya** (adj.) [Sk. damya, see damma] to be tamed: **duddamaya** difficult to tame Th 1, 5 (better to be read **damiya**).

**Damita** [Sk. damāyita=danta[3]; cp. Gr. α δάματος; Lat. domitus] subdued, tamed J v.36; PvA 265.

**Dametar** [n. — ag. to dameti=Sk. damayitṛ, cp. Sk. damitṛ=Gr. (παν)δαμάτωρ δμητήρ; Lat. domitor] one who tames or subdues, a trainer, in phrase adantānaṅ dametā "the tamer of the untamed" (of a Buddha) M ii.102; Th 2, 135.

**Dameti** [Sk. damayati, caus. to dāmyati of ***dam** to bring into the house, to domesticate; Gr. δαμάω, δμητός; Lat. domare; Oir. dam (ox); Goth. tamjan=Ohg. zemman=Ags. temian=E. tame; to ***demā** of dama house, see dampati] to make tame, chastise, punish, master, conquer, convert Vin ii.196 (daṇḍena); M ii.102; Dh 80, 305 (attānaṅ); It 123 (ppr. [danto] damayataṅ seṭṭho [santo] samayataṅ isi); Miln 14, 386; PvA 54 (core d.=converted).

**Dampati** [Sk. dampati master of the house; dual: husband & wife; cp. also patir dan, ***dam**, as in Gr. δ˘ω, δ˘ωμα & δες — in δεσπότης=dampati, short base of ***dama** house =Ved. dama, Gr. δόμος, Lat. domus to ***demā** (as also in dameti to domesticate) to build, cp. Gr. δέμω & δέμας; Goth. timrjan;

Ohg. zimbar; E. timber] master of the house, householder, see tudampati & cp. gahapati.

**Damma** (adj.) [Sk. damya, grd. of dāmyati see dameti & cp. damaya (damiya)] to be tamed or restrained; esp. with ref. to a young bullock M i.225 (balagāvā dammagāvā the bulls & the young steers); It 80; also of other animals: assadamma — sārathi a horse — trainer A ii.112; & fig. of unconverted men likened to refractory bullocks in phrase purisa — damma — sārathi (Ep. of the Buddha) "the trainer of the human steer" D i.62 (misprint °dhamma°)=ii.93=iii.5; M ii.38; A ii.112; Vv 17[13] (nara — vara — d. — sārathi cp. VvA 86.

**Dayati**[1]=dayati (q. v.) to fly J iv.347 (+uppatati); vi.145 (dayassu=uyyassu Com.).

**Dayati**[2]=[Ved. dayate of **day** to divide, share, cp. Gr. δαίομαι, δαίνυμι, δαίτη, etc. to **dā** (see dadāti, base 2), & with p. Gr. δαπάνη, Lat. daps (see Walde, *Lat. Wtb.* s. v.)] to have pity (c. loc.), to sympathize, to be kind J vi.445 (dayitabba), 495 (dayyāsi=dayaṅ kareyyāsi).

**Dayā** (f.) [Ved. dayā, to dayati[2]] sympathy, compassion, kindness M i.78; Sn 117; J i.23; vi.495. Usually as anuddayā; freq. in cpd. **dayāpanna** showing kindness D i.4 (=dayaṅ metta — cittaṅ āpanno DA i.70); M i.288; A iv.249 sq.; Pug 57; VvA 23.

**Dara** [Sk. dara; see etym. connection under darī] fear, terror; sorrow, pain Vin ii.156=A i.138 (vineyya hadaye daraṅ); S ii.101, 103; iv.186 sq.; Th 2, 32 (=cittakato kilesa — patho ThA, 38); J iv.61; Vv 83[8] (=daratha VvA 327); Pv i.8[5] (=citta — daratha PvA 41). — **sadara** giving pain, fearful, painful M i.464; A ii.11, 172; S i.101. Cp. ādara & purindada.

**Daratha** [Sk. daratha, der. fr. dara] anxiety, care, distress A ii.238; M iii.287 sq. (kāyikā & cetasikā d.); Sn 15 (darathajā: the Arahant has nought in him born of care C[y] explains by **pariḷāha** fever); J i.61 (sabbakilesa — d.) PvA 230 (id.); DhA ii.215; Miln 320; PvA 23, 41; VvA 327.

**Darī** (f.) [Sk. darī to dṛṇāti to cleave, split, tear, rend, caus. darayati ***der**=Gr. δέρω to skin, δέρμα, δορά skin); Lith. dirù (id.) Goth. ga — taíran=Ags. teran (tear) =Ohg. zeran (Ger. zerren). To this the variant (r:l) ***del** in dalati, dala, etc. See also daddara, daddu, dara, avadīyati, ādiṇṇa, uddīyati, purindada (=puraṅ — dara)] a cleavage, cleft; a hole, cave, cavern J i.18 (v. 106), 462 (mūsikā° mouse — hole); ii.418 (=maṇiguhā); SnA 500 (=padara).

**-cara** a cave dweller (of a monkey) J v.70; **-mukha** entrance of a cave Vism 110. **-saya** a lair in a cleft Cp. iii.7[1].

**Dala** (nt.) [Sk. dala, ***del** (var. of ***der**, see dara) in dalati (q. v.) orig. a piece chipped off=a chip, piece of wood, cp. daṇḍa, Mhg. zelge (branch); Oir delb (figure, form), deil (staff, rod)] a blade, leaf, petal (usually — °); akkhi — d. eyelid ThA 259; DA i.194; DhsA 378; uppala° DhsA 311; kamala° (lotus — petal) VvA 35, 38; muttā° (?) DA i.252; ratta — pavāḷa° J i.75.

**Dalati** [Sk. dalati, **del** to split off, tear; Gr. δαιδάλλω, Lat. dolare & delere. See dala & dara] to burst, split, break. — Caus. **dāleti** Sn 29 (dalayitvā=chinditvā SnA 40); Miln 398. — Pass. **dīyati** (Sk. dīryate) see uddīyati.

**Dalidda & Daḷidda** (adj. — n.) [Sk. daridra, to daridrāti, Intens. to drāti run (see dava), in meaning cp. addhika wayfarer=poor] vagrant, strolling, poor, needy, wretched; a vagabond, beggar — (l:) Vin ii.159; S i.96 (opp. aḍḍha); A ii.57, 203; iii.351; iv.219; v.43; Pug 51; VvA 299 (ḷ:) M ii.73; S v.100, 384, 404; Vv20[1] (=duggata VvA 101); DA i.298; PvA 227; Sdhp 89, 528.

**Daḷiddatā** (f.) [Sk. daridratā] poverty VvA 63.

**Daḷiddiya** see dāḷiddiya.

**Daḷha** (adj.) [Sk. dṛḍha to dṛhyati to fasten, hold fast; ***dhergh**, cp. Lat. fortis (strong). Gr. ταρφύς (thick), Lith. dir̃žas (strap). For further relations see Walde, *Lat. Wtb.* under fortis] firm, strong, solid; steady, fast; nt. adv. very much, hard, strongly — D i.245; S i.77; A ii.33; Sn 321 (nāvā), 357, 701, 821 (°ṅ karoti to strengthen), 966 (id.); Dh 112; J ii.3; iv.106; DhA iv.48; KhA 184; VvA 212 (=thira); PvA 94, 277. — **daḷhaṅ** (adv.) Dh 61, 313.

**-dhamma** strong in anything, skilled in some art, proficient S ii.266=A ii.48 (of an archer); M i.82; J vi.77; Vv 63[1] acc. to Trenckner, *Notes* p. 60 (cp. also VvA 261)=dṛḍha — dhanva, from dhanu=having a strong bow; **-nikkama** of strong exertion Sn 68 (=Nd[2] 294); **-parakkama** of strong effort, energetic M ii.95; A ii.250; Dh 23; Th 2, 160; **-pahāra** a violent blow J iii.83; **-pākāra** (etc.) strongly fortified S iv.194; **-bhattin** firmly devoted to somebody DhsA 350.

**Daḷhī°** [f. of dṛḍha>daḷha in comp[n] like dṛḍhī — bhūta, etc.; cp. daḍḍhi] in kāya — daḷhī — bahula strong in body, athletic Vin ii.76, cp. Com. on p. 313; J iii.310; iv.219. daḷhīkaraṇa steadiness, perseverance SnA 290 (+ādhāraṇatā), 398 (id). In cpds. also daḷhi° viz. **-kamma** making firm; strengthening Vin i.290; J v.254; Pug 18, 22; Vism 112.

**Dava**[1] [Sk. dava, to dunoti (q. v.); cp. Gr. δαις fire — brand] fire, heat J iii.260. — See also dāva & dāya.

**-ḍāha** (=Sk. davāgni) conflagration of a forest, a jungle — fire Vin ii.138; M i.306; J i.641; Cp. iii.9[3]; Miln 189; Vism 36.

**Dava**[2] [Sk. drava to dravati to run, flow, etc. ***dreu** besides ***drā** (see dalidda) & ***dram** (=Gr. δρόμος); cp. abhiddavati, also dabba=dravyaṅ] running, course, flight; quickness, sporting, exercise, play Vin ii.13; M i.273; iii.2; A i.114; ii.40, 145; iv.167; Pug 21, 25. — **davā** (abl.) in sport, in fun Vin ii.101; **davāya** (dat.) id. Nd[2] 540; Miln 367; Dhs 1347, cp. DhsA 402. — davaṅ karoti to sport, to play J ii.359, 363.

**-atthāya** in joke, for fun Vin ii.113; **-kamyatā** fondness for joking, Vin iv.11, 354; M i.565.

**Davya** [for *dravya]=dabba[1], in **sarīra°** fitness of body, a beautiful body J ii.137.

**Dasa**[1] [Sk. daśa=Av. dasa, Gr. δέκα, Lat. decem, Goth. taíhun, Oir. deich, Ags. tīen, Ohg. zehan fr. *dekm̥, a cpd. of dv+km̥="two hands"] the number ten; gen. dasannaṅ (Dh 137); instr. dasahi (Kh iii.) & dasabhi (Vin i.38). In cpds. (—°) also as ḷasa (soḷasa 16) & rasa (terasa 13; pannar° 15; aṭṭhār° 18).

*Metaphorical meaning.* (A) In the first place 10 is used for measurement (more recent & comprehensive than its base 5); it is the no. of a set or comprehensive unity, not in a vague (like

3 or 5), but in a definite sense. (B) There inheres in it the idea of a fixed measure, with which that of an authoritative, solemn & auspicious importance is coupled. This applies to the unit as well as its decimal comb$^{ns}$ (100, 1000). Ethically it denotes a circle, to fulfil all of which constitutes a high achievement or power.

*Application* (A) (based on natural phenomena): dasa disā (10 points of the compass; see disā): Sn 719, 1122; PvA 71, etc.; d. lokadhātuyo Pv ii.9[61] (=10X1000; PvA 138); d. māse (10 months as time of gestation) kucchiyā pariharitvā J i.52; PvA 43, 82. — (B) (fig.) 1. *a set:* (a) *personal* (cp. 10 people would have saved Sodom: Gen. 18, 32; the 10 virgins (2X5) Matt. 25, 1): divase divase dasa dasa putte vijāyitvā (giving birth to 10 sons day by day) Pv i.6. — (b) *impersonal:* 10 commandments (dasa sikkhāpadāni Vin i.83), cp. Exod. 34, 28; 10 attributes of perfection of a Tathāgata or an Arahant: Tathāgata — balāni; with ref. to the Buddha see Vin i.38 & cp. *Vin. Texts* i.141 sq.; dasah' angehi samannāgato arahā ti vuccati (in memorizing of No. 10) Kh iii. dasahi asaddhammehi sam° kāko J iii.127; — 10 heavenly attributes (ṭhānāni): āyu etc. D iii.146; S v.275; PvA 9, opp. 10 afflictions as punishment (cp. 10 plagues Exod. 7 — 11): dasannaṅ aññataraṅ ṭhānaṅ nigacchati Dh 137 (=das. dukkha — kāraṇānaṅ, enum$^{d}$ v. 138, 139) "afflicted with one of the 10 plagues"; cp. DhA iii.70. — 10 good gifts to the bhikkhu (see deyyadhamma) Nd$^{2}$ 523; PvA 7; 10 rules for the king: PvA 161; — dividing the Empire into 10 parts: PvA 111; etc. vassa — dasa a decade: das' ev' imā vassa — dasā J iv.396 (enum$^{d}$ under vassa); dasa — rāja — dhammā J ii.367; das' akkosa — vatthūni DhA i.212. — See on similar sets A v.1 — 310; D iii.266 — 271. — 2. a larger unity, *a crowd,* a vast number (of time & space): (a) *personal,* often meaning "all" (cp. 10 sons of Haman were slain Esth. 9, 10; 10 lepers cleansed at one time Luke 17, 12): dasa bhātaro J i.307; dasa bhātikā PvA 111; dasa — kaññā — sahassa — parivārā PvA 210 etc. — (b) *impersonal* (cp. 10 X 10=many times, *S.B.E.* 43, 3): dasa — yojanika consisting of a good many miles DhA iii.291. dasavassasahassāni dibbāni vatthāni paridahanto ("for ever and aye") PvA 76, etc.

**-kkhattuṅ** [Sk. °kṛtvah] ten times DhA i.388; **-pada** (nt.) a draught — board (with 10 squares on each side); a pre — Buddhistic game, played with men and dice, on such a board D i.6; Vin ii.10=iii.180 (°e kīḷanti); DA i.85. **-bala**, [Sk. daśabala] endowed with 10 (supernormal) powers, Ep. of the Buddhas, esp. of Kassapa Buddha Vin i.38=J i.84; S ii.27; Vism 193, 391; DhA i.14; VvA 148, 206, etc. **-vidha** tenfold DhA i.398. **-sata** ten times a hundred Vin i.38 (°parivāro); Sn 179 (yakkhā); DhsA 198 (°nayano). **-sahassa** ten times a thousand (freq.); °ī in dasa — sahassi — lokadhātu Vin i.12 (see lokadhātu).

**Dasa**[2] (—°) [Sk. — dṛśa; cp. dassa] seeing, to be seen, to be perceived or understood D i.18 (aññadatthu° sureseeing, all — perceiving=sabbaṅ passāmī ti attho DA i.111); Sn 653 (paṭiccasamuppāda°), 733 (sammad°); J i.506 (yugamatta°; v. l. dassa). — **duddasa** difficult to be seen or understood D i.12 (dhammā gambhīrā d.; see gambhīra); M i.167, 487; Sn 938; Dh 252; also as **sududdasa** Dh 36.

**Dasaka** (nt.) 1. a decad, decade, a decennial J iv.397; DhsA 316. **khiḍḍā°** the decad of play Vism 619; cakkhu° etc. sense — decads Vism. 553; *Comp.* 164, 250; kāya°, Vism. 588.

**Dasana** [Sk. daśana to ḍasati] a tooth Dāvs v.3 (d.- dhātu, the tooth relic of the Buddha).

**Dasā** (f.) **& dasa** (nt.) [Sk. daśā] unwoven thread of a web of cloth, fringe, edge or border of a garment D i.7 (dīgha° long — fringed, of vatthāni); J v.187; DhA i.180; iv.106 (dasāni). — **sadasa** (nt.) a kind of seat, a rug (lit. with a fringe) Vin iv.171 (=nisīdana); opp. **adasaka** (adj.) without a fringe or border Vin ii.301=307 (nisīdana). **-anta** edge of the border of a garment J i.467; DhA i.180 sq., 391.

**Dasika**[1] (adj.) (—°) [Sk. dṛśika, cp. dassin] to be seen, to behold, being of appearance, only in **dud°** or frightful app., fierce, ugly Si.94 & id. p. (q. v. under okoṭimaka); J i.504 (kodha, anger); PvA 24, 90 (of Petas). — *Note.* The spelling is sometimes **°dassika**: A ii.85; Pug 51; PvA 90.

**Dasika**[2] (adj.) [fr. dasā] belonging to a fringe, in dasika **-sutta** an unwoven or loose thread Vin iii.241; DhA iv.206 (°mattam pi not even a thread, i. e. nothing at all, cp. Lat. nihīlum=ne — fīlum not a thread=nothing). See also dasaka under dasā.

**Dassa** (—°) [Sk. — darśa; cp. dasa[2]] to see or to be seen, perceiving, perceived Sn 1134 (appa° of small sight, not seeing far, knowing little=paritta — dassa thoka — dassa Nd$^{2}$ 69). Cp. akkha° a judge Miln 114. **-su°** easily perceived (opp. duddasa) Dh 252.

***Dassati**[1] [Sk. ***darś** in dadarśa pref. to **dṛś**; caus. darśa- yati. Cp. Gr. δέρκομαι to see; Oir. derc eye; Ags. torht; Goth. ga — tarhjan to make conspicuous. The regular Pāli Pres. is **dakkhiti** (younger dakkhati), a new formation from the aor. addakkhi=Sk. adrākṣīt. The Sk. Fut. draksyati would correspond formally to dakkhati, but the older dakkhiti points toward derivation from addakkhi. This new Pres. takes the function of the Fut.; whereas the Caus. **dasseti** implies a hypothetical Pres. ***dassati**. On dakkhati, etc. see also Kuhn, *Beitr.* p. 116; Trenckner, *Notes* pp. 57, 61; Pischel, *Prk. Gr.* § 554] to see, to perceive.

1. (pres.) base **dakkh** [Sk. drakṣ]: pres. (a) **dakkhati** Nd$^{2}$ 428 (=passati), 1st dakkhāmi ibid. (=passāmi), 2nd dakkhasi S i.116; Pv ii.1[13] (v. l. BB adakkhi); imper. dakkha Nd$^{2}$ 428 (=passa). — (b) **dakkhiti** Sn 909 (v. l. BB dakkhati), 3rd pl. dakkhinti Vin i.16≈Sn p. 15 (v. l. BB dakkhanti); D i.46. — aor. **addakkhi** (Sk. adrakṣīt) Vin ii.195; S i.117; Sn 208 (=addasa SnA 257), 841, 1131; It 47; J iii.189; & dakkhi It 47; 1st sg. addakkhiṅ Sn 938. Spelling also adakkhi (v. l. BB at Pv ii.1[13]) & adakkhiṅ (Nd$^{2}$ 423). — inf. **dakkhituṅ** Vin i.179. — Caus. p.p. **dakkhāpita** (shown, exhibited) Miln 119. — Der. **dakkhin** (q. v.).

2. (pret.) base **dass** (Sk. darś & draś): aor. (a) **addasa** (Sk. adarśat) Sn 358, 679, 1016; J i.222; iv.2; Pv ii.3[23] (mā addasa=addakkhiṅ PvA 88); DhA i.26; PvA 73, & (older, cp. agamā) **addasā** Vin ii.192, 195; D i.112; ii.16; Sn 409 (v. l. BB addasa), 910 (id.); Miln 24, 1st sg. addasaṅ S i.101; Nd$^{2}$ 423 & **addasaṅ** Sn 837 (=**adakkhiṅ** Nd$^{1}$ 185), 1st pl. addasāma Sn 31, 178, 459, 3rd pl. (mā) addasuṅ Pv ii.7[6] (=mā passiṅsu PvA 102). — (b) **addasāsi**, 1st sg. addasāsiṅ Sn 937, 1145; Vv 35[52] (v. l. addasāmi), 3rd pl. addasāsuṅ Vin ii.195; D ii.16; M i.153. — (c) shortened forms of aor. are: **adda** Th 1, 986; **addā** J vi.125, 126. — inf. **daṭṭhuṅ** Sn 685

(daṭṭhukāma); J i.290; Pv iv.1[3] (=passituṅ PvA 219); PvA 48, 79; VvA 75. — ger. **daṭṭhu** (=Sk. dṛṣṭvā) Sn 424 (in phrase nekkhammaṅ daṭṭhu khemato)=1098; 681. Expl. at Nd[2] 292 with expl. of disvā=passitvā, etc. — grd. **daṭṭhabba** (to be regarded as) D ii.154; PvA 8, 9, 10, etc., Vism 464; & **dassanīya** (see sep.). Also in Caus. (see below) & in daṭṭhar (q. v.).

3. (med. — pass.) base **diss** (Sk. dṛś): pres. pass. **dissati** (to be seen, to appear) Vin i.16; Sn 194, 441, 688 (dissare), 956; J i.138; Dh 304; Pv i.8[4]; PvA 61 (dissasi you look, intrs.); ppr. **dissamāna** (visible) PvA 71, 6 (°rūpa), 162 (id.); VvA 78 (°kāya); Mhvs. vii.35, & der. **dissamānatta** (nt.) (visibility) PvA 103. — ger. **disvā** Sn 48, 409, 687 sq. It 76; PvA 67, 68, etc., & **disvāna** Vin i.15; ii.195; Sn 299, 415, 1017; Pv ii.8[7], etc., also a ger. form **diṭṭhā**, q. v. under **adiṭṭhā**. — pp. **diṭṭha** (q. v.).

4. *Caus.* (of base 2) **dasseti** (Sk. darśayati), aor. dassesi & (exceptional) **dassayi**, only in dassayi tumaṅ showed himself at Pv iii.2[4] (=attānaṅ uddisayi PvA 181) & iii.2[16] (=attānaṅ dassayi dassesi pākaṭo ahosi PvA 185). 3rd pl. dassesuṅ; ger. dassetvā; inf. **dassetuṅ** to point out, exhibit, explain, intimate Dh 83; J i.84, 200, 263, 266; ii.128, 159; iii.53, 82; PvA 4, 8, 16 (ovādaṅ d. give advice), 24, 45, 73 etc. — to point to (acc.) PvA 151 (sunakhaṅ), 257 (dārakaṅ). — to make manifest, to make appear, to show or prove oneself; also intr. to appear J ii.154 (dubbalo viya hutvā attānaṅ dassesi: appeared weak); vi.116; Pv iii.2[3] (=sammukhībhāvaṅ gacchanti PvA 181); PvA 13 (mitto viya attānaṅ dassetvā: acting like a friend), Miln 271. Esp. in phrase attānaṅ dasseti to come into appearance (of Petas): PvA 32, 47, 68, 79, etc. (cp. above dassayi). — pp. **dassita**.

**Dassati[2]** fut. of dadāti, q. v.

**Dassana** (nt.) [Sk. darśana, see dassati[1]] — 1. *Lit.* seeing, looking; noticing; sight of, appearance, look. Often equivalent to an infinitive "to see," esp. as dat. **dassanāya** in order to see, for the purpose of seeing (cp. dassana — kāma=daṭṭhu — kāma): [Bhagavantaṅ] dassanāya M ii.23, 46; A i.121; iii.381; Sn 325. — (a) (nt.) "sight" D ii.157 (visūka°, looking on at spectacles); A iii.202 (+savana hearing); iv.25 sq. (bhikkhu°); Sn 207 (muni°, may be taken as 2, cp. SnA 256), 266 (=pekkhaṇa KhA 148); Dh 206 (ariyānaṅ d., cp. ariyānaṅ dassāvin), 210 (appiyānaṅ), 274; Vv 34[2]; VvA 138 (sippa° exhibition of art, competition).— (b) adj. as (—°) "of appearance" (cp. °dasa) Sn 548 (cāru° lovely to behold); PvA 24 (bhayānaka° fearful to look at), 68 (bībhaccha°). — 2. *Appld.* (power of) perception, faculty of apperception, insight, view, theory; esp. (a) in comb[n] **ñāṇa-dassana** either "knowing & seeing," or perhaps "the insight arising from knowledge," perfect knowledge, realization of the truth, wisdom (cp. ñāṇa): S i.52; ii.30; v.28, 422; M i.195 sq., 241, 482 (Gotamo sabbaññū sabba — dassāvī aparisesaṅ ñ — d °ṅ paṭijānāti; id. ii.31); D iii.134; A i.220; ii.220; iv.302 sq.; cp. ñ — d — paṭilābha A i.43; ii.44 sq.; iii 323; ñ — d — visuddhi M i.147 sq. Also with further determination as **adhideva** — ñ — d° A iv.428; **alamariya°** S iii.48; iv.300; v.126 sq.; M i.68, 71, 81, 207, 246, 440 sq., A i.9; iii.64, 430; v.88; **parisuddha** A iii.125; **maggâmagga°** A v.47; **yathābhūta°** A iii.19, 200; iv.99, 336; v.2 sq., 311 sq.; **vimutti°** S i.139; v.67; A iii.12, 81, 134; iv.99, 336; v.130; It 107, 108; Miln 338. See also vimutti. — (b) *in other contexts:* ariyasaccāna — dassana Sn 267; ujubhūta° S v.384, 404; dhamma° (the right doctrine) S v.204, 344, 404; A iii.263; pāpa° (a sinful view) Pv iv.3[55]; viparīta° A iii.114; iv.226; v.284 sq. (and a°), 293 sq. sammā° (right view) S iii.189; A iii.138; iv.290; v.199; sabbalokena d. S iv.127; sahetu d. S v.126 sq.; suvisuddha d. S iv.191. — S iii.28, 49; M ii.46; iii.157; Sn 989 (wisdom: Jinānaṅ eta d. corresponding with ñāṇa in preceding line); Dhs 584, 1002 (insight: cp. *Dhs. trsl.* p. 256). — (adj.) perceiving or having a view (cp. dasseti) S i.181 (visuddha°); Th 1, 422. — (c) *as nt.* from the Caus. dasseti: pointing out, showing; implication, definition, statement (in Com. style) PvA 72; often as **°ākāra** — dassana: PvA 26 (dātabba°), 27 (thomana°), 35 (kata°) & in **dassanatthaṅ** in order to point out, meaning by this, etc. PvA 9, 68. — 3. **adassana** not seeing S i.168=Sn 459; invisibility J iv.496 (°ṅ vajjati to become invisible); wrong theory or view A v.145 sq.; Sn 206; Pug 21.

**-anuttariya** (nt.) the pre — eminence or importance of (right or perfect) insight; as one of the 3 anuttariyāni, viz. d°, paṭipadā°, vimutta° at D iii.219, 250, 281; A iii.284, 325; **-kāma** (adj.) desirous of seeing A i.150; iv.115; Miln 23; **-bhūmi** the level or plane of insight Nett 8, 14, 50; **-sampanna** endowed with right insight S ii.43 sq., 58.

**Dassanīya** (adj.) [Sk. darśanīya; grd. formation of das- sana, also as dassaneyya] fair to behold, beautiful, good — looking (=dassituṅ yutta DA i.141), often in formula **abhirūpa d. pāsādika paramāya vaṇṇapokkharatāya samannāg□ta** to express matchless physical beauty: D i.114; S ii.279; PvA 46 etc. Also with abhirūpa & pāsādika alone of anything fair & beautiful: D i.47. — Vin iv.18; S i.95; J iii.394; Pug 52, 66; DA i.281; PvA 44 (=subha), 51 (=rucira). — Comparative **dassanīyatara** S i.237; Sdhp 325: DhA i.119.

**Dassaneyya** (adj.)=dassanīya J v.203 (bhusa°).

**Dassāvitā** (f.) [abstr. to dassāvin] seeing, sight (—°) Miln 140 (guṇavisesa°).

**Dassāvin** (adj. — n.) [Sk. *darśavant] full of insight, seeing, perceiving, taking notice of. In comb[n] with **°ñū** (knowing) it plays the part of an additional emphasis to the 1st term=knowing & seeing i. e. having complete or highest knowledge of, gifted with "clear" sight or intuition (see jānāti passati & cp. ñāṇa — dassana). — (a) As adj. — °: seeing, being aware of, realizing; anicca° S iii.1; ādīnava° S ii.194; iv.332; M i.173; A v.181 sq.; pariyanta° A v.50 sq.; bhaya° S v.187: It 96; esp. in phrase anumattesu vajjesu bhaya° D i.63=It 118 (cp bhaya — dassin); lokavajjabhaya° S i.138; **sabba°** (+sabbaññū) M i.482 (samaṇo Gotamo s° s°); ii.31; Miln 74 (Buddho s° s°); cp. M Vastu iii.51 sarvadarśāvin; sāra°. Vin ii.139. — (b) (n.) one who sees or takes notice of, in phrase ariyānaṅ dassāvī (+sappurisānaṅ dassāvī & kovido) M i.8; S iii.4; opp. **adassāvī** one who disregards the Noble Ones S iii.3, 113; M iii.17; Dhs 1003 (cp. DhsA 350).

**Dassika** (—°): see dasika[1].

**Dassita[1]** [Sk. darśita, pp. of dasseti[1]] shown, exhibited, performed Vin iv.365; J i.330. Cp. san°.

**Dassita[2]** at J vi.579 accord. to Kern (*Toev.* p. 114)=Sk. daṅśita mailed, armed.

**Dassin** (—°) (adj.) [Sk. °darśin] seeing, finding, realizing, perceiving. Only in cpds., like attha° Sn 385; ananta° S i.143; ādīnava° Sdhp 409; ekanga° Ud 69; jātikkhaya° Sn 209; It 40; ñāṇa° Sn 478 (=sacchikatasabbaññuta — ñāṇa SnA 411; cp. dassāvin); tīra° S iii.164 sq.; A iii.368, cp. tīra — dakkhin; dīgha° (=sabbadassāvin) PvA 196; bhaya° Dh 31 (°dassivā=dassī vā?), 317; It 40; DA i.181 (=bhaya dassāvin); viveka° Sn 474, 851.

**Dassimant** see attha°.

**Dassu** [Sk. dasyu, cp. dāsa] enemy, foe; robber, in **dassu- khīla** robber — plague D i.135, 136 (=corakhīla DA i.296).

**Dassetar** [Sk. darśayitṛ, n. agent to dasseti] one who shows or points out, a guide, instructor, teacher A i.62, 132=It 110.

**Dasseti** Caus. of dassati[1] (q. v.).

**Dasso** n. pl. of dāsī.

**Daha** [Sk. draha, through metathesis fr. hrada, **hlād**, see hilādate] a lake D i.45 (udaka°); J i.50; ii.104; v.412; Miln 259; PvA 152; Dpvs i.44.

**Dahati[1]** (dahate) [Sk. dadhāti to put down, set up; ***dhe**=Gr. τίχημι, Lat. facio, Ohg. tuon, Ags. dōn= E. to do. See also dhātu] to put, place; take for (acc. or abl.), assume, claim, consider D i.92 (okkākaṅ pitāmahaṅ=ṭhapeti DA i.258); S iii.113 (mittato daheyya); A iv.239 (cittaṅ d. fix the mind on); Sn 825 (bālaṅ dahanti mithu aññamaññaṅ=passanti dakkhanti, etc. Nd[1] 163). Pass **dhīyati** (q. v.); grd. **dheyya** (q. v.). — *Note.* dahati is more frequent in comb[n] with prefixes & compositions like ā°, upa°, pari°, sad°, san°, samā°, etc. pp. **hita**.

**Dahati[2]**=ḍahati to burn; as dahate Pv ii.9[8] (=dahati vināseti PvA 116).

**Dahana** [Sk. dahana, to dahati, orig. "the burner"] fire Vism 338 (°kicca); ThA 256; Dāvs v.6; Sdhp 20.

**Dahara** (adj.) [Sk. dahara & dahra for dabhra to dabhnoti to be or make short or deficient, to deceive] small, little, delicate, young; a young boy, youth, lad D i.80, 115; S i.131; ii.279 (daharo ce pi paññavā); M i.82; ii.19, 66; A v.300; Sn 216, 420 (yuvā+), 578 (d. ca mahantā ye bālā ye ca paṇḍitā sabbe maccuvasaṅ yanti); J i.88 (daharadahare dārake ca dārikāyo), 291 (°itthī a young wife); ii.160, 353; iii.393; Dh 382; Pv iv.1[50] (yuvā); DhA i.397 (sāmaṇera); DA i.197 (bhikkhū), 223 (=taruṇa), 284 (id.); PvA 148; VvA 76; ThA 239, 251. Opposed to **mahallaka** J iv.482; to **vuḍḍha** Vism 100. — f. **daharā** Vv 31[5] (young wife) (+yuvā VvA 129) & **daharī** J iv.35; v.521; Miln 48 (dārikā).

**Daharaka**=dahara, young Miln 310. — f. **°ikā** a young girl Th 2, 464, 483.

**Dāṭhā** (f.) [Sk. daṅṣṭrā to ḍasati (q. v.), cp. also daṭṭha] a large tooth, fang, tusk; as adj. (—°) having tusks or fangs D ii.18 (susukkha°); J i.505 (uddhaṭa — dāṭho viya sappo); iv.245 (nikkhanta°); DhA i.215; PvA 152 (kaṭhina°); Sdhp 286.

**-āvudha** [Sk. daṅṣṭrāyudha] using a tusk as his weapon J v.172; **-danta** a canine tooth KhA 44; **-balin** one whose strength lies in his teeth (of a lion) Sn 72.

**Dāṭhikā** (f.) [Sk. *dāḍhikā=Prk. for daṅṣṭrikā] beard, whiskers Vin ii.134 (na d. ṭhapetabbā, of the bhikkhus); J i.305; v.42 (tamba°), 217 (mahā° having great whiskers); DA i.263 (parūḷha — massu° with beard & whiskers grown long).

**Dāṭhin** (adj.) [cp. Sk. daṅṣṭrin] having tusks J ii.245; iv.348; Th 1, p. 1; Sdhp 286.

**Dātar** [Sk. dāṭr, n. ag. of dadāti to give; cp. Gr. δώτωρ & δοτήρ] a giver, a generous person Pgdp 50. — **adātā** one who does not give, a miser Pv ii.8[2]; otherwise as na dātā (hoti) A ii.203; It 65.

**Dātta** (nt.) [Sk. dātra, to **dā**, Sk. dāti, dyati to cut, divide, deal out; cp. Gr. δατέομαι, δαίομαι & see dāna, dāpeti, dāyati] sickle, scythe Miln 33.

**Dāna** (nt.) [Ved. dāna, **dā** as in dadāti to give & in dāti, dyāti to deal out, thus: distribution (scil. of gifts); cp. Gr. δάνος (present), Lat. damnum (E. damages); Gr. δ῾ωρον, Lat. donum; also Ags. tīd (=E. tide, portion, i. e. of time), & tīma (=E. time). See further dadāti, dayati, dātta, dāpeti. Def[n] at Vism 60: dānaṅ vuccati avakhaṇḍanaṅ] (*a*) giving, dealing out, gift; almsgiving, liberality, munificence; esp. a charitable gift to a bhikkhu or to the community of bhikkhus, the Sangha (cp. deyyadhamma & yañña). As such it constitutes a meritorious act (puññaṅ) and heads the list of these, as enumerated in order, dānamaya puññaṅ, sīlamaya p., bhāvanāmaya p. viz. acts of merit consisting of munificence, good character & meditation (D iii.218 e. g.; cp. cāga, puñña, sīla). Thus in formula dānâdīni puññāni katvā J i.168; PvA 66, 105; cp. cpds. under °maya. — (*b*) Special merit & importance is attached to the **mahādāna** the great gift, i. e. the great offering (of gifts to the Sangha), in character the buddhistic equivalent of the brahmanic mahāyajña the chief sacrifice. On 16 Mahādānas see Wilson *Hindu Caste* 413; on 4 Beal. *Chinese Texts* 88. — A iv.246; J i.50, 74; v.383 (devasikaṅ chasatasahassa — pariccāgaṅ karonto mahādānaṅ pavattesi "he gave the great largesse, spending daily 600,000 pieces"); PvA 19, 22, 75, 127, etc. — (*c*) Constituents, qualities & characteristics of a dāna: 8 objects suitable for gifts form a standard set (also enum[d] as 10), viz. anna pāna vattha yāna mālā gandha — vilepana seyyāvasatha padīpeyya (bread, water, clothes, vehicle, garlands, scented ointment, conveniences for lying down & **dwelling, lighting** facility) A iv.239; cp. Pv ii.4[9] & see °vatthu & deyyadhamma. *Eight* ways of giving alms at D iii.258= A iv.236, *five* ways, called sappurisa — dāna (& asapp°) at A iii.171 sq.; *eight* sapp° at A iv.243. *Five* manners of almsgiving metaphorically for sīlas 1 — 5 at A iv.246= DA i.306. *Five* characteristics of a beneficial gift at A iii.172, viz. saddhāya dānaṅ deti, sakkaccaṅ d.d., kālena (cp. kāladāna A iii.41), anuggahitacitto, attānañ ca parañ ca anupahacca d.d. — (*d*) Various passages showing practice & value of dāna: Vin i.236; D i.53 (+dama & saṅyama; cp. It 15; PvA 276); ii.356 sq. (sakkaccaṅ & a°); A iv.392 sq. (id.); D iii.147 sq., 190 sq., 232; S i.98 (dānaṅ dātabbaṅ yattha cittaṅ pasīdati); A i.91=It 98 (āmisa° and dhamma°, material & spiritual gifts); A i.161; iii.41 (dāne ānisaṅsā); iv.60; 237 sq. (mahapphala), 392 sq. (°ssa vipāka); v.269 (petānaṅ upakappati); J i.8 (aggaḷa°); ii.112 (dinna°), iii.52 (id.); Sn 263, 713 (appaṅ dānaṅ samaṇabrāhmaṇānaṅ) PvA 54 (āgantuka° gift for the newcomer); Sdhp 211 — 213. — **adāna** withholding a gift, neglect of liberality, stinginess Pv ii.9[45]; Miln 279; PvA 25;

cp. °sīla under cpds.: **atidāna** excessive almsgiving Pv ii.9[45] (cp. PvA 129); Miln 277.

**-agga** [Sk. dānāgara, cp. bhattagga, salākagga; see Trenckner, *Notes* p. 56] a house where alms or donations are given, a store — house of gifts, fig. a source or giver of gifts, a horn of plenty J vi.487; DhA i.152, 189; Miln 2; PvA 121, 124, 127, 141. A possible connection w. agga=āgra is suggested by comb[n] dānāni mahādānāni aggaññāni A iv.246; **-âdhikāra** supervision or charge of alms — distributing. PvA 124 (cp. Pv ii.9[27]); **-ānisaṅsa** praise of generosity PvA 9; cp. A iii.41; **-upakaraṇa** means or materials for a gift PvA 105; **-upapatti** (read **uppatti** at D iii.258) an object suitable for gifts, of which 8 or 10 are mentioned (see above *c*) A iv.239=D iii.258; **-kathā** talk or conversation about (the merit & demerit of) almsgiving, one of the anupubbi — kathā Vin i.15, 18; **-dhamma** the duty or meritorious act of bestowing gifts of mercy (cp. deyyadhamma) PvA 9; **-pati** "lord of alms," master in liberality, a liberal donor (def. by Bdhgh as: yaṅ dānaṅ deti tassa pati hutvā deti na dāso na sahāyo DA i.298) D i.137 (+saddho & dāyako, as one of the qualifications of a good king); A iii.39; iv.79 sq. (+saddho); Sn 487; Pv i.11[4] (+amaccharin); J i.199; Miln 279 sq.; Sdhp 275, 303; **-puñña** the religious merit of almsgiving or liberality (see above *a*) PvA 73; **-phala** the fruit of munificence (as accruing to the donor) A iii.39; iv.79; Pv ii.8[3] (°ṅ hoti paramhi loke: is rewarded in the life to come, cp. It 19); PvA 8 (cp. Pv i.1); **-maya** consisting in giving alms or being liberal (see above *a*) D iii.218 (puññakiriya — vatthu); Vbh 135 (kusala — cetanā), 325 (pañña); PvA 8 (puñña), 60 (id.), 9 (kusala — kamma), 51, etc.; **-vaṭṭa** alms J vi.333; **-vatthu** that which constitutes a meritorious gift; almsgiving, beneficence, offering, donation D iii.258= A iv.236; PvA 20 (=annapānādika dasavidha dātabbavatthu PvA 7); **-veyyāvaṭika** services rendered at the distribution of gifts DhA iii.19; **-saṅvibhāga** liberal spending of alms D iii.145, 169; A i.150, 226; iii.53, 313; v.331; It 19; Vism 306; freq. with °*rata* fond of giving alms S v.351, 392; A iv.6 (vigatamalamaccherena cetasā), 266 (id.); **-salā** a hall, built for the distribution of alms & donations to the bhikkhus & wanderers J i.231, 262; iv.402 (six); v.383 (id.); **-sīla** liberal disposition PvA 89; usually as **adāna-sīla** (adj.) of miserly character, neglecting the duty of giving alms Sn 244; Pv ii.8[3] (°ā na saddahaṇti dānaphalaṅ hoti paramhi loke); PvA 45 (=adāyaka), 59 (+maccharin), 68 (id.).

**Dānava** [Sk. dānava] a kind of Asuras or Titans, the offspring of Danu J iii.527; v.89; Miln 153; Dpvs xvii.98.

**Dāni** (adv.) [shortened form for **idāni**, q. v.] now, Vin i.180; ii.154; S i.200, 202; ii.123; iv.202; J ii.246; Miln 11, etc.

**Dāpana**: see vo°.

**Dāpita** [Sk. dāpayita pp. of dāpeti[1]] given, sent PvA 6; Mhvs vii.26.

**Dāpeti[1]** [Sk. dāpayati, **dap** fr. **dā** (see dadāti & dayati) =deal out, spend, etc., cp. Gr. δάπτω, δαπάνη (expenditure), δεῖπνον (meal); Lat. daps (id.), damnum (expense fr. *dapnom). See also dātta & dāna] to induce somebody to give, to order to be given, to deal out, send, grant, dedicate J vi.485; PvA 46; aor. **dāpesi** J iv.138; DhA i.226, 393 (sent); PvA 5 (id.), 31; fut. **dāpessati** J ii.3; DhA 371. Cp. ava°.

**Dāpeti[2]** [Sk. drāvayati & drapayati, Caus. to **dru**, see davati] to cause to run J ii.404.

**Dāma** (nt.) [Sk. dāman to dyati to bind (Gr. δίδημι), ***dē**, as in Gr. δέσμα (rope), διάδημα (diadem), ὑπόδημα (sandal)] a bond, fetter, rope; chain, wreath, garland S iv.163 (read dāmena for damena), 282, (id.); A iii.393 (dāmena baddho); Sn 28 (=vacchakānaṅ bandhanatthāya katā ganthitā nandhipasayuttā rajjubandhanavisesā); Vism 108. Usually — °, viz. anoja — puppha° J i.9; vi.227; olambaka° VvA 32; kusuma° J iii.394; gandha° J i.178; VvA 173, 198; puppha° J i.397; VvA 198; mālā° J ii.104; rajata° J i.50; iii.184; iv.91; rattapuppha° J iii.30; sumana° J iv.455.

**Dāya[1]** [Sk. dāva, conflagration of a forest; wood=easily inflammable substance; to dunoti (to burn) caus. dāvayati, cp. Gr. δαίω (to burn) & P. dava[1]] wood; jungle, forest; a grove Vin i.10 (miga°), 15, 350; ii.138; S ii.152 (tiṇa°); iv.189 (bahukaṇṭaka d.=jungle); A v.337 (tiṇa°); J iii.274; vi.278. See also dāva.

**-pāla** a grove keeper Vin i.350; M i.205.

**Dāya[2]** [Sk. dāya, to dadāti, etc.] a gift, donation; share, fee D i.87≈(in phrase rājadāya brahmadeyya, a king's grant, cp. rājadattiya); J iv.138; v.363; vi.346. Cp. dāyāda & brahmadeyya.

**Dāyaka** [Sk. dāyaka, **dā** as in dadāti & dāna] (adj.) giving, bestowing, distributing, providing (usually — °); (n.) a donor, benefactor; a munificent person M i.236 sq.; A i.26, 161; ii.64, 80; iii.32, 336; iv.81; Sn p. 87; It 19 (ito cutā manussattā saggaṅ gacchanti dāyakā); J v.129 (kaṇḍa°); Pv i.1[1] sq.; 1[2]; 4[2]; 5[5]; DA i.298; PvA 113 (=dada); Miln 258 (°ānaṅ dakkhiṇā); Sdhp 276. — f. **dāyikā** Vin ii.216 (bhikkhā°), 289 (khīrassa). — **adāyaka** a stingy person, one who neglects almsgiving (cp. adānasīla) Pv i.11[9]; f. °ikā Pv i.9[3].

**Dāyajja** (nt.) [Sk. dāyādya; see dāyāda] inheritance Vin i.82; D iii.189; A iii.43; J i.91; Vism 43 sq.; dowry J iii.8. — (adj.) one who inherits Vin iii.66 (pituno of the father).

**-upasampadā**, lit. the Upasampadā by way of inh., a particular form of ordination conferred on Sumana & Sopāka, both novices seven yrs. old DhA iv.137.

**Dāyati** [Sk. dāti & dyāti **(dā)** to cut, divide, etc.; cp. dayati, dātta, dāna] to cut, mow, reap, caus. dāyāpeti to cause to be cut or mowed DhA iii.285.

**Dāyana** (nt.) [see dayati] cutting; **°agga** the first of what has been cut (on fields) DhA i.98; **°atthaṅ** for the purpose of mowing DhA iii.285.

**Dāyāda** [Sk. dāyāda=dāya+ā — da receiving the (son's) portion, same formation on ground of same idea as Lat. heres=*ghero+ē — do receiver of what is left: see Brugmann, *Album Kern* p. 29 sq.] heir M i.86=Nd[2] 199; S i.69, 90; iv.72; A iii.72 sq.; J iii.181; vi.151; Kh viii.5. Often fig. with **kamma°** one who inherits his own deeds (see kamma 3 A *b* & cpds.): M i.390 sq.; A v.289; & as **dhamma°** (spiritual heir) opposed to āmisa° (material h.): M i.12; It 101; also as dhamma° D iii.84; as **brahma°** M ii.84; D iii.83. — **adāyāda** not having an heir S i.69; J v.267. See dāyajja & dāyādaka.

**Dāyādaka** [=dāyāda] heir M ii.73; Th 1, 781, 1142; f. **°ikā** Th 2, 327 (=dāyajjarahā ThA 234).

**Dāyika** (adj.)=dāyaka PvA 157; Sdhp 211, 229.

**-Dāyin** (adj.) [Sk. dāyin, of dadāti] giving, granting, bestowing PvA 121 (icchit' icchita°), 157 (=[kāma] dada); Sdhp 214 (dānagga°).

**Dāra & Dārā** (f.) [Sk. dāra (m.) & dārā (f.), more freq. dārā (m.pl.); instr. sg. dārena J iv.7; Pv iv.1[77], etc.; instr, pl. dārehi Sn 108 (sehi d. asantuṭṭho not satisfied with his own wife), loc. pl. dāresu Sn 38 (puttesu dāresu apekkhā), orig. "wives, womenfolk," female members of the household=Gr. δοῦλος (slave; Hesychius: δουλος=ἡ οἰχία; cp. also origin of Germ. frauenzimmer & E. womanhood). Remnants of pl. use are seen in above passage. fr. Sn.] a young woman, esp. married woman, wife. As **dārā** f. at Nd[2] 295 (d. vuccati bhariyā) & It 36; f. also **dārī** maiden, young girl Pv i.11[5]. Otherwise as **dāra** (coll — masc.): Dh 345; J i.120; ii.248; iv.7; v.104, 288; VvA 299 (°paṭiggaha). — **putta-dārā** (pl.) wife & children Sn 108, 262; J i.262; cp. saputtadāra with w. & ch. Pv iv.3[47]; putta ca dārā ca Sn 38, 123. Freq. in definition of sīla No. 3 (kāmesu micchācārin or abrahmacariyā, adultery) as sakena dārena santuṭṭha A iii.348; v.138; Sn 108 (a°); Pv 1[77], etc. — **paradāra** the wife of another M i.404 sq.; Dh 246, 309; Sn 396 (parassa d.) PvA 261.

**Dāraka** [Sk. dāraka, cp. dāra & Gr. δουλος (slave)] a (young) boy, child, youngster; a young man. f. **dārikā** girl (see next) Vin i.83; J i.88 (dārake ca dārikāyo boys & girls); ii.127; vi.336; Pv i.12[7] (=bāla° PvA 65); DhA i.99 (yasa°=yasa — kulaputta); Miln 8, 9; PvA 176. — Freq. as **gāmadārakā** (pl.) the village — boys, streeturchins J ii.78, 176; iii.275.

**-tikicchā** the art of infant — healing D i.12 (=komārabhacca — vejjakamma DA i.98).

**Dārikā** (f.) [Sk. dārikā, see dāraka] a young girl, daughter J iii.172; vi.364; Miln 48, 151; PvA 16 (daughter), 55, 67, 68.

**Dāru** (nt.) [Sk. dāru, ***dereu̯o** (oak) tree; cp. Av. dāuru (wood) Gr. δόρυ (spear), δρυς (oak); Lat. larix (fr. *dārix)=larch; Oir. daur (oak); Goth. triu, Ags. treo= tree. Also Sk. dāruṇa, Lat. dūrus (hard) etc., Oir. dru strong. See also dabba[2], dabbī & duma] wood, piece of wood; pl. woodwork, sticks A i.112; It 71; Dh 80; J ii.102; iii.54; vi.366; DhA i.393; PvA 76 (candana°), 141.

**-kuṭikā** a hut, log — house Vin iii.43; **-kkhandha** pile of wood PvA 62; **-gaha** a wood yard Vin iii.42 sq.; **-ghaṭika** wooden pitcher ThA 286. **-cīriya** "woodbarked" Np, DhA ii.35. **-ja** made of wood S i.77; Dh 345; **-dāha** the burning of wood S i.169; **-dhītalikā** a wooden doll Vin iii.36, 126; **-patta** a wooden bowl Vin ii.112, 143; **pattika** one who uses a wooden bowl for collecting alms D i.157; iii.22; DA i.319; **pādukā** a wooden shoe, a clog Vin ii.143; **-bhaṇḍa** wooden articles Vin ii.143 (specified), 170, 211; **-maṇḍalika** a wooden disk DhA iii.180; **-maya** wooden VvA 8, DhA i.192; **-yanta** a wooden machine Vism 595; **-sanghāta** ( — yāna) "a vehicle constructed of wood," i. e. a boat J v.194; **-samādahāna** putting pieces of wood together S i.169.

**Dāruka** (cp. dāru] a log S i.202=Th 1, 62=DhA iii.460; adj. made of wood Th 2. 390 (°cillaka, a wooden post, see ThA 257).

**Dāruṇa** (adj.) [Ved. dāruṇa, to dāru ("strong as a tree"), cp. Gr. δροόν=ἰσξυρόν Hesych; Lat. dūrus; Oir. dron (firm), Mir. dūr (hard) Ags. trum] strong, firm, severe; harsh, cruel, pitiless S i.101; ii.226; Sn 244; Dh 139; J iii.34; Pv iv.3[6] (=ghora PvA 251); Miln 117 (vāta); PvA 24, 52 (=ghora), 159 (sapatha a terrible oath= ghora), 181 (=kurūrin), 221 (°kāraṇa); Sdhp 5, 78, 286.

**Dālana** [f. dalati] see vi°.

**Dālikā & Dālima** [Sk. dālika the colocynth & dāḍima the pomegranate tree] in **°laṭṭhi** a kind of creeper; equivalent to takkāri (?) Th 2, 297 (dālikā)=ThA 226 (dālikā & dālima).

**Dāḷiddiya** (& **daḷiddiya**) (nt.) [Sk. *dāridrya] poverty D iii.65, 66; A iii.351 sq.; J i.228; Dāvs ii.60; Sdhp 78.

**Dāleti** see dalati.

**Dāva** [Sk. dāva, see dava[1] & daya[1]] in **°aggi** a jungle — fire J i.213; iii.140; Vism 470; DhA i.281.

**Dāvika** (adj.) in piṇḍa°, a cert. rank in the army (v. l. piṇḍa — dāyika) D i.51=Miln 331 (DA i.156: sāhasikamahāyodhā, etc., with popular expl. of the terms piṇḍa & davayati).

**Dāsa** [Ved. dāsa; orig. adj. meaning "non — Aryan," i. e. slave (cp. Gr. βάρβαρος, Ger. sklave=slave); Av. dāha= a Scythian tribe. Also connected w. dasyu (see dassukhīla)] a slave, often comb[d] w. f. dāsī. Def. by Bdhgh as "antojāto" (DA i.300), or as "antojātadhanakkīta — karamarânīta — sāmaṅ dāsabyaṅ upagatānaṅ aññataro" (ibid. 168). — In phrase **dāsā ca kammakarā** "slaves & labourers" Vin i.243, 272; ii.154; as dāso kammakaro "a slave — servant" D i.60 (cp. d.— kammakara). — Vin i.72, 76 (dāso na pabbājetabbo: the slave cannot become a bhikkhu); D i.72; M ii.68 (fig. taṇhā°); J i.200, 223; iii.343 (bought for 700 kahāpaṇas), 347; Pug 56; PvA 112.

**-kammakara** (porisa) a slave — servant, an unpaid labourer, a serf Vin i.240; A i.206; D iii.189; DhA iv.1; **-gaṇa** a troop of slaves Pv iv.1[41]; **-purisa** a servant J i.385; **-porisa** a servant, slave Sn 769 (cp. Nd[1] 11, where 4 kinds of d. are mentioned); **-lakkhaṇa** fortunetelling from (the condition of) slaves D i.9.

**Dāsaka**=dāsa in **°putta** a slave, of the sons of the slaves, mentioned as one of the sipp' āyatanas at D i.51≈ (expl. by Bdhgh as balavasinehā — gharadāsa — yodhā DA i.157). — **sadāsaka** with slaves, followed by slaves Vv 32[4]. — f. **dāsikā** a female slave (=dāsī) M i.126; J vi.554.

**Dāsabyatā** (f.)=dāsavya Sdhp 498.

**Dāsavya & Dāsabya** (nt.) [cp. Sk. dāsya] the condition of a slave, slavery, serfdom D i.73; M i.275 (b); J i.226; DA i.168 (b), 213; DhA iii.35; PvA 112, 152.

**Dāsitta** (nt.) [Sk. dāsītva] the status of a (female) slave Miln 158.

**Dāsima** a species of tree J vi.536.

**Dāsiyā**=dāsikā, a female slave J vi.554.

**Dāsī** (f.) [Sk. dāsī, cp. dāsa. Nom. pl. dasso for dāsiyo J iv.53; in cpds. dāsi°] a female servant, a handmaiden, a slave — girl Vin i.217, 269, 291; ii.10 (kula°), 78= iii.161; M i.125; ii.62 (ñāti°); Pv ii.3[21] (ghara°); PvA 46, 61, 65. — Cp. kumbha°.

**-gaṇa** a troop of slave — girls J ii.127; **-dāsā** (pl.) maid- & man — servants DhA i.187; freq. to cpd. d — d — *paṭiggahaṇa* slave — trading D i.5≈(cp. DA i.78); **-putt&acircle**; the son of a slave, an abusive term (gharadāsiyā va putto Dh i.257;

cp. Sk. dāsīsuta) D i.93 (°vāda); **-bhoga** the possessions of a slave Vin iii.136.

**Dāha** see ḍāha.

**Di°** secondary base of numeral "2," contracted fr. dvi: see under dvi B i.4.

**Dikkhita** [Sk. dīkṣita "having commenced the prepara- tory rites for sacrifice"] initiated, consecrated, *cira*° initiated long since S i.226=J v.138, 139 (where dakkhita, q. v.; Com. cira — pabbājita).

**Digucchā** (f.) [=jigucchā; Sk. jugupsā] disgust DhsA 210 (asuci°).

**Dighacchā** (f.) [=jighacchā] hunger A ii.117.

**Dighañña** (adj.) [for jighañña=Sk. jaghanya fr. janghā] inferior, low, last, hindmost (i. e. westward) J v.24 (where the Com. seems to imply a reading jighacchaṅ with meaning of 1st sg. pot. intens. of ghas, but d. is evidently the right reading), 402, 403 (°rattiṅ at the end of the night).

**Dicchati** [Sk. ditsati, Desid. fr. dadāti, base 4, q. v.] to wish to give, to be desirous of giving S i.18, 20 (dicchare 3rd pl.); J iv.64.

**Dija** see under dvi B i.4.

**Diṭṭha**[1] [Sk. dṛṣṭa, pp. of *dassati] 1. seen; a° not seen D i.222 (a°+avedita asacchikata); M i.3 sq. (diṭṭhaṅ diṭṭhato sañjānāti); Sn 147 (diṭṭhā vā ye vā addiṭṭhā), 995 (na me diṭṭho ito pubbe na ssuto... Satthā); J ii.154; iii.278; Pv i.2[3] (sāmaṅ d.=seen by yourself); 3[3] (id.). — nt. **diṭṭhaṅ** a vision J iii.416. — Since sight is the principal sense of perception as well as of apperception (cp. cakkhu), that which is seen is the chief representation of any sense — impression, & **diṭṭha** comb[d] with suta (heard) and muta (sensed by means of smell, taste & touch), to which **viññāta** (apperceived by the mind) is often joined, gives a complete analysis of that which comprises all means of cognition & recognition. Thus **diṭṭha+suta** stands collectively for the whole series Sn 778, 812, 897, 1079; Pv iv.1[3]; diṭṭha suta **muta** (see Nd[2] 298 for detail & cp. diṭṭhiyā sutiyā ñāṇena) Sn 790, 901, 914, 1082, 1086, 1122 (na tuyhaṅ adiṭṭhaṅ asutaṅ amutaṅ kiñcanaṅ atthi=you are omniscient); d. suta **muta viññāta** in the same sense as Sn 1122 in "yaṅ sadevakassa lokassa d. s. m. v. sabbaṅ taṅ Tathāgatena abhisambuddhaṅ" of the cognitive powers of the Tathāgata D iii.134=Nd[2] 276= It 121; D iii.232; Sn 1086, 1122. — 2. known, understood M i.486; Sn 761; diṭṭha pañha a problem or question solved J vi.532. See also conclusion of No. 1. — 3. (adj.) visible, determined by sight, in conn. with **dhamma** meaning the visible order of things, the world of sensation, *this* world (opp. samparāyika dhamma the state after death, the beyond). Usually in cpds. (—°): of this world, in this world. — diṭṭhadhamma Vin ii.188; D iii.222 sq.; A i.249; ii.61; Nd[2] 297 (=ñātadhamma); DA i.278; Sdhp 470. — °*abhinibbuta* attained to Nibbāna in this birth A i.142; Sn 1087 (see Nibbāna); °*nibbāna* earthly N. D i.36; DA i.121; °*sukhavihāra* (& °in) happy condition (or faring well) in this world Vin ii.188; M i.40, 331, 459; S ii.239; Dhs 577, 1283; DhsA 296; °*vedanīya* to be perceived in this condition A i.249, 251; PvA 145. — Freq. in loc. **diṭṭhe dhamme** (in this world) It 17 (attha, opp. samparāyika attha), or **diṭṭhe va dhamme** (already or even in the present existence) D i.156, 167, 177, 196; iii.108; M i.341 sq., 485; ii.94, 103; A ii.155, 167; iii.429; Sn 141, 343, 1053; It 22, 23, etc. — In the same sense **diṭṭhadhammika** (adj.) belonging or referring to this world or the present existence, always contrasted with **samparāyika** belonging to a future state: Vin i.179; iii.21; D iii.130; A i.47, 98; Nd[2] 26; It 16; VvA 149; PvA 131, etc.

**-ânugati** imitation of what one sees, emulation, competition S ii.203; M i.16; A i.126; iii.108, 251, 422; Pug 33; DhA iv.39; **-āvikamma** making visible or clear, open statement, confession Vin v.183, 187 sq.; **-kāla** the time of seeing (anybody), opportunity VvA 120; **-ppatta** one who has obtained (Nibbāna) in this world Nett 190; **-padā** (pl.) visible signs or characteristics A iv.103; **-mangalika** (adj.) of **puccha**, a question concerning visible omina. J iv.390; as **°ikā** (f.) Np at J iv.376 sq.= SnA 185 sq. **-saṅsandana** Nd[2] 447=DhsA 55.

**Diṭṭha**[2] [Sk. dviṣta, pp. of dveṣṭi **dviṣ** to hate] (n.) an enemy J i.280; cp. Sk. dviṣat. — (adj.) poisoned, in diṭṭhagatena sallena with a p. arrow S ii.230; misreading for diddh — agadena, q. v. The Cy. has diddhagatena with v. l. dibba — gadena.

**Diṭṭhaka** (adj.) [=diṭṭha[1]] seen, visible, apparent DhA ii.53, 90.

**Diṭṭhā** (indecl.) [Sk. dṛṣṭyā, instr. of diṭṭhi] exclamation of joy, hurrah! D iii.73; J i.362.

**Diṭṭhi** (f.) [Sk. dṛṣṭi; cp. dassana] view, belief, dogma, theory, speculation, esp. false theory, groundless or unfounded opinion. — (a) The latter is rejected by the Buddha as **pāpa°** (A iv.172) and **pāpikā d**. (opp. bhaddikā: A v.212 sq.; It 26): Vin i.98, 323; Dh 164; Pv iv.3[54]; whereas the right, the true, the best doctrine is as **sammā d**. the first condition to be complied with by anyone entering the Path. As such the sammā d. is opposed to micchā d. wrong views or heresy (see b). Equivalent with micchā d. is kudiṭṭhi (late) Dāvs ii.58. — (b) Characterized more especially as: *(a)* **sammā diṭṭhi** right doctrine, right philosophy Vin i.10; S ii.17; v.11, 14, 30 sq., 458 sq., M i.315; ii.12, 29, 87; iii.72; Nd[2] 485; Vbh 104 sq. See magga. — **ujukā** d. S v.143, 165; **ujugatā** d. M i.46 sq. — (β) **micchā** d. wrong theory, false doctrine S i.145; ii.153 (caused by avijjā); M iii.71; Dh 167, 316; Nd[2] 271[iiib]; Vbh 361, 389. — The foll. theories are to be considered as varieties of micchā d., viz. (in limited enum[n]) **akiriyavāda** S iii.208; iv.349; **aññaṅ** aññena S iii.211; **antaggāhikā** A i.154; ii.240; iii.130; **antânantikā** D i.22 sq. S iii.214, 258 sq.; **assāda°** A iii.447; **ahetukavādā** S iii.210; **ucchedavādā** D i.34; S ii.20; iii.99; 110 sq.; **bhava°** S iii.93; M i.65; A i.83; **sakkāya°** A iii.438; v.144; Sn 231 (cp. KhA 188); Nd[2] 271[iiib] (20 fold, as diṭṭhilepa); **sassatavādā** D i.13; S ii.20; iii.98, 213 sq., 258 sq. — (c) Various theories & doctrines are mentioned & discussed at: Vin i.115; S i.133; ii.61 sq., 75 sq., 222; iii.215 sq., 258 sq.; iv.286; v.448 (=D i.31); D iii.13 sq., 45, 246, 267; M i.40; A i.32; ii.252 sq.; iii.132, 289, 349; Th 2, 184; Ps i.135 sq.; Pug 22; Dhs 392, 1003 (cp. *Dhs. trsl.* pp. 257 sq., 293, 325); Vbh 145, 245, 341, 393 sq.; Sdhp 13, 333. — (d) Miscellaneous: 4 diṭṭhiyo at Vbh 376; also at Vism 511 (sakkāya°, uccheda°, sassata°, akiriya°); 5 Vbh 378; 6 at M i.8; Vbh 382; 7 at Vbh 383; 20 see under sakkāya°; 62 under diṭṭhigata. — In series **diṭṭhi khanti ruci laddhi** characterizing "diṭṭhadhamma" at Nd[2] 299 & passim. Diṭṭhiyā sutiyā ñāṇena in def. of a theory

of cognition at Nd[2] 300 as complementing taṇhā: see taṇhā B 3. Coupled with vācā & citta in formula (taṅ) vācaṅ appahāya cittaṅ appahāya diṭṭhiṅ appaṭinissajjitvā... (nikkhitto evaṅ niraye) at S iv.319= D iii.13, 15; comb[d] with (& opposed to) sīla (as pāpaka & bhaddaka) at It 26, 27. — diṭṭhiṅ āsevati to hold a view M i.323; °ṅ bhindati to give up a view J i.273; Dāvs ii.58.

**-ânugati** a sign of speculation Vin ii.108; S ii.203; Pug 33. **-ânusaya** inclination to speculation D iii.254, 282; S v.60; A iv.9; **-āsava** the intoxicant of speculation, the 3rd of four āsavā, viz. kāma°, bhava°, d.°, avijjā° Vin iii.5; Nd[2] 134; Dhs 1099, 1448; Vbh 373; cp. °ogha; **-upadānā** taking up or adhering to false doctrines, the 2nd of the four upādānāni or attachments, viz. kāma°, d.°, sīlabbata°, attavāda° D iii.230; Dhs 1215, 1536; **-ogha** the flood of false doctrine, in set of four ogha's as under °āsava D iii.230, 276; Nd[2] 178; **-kantāra** the wilderness of groundless speculation Dhs 381, 1003, 1099, etc.; see °gata; **-gaṇṭhi** the web or tangle of sophisticism VvA 297; cp. °sanghāṭa; **-gata** (nt.) "resorting to views," theory, groundless opinion, false doctrine, often followed by series of characterizing epithets: d. — gahana, °kantāra, °visūka, °vipphandita, °saññojana, e. g. M i.8; Nd[2] 271[iiib]. Of these sophistical speculations 2 are mentioned at It 43, Ps i.129; 6 at Ps i.130; 62 (the usual number, expressing "great and small" sets, cp. dvi A ii.) at D i.12 — 39 (in detail); S iv.286; Ps i.130; Nd[2] 271[iiib]; Nett 96, 112, 160. — Vin i.49; D i.162, 224, 226; S i.135, 142; ii.230; iii.109, 258 sq. (anekavihitāni); iv.286 (id.); M i.8, 176, 256 sq. (pāpaka), 326 (id.), 426 sq.; A iv.68; v.72 sq., 194 (pāpaka); Sn 649, 834, 913; Pug 15; Dhs 277, 339, 392, 505; Vism 454. — adj. °*gatika* adhering to (false) doctrine Dpvs vi.25; **-gahana** the thicket of speculation Dhs 381, 1003; see °gata; **-jāla** the net of sophistry D i.46; DA i.129; **-ṭṭhāna** a tenet of speculative philosophy D i.16; M i.136; A v.198; Ps i.138 (eight); Miln 332; DA i.107; **-nijjhānakkhanti** forbearance with wrong views S ii.115; iv.139; A i.189 sq.; ii.191; Nd[2] 151; **-nipāta** a glance VvA 279; **-nissaya** the foundation of speculation M i.137; D ii.137 sq.; **-pakkha** the side or party of sophists Nett 53, 88, 160; **-paṭilābha** the attainment of speculation M iii.46; **-paṭivedha**=prec. D iii.253; **-patta** one who has formed (a right or wrong) view D iii.105, 254; M i.439; A i.74; 118, iv.10; v.23; **-parāmasa** perversion by false doctrine Dhs 1498; **-maṇḍala** the circle of speculative dogmatics DhsA 109; **-vipatti** failure in theory, the 3rd of the four vipattiyo viz. sīla°, ācāra°, d.°, ājīva°; opp. °sampadā Vin v.98; D iii.213; A i.95, 268; Pug 21; Dhs 1362; Vbh 361; **-vipallāsa** contortion of views A ii.52; **-visaṅyoga** disconnection with false doctrine D iii.230, 276; **-visuddhi** beauty of right theory A i.95; M i.147 sq.; D iii.214, 288; **-visūka** (nt.) the discord or disunion (lit. the going into parties) of theories, the (?) puppet — show of opinion M i.8, 486; Sn 55 (=dvāsaṭṭhi diṭṭhigatāni), *K S* ii.44; Vv 84[26]; Pv iv.1[37]; Nd[2] 301 (=vīsati — vattukā sakkāyadiṭṭhi); cp. Nd[2] 25 (attānudiṭṭhi); Dhs 381 (cp. *Dhs. trsl.* p. 101), 1003, 1099. See also °gata; **-vyasana** failing or misfortune in theory (+sīla°, in character) D iii.235; Nd[2] 304; **-saṅyojana** the fetter or bond of empty speculation (cp. °anusaya) D iii.254; A iv.7 sq.; **-sanghāta** the weft or tangle of wrong views (cp. °gaṇṭhi) Nd[1] 343; Nd[2] 503; **-samudaya** the origin of wrong views A iv.68; **-sampadā** success in theory, blessing of right views, attainment of truth D iii.213; 235 (opp. °vipatti), S v.30 sq.; A i.95, 269; iii.438; iv.238; Pug 25; Dhs 1364; VvA 297; **-sampanna** endowed with right views S ii.43, 58, 80; v.11; A iii.438 sq.; iv.394; Vbh 366; *Dialogues* iii.206, *n.* 10; **-sārin** (adj.) following wrong views Sn 911.

**Diṭṭhika** (adj.) (—°) seeing, one who regards; one who has a view M iii.24 (āgamana° one who views the arrival, i. e. of guests); S ii.168 sq. (sammā° & micchā° hoḷding right & wrong theories); D iii.96 (vītimissa°). See añña°, micchā°, sammā°.

**Diṭṭhitā** (f.) [fr. diṭṭhi] the fact of having a (straight- forward) view (uju°) Miln 257.

**Diṭṭhin** (adj. — n.) one who has a view, or theory, a follower of such & such a doctrine Ud 67 (evaṅ°+evaṅ vādin).

**Diṇṇa** [Sk. dīrṇa, pp. of **dṛ**, dṛṇāti, see darī] broken, split, undone, torn, as neg. **adiṇṇa** unbroken D i.115 (so read for ādina — khattiya — kula; v. l. BB. abhinna°); S v.74 (so read for ādīna — mānaso, v. l. BB. adinā & SS ādina°). Cp. also **ādiṇṇa**.

**Ditta**[1] [Sk. dīpta, **dīp**; cp. dīpa] blazing. Dāvs v.32. Usually in cpd. āditta.

**Ditta**[2] [Sk. dṛpta; cp. dappa] proud, arrogant, insolent; wanton Th 1, 198; J ii.432; iii.256=485; v.17, 232; vi.90, 114.

**Diddha** [Sk. digdha to **dih**, see deha] smeared J v.425 sq.; esp. smeared with poison, poisoned J iv.435 (sara, a poisoned arrow); perhaps to be read at It 68 for duṭṭha (scil. sara) and at S ii.230 for diṭṭha. Cp. san°.

**Dina** (nt.) [Sk. dina; Lat. nun — dinae (*noven — dinom); Oir. denus; Goth. sin — teins; cp. divasa] day Sdhp 239. **-duddinaṅ** darkness Dāvs v.50 (d. sudinaṅ ahosi, cp. i.49, 51); also as f. **duddinī** Vin i.3.

**Dindibha** [cp. Sk. ṭiṭṭibha?] a kind of bird J vi.538.

**Dindima** (nt.) [Sk. ḍiṇḍima, cp. dundubhi] a musical instrument, a small drum J vi.580; Bu i.32. See also deṇḍima.

**Dinna** [Sk. dinna, pp. of dadāti] given, granted, presented etc., in all meanings of dadāti q. v.; esp. of giving alms Pv iv.3[26] (=mahādāna PvA 253) & in phrase adinn'ādāna taking what is not given, i. e. stealing, adj. adinnâdāyin stealing, refraining from which constitutes the 2nd sīla (see under sīla). — **dinna**: D i.55≈(n' atthi dinnaṅ the heretic view of the uselessness of almsgiving); J i.291; ii.128; Sn 191, 227, 240; Dh 356; PvA 68 (given in marriage). Used as finite tense freq., e. g. J i.151, 152; vi.366. — **adinna**: M i.39, 404; Sn 119 (theyyā adinnaṅ ādiyati), 156, 395, 400, 633; PvA 33 etc.

**-ādāyin** taking (only) what is given D i.4; DA i.72; **-dāna** almsgiving J iii.52; DhA i.396; **-dāyin** giving alms, liberal, munificent D iii.191.

**Dinnaka** an adopted son, in enum[n] of four kinds of sons (atraja, khettaja, antevāsika, d.) Nd[2] 448; J i.135 (=posāvanatthāya dinna).

**Dippati** [Sk. dīpyate, see under dīpa[1] & cp. jotati] to shine, to shine forth, to be illustrious Vin ii.285. Cp. pa°.

**Dibba** (adj.) [Ved. divya=P. divya in verse (q. v.), Gr. δῖος (*Διιος), Lat. dīus (*divios)=divine. Cp. deva] of the next world, divine, heavenly, celestial, superb, magnificent, fit for

exalted beings higher than man (devas, heroes, manes etc.), superhuman, opp. mānusaka human. Freq. qualifying the foll. "summa bona": **cakkhu** the deva — eye, i. e. the faculty of clairvoyance, attr. in a marked degree to the Buddha & other perfect beings (see cakkhumant) D i.82, 162; ii.20 (yena sudaṅ samantā yojanaṅ passati divā c' eva rattiñ ca); iii.219; S i.196; ii.55 sq.; M ii.21; It 52; Th 2, 70; Ps i.114; ii.175; Vism 434; Sdhp 482; PvA 5 (of Moggallāna); Tikp 278; Dukp 54. **sota** the d. ear, matching the d. eye D i.79, 154; J v.456; also as **sotadhātu** A i.255; M ii.19; D iii.38, 281; Vism 430. **rūpa** D i.153. **Āyu, vaṇṇa** etc. (see dasa ṭhānāni) A i.115; iii.33; iv.242; PvA 9, 89. **kāmā** Sn 361; Dh 187; It 94; also as kāmaguṇā A v.273. Of food, drink, dress & other commodities: A i.182; J i.50, 202; iii.189; PvA 23, 50, 70, 76 etc. — Def. as devaloke sambhūta DA i.120; divibhavattā dibba KhA 227; divibhāvaṅ devattabhāva — pariyāpanna PvA 14. — See further e. g. S i.105; D iii.146; Sn 176, 641; Dh 236, 417; Pug 60; Vism 407 (def[n]), 423.

**-osadha** magical drugs Miln 283; **-kāmā** (pl.) heavenly joys (see above) J i.138 (opp. mānusakā); **-cakkhuka** endowed with the superhuman eye S ii.156; A i.23, 25; **-paṇṇākāra** (dasavidha°) the (tenfold) heavenly gift (viz. āyu, vaṇṇa etc.: see ṭhāna) DhA iii.292; **-bhāva** divine condition or state PvA 110; **-yoga** union with the gods S i.60; **-vihāra** supreme condition of heart Miln 225; **-sampatti** heavenly bliss J iv.3; DhA iii.292; PvA 16, 30.

**Dibbati** [Sk. dīvyati, pp. dyūta see jūta] to sport, to amuse oneself VvA 18 (in expl. of devī); to play at dice M ii.106 (akkhehi).

**Dirasaññu** (adj.) [Sk. dara — saṅjña? See Kern, *Toev.* p. 118] one who has little common — sense J vi.206, 207, 213, 214. Com. expl[s] wrongly on p. 209 with "one who possesses two tongues" (of Agni), but has equivalent nippañña on p. 217 (text 214: appapañña+).

**Diva** [Sk. diva (nt.), weak base diu̯ (div) of strong form diē̯ (see deva) to ***deiē̯u̯o** to shine; cp. Sk. dyo heaven, divā adv. by day; Lat. biduum (bi — divom) two days] (a) heaven J iv.134 (°ṅ agā); v.123 (°ṅ patta); PvA 74 (°ṅ gata). — (b) day Sn 507 (rattindivaṅ night & day); VvA 247 (rattindiva one night & one day, i. e. 24 hrs.); DhA ii.8 (divā — divassa so early in the day). Also in divaṅ — kara, daymaker,=sun, VvA 307; usually as **divākara** (q. v.). Cp. devasika; see also ajja.

**-santatta** heated for a whole day J iv.118 (cp. divasa°)

**Divasa** (m; nt. only in expression **satta divasāni** 7 days or a week J iv.139; Miln 15) [Sk. divasa; see diva] a day A i.206 (°ṅ atināmeti); J iii.52 (uposatha°); PvA 31 (yāva sattadivasā a week long), 74 (sattamo divaso). Usually in oblique cases adverbially, viz. acc. **divasaṅ** (during) one day, for one day, one day long A iii.304= iv.317; J i.279; ii.2; DhA iii.173 (taṅ d. that day); eka° one day J i.58; iii.26; PvA 33, 67. — gen. **divasassa** (day) by day S ii.95 (rattiyā ca d. ca); J v.162; DA i.133. — instr. **divasā** day by day J iv.310; **divasena** (eka°) on the same day J i.59; sudivasena on a lucky day J iv.210. — loc. **divase** on a day: eka° J iii.391; jāta° on his birth — day J iii.391; iv.138; dutiya° the next day PvA 12, 13, 17, 31, 80 etc.; puna° id. J i.278; PvA 19, 38; sattame d. on the 7th day Sn 983; Miln 15; PvA 6; ussava° on the festive d. VvA 109; apara° on another day PvA 81. Also repeated **divase divase** day after day, every day J i.87; PvA 3. — abl. **divasato** from the day (—°) J i.50; DA i.140.

**-kara** the "day — maker," i. e. the sun (cp. divākara) VvA 169, 271; **-bhāga** the day — part (opp. ratti° the night — part), day — time Miln 18 (°ena); PvA 152 (°ṅ), 206 (°e=divā); **-santatta** heated the livelong day S i.169; M i.453; A iv.70, cp. Vin i.225; Miln 325; cp. diva°

**Divā** (adv.) [Ved. divā, cp. diva] by day S i.183; M i.125; Dh 387; DA i.251; PvA 43, 142, 206 (=divasa — bhāge). Often comb[d] & contrasted with **rattiṅ** (or ratto) by night; e. g. **divārattiṅ** by day & by night S i.47; divā c' eva rattiñ ca D ii.20; rattim pi divā pi J ii.133; **divā ca ratto ca** S i.33; Sn 223; Dh 296; Vv 31[4]; VvA 128. — **divātaraṅ** (compar. adv.) later on in the day M i.125; J iii.48, 498. — **atidivā** too late S i.200; A iii.117.

**-kara** (=divaṅ kara) the day — maker, the sun ThA 70 (=Ap. v.16); PvA 155; **-divassa** (adv.) early in the day, at sunrise, at an early hour Vin ii.190; S i.89, 91, 97; A v.185; M ii.100, 112; J ii.1; vi.31; DhA ii.8; VvA 239, 242; **-vihāra** the day — rest, i. e. rest during the heat of the day Vin i.28, S i.129, 132, 146, 193=Th 1, 1241; Sn 679; **-saññā** consciousness by day, daily c. D iii.223=A ii.45; **-seyyā**=°vihāra D i.112.

**Divi°** an abstraction fr. divya constructed for etym. expl[n] of **dibba** as **divi-bhava** (°bhāva) of divine existence or character, a divine being, in "divi — bhavāni divyāni ettha atthī ti divyā" SnA 219; "divi — bhavattā dibbā ti" KhA 227; "divibhāvaṅ devattabhāvapariyāpanno ti dibbo" PvA 14.

**Divilla** a musical instrument Dpvs xvi.14.

**Divya** [Sk. divya; the verse — form for the prose — form dibba (q. v.)] (adj.) divine Sn 153 (cp. SnA 219 under divi°), 524 (+mānusaka); J vi.172. — (nt.) the divinity, a divine being (=devatā) J vi.150; SnA 219.

**Disa** [Sk. dviṣant & dviṣa (—°); dveṣṭi & dviśati to hate; cp. Gr. δεινός (corynthic δεινία, hom. δέδιμεν) fearful; Lat. dīrus=E. dire] an enemy Dh 42, 162; J iii.357; iv.217; v.453; Th i.874 — 6; cp. *Pss. Breth.*, 323, *n.* i.

**Disatā**[1] (f.) [Sk. diśatā, see disā] direction, quarter, region, part of the world J iv.359; Pv ii.9[21] (kiṅ disataṅ gato "where in the world has he gone?"); Vv ii.3[2] (sādisatā the circle of the 6 directions, cp. VvA 102).

**Disatā**[2] (f.) [Sk. *dviṣatā, see disa] state of being an enemy, a host of enemies J iv.295 (=disasamūha, v. l. as gloss: verasamoha).

**Disati** [Ved. diśati, ***deik** to show, point towards; cp. Gr. δείκνυμι (δίκη=diśā), Lat. dico (indico, index=pointer, judex), Goth. gateihan=Ger. zeigen, Ags. taecan=E. token] to point, show; to grant, bestow etc. Usually in comb[n] with pref. **ā**, or in Caus. **deseti** (q. v.). As simplex only at S i.217 (varaṅ disā to be read for disaṅ; cp. Sk. adiśat). See also upa°.

**Disā** (f.) [Ved. diś & diśā, to diśati "pointing out," point; cp. Gr. δίκη=diśā] point of the compass, region, quarter, direction, bearings. The 4 principal points usualy enum[d] are **puratthimā** (E) **pacchimā** (W) **dakkhiṇā** (S) **uttarā** (N), in changing order. Thus at S i.101, 145; ii.103; iii.84; iv.185, 296; Nd[2] 302; Pv ii.12[6] (caturo d.); PvA 52 (catūsu disāsu nirayo catūhi dvārehi yutto), and passim. — To these are often added the

two locations "above & below" as **uparimā & heṭṭhimā** disā (also as uddhaṅ adho S iii.124 e. g.; also called paṭidisā D iii.176), making in all 6 directions: D iii.188 sq. As a rule, however, the circle is completed by the 4 **anudisā** (intermediate points; sometimes as vidisā: S i.224; iii.239; D iii.176 etc.), making a round of 10 (dasa disā) to denote completeness, wide range & all pervading comprehensiveness of states, activities or other happening: Sn 719, 1122 (disā catasso vidisā catasso uddhaṅ adho: dasa disā imāyo); Th 2, 487; Ps ii.131; Nd[2] 239 (see also cātuddisa in this sense); Pv i.11[1]; ii.1[10]; Vism 408. **sabbā** (all) is often substituted for 10: S i.75; D ii.15; Pv i.2[1]; VvA 184; PvA 71. — **anudisā** (sg.) is often used collectively for the 4 points in the sense of "in between," so that the circle always implies the 10 points. Thus at S i.122; iii.124. In other combinations as 6 abbreviated for 10; four disā plus uddhaṅ & anudisaṅ at D i.222=A iii.368; four d.+uddhaṅ adho & anudisaṅ at S i.122; iii.124; A iv.167. In phrase "mettāsahagatena cetasā ekaṅ disaṅ pharitvā viharati" (etc. up to 4th) the all-comprehending range of universal goodwill is further denoted by **uddhaṅ adho tiriyaṅ** etc., e. g. D i.250; Vbh 272; see mettā. — As a set of 4 or 8 disā is also used allegorically ("set, circle") for var. combinations, viz. the 8 states of jhāna at M iii.222; the 4 satipaṭṭhānā etc. at Nett 121; the 4 āhārā etc. at Nett 117. — See also in other applications Vin i.50 (in meaning of "foreign country"); ii.217; S i.33 (abhayā), 234 (puthu°); iii.106; v.216; D iii.197 sq.; It 103; Th 1, 874; Vv 41[6] (disāsu vissutā). — disaṅ kurute to run away J v.340. **diso disaṅ** (often spelt disodisaṅ) in all directions (lit. from region to region) D iii.200; J iii.491; Th 1, 615; Bu ii.50; Pv iii.1[6]; Miln 398. But at Dh 42 to disa (enemy), cp. DhA i.324=coro coraṅ. See also *J.P.T.S.* 1884, 82 on abl. diso=diśatah. Cp. **vidisā**.

**-kāka** a compass — crow, i. e. a crow kept on board ship in order to search for land (cp. Fick, *Soc. Gl.* p. 173; E. Hardy, *Buddha* p. 18) J iii.126, 267; **-kusala** one who knows the directions Vin ii.217; **-cakkhuka** "seeing" (i. e. wise) in all directions J iii.344; **-ḍāha** "sky — glow," unusual redness of the horizon as if on fire, polar light (?) or zodiacal light (?) D i.10; J i.374: vi.476; Miln 178; DA i.95; cp. BSk. diśodāha AvŚ ii.198; **-pati** (disampati) a king S i.86; J vi.45; **-pāmokkha** world — famed J i.166; **-bhāga** [Sk. digbhāga] direction, quarter Vin ii.217; **-mūḷha** [Sk. diṅmūḍha] one who has lost his bearings Dpvs ix.15; **-vāsika** living in a foreign country DhA iii.176. **-vāsin**=°vāsika DhA iv.27.

**Dissati** Pass. of *dassati, q. v.

**Dīgha** (adj. — n.) [Ved. dīrgha, cp. Caus. drāghayati to lengthen, ***dlāgh** as in Gr. δολιξός (shaft), ἐνδελεξής (lasting etc.; cp. E. entelechy); Lat. indulges; Goth. tulgus (enduring)] 1. (adj.) long D i.17; M i.429; S i.104 (°ṅ addhānaṅ); Sn 146, 633 (opp. rassa); Dh 60, 409; Pv i.10[11] (°ṅ antaraṅ all the time); ii.9[55] (id.); Th 1, 646 (°m — antare); Dhs 617; KhA 245; PvA 27, 28, 33, 46. See def. at Vism 272. — dīghato lengthways J vi.185; dīghaso in length Vin iv.279; atidīgha too long Vin iv.7, 8. — 2. (m.) a snake (cp. M Vastu ii.45 dīrghaka) J i.324; ii.145; iv.330. — 3. N. of the Dīgha Nikāya ("the long collection") Vism 96.

**-angulin** having long fingers (the 4th of the marks of a Mahāpurisa) D ii.17; iii.143, 150; **-antara** corridor J vi.349. **-āyu** long — lived (opp. app' āyu) D i.18; J v.71. Also as **°ka** D iii.150; DA i.135; Sdhp 511; **-āvu**=°āyu in the meaning of āyasmant (q. v.) J v.120; **-jāti** (f.) a being of the snake kind, a snake DhA iii.322; also as °*ka* at J ii.145; iii.250; iv.333; v.449; DA i.252; **-dasa** having long fringes D i.7; **-dassin** [Sk. dīrghadarśin] far — seeing (=sabba — dassāvin) PvA 196; **-nāsika** having a long nose Vism 283. **-bhāṇaka** a repeater or expounder of the Dīgha Nikāya J i.59; Vism 36, 266, 286; DA i.15, 131; **-rattaṅ** (adv.) [Sk. *dīrgharātraṅ, see Indexes to AvŚ; Divy & Lal. V.; otherwise dīrgha — kālaṅ] a long time D i.17, 206; A v.194; Sn 649; It 8; J i.12, 72; Pv i.4[4]; ii.13[11] (°rattāya=°rattaṅ PvA 165); Pug 15; DhA iv.24; **-loma** long — haired Vin iii.129; also as **°ka** at J i.484, f. °ikā S ii.228; **-sotthiya** (nt.) long welfare or prosperity DhA ii.227.

**Dīghatta** (nt.) [Sk. dīrghatvaṅ] length A i.54.

**Dīna** (adj.) [Sk. dīna] poor, miserable, wretched; base, mean, low D ii.202 (?) (°māna; v. l. ninnamāna); J v.448; vi.375; Pv ii.8[2] (=adānajjhāsaya PvA 107); iv.8[1]; Miln 406; PvA 120 (=kapaṇa), 260 (id.), 153; Sdhp 188, 324.

**Dīnatta** (nt.) [Sk. *dīnatvaṅ] wretchedness, miserable state Sdhp 78.

**Dīpa[1]** [Ved. dīpa to Ved. **dī**, dīpyate; Idg. *deiā to shine (see dibba, deva); cp. Gr. δίαλος, δ῾ῆλος; see also jotati] a lamp J ii.104 (°ṅ jāleti to light a l.); DhA ii.49 (id.), 94 (id.)

**-acci** the flame of a lamp ThA 154; **-āloka** light of a l. J i.266; vi.391; DhA i.359; VvA 51; — **(°ṅ)kara** making light, shining, illuminating Nd[2] 399 (=pabhaṅ kara Sn 1136; but cp. Dh 236 under dīpa[2]); Vism 203. **-tittira** a decoy partridge (cp. dīpaka°) J iii.64; **-rukkha** lit. lamp — tree, the stand of a lamp, candlestick DhA iv.120; **-sikhā** the flame (lit. crest) of a l. Vism 171; DhA ii.49.

**Dīpa[2]** (m. & nt.) [Ved. dvīpa=dvi+ap (*sp.) of āpa water, lit. "double — watered," between (two) waters] an island, continent (mahā°, always as 4); terra firma, solid foundation, resting — place, shelter, refuge (in this sense freq. comb[d] w. tāṇa lena & saraṇa & expl. in Com. by patiṭṭhā) — (a) lit. island: S v.219; J iii.187; VvA 19; Mhvs vii.7, 41. — continent: cattāro mahādīpā S v.343; Vv 20[10] (=VvA 104); VvA 19; PvA 74 etc. Opp. the 2000 paritta — dīpā the smaller islands KhA 133. — (b) fig. shelter, salvation etc. (see also tāṇa): S iii.42 (atta°+attasaraṇa etc., not with S Index to dīpa[1]); v.154, 162 (id.) iv.315 (maṅ°, not to dīpa[1]), 372; A i.55 sq. (+tāṇa etc.); Sn 501 (atta° selfreliant, self — supported, not with Fausböll to dīpa[1]), 1092, 1094, 1145 (=Satthā); Nd[2] 303; Dh 236 (°ṅ karohi=patiṭṭhā PvA 87); Pv iii.1[9] (id. PvA 174); J v.501=vi.375 (dīpañ ca parāyaṇaṅ); Miln 84, 257 (dhamma — dīpa, Arahantship).

**-ālaya** resting place J vi.432; **-gabbhaka** same J vi.459, 460.

**Dīpa[3]** [cp. Sk. dvīpa tiger's skin] a car covered with a panther's skin J i.259; v.259=vi.48.

**Dīpaka[1]** (=dīpa[1]) (a) f. **dīpikā** a lamp, in daṇḍa° a torch DhA i.220, 399, — (b) (°—) an image of, having the appearance of, sham etc.; in **-kakkara** a decoy partridge J ii.161; **-tittira** same J iii.358; **-pakkhin** a decoy bird J v.376; **-miga** a d. antelope J v.376.

**Dīpaka²** (=dīpa²) a (little) island J i.278, 279; ii.160.

**Dīpaka³** in vaṇidīpaka PvA 120 for vanibbaka (q. v.).

**Dīpana** (adj.) illustrating, explaining; f. **°ī** explanation, commentary, N. of several Commentaries, e. g. the Paramattha — dīpanī of Dhammapāla on Th 2; Pv & Vv. — Cp. jotikā & uddīpanā.

**Dīpika** [fr. dīpin] a panther J iii.480.

**Dīpita** [pp. of dīpeti] explained Vism 33.

**Dīpitar** [n. ag. fr. dīpeti] one who illumines Vism 211.

**Dīpin** [Sk. dvīpin] a panther, leopard, tiger Vin i.186 dīpicamma a leopard skin=Sk. dvīpicarman); A iii.101; J i.342; ii.44, 110; iv.475; v.408; vi.538. dīpi — rājā king of the panthers Vism 270. — f. **dīpinī** Miln 363, 368; DhA i.48.

**Dīpeti** [Sk. dīpayati, Caus. to **dīp**, see dīpa¹ & cp. dippati] to make light, to kindle, to emit light, to be bright; to illustrate, explain A v.73 sq.; Dh 363; Miln 40; PvA 94, 95, 102, 104 etc.; Sdhp 49, 349. Cp. ā°.

**Du°¹** (& before vowels **dur°**) (indecl.) [Sk. duḥ & duṣ=Gr. δύς —, Oir. du —, Ohg. zur —, zer —; antithetic prefix, generally opposed to su°=Gr. εὐ — etc. Ultimately identical with du² in sense of asunder, apart, away from= opposite or wrong] 1. syllable of exclamation (=duḥ) "bad, woe" (beginning the word du (j) — jīvitaṅ) DhA ii.6, 10=PvA 280, cp. J iii.47; Bdhgh's explⁿ of the syllable see at Vism 494. — 2. prefix, implying perverseness, difficulty, badness (cp. dukkha). Original form ***duḥ** is preserved at **dur-** before vowels, but assimilated to a foll. consonant according to the rules of Assimilation, i. e. the cons. is doubled, with changes of **v** to **bb** & usual lengthening **dū** before **r** (but also du°). For purposes of convenience all cpds. with du° are referred to the simplex, e. g. dukkaṭa is to be looked up under kata, duggati under gati etc.

*See:* A. **dur°**. akkhāta, accaya, atikkama, atta, adhiroha, anta, annaya, abhisambhava; āgata, ājāna, āyuta, āsada; itthi; ukkhepa, ubbaha. — B. **du°**: (k)kata, kara; (g)ga, gata, gati, gandha, gahīta; (c)caja, carita, cola; (j)jaha, jāna, jivha, jīvita; (t)tappaya, tara; (d)dama, dasika; (n)naya, nikkhaya, nikkhitta, niggaha, nijjhāpaya, nibbedha, nīta; (p)pañña, paṭiānaya, paṭinissaggin, paṭipadā, paṭivijjha, paṭivedha, pabhajja, pamuñca, pameyya, parihāra, payāta, pasu, peyya, posa; (p)phassa; (bb=b): bala, balika, budha; (bb=v): dubbaca=) vaca, vacana, vaṇṇa, vijāna, vidū, vinivijjha, visodha, vuṭṭhika; (b) bhaga, bhara, bhāsita, bhikkha; (m)mati, mana, manku, mukha, mejjha, medha; (y)yiṭṭha, yuja, yutta; (du+r)=du — ratta, ropaya (dū+r): dū — rakkha; (l)labha; (s)saddhapaya, sassa, saha, sīla; hara.

**Du°²** in cpds. meaning two°; see dvi B II.

**Du³** (—°) (adj. — suff.) [Sk. druha, **druh**, see duhana & duhitika] hurting, injuring, acting perfidiously, betraying, only in mitta° deceiving one's friends S i.225; Sn 244 expl. as mitta — dūbhaka SnA 287, v. l. B mittadussaka; cp. mitta — dubbhika & mitta — dubbhin.

**Duka** (nt.) [see dvi B ii] a dyad DhsA 36, 343, 347, 406; Vism 11 sq. & in titles of books "in pairs, on pairs," e. g. Dukapaṭṭhāna; or chapters, e. g. J ii.1 (°nipāta).

**Dukūla** [Sk. dukūla] a certain (jute?) plant; (nt.) [cp. Sk. dukūlaṅ woven silk] very fine cloth, made of the fibre of the d. plant S iii.145; A iv.393; J ii.21; iv.219; v.400; vi.72; Vism 257, 262; VvA 165; DA i.140; Dāvs v. 27.

**Dukkha** (adj. — n.) [Sk. duḥkha fr. duḥ — ka, an adj. formation fr. prefix duḥ (see du). According to others an analogy formation after sukha, q. v.; Bdhgh (at Vism 494) explˢ dukkha as du+kha, where du=du¹ and kha=ākāsa. See also def. at Vism 461.] *A.* (adj.) unpleasant, painful, causing misery (opp. sukha pleasant) Vin i.34; Dh 117. Lit. of **vedanā** (sensation) M i.59 (°ṅ vedanaṅ vediyamāna, see also below iii.1 e); A ii.116=M. i.10 (sarīrikāhi vedanāhi dukkhāhi). — Fig. (fraught with pain, entailing sorrow or trouble) of **kāmā** D i.36 (=paṭipīḷan — aṭṭhena DA i.121); Dh 186 (=bahudukkha DhA iii.240); of **jāti** M i.185 (cp. ariyasacca, below B I.); in combⁿ dukkhā paṭipadā dandhābhiññā D iii.106; Dhs 176; Nett 7, 112 sq., cp. A ii.149 sq. **ekanta°** very painful, giving much pain S ii.173; iii.69. **dukkhaṅ** (adv.) with difficulty, hardly J i.215.

*B.* (nt.; but pl. also dukkhā, e. g. S i.23; Sn 728; Dh 202, 203, 221. Spelling dukha (after sukha) at Dh 83, 203). There is no word in English covering the same ground as Dukkha does in Pali. Our modern words are too specialised, too limited, and usually too strong. Sukha & dukkha are ease and disease (but we use disease in another sense); or wealth and ilth from well & ill (but we have now lost ilth); or wellbeing and ill-ness (but illness means something else in English). We are forced, therefore, in translation to use half synonyms, no one of which is exact. Dukkha is equally mental & physical. Pain is too predominantly physical, sorrow too exclusively mental, but in some connections they have to be used in default of any more exact rendering. Discomfort, suffering, ill, and trouble can occasionally be used in certain connections. Misery, distress, agony, affliction and woe are never right. They are all much too strong & are only mental (see Mrs. Rh. D. *Bud. Psy.* 83 — 86, quoting Ledi Sadaw).

I. *Main Points in the Use of the Word.* — The recognition of the fact of Dukkha stands out as essential in early Buddhism. In the very first discourse the four socalled Truths or Facts (see saccāni) deal chiefly with dukkha. The first of the four gives certain universally recognised cases of it, & then sums them up in short. The five groups (of physical & mental qualities which make an individual) are accompanied by ill so far as those groups are fraught with āsavas and grasping. (Pañc' upādānakkhandhā pi dukkhā; cp. S iii.47). The second Sacca gives the cause of this dukkha (see Taṇhā). The third enjoins the removal of this taṇhā. And the fourth shows the way, or method, of doing so (see Magga). These **ariyasaccāni** are found in two places in the older books Vin i.10=S v.421 (with addition of soka — parideva... etc. [see below] in some MSS). Comments on this passage, or part of it, occur S iii.158, 159; with explⁿ of each term (+soka) D i.189; iii.136, 277; M i.185; A i.107; Sn p. 140; Nd² under sankhārā; It 17 (with dukkhassa atikkama for nirodha), 104, 105; Ps i.37; ii.204, 147; Pug 15, 68; Vbh 328; Nett 72, 73. It is referred to as dukkha, samudaya, nirodha, magga at Vin i.16, 18, 19; D iii.227; Nd² 304ⁱⁱᵇ; as āsavānaṅ khaya — ñāṇa at D i.83; Vin iii.5; as sacca No. 1+paṭiccasamuppāda at A i.176 sq. (+soka°); in a slightly diff. version of No. 1 (leaving out appiyehi & piyehi, having soka° instead) at D ii.305; and in the formula catunnaṅ ariyasaccā-

naṅ ananubodhā etc. at D ii.90=Vin i.230.

II. *Characterisation in Detail.* — 1. A further specification of the 3rd of the Noble Truths is given in the **Paṭicca-samuppāda** (q.v.), which analyses the links & stages of the causal chain in their interdependence as building up (anabolic=samudaya) &, after their recognition as causes, breaking down (katabolic=nirodha) the dukkha — synthesis, & thus constitutes the Metabolism of kamma; discussed e. g. at Vin 1; D ii.32 sq. =S ii.2 sq.; S ii.17, 20, 65= Nd[2] 680[i.c]; S iii.14; M i.266 sq.; ii.38; A i.177; mentioned e. g. at A i.147; M i.192 sq., 460; It 89 (=dukkhassa antakiriyā). — 2. **Dukkha** as one of the 3 *qualifications of the* sankhārā (q. v.), viz. **anicca, d., anattā**, evanescence, ill, nonsoul: S i.188; ii.53 (yad aniccaṅ taṅ dukkhaṅ); iii.112 (id.) iii.67, 180, 222; iv.28, 48, 129 sq.; 131 sq. — rūpe anicc' ânupassī (etc. with dukkh' & anatt') S iii.41. anicca — saññā, dukkha° etc. D iii.243; A iii.334, cp. iv.52 sq. — sabbe sankhārā aniccā etc. Nd[2] under sankhārā. — 3. *Specification of Dukkha.* The Niddesa gives a characteristic description of all that comes under the term dukkha. It employs one stereotyped explanation (therefore old & founded on scholastic authority) (Nd[2] 304[i.]), & one expl[n] (304[iii.]) peculiar to itself & only applied to Sn 36. The latter defines & illustrates dukkha exclusively as suffering & torment incurred by a person as punishment, inflicted on him either by the king or (after death) by the guardians of purgatory (niraya — pālā; see detail under niraya, & cp. below III. 2 b). — The first expl[n] (304[i.]) is similar in kind to the definition of d. as long afterwards given in the Sānkhya system (see Sānkhya — kārikā — bhāṣya of Gauḍapāda to stanza 1) & classifies the various kinds of dukkha in the foll. groups: (a) all suffering caused by the fact of being born, & being through one's kamma tied to the consequent states of transmigration; to this is loosely attached the 3 fold division of d. as dukkha°, sankhāra°, vipariṇāma° (see below III. 1 c); — (b) illnesses & all bodily states of suffering (cp. ādhyātmikaṅ dukkhaṅ of Sānkhya k.); — (c) pain & (bodily) discomfort through outward circumstances, as extreme climates, want of food, gnat — bites etc. (cp. ādhibhautikaṅ & ādhidaivikaṅ d. of Sk.); — (d) (Mental) distress & painful states caused by the death of one's beloved or other misfortunes to friends or personal belongings (cp. domanassa). — This list is concluded by a scholastic characterisation of these var. states as conditioned by kamma, implicitly due to the afflicted person not having found his "refuge," i. e. salvation from these states in the 8 fold Path (see above B I.).

III. *General Application,* & various views regarding dukkha. — 1. As *simple sensation* (: pain) & related to other terms: (a) principally a vedanā, sensation, in particular belonging to the body (kāyika), or physical pain (opp. cetasika dukkha mental ill: see domanassa). Thus defined as kāyikaṅ d. at D ii.306 (cp. the distinction between śarīraṅ & mānasaṅ dukkhaṅ in Sānkhya philosophy) M i.302; S v.209 (in def. of dukkhindriya); A ii.143 (sarīrikā vedanā dukkhā); Nett 12 (duvidhaṅ d.: kāyikaṅ=dukkhaṅ; cetasikaṅ= domanassaṅ); Vism 165 (twofold), 496 (dukkhā aññaṅ na bādhakaṅ), 499 (seven divisions), 503 (kāyika); SnA 119 (sukhaṅ vā dukkhaṅ vā Sn 67=kāyikaṅ sātāsātaṅ). Bdhgh. usually paraphrases d. with vaṭṭadukkha, e. g. at SnA 44, 212, 377, 505. — (b) Thus to be understood as physical pain in comb[n] **dukkha+ domanassa** "pain & grief," where d. can also be taken as the gen. term & dom° as specification, e. g. in cetasikaṅ dukkhaṅ domanassaṅ paṭisaṅvedeti A i.157, 216; iv.406; S ii.69; rāgajan d °ṅ dom °ṅ paṭisaṅvedeti A ii.149; kāmûpasaṅhitaṅ d °ṅ dom °ṅ A iii.207; d °ṅ dom °ṅ paṭisaṅvediyati S iv.343. Also as cpd. dukkhadomanassānaṅ atthangamāya A iii.326, & freq. in formula soka — parideva — d° — domanass — upāyāsā (grief & sorrow, afflictions of pain & misery, i. e. all kinds of misery) D i.36 (arising fr. kāmā); M ii.64; A v.216 sq.; It 89 etc. (see above B I. 4). Cp. also the comb[n] dukkhī dummano "miserable and dejected" S ii.282. — (c) dukkha as "feeling of pain" forms one of the three **dukkhatā** or painful states, viz. d. — dukkhatā (painful sensation caused by bodily pain), sankhāra° id. having its origin in the sankhārā, vipariṇāma°, being caused by change S iv.259; v.56; D iii.216; Nett 12. (d) Closely related in meaning is **ahita** "that which is not good or profitable," usually opposed to sukha & hita. It is freq. in the ster. expression "hoti dīgharattaṅ ahitāya dukkhāya" for a long time it is a source of discomfort & pain A i.194 sq.; M i.332 D iii.157; Pug 33. Also in phrases anatthāya ahitāya dukkhāya D iii.246 & akusalaṅ... ahitāya dukkhāya saṅvattati A i.58. — (e) Under **vedanā** as sensation are grouped the 3: **sukhaṅ** (or sukhā ved.) pleasure (pleasant sensation), **dukkhaṅ** pain (painful sens.), **adukkham-asukhaṅ** indifference (indifferent sens.), the last of which is the ideal state of the emotional habitus to be gained by the Arahant (cp. upekhā & nibbidā). Their rôle is clearly indicated in the 4th jhāna: sukhassa pahānā dukkhassa pahānā pubbe va somanassadomanassānaṅ atthangamā adukkham — asukhaṅ upekhā parisuddhiṅ catutthaṅ jhānaṅ upasampajja viharati (see jhāna). — As contents of vedanā: sukhaṅ vediyati dukkhaṅ v. adukkham — asukhaṅ v. tasmā vedanā ti S iii.86, 87; cp. S ii.82 (vedayati). tisso vedanā: sukha, d°, adukkham — asukhā° D iii.275; S ii.53; iv.114 sq., 207, 223 sq., cp. M i.396; A i.173; iv.442; It 46, 47. yaṅ kiñc' āyaṅ purisa — puggalo paṭisaṅvedeti sukhaṅ vā d °ṅ vā a °ṅ vā sabban taṅ pubbe katahetū ti=one's whole life — experience is caused by one's former kamma A i.173=M ii.217. — The comb[n] (as complementary pair) of **sukha+dukkha** is very freq. for expressing the varying fortunes of life & personal experience as pleasure & pain, e. g. n' âlam aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā D i.56=S iii.211. Thus under the 8 "fortunes of the world" (loka dhammā) with lābha (& a°), yasa (a°), pasaṅsā (nindā), sukha (dukkha) at D iii.260; Nd[2] 55. Regarded as a thing to be avoided in life: puriso jīvitukāmo... sukhakāmo dukkha — paṭikkūlo S iv.172, 188. — In similar contexts: D i.81≈; iii.51, 109, 187; S ii.22, 39; iv.123 sq.; A ii.158 etc. (cp. sukha).

2. As *complex state* (suffering) & its valuation in the light of the Doctrine: (a) any worldly sensation, pleasure & experience may be a source of discomfort (see above, I.; cp. esp. kāma & bhava) Ps i.11 sq. (specified as jāti etc.); dukkhaṅ=mahabbhayaṅ S i.37; bhārādānaṅ dukkhaṅ loke bhāra — nikkhepanaṅ sukhaṅ (pain is the great weight) S iii.26; kāmānaṅ adhivacanaṅ A iii.310; iv.289; cp. A iii.410 sq. (with kāmā, vedanā, saññā, āsavā, kamma, dukkhaṅ). — (b) **ekanta°** (extreme pain) refers to the suffering of sinful beings in **Niraya**, & it is open to conjecture whether this is not the first & orig. meaning of dukkha; e. g. M i.74; A ii.231 (vedanaṅ vediyati ekanta — d°ṅ seyyathā pi sattā ner-

ayikā); see ekanta. In the same sense:... upenti Roruvaṅ ghoraṅ cirarattaṅ dukkhaṅ anubhavanti S i.30; niraya — dukkha Sn 531; pecca d°ṅ nigacchati Sn 278, 742; anubhonti d°ṅ kaṭuka — pphalāni Pv i.11[10] (=āpāyikaṅ d°ṅ PvA 60); PvA 67; mahādukkhaṅ anubhavati PvA 43, 68, 107 etc. atidukkhaṅ PvA 65; dukkhato pete mocetvā PvA 8. — (c) to suffer pain, to experience unpleasantness etc. is expressed in foll. terms: dukkhaṅ anubhavati (only w. ref. to Niraya, see b); anveti Dh 1 (=kāyikaṅ cetasikaṅ vipāka — dukkhaṅ anugacchati DhA i.24), upeti Sn 728; carati S i.210; nigacchati M i.337; Sn 278, 742; paṭisaṅvedeti M i.313 (see above); passati S i.132 (jāto dukkhāni passati: whoever is born experiences woe); vaḍḍheti S ii.109; viharati A i.202; ii.95; iii.3; S iv.78 (passaddhiyā asati d°ṅ v. dukkhino cittaṅ na samādhiyati); vedayati, vediyati, vedeti etc. see above III. 1 e; sayati A i.137. — (d) More specific reference to the cause of suffering & its removal by means of enlightenment: *(a) Origin* (see also above I. & II. 1): dukkhe loko patiṭṭhito S i.40; yaṅ kiñci dukkhaṅ sambhoti sabbaṅ sankhāra — paccayā Sn 731; ye dukkhaṅ vaḍḍhenti te na parimuccanti jātiyā etc. S ii.109; d°ṅ ettha bhiyyo Sn 61, 584; yo paṭhavī — dhātuṅ abhinandati dukkhaṅ so abhin° Si i.174; taṇhā d °ssa samudayo etc. Nett 23 sq.; as result of sakkāyadiṭṭhi S iv.147, of chanda S i.22 of upadhi S ii.109, cp. upadhīnidānā pabhavanti dukkhā Sn 728; d°ṅ eva hi sambhoti d°ṅ tiṭṭhati veti ca S i.135. — (β) *Salvation* from Suffering (see above I.): kathaṅ dukkhā pamuccati Sn 170; dukkhā pamuccati S i.14; iii.41, 150; iv.205; v.451; na hi putto pati vā pi piyo d °ā pamocaye yathā saddhamma — savanaṅ dukkhā moceti pāṇinaṅ S i,210; na appatvā lokantaṅ dukkhā atthi pamocanaṅ A ii.49. Kammakkhayā... sabbaṅ d°ṅ nijjiṇṇaṅ bhavissati M ii.217, cp. i.93. kāme pahāya... d°ṅ na sevetha anatthasaṅhitaṅ S i.12=31; rūpaṅ (etc.) abhijānaṅ bhabbo d — °kkhayāya S iii.27; iv.89; d°ṅ pariññāya sakhettavatthuṅ Tathāgato arahati pūraḷāsaṅ Sn 473. pajahati d°ṅ Sn 789, 1056. dukkhassa samudayo ca atthangamo ca S ii.72; iii.228 sq.; iv.86, 327. — dukkhass' antakaro hoti M i.48; A iii.400 sq.; It 18; antakarā bhavāmase Sn 32; antaṅ karissanti Satthu sāsana — kārino A ii.26; d °parikkhīṇaṅ S ii.133; akiñcanaṅ nânupatanti dukkhā S i.23; sankhārānaṅ nirodhena n' atthi d°assa sambhavo Sn 731. — muniṅ d°assa pārayuṅ S i.195=Nd[2] 136[v]; antagū 'si pāragū d°assa Sn 539. — sang' ātiko maccujaho nirūpadhi pahāya d°ṅ apunabbhavāya S iv.158; ucchinnaṅ mūlaṅ d°assa, n' atthi dāni punabbhavo Vin i.231= D ii.91.

**-âdhivāha** bringing or entailing pain S iv.70; **-anubhavana** suffering pain or undergoing punishment (in Niraya) J iv.3; **-antagū** one who has conquered suffering Sn 401; **-âbhikiṇṇa** beset with pain, full of distress It 89; **-âsahanatā** non — endurance of ills Vism 325. **-indriya** the faculty of experiencing pain, painful sensation S v.209, 211; Dhs 556, 560; Vbh 15, 54, 71; **-udraya** causing or yielding pain, resulting in ill, yielding distress M i.415 sq.; A i.97; iv.43 (+dukkhavipāka); v.117 (dukh°), 243; J iv.398; of kamma: Ps i.80; ii.79; Pv i.11[10] (so read for dukkhandriya, which is also found at PvA 60); DhA ii.40 (°uddaya); **-ûpadhāna** causing pain Dh 291; **-ûpasama** the allayment of pain or alleviation of suffering, only in phrase (aṭṭhangiko maggo) d — ûpasama — gāmino S iii.86; It 106; Sn 724=Dh 191; — **(m)esin** wishing ill, malevolent J iv.26; **-otiṇṇa** fallen into misery S iii.93; M i.460; ii.10; **-kāraṇa** labour or trials to be undergone as punishment DhA iii.70 (see Dh 138, 139 & cp. dasa[1] B 1 b); **-khandha** the aggregate of suffering, all that is called pain or affliction (see above B II. 1) S ii.134; iii.93; M i.192 sq.; 200 sq.; etc.; — **khaya** the destruction of pain, the extinction of ill M i.93; ii.217 (kammakkhayā d — kkhayo); S iii.27; Sn 732. Freq. in phrase (nīyāti or hoti) sammā — d — kkhayāya "leads to the complete extinction of ill," with ref. to the Buddha's teaching or the higher wisdom, e. g. of brahmacariyā S ii.24; of paññā D iii.268; A iii.152 sq.; of ariyā diṭṭhi D iii.264=A iii.132; of **sikkhā** A ii.243; of dhamma M i.72; **-dhamma** the principle of pain, a painful object, any kind of suffering (cp. °khandha) D iii.88; S iv.188 (°ānaṅ samudayañ ca atthagamañ ca yathābhūtaṅ pajānāti); It 38 (nirodha °anaṅ); **-nidāna** a source of pain M ii.223; Dhs 1059, 1136; **-nirodha** the destruction of pain, the extinction of suffering (see above B II. 1) M i.191; ii.10; A iii.410, 416; etc.; **-paṭikkūla** averse to pain, avoiding unpleasantness, in comb[n] sukhakāmo d — p. S iv.172 (spelt °kulo), 188; M i.341; **-patta** being in pain J vi.336; **-pareta** afflicted by pain or misery S iii.93; It 89=A i.147; **-bhummi** the soil of distress Dhs 985; **-vāca** hurtful speech Pv i.3[2] (should probably be read duṭṭha°); **-vipāka** (adj.) having pain as its fruit, creating misery S ii.128; D iii.57, 229; A ii.172 (kamma); Ps ii.79 (id.); **-vepakka** =°vipāka Sn 537 (kamma); **-saññā** the consciousness of pain Nett 27; **-samudaya** the rise or origin of pain or suffering (opp. °nirodha; see above B II. 1) S iv.37; M i.191; ii.10; iii.267; Vbh 107 (taṇhā ca avasesā ca kilesā: ayaṅ vuccati d — s.); **-samphassa** contact with pain M i.507; Dhs 648; f. abstr. **°tā** Pug 33; **-seyya** an uncomfortable couch DhA iv.8.

**Dukkhatā** (f.) [cp. Sk. duḥkhatā, abstr. to dukkha] state of pain, painfulness, discomfort, pain (see dukkha B III. 1 c) D iii.216; S iv.259; v.56; Nett 12 (expl.).

**Dukkhati** [fr. dukkha] to be painful Vism 264.

**Dukkhatta** (nt.) [Sk. *duhkhatvaṅ]=dukkhatā D iii.106 (+dandhatta).

**Dukkhāpana** (nt.) [abstr. to dukkhāpeti] bringing sorrow, causing pain Miln 275 sq., 351.

**Dukkhāpita** [pp. of **dukkhāpeti**] pained, afflicted Miln 79, 180.

**Dukkhāpeti** [caus. to dukkha] to cause pain, to afflict J iv.452; Miln 276 sq.; PvA 215. — pp. **dukkhāpita**.

**Dukkhita** (adj.) [Sk. duḥkhita; pp. of *dukkhāpeti] afflicted, dejected, unhappy, grieved, disappointed; miserable, suffering, ailing (opp. sukhita) D i.72 (puriso ābādhiko d. bāḷha — gilāno); ii.24; S i.149; iii.11=iv.180 (sukhitesu sukhito dukkhitesu dukkhito); v.211; M i.88; ii.66; Vin iv.291; Sn 984, 986; J iv.452; Miln 275; DhA ii.28; VvA 67.

**Dukkhin** (adj. — n.) [Sk. duḥkhin] 1. afflicted, grieved, miserable S i.103 sq., 129 sq., ii.282 (+dummano); iv.78; A iii.57. — 2. a loser in the game J ii.160.

**Dukkhīyati** [Sk. duḥkhīyati & duḥkhāyati Denom. fr. dukkha; cp. vediyati & vedayati] to feel pain, to be distressed DhA ii.28 (=vihaññati).

**Dugga** [du+ga] a difficult road Dh 327; Pv ii.7[8]. **dugge sankamanāni** passages over difficult roads, usually comb[d] with

papā (water — shed) S i.100; Vv 52[22]; Pv ii.9[25].

**Duṭṭha** (adj. — n.) [Sk. duṣṭha, pp. of dussati, q. v.] spoilt, corrupt; bad, malignant, wicked Vin iii.118; S ii.259, 262; iv.339; A i.124 (°âruka), 127 (id.), 157 sq.; It 68 (saro d., perhaps should be read as diddho); J i.187, 254 (°brāhmaṇa); iv.391 (°caṇḍāla); PvA 4 (°corā: rogues of thieves); Sdhp 86, 367, 434. — **aduṭṭha not** evil, good Sn 623; It 86; DhA iv.164. Cp. pa°.

**-gahaṇika** suffering from indigestion Vin i.206; **-citta** evil — minded Vin ii.192; M iii.65.

**Duṭṭhu** (adv.) [Sk. duṣṭhu, cp. suṣṭhu] badly, wrong DhsA 384; SnA 396; VvA 337.

**Duṭṭhulla** (adj.) wicked, lewd Vin iv.128; S i.187 (°bhāṇin "whose speech is never lewd," cp. Th 1, 1217 padulla — gāhin, expl[d] as duṭṭhullagāhin *Psalms of Brethren* 399 *n.* 3); M i.435; iii.159; Vism 313. — (nt.) wicked — ness Vin iii.21; **kāya°** unchastity M iii.151; Th 1, 114; Vism 151.

**-âduṭṭhulla** that which is wicked & that which is not Vin v.130; **-āpatti** a grave transgression of the Rules of the Order, viz. the 4 Pārājika & the 13 Saṅghādisesa Vin iv.31 (opp. a° Vin iv.32).

**Dutiya** (num. ord.) [Sk. dvitīya, with reduction of dvi to du, as in comp[n] mentioned under dvi B II. For the meaning "companion" cp. num. ord. for two in Lat. secundus<sequor, i. e. he who follows, & Gr. δεύτεροσ᾽ δεύομαι he who stays behind, also Sk. davīyas farther] (a) (num.) the second, the following J ii.102, 110; dutiyaṅ for the second time (cp. tatiyaṅ in series 1, 2, 3) Vin ii.188; D ii.155. — (b) (adj. n.) one who follows or is associated with, an associate of; accompanying or accompanied by (—°); a companion, friend, partner Vin iv.225; S i.25 (saddhā dutiyā purisassa hoti=his 2nd self); iv.78 (id.) i.131; It 9; J v.400; Th 2, 230 (a husband); Sn 49 (=Nd[2] 305, where two kinds of associates or companions are distinguished, viz. taṇhā° & puggalo°). taṇhā — dutiyā either "connected with thirst" or "having thirst as one's companion" (see taṇhā) S iv.37; It 109=A ii.10; bilanga° kaṇājaka (rice with sour gruel) Vin ii.77; S i.90, 91. — **adutiya** alone, unaccompanied PvA 161.

**Dutiyaka** (adj. — n.) [**Dimin**. of dutiya] (a) the second, following, next J i.504 (°cittavāre); °ṅ a 2nd time M i.83. — (b) a companion; only in f. **dutiyikā** a wife or female comp[n] Vin iv.230, 270 (a bhikkhunī as comp[n] of another one); Freq. as **purāṇa-dutiyikā** one's former wife Vin i.96; iii.16; S i.200; M ii.63; J i.210; v.152; DhA i.77. Cp. M Vastu ii.134 dvitīyā in the same sense.

**Dutiyyatā** (f.) companionship, friendship, help J iii.169.

**Duddabha** see **daddabha**.

**Duddha** (Sk. dugdha, pp. of **duh**, see dohati] milked, drawn Sn 18 (duddha — khīra=gāvo duhitvā gahitakhīra SnA 27); M ii.186. — (nt.) milk Dāvs v.26.

**Dudrabhi** [another form of dundubhi, cp. duddabha & dundubhya] a kettle — drum, in **Amata°** the drum of Nibbāna Vin i.8=M i.171 (dundubhi at the latter passage); PvA 189 (v. l. for dundubhi).

**Dundubhi** (m. & f.) [Sk. dundubhi, onomat.; cp. other forms under daddabha, dudrabhi] a kettle — drum, the noise of a drum, a heavy thud, thunder (usually as deva° in the latter meaning) Pv iii.3[4]; J vi.465; PvA 40, 189 (v. l. dudrabhi). — Amata° the drum of Nibbāna M i.171=Vin i.8 (: dudrabhi); deva° thunder D ii.156; A iv.311.

***Dunoti** to burn, see der, dava, dāva & dāya.

**Dupaṭṭo** see dvi B II.

**Dubbaṇṇa** see under vaṇṇa.

**Dubbuṭṭhika** see under vuṭṭhi.

**Dubbha** (& dūbha) (adj.) [Sk. dambha, see dubbhati] deceiving, hurting, trying to injure Vin ii.203 (=It 86 where dubbhe); Pv ii.9[3] (mitta°). **adubbha** one who does not do harm, harmless Pv ii.9[8] (°pāṇin=ahiṅsakahattha). As nt. harmlessness, frankness, friendliness, good — will Vin i.347 (adrūbhāya, but cp. vv. ll. p. 395: adubbhaya & adrabbhāvāya); S i.225 (adubbhāya trustily); J i.180 (id. as adūbhāya); spelt wrongly **adrūbhaka** (for adubbhaka, with v. l. adrabhaka in expl. of adubbha — pāṇin) at J vi.311. *Note:* dabhāya (dat.) is also used in Sk. in sense of an adv. or infinitive, which confirms the etymology of the word. Cp. dobha.

**Dubbhaka** (adj.) [Sk. dambhaka] perfidious, insidious, treacherous Th 1, 214 (citta°). Cp. dubbhaya & dūbhaka.

**Dubbhati** (& dūbhati) [Sk. dabhnoti cp. *J.P.T.S.* 1889, 204: **dabh** (dambh), pp. dabdha; idg. ***dhebh**, cp. Gr. ἀτέμβω to deceive. Cp. also Sk **druh** (so Kern, *Toev.* p. 11, s. v. padubbhati). See also dahara & dūbha, dūbhaka, dūbhi] to injure, hurt, deceive; to be hostile to, plot or sin against (either w. dat. J v.245; vi.491, or w. loc. J i.267; iii.212) S i.85 (ppr. adubbhanto), 225; It 86 (dubbhe=dusseyya Com.)=Vin ii.203 (where dubbho); Th 1, 1129; J ii.125; iv.261; v.487, 503. — ppr. also dūbhato J iv.261; ger. dubbhitvā J iv.79; grd. dubbheyya (v. l. dūbheyya) to be punished J v.71. Cp. pa°.

**Dubbhana** (nt.) [Sk. *dambhana] hurtfulness, treachery, injury against somebody (c. loc.) PvA 114 (=anattha).

**Dubbhaya**=dubbhaka, S i.107.

**Dubbhika**=dubbhaka, Pv iii.1[13] (=mittadubbhika, mittānaṅ bādhaka PvA 175).

**Dubbhikkha** see **bhikkhā**.

**Dubbhin** (adj. — n.) [Sk. dambhin] seeking to injure, deceitful; a deceiver, hypocrite J iv.41; Pv ii.9[8] (mitta°); DhA ii.23 (mitta — dūbhin). — f. **dubbhinī** VvA 68 (so read for dubbinī).

**Dubha** (num. — adj.) [See dubhaya & cp. dvi B II.] both; only in abl. **dubhato** from both sides Th 1, 1134; Ps i.69; ii.35, 181; Vv 46[21]; VvA 281 (for Vv 64[19] duvaddhato).

**Dubhaya** (num. adj.) [a contaminated form of du(ve) & ubhaya; see dvi B II.] both (see ubhaya) Sn 517, 526, 1007, 1125; J iii.442; vi.110.

**Duma** [Sk. druma=Gr. δρυμός, see dāru] tree A iii.43; J i.87, 272; ii.75, 270; vi.249, 528; Vv 84[14]; Miln 278, 347; VvA 161.

**-agga** 1. the top of a tree J ii.155. — 2. a splendid tree Vv 35[4]. — 3. a tooth — pick J v.156; **-inda** "king of trees," the Bodhi tree Dpvs i.7; **-uttama** a magnificent tree Vv 39[3]; **-phala** fruit of a tree M ii.74; Vism 231 (in comparison).

**Duyhati** Pass to dohati (q. v.).

**Dussa**[1] (nt.) [Sk. dūrśa & dūṣya] woven material, cloth, turban cloth; (upper) garment, clothes Vin i.290; ii.128, 174; iv.159. D i.103; S v.71; M i.215; ii.92; A v.347; Sn 679; Pv i.10[3] (=uttarīyaṅ sāṭakaṅ PvA 49); ii.3[14]; Pug 55; PvA 73, 75. — cīvara°, q. v.; chava° a miserable garment D i.166; A i.295; ii.206; M i.78, 308.

**-karaṇḍaka** a clothes — chest S v.71=M i.215; A iv.230; **-koṭṭhagāra** a store — room for cloth or clothes DhA i.220, 393; **-gahaṇa** ( — mangala) (the ceremony of) putting on a garment DhA ii.87; **-cālanī** a cloth sieve Vin i.202; **-paṭṭa** turban cloth Vin ii.266 (=setavattha — paṭṭa Bdhgh.); S ii.102; **-phala** having clothes as fruit (of magic trees, cp. kapparukkha) Vv 46[2] (cp. VvA 199); **-maya** consisting in clothes Vv 46[7] (cp. VvA 199); **-yuga** a suit of garments Vin i.278; M i.215=S v.71; Miln 31 (cp. M Vastu i.61); DhA iv.11; **-ratana** "a pearl of a garment," a fine garment Miln 262. **-vaṭṭi** fringed cotton cloth Vin ii.266. **-veṇi** plaited cotton cloth Vin ii.266.

**Dussa**[2] at J iii.54 is usually taken as=amussa (cp. amuka). C. expl[s] as "near," & adds "asammussa." Or is it Sk. dūṣya easily spoilt? See on this passage Andersen *Pali Reader* ii.124.

**Dussaka**=dūsaka (q. v.).

**Dussati** [Sk. duṣyati, Denom. fr. pref. duḥ (du°); pp. duṣṭha, caus. dūṣayati] to be or become bad or cor. rupted, to get damaged; to offend against, to do wrong Vin ii.113; S i.13=164; Dh 125=PvA 116; Dh 137; It 84 (dosancyye na d.) cp. A iii.110 (dussanīye d.); J vi.9; Miln 101, 386. — pp. **duṭṭha** (q. v.). — Caus. **dūseti** (q. v.). See also dosa[1] & dosaniya; & pa°.

**Dussanā** (f.) & **Dussana** (nt.) [Sk. dūṣana, cp. dussati] defilement, guilt A ii.225; Pug 18, 22; Dhs 418, 1060; DA i.195 (rajjana — d. muyhana).

**Dussanīya** (adj.) [cp. Sk. dveṣanīya, because of doṣa= dveṣa taken to **dus**] able to give offence, hateful, evil (always comb[d] with rajanīya, cp. rāga dosa moha) A iii.110 (dusanīye dussati, where It 84 has dosaneyye); J vi.9; Miln 386.

**Dussassa** see sassa.

**Dussika** a cloth merchant J vi.276; Miln 262, 331 sq.

**Dussitatta** (nt.) [Sk. *dūṣitatva]=dussanā, Pug 18, 22.

**Duha** (adj. — °.) [Sk. duh & duha; see dohati] milking; yielding, granting, bestowing: kāma° giving pleasures J iv.20; v.33.

**Duhati** (to milk) see dohati.

**Duhana** (adj. — n.) [Sk. *druhana, to druh, druhyati to hurt, cp. Oir. droch; Ohg. triogan to deceive, traum= dream; also Sk. dhvarati. For further connections see Walde, *Lat. Wtb.* under fraus] one who injures, hurts or deceives; insidious, infesting; a robber, only in pantha° a dacoit D i.135; DA i.296. — (nt.) waylaying, robbery (pantha°) J ii.281 (text dūhana), 388 (text: panthadūbhana, vv. ll. duhana & dūhana); DhsA 220. — Cp. maggadūsin.

**Duhitika** (adj.) [cp. Sk. druha, fr. druhyati] infested with robbers, beset with dangers S iv.195 (magga). — *Note.* This interpretation may have to be abandoned in favour of duhitika being another spelling of dvīhitika= hard to get through (q. v.), to be compared are the vv. ll. of the latter at S iv.323 (S.S. dūhitika & dūhītika).

**Dūta**[1] [Ved. dūta, prob. to dūra (q. v.) as "one who is sent (far) away," also perhaps Gr. δουλος slave. See Walde, *Lat. Wtb.* under dudum] a messenger, envoy Vin i.16; ii.32, 277; D i.150; S iv.194; Sn 411 (rāja°), 417. — deva° Yama's envoy, Death's messenger A i.138, 142; M ii.75 sq.; J i.138. — °ṅ pāheti to send a messenger Miln 18, PvA 133.

**Dūta**[2] (nt.) [Sk. dyūta, see jūta] play, gaming, gambling J iv.248.

**Dūteyya** (nt.) [Sk. dūtya, but varying in meaning] errand, commission, messages A iv.196; J iii.134; DA i.78.— °ṅ gacchati to go on an errand Vin ii.202; °ṅ harati to obtain a commission Vin iii.87; iv.23.

**-kamma** doing a messenger's duty Vin i.359; **-pahiṇagamana** sending & going on messages D i.5=M iii.34; A ii.209; M i.180.

**Dūbha** (adj.) deceiving, see **dubbha**.

**Dūbhaka**[1] (adj.) [Sk. dambhaka] deceiving, treacherous, harmful SnA 287 (mitta°); f. **°ikā** J ii.297.

**Dūbhaka**[2] [Sk. dambha, cp. dambholi] a diamond J i.363=iii.207.

**Dūbhana** (nt.) deceiving, pillaging, robbing etc. at J ii.388 is to be read as (pantha — ) **duhana**.

**Dūbhin** (adj.) — dubbhin J ii.180 (vv. ll. dūbha & dubbhi), 327; iv.257; DhA ii.23.

**Dūbhī** (f.) [cp. Sk. dambha, see dubbhati] perfidy, treachery, J i.412; iv.57 (v. l. **dubhī**); vi.59 (=**aparādha**).

**Dūra** (adj.) [Sk. dūra, Ved. duva (stirring, urging on), compar. davīyān, Av. dūrō (far), ***dāu**; cp. Ohg. zawen, Goth. taujan=E. do. Another form is ***deu̯ā**, far in respect to time, as in Gr. δήν, δηρόν, Lat. dū — dum (cp. dū — rare=en — dure). See also dutiya & dūta] far, distant, remote, *opp.* **āsanna** (J ii.154) or **santika** (Dhs 677; Vism 402). — PvA 117. Often in cpds. (see below), also as **dūri°**, e. g. dūri — bhāva distance Vism 71, 377; DhsA 76. — Cases mostly used adverbially, viz. acc. **dūraṅ** far J ii.154; DhA i.192. — abl. **dūrato** from afar, aloof Vin i.15; ii.195; S i.212; Sn 511; Dh 219; J v.78 (dūra — dūrato); Miln 23; PvA 107. dūrato karoti to keep aloof from PvA 17. — loc. **dūre** at a distance, also as prep. away from, far from (c. abl.), e. g. Sn 468; J ii.155, 449 (=ārā); iii.189. — Sn 772; Dh 304; J vi.364; Dhs 677. — **dūre-pātin** one who shoots far [cp. Sk. dūra — pātin] A i.284; ii.170, 202. J iv.494. See also akkhaṇavedhin. — **atidūre** too far Vin ii.215.

**-kantana** at Th 1, 1123: the correct reading seems to be the v. l. durākantana, see ākantana; **-gata** gone far away Pv ii.13[4] (=paralokagata PvA 164); DhA iii.377 (durā°). **-(ṅ)gama** far — going, going here & there Dh 37 (cp. DhA i.304); Pv ii.9[10]; **-ghuṭṭha** farrenowned Pv ii.8[2]; **-vihāra** ( — vuttin) living far away Sn 220.

**Dūrakkha** [du[1]+rakkha] see rakkha & cp. du[1].

**Dūratta** (adj.) [du[1]+ratta] reddish M i.36 (°vaṇṇa).

**Dūsaka** (adj. — n.) [Sk. dūṣaka] corrupting, disgracing, one who defiles or defames; a robber, rebel A v.71 (bhikkhunī°); J ii.270; iv.495; Sn 89 (kula° one who spoils the reputation of the clan); DhA ii.23 (kuṭi° an incendiary); Miln 20 (pantha°).

As **dussaka** at J v.113 (kamma°); Sn A 287 (mitta°, v. l. B. for dūbhaka). — panthadūsaka a highwayman Miln 290. — f. **dūsikā** J iii.179 (also as **dūsiyā**=dosakārikā); **a**° harmless Sn 312 (see a°).

**Dūsana** (nt.) [see dūseti] spoiling, defiling J ii.270; Sdhp 453.

**Dūsita** [Sk. dūṣita, pp. of dūseti] depraved, sinful, evil PvA 226 (°citta).

**Dūsin** (adj. — n.) [Sk. dūṣin]=dūṣaka, in **magga**° (cp. pantha — dusaka) a highway robber Sn 84 sq

**Dūseti** [Sk. dūṣayati, caus. of dussati (q. v.). Also as **dusseti** PvA 82] to spoil, ruin; to injure, hurt; to defile, pollute, defame Vin i.79, 85, 86; iv.212 (maṅ so dūsetukāmo, said by a bhikkhunī), 316 (dūsetuṅ); A iv.169 sq.; J i.454; ii.270; DhA ii.22 (kuṭiṅ, damage, destroy). — aor. **dūsayi** J ii.110 (fared ill). — pp. **dūsita**. Cp. pa°, pari°.

**Dūhana[1]** (nt.) [see duhana] infesting, polluting, defaming; robbing, only in **pantha**° (with v. l. duhana) waylaying J ii.281, 388; Tikp 280.

**Dūhana[2]** (nt.) [Sk. dohana, see dohati] milking (—°), in **kumbha**° filling the pails with milk, i. e. giving much milk (gāvo; cp. Sk. droṇadughā a cow which yields much milk) Sn 309.

**Dūhitika** see **duhitika**.

**Dejjha** (=dvejjha, see dvi B i.5] divided, in **a**° undivided- ness J iii.7 (com. abhejja), 274=iv.258 (dhanuṅ a °ṅ karoti to get the bow ready, v. l. BB. sarejjhaṅ C. expl[d] jiyāya ca sarena ca saddhiṅ ekam eva katvā).

**Deḍḍubha** [Sk. duṇḍubha] a water — snake; salamander J iii.16; vi.194; Sdhp 292. See next.

**Deḍḍubhaka** 1. a sort of snake (see prec.) J i.361. — 2. a kind of girdle (in the form of a snake's head) Vin ii.136 (expl[d] by udaka — sappi — sira — sadisa).

**Deṇḍima** (m. nt.) [Sk. diṇḍima, cp. dindima] a kind of kettle — drum D i.79 (v. l. dindima); Nd[2] 219 (°ka, v. l. dind°); J i.355; (=paṭaha — bheri); v.322=vi.217; vi.465=580.

**Depiccha** (adj.) [=dvepiccha, see dvi B I. 5] having two tail — feathers J v.339.

**Deyya** (adj.) [Sk. deya, grd. of **dā**, see dadāti I. 2, b] (a) to be given (see below). — (b) deserving a gift, worthy of receiving alms J iii.12 (a°); Miln 87 (rāja°) — *nt.* a gift, offering Vin i.298 (saddhā°).

**-dhamma** a gift, lit. that which has the quality of being given; esp. a gift of mercy, meritorious gift S i.175; A i.150, 166; ii.264 (saddhā°); Pv i.1[1]; ii.3[18]; PvA 5, 7 sq., 26, 92 (°bīja), 103, 129; cp. AvŚ i.308. The deyyadhamma (set of gifts, that which it is or should be a rule to give) to mendicants, consists of 14 items, which are (as enum[d] at Nd[2] 523 under the old Brahman's term yañña "sacrifice") (1) cīvara, (2) piṇḍapāta, (3) senāsana, (4) gilāna — paccaya — bhesajja — parikkhāra, (5) anna, (6) pāna, (7) vattha, (8) yāna, (9) mālā, (10) gandhā, (11) vilepana, (12) seyya, (13) āvasatha, (14) padīpeyya. A similar enum[n] in diff. order is found at Nd[1] 373.

**Deva** [Ved. deva, Idg. ***deiā□** to shine (see dibba & diva), orig. adj. *deiu̯os belonging to the sky, cp. Av. daēvō (demon.), Lat. deus, Lith. dẽ□as; Ohg. □īo; Ags. Tīg, gen. Tīwes (=Tuesday); Oir. dia (god). The popular etymology refers it to the root **div** in the sense of playing, sporting or amusing oneself: dibbanti ti devā, pañcahi kāmaguṇehi kīḷanti attano vā siriyā jotantī ti attho KhA 123] a god, a divine being; usually in pl. **devā** the gods. As title attributed to any superhuman being or beings regarded to be in certain respects above the human level. Thus primarily (see 1[a]) used of the first of the next — world devas, **Sakka**, then also of subordinate deities, demons & spirits (devaññatarā some kind of deity; snake — demons: nāgas, tree — gods: rukkhadevatā etc.). Also title of the king (3). Always implying splendour (cp. above etym.) & mobility, beauty, goodness & light, & as such opposed to the dark powers of mischief & destruction (asurā: Titans; petā: miserable ghosts; nerayikā sattā: beings in Niraya). A double position (dark & light) is occupied by Yama, the god of the Dead (see Yama & below 1 c). Always implying also a kinship and continuity of life with humanity and other beings; all devas have been man and may again become men (cp. D i.17 sq.; S iii.85), hence "gods" is not a coincident term. All devas are themselves in saṅsāra, needing salvation. Many are found worshipping saints (Th i.627 — 9; Th ii.365). — The collective appellations differ; there are var. groups of divine beings, which in their totality (cp. tāvatiṅsa) include some or most of the well — known Vedic deities. Thus some collect. designations are **devā sa-indakā** (the gods, including Indra or with their ruler at their head: D ii.208; S iii.90, A v.325), **sa-pajāpatikā** (S iii.90), **sa-mārakā** (see deva — manussaloka), **sa-brahmakā** (S iii.90). See below 1 b. Lists of popular gods are to be found, e. g. at D ii.253; iii.194. — A current distinction dating from the latest books in the canon is that into 3 *classes,* viz. **sammuti-** devā (conventional gods, gods in the public opinion, i. e. kings & princes J i.132; DA i.174), **visuddhi**° (beings divine by purity, i. e. of great religious merit or attainment like Arahants & Buddhas), & **upapatti**° (being born divine, i. e. in a heavenly state as one of the gatis, like bhumma — devā etc.). This division in detail at Nd[2] 307; Vbh 422; KhA 123; VvA 18. Under the 3rd category (upapatti°) *seven groups* are enumerated in the foll. order: Cātummahārājikā devā, Tāvatiṅsā d. (with Sakka as chief), Yāmā d., Tusitā d., Nimmānaratī d., Paranimmita — vasavattī d., Brahmakāyikā d. Thus at D i.216 sq.; A i.210, 332 sq.; Nd[2] 307; cp. S i.133 & J i.48. See also devatā.

1. good etc. — (a) sg. a god, a deity or divine being, M i.71 (d. vā Māro vā Brahmā vā); S iv.180=A iv.461 (devo vā bhavissāmi devaññataro vā ti: I shall become a god or some one or other of the (subordinate gods, angels); Sn 1024 (ko nu devo vā Brahmā vā Indo vāpi Sujampati); Dh 105 (+gandhabba, Māra, Brahmā); A ii.91, 92 (puggalo devo hoti devaparivāro etc.); PvA 16 (yakkho vā devo vā). — (b) pl. **devā** gods. These inhabit the 26 devalokas one of which is under the rule of Sakka, as is implied by his appellation **S. devānaṅ indo** (his opponent is Vepacitti Asur — indo S i.222) S i.216 sq.; iv.101, 269; A i.144; Sn 346; PvA 22 etc. — Var. kinds are e. g. appamāṇ' — ābhā (opp. paritt' ābhā) M iii.147; ābhassarā D i.17; Dh 200; khiḍḍāpadosikā D i.19; gandhabba — kāyikā S iii.250 sq.; cattāro mahārājikā S v.409, 423; Jat i.48; Pv iv.11[1]; PvA 17, 272; naradevā tidasā S i.5; bhummā

PvA 5; manāpa — kāyikā A iv.265 sq.; mano — padosikā D i.20; valāhaka — kāyikā S iii.254. — Var. attributes of the Devas are e. g. āyuppamāṇā A i.267; ii.126 sq.; iv.252 sq.; dīghāyukā S iii.86; A ii.33; rūpino manomayā M i.410, etc. etc. — See further in general: D i.54 (satta devā); ii.14, 157, 208; S v.475=A i.37; Sn 258 (+manussā), 310 (id.); 404, 679; Dh 30, 56, 94, 230, 366; Ps i.83 sq.; ii.149; Vbh 86, 395, 412 sq.; Nett 23; Sdhp 240. — (c) **deva=Yama** see deva — dūta (expl[d] at J i.139: devo ti maccu). — **atideva** a pre — eminent god, god above gods (Ep. of the Buddha) Nd[2] 307; DhsA 2 etc.; see under cpds. — 2. the sky, but *only* in its rainy aspect, i. e. rain — cloud, rainy sky, rain — god (cp. Jupiter Pluvius; *K.S.* i.40, *n.* 2 on Pajjunna, a Catumahārājika), usually in phrase deve vassante (when it rains etc.), or devo vassati (it rains) D i.74 (: devo ti megho DA i.218); S i.65, 154 (cp. It 66 megha); Sn 18, 30; J v.201; DhA ii.58, 82; PvA 139. devo ekam ekam phusāyati the cloud rains drop by drop, i. e. lightly S i.104 sq., 154, 184; iv.289. — thulla — phusitake deve vassante when the sky was shedding big drops of rain S iii.141; v.396; A i.243; ii.140; v.114; Vism 259. — vigata — valāhake deve when the rain — clouds have passed S i.65; M ii.34, 42. — 3. king, usually in voc. deva, king! Vin i.272; iii.43; A ii.57; J i.150, 307; PvA 4, 74 etc.

**devī** (f.) 1. goddess, of Petīs, Yakkhiṇīs etc.; see etym. expl. at VvA 18. — Pv ii.1[12]; Vv 1[3] etc. — 2. queen Vin i.82 (Rahulamātā), 272; D ii.14; A ii.57, 202 (Mallikā) J i.50 (Māyā); iii.188; PvA 19, 75.

**-accharā** a divine Apsarā, a heavenly joy — maiden Vism 531; PvA 46, 279; **-aññatara**, in phrase devo vā d. vā, a god or one of the retinue of a god S iv.180= A iv.461; PvA 16; **-âtideva** god of gods, i. e. divine beyond all divinities, a super — deva, of Buddha Nd[2] 307 & on Sn 1134; J iv.158=DhA i.147; Vv 64[27]; VvA 18; Miln 241, 258, 368, 384 & passim; cp. M Vastu i.106, 257, 283, 291; **-attabhāva** a divine condition, state of a god PvA 14; **-ânubhāva** divine majesty or power D ii.12; M iii.120; J i.59; **-āsana** a seat in heaven It 76; **-âsurasangāma** the fight between the Gods & the Titans D ii.285; S i.222; iv.201; v.447; M i.253; A iv:432 (at all passages in identical phrase); **-iddhi** divine power Vv 31[3]; VvA 7; **-isi** a divine Seer Sn 1116; Nd[2] 310; **-ûpapatti** rebirth among the gods PvA 6; **-orohaṇa** descent of the gods DhA iii.443; **-kaññā** a celestial maiden, a nymph S i.200; J i.61; VvA 37, 78; **-kāya** a particular group of gods S i.200; It 77; Th 2, 31; **-kuñjara** "elephant of the gods," of Indra J v.158; **-kumāra** son of a god (cp. °putta) J iii.391; **-gaṇa** a troop of gods J i.203; DhA iii.441; **-gaha** a temple, chapel Vin iii.43; **-cārikā** a visit to the gods, journeying in the devaloka VvA 3, 7, 165 etc.; **-ṭṭhāna** heavenly seat J iii.55; a temple, sacred place Miln 91, 330; **-dattika** given or granted by a god, extraordinary PvA 145; **-dattiya**=°dattika J iii.37; DhA i.278; **-dāruka** a species of pine J v.420; **-dundubhi** the celestial drum, i. e. thunder D i.10; Miln 178; DA i.95; **-dūta** the god's (i. e. Yama's see above 1°) messenger A i.138, 142; M ii.75; iii.179; J i.138; DhA i.85 (tayo d.); Mhbv. 122 (°suttanta); **-deva** "the god of gods," Ep. of the Buddha (cp. devâtideva) Th 1, 533, 1278 (of Kappāyana); DhsA 1; PvA 140; **-dhamma** that which is divine or a god A iii.277 **(°ika)**; DhA iii.74; **-dhītā** a female deva or angel (cp. devaputta), lit. daughter of a god J ii.57; VvA 137, 153 (with ref. to Vimānapetīs); **-nagara** the city of the Devas, heaven J i.168, 202; DhA i.280; **-nikāya** a class, community or group of gods, celestial state or condition D ii.261 (sixty enum[d]); S iv.180; M i.102 sq.; A i.63 sq.; ii.185; iii.249 sq.; iv.55; v.18; **-pañha** questioning a god, using an oracle D i.11 (=DA i.97: devadāsiyā sarīre devataṅ otāretvā pañha — pucchanaṅ); **-parivāra** a retinue of gods A ii.91; **-parisā** the assembly of gods A ii.185; Tikp 241. **-putta** "son of a god," a demi — god, a ministering god (cp. f. deva — dhītā), usually of Yakkhas, but also appl[d] to the 4 archangels having charge of the higher world of the Yāmā devā (viz. Suyāma devaputta); the Tusitā d. (Santusita d.); the Nimmānaratī d. (Sunimmita d.); & the Paranimmitavasavattī d. (Vasavattī d.) D i.217 sq.; cp. J i.48. — D ii.12, 14; S i.46 sq.; 216 sq.; iv.280; A i.278; It 76; J i.59 (jarā — jajjara); iv.100 (Dhamma d.); vi.239 (Java d.); PvA 6, 9, 55, 92, 113 (Yakkho ti devaputto); Miln 23; **-pura** the city of the gods, heaven S iv.202; Vv 64[30] (=Sudassana — mahānagara VvA 285); J iv.143; **-bhava** celestial existence PvA 167; **-bhoga** the wealth of the gods PvA 97; **-manussā** (pl.) gods & men D i.46, 62≈, 99 (°mānuse); M ii.38, 55; Sn 14 (sa°), 236 (°pūjita), 521; It 80 (°seṭṭhā); Kh viii.10; KhA 196; PvA 17, 31, 117; — °*loka* the world of gods and men. It comprises (1) the world of gods proper (Devas, i. e. Sakka, Māra & Brahmā; corresp. to sammuti — devā, see above); (2) samaṇas & brāhmaṇas (cp. visuddhi — devā); (3) gods & men under the human aspect (gati, cp. upapatti — devā): Sn 1047, 1063; expl. at Nd[2] 309 & (with diff. interpretations) DA i.174 sq.; **-yāna** leading to the (world of) the gods, i. e. the road to heaven Sn 139, also in **°yāniya** (magga) D i.215; **-rājā** king of the devas, viz. Sakka Nd[1] 177; J iii.392 (=devinda); DhA iii.441; PvA 62; **-rūpa** divine appearance or form PvA 92; **-loka** the particular sphere of any devas, the seat of the devas, heaven; there exist 26 such spheres or heavens (see loka); when 2 are mentioned it refers to Sakka's & Brahma's heavens. A seat in a devaloka is in saṅsāra attained by extraordinary merit: Dh 177; J i.202, 203; iv.273; ThA 74; KhA 228; PvA 5, 9, 21, 66, 81, 89; Vism 415, etc.; **-vimāna** the palace of a deva J i.58; VvA 173; **-sankhalikā** a magic chain J ii.128; v.92, 94; **-sadda** heavenly sound or talk among the devas It 75 (three such sounds).

**Devaka** (adj.) (—°) [deva+ka] belonging or peculiar to the devas; only in **sa°-loka** the world including the gods in general D i.62; Nd[2] 309; Sn 86 377, 443, 760 etc.; Miln 234. See also devamanussa — loka.

**Devata** (adj.) (—°) having such & such a god as one's special divinity, worshipping, a worshipper of, devotee of Miln 234 (Brahma°+Brahma (garuka). — f. **devatā** in pati° "worshipping the husband," i. e. a devoted wife J iii.406; VvA 128.

**Devatā** (f.) [deva+tā, qualitative — abstr. suffix, like Lat. juventa, senecta, Goth. hauhipa, Ohg. fullida cp. Sk. pūrṇatā, bandhutā etc.] "condition or state of a deva," divinity; divine being, deity, fairy. The term comprises all beings which are otherwise styled devas, & a list of them given at Nd[2] 308 & based on the principle that any being who is worshipped (or to whom an offering is made or a gift given: de — vatā=yesaṅ deti, as is expressed in the conclusion "ye yesaṅ dakkhiṇeyyā te tesaṅ devatā") is a devatā, comprises 5 groups of 5 kinds each, viz. (1) ascetics; (2) domestic animals (elephants, horses, cows, cocks, crows); (3) physical forces & ele-

ments (fire, stone etc.); (4) lower gods (: bhumma devā) (nāgā, suvaṇṇā, yakkhā, asurā, gandhabbā); (5) higher gods (: inhabitants of the devaloka proper) Mahārājā, Canda, Suriya, Inda, Brahmā), to which are added the 2 aspects of the sky — god as devadevatā & disā — devatā). — Another definition at VvA 21 simply states: devatā ti devaputto pi Brahmā pi devadhītā pi vuccati. — Among the var. deities the foll. are frequently mentioned: **rukkha**° tree — gods or dryads M i.306; J i.221; PvA 5; **vatthu**° earth gods (the four kings) Pv 4[1]; PvA 17; **vana**° wood — nymphs M i.306; **samudda**° water — sprites J ii.112 etc. etc. — D i.180 (mahiddhikā, pl.), 192; ii.8, 87, 139, 158; S i. sq.; iv.302; M i.245; ii.37; A i.64, 210, 211; ii.70 (sapubba°); iii.77 (bali — paṭiggāhikā), 287 (saddhāya samannāgatā); 309; iv.302 sq., 390 (vippaṭisāriniyo); v.331; Sn 45, 316, 458, 995, 1043; Dh 99; J i.59, 72, 223, 256; iv.17, 474; Vv 16[3]; Pv ii.1[10]; KhA 113, 117; PvA 44.

**-ânubhāva** divine power or majesty J i.168; **-ânussati** "remembrance of the gods," one of the 6 ânussatiṭṭhānāni, or subjects to be kept in mind D iii.250, 280, cp. A i.211; Vism 197. **-uposatha** a day of devotion to the gods A i.211; **-paribhoga** fit to be enjoyed by gods J ii.104; **-bali** an offering to the gods A ii.68; **-bhāva** at PvA 110 read as devattabhāva (opp. petattabhāva).

**Devati** **[div]** to lament, etc.; see pari°. Cp. also parideva etc.

**Devatta** (nt.) [deva+tta] the state of being a deva, divinity ThA 70; PvA 110 (°bhāva as Yakkha, opp. petatta bhāva; so read for devatā — bhāva).

**Devattana** (nt.) [=last] state or condition of a deva Th 1, 1127; cp. petattana in the foll. verse.

**Devara** [Sk. devṛ & devara Gr. δ̈αήρ (*δαιήρ), Lat. levir, Ohg. zeihhur, Ags. tācor] husband's brother, brother-in-law J vi.152; Vv 32[6] (sa°), popularly expl[d] at VvA 135 as "dutiyo varo ti vā devaro, bhattu kaniṭṭha bhātā."

**Devasika** (adj.) [Der. fr. divasa] daily J v.383; DA i.296 (°bhatta=bhattavetena); DhA i.187 sq., — nt. °ṅ as adv. daily, every day J i.82, J i.149, 186; VvA 67, 75; DhA i.28; ii.41.

**Desa** [Ved. deśa, cp. disā] point, part, place, region, spot, country, Vin i.46; ii.211; M i.437; J i.308; DhsA 307 (°bhūta); PvA 78 (°antara prob. to be read dos°), 153; KhA 132, 227. — **desaṅ karoti** to go abroad J v.340 (p. 342 has disaṅ). — kañcid — eva **desaṅ pucchati** to ask a little point D i.51; M i.229; A v.39, sometimes as kiñcid — eva d. p. S iii.101; M iii.15; v. l. at D i.51. — **desāgata** pañha a question propounded, lit. come into the region of some one or having become a point of discussion Miln 262.

**Desaka** (adj.) [Sk. deśaka] pointing out, teaching, advising Sdhp 217, 519 — (nt.) advice, instruction, lesson M i.438.

**Desanā** (f.) [Sk. deśanā] 1. discourse, instruction, lesson S v.83, 108; J iii.84; Pug 28; Nett 38; Vism 523 sq. (regarding Paṭiccasamuppāda); PvA 1, 2, 9, 11; Sdhp 213. 2. Freq. in **dhamma**° moral instruction, exposition of the Dhamma, preaching, sermon Vin i.16; A i.53; ii.182; iv.337 sq.; It 33; J i.106 etc. (a° gāminī āpatti), a Pārājika or Sanghādisesa offence Vin ii.3, 87; v.187. Cp. *Vin. Texts* ii.33. — 3. (legal) acknowledgment Miln 344. — Cp. ā°.

**-avasāne** (loc.) at the end of an instruction discourse or sermon DhA iii.175; PvA 54; **-pariyosāne**=proc. PvA 9, 31 etc. **-vilāsa** beauty of instruction Vism 524; Tikapaṭṭhāna 21.

**Desika** (adj.) [Sk. deśika]=desaka, **su**° one who points out well, a good teacher Miln 195.

**Desita** [pp. of deseti] expounded, shown, taught etc., given, assigned, conferred Vin iii.152 (marked out); v.137; D ii.154 (dhamma); Dh 285 (nibbāna); PvA 4 (magga: indicated), 54 (given).

**Desetar** [n. ag. to deseti] one who instructs or points out; a guide, instructor, teacher M i.221, 249; A i.266; iii.441; v.349.

**Deseti** [Sk. deśayati, Caus. of disati, q. v.] to point out, indicate, show; set forth, preach, teach; confess. Very freq. in phrase **dhammaṅ** d. to deliver a moral discourse, to preach the Dhamma Vin i.15; ii.87, 188; v.125, 136; D i.241, A ii.185, v.194; It 111; J i.168; iii.394; Pug 57; PvA 6. — aor. **adesesi** (S i.196=Th 1 1254) & **desesi** (PvA 2, 12, 78 etc.) — pp. **desita** (q. v.).

**Dessa & Dessiya** (adj.) [Sk. dveṣya, to **dvis**, see disa] dis- agreeable, odious, detestable J i.46; ii.285; iv.406; vi.570, ThA 268, Miln 281.

**Dessati** [Sk. dviṣati & dveṣṭi; see etym. under disa] to hate, dislike, detest SnA 168 (=na piheti, opp. kāmeti).

**Dessatā** (f.) [Sk. dvesyatā] repulsiveness Miln 281.

**Dessin** (adj.) [Sk. dveṣin] hating, detesting Sn 92 (dham- ma°); better desin, cp. viddesin.

**Deha** [Sk. deha to ***dheigh** to form, knead, heap up (cp. kāya=heap), see diddha. So also in uddehaka. Cp. Kern, *Toev.* p. 75 s. v. sarīradeha. Cp. Gr. τεῖξος (wall)=Sk. dehī; Lat. fingo & figura; Goth. deigan (knead)=Ohg. teig=E. dough] body A ii.18; PvA 10, 122. Usually in foll. phrases: hitvā **mānusaṅ** dehaṅ S i.60; Pv ii.9[56]; pahāya m. d. S i.27, 30; jahati d. M ii.73; °ṅ nikkhipati Pv ii.6[15]; (muni or khīṇāsavo) antima — deha — dhārin (°dhāro) S i.14, 53; ii.278; Sn 471; Th ii.7, 10; It 32, 40, 50, 53. °**nikkhepana** laying down the body Vism 236.

**Dehaka** (nt.)=deha; pl. limbs Th 2, 392; cp. ThA 258.

**Dehin** (adj. — n.) that which has a body, a creature Pgdp 12, 16.

**Doṇa** [Sk. droṇa (nt.) conn. with ***dereu̯o** tree, wood, wooden, see dabbi & dāru & cp. Sk. druṇī pail] a wooden pail, vat, trough; usually as measure of capacity (4 Āḷhaka generally) Pv iv.3[33] (mitāni sukhadukkhāni donehi piṭakehi). taṇḍula° a doṇa of rice DhA iii.264; iv.15. At J ii.367 doṇa is used elliptically for doṇamāpaka (see below).

**-pāka** of which a d. full is cooked, a doṇa measure of food S i.81; DhA ii.8. **-māpaka** (mahāmatta) (a higher official) supervising the measuring of the doṇa — revenue (of rice) J ii.367, 378, 381; DhA iv.88; **-mita** a d. measure full D i.54; M i.518.

**Doṇika** (adj.) [fr. doṇa] measuring a doṇa in capacity Vin i.240 (catu° piṭaka).

**Doṇikā** (f.)=donī[1], viz. a hollow wooden vessel, tub, vat Vin i.286 (rajana° for dyeing); ii.120 (mattikā to hold clay) 220 (udaka°), 221 (vacca° used for purposes of defaecation). See also passāva°.

**Donī**[1] (f.) [Sk. droṇī, see doṇa] 1. a (wooden) trough, a vat, tub S ii.259; A i.253; v.323; J i.450; Miln 56. — tela° an oil vat A iii.58 (āyasā made of iron & used as a sarcophagus). — 2. a trough — shaped canoe (cp. Marāthi ḍon "a long flat — bottomed boat made of unḍi wood," & Kanarese ḍoni "a canoe hallowed from a log"] J iv.163 (=gambhīrā mahānāvā p. 164); PvA 189. — 3. a hollow, dug in the ground Miln 397. — 4. the body of a lute, the sounding — board (?)] i.450; Miln 53; VvA 281.

**Doṇī**[2] (f.) [Sk. droṇi?] an oil — giving plant (?) (or is it= donī[1] meaning a cake made in a tub, but wrongly interpreted by Dhammapāla?) only in **-nimmiñjana** oil — cake Pv i.10[10]; as **°nimmijjani** at Vv 33[38]; expl[d] by telamiñjaka at PvA 51 & by tilapiññāka at VvA 147.

**Dobbhagga** (nt.) [Sk. daurbhāgya fr. duḥ+bhāga] ill luck, misfortune Vin iv.277; DhA 281 (text: °dobhagga).

**Dobha** [see dubbha] fraud, cheating D ii.243 (v. l. dobbha= dubbha).

**Domanassa** (nt.) [Sk. daurmanasya, duḥ+manas] dis- tress, dejectedness, melancholy, grief. As mental pain (cetasikaṅ asātaṅ cet. dukkhaṅ S v.209=Nd[2] 312; cp. D ii.306; Nett 12) opp. to **dukkha** physical pain: see dukkha B III. 1 a). A synonym of domanassaṅ is appaccaya (q. v.). For def[n] of the term see Vism 461, 504. The freq. comb[n] dukkha — domanassa refers to an unpleasant state of mind & body (see dukkha B III. 1 b; e. g. S iv.198; v.141; M ii.64; A i.157; It 89 etc.), the contrary of **somanassaṅ** with which dom° is comb[d] to denote "happiness & unhappiness," joy & dejection, e. g. D iii.270; M ii.16; A i.163; Sn 67 (see somanassa). — Vin i.34; D ii.278, 306; S iv.104, 188; v.349, 451; M i.48, 65, 313, 340; ii.51; iii.218; A i.39 (abhijjhā° covetousness & dejection, see abhijjhā); ii.5, 149 sq.; iii.99, 207; v.216 sq.; Sn 592, 1106; Pug 20, 59; Nett 12, 29 (citta — sampīḷanaṅ d.) 53, Dhs 413, 421, 1389; Vbh 15, 54, 71, 138 sq.; Dh i.121.

**-indriya** the faculty or disposition to feel grief D iii.239 (+som°); S v.209 sq.; **-upavicāra** discrimination of that which gives distress of mind D iii.245; **-patta** dejected, disappointed J ii.155.

**Dolā** (f.) [Sk. dolā, ***del** as in Ags. tealtian=E. tilt, adj. tealt unstable=Sk. dulā iṣṭakā an unstable woman] a swing J iv.283; vi.341; Vism 280 (in simile).

**Dolāyati** [Denom. of dolā] to swing, to move to & fro J ii.385.

**Dovacassa** (nt.) [contamination of Sk. *daurvacasya evil speech & *daurvratya disobedience, defiance] unruliness, indocility, bad conduct, fractiousness S ii.204 sq. (°karaṇā dhammā); M i.95 (id. specified); A ii.147; iii.178; Nett 40, 127.

**Dovacassatā** (f.) [2nd abstr. of dovacassa] unruliness, con- tumacy, stubbornness, obstinacy A i.83, iii.310, 448; v.146 sq.; D iii.212, 274; Pug 20; Dhs 1326 (cp. *Dhs. trsl.* p. 344); Vbh 359, 369, 371.

**Dovacassiya** (nt.)=dovacassa Pug 20; Dhs 1325.

**Dovārika** [cp. Sk. dauvārika, see dvāra] gatekeeper, janitor Vin i.269; D ii.83; iii.64 sq., 100; S iv.194; M i.380 sq.; A iv.107, 110; v.194; J ii.132; iv.382 (two by name, viz. Upajotiya & Bhaṇḍa — kucchi), 447; vi.367; Miln 234, 332; Vism 281; Sdhp 356.

**Dovila** (adj.) [Sk.?] being in the state of fructification, budding J vi.529 (cp. p. 530); Miln 334.

**Dosa**[1] [Sk. doṣa to an Idg. ***deu(s)** to want, to be inferior etc. (cp. dussati), as in Gr. δέομαι, δεύομαι] corruption, blemish, fault, bad condition, defect; depravity, corrupted state; usually — °, as khetta° blight of the field Miln 360; tiṇa° spoilt by weeds Dh 356; PvA 7; visa° ill effect of poison Th 1, 758, 768; sneha° blemish of sensual affection Sn 66. Four kasiṇa — dosā at Vism 123; eighteen making a Vihāra unsuitable at Vism 118 sq. — J ii.417; iii.104; Miln 330 (sabba — d. — virahita faultless); DA i.37, 141. — pl. **dosā** the (three) morbid affections, or disorder of the (3) humours Miln 43; adj. with disturbed humours Miln 172, cp. DA i.133.

**Dosa**[2] [Sk. dveṣa, but very often not distinct in meaning from dosa[1]. On dveṣa see under disa] anger, ill — will, evil intention, wickedness, corruption, malice, hatred. In most freq. comb[n] of either **rāga** (lust) **d. & moha** (delusion), or **lobha** (greed) **d. moha** (see rāga & lobha), to denote the 3 main blemishes of character. For def[n] see Vism 295 & 470. Interpreted at Nd[2] 313 as "cittassa āghāto paṭighāto paṭigho... kopo... kodho... vyāpatti." — The distinction between dosa & paṭigha is made at DA i.116 as: dosa=dubbalakodha; paṭigha=balavakodha. — In comb[n] lobha d. moha e. g. S i.98; M i.47, 489; A i.134, 201; ii.191; iii.338; It 45 (tīṇi akusalamūlāni). With **rāga & moha**: Dh 20; It 2=6; with **rāga & avijjā**; It 57; **rāga & māna** Sn 270, 631 etc. — See for ref.: Vin i.183; D iii.146, 159, 182, 214, 270; S i.13, 15, 70; v.34 sq.; M i.15, 96 sq., 250 sq., 305; A i.187; ii.172, 203; iii.181; Sn 506; It 2 (dosena duṭṭhāse sattā gacchanti duggatiṅ); Ps i.80 sq., 102; Pug 16, 18; Dhs 418, 982, 1060; Vbh 86, 167, 208, 362; Nett 13, 90; Sdhp 33, 43. — *Variously characterised as:* 8 purisa — dosā Vbh 387; khila, nīgha, mala S v.57; agati (4 agati — gamanāni: chanda, d. moha, bhaya) D iii.228, cp. 133, 182; ajjhattaṅ A iii.357 sq.; its relation to kamma A i.134; iii.338; v.262; to ariyamagga S v.5, 8. — **sadosa** corrupted, depraved, wicked D i.80; A i.112; **adosa** absence of ill-will, adj. kind, friendly, sympathetic A i.135, 195, 203; ii.192; Vbh 169, 210; Dhs 33 (cp. *Dhs. trsl.* 21, 99); VvA 14 (+alobha amoha).

**-aggi** the fire of anger or ill — will D iii.217; S iv.19 sq.; It 92 (+rāgaggi moh°); J i.61; **-antara** (adj.) bearing anger, intending evil in one's heart Vin ii.249; D iii.237; M i.123; A i.59; iii.196 sq.; v.81 (opp. metta — citta); perhaps at PvA 78 (for des°); **-kkhaya** the fading away, dying out of anger or malice S iii.160, 191; iv.250; v.8; Vbh 73, 89; **-gata**=dosa (+paṭigha) S iv.71; **-garu** full of anger S i.24; **-dosa** (: dosa[1]) spoilt by anger Dh 357; **-saññita** connected with ill — will It 78; **-sama** like anger Dh 202; **-hetuka** caused by evil intention or depravity A v.261 (pāṇātipāta).

**Dosaniya, Dosanīya & Dosaneyya** (adj.) [grd. — formation either to dosa[1] or dosa[2], but more likely=Sk. *dūṣanīya=dūṣya (see dussa[2] & dussati) influenced by dveṣaṇīya] corruptible; polluting, defiling; hateful, sinful S iv.307; A ii.120; It 84 (where A iii.110 has dussanīya in same context).

**Dosā** (f.) [Sk. doṣā & doṣas, cp. Gr. δύω, δύομαι to set (of the sun)] evening, dusk. Only in acc. as adv. **dosaṅ** (=doṣāṅ) at

night J vi.386.

**Dosin** (adj.) [to dosa[2]] angry J v.452, 454.

**Dosinā** (f.) [Sk. jyotsnā, cp. P. juṇhā) a clear night, moon- light; only in phrase **ramaṇīyā vata bho dosinā ratti**. "lovely is the moonlight night" D i.47≈J i.509; J v.262; Miln 5, 19 etc. Expl[d] in popular fashion by Bdhgh. as "dosâpagatā" ratti DA i.141.

**-puṇṇamāsī** a clear, full moon night Th 1, 306, 1119; **-mukha** the face of a clear night J vi.223.

**Doha[1]** [Sk. doha & dogha] milking, milk J v.63, 433.

**Doha[2]** (adj.) [Sk. droha] injuring (—°) DA i.296.

**Dohaka** [Sk. **doha**] a milk — pail J v.105.

**Dohati** [Sk. dogdhi, to which prob. duhitṛ daughter: see under dhītā & cp. dhenu] to milk. — pres. 1 pl. **dohāma & duhāma** J v.105; pret. 1 pl. duhāmase ibid.; pot. **duhe** Jvi.211; ger. **duhitvā** SnA 27; pp. **duddha** (q. v.) — Pass. **duyhati** S i.174 (so read for duhanti); J v.307; ppr. duyhamāna Miln 41. — See also dūhana, doha[1], dohin.

**Dohaḷa** [Sk. dohada & daurhṛda, of du+hṛd, sick longing, sickness, see hadaya. Lüders *Gōttinger GelehrteNachrichten* 1898, 1 derives it as dvi+hṛd] (a) the longing of a pregnant woman J iii.28, 333; DhA i.350; ii.139. — (b) intense longing, strong desire, craving in general J ii.159, 433; v.40, 41; vi.263, 308; DhA ii.86 (dhammika d.).

**Dohaḷāyati** [Denom. fr. dohaḷa] to have cravings (of a woman in pregnancy) J vi.263.

**Dohaḷinī** (adj. — f.) a woman in pregnancy having cravings; a pregnant woman in general J ii.395, 435; iii.27; iv.334; v.330 (=gabbhinī); vi.270, 326, 484; DhA iii.95.

**Dohin** (adj. n.) one who milks, milking M i.220 sq.=A v.347 sq. (anavasesa° milking out fully).

**Drūbha** incorrect spelling for **dubbha** (q. v.) in **adrūbhāya** Vin i.347.

**Dva°** in numeral composition, meaning two etc., see under dvi B III.

**Dvaya** (adj. — n.) [Ved. dvaya; cp. dvi B I. 6] (adj.) (a) twofold Sn 886 (saccaṅ musā ti dvayadhammaṅ); Dh 384; Pv iv.1[29] (dvayaṅ vipākaṅ=duvidhaṅ PvA 228). — **advaya** single A v.46. — (b) false, deceitful Vin iii.21. — nt. a duality, a pair, couple S ii.17 (°ṅ nissito loko); J iii.395 (gātha°); PvA 19 (māsa°); DhA ii.93 (pada° two lines, "couplet").

**-kārin** "doing both," i. e. both good & evil deeds (su° & duccaritaṅ) S iii.241, cp. 247 sq.; D iii.96.

**Dvā** (cp. dva°) see dvi B III.

**Dvāra** (nt.) [Ved. dvār (f.) & dvāra (nt.), base ***dhvār**, cp. Av. dvar□m; Gr. χύρ¨α, χυρών; Lat. fores (gate), forum; Goth. daúr, Ohg. turi=Ger. tür, Ags. dor=E. door.] 1. lit. an outer door, a gate, entrance Vin i.15; S i.58, 138, 211; J i.346; ii.63; vi.330; Vbh 71 sq.; PvA 4, 67 (village gate), 79; Sdhp 54, 356. — That d. cannot be used for an inner door see Vin ii.215; on knocking at a d. see DA i.252; cp. DhA i.145 (dvāraṅ ākoṭeti); to open a door: āvarati; to shut: pidahati; to lock: thaketi. dvāraṅ alabhamāna unable to get out Vin ii.220. — **mahā°** the main or city gate J i.63; **culla°** J ii.114; **catu°** (adj.) having 4 doors (of niraya) Pv i.10[13]; **cha°** with 6d. (nagaraṅ, w. ref. to the 6 doors of the senses, see below) S iv.194; **pure°** the front d. J ii.153; **pacchima°** the back d. J vi.364; **uttara°** the E. gate (PvA 74); **nagara°** the city gate (J i.263; deva° DhA i.280); **gāma°** the village g. (Vin iii.52; J ii.110); **ghara°** (J iv.142; PvA 38) & **geha°** (PvA 61) the house door; **antepura°** the door of the inner chamber M ii.100; **kula°** the doors of the clan — people Sn 288. — metaph. of the door leading to Nibbāna: **amata°** S i.137; A v.346. — 2. (fig.) the doors=in — & outlets of the mind, viz. the sense organs; in phrase **indriyesu gutta-dvāra** (adj.) guarding the doors with respect to the senses or faculties (of the mind): see **gutta** (e. g. S ii.218; iv.103 & cp. *Dhs. trsl.* p. 175). — S iv.117, 194 (with simile of the 6 gates of a city); VvA 72 (kāya — vacī°). The *nine* gates of the body at Vism 346. Thus also in f. abstr. **guttaddvāratā** the condition of well protected doors (see gutta).

**-kavāṭa** a door post J i.63; ii.334; vi.444; PvA 280, **-koṭṭhaka** [cp. Sk. dvārakoṣṭhaka Sp. AvŚ i.24, 31] gateway; also room over the gate Ud 52, 65; J i.290; iii.2; iv.63, 229; VvA 6, 160; DhA i.50; ii.27, 46; iv.204; Vism 22; Miln 10. — bahidvārakoṭṭhake or °ā outside the gate M i.382; ii.92; A iii.31; iv.206; **-gāma** a village outside the city gates, i. e. a suburb (cp. bahidvāragāma J i.361) J iii.126 (°gāmaka), 188; iv.225; DhA ii.25 (°ka); **-toraṇa** a gateway J iii.431. **-pānantara** at J vi.349 should be read °vātapānantara; **-pidahana** shutting the door Vism 78. **-bāhā** a door post S i.146; Pv i.5[1]; DhA iii.273; **-bhatta** food scattered before the door Sn 286; **-vātapāna** a door — window Vin ii.211; J vi.349; **-sālā** a hall with doors M i.382; ii.61.

**Dvārika** (—°) (adj.) referring or belonging to the door of —; in cha °ā taṇhā, craving or fever, arising through the 6 doors (of the senses) DhA iv.221, & **kāya°** — saṅvara control over the "bodily" door, i. e. over action (opp. speech) PvA 10 (so read for kāyañ cārika°).

**Dvi** [Sk. dvi, dva etc. — *Bases:* I. **dvi**=Sk. dvi in dvipad =Lat. bipēs (fr. duipēs), Ags. twiféte; dvidant=bidens. Reduced to **di** (see B I.[4]) as in Gr. δδιπους (=dipad), Lat. diennium & pref. dis — (cp. Goth. twis asunder, Ogh. zwisk between). — II. **du** (=dvi in reduced grade, cp. Lat. du — plex, dubius etc.). — III. **dvā** (& dva)=Sk. dvāu, dvā, f. nt. dve (declined as dual, but the P. (plural) inflexion from base I. see B I.[1]); Gr. δύω, Lat. duo; Oir. dāu, dā, f. dī; Goth. twai, f. twōs; Ags. twā (=E. two); Ohg. zwēne, zwō zwei. Also in cpd. num. dva — daśa twelve=Gr. δ(*˝)ώδεχα=Lat. duodecim. ] number two.

A. *Meanings* — I. *Two as unit:* 1. with objective foundation: (a) denoting a comb[n] (pair, couple) or a repetition (twice). In this conn. frequent both objective & impersonal in mentioning natural pairs as well as psychologically contrasted notions. E. g. dvipad (biped), nāgassa dve dantā (elephants' tusks), cakkhūni (eyes); dvija (bird), duvija (tooth), dijivha (snake). See also dutiya & dvaya. — dve: kāmā, khiḍḍā, gatiyo (Sn 1001), dānāni (It 98), piyā, phalāni (Sn 896; It 39), mittā, sinehā etc. See Nd[2] under dve, cp. A i.47— 100; D iii.212 — 214. — (b) denoting a separation (in two, twofold etc.): see dvidhā & cpds. — 2. with symbolic, sentimental meaning: (a) *only* two (i. e. next to one or "next to nothing"), cp. the two mites of the widow (Mark xii. 42), two

sons of Rachel (Gen. 30): dumāsika not more than 2 months (Vin ii.107); dvemāsiko gabbho (Pv i.6[7]); dvevācika; duvangula (see below). — (b) *a few* — more than one, some, a couple (often intermediate between 1 & 3, denoting more than once, or a comparatively long, rather long, but not like 3 a *very* long time): māsadvayaṅ a couple of months; dvisahassa dīpā 2000 islands (=a large number); diyaḍḍhasata 150=very long etc.; dvīhatīha (2 or 3= a couple of days) q. v.; dvirattatiratta (id. of nights); dvīsu tīsu manussesu to some people (PvA 47); dvatikkhattuṅ soveral times; cp. dvikkhattuṅ (more than once), dutiyaṅ (for the 2nd time).

II. Two as unit *in connection with* its own & other *decimals* means a complex *plus* a pair, which amounts to the same as a large & a small unit, or so to speak "a year & a day." E. g. **12** (sometimes, but rarely= 10+2, see sep.); — **32**: rests usually on 4 X 8, but as No. of the Mahāpurisa — lakkhaṇāni it denotes 30+2= the great circle plus the decisive (invisible) pair; — **62**: views of heresy: see diṭṭhi; also as a year of eternity= 60 kappas+2; — **92**: as measure of eternity=90+2 kappas=a year & a day.

III. *Number twelve.* 1. Based on natural phenomena it denotes the solar year (dvādasamāsako saṅvaccharo VvA 247). — 2. Connected with the solar cult it is used with human arrangements to raise them to the level of heavenly ones and to impart to them a superior significance. Thus: (a) as denoting a *set* (cp. 12 months = companions of the Sun) it is the No. of a respectful, holy, venerable group (cp. 12 sons of Jacob Gen. 35, 22; cakes as shewbread Lev. 25, 5; stones erected Josh. 4, 8; apostles Math. 10, 2; patriarchs Acts 7, 8; companions of Odysseus Hom. Od. 9, 195; Knights of Arthur etc.): of theras, accomp[d] by 12 bhikkhus PvA 67, 141. 179 etc.; dvādasa koṭisatāni Sn 677; five groups of 12 musicians VvA 96 (cp. 5 X 12 cromlechs in the outer circle of Stonehenge). — (b) as *measure* of distance in space & time it implies vast extent, great importance, a climax, divine symmetry etc. 12 yojanas wide extends the radiance VvA 16; 12 y. as respectful distance PvA 137 (cp. 2000 cubits in same sense at Josh. 3, 4); 12 y. in extent (height, breadth & length) are the heavenly palaces of the Vimāna — petas or Yakkhas Vv 55[1]; J vi.116; VvA 6, 217, 244, 291, 298 etc. In the same connection we freq. find the No. 16: solasa — yojanikaṅ kanaka — vimānaṅ Vv 67[1]; VvA 188, 289 etc. — Of *years:* J iii.80; VvA 157 (dvādasa — vassikā; in this sense also 16 instead of 12: soḷasa — vassuddesika VvA 259 etc. See soḷasa).

B. *Bases & Forms* — I. dvi; main base for numeral & nominal composition & derivation, in:

1. numeral **dve** (& duve) two: nom. acc. **dve** (Sn p. 107; It 98; J i.150; iv.137 etc.) & (in verse) **duve** (Sn 896, 1001); gen. dat. **dvinnaṅ** (It 39, 40, 98; J ii.154); instr. **dvīhi** (J i.87: v. l. dīhi; 151; ii.153); loc. **dvīsu** (J i.203; PvA 47) & **duvesu** (Vv 41[2]).

2. as numeral base: **-sahassa** 2000 (see A I. 2[b]) J i.57; VvA 261; PvA 74; also in **dvittā** and adv. **dvikkhattuṅ** twice & **dvidhā** in two parts. — (b) as nominal base: — **(r)āvaṭṭa** [Sk. dviḥ cp. Lat. bis] turning twice S i.32; **-ja** "twice born," i. e. a bird J i.152 (gaṇā); **-jātin** one who is born twice, i. e. a brāhmaṇa Th, 2, 430 (ThA 269=brahmajātin); **-tālamatta** of the size of 2 palms DhA ii.62; **-pad** [Sk. dvipad, Lat. bipes, Gr. δίπους etc.] a biped, man S i.6; **-pala** twofold Vism 339; **-pādaka**=dvipad Vin ii.110; **-bandhu** having two friends J vi.281; **-rattatiratta** two or three nights Vin iv.16; also in **dvīha** two days (q. v.).

3. as diaeretic form **duvi°: -ja** (cp. dija) "growing again" i. e. a tooth J v.156.

4. as contracted form **di°: -(y)aḍḍha** one and a half (lit. the second half, cp. Ger. anderthalb) Dh 235; J i.72 (diyaḍḍha — yojana — satika 150 y. long or high etc.), 202; iv.293 (°yāma); DhA i.395; DA i.17; Miln 243, 272; DhsA 12; **-guṇa** twofold, double Vin i.289; Sn 714; J v.309; Miln 84; DhA ii.6; VvA 63, 120; **-ja** (cp. dvija, duvija) (a) "twice — born," a bird S i.224; Sn 1134 (d. vuccati pakkhī Nd[2] 296); J i.152, 203; ii.205; iv.347; v.157; Pv ii.12[4]; Vv 35[8] (cp. VvA 178); Miln 295. — (b) a brahmin ThA, 70, 73; **-jivha** "twotongued," i. e. a snake (cp. du°) J iii.347; **-pad** ( — pada or — pa) a biped (cp. dvi°) A i.22; v.21; Sn 83 (dipa — duttama), 995 (id.) 998; Dh 273; **-pādaka=°pad** Th 1, 453=Sn 205.

5. as sec. cpd. form (with guṇa) **dve°** (and de°): **-caturanga** twice fourfold — eightfold Th 1, 520 (°gāmin); **-patha** a "double" path, a border path, the boundary between two villages Vv 53[17] ( — sīmantika — patha VvA 241); **-piccha** having two tail — feathers J v.341 (cp. de°); **-pitika** having two feathers J v.424; **-bhāva** doubling kacc. 21; **-māsika** two months old Pv i.6[7]; **-vācika** pronouncing (only) two words, viz. Buddha & Dhamma (cp. tevācika, saying the whole saraṇa — formula), Vin i.4; J i.81; **-sattaratta** twice seven nights, a fortnight [cp. Sk. dvisapta] J vi.230. — See also der. fr. numer. adv. dvidhā, viz. dvejjha (& dejjha), dvedhā°, dveḷhaka.

6. as noun — derivation dvaya a dyad (q. v.).

II. **du**; reduced base in numeral and nominal comp[n] & der[n]: **-(v)addhato** from both sides (a distorted form of dubhato q. v.) Vv 64[19] (=dubhato VvA 281); **-(v)angika** consisting of two parts Dhs 163; **-(v)angula & dvangula** two finger — breadths or depths, two inches long, implying a minimum measure (see above A I.2[a]) Vin ii.107; iv.262; usually in cpds. — *kappa* the 2 inch rule, i. e. a rule extending the allotted time for the morning meal to 2 inches of shadow after mid day Vin ii.294 306; — *pannā* wisdom of 2 finger — breadths, i. e. that of a woman S i.129=Th 2, 60 (dvanguli°, at ThA 66 as °saññā); — *buddhika*=°paññā VvA 96; **-jivha** twotongued (cp. di°); a snake J iv.330; v.82, 425; **-paṭṭa** "double cloth" (Hind. dupaṭṭā; Kanarese dupaṭa, duppaṭa; Tamil tuppaṭṭā a cloak consisting of two cloths joined together, see Kern, *Toev.* i.179); J i.119; iv.114, 379 (ratta°); DhA i.249 (suratta°); iii.419 (°cīvarā); **-matta** (about) 2 in measure Miln 82; **-māsika** 2 months old or growing for 2 months (of hair) Vin ii.107; **-vagga** consisting of two Vin i.58; **-vassa** 2 years old Vin i.59; **-vidha** twofold, instr. duvidhena M iii.45 sq.; etc. — Derivations from du° see sep. under **duka** (dyad), **dutiya** (the second), & the contamination forms **dubha** (to) & **dubhaya** (for ubha & ubhaya).

III. **dvā** (& reduced **dva**), base in numeral comp[n] only: dvatikkhattuṅ two or three times J i.506; DA i.133, 264; DhA iv.38; **dvādasa** twelve (on meaning of this & foll. numerals see above A II. & III.) J iii.80; vi.116; DhA i.88; iii.210; VvA 156, 247 etc.; **°yojanika** J i.125; iv.499; **dvāvīsati** (22) VvA 139; **dvattiṅsa** (32) Kh ii. (°ākāra the 32 constituents of the body); DhA ii.88; VvA 39 etc.; **dvācattālīsa** (42) Nd[2]

15; Vism 82; **dvāsaṭṭhi** (Nd[2] 271[iii.] & **dvaṭṭhi** (62) D i.54; S iii.211; DA i.162); **dvānavuti** (92) PvA 19, 21. — *Note.* A singular case of dva as adv.=twice is in dvâhaṅ Sn 1116.

**Dvikkhattuṅ** (adv.) [Sk. *dvikṛtvaḥ] twice Nd[2] on Sn 1116 (=dva); Nd[2] 296 (jāyati dijo). See dvi B I. 2[a].

**Dvittā** (pl.) [Sk. dvitrā; see dvi B I. 2[a]] two or three S i.117 (perhaps we should read tad vittaṅ: Windisch, *Māra & Buddha* 108).

**Dvidhā** (num. adv.) [Sk. dvidhā, see dvi B I. 2[a]] in two parts, in two M i.114; J i.253 (karoti), 254 (chindati), 298 (id.); iii.181; iv.101 (jāta disagreeing); vi.368 (bhindati). See also dvedhā & dveḷhaka.

**-gata** gone to pieces J v.197; **-patha** a twofold way, a crossing; only fig. doubt Siii.108; M i.142, 144; Ud 90. See also **dvedhāpatha**.

**Dvīha** (adv.) [Sk. dvis — ahnah; see dvi B I.2[b]] two days; dvīhena in 2 days S ii.192; dvīha — mata 2 days dead M i.88; iii.91.

**-tīha** 2 or 3 days (°ṅ adv.) (on meaning cp. dvi A I.2[b]) D i.190 (°assa accayena after a few days); J ii.316; DhA iii.21 (°accayena id., gloss: katipāh'— accayena); DA i.190 (°ṅ) 215; VvA 45.

**Dvīhika** (adj.) every other day M i.78.

**Dvīhitika** (adj.) [du — īhitika, of du[1]+īhati] to be gained or procured with difficulty (i. e. a livelihood which is hardly procurable), only in phrase **"dubbhikkhā d. setaṭṭhikā salākavuttā,"** of a famine Vin iii.6, 15, 87; iv.23; S iv.323. On the term & its expl[n] by Bdhgh. (at Vin iii.268: dujjīvikā īhī tī... dukkhena īhitaṅ ettha pavattatī ti) see Kern, *Toev.* i.122. — *Note.* Bdhgh's expl[n] is highly speculative, & leaves the problem still unsolved. The case of du[1] appearing as du — (and not as dur — ) before a vowel is most peculiar; there may be a connection with **druh** (see duhana), which is even suggested by vv. ll. at S iv.223 as dūhitika= duhitika (q. v.).

**Dve & Dve°** see dvi B 1 & 5.

**Dvejjha** (adj.) [Sk. dvaidhya; cp. dvi B I. 5] divided, twofold, only in neg. **advejjha** undivided, certain, doubtless; simple, sincere, uncontradictory A iii.403; J iv.77; Nd[2] 30 (+adveḷhaka); Miln 141. — Cp. **dejjha**.

**Dvejjhatā** (f.) [fr. prec.] in **a°** undividedness J iv.76.

**Dvedhā** (adv.) [Sk. dvedhā, cp. dvidhā] in two J v.203, 206 (°sira); DhA ii.50 (bhijji: broke in two, broke asunder).

**Dvedhāpatha** [cp. dvidhā & dvi B I.5] (a) a double, i. e. a branching road; a cross — road DhA ii.192; Miln 17. — (b) doubt Dh 282; Dhs 1004, 1161 Vism 313.

**Dveḷhaka** (nt.) [Sk. *dvaidhaka fr. adv. dvidhā, cp. dvi B I. 5] doubt Vin iii.309; Dhs 1004, 1161; DA i.68; DhsA 259; **°citta** uncertain PvA 13; **°jāta** in doubt Vin iii.309; D iii.117 sq.; 210. — **adveḷhaka** (adj.) sure, certain, without doubt Nd[2] 30 (+advejjha).

# Dh

**Dhaṅsati** [Ved. dhvaṅsati to fall to dust, sink down, perish; Idg. **dheụes** to fly like dust, cp. Sk. dhūsara "dusky"; Ags. dust; Ger. dust & dunst; E. dusk & dust; prob. also Lat. furo] to fall from, to be deprived of (c. abl.), to be gone D iii.184 (with abl. asmā lokā dh.) A ii.67; v.76, 77; It 11; Th 1, 225, 610; J iii.260, 318, 441, 457; iv.611; v.218, 375. — Caus. **dhaṅseti** [Sk. dhvaṅsayati, but more likely=Sk. dharṣayati (to infest, molest= Lat. infestare. On similar sound — change P. dhaṅs°> Sk. dharṣ cp. P. daṅseti>Sk. darśayati). Caus. of dhṛṣṇoti to be daring, to assault cp. Gr. χάρσος audacious, bold, Lat. festus, Goth. gadars=E. dare; Ohg. gitar] to deprive of, to destroy, assault, importune D i.211; S iii.123; Sn 591; J iii.353; Miln 227; Sdhp 357, 434. Cp. pa°, pari°.

**Dhaṅsana** (n. — adj.) [Sk. dharṣana] destroying, bringing to ruin, only in kula° as v. l. to kula — gandhana (q. v.) at It 64, and in **dhaṅsanatā** at DhA iii.353 in expl[n] of dhaṅsin (q. v.).

**Dhaṅsin** (adj. — n.) [Sk. dharṣin to dhṛṣṇoti, see dhaṅseti] obtrusive, bold, offensive M i.236; A ii.182; Dh 244 (=DhA iii.353 paresaṅ guṇaṅ dhaṅsanatāya dh.).

**Dhanka** [Sk. dhvānkṣa, cp. also dhunkṣā] a crow S i.207; ii.258; Sn 271=Nd[2] 420; J ii.208; v.107, 270; vi.452; Pv iii.5[2] (=kāka PvA 198); VvA 334.

**Dhaja** [Sk. dhvaja, cp. Ohg. tuoh "cloth" (fr. *dwōko)] a flag, banner; mark, emblem, sign, symbol Vin i.306 (titthiya°: outward signs of); ii.22 (gihi°); S i.42; ii.280; A ii. 51; iii.84 sq. (panna°); M i.139 (id.); A iii.149 (dhamma); J i.52 (+patākā); VvA 173 (id.); J i.65 (arahad °;)Th i.961; J v.49=Miln 221; J v.509; vi.499; Nd[1] 170; Vv 36[1], 64[28] (subhāsita°=dhamma° VvA 284); Dhs 1116, 1233; Vism 469 (+paṭaka, in comparison); PvA 282; VvA 31, 73; Miln 21; Sdhp 428, 594. Cp. also panna.

**-agga** the top of a standard S i.219; A iii.89 sq.; Pug 67, 68; Vism 414 (°paritta). **-ālu** adorned with flags Th 1, 164=J ii.334 (: dhajasampanna Com.); **-āhaṭa** won under or by the colours, taken as booty, captured Vin iii.139, 140; Vism 63. **-baddha** captured (=°āhaṭa) Vin i.74 (cora).

**Dhajinī** (f.) [Sk. dhvajinī, f. to adj. dhvajin] "bearing a standard," i. e. an army, legion Sn 442 (=senā SnA 392).

**Dhañña[1]** (nt.) [Ved. dhānya, der. fr. dhana] grain, corn. The usual enum[n] comprises 7 sorts of grain, which is however not strictly confined to grain — fruit proper ("corn") but includes, like other enum[ns], pulse & seeds. These 7 are sāli & vīhi (rice — sorts), yava (barley), godhuma (wheat), kangu (millet), varaka (beans), kudrūsaka (?) Vin iv.264; Nd[2] 314; DA i.78. — Nd[2] 314 distinguishes two oategories of dhañña: the natural (**pubbaṇṇa**) & the prepared (**aparaṇṇa**) kinds. To the first belong the 7 sorts, to the second belongs sūpeyya (curry).

See also bīja — bīja. — Six sorts are mentioned at M i.57, viz. sāli, vīhi, mugga, māsa, tila, taṇḍula. — D i.5 (**āmaka°**, q. v.); A ii.209 (id.); M i.180; A ii.32 (+dhana); Th 1, 531; Pug 58; DhA i.173; VvA 99; PvA 29 (dhanaṅ vā dh °ṅ vā), 198 (sāsapa — tela — missitaṅ), 278 (sappi — madhu — tela — dhaññādīhi vohăraṅ katvā). — **dhaññaṅ ākirati** to besprinkle a person with grain (for good luck) Pv iii.5[4] (=mangalaṅ karoti PvA 198, see also mangala).

**-āgāra** a store house for grain Vin i.240; **-piṭaka** a basket full of grain DhA iii.370; **-rāsi** a heap of g. A iv.163, 170; **-samavāpaka** grain for sowing, not more & not less than necessary to produce grain M i.451.

**Dhañña**[2] (adj.) [Sk. dhānya, adj. to dhana or dhānya. Semantically cp. āḷhiya] "rich in corn," rich (see dhana); happy, fortunate, lucky. Often in comb[n] dhanadhañña. — DhA i.171; iii.464 (dhaññādika one who is rich in grains etc., i. e. lucky); DhsA 116. — dhaññapuñña — lakkhaṇa a sign of future good fortune & merit PvA 161; as adj. endowed with the mark of... J vi.3. See also dhāniya.

**Dhata** [Sk. dhṛta, pp. of dharati; cp. dhara & dhāreti] 1. firm, prepared, ready, resolved A iii.114; Dāvs v.52. — 2. kept in mind, understood, known by heart Vin ii.95; A i.36.

**Dhana** (nt.) [Ved. dhana; usually taken to **dhā** (see dadhāti) as "stake, prize at game, booty," cp. pradhāna & Gr. χέμα; but more likely in orig. meaning "grain, posses sion of corn, crops etc.," cp. Lith. dūna bread, Sk. dhānā pl. grains & dhañña=dhana — like, i. e. corn, grain] wealth, usually wealth of money, riches, treasures. 1. *Lit.* D i.73 (sa°); M ii.180.; A iii.222; iv.4 sq.; Nd[2] 135 (+yasa, issariya etc.) Th 2, 464 (+issariya); J i.225 (paṭhavigataṅ karoti: hide in the ground), 262, 289; ii.112; iv.2; Sn 60, 185, 302; Pv ii.6[10]; DhA i.238. Often in comb[n] **aḍḍha mahaddhana mahābhoga** to indicate immense wealth (see aḍḍha) PvA 3, 214 etc. (see also below °dhañña). — 2. *fig.* Used in the expression **sattavidha-ariya-dhana** "the 7 fold noble treasure" of the good qualities or virtues, viz. saddhā, cāga etc. (see enum[d] under cāga) D iii.163, 164, 251; VvA 113; ThA 240.

**-agga** the best treasure (i. e. the ariya — dhana) D iii.164; **-atthika** wishing for or desiring wealth Sn 987; **-āsā** craving for wealth; **-kkīta** bought for money DhA ii.3, **-thaddha** proud of wealth, snobbish Sn 104; **-dhañña**, usually Dvandva — cpd. "money & money's worth," but as adj. (always in phrase pahūta°) it may be taken as Tatpuruṣa "rich in treasures," otherwise "possessing money & money's worth" cp. pahūtadhanadhaññavā J i.3. As n. Pv i.11[11]; iii.10[4]; PvA 60; Miln 2, 280; as adj. freq. "pahūtadhana — dhañña" Vv 63[13]=Pv ii.6[11]: PvA 97. Thus in ster. formula of aḍḍha mahaddhana etc. D iii.163 sq.; S i.71; A ii.86; **-parājaya** loss of money, as adj. appl. to kali: the dice marking loss in game Sn 659; **-lobha** "greed of gold" J iv.1; **-lola**=lobha J ii.212; **-viriya** wealth & power Sn 422; **-hetu** for the sake of wealth Sn 122.

**Dhanatta** (nt.) [Sk. *dhanatvaṅ] being bent on having money J v.449.

**Dhanavant** (adj.) [Sk. dhanavant] wealthy Nd[2] 462; J i.3.

**Dhanāyati** [Denom. to dhana] to desire (like money), to wish for, strive after M i.260 (perhaps better to be read **vanāyati**, see formula under allīyati, and note M i.552).

**Dhanika** [Sk. dhanika] a creditor, Th 2, 443, ThA, 271; PvA 276. Cp. dhaniya.

**Dhanita** [Sk. dhvanita, pp. of **dhvan**, cp. Ags. dyn noise= E. din; Ags. dynnan to sound loud] sounded; as nt. sonant (said of a letter) Miln 344.

**Dhaniya**=dhanika Vin i.76.

**Dhanu** (nt.) [Sk. dhanus, to Ohg. tanna fir — tree, also oak, orig tree in general, cp. dāru] a bow M i.429; J i.50, 150; ii.88; iv.327; PvA 285.

**-kalāpa** bow & quiver Vin ii.192; M i.86; ii.99; A iii.94; PvA 154; **-kāra** a bow maker Miln 331; **-kārika** N. of a tree J v.420; **-kārin**=prec. J v.422 (=°pāṭali); **-ggaha** an archer D i.51; A ii.48; iv.107; J i.58, 356; ii.87, 88; iii.220 (dhanuggaha) J iii.322; v.129 (where 4 kinds are enum[d]); Vism 150 (in simile); DA i.156; **-takkāri** (f.) a plant J vi.535; **-pāṭali** N. of a tree J v.422; **-lakkhaṇa** prophesying from marks on a bow D i.9.

**Dhanuka** (nt.) [Sk. dhanuṣka] a (small) bow Vin ii.10; iii.180; D i.7; A iii.75; v.203; J vi.41; Miln 229; DA i.86.

**Dhanta** [Sk. dhvānta in meaning of either dhvanita fr. **dhvan** to sound, or dhamita fr. **dhmā** to blow, see dhameti] blown, sounded A i.253; J i.283, 284.

**Dhama** (—°) (adj.) [Sk. dhama, to dhamati] blowing, n. a blower, player (on a horn: sankha°) D i.251; S iv.322.

**Dhamaka** (—°) (adj.) one who blows Miln 31; see vaṅsa°, sankh°, singa°.

**Dhamati** [Ved. dhamati, **dhmā**, pp. dh amita & dhmāta, cp. Ohg. dampf "steam"] to blow, to sound (a drum); to kindle (by blowing), melt, smelt, singe A i.254; iv.169; J i.283, 284; vi.441; Nd[1] 478; Miln 262.— ppr. **dhamāna** S i.106; Miln 67. — Caus. **dhameti** to blow (an instrument) J ii.110; Miln 31, and **dhamāpeti** to cause to blow or kindle DhA i.442. — pp. **dhanta & dhanita** (the latter to **dhvan**, by which dhamati is influenced to a large extent in meaning. Cp. uddhana).

**Dhamadhamāyati** [cp. Sk. dadhmāti, Intens. to dhamati] to blow frequently, strongly or incessantly Miln 117.

**Dhamani** (f.) [Sk. dhamani, to dhamati, orig. a tube for blowing, a tubular vessel, pipe] a vein Th 1, 408. Usually in cpd.: **-santhata** strewn with veins, with veins showing, i. e. emaciated (: nimmaṅsa — lohitatāya sirājālehi vitthatagatta PvA 68) Vin iii.110; J iv.371; v.69; Dh 395=Th 1, 243=Pv ii.1[13]; Pv iv.10[1]; DhA i.299, 367; iv.157; ThA 80. So also in Jain Pk. "kisa dhamaṇisaṅtata": Weber, *Bhagavatī* p. 289; cp. Lal. Vist. 226. — Also as **°santhatagatta** (adj.) having veins showing all over the body for lack of flesh Vin i.55; iii.146; M ii.121; J i.346, ii.283; ThA 80.

**Dhamma**[1] (m. & rarely nt.) [Ved. dharma & dharman, the latter a formation like karman (see kamma for expl[n] of subj. & obj. meanings); **dhṛ** (see dhāreti) to hold, support: that which forms a foundation and upholds= constitution. Cp. Gr. χρόνος, Lat. firmus & fretus; Lith. derme (treaty), cp. also Sk. dhariman form, constitution, perhaps=Lat. forma, E. form] constitution etc. A. *Definitions by Commentators:* Bdhgh gives a fourfold meaning of the word dhamma (at DA

i.99= DhA i.22), viz. (1) guṇe (saddo), applied to good conduct; (2) desanāyaṅ, to preaching & moral instruction; (3) pariyattiyaṅ, to the 9 fold collection of the Buddh. Scriptures (see navanga); (4) nissatte ( — nijjīvate), to cosmic (non — animistic) law. — No. 1 is referred to freq. in expl[s] of the term, e. g. dhammiko ti ñāyena samena pavattatī ti DA i.249; dhamman ti kāraṇaṅ ñāyaṅ PvA 211; as paṭipatti — dhamma at VvA 84; No. 3 e. g. also at PvA 2. Another and more adequate fourfold definition by Bdhgh is given in DhsA 38, viz. (1) pariyatti, or doctrine as formulated, (2) hetu, or condition, causal antecedent, (3) guṇa, or moral quality or action, (4) nissatta — nijīvatā, or "the phenomenal" as opposed to "the substantial," "the noumenal," "animistic entity." Here (2) is illustrated by hetumhi ñāṇaṃ dhammapaṭisambhidā: "analytic knowledge in dhamma's means insight into condition, causal antecedent" Vibh 293, and see Niyama (dhamma°). Since, in the former fourfold definition (2) and (3) really constitute but one main implication considered under the two aspects of Doctrine as taught and Doctrine as formulated, we may interpret Dhamma by the fourfold connotation: — doctrine, right, or righteousness, condition, phenomenon. — For other exegetic definitions see the Com[s] & the Niddesa, e. g. Nd[1] 94; for modern expl[s] & analyses see e. g. Rhys Davids, *Buddh. India* pp. 292 — 4; Mrs. Rh. Davids, *Buddhism* (1912) pp. 32 sq., 107 sq., 235 sq.; *Dhs. trsl.* xxxiii. sq.; and most recently the exhaustive monograph by M. & W. Geiger, *Pāli Dhamma.* Abhandlungen der Bayer. Akademie xxxi. 1; München 1920; which reached the editors too late to be made use of for the Dictionary.

B. *Applications and Meaning.* — 1. *Psychologically;* "mentality" as the constitutive element of cognition & of its substratum, the world of phenomena. It is that which is presented as "object" to the imagination & as such has an effect of its own: — a presentation *(Vorstellung),* or *idea,* idea, or purely mental phenomenon as distinguished from a psycho — physical phenomenon, or sensation (re — action of sense — organ to sensestimulus). The mind deals with ideas as the eye deals with forms: it is the abstraction formed by mano, or mind proper, from the objects of sense presented by the sense — organ when reacting to external objects. Thus cakkhu "faculty of sight" corresponds to rūpa "relation of form" & **mano** "faculty of thought" (citta & ceto its organ or instrument or localisation) corresponds to dhamma "mentalized" object or "idea" (Mrs. Rh. D. "mental object in general," also "state of mind") — (a) *subjective:* mental attitude, thought, idea, philosophy, truth, & its recognition (anubodhi) by the Buddha, i. e. the Dhamma or worldwisdom=philosophy of the Buddha as contained & expounded in the Dialogues of the 5 Nikāyas (see below C.) — *Note.* The idea of dhamma as the interpreted Order of the World is carried further in the poetical quasi — personification of the Dh. with the phrase "dhammaja dh — nimmita dh — dāyāda" (born of the Norm, created by the Norm, heir of the Norm; see under cpds. and Dhammatā; also s. v. Niyama). That which the Buddha preached, the Dhamma κα᾽τ ἐςοξήν, was the order of law of the universe, immanent, eternal, uncreated, not as interpreted by him only, much less invented or decreed by him, but intelligible to a mind of his range, and by him made so to mankind as bodhi: revelation, awakening. The Buddha (like every great philosopher & other Buddhas preceding Gotama: ye pi te ahesuṅ atītaṅ addhānaṅ Arahanto Sammāsambuddhā te pi dhammaṅ yeva sakkatvā S i.140) is a discoverer of this order of the Dhamma, this universal logic, philosophy or righteousness ("Norm"), in which the rational & the ethical elements are fused into one. Thus by recognition of the truth the knower becomes the incorporation of the knowable (or the sense of the universe=Dhamma) & therefore a perfect man, one who is "truly enlightened" (sammā — sambuddha): so Bhagavā jānaṅ jānāti passaṅ passati cakkhu — bhūto ñāṇa — bhūto dhamma° brahma° & in this possession of the truth he is not *like* Brahmā, but Brahmā himself & the lord of the world as the "master of the Truth": vattā pavattā atthassa ninnetā Amatassa dātā dhammassāmī S iv.94; & similarly "yo kho Dhammaṅ passati so mam passati; yo mam passati so Dhammaṅ passati" =he who sees the Buddha sees the Truth S iii.120. Cp. with this also the dhamma — cakka idea (see cpds.). On equation Dhamma=Brahman see esp. Geiger, *Dhamma* pp. 76 — 80, where is also discussed the formula Bhagavato putto etc. (with dhammaja for the brahmanic brahmaja). — In later (Abhidhamma) literature the (dogmatic) personification of Dhamma occurs. See e. g. Tikp A 366.

As 6th sense — object "dhamma" is the counterpart of "mano": manasā dhammaṅ viññāya "apperceiving presentations with the mind" S iv.185 etc. (see formula under rūpa); mano — viññeyyā dhammā S iv.73; cp. S iii.46; iv.3 sq.; v.74; D iii.226, 245, 269. Ranged in the same category under the anupassanā — formula (q. v.) "dhammesu dhamm — ânupassin" realising the mentality of mental objects or ideas, e. g. D ii.95, 100, 299; A i.39, 296; ii.256; iii.450; iv.301. Also as one of the 6 taṇhās "desire for ideas" D iii.244, 280. — As spirituality opposed to materiality in contrast of dh. & āmisa: It 98 (°dāna: a mat. & a spir. gift). — (b) *objective:* substratum (of cognition), piece, constituent (=khandha), constitution; phenomenon, thing, "world," cosmic order (as the expression of cosmic sense, as under a & 2). Thus applied to the khandhas: vedanādayo tayo kh. DhA i.35 (see Khandha B 3); to rūpa vedanā saññā sankhārā viññāna S iii.39;=sankhārā D iii.58, 77, 141. Freq. in formula **sabbe dhammā aniccā** (+dukkhā anattā: see nicca) "the whole of the visible world, all phenomena are evanescent etc." S iii.132 sq. & passim. **diṭṭhe** [va] **dhamme** in the phenomenal world (opp. samparāyika dh. the world beyond): see under diṭṭha (S iv.175, 205 etc.). — ye dhammā hetuppabhavā tesaṅ hetuṅ Tathāgato āha "of all phenomena sprung from a cause the Buddha the cause hath told" Vin i.40 (cp. Isā Upanishad 14). — **lokadhammā** things of this world (viz. gain, fame, happiness etc., see under lābha) D iii.260; Nd[2] 55. — **uttari-manussa-dh°ā** transcendental, supernormal phenomena D i.211, cp. D iii.4; abbhuta — dh°ā wonderful signs, portents Miln 8 (tayo acchariyā a. dh. pāturahesuṅ); PvA 2: hassa — khiḍḍhā — rati — dh. — samāpanna endowed with the qualities or things of mirth, play & enjoyment D i.19; iii.31; gāma° things or doings of the village D i.4 (cp. DA i.72).

2. *Ratio — ethically* — (a) *objective:* "rationality," anything that is as it should be according to its reason & logicality (as expressed under No. 1 a), i. e. right property, sound condition, norm, propriety, constitution as conforming to No. 1 in universal application i. e. *Natural or Cosmic Law:* yattha nāmañ ca rūpaṅ ca asesam uparujjhati, taṅ te dhammaṅ id-

hâññāya acchiduṅ bhavabandhanaṅ (recognising this law) S i.35 cittacetasikā dh° ā a term for the four mental khandhas, and gradually superseding them Dhs 1022 (cf. Compendium of Philosophy, 1); dasadhamma — vidū Vin i.38 (see dasa); with **attha**, **nirutti** and **paṭibhāna**: one of the 4 Paṭisambhidās (branches of analytic knowledge A ii.160; Pṭs i.84, 88 etc.; Vibh. 293 f., *Points of Controversy,* p. 380. In this sense freq. — ° *as adj.:* being constituted, having the inherent quality (as based on Natural Law or the rational constitution of the Universe), destined to be..., of the (natural) property of..., like (cp. Gr. — ειδής or E. — able, as in change — able=liable to change, also E. — hood, — ly & P. — gata, — ṭhita), e. g. **khaya** — dhamma liable to decay (+vaya°, virāga°, nirodha°), with ref. to the Sankhāras S iv.216 sq.; in the Paṭiccasamuppāda S ii.60; akkhaya imperishable Pv iv.1[52] (dānaṅ a — dh. atthu). **cavana°** destined to shift to another state of existence D i.18; iii.31; It 76; VvA 54. jāti — jarā — maraṇa° under the law of birth, age, & death D iii.57; A i.147; iii.54; PvA 41 (sabbe sattā...); **bhedana°** fragile (of kāya) D i.76; S i.71; PvA 41 (bhijjana° of sankhārā). vipariṇāma° changeable A i.258; iv.157; PvA 60 (+anicca). **a°** unchanging D iii.31 sq. **samudaya° & nirodha°**, in formula yaṅ kiñci s — dh°ṅ sabban tan n — dh°ṅ "anything that is destined to come into existence must also cease to exist" D i.110, 180; S iv.47 & passim. Cp. further: anāvatti° avinipāta° D i.156; iii.107, 132; A i.232; ii.89, 238; iv.12; anuppāda° D iii.270. — (b) *subjective:* "morality," right behaviour, righteousness, practice, duty; maxim (cp. ṭhāna), constitution of character as conforming to No. 1 in social application, i. e. *Moral Law.* — Often in *pl.:* tenets, convictions, moral habits; & as *adj.* that which is proper, that which forms the right idea; good, righteous, true; opp. adhamma false, unjust etc.; evil practice — (*a*) Righteousness etc.: S i.86 (eko dh. one principle of conduct; ii.280 (dh. isinaṅ dhajo: righteousness is the banner of the Wise); kusala dh. D i.224; dhamme ṭhita righteous Vv 16[8]; ñāti° duty against relatives PvA 30; deyya°= dāna PvA 9, 70; sad° faith (q. v.) — opp. **adhamma** unrighteousness, sin A ii.19; v.73 sq.; D iii.70 (°rāga+ visama — lobha & micchā — dhamma); Pv iii.9[6] (°ṅ anuvattisaṅ I practised wrong conduct). — In the same sense: dh. asuddho Vin i.5=S i.137 (pāturahosi Magadhesu pubbe dh. a.); pāpa° (adj.) of evil conduct Vin i.3; aṭṭhita° unrighteous D iii.133; lobha° greedy quality D i.224, 230; methuna dh. fornication D iii.133. — (β) (pl.) Tenets, practices etc. — (aa) good: kusalā dh. D ii.223, 228; iii.49, 56, 82, 102 etc.; S ii.206; sappurisa° A v.245, 279; PvA 114; samaṇa° Wanderer's practice or observances DhA ii.55. brāhmaṇakaraṇā D i.244; yesaṅ dh°ānaṅ Gotamo vaṇṇavādin D i.206; cp. sīlaṅ samādhi paññā ca vimutti ca anuttarā: anubuddhā ime dhammā Gotamena yasassinā D ii.123. dhammānaṅ sukusalo perfect in all (these) qualities D i.180; samāhite citte dhammā pātubhavanti "with composed mind appear true views" S iv.78; dhammesu patiṭṭhito S i.185; ananussutesu dh°esu cakkhuṅ udapādi "he visualized undiscovered ideas" S ii.9. — (bb) evil: āvaraṇīyā S iv.104; pāpakā Vin i.8; D i.70; A i.202; akusalā D iii.56, 57, 73, 91 etc.; lobha°, dosa°, moha° S i.70=It 45=Nd[2] 420; S i.43; M iii.40; dukkhavipākā vodanīyā saṅkilesikā ponobbhavikā D i.195; iii.57. — (cc) various: gambhīrā duddasā etc. Vin i.4; D i.12; S i.136; — Cp. S ii.15, 26; Nd[2] 320; It 22, 24; Ps i.5, 22, 28; Vbh 105, 228, 293 sq. etc. etc. — (γ) (adj.) good, pious, virtuous etc.: adhammo nirayaṅ neti dhammo pāpeti suggatiṅ "the sinners go to niraya, the good to heaven" Th 1, 304=DA i.99=DhsA 38= DhA i.22. kalyāṇa° virtuous A i.74, 108; ii.81, 91, 224 sq.; PvA 13. Opp. pāpa° Vin iii.90; cp. above *a.* — (δ) (phrases). Very freq. used as adv. is the instr. **dhammena** with justice, justly, rightly, fitly, properly Vin i.3; D i.122; S iv.331; Vv 34[19] (=kāraṇena ñāyena vā VvA); Pv ii.9[30] (=yutten' eva kāraṇena PvA 125, as just punishment); iv.16[9] (=anurūpakāraṇena PvA 286). Esp. in phrase of the cakkavattin, who rules the world according to justice: adaṇḍena asatthena dhammena anusāsati (or ajjhāvasati) D i.89; ii.16; S i.236=Sn 1002; cp. Sn 554 (dhammena cakkaṅ vattemi, of the Buddha). Opp. **adhammena** unjustly, unfitly, against the rule Vin iv.37; S i.57; iv.331; DA i.236. — **dhamme** (loc.) honourably J ii.159. — dhammaṅ carati to live righteously Pv ii.3[34]; see also below C 3 & dh. — cariyā.

C. *The* Dhamma, i. e. moral philosophy, wisdom, truth as propounded by Gotama Buddha in his discourses & conversations, collected by the compilers of the 5 Nikāyas (dhamma — vinayaṅ sangāyantehi dhammasangāhakehi ekato katvā VvA 3; cp. mayaṅ dh.°ṅ ca vinayañ ca sangāyāma Vin ii.285), resting on the deeper meaning of dhamma as expl[d] under B 1 a, & being in short the "doctrinal" portions of the Buddhist Tipiṭaka in contradiction to the Vinaya, the portion expounding the rules of the Order (see piṭaka). Dhamma as doctrine is also opposed to Abhidhamma "what follows on the Dhamma." — (1) *Dhamma and Vinaya,* "wisdom & discipline," as now found in the 2 great Piṭakas of the B. Scriptures, the Vinaya and SuttantaPiṭaka (but the expression "Piṭako" is later. See Piṭaka). Thus bhikkhū suttantikā vinaya — dharā dhamma kathikā, i. e. "the bhikkhus who know the Suttantas, remember the Vinaya & preach the Word of the Buddha" Vin ii.75 (≈i.169), cp. iv.67. Dhamma & Vinaya comb[d]: yo 'haṅ evaṅ svâkkhāte Dh — vinaye pabbajito S i.119; bhikkhu na evarūpiṅ kathaṅ kattā hoti: na tvaṅ imaṅ Dh — v°ṅ ājānāsi, ahaṅ imaṅ Dh — v°ṅ ājānāmi etc. S iii.12; imaṅ Dh — v°ṅ na sakkomi vitthārena ācikkhituṅ S i.9; samaṇā... imasmiṅ Dh — v°e gādhanti S iii.59. — Thus in var. cpds. (see below), as Dh — dhara (+V — dh.) one who knows both by heart; Dh — vādin (+V — v.) one who can recite both, etc. — See e. g. the foll. passages: Vin ii.285 (dh. ca v. ca pariyatta), 304; iii.19, 90; D i.8, 176, 229; ii.124 (ayaṅ Dh. ayaṅ V. idaṅ Satthu — sāsanaṅ); iii.9, 12, 28, 118 sq.; S i.9, 119, 157; ii.21, 50, (dh — vinaye assāsa); A iii.297 (id.); S ii.120; iii.91; iv.43 sq., 260; A i.34, 121, 185, 266; ii.2, 26, 117, 168; iii.8, 168 sq.; iv.36, 200 sq.; v.144, 163, 192; It 112; Sn p. 102; Ud 50. — 2. *Dhamma, Buddha, Sangha.* On the principle expl[d] in Note on B 1 a rests the separation of the personality of the teacher from that which he taught (the "Doctrine," the "Word," the Wisdom or Truth, cp. Dhamma — kāyo Tathāgatassa adhivacanaṅ D iii.84). A person becoming a follower of the B. would conform to his teaching (Dh.) & to the community ("Church"; Sangha) by whom his teaching was handed down. The formula of Initiation or membership is therefore threefold, viz. Buddhaṅ saraṇaṅ upemi (gacchāmi), Dh °ṅ..., Sanghaṅ... i. e. I put myself into the shelter of the B., the Dh. & the S. (see further ref. under Sangha) S i.34 (Buddhe pasannā Dhamme ca Sanghe tibbagāravā: ete sagge

pakāsenti yattha te upapajjare, i. e. those who adore the B. & his Church will shine in Heaven); D ii.152 sq., 202 sq., 352; S iv.270 sq. (°saraṇagamana); DhA i.206; PvA 1 (vande taṅ uttamaṅ Dh °ṅ, B °ṅ, S °ṅ). Cp. Satthari, Dhamme, Sanghe kankhati, as 3 of the ceto — khilā A iii.248≈. — 3. *Character of the Dhamma* in var. attributes, general phraseology. — The praise of the Dh. is expressed in many phrases, of which only a few of the more frequent can be mentioned here. Among the most famous is that of "dhammaṅ deseti ādi — **kalyāṇaṅ** majjhe — k°, pariyosāna — k°, etc. "beautiful in the beginning, beautiful in the middle & beautiful in the end," e. g. D i.62; S i.105; iv.315; A ii.147, 208; iii.113 sq., 135, 262; D iii.96, 267; Nd[2] 316; It 79; VvA 87. It is welcome as a friend, beautifully told, & its blessings are immediate: **sv' akkhāta, sandiṭṭhika, akālika, ehipassika** etc. D ii.93; iii.5, 39, 45, 102; S i.9, 117; ii.199; iv.271; A iii.285 etc. It is **mahā** — dh. S iv.128; **ariya°** S i.30; A v.241, 274; Sn 783; **sammā°** S i.129. It is likened to a splendid palace on a mountain — top Vin i.5=It 33, or to a quiet lake with sīla as its banks S i.169=183; and it is above age & decay: satan ca dhammo na jaram upeti S i.71. Whoever worships the Dh. finds in this worship the highest gratification: diyo loke sako putto piyo loke sako pati, tato piyatarā... dhammassa magganā S i.210; ye keci ariyadhamme khantiyā upetā... devakāyaṅ paripūressanti S i.30. Dh °ṅ garukaroti D iii.84. Opp. Dhamme agārava A iii.247, 340; iv.84: the slanderers of the Dh. receive the worst punishment after death S i.30 (upenti Roruvaṅ ghoraṅ). — *Var. phrases:* to find the truth (i. e. to realize intuitively the Dh.)=dh°ṅ anubodhati D ii.113; S i.137, or vindati D i.110, 148. To expound the Dh., teach the truth, talk about problems of ethics & philosophy: dh°ṅ deseti Vin iv.134; S i.210 etc.; katheti PvA 41; bhāsati Vin i.101; bhaṇati Vin i.169; pakāseti S ii.28; iv.121. To hear the Dh., to listen to such an exposition: dh°ṅ suṇāti S i.114, 137, 196, 210; A i.36; iii.163; DhA iii.81, 113. To attain full knowledge of it: dh °ṅ pariyāpuṇāti A ii.103, 185; iii.86, cp. 177 & °pariyatti. To remember the Dh.: dhāreti A iii.176 (for details of the 5 stages of the Dh. — accomplishment); to ponder over the Dh., to study it: dh °ṅ viciṇāti S i.34=55, 214; A iv.3 sq. To enter a relation of discipleship with the Dh.: dh °ṅ saraṇaṅ gacchati (see above 2) Pv iv.3[48]; dhammaṅ saraṇatthaṅ upehi Vv 53[2] (cp. VvA 232). — See further Ps i.34, 78, 131; ii.159 sq.; Pug 58, 66; Vbh 293 sq., 329; Nett 11, 15, 31, 83, 112; & cp. cpds. — 4. *Dhamma and anudhamma.* Childers interprets anudhamma with "lesser or inferior dhamma," but the general purport of the Nikāya passages seems to be something like "in conformity with, in logical sequence to the dhamma" i. e. lawfulness, righteousness, reasonableness, truth (see *KS* ii.202; Geiger, *Pāli Dhamma* pp. 115 — 118). It occurs (always with Dh.) in the foll. contexts: dhammassa c' ânudh °ṅ vyākaroti "to explain according to the truth of the Dhamma" D i.161; iii.115; Ud 50; dhammassa hoti anudhammacārin "walking in perfect conformity to the Dh." A ii.8; dh. — anudh °ṅ ācaranti id. D iii.154; dh. — anudh° paṭipanna "one who has reached the complete righteousness of the Dh." D ii.224; iii.119; S iii.40 sq.; It 81; A iii.176 (where it forms the highest stage of the Dhammaknowledge, viz. (1) dh °ṅ suṇāti; (2) pariyāpuṇāti; (3) dhāreti; (4) atthaṅ upaparikkhati; (5) dh — anudh °ṅ paṭipajjati). Further in series bahussuta, dhammadhara, dh — anudh° — paṭipanna D ii.104; S v.261; A ii.8; Ud 63; also in dhamma — kathika, dh — anudh° — paṭi panna, diṭṭha — dhamma — nibbāna — patta S ii.18=114= iii.163; & in atthaṅ aññāya, dhammaṅ aññāya, dhanudh° — paṭipanna A i.36; ii.97.

**-akkhāna** discussing or preaching of the Dhamma Nd[1] 91; **-atthadesanā** interpretation of the Dh. Miln 21; **-âdhikaraṇa** a point in the Dh. S iv.63=v.346; **-âdhipa** Lord of righteousness (+anudhamma — cārin) A i.150; cp. °ssāmi; nt. abstr. **°âdhipateyya** the dominating influence of the Dh. A i.147 sq.; D iii.220; Miln 94; Vism 14. **-ânudhamma** see above C 4; **-anuvattin** acting in conformity with the moral law Dh 86, cp. DhA ii.161; **-ânusārin** of righteous living D iii.105, 254 (+saddhā°); M i.226, 479; A i.74; iv.215; iv.23; S v.200; Pug 15; Nett 112, 189; **-anvaya** main drift of the faith, general conclusions of the Dh., D ii.83= iii.100; M ii.120; **-abhisamaya** understanding of the Truth, conversion to the Dhamma [cp. dharmâbhisamaya Divy 200] S ii.134 (+dh. — cakkhu — paṭilābha): Pug 41; Miln 20; DhA i.27; iv.64; PvA 31 etc.; **-âmata** the nectar of righteousness or the Dh. Miln 22 (°meghena lokaṅ abhitappayanto), 346; **-ādāsa** the mirror of the Dhamma D ii.93 (name of an aphorism) S v.357 (id.); Th 1, 395; ThA 179; **-āyatana** the field of objects of ideation S ii.72; Dhs 58, 66, 147, 397, 572, 594; Vbh 70, 72 sq.; **-ārammaṇa**: dh. as an object of ideation Dhs 146, 157, 365; cp. *Dhs. trsl.* 2; **-ārāma** "one who has the Dh. as his pleasure — ground," one who rejoices in the Dh. A iii.431; It 82 (+dh — rata); Sn 327; Dh 364, cp. DhA iv.95; **-ālapana** using the proper address, a fit mode of addressing a person as followed by the right custom. See *Dial.* i.193 — 196; J v.418; **-āsana** "the Dh — seat," i. e. flat piece of stone or a mat on which a priest sat while preaching J i.53; DhA ii.31; **-ûposatha** the fast day prescribed by the Dh. A i.208; **-okkā** the torch of Righteousness J i.34; **-oja** the essence or sap of the Dh. S v.162; DhA iv.169; **-osadha** the medicine of the Dh. Miln 110, 335. **-kathā** ethical discussion, fit utterance, conversation about the Dh., advice D iii.151; J i.217; VvA 6; PvA 50, 66; **-kathika** (adj.) one who converses about ethical problems, one who recites or preaches the Dh., one who speaks fitly or properly. Often in combn. with *Vinaya — dhara* "one who masters (knows by heart) the Vinaya," & bahussuta "one who has a wide knowledge of tradition": Vin iv.10, 13, 141; A iii.78; DhA ii.30; also with *suttantika* "one who is versed in the Suttantas": Vin i.169; ii.75; iv.67. The ability to preach the Dh. is the first condition of one who wishes to become perfected in righteousness (see dhamm — ânudhamma, above C 4): S ii.18, 114=iii.163; M iii.40. — A i.25 sq.; ii.138; Pug 42; J i.217; iv.2 (°thera). Cp. also AvŚ ii.81; **-kathikatta** (nt.) speaking about the Dh.; preaching M iii.40; A i.38 (+vinayadhara — katta); **-kamma** a legally valid act, or procedure in accordance with the Rules of the Order Vin iv.37, 136, 232; A i.74 (+vinaya°); a° an illegal act Vin iv.232; A i.74; **-karaka** a proper or regulation (standard) water — pot, i. e. a pot with a filter for straining water as it was used by ascetics Vin ii.118, 177, 301; J i.395; vi.331; DhA iii.290, 452; VvA 220 (not °karaṇena); PvA 185; Miln 68; **-kāma** a lover of the Dh. D iii.267; A v.24, 27, 90, 201; Sn 92. **-kāya** having a body according to the Norm (the dhammatā of bodies). See Bdhgh as translated in *Dial.* iii. ad loc.; having a normal body (*sic* Bdhgh, esp. of the B. D iii.84; **-ketu** the standard of

the Dh., or Dh. as standard A i.109=iii.149; **-khan- dha** the (4) main portions or articles of the Dh. (sīla, samādhi, paññā, vimutti) D iii.229; cp. Sp. AvŚ ii.155; **-gaṇa** a body of followers of the Dh. PvA 194; **-gaṇḍikā** (better gaṇṭhikā, q v.) a block of justice, i. e. of execution J i.150, 151; ii.124; vi.176; v.303; **-garu** worshipping the Dh. S iv.123; DhA i.17 (°ka); **-gariya** a kind of acrobatic tumbler, lit. excellent t. (+brahma°) Miln 191; **-gu** one who knows the Dh. (analogous to vedagu) J v.222; vi.261; **-gutta** protecting the Dh. or protected by the Dh. (see gutta) S i.222; J v.222 (+dhpāla); **-ghosaka** ( — kamma) praise of the Dh. DhA iii.81; **-cakka** the perfection or supreme harmony of righteousness (see details under cakka), always in phrase dhcakkaṅ pavatteti (of the Buddha) "to proclaim or inaugurate the perfect state or ideal of universal righteousness" Vin i.8=M i.171; Vin i.11; S i.191; iii.86; Sn 556, 693; Miln 20, 343; DhA i.4; VvA 165; PvA 2, 67 etc.; besides this also in simile at S i.33 of the car of righteousness; **-cakkhu** "the eye of wisdom," perception of the law of change. Freq. in the standing formula at the end of a conversation with the Buddha which leads to the "opening of the eyes" or conversion of the interlocutor, viz. "virajaṅ vītamalaṅ dhcakkhuṅ udapādi" D i.86, 110; ii.288; S iv.47; A iv.186; Vin i.11, 16, 40 etc. Expl. at DA i.237: dhammesu vā cakkhuṅ dhammamayaṅ vā cakkhuṅ. Cp. S ii.134 (°paṭiḷābha;+dhammâbhisamaya); *Dial.* i.184; ii.176; **-cariyā** walking in righteousness, righteous living, observance of the Dh., piety (=dānādi — puññapaṭipatti VvA 282) S i.101 (+samacariyā kusalakiriyā); A ii.5; iii.448; v.87, 302; Sn 263 (=kāyasucaritâdi° Sn A 309), 274 (+brahma°). a° evil way of living A i.55 (+visama — cariyā); **-cārin** virtuous, dutiful M i.289; ii.188; Dh 168; Miln 19 (+samacārin); **-cetiya** a memorial in honour of the Dh. M ii.124; **-chanda** virtuous desire (opp. kāma°) DhsA 370; Vbh 208; **-ja** born of the Dh. (see above, Note on B 1 a), in formula "Bhagavato putto oraso dh — jo, dh — nimmito, dh.dāyādo" (the spiritual child of the Buddha) D iii.84=S ii.221; It 101; **-jāla** "net of the Dh.," name of a discourse (cp. °ādāsa & pariyāya) D i.46; **-jīvin** living righteously It 108; Dh 24 (=dhammenā samena DhA i.239); **-ññū** one who knows the Dh. J vi.261; **-ṭṭha** standing in the Law, just, righteous S i.33 (+sīlasampanna); Sn 749; J iii.334; iv.211; ThA 244, **-ṭṭhita**=°ṭṭha D i.190; **-ṭṭhiti°** having a footing in the Dh. S ii.60, 124, cp. °ṭṭhitatā: establishing of causes and effects S ii.25; **-takka** right reasoning Sn 1107 (=sammāsankappa Nd[2] 318); **-dāna** gift of; **-dāyāda** heir of the Dh.; spiritual heir (cp. above note on B 1 a) D iii.84; S ii.221; M i.12; iii.29; It 101; **-dīpa** the firm ground or footing of the Dh. (usually comb[d] with atta — dīpa: having oneself as one's refuge, self — dependent) D ii.100; iii.58, 77; S v.154; **-desanā** moral instruction, exposition of the Dh. Vin i.16; D i.110 etc. (see desanā); **-dessin** a hater of the Dh. Sn 92; **-dhaja** the banner of the Dh. A i.109= iii.149; Nd[2] 503; Miln 21; **-dhara** (adj.) one who knows the Dh. (by heart); see above C 4. Comb[d] w. Vinayadhara Vin i.127, 337; ii.8; A i.117, & bahussuta (ibid). Sn 58 (cp. SnA 110). — See also A iii.361 sq., iv.310; Nd[2] 319; **-dhātu** the mental object considered as irreducible element Dhs 58, 67, 147 etc.; Vbh 87, 89 (see above B 1); an ultimate principle of the Dh., the cosmic law D ii.8; M i.396; S ii.143 sq.; Nett 64 sq.; Vism 486 sq. **-dhāraṇa** knowledge of the Dh. M ii.175; **-nāṭaka** a class of dancing girls having a certain duty J v.279; **-nimmita** see °ja; **-niyāma** belonging to the order of the Norm D i.190; DA on D ii.12: dhammatā; (°ka); **-niyāmatā**, certainty, or orderliness of causes and effects S ii.25; *Points of Controversy,* 387; **-netti**= niyāma Miln 328; DA i.31; cp. Sk. dharmanetrī M Vastu ii.357; iii.234, 238; **-pajjota** the lamp of the Dh. Miln 21; **-pada** (nt.) a line or stanza of the Dhamma, a sentence containing an ethical aphorism; a portion or piece of the Dh. In the latter meaning given as 4 main subjects, viz. anabhijjhā, avyāpāda, sammā — sati, sammā — samādhi D iii.229; A ii.29 sq. (in detail); Nett 170. — S i.22 (dānā ca kho dh — padaṅ va seyyo). 202 (dh — padesu chando); A ii.185; Sn 88 (dh — pade sudesite=nibbāna — dhammassa padattā SnA 164); J iii.472 (=nibbāna); DhA iii.190 (ekaṅ dh — padaṅ). As Np. title of a canonical book, included in the Khuddaka Nikāya; **-pamāṇa** measuring by the (teaching of) Dh. Pug 53; DhA iii.114 (°ikāni jātisatāni); **-pariyatti** attainment of or accomplishment in the Dh., the collection of the Dh. in general A iii.86 (w. ref. to the 9 angas, see navanga); **-pariyāya** a short discourse, or a verse, or a poem, with a moral or a text; usually an exposition of a single point of doctrine D i.46; ii.93; iii.116; M i.445; Vin i.40 (a single verse); A i.65; iv.63 (a poem Sn 190 — 218, where also it is called a dh°pariyāyo); A v.288, 291. Such a dh°pariyāya had very often a special name. Thus Brahmajāla, the Wondrous Net D i.46; Dhammādāso dh°p°, the Mirror of the Law D ii.93=S v.357; Sokasallaharaṇa, Sorrow's dart extractor A iii.62; Ādittap° dh°p°, the Red — hot lancet S iv.168; Lomahaṅsana° M i.83; Dhammatā — dhamma° Miln 193, etc. **-pāla** guardian of the Law or the Dh. J v.222, freq. also as Np.; **-pīti** ( — rasa) the sweetness of drinking in the Dh. (pivaṅ) Sn 257; Dh 79 (=dhammapāyako dhammaṅ pivanto ti attho DhsA ii.126); **-bhaṇḍāgārika** treasurer of the Dh., an Ep. of Ānanda Th 1, 1048; J i.382, 501; ii.25; DhA iii.250; PvA 2. **-bhūta** having become the Dh.; righteousness incorporated, said of the Buddhas D iii.84. Usually in phrase (Bhagavā) cakkhu — bhūta... dh — bhūta brahmabhūta A v.226 sq. (cp. cakkhu); Th 1, 491; see also above, note B 1 a; **-bheri** the drum of the Dh. Miln 21; **-magga** the path of righteousness Sn 696; Miln 21; **-maya** made (built) of the Dh. (pāsāda) S i.137; **-yanta** the (sugar — ) mill of the Dh. (fig.) Miln 166. **-yāna** the vehicle of the Law (the eightfold Noble Path) S v.5; **-rakkhita** rightly guarded Sn 288; **-rata** fond of the Law Sn 327; Dh 364; DhA iv.95; cp. dh. — [gatā]rati Th i.742; Dhp. 354; **-rasa** taste of Dhp. 354; **-rājā** king of righteousness, Ep. of the Buddha S i.33=55; D i.88 (of a cakkavatti); A i.109; iii.149; Sn 554; J i.262; interpreted by Bdhgh at DA i.249 as "dhammena rajjaṅ labhitvā rājā jāto ti"=a king who gained the throne legitimately; **-laddha** one who has acquired the Dh., holy, pious S ii.21; J iii.472; justly acquired (bhogā) Sn p. 87; **-vara** the best of truths or the most excellent Doctrine Sn 233, 234; **-vādin** speaking properly, speaking the truth or according to the Doctrine Vin ii.285; iii.175 (+Vinaya — vādin); D iii.135 (id.); D i.4, 95 (of Gotama; DA i.76: nava — lokuttara — dhamma sannissitaṅ katvā vadati); S iv.252; A i.75; ii.209; **-vicaya** investigation of doctrine, religious research Dhs 16, 20, 90, 309, 333, 555; Vbh 106; Vism 132; **-vitakka** righteous thought A i.254; **-vidū** one who understands the Dh., an expert in the Dh. J v.222; vi.261; **-vinicchaya** righteous decision, discrimination of the truth Sn 327; Dh 144; DhA iii.86;

**-vihārin** living according to the Dh. A iii.86 sq.; **-saṅvibhāga** sharing out or distribution of the Dh., i. e. spiritual gifts It 98 (opp. āmisa° material gifts); **-sangāhaka** a compiler of the sacred scriptures, a διασκευαστής VvA 3, 169; **-saññā** righteous thought, faith, piety PvA 3; **-sabhā** a hall for the discussion of the Dh., a chapel, meetinghouse J vi.333; DhA i.31; ii.51; iv.91; PvA 38, 196; **-samaya** a meeting where the Dh. is preached S i.26; **-samādāna** acquisition of the Dh., which is fourfold as discussed at M i.305; D iii.229; **-saraṇa** relying on or putting one's faith in the Dh. (see above C 3) D iii.58, 77; S v.154; **-savana** hearing the preaching of the Dh., "going to church" Vin i.101; M ii.175; A ii.248, 381; iv.361; Sn 265; DhA iii.190; **-sākaccha** conversation about the Dh. Sn 266; **-ssāmi** Lord of the Truth, Ep. of the Buddha (see above B 1 a note) S iv.94; **-sāra** the essence of the Dh. S v.402; **-sārathi** in purisa — dh. — s° at D i.62 misprint for purisa — damma — s°; **-sārin** a follower of the Dh. S i.170; **-sudhammatā** excellency of the Dh. S ii.199; Th 1, 24, 220, 270, 286; **-senāpati** "captain of the Dhamma," Ep. of Sāriputta Th 1, 1083; J i.408; Miln 343; DhA iii.305; VvA 64, 65, 158; **-soṇḍatā** thirst after justice J v.482; **-sota** the ear of the Dh. S ii.43.

**Dhamma**[2] (adj.) [Sk. *dhārma, cp. dhammika] only in f. **-ī** in comb[n] with **kathā**: relating to the Dhamma, viz. conversation on questions of Ethics, speaking about the Dh., preaching, religious discourse, sermon. Either as dhammī kathā Vin ii.161; iv.56 & in instr. — abl. dhammiyā kathāya (sandasseti samādapeti samuttejeti saṅpahaṅseti: ster. formula) S i.114, 155, 210, iv.122, PvA 30 etc.; or as cpd. **dhammī-kathā** D ii.1; M i.161; Sn 325; & **dhammi-kathā** S i.155; PvA 38.

**Dhamma**[3] (adj.) [Sk. dhanvan] having a bow: see daḷha°; also as **dhammin** in daḷha° S i.185 (see dhammin).

**Dhammatā** (f.) [Sk. dharmitā] conformity to the Dhamma-niyāma (see niyāma), fitness, propriety; a general rule, higher law, cosmic law, general practice, regular phenomenon, usual habit; often used in the sense of a finite verb: it is a rule, it is proper, one should expect S i.140 (Buddhānaṅ dh. the law of the B.'s i. e. as one is wont to expect of the B.s), 215 (su°); iv.216 sq. (khaya° etc.); D ii.12; A ii.36 (kusala°); v.46; Th 1, 712; J i.245; ii.128; Nett 21, 50, cp. Miln 179; PvA 19; VvA 7. See also AvŚ Index.

**Dhammatta (nt.)** [Sk. *dharmatvaṅ] liability to be judged Vin ii.55 (& a°).

**Dhammani** only found in S i.103, where the Comy. takes it as a locative, and gives, as the equivalent, "in a forest on dry land" (araññe thale). Cp. *Kindred Sayings* i.129, *n.* 2.

**Dhammika** (adj.) [=Sk. dharmya, cp. dhammiya] lawful, according to the Dh. or the rule; proper, fit, right; permitted, legitimate, justified; righteous, honourable, of good character, just, esp. an attr. of a righteous King (rājā cakkavattī dhammiko dhammarājā) D i.86; ii.16; A i.109=iii.149; J i.262, 263; def. by Bdhgh as "dhammaṅ caratī ti dh." (DA i.237) & "dhammena caratī ti dh., ñāyena samena pavattalī ti" (ib. 249). — Vin iv.284; D i.103; S ii.280 (dhammikā kathā); iii.240 (āhāra); iv.203 (dhammikā devā, adh° asurā); A i.75; iii.277; Sn 404; DhA ii.86 (dohaḷa); iv.185 (°lābha); PvA 25 (=suddha, manohara). Also as **saha-dh°** (esp. in conn. w. pañha, a justified, reasonable, proper question: D i.94; S iv.299 in detail) Vin iv.141; D i.161; iii.115; A i.174. — **a°** unjust, illegal etc. Vin iv.285; S iv.203; A iii.243.

**Dhammin**[1] (adj.) [Sk. dharmin] only — °: having the nature or quality of, liable to, consisting in, practising, acting like, etc. (as °dhamma B 2 a), viz. uppāda — vaya° D ii.157; maraṇa° (=maraṇadhamma) A i.147; pāpa° Pv i.11[7] of evil nature.

**Dhammin**[2] (—°) only in **daḷha-dh°**, which is customarily taken as a der[n] from dhanu, bow=having a strong bow (see dhamma[3]); although some passages admit interpretation as "of strong character or good practice," e. g. S i.185.

**Dhammiya** (adj.) [Sk. dharmya; cp. dhammika] in accord- ance with the Dhamma PvA 242 (also **a°**); Vism 306 (°lābha).

**Dhammilla** [Sk. dhammilla] the braided hair of women Dāvs iv.9.

**Dhammī** in °kathā see dhamma[2].

***Dhayati** to suck: see dhātī. Caus. dhāpayati, pp. dhāta (q. v.).

**Dhara** (usually — °, except at Miln 420) (adj.) [Sk. dhara, to **dhr** see dharati] bearing, wearing, keeping; holding in mind, knowing by heart. Freq. in phrase **dhammadhara** (knowing the Dhamma, q. v.), vinaya°, mātikā° e. g. D ii.125. dhamma° also Sn 58; Th 1, 187; Nd[2] 319; vinaya° Miln 344; jaṭājina° Sn 1010. See also dhāra.

**Dharaṇa** (adj.) bearing, holding, comprising VvA 104 (suvaṇṇassa pañcadasa° nikkha holding, i. e. worth or equal to 15 parts of gold). — f. **-ī** bearing, i. e. pregnant with Sn 26 (of cows: **godharaṇiyo paveniyo**=gabbhiniyo SnA 39). As n. the Earth J v.311; vi.526; Miln 34; **dharaṇī-ruha** N. of a tree J vi.482, 497; Miln 376.

**Dharati** [Sk. dharati, **dhṛ** as in Gr. χρόνος; Lat. firmus & fretus. See also daḷha, dhata, dhamma, dhiti, dhuva] to hold, bear, carry, wear; to hold up, support; to bear in mind, know by heart; to hold out, endure, last, continue, live Sn 385 (take to heart, remember); DhA ii.68; — ppr. **dharamāṇa** living, lasting J i.75 (dh°e yeva suriye while the sun was still up); ii.6; Miln 240, 291 (Bhagavato dh° — kāle); — grd. **dhareyya**, in dh°divasa the day when a young girl is to be carried (into the house of her husband) ThA, 25; cp. dhāreyya Th 2, 472=vivāha ThA 285. — pp. **dhata** (q. v.) — Caus. **dhāreti** (q. v.).

**Dhava**[1] [Sk. dhava=madhuratvaca, Halāyudha] the shrub Grislea Tomentosa A i.202, 204; J iv.209; vi.528.

**Dhava**[2] [Sk. dhava, a newly formed word after vidhava, widow, q. v.] a husband ThA 121 (dh. vuccati sāmiko tad abhāvā vidhavā matapatikā ti attho).

**Dhavala** (adj.) [Sk. dhavala, to dhavati, see dhāvati & dhovati] white, dazzling white VvA 252; Dāvs ii.123; v.26.

**Dhavalatā** (f.) whiteness VvA 197.

**Dhāta** [Sk. *dhāyita of dhayati to suck, nourish, pp. dhīta] fed, satiated; satisfied, appeased Vin i.222; J i.185; ii.247, 446; v.73; vi.555; Pv i.11[8] (so read for dāta)=PvA 59 (: suhita titta); Miln 238, 249. — f. abstr. **dhātatā** satiation, fulness, satisfaction, in ati° J ii.293.

**Dhātar** [n. ag. fr. **dhṛ**] upholder J v.225.

**Dhātī** (f.) [Sk. dhātrī=Gr. τιχήνη wet nurse, to dhayati suck,

suckle; Idg. ***dhēi** as in Gr. χ῞ησχαι to milk, χ῞ηλυς feeding, χηλή female breast; cp. Lat. felare, femina ("giving suck"), filius ("suckling"); Oir. dīnu lamb; Goth. daddjan; Ohg. tila breast. See also dadhi, dhītā, dhenu] wet nurse, fostermother D ii.19; M i.395; ii.97; J i.57; iii.391; PvA 16, 176. In cpds. **dhāti°**, viz. **-cela** swaddling cloth, baby's napkin S i.205= J iii.309.

**Dhātu** (f.) [Sk. dhātu to dadhāti, Idg. ***dhē**, cp. Gr. τίχημι, ἀνά χημα, Sk. dhāman, dhātṛ (=Lat. conditor); Goth. gadēds; Ohg. tāt, tuom (in meaning — °=dhātu, cp. E. serf — dom "condition of...") tuon=E. to do; & with k — suffix Lat. facio, Gr. (ε῎)χηκ(α), Sk. dhāka; see also dhamma] element. Closely related to dhamma in meaning B 1[b], only implying a closer relation to physical substance. As to its gen. connotation cp. *Dhs. trsl.* p. 198. — 1. a primary element, of which the usual set comprises the four paṭhavī, āpo, tejo, vāyo (earth, water, fire, wind), otherwise termed cattāro mahābhūtā(ni): D i.215; ii.294; iii.228; S i.15; ii.169 sq., 224; iv.175, 195; A ii.165; iii.243; Vbh 14, 72; Nett 73. See discussed at *Cpd.* 254 sq. — A def[n] of dhātu is to be found at Vism 485. — Singly or in other comb[ns] paṭhavī° S ii.174; tejo° S i.144; D iii.227; the four plus ākāsa S iii.227, plus viññāna S ii.248; iii.231; see below 2 b. — 2. (a) natural condition, property, disposition; factor, item, principle, form. In this meaning in var. comb[ns] & applications, esp. closely related to khandha. Thus mentioned with **khandha & āyatana** (sensory element & element of sense — perception) as bodily or physical element, factor (see khandha B 1 d & cp. Nd[2] under dhātu) Th 2, 472. As such (physical substratum) it constitutes one of the lokā or forms of being (khandha° dhātu° āyatana° Nd[2] 550). Freq. also in comb[n] kāma — dhātu, rūpa° arūpa° "the elements or properties of k. etc." as preceding & conditioning bhava in the respective category (Nd[2] s. v.). See under d. — As "set of conditions or state of being (—°)" in the foll.: **loka°** a world, of which 10 are usually mentioned (equalling 10,000: PvA 138) S i.26; v.424; Pv ii.9[61]; Vbh 336; PvA 138; *KS* ii.101, *n.* 1; — **nibbāna°** the state of N. S v.8; A ii.120; iv.202; J i.55; It 38 (dve: see under Nibbāna); Miln 312. Also in the foll. connections: amata° It 62; bhū° the verbal root bhū DA i.229; ṭhapitāya dhātuyā "while the bodily element, i. e. vitality lasts" Miln 125; vaṇṇa° form, beauty S i.131; Pv i.3[1]. In these cases it is so far weakened in meaning, that it simply corresponds to E. abstr. suffix — hood or — ity (cp. °hood=origin. "form": see ketu), so perhaps in Nibbāna°=Nibbāna — dom. Cp. dhātuka. — (b) elements in sense — consciousness: referring to the 6 ajjhattikāni & 6 bāhirāni āyatanāni S ii.140 sq. Of these sep. sota° D i.79; iii.38; Vbh 334; dibbasota° S ii.121, 212; v.265, 304; A i.255; iii.17, 280; v.199; cakkhu° Vbh 71 sq.; mano° Vbh 175, 182, 301; mano — viññāṇa° Vbh 87, 89, 175, 182 sq. — (c) various: aneka° A i.22; iii.325; v.33; akusala° Vbh 363; avijjā° S ii.132; ābhā° S ii.150; ārambha° S v.66, 104 sq.; A i.4; ii.338; ṭhiti° S ii.175; iii.231; A iii.338; dhamma° S ii.56; nekkhamma° S ii.151; A iii.447; nissāraṇiyā dhātuyo (5) D iii.239; A iii.245, 290. See further S i.134, 196; ii.153, 248 (aniccā); iii.231 (nirodha); iv.67; A i.176; ii.164; iv.385; Dhs 58, 67, 121; Nett 57, 64 sq.; ThA 20, 49, 285, — (d) Different sets and enumerations: as 3 under kāma°, rūpa°, arūpa A i.223; iii.447; Ps i.137; Vbh 86, 363, 404 sq.; under rūpa°, arūpa°, nirodha° It 45. — as 6 (pathavī etc.+ākāsa° & viññāṇa°): D iii.247; A i.175 sq.; M iii.31, 62, 240; Ps i.136; Vbh 82 sq. — as 7 (ābhā subha etc.): S ii.150. — 18: Ps i.101, 137; ii.230, Dhs 1333; Vbh 87 sq., 401 sq.; Vism 484 sq. — 3. a humour or affection of the body DA i.253 (dhātusamatā). — 4. the remains of the body after cremation PvA 76; a relic VvA 165 (sarīra°, bodily relic); Dāvs v.3 (dasana° the toothrelic). — abl. dhātuso according to one's nature S ii.154 sq. (sattā sattehi saddhiṅ saṅsandanti etc.); It 70 (id.); S iii.65.

**-kathā** N. of 3[rd] book of the Abhidhamma Vism 96. **-kucchi** womb Miln 176; **-kusala** skilled in the elements M iii.62; °kusalatā proficiency in the (18) elements D iii.212; Dhs 1333; **-ghara** "house for a relic," a dagoba SnA 194. **-cetiya** a shrine over a relic DhA iii.29; **-nānatta** diversity of specific experience D iii.289; S ii.143; iv.113 sq., 284; **-vibhāga** distribution of relics VvA 297; PvA 212.

**Dhātuka** (adj.) (only — °) having the nature, by nature, affected with, — like (cp. °dhamma B 2[a]); often simply= first part of cpd. (cp. E. friend — like=friendly=friend) J i.438 (kiliṭṭha° miserable), ii.31 (sama°), 63 (badhira° deaf), 102 (paṇḍuroga° having jaundice), 114 (dhuttika°); iv.137 (vāmanaka° deformed), 391 (muddhā°); v.197 (āvāṭa°); DhA i.89 (anattamana°).

**Dhātura** (adj. — °) [=*dhātuya] in cha° consisting of six elements (purisa) M iii.239 (where āpodhātu omitted by mistake). See dhātu 2 c.

**Dhāna** (adj. — n.) [Sk. dhāna, to dadhāti; cp. dhātu] (adj.) holding, containing (—°) M i.11 (ahi kaṇṭaka°; cp. ādhāna & kaṇṭaka). — (n.) nt. a receptacle Dh 58 (sankāra° dust — heap=ṭhāna DhA i.445). f. **dhānī** a seat (=ṭhāna), in **rāja°** "the king's seat," a royal town. Often in comb with gāma & nigama (see gāma 3 a): Vin iii.89; J vi.397; Pv ii.13[18].

**Dhāniya** (adj.) [Sk. dhānya, cp. dhañña[2]] wealthy, rich, abundant in (—°) J iii.367 (pahūtadhana°; v. l. BB °dhāritaṅ); (nt.) riches, wealth J v.99, 100.

**Dhāra** (adj.) (—°) [Sk. dhāra to dhāreti; cp. dhara] bearing, holding, having D i.74 (udaka — rahado sītavāri°); M i.281 (ubhato°) Sn 336 (ukkā°); It 101 (antimadeha°), 108 (ukkā°). See also **dhārin**.

**Dhāraka** (adj. — n.) 1. bearing, one who holds or possesses DhA iii.93 (sampattiṅ). — 2. one who knows or remembers A ii.97 (°jātika); iv.296 sq., 328 (id.).

**Dhāraṇa** (nt.) [cp. Sk. dhāraṇa, to dhāreti] 1. wearing, in mālā° (etc.) D i.5=A ii.210=Pug 58; KhA 37; cīvara° A ii.104=Pug 45. — 2. maintaining, sustaining, keeping up Miln 320 (āyu° bhojana). — 3. bearing in mind, remembrance Vin iv.305; M ii.175 (dhamma°).

**Dhāraṇaka** [der. fr. dhāraṇa] 1. a debtor (see dhāreti 4) J ii.203; iv.45. — 2. a mnemonician Miln 79.

**Dhāraṇatā** (f.) 1. wearing, being dressed with (=dhāraṇa 1) Miln 257. — 2. mindfulness (=dhāraṇa 3) Nd[2] 628= Dhs 14.

**Dhāraṇā** (f.) [to dhāraṇa] 1. memory Miln 79. — 2. the earth ("the upholder," cp. dharaṇī) J vi.180.

**Dhārā[1]** (f.) [Sk. dhārā, from dhāvati 1] torrent, stream, flow, shower D i.74 (sammā° an even or seasonable shower; DA

i.218=vuṭṭhi); ii.15 (udakassa, streams); J i.31; Ps i.125 (udaka°); Pv ii.9[70] (sammā°); VvA 4 (hingulika°); PvA 139; DhA iv.15 (assu°); Sdhp 595 (vassa°).

**Dhārā**[2] (f.) [Sk. dhārā, from dhāvati 2.] the edge of a weapon J i.455; vi.449; DhA 317; DA i.37. — (adj.) (—°) having a (sharp) edge J i.414 (khura°) Miln 105 (sukhuma°); ekato° — ubhato° single — & double — edged J i.73 (asi); iv.12 (sattha).

**Dhārin** (adj. — °) [Sk. dhārin, see dhāreti & cp. °dhara, °dhāra] holding, wearing, keeping; often in phrase antimadeha° "wearing the last body" (of an Arahant) S i.14; Sn 471; It 32, 40. — J i.47 (virūpa — vesa°); Dāvs v.15. — f. °inī Pv i.10[8] (kāsikuttama°).

**Dhāretar** [n. ag. to dhāreti 3] one who causes others to remember, an instructor, teacher (cp. dhāraṇaka) A iv.196 (sotā sāvetā uggahetā dh.).

**Dhāreti** [Caus. of dharati, q. v. for etym.] to hold, viz. 1. to carry, bear, wear, possess; to put on, to bring, give D i.166≈(chavadussāni etc.); Vin i.16=D i.110≈ (telapajjotaṅ); D ii.19 (chattaṅ to hold a sunshade over a person); PvA 47 (id.); dehaṅ dh. to "wear," i. e. to have a body It 50, 53 (antimaṅ d.); J iv.3 (padumaṅ); vi.136; Pv i.3[1] (vaṇṇaṅ dh.=vahasi PvA 14); tassa kahāpaṇaṅ daṇḍaṅ dh. "to inflict a fine of a k. on him" Miln 171. — 2. to hold back, restrain Vin iv.261 (kathaṅ dhāretha how do you suppress or conceal pregnancy?); Dh 222 (kodhaṅ). — 3. to bear in mind, know by heart, understand: dhammaṅ to know the Dhamma A iii.176; tipiṭakaṅ buddhavacanaṅ to know the 3 Piṭakas Miln 18. — D ii.2; Pug 41 (suṇāti, bhaṇati, dh.=remember). Cp. upadhāreti. — With double acc.: to receive as, to take=believe, to take for, consider as, call: upāsakaṅ maṅ dhāretu Bhagavā "call me your disciple" Vin i.16 & passim; atthajālan ti pi naṅ dhārehi (call it...) D i.46; yathā pañhaṅ Bhagavā vyākaroti tathā naṅ dhareyyāsi (believe it) D i.222; yathā no (atthaṅ) Gotamo vyākarissati tathā naṅ dhāressāma D i.236; evaṅ maṅ dhārehi adhimuttacittaṅ (consider as) Sn 1149 (=upalakkhehi Nd[2] 323). — 4. to admit, allow, allow for, take up, support (a cause); to give, to owe D i.125 (may allow), 126; A ii.69 (na kassa kiñci dh. pays no tribute); Miln 47 (atthaṅ).

**Dhāreyya** (nt.) [orig. grd. of dhāreti] the ceremony of being carried away, i. e. the marriage ceremony, marriage (cp. dhareyya under dharati) Th 2, 472 (text has vāreyya, but ThA, 285 explains dhāreyya=vivāha).

**Dhāva** [Sk. dhāva] running, racing M i.446.

**Dhāvati** [Sk. dhāvati & dhāvate: 1. to flow, run etc.; cp. Gr. χέω (both meanings); Ags. déaw=E. dew; Ohg. tou=Ger. tau; cp. also dhārā & dhunāti. — 2. to clean (by running water) etc.=P. **dhovati**, q. v.] 1. to run, run away, run quickly Sn 939 (cp. Nd[1] 419); Dh 344; J i.308; vi.332; Nd[1] 405=Nd[2] 304[iii.]; Pv iv.16[1] =palāyati PvA 284[1]; DhA i.389 (opp. gacchati); PvA 4; Sdhp 378. — 2. to clean etc.: see dhovati; cp. dhavala & dhārā[2].

**Dhāvana** (nt.) [Sk. dhāvana] running, galloping J ii.431; Miln 351.

**Dhāvin**: see pa°.

**Dhi**[1] **& Dhī** (indecl.) [Sk. dhik] an excl[n] of reproach & disgust: fie! shame! woe! (with acc. or gen.) S v.217 (read dhī taṅ for dhītaṅ); Dh 389 (dhī=garahāmi DhA iv.148); J i.507; DhA i.179 (haṅ dhī), 216 (v. l. BB but text has haṅdi). An inorganic r replaces the sandhi — cons. in **dhī-r-atthu** jīvitaṅ Sn 440; cp. Th i.1150; dhi — r — atthu jātiyā J i.59.

**Dhi**[2] (f.) [Sk. dhīḥ to didheti, cp. Av. dī to see, Goth. (filu — ) deisei cunning. See also dhīra] wisdom, only in Com. expl. of paññā: "dhi vuccati paññā" (exegesis of dhīra) at Nd[1] 44=J ii.140=iii.38.

**Dhikkita** (adj.) [Sk. dhikkṛta, of dhi[1]+kata] reproached, reviled; used also medially: blaming, censuring, condemning J i.155 (=garahitā Com.); also in Com. expl. of dhīra (=dhikkita — pāpa detesting evil) at Nd[1] 44=J ii.140=iii.38 (cp. dhi[2]).

**Dhiti** (f.) [Sk. dhṛti to **dhṛ**, see dharati] energy, courage, steadfastness, firm character, resolution. S i.122, 215 =Sn 188 (cp. SnA 237); J i.266, 280; iii.239; vi.373; Vbh 211; Dhs 13 (+thāma), 22, 289, 571; Miln 23, 329; Sdhp 574. Equivalent to "wisdom" (cp. juti & jutimant & Sk. dhīti) in expl. of dhīra as "dhitisampanna" Nd[1] 44≈(see dhi[2]); PvA 131.

**Dhitimant** (adj.) [Sk. dhṛtimant; cp. also dhīmant] coura- geous, firm, resolute A i.25; Sn 462, 542; Th i,6; J ii.140; vi.286 (wise, cp. dhiti).

**Dhītar** and **Dhītā** (f.) [Sk. dhītā, orig. pp. of dhayati to suck (cp. Lat. filia): see dhāta & dhātī, influenced in inflection by Sk. duhitṛ, although etymologically different] daughter Th 2, 336 (in faith); J i.152, 253; vi.366; Pv i.11[5]; DhA iii.171, 176; PvA 16, 21, 61, 105. deva° a female deva (see deva) VvA 137 etc.; nattu° a granddaughter PvA 17; mātula° a niece PvA 55; rāja° a princess J i.207; PvA 74. In comp[n] **dhītu**.

**-kkama** one who is desirous of a daughter J vi.307 (=dhītu atthāya vicarati Com.; v. l. dhītu — kāma); **-dhītā** granddaughter PvA 16.

**Dhītalikā** (f.) [Dimin. of dhītā; cp. dhītikā & pottha- likā] a doll Vin iii.36, 126 (dāru°); DhsA 321; PvA 16.

**Dhītikā** (f.) [cp. dhītalikā] a doll Th 2, 374 (=dhītalikā ThA 252).

**Dhīna** see adhīna.

**Dhīyati** [Sk. dhīyate, Pass. to dahati[1]] to be contained ThA 13 (so read for dhiyati); PvA 71.

**Dhīra** (adj.) [combining in meaning 1. Sk. dhīra "firm" fr. dhārayati (see dharati & dhiti); 2. Vedic. dhīra "wise" fr. dīdheti (see dhi[2]). The fluctuation of connotation is also scen in the expl[s] of Com[s] which always give the foll. three conventional etymologies, viz. dhikkitapāpa, dhiti — sampanna, dhiyā (=paññāya) samannāgata Nd[1]44≈(see dhi[2])] constant, firm, self — relying, of character; wise, possessing the knowledge of the Dhamma, often=paṇḍita & Ep. of an Arahant D ii.128; S i.24 (lokapariyāyaṅ aññāya nibbutā dh.), 122, 221; Sn 45, 235 (nibbanti dhīrā), 913 (vippamutto diṭṭhigatehi dh.), 1052; It 68 (°upasevanā, opp. bāla), 122 (dh. sabbaganthapamocano); Dh 23, 28, 177 (opp. bāla); Th 1, 4; 2, 7 (dhammā=tejussadehi ariyamaggadhammehi ThA 13); J iii.396; v.116; Pv ii.1[6]; ii.9[45]; Nd[1] 44, 55, 482; Nd[2] 324 (=jutimant); Miln 342; KhA 194, 224, 230; DhA iii.189 (=paṇḍita).

**Dhuta** (& **Dhūta**) [cp. Sk. dhuta & dhūta, pp. of dhunāti] 1. shaken, moved Dāvs v.49 (vāta°). — 2. lit. "shaken off," but

always expl[d] in the commentaries as "one who shakes off" either cvil dispositions (kilese), or obstacles to spiritual progress (vāra, nīvaraṇa). The word is rare. In one constantly repeated passage (Vin i.45=305=ii.2=iii.21=iv.213) it is an adj. opposed to **kosajja** lazy, remiss; and means either scrupulous or punctilious. At D i.5 it is used of a pain. At Sn 385 we are told of a **dhutadhamma**, meaning a scrupulous way of life, first for a bhikkhu, then for a layman. This poem omits all higher doctrine and confines itself to scrupulousness as regards minor, elementary matters. Cp. Vism 61 for a def[n] of dhuta.

**-anga** a set of practices leading to the state of or appropriate to a dhuta, that is to a scrupulous person First occurs in a title suffixed to a passage in the Parivāra deprecating such practices. The passage occurs twice (Vin v.131, 193), but the title, probably later than the text, is added only to the 2nd of the two. The passage gives a list of 13 such practices, each of them an ascetic practice not enjoined in the Vinaya. The 13 are also discussed at Vism 59 sq. The Milinda devotes a whole book (chap. vi.) to the glorification of these 13 dhutangas, but there is no evidence that they were ever widely adopted. Some are deprecated at M i.282, & examples of one or other of them are given at Vin iii.15; Bu i.59; J iii.342; iv.8; Miln 133, 348, 351; Vism 59 (°kathā), 65 (°cora), 72 (id.), 80 (def[n]); SnA 494; DhA i.68; ii.32 (dhūtanga); iv.30. Nd[1] 188 says that 8 of them are desirable. **-dhara** mindful of punctiliousness Miln 342 (āraññaka dh. jhāyin). **-vata** the vow to perform the dhutangas DhA vi.165. **-vāda** one who inculcates punctiliousness S ii.156; A i.23; Miln 380; Vism 80; ThA 69; DhA ii.30. **-vādin**= °vāda J i.130.

**Dhutatta** (nt.) [Sk. *dhūtatvaṅ] the state of being punc- tilious Vin i.305 (of going naked).

**Dhutta** [Sk. dhūrta, from dhūrvati & dhvarati to injure, deceive, cp. Lat. fraus; Idg. ***dhreu**, an enlarged form of which is ***dreugh** in Sk. druhyati, drugdha=Ohg. triogan, troum etc.: see duhana] of abandoned life, wild, fast, cunning, crafty, fraudulent; wicked, bad. (m.) a rogue, cheat, evil — minded person, scoundrel, rascal. There are three sorts of a wild life, viz. **akkha°** in gambling, **itthi°** with women, **surā°** in drink (Sn 106; J iv.255). — Vin ii.277 (robber, highwayman); A iii.38 (a°); iv.288 (itthi°); J i.49 (surā°), 290, 291; ii.416; iii.287; iv.223, 494 (surā°); ThA 250 (itthi°), 260 (°purisa), 266 (°kilesa); PvA 3, 5 (itthi°, surā°), 151. — f. dhutti (dhuttī) J ii.114 (°brāhmaṇī).

**Dhuttaka**=dhutta S i.131; Th 2, 366 (=itthi — dhutta ThA 250); DhA iii.207; Dpvs ix.19. — f. **dhuttikā** always in comb[n] w. chinnikā (meretrix, q. v.) Vin iii.128; J ii.114; Miln 122.

**Dhunana** (nt.) [Sk. dhūnana] shaking, in **°ka** (adj.) con- sisting in shaking off, doing away with, giving up (kilesa°) SnA 373.

**Dhunāti** [Sk. dhunoti (dhūnoti), dhunāti & dhuvati, Caus. dhūnayati. Idg. ***dhū** to be in turbulent motion; cp. Gr. χύω, χύνω (to be impetuous), χύελλα (storm), χύμος "thyme"; Lat. fūmus (smoke=fume), suffio; Lith. duja (dust); Goth. dauns (smoke & smell); Ohg. toum. Connected also w. dhāvate; see further dhūpa, dhūma, dhūsara, dhona & a secondary root Idg. ***dheu̯s** in dhaṅsati] to shake, toss; to shake off, remove, destroy S i.156 (maccuno senaṅ); Th 1, 256=Miln 245; dhunāti pāpake dhamme dumapattaṅ va māluto Th i.2; J i.11 (v. 48); iii.44 (hatthe dhuninsu, wrung their hands); Vv 64[9] (=VvA 278 misprint dhumanti); aor. **adhosi** [=Sk. adhauṣīt] Sn 787 (micchādiṭṭhiṅ= pajahi SnA 523). pp. **dhuta & dhūta** (q. v.). Cp. nis°, o°.

**Dhuma** in °kaṭacchuka=**druma°** having a wooden spoon (see duma), cp. Mar. dhumārā? (Ed. in note) DhA ii.59. [Doubtful reading.]

**Dhura** (m. & nt.) [Sk. dhur f. & dhura m.] 1. a yoke, a pole, the shaft of a carriage J i.192 (purima — sakaṭa°), 196; Cp. ii.8, 4. — 2. (fig.) a burden, load, charge, office, responsibility Sn 256 (vahanto porisaṅ dh °ṅ "carrying a human yoke"=purisânucchavikā bhārā SnA 299), 694 (asama° one who has to bear a heavy burden=asamaviriya SnA 489); DhA ii.97 (sama°); dve dhurāni two burdens (viz. gantha° & vipassanā, study & contemplation) DhA i.7; iv.37; asamadhura J i.193; vi.330. *Three* dhurā are enum[d] at J iv.242 as saddhā°, sīla°, and paññā°. — Sdhp 355 (saddhā°), 392 (+viriya), 413 (paññā°) **dh °ṅ nikkhipati** to take off the yoke, to put down a burden, to give up a charge or renounce a responsibility (see °nikkhepa): **nikkhittadhura** A i.71; ii.148; iii.65, 108, 179 sq.; **a°** S v.197, 225; Nd[2] 131; SnA 236 (=dhuravant). — 3. the forepart of anything, head, top, front; fig. chief, leader, leading part. nāvāya dh. the forecastle of a ship J iii.127=iv.142; dh — vāta head wind J i.100; ekaṅ dh °ṅ nīharati to set aside a foremost part DA i.135. — 4. the far end, either as top or beginning J iii.216 (yāva dh — sopānā); iv.265 (dh — sopānaṅ katvā making the staircase end); v.458 (magga — dhure ṭhatvā standing on the far end or other side of the road, i. e. opposite; gloss BB maggantare); VvA 44 (dh — gehassa dvāre at the door of the top house of the village, i. e. the first or last house).

**-gāma** a neighbouring village (lit. the first v. that one meets) J i.8, 237; iv.243; DhA iii.414; **-dhorayha** a yoked ox S i.173=Sn 79 (viriyam me dh — dh °ṅ); SnA 150. **-nikkhepa** the putting down of the yoke, the giving up of one's office J iii.243; Vism 413. **-bhatta** a meal where a monk is invited as leader of other monks who likewise take part in it J i.449. v. l. (for dhuva°); iii.97 (v. l. dhuva°); Vism 66. **-yotta** yoke — tie, i. e. the tie fastening the yoke to the neck of the ox J i.192; vi.253; **-vahana** bearing a burden (cp. dhorayha) DhA iii.472; **-vihāra** a neighbouring monastery (cp. °gāma) J i.23; iv.243; DhA i.126 (Np.); iii.224 (id.); **-sampaggāha** "a solid grip of the burden" (Mrs. Rh.D.) Dhs 13, 22 etc. (opp. nikkhepa); **-ssaha** enduring one's yoke Th 1, 659. Cp. dhuratā.

**Dhuratā** (f.) [abstr. fr. dhura] in cpd. **anikkhitta-dh**. "a state of unflinching endurance" Nd[2] 394, 405=Dhs 13 etc.=Vbh 350, 370 (+dhura — sampaggāha); opp. nikkhitta — dh. weakness of character, lack of endurance (=pamāda) ibid.

**Dhuravant** (adj.) [cp. Sk. dhuradhara] one who has or bears his yoke, patient, enduring S i.214=Sn 187 (: cetasikaviriya — vasena anikkhittadhura SnA 236).

**Dhuva** (adj.) [Sk. dhruva, cp. Lith. drúta firm; Goth. triggws=Ohg. triuwi (Ger. treue, trost); Ags. tréowe= E. true, of Idg. ***dheru**, enlarged form of ***dher**, see dharati] stable, constant, permanent; fixed, regular, certain, sure D i.18; S i.142; iv.370; A ii.33; J i.19; v.121 (°sassataṅ maraṇaṅ);

iii.325; Bu ii.82; Miln 114 (na tā nadiyo dh — salilā). 334 (°phala); Vism 77; DA i.112 (maraṇaṅ apassanto dh.), 150 (=thāvara); DhA iii.170 (adhuvaṅ jīvitaṅ dhuvaṅ maraṇaṅ); ThA 241; Sdhp 331. — *nt.* permanence, stability M i.326; Dh 147. Also Ep. of Nibbāna (see °gāmin). — nt. as adv. **dhuvaṅ** continuously, constantly, always J ii.24=Miln 172; PvA 207; certainly J i.18, v.103. — **adhuva** (addhuva) changing, unstable, impermanent D i.19 (anicca a. appāyuka); M i.326; S iv.302; J i.393; iii.19 (addhuva — sīla); VvA 77.

**-gāmin** leading to permanence, i. e. Nibbāna S iv.370 (magga); **-colā** (f.) constantly dressed, of a woman Vin iii.129; **-ṭṭhāniya** lasting (of shoes) Vin i.190; **-dhamma** one who has reached a stable condition DhA iii.289; **-paññatta** (a) permanently appointed (seat) Vin iv.274; **-bhatta** a constant supply of food Vin i.25, 243; ii.15 (°ika); J i.449 (where the v. l. dhura° seems to be preferable instead of dhuva°, see dhurabhatta); cp. niccabhatta; **-yāgu** constant (distribution of) rice-gruel Vin i.292 sq.; **-lohitā** (f.) a woman whose blood is stagnant Vin iii.129; **-ssava** always discharging, constantly flowing J i.6, v.35.

**Dhūta & Dhūtanga** see dhuta.

**Dhūpa** [Sk. dhūpa of Idg. ***dhūp**, enlarged fr. ***dhū** in dhunāti (q. v.)] incense J i.51, 64, 290 (gandha°, dvandva, cpd.); iii.144; vi.42; PvA 141 (gandhapuppha°). dh°ṅ dadāti to incense (a room) J i.399. Sometimes misspelt **dhūma**, e. g. VvA 173 (gandhapuppha°).

**Dhūpana** (nt.) [Sk. dhūpana] incensing, fumigation; perfume, incense, spice J iii.144; iv.236; Pv iii.5[3] (sāsapa°).

**Dhūpāyati & Dhūpayati** [Sk. dhūpayati; caus. fr. dhūpa] to fumigate, make fragrant, perfume Vin i.180; S i.40 (dhūpāyita)=Th 1, 448; A ii.214 sq.; J i.73; Miln 333 (sīlagandhena lokaṅ dh.); DhA i.370 (aor. dhūpāyi); iii.38 (ppr. dhūpayamāna). — pp. dhūpita.

**Dhūpita** [pp. of dhūpāyati] fumigated, flavoured Vv 43[5] (tela° flavoured with oil). Cp. pa°.

**Dhūma** [Vedic dhūma=Lat. fumus; Gr. χυμός (mood, mind), χυμιάω (fumigate); Ohg. toum etc. Idg. ***dhu**, cp. Gr. χύω (burn incense), χύος (incense). See also dhunāti] smoke, fumes Vin i.204 (aroma of drugs); M i.220 (dh °ṅ kattā); A v.352 (id.); A ii.53; iv.72 sq.; v.347 sq.; J iii.401, 422 (tumhākaṅ dh — kāle at the time when you will end in smoke, i. e. at your cremation); DhA i.370 (eka° one mass of smoke); VvA 173 (for dhūpa, in gandhapuppha°); PvA 230 (micchā — vitakka° in expl. of vidhūma).

**-andha** blind with smoke J i.216; **-kālika** (cp. above dh. — kāle) lasting till a person's cremation Vin ii.172, 288; **-ketu** fire (lit. whose sign is smoke) J iv.26; v.63; **-jāla** a mass of smoke J v.497; **-netta** a smoke — tube, i. e. a surgical instrument for sniffing up the smoke of medical drugs Vin i.204; ii.120; J iv.363; ThA 14; **-sikhā** fire (Ep. of Agni; lit. smoke — crested) Vv 35[2] (sikha)=VvA 161; Vism 416; also as sikhin J vi.206.

**Dhūmāyati & Dhūmayati** [Sk. dhūmayati, Denom. fr. dhūma] to smoke, to smoulder, choke; to be obscured, to cloud over M i.142 (v. l. dhūpāyati); Pv i.6[4] (pariḍayhati+dh. hadayaṅ); DhA i.425 (akkhīni me dh.= I see almost nothing). pp. dhūmāyita.

**Dhūmāyanā** (f.) smoking, smouldering M i.143; Nett 24 (as v. l. to dhūpāyanā).

**Dhūmāyitatta** (nt.) [abstr. to dhūmāyati] becoming like smoke, clouding over, obscuration S iii.124 (+timirāyitattaṅ).

**Dhūsara** (adj.) [Sk. dhūsara, Ags. dust=E. dust & dusk, Ger. dust; see dhvaṅsati & dhunoti & cp. Walde, *Lat. Wtb.* under furo] dust — coloured VvA 335.

**Dhenu** (f.) [Sk. dhenu, to dhayati to give suck, see dhātī & dhītar] a milch cow, a female animal in general J i.152 (miga° hind); Vv 80[6]; DhA i.170; 396; PvA 112. In simile at Vism 313.

**Dhenupa** [dhenu+pa from pibati] a suckling calf M i.79; Sn 26.

**Dheyya** (—°) [Sk. dheya, orig. grd. of **dhā**, see dahati[1]] 1. in the realm of, under the sway or power of: **anañña°** J iv.110; **kamma°** A iv.285; **maccu°** (q. v.) S i.22; Sn 358, 1104; Th 2, 10 (=maccu ettha dhīyati ThA 13); **māra°** A iv.228. — 2. putting on, assigning, in **nāma°** Dhs 1307.

**Dhota** [Sk. dhāuta, pp. of dhavati[2], see dhovati] washed, bleached, clean J i.62 (°sankha a bleached shell); ii.275; PvA 73 (°vattha), 116 (°hattha with clean hands), 274 (id.); Vism 224 (id.).

**Dhona** (adj. — n.) [either=dhota, Sk. dhauta, see dhovati or=dhuta, see dhuta & dhunana. Quite a diff. suggestion as regards etym. is given by Kern, *Toev.* 117, who considers it as a possible der[n] fr. (a)dho, after analogy of poṇa. Very doubtful] 1. purified M i.386; Sn 351, 786, 813, 834 (=dhutakilesa SnA 542); J iii.160 (°sākha=patthaṭasākha Com.; v. l. BB vena°); Nd[1] 77=176 (: dhonā vuccati paññā etc., dhuta & dhota used indiscriminately in exegesis following). — 2. (pl.) the four requisites of a bhikkhu DhA iii.344 (: dhonā vuccati cattāro paccayā, in Com. on atidhonacārin Dh 240; gloss K. dhovanā, cp. Morris, *J.P.T.S.* 1887, 100).

**Dhopati** [a variant of dhovati, taken as Caus. formation] to wash, cleanse D i.93 (dhopetha, imper.; v. l. B. dhovatha), 124 (dhopeyya; v. l. B. dhoveyya).

**Dhopana** (nt.) [a variant of dhovana, q. v.] 1. ceremonial washing of the bones of the dead D i. 6; **aṭṭhi-dhovana** Bdhgh at DA i.84; A v.216 (see Commentary at 364). — 2. Surgical washing of a wound J ii.117. — 3. In vaṅsadhopana, apparently a feat by acrobats J iv.390. It is possible that the passage at D i. 6 really belongs here. See the note at *Dial.* i.9.

**Dhorayha** [for *dhor — vayha=Sk. *dhaurvahya, abstr. fr. dhurvaha; may also directly correspond to the latter] "carrying a yoke," a beast of burden S i.28; D iii.113 (purisa°); A i.162.

**-vata** (nt.) the practice of carrying a burden, the state of a beast of burden, drudgery S i.28; **-sīla** accustomed to the yoke, enduring; patient Dh 208 (=dhuravahana — sīlatāya dh. DhA iii.272); **-sīlin**= °sīla J ii.97 (=dhura — vahanaka — ācārena sampanna Com.).

**Dhoreyya** (—°) [Sk. dhaureya, der. fr. dhura] "to be yoked," accustomed to the yoke, carrying a burden, in **kamma°** Miln 288.

**Dhova** (adj. — n.) [Sk. dhāva, see dhovati] washing, cleansing Bu ii.15.

**Dhovati** [Sk. dhāvati, see dhāvati] to rinse, wash, cleanse, purify Vin ii.208, 210, 214; Sn p. 104 (bhājanāni); J i.8; v.297. — **dhovi** J vi.366; DhA iii.207. ger. **dhovitvā** J i.266; iv.2; VvA 33 (pattaṅ), 77 (id.); PvA 75, 144. inf. **dhovituṅ** Vin ii.120; iv.261 pp. **dhota** (q. v.) & **dhovita** J i.266. — See also **dhopati** (*dhopeti).

**Dhovana** (nt.) [Sk. dhāvana; see also dhopana] washing Vin iv.262; S iv.316 (bhaṇḍa°); A i.132, 161, 277; It 111 (pādānaṅ); J ii.129; vi.365 (hattha°); Miln 11; Vism 343; PvA 241 (hattha — pāda°); DhA ii.19 (pāda°); fig. (ariyaṅ) A v.216.

# N

**Na**[1] [Sk. na (in cana) & nā (in nānā, vi — nā) Idg. pron. base *no, cp. Gr. νή, ναί; Lat. nē, nae surely, also encl. in ego — ne & in question utruṁne, nam; fuller form *eno, as in Sk. anā (adv.) anena, anayā (instr. pron. 3rd); Gr. ε῎νη "that day"; Lat. enim] expletive — emphatic particle, often used in comparative — indefinite sense: just so, like this, as if, as (see cana & canaṅ) J v.339 (Com. cttha na — kāro upamāne). Also as **naṅ** (cp. cana> canaṅ) Vin ii.81, 186 (kathaṅ naṅ=kathaṅ nu); J ii.416; v.302; vi.213 (Com. p. 216: ettha eko na — karo pucchanattho hoti); Th 1, 1204; Miln 177. Perhaps at Sn 148 (kattha — ci naṅ, v. l. BB na; but Com. KhA 247= etaṅ). To this na belongs na[3]; see also nu & nanu.

**Na**[2] [Ved. na=Idg. *ne; Lat. ne in n' unquam etc., Goth. ni; Sk. na ca=Lat. neque=Goth. nih. Also Sk. nā= Idg. *nē, cp. Lat. Goth. nē] negātive & adversative particle "not" (Nd[2] 326: paṭikkhepa; KhA 170: paṭisedhe) 1. often apostr. n': n' atthi, n' etaṅ etc.; or contracted: nāhaṅ, nāpi etc., or with cuphonic consonant y: nayidaṅ (It 29, J iv.3), nayidha (It 36, 37), nayimaṅ (It 15) etc. As double negation implying emphatic affirmation: na kiñci na all, everything J i.295. — 2. In disjunctive clauses: **na... na** neither — nor, so — or not so. In question: karoti na karoti ("or not") J ii.133. Cp. **mā** in same use. — Often with added **pi** (api) in second part: **na-nāpi** neither — nor ("not — but also not") S ii.65; M i.246; Pv i.11[9]. — 3. In syntactic context mostly emphasized by var. negative & adversative particles, viz. **nāpi** (see under 2); **n' eva** indeed not, not for all that J iii.55; or not KhA 219; **n' eva-na** neither — nor D i.33, 35; M i.486; A v.193; J i.207, 279; Vin ii.185; DhA i.328; ii.65; DA i.186, 188; **n' eva-na pana** id. D i.24; **na kho** not indeed J ii.134; **na ca** but not (=this rather than that) J i.153; **na tāva**=na kho Vv 37[13]; **na nu** (in quest.= noune) is it not? PvA 74, 136; **na no** surely not Sn 224; **na hi** [cp. Gr. οὐξί not at all; ναίξι certainly] certainly not Dh 5, 184; Sn 666; Kh vii.6; **na hi jātu** id. Sn 152. — See also nu, nū, no. — 4, na is also used in the function of the negative prefix a — (an — ) in cases where the word — negation was isolated out of a sentence negation or where a negated verb was substantified, e. g. (a) nacira (=acira) short, napparūpa abundant, napuṅsaka neuter, neka (=aneka) several; (b) natthi, natthika etc. (q. v.).

**Na**[3] [identical with na[1]] base of demonstr. pron. 3rd pers. (=ta°), only in foll. cases: acc. sg. **naṅ** (mostly enclitic), fuller form **enaṅ** him, her, that one etc. Sn 139, 201, 385, 418, 980, 1076; It 32; Dh 42, 230; J i.152, 172, 222; iii.281; KhA 220; DhA i.181; iii.173; PvA 3, 68, 73.

— acc. pl. **ne** them It 110 (v. l. te); Sn 223 (=te manusse KhA 169); J ii.417; iii.204; v.458; DhA i.8, 13, 61, 101, 390; VvA 299. — gen. dat. pl. **nesaṅ** D i.175, 191; It 63; J i.153; DhA iv.41; VvA 37, 136.; PvA 54, 201, 207. See also cna; cp. nava[2].

**Nakula** [Ved. nakula, cp. nakra crocodile] a mungoose, Viverra Ichneumon A v.289 sq.; J ii.53; vi.538; Miln 118, 394.

**Nakkhatta** (nt.) [Ved. nakṣatra collect. formation from naktiḥ & naktā=Gr. νύς, Lat. nox, Goth. nahts, E.

night=the nightly sky, the heavenly bodies of the night, as opposed to the Sun: ādicco tapataṅ mukhaṅ Vin i.246] the stars or constellations, a conjunction of the moon with diff. constellations, a lunar mansion or the constellations of the lunar zodiac, figuring also as Names of months & determinant factors of horoscopic and other astrological observation; further a celebration of the beginning of a new month, hence any kind of festival or festivity. — The recognised number of such lunar mansions is 27, the names of which as given in Sk. sources are the same in Pāli, with the exception of 2 variations (Assayuja for Aśvinī, Satabhisaja for Śatatāraka). Enum[d] at Abhp. 58 — 60 as follows: Assayuja [Sk. Aśvinī] Bharaṇī, Kattikā, Rohiṇī, Magasiraṅ [Sk. Mṛgaśīrṣa] Addā [Sk. Ārdrā], Punabbasu, Phussa [Sk. Puṣya], Asilesā, Maghā, Pubba — phaggunī [Sk. Pūrva — phalgunī). Uttara°, Hattha, Cittā [Sk. Chaitra], Sāti [Svātī], Visākhā, Anurādhā, Jeṭṭhā, Mūlaṅ, Pubb — āsāḷha [°āṣāḍha], Uttar°, Savaṇa, Dhaniṭṭhā, Satabhisaja [Śatatāraka], Pubba — bhaddapadā, Uttara°, Revatī. — It is to be pointed out that the Niddesa speaks of 28 N. instead of 27 (Nd[1] 382: aṭṭhavīsati nakkhattāni), a discrepancy which may be accounted by the fact that one N. (the Orion) bore 2 names, viz. Mṛgaśīrṣa & Agrahayanī (see Plunkett, *Ancient Calendars* etc. p. 227 sq.). — Some of these Ns. are more familiar & important than others, & are mentioned more frequently, e. g. Āsāḷha (Āsāḷhi°) J i.50 & Uttarāsāḷha J i.63, 82; Kattikā & Rohiṇī SnA 456. — nakkhattaṅ **ādisati** to augur from the stars, to set the horoscope Nd[1] 382; **oloketi** to read the stars, to scan the constellations J i.108, 253; **ghoseti** to proclaim (shout out) the new month (cp. Lat. calandae fr. cālāre to call out, scil. mensem), and thereby announce the festivity to be celebrated J i.250; n. ghuṭṭhaṅ J i.50, 433; sanghuṭṭhaṅ PvA 73; ghositaṅ VvA 31; **kīḷati** to celebrate a (nakkhatta — ) festival J i.50, 250; VvA 63; DhA i.393 (cp. °kīḷā below). n. **ositaṅ** the festival at an end J i.433. — **nakkhatta** (sg.) a constellation Sn 927; collect. the stars Vv 81[1] (cando nparivārito). **nakkhattāni** (pl.) the stars: nakkhattānaṅ mukhaṅ chando (the moon is the most prominent of the lights of night) Th

2.143; Vin i.246=Sn 569 (but cp. expl. at SnA 456: candayogavasena "ajja kattikā, ajja Rohiṇī" ti paññāṇato ālokakāraṇato sommabhāvato ca nakkhattānaṅ mukhaṅ cando ti vutto); D i.10 (nakkhattānaṅ pathagamanaṅ & uppatha — gamanaṅ a right or wrong course, i. e. a straight ascension or deviation of the stars or planets); ii.259; iii.85, 90; A iv.86; Th 2, 143 (nakkhattāni namassantā bālā).

**-kīḷana**=kīḷā DhA iii.461; **-kīḷā** the celebration of a festival, making merry, taking a holiday J i.50; ThA 137; VvA 109; **-ggāha** the seizure of a star (by a demon: see gāha), the disappearance of a planet (transit?) D i.10 (expl. at DA i.95 as nakkhattasa angārakādi — gahasamāyoga); **-patha** "the course of the stars," i. e. the nocturnal sky Dh 208; **-pada** a constellation Vin ii.217; **-pāṭhaka** an astrologer, soothsayer, augur Nd[1] 382; **-pīḷana** the failing or obscuration of a star (as a sign of death in horoscopy) DhA i.166; — **mālā** a garland of stars VvA 167; **-yoga** a conjunction of the planets, a constellation in its meaning for the horoscope J i.82 253; DhA i.174 (+tithi — karaṇa); °ṅ oloketi to set the horoscope DhA i.166, °ṅ uggaṇhāti id. Pv iii.5[4]. **-rājā** the king of the nakkhattas (i. e. the moon) J iii.348.

**Nakha** [Ved. nakha, cp. Sk. anghri foot; Gr. ὄνυς (claw, nail), Lat. unguis=Oir. inga; Ohg. nagal=E. nail] a nail of finger or toe, a claw Vin ii.133; Sn 610 (na angulīhi nakhehi vā); J v.489 (pañcanakhā sattā five — nailed or — toed beings); Kh ii.=Miln 26, cp. taca (pañcatacakaṅ); KhA 43; VvA 7 (dasa — nakhasamodhāna putting the 10 fingers together); PvA 152, 192; Sdhp 104.

**Nakhaka** (adj.) belonging to, consisting of or resembling a claw, in **hatthi°** like elephants' claws, Ep. of a castle (pāsāda) Vin ii.169 (Bdhgh on p. 323: hatthikumbhe patiṭṭhitaṅ, evaṅ evaṅkatassa kir' etaṅ nāmaṅ) (?).

**Nakhin** (adj.) having nails J vi.290 (tamba° with copper- coloured nails).

**Naga** [Sk. naga tree & mountain, referred by Fausböll & Uhlenbeck to na+gacchati, i. e. immovable (=sthāvara), more probably however with Lidén (see Walde under nāvis) to Ohg. nahho, Ags. naca "boat=tree"; semantically mountain=trees, i. e. forest] mountain S i.195= Nd[2] 136[a] (nagassa passe āsīna, of the Buddha); Sn 180 (=devapabbata royal mountain SnA 216; or should it mean "forest"?); Th 1, 41 (°vivara), 525; Pv ii.9[61] (°muddhani on top of the Mount, i. e. Mt. Sineru PvA 138; the Buddha was thought to reside there); Miln 327 (id.); Vv 16[6] (°antare in between the (5) mountains, see VvA 82).

**Nagara** (nt.) [Ved. nagara, Non — aryan? Connection with agāra is very problematic] a stronghold, citadel, fortress; a (fortified) town, city. As seat of the government & as important centre of trade contrasted with gāma & nigama (village & market — place or township) Vin iii.47 (°bandhana), 184; cp. gāma 3 b. **deva°** deva — city Ji. 3, 168, 202; DhA i.280 etc.; cp. yakkha° J ii.127. — Vin i.277, 342, 344; ii.155, 184; D ii.7; S ii.105 sq.; iv.194 (kāyassa adhivacanaṅ); v.160; A i.168, 178; iv.106 sq. (paccantima); v.194 (id.) Dh 150 (aṭṭhīnaṅ); Sn 414, 1013 (Bhoga°); J i.3, 50 (Kapilavatthu°); ii.5; iii.188; vi.368 etc.; Pug 56; DhA iv.2; PvA 3, 39, 73; Dpvs xiv.51 (+pura). Cp. nāgara.

**-ûpakārikā** a town fortified with a wall covered with cement at its base D i.105, cp. DA i.274; **-ûpama** like a citadel (of citta) Dh 40, cp. DhA i.317 & Nagaropama sūtra Divy 340; **-kathā** town — gossip D i.7; **-guttika** superintendent of the city police J iii.30, 436; iv.279; Miln 345 (dhammanagare n — g.), DhA iv.55. Cp. Kern, *Toev.* p. 167; **-vara** the noble town (of Rājagaha) Vv 16[6], cp. VvA 82; **-vīthi** a city street J ii.416; **-sobhinī** the city belle, a town courtesan J ii.367 (°anā); iii.435 (Sulasā), 475 (°anī); DhA i.174; ii.201; PvA 4 (Sulasā); Miln 350.

**Nagaraka** (nt.) a small city D i.146=169, quoted J i.391.

**Nagga** (adj.) [Ved. nagna=Lat. nudus (fr. *nogu̯edhos) Goth. naqaps=Ohg. naccot, Ags. nacod=naked; Oir. nocht; perhaps Gr. γυμνός] naked, nude Vin ii.121; J i.307; Pv i.6[1] (=niccola PvA 32); ii.1[5]; 8[1]; PvA 68, 106.

**-cariyā** going naked Dh 141; DhA iii.78; cp. Sk nagnacaryā Divy 339; **-bhogga** one whose goods are nakedness, an ascetic J iv.160; v.75; vi.225.

**Naggatta** (nt.) [Sk. nagnatva]=naggiya nakedness PvA 106.

**Naggiya** (nt.) [Sk. *nagnyaṅ] naked state, nudity Vin i.292, 305; S iv.300; Sn 249.

**Naggiyā** (adj. f.) [Sk. nagnikā]=naggā, naked Pv ii.3[12].

**Nangala** (nt.) [Ved. lāngala; nangala by dissimilation through subsequent nasal, cp. Milinda>Menandros. Etym. unknown, prob. dialectical (already in RV iv. 57[4]), because unconnected with other Aryan words for plough. Cp. Balūčī nangār] a plough S i.115; iii.155; A iii.64; Sn 77 (yuga° yoke & plough); Sn p. 13; J i.57; Th 2, 441 (=sīra ThA 270); SnA 146; VvA 63, 65; PvA 133 (dun° hard to plough); DhA i.223 (aya°); iii.67 (id.).

**-īsā** the beam of a plough S i.104 (of an elephant's trunk); **-kaṭṭhakaraṇa** ploughing S v.146=J ii.59; **-phāla** [mod. Ind. phār] ploughshare (to be understood as Dvandva) DhA i.395.

**Nangalin** (adj. — n.) having or using a plough, ploughman, in mukha° "using the mouth as plough" Th 1, 101 (maulvergnügt, Neumann) (Mrs. Rh. D. harsh of speech).

**Nanguṭṭha** (nt.) [dial. for *nangūlya>*nanguḷhya?]= nangula A ii.245; J i.194 (of a bull); ii.19 (of an elephant); iii.16 (sūci°), 480 (panther); iv.256 (of a deer); DhA i.275 (of a fish); ii.64.

**Nangula** (nt.) [Sk. lāngŨla to langa & lagati (q. v.). cp. Gr. λαγγάζω, Lat. langueo] a tail Th 1, 113=601 (go°).

**Nacira** (adj.) [Sk. nacira=na+cira] not of long duration, short Sn 694; gen **nacirass' eva** after a short time, shortly Sn p. 16; J iv.2, 392; Miln 250.

**Nacca** (nt.) [Ved. nṛtya=Anglo — Ind. nautch, etym. un- certain, cp. naccati & naṭati] (pantomimic) dancing; usually comb[d] with singing (gīta, q. v.) & instrumental music (vādita). — **nacca**: A i.261; D iii.183; J i.61, 207; DA i.77; PvA 231. — **nacca-gīta**: J i.61; Pv iv.7[2]; DhA iii.129; VvA 131, 135. — **nacca-gīta-vādita** (+visūkadassana): Vin i.83; D i.5, 6; KhA 36; cp. Vv 81[10] (naccagīte suvādite).

**Naccaka** [Sk. *nṛtyaka, distinguished from but ultimately identical with naṭaka, q. v.] a dancer, (pantomimic) actor Miln 191, 331, 359 (naṭa°). — f. **naccakī** Vin ii.12.

**Naccati** [Ved. nṛtyati **nṛt**, cp. nacca & naṭati] to dance, play Vin

ii.10; J i.292; Vv 50[1] (=naṭati VvA 210); 64[21]. — pp. **naccento** D i.135; fut. **naccissati** Vin ii.12; aor. **nacci** J iii.127; inf. **naccituṅ** J i.207. — Caus. **naccāpeti** to make play Vism 305 (so read for nacch°).

**Naccana** (nt.) [Ved. *nṛtyana, cp. naṭana] dance, dancing VvA 282, 315.

**Najjuha** [Sk. dātyūha] a kind of cock or hen J vi.528, 538.

**Naṭa** [Sk. naṭa dial. ṭ, cp. Prk. naḍa, of **nṛt**, see naccati] a dancer, player, mimic, actor Vin iv.285; S iv.306 sq.; DhA iv.60 (°dhītā), 65 (°karaka), 224 (°kīḷā); Miln 359 (°naccaka); Sdhp 380. — Cp. naṭaka & nāṭaka.

**Naṭaka** [Sk. naṭaka]=naṭa Vin iv.285; Miln 331; PvA 3. — f. **naṭikā** DA i.239.

**Naṭati** [Sk. naṭati, of **nṛt**, with dial. ṭ, cp. naccati] to dance, play VvA 210 (=naccati).

**Naṭṭha** [Sk. naṣṭha, pp. of nassati (naśyati), q. v.] perished, destroyed; lost A ii.249; J i.74; 267.

**Naṭṭhana** (nt.) [Der. fr. naṭṭha] destruction Miln 180, 237.

**Naṭṭhāyika** [cp. Sk. naṣṭhārtha, i. e. naṣṭha+artha] bank- rupt Miln 131, 201.

**Nata** [Sk. nata, pp. of namati, q. v.] bent (on) S i.186 (a°); Sn 1143; Nd[2] 327.

**Nati** (f.) [Sk. nati of **nam**] bending, bent, inclination S ii.67; iv.59; M i.115.

**Natta** (nt.) [Sk. nakta, see nakkhatta] night, acc. **nattaṅ** by night, in **nattam-ahaṅ** by day & by night Sn 1070 (v. l. BB and Nd[2] rattamahaṅ).

**Nattar** [Sk. naptṛ, analogy — formation after mātṛ etc. from Ved. napāt; cp. Lat. nepos; Ags. nefa=E. nephew; Ohg. nevo] grandson J i.60 (nattu, gen.), 88; Ud 91, 92; PvA 17 (nattu — dhītā great — grand — daughter), 25 (nattā nom.).

**Natthika** (adj. — n.) [Sk. nāstika] one who professes the motto of "natthi," a sceptic, nihilist S i.96; usually in cpds.

**-diṭṭhi** scepticism, nihilistic view, heresy Sn 243 (=micchāditthi Com.); VvA 342; PvA 244; **-vāda** one who professes a nihilistic doctrine S iii.73; M i.403; A ii.31; PvA 215 (+micchādiṭṭhika).

**Natthitā** (f.) [Sk. nāstitā, fr. n' atthi] nihilism S ii.17; J v.110.

**Natthibhāva** [n' atthi — bhāva] non — existence DhA iii.324.

**Natthu** [cp. Sk. nas f. & nasta, see etym. under nāsā] 1. the nose J v.166 (=nāsā Com.). — 2.=°kamma, medical treatment through the nose Vin iii.83 (deti).

**-kamma** nose — treatment, consisting in the application of hot oil (DA i.98: telaṅ yojetvā n — karaṇaṅ) D i.12; Vin i.204; M i.511; DhA i.12; **-karaṇī** a pockethandkerchief Vin i.204.

**Nadati** [Ved. nadati, **nad** of unknown etym.] to roar, cry, make a noise (nadaṅ nadati freq.) Sn 552 (sīha), 684 (id.), 1015; J i.50, 150; ii.110; aor. **nadi** J iii.55 & **anādisuṅ** J iv.349. Caus. **nadāpeti** to make roar J ii.244. See also nadī & nāda, & cp. onadati.

**Nadana** (nt.) [cp. Sk. nadanu] roaring J i.19 (sīhanāda° the sound of a lion's roar).

**Nadita** (nt.) [cp. Sk. nādita, pp. of caus. nadayati] roar, noise J ii.110.

**Nadī** (f.) [Ved. nadī, from nadati="the roaring," cp. also nandati] a river; often characterised as mahā° in opp. to kun° rivulet; pl. nadiyo also collect. "the waters." — D i.244 (Aciravatī nadī); S ii.32, 118, 135; v.390; A i.33, 136, 243 (mahā°); ii.55, 140 (mahā°); iii.52; iv.101 (m°), 137; Sn 425, 433, 568, 720; Dh 251; J i.296; ii.102; iii.51; iii.91 (Kebukā); v.269 (Vetaraṇī°); vi.518 (Ketumatī); Pv iv.3[54]; Vism 468 (sīghasotā); PvA 256 (m°); Sdhp 21, 194, 574. — gen. sg. nadiyā J i.278; It 113; instr. nadiyā J i.278; PvA 46; pl. nom. **nadiyo** Miln 114 (na tā n. dhuva — salilā), **najjo** PvA 29 (mahā°); & **najjāyo** J vi.278; gen nadīnaṅ Vin i.246=Sn 569 (n. sāgaro mukhaṅ). — **kunnadī** a small river S i.109; ii.32, 118; v.47, 63; A ii.140; iv.100; V.114 sq. — On n. in similes see *J.P.T.S.* 1906, 100.

**-kuñja** a river glen DA i.209; **-kūla** the bank of a river Cp. iii.7[1]; **-tīra**=°kūla J i.278; **-dugga** a difficult ford in a river S ii.198; **-vidugga**=°dugga A i.35; iii.128.

**Naddha** [Sk. naddha pp. of **nah**, see nayhati] tied, bound, fastened, put on J i.175 (rathavarattaṅ); Bu i.31 (camma°, of a drum); Mhvs vii.16 (°pañcāyudha); Miln 117 (yuga°); DhsA 131. Cp. onaddha, vi°, san°.

**Nanandar** (f.) [Sk. nanāndṛ & nanāndā, to nanā "mother"] husband's sister J v.269 (=sāmikassa bhaginī p. 275).

**Nanikāma** (adj.) [na+nikāma=anikāma] disagreeable, unpleasant Dh 309 (°seyyā an uncomfortable bed).

**Nanu** (indecl.) [Ved. nanu] 1. part. of affirmation (cp. na[1]): surely, certainly Pv ii.6[7] (so to be read for nanda? v. l. BB nuna); Manor. Pūr. on A v.194 (Andersen P. R. 91). — 2. part. of interrogation (=Lat. nonne) "is it not" (cp. na[2]): J i.151; iii.393; DhA i.33.

**Nantaka** (nt.) [a contamination of namataka (Kern, *Toev.* p. 169), maybe Sk. naktaka "cover for nakedness" (Trenckner, *Notes* 81[1]), unless it be non — Aryan] a shred, rag, worn — out cloth, usually expl[d] by jiṇṇapilotika (J iii.22) or khaṇḍabhūtā pilotikā (PvA 185) or pilotika only (VvA 311). — S v.342; A iii.187; iv.376 (°vāsin as v. l.; text has nantikavāsin); Vv 80[7] (anantaka); Pv iii.2[14]; J iii.22 (°vāsin clad in rags).

**Nanda** at Pv ii.6[7] used either as interj. (=nanu, q. v.) or as voc. in the sense of "dear"; the first expl[n] to be preferred & n. probably to be read as nanu (v. l. nuna) or **handa** (in which case nanu would be gloss).

**Nandaka** (adj.) [Sk. **nandikā**] giving pleasure, pleasing, full of joy; f. **nandikā** J iv.396 (+khiḍḍā), either as adj. or f. abstr. pleasure, rejoicing (=abhindandanā Com.).

**Nandati** [Ved. nandati, **nand=nad** (cp. vind>vid etc.) orig. to utter sounds of joy] to be glad, to rejoice, find delight in, be proud of (c. instr.) S i.110; A iv.94 sq.; Sn 33; Dh 18. — Caus. **nandeti** to please, to do a favour J iv.107 (nandaya=tosehi Com.); PvA 139 (=toseti). — ppr. nandayanto J vi.588. — Cp. ānandati.

**Nandanā** (f.) [Sk. nandanā] rejoicing, delight, pleasure S i.6=Sn 33.

**Nandi**[1] & (freq.) **Nandī** (f.) [Sk. nandi, but cp. BSk. nandī Divy 37] 1. joy, enjoyment, pleasure, delight in (c. loc.) S i.16,

39, 54; ii.101 sq. (āhāre); iii.14 (=upādāna); iv.36 sq.; A ii.10 (kāma°, bhava°, diṭṭhi°), iii.246; iv.423 sq. (dhamma°); Sn 1055 (+nivesana); Nd[2] 330 (=taṇhā); Pug 57; Dhs 1059≈(in def. of taṇhā); Vbh 145, 356, 361; DhsA 363; ThA 65, 167. — For nandī at Miln 289 read tandī. — 2. a musical instrument: joy — drum [Sk. nandī] Vin iii.108 (=vijayabheri). Cp. ā°.

**-(y)āvatta** "turning auspiciously" (i. e. turning to the right: see dakkhiṇāvatta), auspicious, good Nett 2, 4, 7, 113 (always attr. of naya); **-ûpasecana** (rāgasalla) sprinkled over with joy, having joy as its sauce Nett 116, 117; cp. maṅsûpasecana (odana) J iii.144=vi.24; **-kkhaya** the destruction of (finding) delight S iii.51; **-(ṅ)jaha** giving up or abandoning joy Sn 1101 (+okañjaha & kappañjaha); Nd[2] 331; **-bhava** existence of joy, being full of joy, in °*parikkhīṇa* one in whom joy is extinct (i. e. an Arahant), expl[d] however by Com. as one who has rid himself of the craving for rebirth (tīsu bhavesu parikkhīnataṇha DhA iv.192=SnA 469) S i.2, 53; Sn 175, 637=Dh 413; **-mukhī** (adj. — f.) "joyfaced," showing a merry face, Ep. of the night (esp. the eve of the uposatha) Vin i.288 (ratti); ii.236 (id.); **-rāga** pleasure & lust, passionate delight S ii.227; iii.51; iv.142, 174, 180; M i.145; Dhs 1059≈, 1136; esp. as attr. of taṇhā in phrase n — r — sahagata — taṇhā (cp. M Vastu iii.332: nandīrāgasahagatā tṛṣṇā) Vin i.10; S iii.158; v.425 sq.; Ps ii.137; Nett 72; **-saṅyojana** the fetter of finding delight in anything Sn 1109, 1115; Nd[2] 332; **-samudaya** the rise or origin of delight M iii.267.

**Nandi[2]**=nandhi.

**Nandin** (adj.) [Sk. nandin] finding or giving delight, delighting in, pleasurable, gladdening S ii.53 (vedanā); A ii.59, 61; It 112.

**Nandha** see yuga°.

**Nandhati** [for nayhati, der. fr. naddha after analogy of baddha>bandhati] meaning not so much "to bind" as "to cover": see apiḷandhati, upanandhati, onandhati, pariyonandhati.

**Nandhi** (f.) (usually spelt nandi) [Sk. naddhrī to naddha, pp. of **nah** to bind] a strap, thong J i.175 (rathassa cammañ ca nandiñ ca); Sn 622=Dh 398 (+varatta); SnA 400; DhA i.44, iv.160.

**Napuṅsaka** (adj.) [Ved. napuṅsaka=na+puṅs "not- male"] of no sex; lit. Vism 548, 553; ThA 260; Vbh 417; in gram. of the neuter gender Kacc. 50; PvA 266 (is reading correct?)

**Nabha** (nt.) & **Nabhas** (in oblique cases) [Sk. nabhas; Gr. νέφος & νεφέλη, Lat. nebula, Oir. nēl, Ags. nifol (darkness), Ohg. nebul. See also abbha] mist, vapour, clouds, sky A i.242; ii.50 (nabhā), iii.240, Sn 687 (nabhasi — gama, of the moon); Vv 32[3], 35[2] (=ākāsa VvA 161), 53[4] (id. 236), 63[27] (id. 268); PvA 65; Mhvs vii.9 (nabhasā instr.).

**Nabbho**=nābhiyo, nom. pl. of nābhi (q. v.).

**Namataka** (nt.) [word & etym. doubtful; cp. nantaka & Bdhgh. Vin ii.317: matakan (sic) ti satthakavedhanakaṅ (=veṭhanakaṅ) pilotikakhaṇḍaṅ] a piece of cloth Vin ii.115 (satthaka), 123, 267 (°ṅ dhāreti).

**Namati** [Ved. namati, Idg. ***nem** to bend; also to share out, cp. Gr. νέμω, Goth. niman=Ger. nehmen. See cognates in Walde loc. cit. under nemus] to bend, bend down (trs. & instr.) direct, apply S i.137 (cittaṅ); Sn 806; J i.61 (aor. nami, cittaṅ). — Caus. **nameti** (*not* nāmeti, Fsb. to Sn 1143 nāmenti, which is to be corrected to n' âpenti) to bend, to wield Dh 80=145 (namayati). As **nāmeti** at J vi.349. pp. **namita** (q. v.).

**Namana** (nt.) [a philosophical term constructed by Bdhgh. from nāma, cp. ruppana — rūpa] naming, giving a name KhA 78; DhsA 52 (see nāma[2]); Vism 528.

**Namanā** (f.) [abstr. to namati, cp. Sk. namana nt.] bent, application, industry Vbh 352.

**Namassati** [Ved. namasyati, Denom. fr. namo] to pay honour to, to venerate, honour, do homage to (often with pañjalika & añjaliṅ katvā) Sn 236, 485, 598, 1058, 1063; Nd[2] 334; J iii.83; Pv ii.12[20]; KhA 196; pot. namasseyya It 110; Dh 392, 1st pl. namassemu Sn 995; ppr. namassaṅ Sn 334, 934; namassanto SnA 565, & (usually) namassamāna Sn 192, 1142; Nd[1] 400; J ii.73; VvA 7. — aor. **namassiṅsu** Sn 287. — ger. **namassitvā** J i.1. — grd. (as adj.) **namassaniya** (venerable), Miln 278.

**Namassana** (nt.) (?) veneration J i.1.

**Namassiyā** (namassā) (f.) [Sk. namasyā] worship, venera- tion Miln 140.

**Namita** [pp. nameti] bent on, disposed to (—°), able or capable of J iii.392 (pabbajjāya — namita — citta); Miln 308 (phalabhāra°).

**Namo** (nt.) & **Nama** (nt.) [Ved. namas, cp. Av. n□mo prayer; Gr. νέμος, Lat. nemus (see namati)] nomage, veneration, esp. used as an exclamation of adoration at the beginning of a book (namo tassa Bhagavato Arahato Sammāsambuddhassa) Sn 540, 544; PvA 1, 67.

**Namuci** (Np.) a name of Māra.

**Naya** (adj. — n.) [from nayati, to lead, see neti] "leading"; usually m: way (fig.), method, plan, manner; inference; sense, meaning (in grammar); behaviour, conduct A ii.193=Nd[2] 151 (°hetu through inference); Nett 2 (method), 4 (id.), 7, 113; Miln 316 (nayena=nayahetu); KhA 74; VvA 112 (sense, context, sentence); PvA 1 (ways or conduct), 117 (meaning), 126 (id.), 136, 280. — **nayaṅ neti** to draw a conclusion, apply an inference, judge, behave S ii.58=Vbh 329; J iv.241 (anayaṅ nayati dummedho: draws a wrong conclusion); PvA 227 (+anumināti). — With **°ādi°** N. has the function of continuing or completing the context= "and similarly," e. g. °ādinaya — pavatta dealing with this & the following VvA 2;... ti ādinā nayena thus & similarly, & so forth J i.81; PvA 30. — Instr. **nayena** (—°) as adv. in the way of, as, according(ly): āgata° according to what has been shown or said in... J i.59; VvA 3; PvA 280; purima° as before J i.59; iv.140; vutta° as said (above) (cp. vutta — niyāmena) PvA 13, 29, 36, 71, 92 etc. — **sunaya** a sound judgment J iv.241; **dunnaya** a wrong principle, method or judgment, or as adj.: wrongly inferred, hard to be understood, unintelligible A iii.178=Nett 21; J iv.241.

**Nayati** see neti.

**Nayana** (nt.) [Sk. nayana, to nayati=the leader cp. also netra=P. netta] the eye Th 2, 381; Vv 35[3]; Dhs 597; Vbh 71 sq.; Miln 365; ThA 255; VvA 161 (=cakkhu); PvA 40 (nettāni nayanāni), 152; Sdhp 448, 621.

**Nayhati** [Ved. nahyati, Idg. ***nedh** as in Lat. nodus & Ved. nahu]

to tie, bind; only in comp. with prep. as upanayhati (cp. upāhanā sandal), pilandhati etc. — pp. **naddha** (q. v.). See also nandhi, nāha; onayhati, unnahanā, piḷayhati.

**Nayhana** (nt.) [Sk. nahana] tying, binding; bond, fetter DhA iv.161.

**Nara** [Ved. nara, cp. nṛtu; Idg. ***ner** to be strong or valiant =Gr. ἀνήρ, ἀγ ήνωρ (valiant), δρώψ (*νρώψ); Lat. neriosus (musculạr), Nero (Sabinian, cp. Oscan ner= Lat. vir); Oir. nert] man (in poetry esp. a brave, strong, heroic man), pl. either "men" or "people" (the latter e. g. at Sn 776, 1082; Pv i.11[12]). — A i.130; ii.5; iii.53; Sn 39, 96, 116, 329, 591, 676, 865 etc.; Dh 47, 48, 262, 309, 341; J iii.295; Nd[1] 12=Nd[2] 335 (definition); VvA 42 (popular etymology: narati netī ti naro puriso, i. e. a "leading" man); PvA 116=Dh 125.

**-âdhama** vilest of men Sn 246; **-âsabha** "man bull," i. e. lord of men Sn 684, 996; **-inda** "man lord," i. e. king Sn 836; J i.151; **-uttama** best of men (Ep. of the Buddha) S i.23; D iii.147; Sn 1021; **-deva** god — man or man — god (pl.) gods, also Ep. of the B. "king of men" S i.5; Pv iv.3[50]; **-nārī** (pl.) men & women, appl. to male & female angelic servants (of the Yakkhas) Vv 32[4], 33[7], 53[8]; Pv ii.11[2]; **-vīra** a hero (?), a skilled man (?) Th 1, 736 (**naravīrakata** "by human skill & wit" Mrs. Rh. D.). **-sīha** lion of men J i.89.

**Naraka** [Sk. naraka; etym. doubtful, problematic whether to Gr. νέρτερος (=inferus), Ags. nord=north as region of the underworld] 1. a pit D i.234; Th 1, 869; J iv.268 (°āvāṭa PvA 225). — 2. a name for Niraya, i. e. purgatory; a place of torment for the deceased (see niraya & cp. list of narakas at Divy 67) S i.209; Sn 706; PvA 52; Sdhp 492 (saṅsāraghora°), 612.

**-angāra** the ashes of purgatory Sdhp 32.

**Narada** (nt.) [Sk. nalada, Gr. νάρδος, of Semitic origin, cp. Hebr. nīrd] nard, ointment J vi.537.

**Nala & Naḷa** [Ved. naḍa & Sk. naḷa, with dial. ḍ (ḷ) for *narda, cp. Gr. νάρδης] a species of reed; reed in general Vin iv.35; A ii.73; Dh 337; Nd[2] $680_{ii}$; J i.223; iv.141, 396 (n. va chinno); Pv i.11[6] (id.); DhA iii.156; iv.43. See also nāḷa, nāḷī & nāḷikā.

**-âgāra** a house built of reeds S i.156; iv.185 (+tiṇāgāra); A i.101 (+tiṇāgāra); Nd[2] 40[d] (id.), Miln 245; cp. AvŚ Index ii.228 (naḍāgāra); **-aggi** a fire of reeds J vi.100 (°vaṇṇaṅ pabbataṅ); **-kalāpī** a bundle of r. S ii.114; **-kāra** a worker in reeds, basket — maker; D i.51 (+pesakāra & kumbhakāra); J v.291; ThA 28; PvA 175 (+vilīvakāra); DhA i.177; **-daṇḍaka** a shaft of r. J i.170; **-maya** made of r. Vin ii.115; **-vana** a thicket of reeds J iv.140; Miln 342; **-sannibha** reedcoloured J vi.537 (Com.: naḷa — puppha — vaṇṇa rukkhasunakha); **-setu** a bridge of reeds Sn 4.

**Naḷapin** a water — animal J vi.537.

**Nalāṭa** (nt.) [Ved. lalāṭa=rarāṭa; on n>l cp. nangala] the forehead S i.118; J iii.393; iv.417 (nalāṭena maccuṅ ādāya: by his forelock); Vism 185; DhA i.253.

**-anta** the side of the forehead J vi.331; **-maṇḍala** the round of the f. D i.106; Sn p. 108.

**Nalāṭikā** (f.) [Sk. lalāṭikā] "belonging to the forehead," a frown Vin ii.10 (nalāṭikaṅ deti to give a frown).

**Nalinī** (f.) [Sk. nalinī] a pond J iv.90; Vism 84, 17.

**Nava[1]** (num.) [Ved. navan, Idg. *neu̯n̥, cp. Lat. novem (*noven), Gr. ἐννέα, Goth. niun, Oir. nōin, E. nine. Connection with nava[2] likely because in counting by tetrads (octo=8 is a dual!) a *new* series begins with No. 9] number nine. gen. — dat. navannaṅ (Sn p. 87); instr. — abl. navahi (VvA 76), loc. navasu.

*Meaning and Application:* The primitive — Aryan importance of the "mystic" nine is not found in Buddhism and can only be traced in Pali in folkloristic undercurrents (as fairy tales) & stereotype traditions in which 9 appears as a number implying a higher trinity=$3^2$. 1. navabhūmaka pāsāda (a palace 9 stories high more freq. satta°, 7) J i.58; nava — hiraññakoṭīhi (w. 9 koṭis of gold) VvA 188; nava yojana DhA ii.65. — 2. navangabuddhasāsana "the 9 fold teaching of Buddha," i. e. the 9 divisions of the Buddh. Scriptures according to their form or style, viz. suttaṅ geyyaṅ veyyākaraṇaṅ gāthā udānaṅ itivuttakaṅ jātakaṅ abbhutadhammaṅ vedallaṅ M i.133; A ii.103, 178; iii.86 sq., 177 sq.; Pug 43; Miln 344; Dpvs iv.15; PvA 2. Cp. chaḷanga. — nava sattāvāsā "9 abodes of beings" Kh iv. (in exemplifying No. 9), viz. (see D iii.263=KhA 86, 87 cp. also A iv.39 sq.) (1) manussā, devā, vinipātikā; (2) Brahmakāyikā devā; (3) Ābhassarā; (4) Subhakiṇhā; (5) Asaññasattā; (6) Ākāsanañcâyatana — upagā; (7) Viññāṇanañcâyatana°; (8) Ākiñcaññāyatana°; (9) Nevasaññâsaññâyatana°. — nava sotā (Sn 197) or nava dvārā (VvA 76; v. l. mukhā) 9 openings of the body, viz. (SnA 248) 2 eyes, ears, nostrils, mouth, anus & urethra (cp. *S.B.E.* 39, 180; 40, 259 sq.). — nava vitakkā 9 thoughts Nd[2] 269 (q. v.). — 3. a trace of the week of 9 days is to be found in the expression "navuti — vassasatasahass — āyukā" giving the age of a divinity as 9 million years (=a divine week) VvA 345. — Cp. navuti.

**Nava[2]** (adj.) [Ved. nava, Idg. *neu̯n̥ (cp. nava[1])=Lat. novus, Gr. νέος (*νέϝος), Lith. navas; Goth. niujis etc.=E. new; also Sk. **navya**=Gr. νεϊος, Lat. Novius. May be related to na[3]] 1. new, fresh; unsoiled, clean; of late, lately acquired or practised (opp. pubba & purāṇa). Often syn. with taruṇa. Sn 28, 235 (opp. purāṇaṅ), 944 (id.), 913 (opp. pubba); Pv i.9[2] (of clothes=costly); J iv.201 (opp. purāṇa); Miln 132 (salila fresh water). — 2. young, unexperienced, newly initiated; a novice Vin i.47 (navā bhikkhū the younger bhs., opp. therā); S i.9 (+acira — pabbajita); ii.218; Sn p. 93 (Gotamo navo pabbajjāya "a novice in the Wanderer's life"); DhA i.92 (bhikkhu).

**-kamma** building new, making repairs, "doing up," mending Vin ii.119, 159; iii.81; J i.92; iv.378; Nd[2] 385; **-kammika** an expert in making repairs or in building, a builder (cp. vaḍḍhaki) Vin ii.15; iv.211; **-ghata** fresh ghee J ii.433 (v. l. °sappi).

**Navaka** (adj. — n.) [Sk. navaka] young; a young man, a newly ordained bhikkhu (opp. thera), novice (cp. Divy 404) J i.33 (sangha°); PvA 76 (id.). — Freq. in compar. **navakatara** a younger one, or the youngest (opp. theratara) D ii.154; J i.218; Miln 24.

**Navanīta** (nt.) & **nonīta** [cp. Ved. navanīta] fresh butter Vin i.244 (cp. gorasa); D i.201; M iii.141; Pv iii.5[5] (nonīta); Pug 69, 70; Miln 41, Dhs 646, 740; DhA i.417; PvA 199.

**Navama** (num. ord.) [Sk. navama=Oir. nōmad; cp. Lat. nonus;

Gr. ε̉́νατος, Goth. niunda with diff. superl. suffixes] the ninth Sn 109; f. °ī VvA 72.

**Naviya** (adj.) [Sk. navya, either grd. of navate to praise; or=nava, q. v.] praiseworthy Miln 389.

**Navuti** (num.) [Ved. navati] number ninety VvA 345 & in compⁿ **eka°** 91 D ii.2 (i. e. 92 minus 1; in expr. ekanavuto kappo, v. l. ekanavuti kappe); **dvā°** 92 (see dvi A II. & B III.); PvA 19, 21; **aṭṭhā°** 98; Sn 311 (diseases sprung fr. orig. 3).

**Navutiya** (adj.) worth ninety J v.485. Cp. nāvutika.

**Nassati** (v. intr.) [Ved. naś; naśyati & naśati, cp. Gr. νέκυς, νεκρός (corpse), νέκταρ ("overcoming death" =nec+tṛ, cp. tarati); Lat. neco, noceo, noxius] to perish, to be lost or destroyed, to disappear, come to an end Sn 666 (na hi nassati kassaci kammaṅ); It 90; J i.81, 116, 150; pret. **nassaṅ** (prohib.) Sn 1120, pl. anassāma M i.177; aor. **nassi** A iii.54 (mā nassi prohib.); J iv.137 (cakkhūni °iṅsu: the eyes failed); fut. **nassisati** J i.5; cond. **nassissa** J ii.112. — Caus. **nāseti** (q. v.). See also pa°.

**Nassana** (nt.) [cp. Sk. naśana] disappearance, loss, destruction A iii.54 (°dhamma adj. doomed to perish).

**Nahāta** [Sk. snāta, see nahāyati] one who has bathed Vin ii.221; J i.266; DhA iv.232 (°kilesatā washed off moral stain).

**Nahātaka** [Ved. snātaka, cp. nahāta & nahāyati] "one who has bathed," a brahmin who has finished the studies M i.280; A iv.144; Dh 422 (expl. at DhA iv.232 with ref. to perfection in the Buddha's teaching: catusaccabuddhatāya buddha); cp. Sn 521 (one who has washed away all sin), 646.

**Nahāna** (nt.) [Sk. snāna] bathing, a bath Vin i.47, 51= ii.224; i.196 (dhuva° constant bathing), 197; S i.183; v.390 (fig.); J i.265; PvA 50; Vism 27.

**-kāla** bathing time PvA 46; **-koṭṭhaka** bath — room DhA iii.88; **-garuka** fond of bathing Vin i.196; **-cuṇṇa** bath powder (cp. nahāniya°) DhA i.398; **-tittha** a shallow place for bathing DhA i.3; iii.79.

**Nahāniya** (adj.) belonging to a bath, bath —; in **°cuṇṇa** bath — powder PvA 46.

**Nahāpaka** [Sk. snāpaka, fr. Caus, nahāpeti; cp. nahāpita] a barber, bath attendant D i.74; A iii.25; DA i.157 (=ye nahāpenti); PvA 127 (=kappaka).

**Nahāpana** (nt.) bathing, washing (trs.) D i.7, 12; A i.62, 132; ii.70; iv.54; It 111 (ucchādana+); VvA 305 (udakadāna+).

**Nahāpita** [Sk. only snāpaka (see nahāpaka); new formation fr. Caus. nahāpeti as n. ag. with **a-** theme instead of **ar-**, cp. sallakatta for sallakattar] a barber, who has also the business of preparing & giving baths (cp. Ger. "bader") a bath — attendant (see kappaka). Barbers ranked as a low class socially, and rebirth in a barber's family was considered unfortunate. Vin i.249 (°pubba who had formerly been a barber); D i.225; J i.137; ii.5; iii.451; iv.138 (eight kahāpaṇas as a barber's fee); DA i.157 (=kappaka); VvA 207 (°sālā a barber's shop).

**Nahāpeti** [Sk. snāpayati, Caus. of **nahāyati**] to wash, to give a bath, bathe J i.166; PvA 49; VvA 68, 305.

**Nahāmin** (adj. — n.) [=nahāpaka; Kern, *Toev.* asks: should it be nahāpin?] a barber, a low — class individual Pv iii.1[14] (=kappaka — jātika PvA 176).

**Nahāyati** (rarely **nhāyati**) [Ved. snāti & snāyati, **snā**=Gr. νήξω (to swim), ναρός, *Νηρεύς (Nereid), ν῀ησος (island); Lat. nare (to swim); cp. also Sk. snauti, Gr. νάω, νέω; Goth. sniwan] to bathe (trs. & intr.), to wash, to perform an ablution (esp. at the end of religious studentship or after the lapse of a lustrative period) Vin ii.280; J i.265; vi.336; PvA 93. ppr. **nahāyanto** (PvA 83) & **nahāyamāna** (Vin ii.105); inf. **nahāyituṅ** (Vin i.47; PvA 144); ger. **nahāyitvā** (J i.50; vi.367; PvA 42) & **nahātvā** (J i.265; iii.277; DhA iii.88; PvA 23, 62) (after mourning), 82; grd. **nahāyitabba** (Vin ii.220, 280).

**Nahāru & Nhāru** [Sk. snāyu, Idg. ***snē** to sew, cp. Gr. νέω, νήχω, ν῀ημα (thread); Ohg. nājan; also Gr. νεῦρον (=Lat. nervus); Ags. sinu (=sinew); Ohg. senawa; Goth. nepla=Ags. nāēdl (=needle); Oir. snātha (thread); Ohg. snuor (cord)=Ags. snōd] sinew, tendon, muscle. In the anatomy of the body n. occupies the place between **maṅsa** (flesh, soft flesh) & **aṭṭhi** (bone), as is seen from ster. sequence chavi, camma, maṅsa, nahāru, aṭṭhi, aṭṭhi — miñja (e. g. at Vin i.25; J iii.84). See also defⁿ in detail at SnA 246 sq. & KhA 47. — Vin i.25 (nh°); M i.429 (used for bow strings); A i.50; iii.324; iv.47 sq. (°daddula), 129; Kh 111.; Sn 194 (aṭṭhi°) Nd[2] 97 (nh°); DhA iii.118; ThA 257 (nh°); PvA 68 (aṭṭhi — camma°), 80 (camma — maṅsa°); Sdhp 46, 103.

**Nahuta** (nt.) [Sk. nayuta (m. pl.) of unknown etym. Is it the same as navuti? The corresponding v>y>h is frequent, as to meaning cp. nava 3] a vast number, a myriad Sn 677; J i.25, 83; Pv iv.1[7]; DhA i.88; PvA 22, 265.

**Nāga** [Ved. nāga; etym. of 1. perhaps fr. *snagh=Ags. snaca (snake) & snaegl (snail); of 2 uncertain, perhaps a Non — Aryan word distorted by popular analogy to nāga[1]] 1. a serpent or Nāga demon, playing a prominent part in Buddh. fairy — tales, gifted with miraculous powers & great strength. They often act as fairies & are classed with other divinities (see devatā), with whom they are sometimes friendly, sometimes at enmity (as with the Garuḷas) D i.54; S iii.240 sq.; v.47, 63; Bu. i.30 (dīghāyukā mahiddhikā); Miln 23. Often with supaṇṇā (Garuḷas); J i.64; DhA ii.4; PvA 272. Descriptions e. g. at DhA iii.231, 242 sq.; see also cpds. — 2. an elephant, esp. a strong, stately animal (thus in combⁿ hatthi — nāga characterising "a Nāga elephant") & freq. as symbol of strength & endurance ("heroic"). Thus Ep. of the Buddha & of Arahants. Popular etymologies of n. are based on the excellency of this animal (āguṅ na karoti=he is faultless, etc.): see Nd[1] 201=Nd[2] 337; Th 1, 693; PvA 57. — (a) the animal D i.49; S i.16; ii.217, 222; iii.85; v.351; A ii.116; iii.156 sq.; Sn 543; Vv 5[5] (=hatthināga VvA 37); Pv i.11[3]. mahā° A iv.107, 110. — (b) fig.= hero or saint: S ii.277; iii.83; M i.151, 386; Dh 320; Sn 29, 53, 166, 421, 518. Of the Buddha: Sn 522, 845, 1058, 1101; Miln 346 (Buddha°). — 3. The Nāga — tree (now called "iron — wood tree," the P. meaning "fairy tree"), noted for its hard wood & great masses of red flowers (=Sk. nāgakesara, mesua ferrea Lin.): see cpds. °rukkha, °puppha, °latā.

**-âpalokita** "elephant — look" (turning the whole body), a mark of the Buddhas M i.337; cp. BSk. nāgâvalokita Divy

208; **-danta** an ivory peg or pin, also used as a hook on a wall Vin ii.117 (°ka Vin ii.114, 152); J vi.382; **-nāṭaka** snakes as actors DhA iv.130; **-nāsūru** (f.) (woman) having thighs like an elephant's trunk J v.297; **-puppha** iron — wood flower Miln 283; **-bala** the strength of an elephant J i.265; ii.158; **-bhavana** the world of snakes Nd[1] 448; J iii.275; DhA iv.14; **-māṇavaka** a young serpent J iii.276; f. **°ikā** ib. 275; DhA iii.232; **-rājā** king of the Nāgas, i. e. serpents J ii.111; iii.275; Sn 379 (Erāvaṇa, see detail SnA 368); DhA i.359; iii.231, 242 sq. (Ahicchatta); iv.129 sq. (Paṇṇaka); **-rukkha** the iron — wood tree J i.35 (cp. M Vastu ii.249); **-latā**=rukkha J i.80 (the Buddha's toothpick made of its wood), 232; DhA ii.211 (°dantakaṭṭha toothpick); **-vatta** habits of serpents Nd[1] 92, also adj. **°ika** ibid. 89; **-vana** elephant — grove Dh 324; DhA iv.15; **-vanika** cl. hunter M i.175; iii.132; **-hata** one who strikes the el. (viz. the Buddha) Vin ii.195.

**Nāgara** [Sk. nāgara, see nagara] a citizen J i.150; iv.404; v.385; Dāvs ii.85; VvA 31; PvA 19; DhA i.41.

**Nāgarika** (adj.) [Sk. nāgarika] citizen — like, urbane, polite DA i.282.

**Nāṭaka** [Sk. nāṭaka; see naccati] 1. (m.) a dancer, actor, player J i.206; v.373; DhA iii.88; iv.59, 130; nāṭakitthi a dancing — girl, nautch — girl DhA iii.166; VvA 131. — 2. (nt.) a play, pantomime J i.59; v.279, also used coll.=dancing — woman J i.59 (?) ii.395.

**Nātha** [Ved. nātha, **nāth**, to which Goth. nipan (to support), Ohg. ginâda (grace)] protector, refuge, help A v.23, 89; Dh 160 (attā hi attano n.), 380; Sn 1131 (Nd[2] has nāga); DhA iv.117; PvA 1. **lokanātha** Saviour of the world (Ep. of the Buddha) Sn 995; PvA 42. — **anātha** helpless, unprotected, poor J i.6 (nāthânāthā rich & poor); PvA 3 (°sālā poor house) 65. Cp. nādhati.

**Nāda** [Sk. nāda, see nadati] loud sound, roaring, roar J i.19 (sīha°), 50 (koñca°), 150 (mahā°). Cp. pa°.

**Nādi** (f.)=nāda, loud sound, thundering (fig.) Vv 64[10].

**Nādhati** [Sk. nādhate=nāthate (see nātha), only in nadhamāna, cp. RV x.65, 5: nādhas] to have need of, to be in want of (c. gen.) J v.90 (Com. expl[s] by upatappati milāyati; thinking perhaps of **nalo** va chinno).

**Nānatta** (nt. m.) [Sk. nānatva; abstr. fr. nānā] diversity, variety, manifoldness, multiformity, distraction; all sorts of (opp. ekatta, cp. M i.364: "the multiformity of sensuous impressions," M.A.). Enum[n] of diversity as nānattā, viz. dhātu° phassa° vedanā° saññā° sankappa° chanda° pariḷāha° pariyesanā° lābha° D iii.289; S ii.140 sq., cp. iv.113 sq., 284 sq.; Ps i.87. — A iv.385; Ps i.63 sq., 88 sq.; S ii.115 (vedanā°); Ps i.91 (samāpatti° & vihāra°); J ii.265. In composition, substituted sometimes for **nāna**. Cp. *Dialogues* i.14, *n.* 2.

**-kathā** desultory talk, gossip D i.8; (=niratthakakathā DA i.90); S v.420; **-kāya** (adj.) having a variety of bodies or bodily states (comb[d] with or opp. to ekatta°, nānatta — saññin, & ekatta — saññin), appl. to manussā, devā, vinipātikā (cp. nava sattâvāsā) A iv.39 sq.=Nd[2] 570[2]; D iii.253, 263, 282; **-saññā** consciousness of diversity (Rh. D.: "idea of multiformity," *Dial.* ii.119; Mrs. Rh. D. "consciousness of the manifold") M i.3; S iv.113 sq.; D iii.224, 262 sq., 282; A i.41, 267; ii.184; iii.306; Ps ii.172; Dhs 265 (cp. trsl. p. 72); Vbh 342, 369; **-saññin** having a varying consciousness (cp. °kāya), D i.31 (cp. DA i.119) 183; iii.263.

**Nānattatā** (f.) [2nd abstr. to nānā]=nānatta, diversity (of states of mind). Seven sorts at Vbh 425: ārammaṇa° manasikāra° chanda° paṇidha° adhimokkha° abhinīhāra° paññā°.

**Nānā** (adv.) [Ved. nānā, a redupl. nā (emphatic particle, see na[1]) "so and so," i. e. various, of all kinds] variously, differently. 1. (abs.) A i.138 (on different sides, viz. right

1 285), 884 sq. — 2. more frequently in cpds., as first part of adj. or n. where it may be trsl[d] as "different, divers, all kinds of" etc. Before a double cons. the final ā is shortened: nānagga (for nānā+agga), nānappakāra etc. see below.

**-agga** ( — rasa) all the choicest delicacies J i.266 (°bhojana, of food); vi.366; PvA 155 (°dibbabhojana); **-âdhimuttikatā** diversity of dispositions DA i.44; Nett 98; **-āvudhā** (pl.) various weapons J i.150; **-karaṇa** difference, diversity Vin i.339 (sangha°); M ii.128; cp. Divy 222; **-gotta** of all kinds of descent Pv ii.9[16]; **-citta** of varying mind J i.295 (itthiyo); **-jana** all kinds of folk Sn 1102; Nd[1] 308 (puthu°); **-titthiya** of var. sects D iii.16 sq.; **-pakkāra** various, manifold J i.52 (sakuṇā), 127, 278 (phalāni); DAi. 148 (āvudhā); PvA 50, 123, 135; **-ratta** multi — coloured Sn 287; J vi.230; **-rasā** (pl.) all kinds of dainties Pv ii.9[11]; **-vāda** difference of opinion D i.236; **-vidha** divers, various, motley PvA 53, 96, 113, and passim; **-saṅvāsaka** living in a different part, or living apart Vin i.134 sq. (opp. samāna°), 321; ii.162.

**Nābhi & Nābhī** (f.) [Vedic nābhi, nābhī; Av. nabā; Gr. ὀμφαλός (navel); Lat. umbo & umbilicus; Oir. imbliu (navel); Ags. nafu; Ohg. naba (nave), Ger. nabel=E. nave & navel] 1. the navel A iii.240; J i.238; DA i.254 (where it is said that the Vessā (Vaiśyas) have sprung from the navel of Brahmā). — 2. the nave of a wheel Vv 64[4] (pl. nabhyo & nabbho SS=nābhiyo VvA 276); J i.64; iv.277; Miln 115.

**Nāma** (nt.) [Vedic nāman, cp. Gr. ὄνομα (ἀν ώνυμος without name); Lat. nomen; Goth. namō; Ags. noma, Ohg. namo] name. — 1. *Literal.* nom. nāmaṅ S i.39; Sn 808; J ii.131; Miln 27; acc. nāmaṅ PvA 145 (likhi: he wrote her name). — nāmaṅ karoti to give a name Sn 344; Nd[2] 466 (n' etaṅ nāmaṅ mātarā kataṅ on "Bhagavā"); J i.203, 262 (w. double acc.). — nāmaṅ gaṇhāti to call by name, to enumerate J iv.402; PvA 18 (v. l. BB nāmato g.). Definitions at Vin iv.6 (two kinds: hīna° & ukkaṭṭha°) and at Vism 528 (=namanalakkhaṇa). — 2. *Specified.* nāma as metaphysical term is opposed to **rūpa**, & comprises the 4 immaterial factors of an individual (arūpino khandhā, viz. vedanā saññā sankhāra viññāṇa; see khandha II. B[a]). These as the noëtic principle comb[d] with the material principle make up the individual as it is distinguished by "name & body" from other individuals. Thus nāmarūpa= individuality, individual being. These two are inseparable (aññamaññûpanissitā ete dhammā, ekato va uppajjanti Miln 49). S i.35 (yattha n. ca rūpañ ca asesaṅ uparujjhati taṅ te dhammaṅ idh' aññāya acchiduṅ bhavabandhanaṅ); Sn 1036, 1100; Nd[1] 435=Nd[2] 339 (nāma=cattāro arūpino khandhā); DhA iv.100 (on Dh 367): vedanādīnaṅ catunnaṅ rūpakkhandhassa cā ti pañcannaṅ khandhānaṅ vasena pavattaṅ nāmarūpaṅ; DhsA 52: nāmarūpa — duke nāmakaraṇaṭṭhena

nāmaṭṭhena namanaṭṭhena ca nāmaṅ ruppanaṭṭhena rūpaṅ. Cp. D i.223; ii.32, 34, 56, 62; S i.12 (taṇhā nrūpe), 23 (n — rūpasmiṅ asajjamāna); ii.3, 4, 66 (nrūpassa avakkanti), 101 sq. (id.); M i.53; A i.83, 176; iii.400; iv.385 (°ārammaṇa); v.51, 56; Sn 355, 537, 756, 909; Dh 367; It 35; Ps i.193; ii.72, 112 sq.; Vbh 294; Nett 15 sq., 28, 69; Miln 46. Nāma+rūpa form an elementary pair D iii.212; Kh iv. Also in the Paṭicca — samuppāda (q. v.), where it is said to be caused (conditioned) by viññāṇa & to cause saḷāyatana (the 6 senses), D ii.34; Vin i.1 sq.; S ii.6 sq.; Sn 872 (nāmañ ca rūpañca paṭicca phassā; see in detail expl[d] at Nd[1] 276). Synonymous with nāmarūpa is **nāmakāya**: Sn 1074; Nd[2] 338; Ps i.183; Nett 27, 41, 69, 77. — In this connection to be mentioned are var. definitions of nāma as the principle or distinguishing mark ("label") of the individual, given by Com[s], e. g. Nd[1] 109, 127; KhA 78; with which cp. Bdhgh's speculation concerning the connotation of nāma mentioned by Mrs. Rh. D. at *Dhs. trsl.* p. 341. — 3. *Use of Cases.* Instr. **nāmena** by name PvA 1 (Petavatthū ti n.); Mhvs vii.32 (Sirīsavatthu n.). — acc. **nāma** (the older form, cp. Sk. nāma) by name S i.33, 235 (Anoma°); Sn 153, 177; J i.59 (ko nām' esa "who by name is this one"=what is his name), 149 (nāmena Nigrodhamigarājā n.), 203 (kiṅsaddo nāma esa); ii.4; iii.187; vi.364 (kā nāma tvaṅ). See also evaṅnāma, kinnāma; & cp. the foll. — 4. **nāma** (acc.) as *adv.* is used as emphatic particle=just, indeed, for sure, certainly J i.222; ii.133, 160, 326; iii.90; PvA 6, 13, 63 etc. Therefore freq. in exclamation & exhortation ("please," certainly) J vi.367; DhA iii.171; PvA 29 (n. detha *do* give); in comb[n] with interr. pron.=now, then J i.221 (kiṅ n.), 266 (kathaṅ n.); iii.55 (kiṅ); Kh iv. (ekaṅ n. kiṅ); with neg.=not at all, certainly not J i.222; ii.352; iii.126 etc. — Often further emphasised or emphasising other part.; e. g. **pi** (=api) **nāma** really, just so Vin i.16 (seyyathā p. n.); Sn p. 15 (id.); VvA 22 (read nāma kāro); PvA 76; **app'** (=api) **eva n**. thus indeed, forsooth Vin i.16; It 89=M i.460; J i.168; Pv ii.2[6] (=**api nāma** PvA 80); **eva nāma** in truth PvA 2; **nāma tāva** certainly DhA i.392, etc.

**-kamma** giving a name, naming, denomination Dhs 1306; Bdhd 83; **-karaṇa** name — giving, "christening" DhA ii.87; **-gahaṇa** receiving a name, "being christened" J i.262 (°divasa) **-gotta** ancestry, lineage S i.43 (°ṅ na jīrati); Sn 648, Nd[2] 385 (mātāpettikaṅ n.); **-dheyya** assigning a name, name — giving J iii.305; iv.449; v.496; Dhs 1306. **-pada** see pada. **-matta** a mere name Miln 25.

**Nāmaka** (adj.) [fr. nāma] 1. (—°) by name S ii.282 (Thera°); PvA 67, 96 (kaṇha°). — 2. consisting of a mere name, i. e. mere talk, nonsense, ridiculous D i.240.

**Nāmeti** at Sn 1143 (Fsb.) is to be read as nâpenti. Otherwise see under namati.

**Nāyaka** [BSk. nāyaka (cp. anāyaka without guide AvŚ i.210); fr. neti; cp. naya] a leader, guide, lord, mostly as Ep. of the Buddha (loka° "Lord of the World") Sn 991 (loka°); Mhvs vii.1 (id.); Sdhp 491 (tilokassa); bala — nāyakā gang leaders J i.103.

**Nārāca** [Sk. nārāca; perhaps for *nāḍāca & conn. with nālīka, a kind of arrow, to nāḷa] an iron weapon, an arrow or javelin M i.429; J iii.322; Miln 105, 244, 418. **-valaya** an iron ring or collar (?) Mhvs vii.20 (Com. "vaṭṭita — assanārāca — pasa"=a noose formed by bending the ends of the n. into a circle).

**Nārī** (f.) [Sk. nārī to nara man, orig. "the one belonging to the man"] woman, wife, female Sn 301, 836; Dh 284; J i.60; iii.395; iv.396 (°gaṇa); Vv 6[1], 44[16]; Pv i.9[1] (=itthi PvA 44). pl. nariyo (Sn 299, 304, 703), & nāriyo (Sn 703 v. l. BB; Pv ii.9[52]). Comb[d] with **nara** as naranārī, male & female (angels), e. g. Vv 53[8]; Pv ii.11[2] (see nara).

**Nāla & Nāḷa** (nt.) [Sk. nāla, see nala] a hollow stalk, esp. that of the water lily A iv.169; J i.392 (°pana v. l. °vana); VvA 43. See also nāḷikā & nālī.

**Nālaṅ** (adv.) [=na alaṅ] not enough, insufficient It 37; J i.190; DA i.167.

**Nāḷikā** (f.) [Sk. nāḍikā & nālikā] a stalk, shaft; a tube, pipe or cylinder for holding anything; a small measure of capacity Vin ii.116 (sūci°, cp. sūcighara, needle — case); D i.7 (=bhesajja° DA i.89); A i.210; J i.123 (taṇḍula° a nāḷi full of rice); vi.366 (aḍḍha — n — matta); Nd[2] 229. Cp. pa°.

**-odana** a nāḷi measure of boiled rice S i.82; DhA iv.17; **-gabbha** an (inner) room of tubular shape Vin ii.152.

**Nāḷikera** [Sk. nārikera, nārikela, nalikera, nālikela: dialect, of uncertain etym.] the coconut tree Vv 44[13]; J iv.159; v.384; DA i.83; VvA 162.

**Nāḷikerika** (adj.) belonging to the coconut tree J v.417.

**Nāḷī** (f.) & (in cpds.) **nāḷi** [Sk. nāḍī, see nala] a hollow stalk, tube, pipe; also a measure of capacity Vin i.249; A iii.49; J i.98 (suvaṇṇa°), 124 (taṇḍula°), 419; iii.220 (kaṇḍa° a quiver); iv.67; DhA ii.193 (tela°), 257. Cp. pa°.

**-paṭṭa** a covering for the head, a cap J vi.370, 444 (text °vaṭṭa); **-matta** as much as a tube holds A ii.199; PvA 283; DhA ii.70; J i.419 (of aja — laṇḍikā).

**Nāvā** (f.) [Ved. nāuḥ & nāvā, Gr. ναῦς, Lat. navis] a boat, ship Vin iii.49 (q. v. for definition & description); S i.106 **(ekarukkhikā)**; iii.155=v.51=A iv.127 (sāmuddikā "a liner"); A ii.200; iii.368; Sn 321, 770, 771; Dh 369 (metaphor of the human body); J i.239; ii.112; iii.126; 188; iv.2, 21, 138; v.75 (with "500" passengers), 433; vi.160 (=nāvyā canal? or read nālaṅ?); Vv 6[1] (=pota VvA 42, with pop. etym. "satte netī ti nāvā ti vuccati"); Pv iii.3[5] (=doṇi PvA 189); Miln 261 (100 cubits long); Dāvs iv.42; PvA 47, 53; Sdhp 321. In simile Vism 690.

**-tittha** a ferry J iii.230; **-sañcaraṇa** (a place for) the traffic of boats, a port Miln 359.

**Nāvāyika** [Sk. nāvāja=Gr. ναυηγός, cp. Lat. navigo] a mariner, sailor, skipper Miln 365.

**Nāvika** [Sk. nāvika] 1. a sailor, mariner J ii.103; iv.142; Miln 359; Dāvs iv.43 (captain). — 2. a ferryman J ii.111; iii.230 (Avariya — pitā.).

**Nāvutika** (adj.) [fr. navuti] 90 years old J iii.395 (°ā itthi); SnA 172.

**Nāsa** [Sk. nāśa, see nassati] destruction, ruin, death J i.5, 256; Sdhp 58, 319. Usually vi°, also adj. vināsaka. Cp. panassati.

**Nāsana** (nt.) [Sk. nāśana] destruction, abandoning, ex- pulsion, in **°antika** (adj.) a bhikkhu who is under the penalty of expul-

sion Vin i.255.

**Nāsā** (f.) [Vedic nāsā (du.); Lat. nāris, Ohg. nasa, Ags. nasu] 1. the nose, Sn 198, 608. — 2. the trunk (of an elephant) J v.297 (nāga° — uru); Sdhp 153.

**-puṭa** "nose — cup"; the outside of the nose, the nostril J vi.74; Vism 195 (nāsa°), 264 (nāsa°, but KhA 67 nāsā°), 283 (nāsa°). **-vāta** wind, i. e. breath from the nostrils J iii.276.

**Nāsika** (adj.) [cp. Sk. nāsikya] belonging to the nose, nasal, in **°sota** the nostril or nose (orig. "sense of smell") D i.106; Sn p. 108.

**Nāsitaka** (adj.) [see nāsa & nāseti] one who is ejected Vin iv.140 (of a bhikkhu).

**Nāseti** [Sk. nāśayati, Caus. of nassati, q. v.] 1. to destroy, spoil, ruin; to kill J i.59; ii.105, 150; iii.279, 418. — 2. to atone for a fault (with abl.) Vin i.85, 86, 173 etc. — Cp. vi°.

**Nāha** (nt.) [cp. nayhati, naddha] armour J i.358 (sabba°- sannaddha). Cp. onāha.

**Ni°** [Sk. ni — & nih —, insep. prefixes: (a) ni down=Av. ni, cp. Gr. νειός lowland, νείατος the lowest, hindmost; Lat. nīdus (*ni — zdos: place to sit down=nest); Ags. nēol, nider=E. nether; Goth. nidar=Ohg. nidar; also Sk. nīca, nīpa etc. — (b) **niḥ** out, prob. fr. *seni & to Lat. sine without]. Nearly all (ultimately prob. all) words under this heading are cpds. with the pref. ni. — A. *Forms.* 1. Pāli **ni°** combines the two prefixes **ni & nis** (nir). They are outwardly to be distinguished inasmuch as **ni** is usually followed by a single consonant (except in forms where double cons. is usually restored in composition, like ni — kkhipati=ni+**kṣip**; nissita= ni+**sri**. Sometimes the double cons. is merely graphic or due to analogy, esp. in words where ni — is contrasted with **ud-** ("up"), as nikkujja>ukkujja, niggilati> uggilati, ninnamati>unnamati). On the other hand a comp[n] with **nis** is subject to the rules of assimilation, viz. either *doubling* of cons. (nibbhoga=nir — bhoga) where **vv** is represented by **bb** (nibbiṇṇa fr. nir — vindati), or lengthening of ni to **nī** (nīyādeti as well as niyy°; nīharati=nir+**har**), or *single* cons. in the special cases of **r & v** (niroga besides nīroga for nirroga, cp. duratta >dūrakkha; niveṭheti=nibbeṭheti, nivāreti=*nivvāreti=nīvāreti). Before a vowel the sandhi — cons. **r** is restored: nir — aya, nir — upadhi etc. — 2. Both ni & nis are base — prefixes only, & of stable, well — defined character, i. e. never enter comb[ns] with other prefixes as first (modifying) components in verb — function (like saṅ, vi etc.), although **nis** occurs in such comb[n] in noun — cpds. negating the *whole* term: nir — upadhi, nis — saṅsaya etc. — 3. **ni** is freq. emphasised by **saṅ** as saṅni° (tud, dhā, pat, sad); **nis** most freq. by **abhi** as abhinis° (nam, pad, vatt, har).

B. *Meanings.* 1. **ni** (with secondary derivations like nīca "low") is a verb — pref. only, i. e. it characterises action with respect to its direction, which is that of (a) a *downward* motion (opp. abhi & ud); (b) often implying the aim (=down into, on to, cp. Lat. sub in subire, or pref. ad°); or (c) the reverting of an upward motion=back (identical with b); e. g. (a) ni — dhā (put down), °kkhip (throw d.), °guh (hide d.), °ci (heap up), °pad (fall d.), °sad (sit d.); (b) ni — ratta (*at* — tached to), °mant (speak to); °yuj (ap — point), °ved (ad — dress), °sev (be devoted to) etc.; (c) ni — vatt (turn back). — 2. **nis** (a) as verb — pref. it denotes the directional "out" with further development to "away from, opposite, without," pointing out the finishing, completion or vanishing of an action & through the latter idea often assuming the meaning of the reverse, disappearance or contrary of an action="un" (Lat. dis — ), e. g. nikkhamati (to go out from) opp. pavisati (to enter into), °ccharati (nis to **car** to go forth), °ddhamati (throw out), °pajjati (result from), °bbattati (**vatt** spring out from), nīharati (take out), nirodhati (break up, destroy). — (b) as nounpref. it denotes "being without" or "not having"= E. — *less,* e. g. niccola without clothes, °ttaṇha (without thirst), °ppurisa (without a man), °pphala (without fruit); niccala motion — less, °kkaruṇa (heartless), °ddosa (fault°), °maṅsa (flesh°), °saṅsaya (doubt°) nirattha (useless), °bbhaya (fear°). — Bdhgh evidently takes **ni-** in meaning of **nis** only, when defining: ni — saddo abhāvaṅ dīpeti Vism 495.

**Nikacca** see nikati.

**Nikaṭṭha** (adj.) [cp. Sk. nikṛṣṭa, ni+kasati] brought down, debased, low. As one kind of puggala (n — kāya+ncitta) A ii.137. loc. **nikaṭṭhe** (adv.) near J iii.438= ThA 105 (v. 33) (=santike J iii.438).

**Nikaṇṇika** (adj.) under (4) ears, secret, cp. catukkaṇṇa J iii.124; nt. adv. secretly Vin iv.270, 271.

**Nikata** (adj.) [Sk. nikṛta, ni+karoti "done down"] deceived, cheated M i.511 (+vañcita paladdha); S iv.307 (+vañcita paluddha).

**Nikati** (f.) [Sk. nikṛti, see prec.] fraud, deceit, cheating D i.5 (=DA i.80 paṭirūpakena vañcanaṅ); iii.176; Sn 242 (=nirāsaṅ — karaṇaṅ SnA 286); J i.223; Pv iii.9[5] (+vañcana); Pug 19, 23, 58; VvA 114; PvA 211 (paṭirūpadassanena paresaṅ vikāro). — instr. **nikatiyā** (metri causa) J i.223, **nikatyā** J ii.183, **nikacca** S i.24. Cp. nekatika.

**Nikanta** (adj.) [Sk. nikṛtta & nikṛntita (cp. Divy 537, 539), ni+kantati[2]] cut, (ab — )razed M i.364 (of a fleshless bone).

**Nikantati** [Sk. ni — kṛntati, see kantati[2]] to cut down, to cut up, cut off PvA 210 (piṭṭhi — maṅsāni the flesh of the back, v. l. SS for ukkant°); Pgdp 29.

**Nikanti** (f.) [Sk. nikānti, ni+kamati] desire, craving, longing for, wish Th 1, 20; Ps ii.72, 101; Dhs 1059, 1136; Vism 239, 580; DhsA 369; DhA iv.63; DA i.110; Dāvs iii.40.

**Nikara** [Sk. nikara, ni+karoti] a multitude Dāvs v.25 (jātipuppha°).

**Nikaraṇā** (f. or is it °aṅ?)=nikati (fraud) Pug 19, 23 (as syn. of māyā).

**Nikasa** [Sk. nikasa, ni+kasati] a whetstone Dāvs iii.87 (°opala).

**Nikasāva** (adj.) [Sk. niṣkaṣāya nis+kasāva see kasāya 2[d]] free from impurity Vin i.3; opp. anikkasāva (q. v.) Dh 9≈.

**Nikāma** [Vedic nikāma, ni+kāma] desire, pleasure, longing: only in cpds.; see nikāmā.

**-kāra** read by Kern (*Toev.* 174) at Th 1, 1271 for na kāmakāra but unjustified (see SnA on Sn 351); **-lābhin** gaining pleasure S ii.278; M i.354; iii.110; A ii.23, 36; Pug 11, 12; Vbh 332.

**Nikāmanā** (f.)=nikanti, Dhs 1059.

**Nikāmeti** [Sk. ni — kāmayati, ni+kāmeti] to crave, desire, strive after, ppr nikāmayaṅ S i.122, & nikāmayamāna Vin ii.108. Cp. nikanta & nikanti.

**Nikāya** [Sk. nikāya, ni+kāya] collection ("body") assem- blage, class, group; 1. *generally* (always — °): **eka°** one class of beings DhsA 66; **tiracchāna°** the animal kingdom S iii.152; **deva°** the assembly of the gods, the gods D ii.261 (60); M i.102; S iv. 180; A iii.249; iv.461; PvA 136; **satta°** the world of beings, the animate creation, a class of living beings S ii.2, 42, 44; M i.49 (tesaṅ tesaṅ sattānaṅ tamhi tamhi s. — nikāye of all beings in each class); Vbh 137; PvA 134. — 2. *especially* the coll. of Buddhist Suttas, as the 5 sections of the Suttanta Piṭaka, viz. Dīgha°, Majjhima°, Saṅyutta°, Anguttara° (referred to as D.M.S.A. in Dictionaryquotations), Khuddaka°; enum[d] PvA 2; Anvs p. 35; DhA ii.95 (dhammāsanaṅ āruyha pañcahi nikāyehi atthañ ca kāraṇañ ca ākaḍḍhitvā). The *five* Nikāyas are enum[d] also at Vism 711; *one* is referred to at SnA 195 (pariyāpuṇāti master by heart). See further details under piṭaka. Cp. nekāyika.

**Nikāra** [Sk. nikāra in diff. meaning, ni+kāra] service, humility J iii.120 (nikāra — pakāra, prob. to be read nipaccākāra, q. v.).

**Nikāsa** (n. — adj.) [ni+**kaś**] appearance; adj. of appearance, like J v.87 (—°), corresp. to °avakāsa.

**Nikāsin** (adj.) [cp. Sk. nikāśin; fr. ni+kāsati] "shining," resembling, like J iii.320 (aggi — nikāsinā suriyena).

**Nikiṇṇa** (adj.) [Sk. *nikīrṇa, pp. ni+kirati, cp. kiraṇa] "strewn down into," hidden away, sheltered J iii.529.

**Nikiḷita** (adj.) [Sk. *nikrīḍita, pp. of nikrīḍayati, ni+ kīḷati] engrossed in play J vi.313.

**Nikīḷitāvin** (adj.) [fr. ni — kīḷati] playful, playing or dallying with (c. loc.), finding enjoyment in S i.9 (a° kāmesu); iv.110 (id.).

**Nikujja** see nikkujja, q. v. also for **nikujjita** which is more correctly spelt **k** than **kk** (cp. Trenckner, Preface to Majjhima Nikāya & see ni° A 1).

**Nikujjati** [ni+kujjati, see kujja & cp. nikkujja] to be bent down on, i. e. to attach importance to, to lay weight on D i.53 (as vv. ll. to be preferred to text reading nikkujj°, cp. nikujja); DA i.160 (nikk°).

**Nikuñja** [Sk. nikuñja, ni+kuñja] a hollow down, a glen, thicket Dāvs iv.32.

**Nikūjati** [ni+kūjati "to sing on"] 1. to chirp, warble, hum Th 1, 1270 (nikūjaṅ); ThA 211 (nikūji). — 2. to twang, jingle, rustle J iii.323. — pp. nikūjita. — Cp. abhi°.

**Nikūjita** [see nikūjati] sung forth, warbled out Th 2, 261.

**Nikūṭa** [ni+kūṭa to kūṭa[2]] a corner, top, climax J i.278 (arahatta°, where usually arahattena kūṭaṅ etc.); DA i.307 (id.).

**Niketa** [Sk. niketa settlement, ni+cināti] 1. house, abode Dh 91 (=ālaya DhA ii.170). — 2. (fig.) company, association. (In this sense it seems to be interpreted as belonging to ketu "sign, characteristic, mark," and niketa — sārin would have to be taken as "following the banner or flag of...," i. e. belonging or attached to, i. e. a follower of, one who is devoted to.) **a°** not living in company, having no house Sn 207; Miln 244 (+nirālaya).

**-vāsin** (a°) not living in a house, not associating with anybody Miln 201; **-sayana**=°vāsin Miln 361; **-sārin** (a°) "wandering homeless" or "not living in company," i. e. not associating with, not a follower of... S iii.9 sq.=Nd[1] 198; Sn 844=S iii.9; SnA 255=S iii.10; Sn 970 (=Nd[1] 494 q. v.).

**Niketavant** (adj.) [to niketa] parting company with Miln 288 (kamma°).

**Niketin** (adj.) having an abode, being housed, living in Sn 422 (kosalesu); J iii.432 (duma — sākhā — niketinī f.).

**Nikkankha** (adj.) [Sk. niḥśanka, nis+kankha, adj. of kankhā, cp. kankhin] not afraid, fearless, not doubting, confident, sure J i.58. Cp. nissaṅsaya.

**Nikkankhā** (f.) [Sk. niḥśankā, nis+kankhā] fearlessness, state of confidence, trust (cp. nibbicikicchā) S v.221.

**Nikkaḍḍhati** [Sk. niṣkarṣati, nis+kasati, cp. kaḍḍhati] to throw out Vin iv.274 (Caus. nikkaḍḍhāpeti ibid.); J i.116; ii.440; SnA 192. pp. nikkaḍḍhita.

**Nikkaḍḍhanā** (f.) throwing out, ejection J iii.22 (a°); v.234. (=niddhamanā).

**Nikkaḍḍhita** (adj.) [Sk. *niṣkarṣita see nikkaḍḍhati] thrown out J ii.103 (gehā); PvA 179 (read ḍḍh for ḍḍ).

**Nikkaṇṭaka** (adj.) [Sk. niṣkaṇṭaka, nis+kaṇṭaka] free from thorns or enemies Miln 250; cp. akaṇṭaka.

**Nikkaddama** (adj.) [nis+kaddama] unstained, not dirty, free from impunity DA i.226.

**Nikkama** (n. — adj.) [Sk. niṣkrama; nis+kama] exertion, strength, endurance. The orig. meaning of "going forth" is quite obliterated by the fig. meaning (cp. nikkhamati & nekkhamma) A i.4; iii.214; Vv 18[7] (=viriya VvA 96); Dhs 13, 22, 219, 571; Vism 132; Miln 244 (+ārambha). — (adj.) strong in (—°), enduring, exerting oneself S i.194 (tibba°); v.66, 104 sq.; Sn 68 (daḷha°, cp. Nd[2] under padhānavā), 542 (sacca°).

**Nikkamati** [Sk. niṣkramati, nis+kamati, see also nikkha- mati & nekkhamma] to go out, to go forth; in fig. meaning: to leave behind lust, evil & the world, to get rid of "kāma" (craving), to show right exertion & strength Miln 245 (+arabhati)+S i.156 (kkh).

**Nikkaya** [cp. Sk. niṣkraya, nis+kaya cp. nikkiṇāti] "buying off," redemption J vi.577.

**Nikkaruṇa** (adj.) [nis+karuṇa, adj. of karuṇā] without compassion, heartless Sn 244 (=sattānaṅ anatthakāma); Sdhp 508.

**Nikkarunatā** (f.)=following Vism 314.

**Nikkaruṇā** (f.) [Sk. niṣkaruṇatā; nis+karuṇā] heartless- ness PvA 55.

**Nikkasāva** see nikasāva.

**Nikkāma** (adj.) [Sk. niṣkāma, nis+kāma] without craving or lust, desireless Sn 1131 (=akāmakāmin Nd[2] 340; pahīnakāma SnA 605 with v. l.: nikkāma). Cp. next.

**Nikkāmin** (adj.) [nis+kāmin]=nikkāma Sn 228 (=katanikkhamana KhA 184).

**Nikkāraṇā** (abl.=adv.) [Sk. niṣkāraṇā, nis+kāraṇaṅ] without reason, without cause or purpose Sn 75 (=akāraṇā ahetu Nd² 341).

**Nikkāsa** is Bdhgh's reading for **ikkāsa** (q. v.) Vin ii.151, with C. on p. 321.

**Nikkiṇati** [Sk. niṣkriṇāti, nis+kiṇāti] to buy back, to redeem J vi.576, 585; Miln 284.

**Nikkiṇṇa** (adj.) [Sk. niṣkīrṇa, nis+kiṇṇa, see kiraṇa] spread out, spread before, ready (for eating) J vi.182 (=ṭhapita Com.).

**Nikkilesa** [nis+kilesa] freedom fr. moral blemish Nd¹ 340=Nd² under pucchā Nd² 185; as adj. pure, unstained DhA iv.192=SnA 469 (=anāvila).

**Nikkujja** (adj.) [ni+kubja, better spelling is nikujja see nikkujjati] bent down, i. e. head forward, lying on one's face; upset, thrown over A i.130; S v.48; Pv iv.7⁷ (k); Pug 31. Opp. ukkujja.

**Nikkujjati** [for nikujjati (q. v.) through analogy with opp. ukkujjati. Etym. perhaps to kujja humpback, Sk. kubja, but better with Kern, *Toev.* 1. p. 175= Sk. nyubjati, influenced by kubja with regard to k.] to turn upside down, to upset Vin ii.113; A iv.344 (pattaṅ). — pp. **nikkujjita**.

**Nikkujjita** (adj.) [pp. of nikkujjati; often (rightly) spelt nikujjita, q. v.] lying face downward, overturned, upset, fallen over, stumbled Vin i.16; D i.85, 110; 147, M i.24 (k.); A i.173; iii.238; Th 2, 28, 30 (k.); J iii.277; SnA 155 (=adhomukha — ṭhapita); DA i.228.

**Nikkuha** (adj.) [nis+kuha] without deceit, not false A ii.26=It 113; Sn 56; Nd² 342.

**Nikkodha** (adj.) [nis+kodha] without anger, free from anger J iv.22.

**Nikkha** (m. & nt.) [Vedic niṣka; cp. Oir. nasc (ring), Ohg. nusca (bracelet)] 1. a golden ornament for neck or breast, a ring J ii.444; vi.577. — 2. (already Vedic) a golden coin or a weight of gold (cp. a "pound sterling"), equal to 15 suvaṇṇas (VvA 104=suvaṇṇassa pañcadasa — dharaṇaṅ nikkhan ti vadanti) S ii.234 (suvaṇṇa° & singi°); J i.84 (id.); A iv.120 (suvaṇṇa°); Vv 20⁸= 43⁸ (v. l. SS nekkha) J vi.180; Miln 284. suvaṇṇanikkha — sataṅ (100 gold pieces) J i.376; iv.97; v.58; °sahassaṅ (1000) J v.67; DhA i.393. — See also nekkha.

**Nikkhanta** (adj.) [pp. of nis+kamati, see nikkhamati] gone out, departed from (c. abl.), gone away; also med. going out, giving up, fig. leaving behind, resigning, renouncing (fusing in meaning with kanta¹ of kāmyati =desireless) S i.185 (agārasmā anagāriyaṅ); Sn 991 (Kapilavatthumhā n. lokanāyako); J i.149; ii.153; iv.364 (°bhikkhā, in sense of nikkhāmita°, v. l. nikkhitta°, perhaps preferable, expl^d p. 366 nibaddha°= designed for, given to); SnA 605 (fig.; as v. l. for nikkāma); DhA ii.39; PvA 61 (bahi); Nd² under nissita; Nd² 107 (free, unobstructed).

**Nikkhama** (adj.) [cp. Sk. niṣkrama] going out from PvA 80 (nāsikāya n. — mala). **dun°** at Th 1, 72 is to be read dunnikkhaya, as indicated by vv. ll. See the latter.

**Nikkhamati** [Sk. niṣkramati, nis+kamati] to go forth from, to come out of (c. abl.), to get out, issue forth, depart, fig. to leave the household life behind (**agārā** n.), to retire from the world (cp. abhinikkhamati etc.), or to give up evil desire. — (a) lit. (often with bahi outside, out; opp. pavisati to enter into: A v.195). D ii.14 (mātu kucchismā); J i.52 (mātukucchito). Imper. **nikkhama** Pv. i.10³; ppr. **nikkhamanto** J i.52; ii.153; iii.26 (mukhato); PvA 90; aor. **nikkhami** J ii.154; iii.188; fut. **°issati** J ii.154; ger. **nikkhamma** J i.51, 61 (fig.) & **nikkhamitvā** J i.16, 138 (fig.), 265; iii.26; iv.449 (n. pabbajissāmi); PvA 14, 19 (fig.) 67 (gāmato), 74 (id.); inf. **nikkhamituṅ** J i.61 (fig.); ii.104; Pv i.10² (bahi n.); grd. **nikkhamitabba** Vin i.47. — (b) fig. (see also nikkamati, & cp. nekkhamma & BSk. niṣkramati in same meaning, e. g. Divy 68 etc.) S i.156 (ārabbhati+)=Miln 245 (where nikkamati); J i.51 (agārā), 61 (mahābhinikkhamanaṅ "the great renunciation"), PvA 19 (id.). — pp. nikkhanta; caus. nikkhameti (q. v.).

**Nikkhamana** [BSk. niṣkramaṇa, to nikkhamati] going out, departing J ii.153; VvA 71 (opp. pavesana); fig. renunciation KhA 184 (kata° as adj.=nikkāmin). See also abhi°.

**Nikkhameti & Nikkhāmeti** [Caus. of nikkhamati] to make go out or away, to bring out or forth S ii.128; J i.264, ii.112. — pp. **nikkhāmita** J iii.99 (+nicchuddha, thrown out, in expl^n of nibbāpita; v. l. BB. nikaḍhāpita).

**Nikkhaya** (adj.) [Sk. *niḥkṣaya, nis+khaya] liable to destruction, able to be destroyed, in **dun°** hard to destroy J iv.449 (=dun — nikkaḍḍhiya Com.); also to be read (v. l.) at Th 1, 72 for dunnikkhama. Cp. nikhīṇa.

**Nikkhitta** (adj.) [Sk. nikṣipta, see nikkhipati] laid down, lying; put down into, set in, arranged; in cpds. (°—) having laid down=freed of, rid of D ii.14 (maṇi — ratanaṅ vatthe n. set into); It 13 (sagge: put into heaven); J i.53, 266; Pv iii.6⁸; Miln 343 (**agga°** put down as the highest, i. e. of the highest praise; cp. BSk. agranikṣipta Lal. V. 167); PvA 148 (dhana n.=collected, v. l. SS. nikkita). nikkhitta — **daṇḍa** (adj.) not using a weapon (cp. daṇḍa) S i.141 etc.; nikkhitta — **dhura** unyoked, freed of the yoke A i.71; iii.108; cp. DhsA 145; — **su°** well set, well arranged A ii.147 sq. (°assa pada — vyañjanassa attho sunnayo hoti); opp. **dun°** A i.59; Nett 21.

**Nikkhittaka** (adj. — n.) [fr. nikkhitta] one to whose charge something has been committed Dpvs iv.5 (**agga°** thera: original depositary of the Faith).

**Nikkhipati** [Sk. nikṣipati, ni+khipati] 1. to lay down (carefully), to put down, to lay (an egg) Vin ii.114; It 13, 14 (Pot. nikkhipeyya); Pug 34; J i.49 (aṇḍakaṅ). — 2. to lay aside, to put away Vin i.46 (patta — cīvaraṅ); A i.206 (daṇḍaṅ to discard the weapon; see daṇḍa); Mhvs 14, 10 (dhanu — saraṅ). — 3. to eliminate, get rid of, give up Pv ii.6¹⁵ (dehaṅ to get rid of the body); DhsA 344 (vitthāra — desanaṅ). — 4. to give in charge, to deposit, entrust, save Pug 26; VvA 33 (sahassathavikaṅ). — aor. **nikkhipi** D ii.161 (Bhagavato sarīraṅ) J ii.104, 111, 416; **fut. °issati** D ii.157 (samussayaṅ); ger. **°itvā** M iii.156 (cittaṅ); J ii.416; vi.366; grd. **°itabba** Vin i.46. — pp. **nikkhitta** (q. v.). — Caus. **nikkhipāpeti** to cause to be laid down, to order to be put down etc. PvA 215 (gosīsaṭṭhiṅ). Cp. abhi°.

**Nikkhepa** [Sk. nikṣepa, see nikkhipati] putting down, laying down; casting off, discarding, elimination; giving up, renunci-

ation; abstract or summary treatment DhsA 6, 344 (see under mātikā); in grammar: pada° the setting of the verse; i. e. rules of composition (Miln 381). Vin i.16 (pādukānaṅ=the putting down of the slippers, i.e. the slippers as they were, put down); J iii.243 (dhura° giving up one's office or charge), i.236 (sarīra °ṅ kāresi had the body laid out); Dpvs xvii.109 (id.). Vism 618 (=cuti); DhA ii.98 (sarīra°); DA i.50 (sutta°); DhsA 344; Miln 91.

**Nikkhepana** (nt.)=nikkhepa S iii.26 (bhāra° getting rid of the load, opp. bhārâdānaṅ); Miln 356 (=comparison); Vism 236 (deha°).

**Nikhanati & Nikhaṇati** [Sk. nikhanati, ni+khanati] to dig into, to bury, to erect, to cover up Vin ii.116; iii.78 (akkhiṅ=cover the eye, as a sign); J v.434=DhA iv.197 (id.); D ii.127 (ṇ); J i.264; SnA 519 (ṇ, to bury). — pp. **nikhāta**.

**Nikhāta** [pp. of nikhaṇati] 1. dug, dug out (of a hole), buried (of a body) SnA 519. — 2. dug in, erected (of a post) Sn 28; DhA ii.181 (nagara — dvāre n. indakhīla). See also a°.

**Nikhādana** (nt.) [Sk. *nikhādana, ni+khādati, cp. khā- dana] "eating down," a sharp instrument, a spade or (acc. to Morris, *J.P.T.S.* 1884, 83) a chisel Vin iii.149; iv.211; J ii.405 (so read for khādana); iv.344; v.45.

**Nikhila** (adj.) [Sk. nikhila cp. khila] all, entire, whole Dāvs v.40 (°loka v. l. sakala°).

**Nikhīṇa** (adj.) [nis+khīṇa] having or being lost J vi.499 (°patta without wings, deprived of its wings).

**Niga** in gavaya — gokaṇṇa — nig — âdīnaṅ DhsA 331 is misprint for **miga**.

**Nigacchati** [Sk. nigacchati, ni+gacchati] to go down to, to "undergo," incur, enter, come to; to suffer esp. with **dukkhaṅ** & similar expressions of affliction or punishment S iv.70 (dukkhaṅ); M i.337 sq. (id.); A i.251 (bandhanaṅ); Dh 69 (dukkhaṅ=vindati, paṭilabhati DhA ii.50), 137; Nd[2] 199[4] (maraṇaṅ+maraṇamattam pi dukkhaṅ) Pv iv.7[7] (pret. nigacchiṭṭha=pāpuṇi PvA 266).

**Nigaṇṭha** [BSk. nirgrantha (Divy 143, 262 etc.) "freed from all ties," nis+ganṭhi. This is the customary (correct?) etym. Prk. nigganṭha, cp. Weber, *Bhagavatī* p. 165] a member of the Jain order (see M i.370 — 375, 380 & cp. jaṭila) Vin i.233 (Nātaputta, the head of that Order, cp. D i.57; also Sīho senāpati n — sāvako); S i.78, 82 (°bhikkhā); A i.205 sq. (°uposatha), cp. 220; ii.196 (°sāvaka); iii.276, 383; v.150 (dasahi asaddhammehi samannāgata); Sn 381; Ud 65 (jaṭilā, n., acelā, ekasātā, paribbājakā); J ii.262 (object to eating flesh); DA i.162; DhA i.440; iii.489; VvA 29 (n. nāma samaṇajāti). — f. **nigaṇṭhī** D i.54 (nigaṇṭhi — gabbha).

**Nigati** (f.) [ni+gati, q. v.] destiny, condition, behaviour J vi.238. See also niyati & cp. niggatika.

**Nigama** [Sk. nigama, fr. nigacchati=a meeting — place or market, cp. E. moot — hall=market hall] a small town, market town (opp. janapada); often comb[d] with gāma (see gāma 2) Vin i.110 (°sīma), 188 (°kathā), 197 (Setakaṇṇika°); D i.7 (°kathā), 101 (°sāmanta), 193, 237; M i.429, 488; Pv ii.13[18]; J vi.330; PvA 111 (Asitañjana°, v. l. BB nagara). Cp. negama.

**Nigamana** (nt.) [Sk. nigamana] quotation, explanation, illustration Vism 427 (°vacana quotation); PvA 255 (perhaps we should read niyamana); conclusion, e. g. Paṭṭh.A 366; VbhA 523.

**Nigaḷa** [Sk. nigaḍa, ni+gaḷa, cp. gala[3]] an (iron) chain for the feet J i.394; ii.153; vi.64 (here as "bracelet").

**Nigāḷhika** (better v. l. **nigāḷhita)** [Sk. nigāḍhita; ni+ gāḍhita, see gāḷha[2]] sunk down into, immersed in Th 1, 568 (gūthakūpe).

**Nigūḷha** [Sk. nigūḍha, but BSk. nirgūḍha (Divy 256); ni+gūḷha] hidden (down), concealed; (n.) a secret J i.461; Dāvs iii.39.

**Nigūhati** [Sk. nigūhati, ni+gūhati] to cover up, conceal, hide J i.286; iii.392; iv.203; Pv.iii.4[3] (≈parigūhāmi, v. l. SS guyhāmi). pp. **nigūḷha** (q. v.).

**Nigūhana** (nt.) [Sk. nigūhana, see nigūhati] covering, concealing, hiding VvA 71.

**Niggacchati** [Sk. nirgacchati, nis+gacchati] to go out or away, disappear; to proceed from, only in pp. **niggata** (q. v.); at J vi.504 as ni°.

**Nigganṭhi** (adj.) [Sk. nirgranthi, nis+ganṭhi, cp. also nigaṇṭha] free from knots (said of a sword) Miln 105. See also nighaṇḍu.

**Niggaṇhāti** [Sk. nigṛhṇāti, ni+gaṇhāti] 1. to hold back, restrain Dh 326; J iv.97; Miln 184; Vism 133. — Opp. **paggaṇhāti**. — 2. to rebuke, censure (c. instr.) A iii.187; J iii.222; Miln 9 (musāvādena); DhA i.29. — ger. **niggayha**, pp. **niggahīta** (q. v.). Cp. abhi°.

**Niggata** (adj.) [Sk. nirgata, see niggacchati] 1. going out, proceeding from (abl.): dahato niggatā nadī (a river issuing from a lake) PvA 152. — 2. (=nigata? or=nis+gata "of ill fate") destined, fateful; miserable, unfortunate PvA 223 (°kamma=punishment in expl[n] of niyassa kamma, v. l. SS. nigaha for niggata; see also niya & niyata); Sdhp 165 (of niraya=miserable), cp. niggatika & niggamana.

**Niggatika** [Sk. *nirgatika, nis+gati — ka] having a bad "gati" or fate, ill — fated, bad, unfortunate, miserable J iii.538 (v. l. BB as gloss, nikkāruṇika); iv.48 (v. l. BB nikatika).

**Niggama** (n.) in logic, deduction, conclusion. *Pts. of Controversy* p. 1.

**Niggamana** [Sk. *nirgamana, of niggacchati] 1. going away DA i.94. — 2. result, fate, consequence, outcome Sdhp 172, 173 (dun°). — 3. (log.) conclusion Kvu 4.

**Niggayha-vādin** (adj.) [see niggaṇhāti] one who speaks rebukingly, censuring, reproving, resenting Dh 76 (see expl[n] in detail at DhA ii.107 & cp. M iii.118).

**Niggayhati** [Sk. nigṛhyate, ni+gayhati, Pass. of niggaṇ- hāti] to be seized by (?), to be blamed for DhA i.295 (cittaṅ dukkhena n., in expl[n] of dunniggaha).

**Niggaha** [Sk. nigraha, ni+gaha[2]; see niggaṇhāti] 1. restraint, control, rebuke, censure, blame Vin ii.196; A i.98, 174; v.70; J v.116 (opp. paggaha); vi.371 (id.); Miln 28, 45, 224. — **dun°** hard to control (citta) Dh 35 (cp. expl. at DhA i.295). — 2. (log.) refutation Kvu 3.

**Niggahaṇa** (adj.) [Sk. *nirgahaṇa, cp. nirgṛha homeless; nis+gahaṇa] without acquisitions, i. e. poor J ii.367 (v. l. BB. as gloss nirāhāra).

**Niggahaṇatā** (f.) [abstr. fr. ni+**gṛh**, cp. next] restraint Vism 134 (cittassa). Opp. pagg°.

**Niggahīta** (adj.) [Sk. nigṛhīta, but cp. Divy 401: nigṛhīta; ni+gahita] restrained, checked, rebuked, reproved S iii.12; A i.175 (aniggahīto dhammo); J vi.493.

**Niggāhaka** (adj. — n.) [ni+gāhaka, see niggaṇhāti] one who rebukes, oppresses, oppressor Sn 118 (=bādhaka SnA 178, with v. l. ghātaka); J iv.362 (=balisādhaka Com.).

**Niggilati** (niggalati) [Sk. nigirati, ni+gilati] to swallow down (opp. uggilati to spit out, throw up) J iv.392 (sic as v. l.; text niggalati).

**Nigguṇa** (adj.) [Sk. nirguṇa, nis+guṇa] devoid of good qualities, bad Miln 180.

**Nigguṇḍi** (f.) [Sk. nirguṇḍī, of obscure etym.] a shrub (Vitex Negundo) Miln 223 (°phala); Vism 257 (°puppha).

**Niggumba** (adj.) [Sk. *nirgulma, nis+gumba] free from bushes, clear J i.187; Miln 3.

**Nigghātana** (nt.) [Sk. nirghātana, nis+ghātana, but cp. nighāta] destruction, killing, rooting out Sn 1085 (taṇhā°; SnA 576=vināsana); Nd² 343 (v. l. nighātana).

**Nigghosa** [Sk. nirghoṣa, nis+ghosa] 1. "shouting out," sound; fame, renown; speech, utterance, proclamation; word of reproach, blame S i.190; A iv.88 (appa° noiseless, lit. of little or no noise); Sn 719, 818 (=nindāvacana SnA 537), 1061; J i.64; vi.83; Vv 5⁵; Nd¹ 150; Nd² 344; Dhs 621; VvA 140 (madhura°); 334 (in quotation appa — sadda, appa°); Sdhp 245. — 2. (adj.) noiseless, quiet, still Sn 959 (=appasadda appanigghosa Nd¹ 467).

**Nigrodha** [Sk. nyagrodha; Non — Aryan?] the banyan or Indian fig — tree, Ficus Indica, usually as cpd. **°rukkha** Vin iv.35; D ii.4; Sn 272; J iii.188 (r.) DhA ii.14 (r.); PvA 5 (r.) 112, 244; Sdhp 270; **-pakka** the fruit of the fig — tree Vism 409. **-parimaṇḍala** the round or circumference of the banyan D ii.18; iii.144, 162.

**Nigha¹** (nīgha) (adj. — n.) is invented by Com. & scholiasts to explain the combⁿ **anigha** (anīgha sporadic, e. g. S v.57). But this should be divided **an-īgha** instead of **a-nīgha**. — (m.) rage, trembling, confusion, only in formula rāgo n. doso n. moho n. explaining the adj. anīgha. Thus at S iv.292=Nd² 45; S v.57. — (adj.) **anigha** not trembling, undisturbed, calm [see etym. under īgha=Sk. **ṛgh** of ṛghāyati to tremble, rage, rave] S i.54; iv.291; J v.343. Otherwise always combᵈ with **nirāsa**: S i.12=23, 141; Sn 1048, 1060, 1078. Explᵈ correctly at SnA 590 by rāgādi — īgha — virahita. Spelling **anīgha** J iii.443 (Com. niddukkha); Pv iv.1³⁴ (+nirāsa; explᵈ by niddukkha PvA 230). anīgha also at It 97 (+chinnasaṅsaya); Ud 76; Dh 295 (v. l. aniggha; explᵈ by niddukkha DhA iii.454).

**Nigha²** (nt.) [prob. ni+gha=Sk. °gha of hanati (see also P. °gha), to kill; unless abstracted from anigha as in prec. nigha¹] killing, destruction Th 2, 491 (=maraṇasampāpana ThA 288).

**Nighaṅsa** [Sk. nigharṣa] rubbing, chafing DhsA 263, 308.

**Nighaṅsati** [Sk. nigharṣati, ni+ghaṅsati¹] 1. to rub, rub against, graze, chafe Vin ii.133; Vism 120; DhA i.396. — 2. to polish up, clean J ii.418; iii.75.

**Nighaṅsana** (nt.) [Sk. nigharṣana]=nighaṅsa Miln 215.

**Nighaṇḍu** [Sk. nighaṇṭu, dial. for nirgrantha from grath- nāti (see gaṇṭhi & ghaṭṭana), orig. disentanglement, unravelling, i. e. explanation; cp. nigaṇṭhi, which is a variant of the same word. — BSk. nighaṇṭa (Divy 619; AvŚ ii.19), Prk. nighaṇṭu] an explained word or a word explⁿ, vocabulary, gloss, usually in ster. formula marking the accomplishments of a learned Brahmin "**sanighaṇḍu-keṭubhānaṅ... padako**" (see detail under keṭubha) D i.88; A i.163, 166; iii.223; Sn p. 105; Miln 10. Bdhgh's explⁿ is quoted by Trenckner, *Notes* p. 65.

**Nighāta** [Sk. nighāta, ni+ghāta] striking down, suppressing, destroying, killing M i.430; Nett 189. Cp. nighāti.

**Nighāti** [ni+ghāti] "slaying or being slain," defeat, loss (opp. ugghāti) Sn 828. Cp. nighāta.

**Nicaya** [Sk. nicaya, ni+caya, cp. nicita] heaping up, accumulation; wealth, provisions S i.93, 97; Vin v.172 (°sannidhi). See also necayika.

**Nicita** (adj.) [Sk. nicita, ni+cita, of nicināti] heaped up, full, thick, massed, dense Th 2, 480 (of hair); PvA 221 (ussanna uparûpari nicita, of Niraya).

**Nicula** [Sk. nicula] a plant (Barringtonia acutangula) VvA 134.

**Nicca** (adj.) [Vedic nitya, adj. — formation fr. ni, meaning "downward"=onward, on and on; according to Grassmann (*Wtb. z. Rig Veda*) originally "inwardly, homely"] constant, continuous, permanent D iii.31; S i.142; ii.109, 198; iv.24 sq., 45, 63; A ii.33, 52; v.210; Ps ii.80; Vbh 335, 426. In chain of synonyms: nicca dhuva sassata aviparīṇāmadhamma D i.21; S iii.144, 147; see below anicca, — nt. adv. **niccaṅ** perpetually, constantly, always (syn. sadā) M i.326; iii.271; Sn 69, 220, 336; Dh 23, 109, 206, 293; J i.290; iii.26, 190; Nd² 345 (=dhuvakālaṅ); PvA 32, 55, 134. — Far more freq. as **anicca** (adj.; aniccaṅ nt. n.) unstable, impermanent, inconstant; (nt.) evanescence, inconstancy, impermanence. — The emphatic assertion of impermanence (continuous change of condition) is a prominent axiom of the Dhamma, & the realization of the evanescent character of all things mental or material is one of the primary conditions of attaining right knowledge (: anicca — saññaṅ manasikaroti to ponder over the idea of impermanence S ii.47; iii.155; v.132; Ps ii.48 sq., 100; PvA 62 etc. — kāye anicc' ânupassin realizing the impermanence of the body (together with vayânupassin & nirodha°) S iv.211; v.324, 345; Ps ii.37, 45 sq., 241 sq. See anupassanā). In this import anicca occurs in many combinations of similar terms, all characterising change, its consequences & its meaning, esp. in the famous triad "**aniccaṅ dukkhaṅ anattā**" (see dukkha ii.2), e. g. S iii.41, 67, 180; iv.28 (sabbaṅ), 85 sq., 106 sq.; 133 sq. Thus anicca addhuva appāyuka cavanadhamma D i.21. anicca+dukkha S ii.53 (yad aniccaṅ taṅ dukkhaṅ); iv.28, 31, v.345; A iv.52 (anicce dukkhasaññā); M i.500 (+roga etc.); Nd² 214 (id. cp. roga). anicca dukkha vipariṇāmadhamma (of kāmā) D i.36. aniccasaññī anattasaññī A iv.353; etc. — Opposed to this ever — fluctuating impermanence is Nibbāna (q. v.), which is therefore marked with the attributes of constancy & stableness (cp. dhuva, sassata amata, vipariṇāma). — See further for ref. S ii.244 sq. (saḷāyatanaṅ a.), 248 (dhātuyo); iii.102 (rūpa etc.); iv.131, 151; A ii.33, 52; v.187 sq., 343 sq.;

Sn 805; Ps i.191; ii.28 sq., 80, 106; Vbh 12 (rūpa etc.), 70 (dvādasâyatanāni), 319 (viññāṇā), 324 (khandhā), 373; PvA 60 (=ittara).

**-kālaṅ** (adv.) constantly Nd[2] 345; **-dāna** a perpetual gift D i.144 (cp. DA i.302); **-bhatta** a continuous food-supply (for the bhikkhus) J i.178; VvA 92; PvA 54; **-bhattika** one who enjoys a continuous supply of food (as charity) Vin ii.78; iii.237 (=dhuva — bhattika); iv.271; **-saññā** (& adj. **saññin**) the consciousness or idea of permanence (adj. having etc.) A ii.52; iii.79, 334; iv.13, 145 sq.; Nett 27; **-sīla** the uninterrupted observance of good conduct VvA 72; PvA 256.

**Niccatā** (f.) [abstr. to nicca] continuity, permanence, only as **a°** changeableness, impermanence S i.61, 204; iii.43; iv.142 sq., 216, 325.

**Niccatta** (nt.)=niccatā Vism 509.

**Niccamma** [Sk. niścarman, nis+camma] without skin, excoriated, in **°ṅ karoti** to flog skinless, to beat the skin off J iii.281. **niccamma-gāvī** "a skinless cow," used in a well — known simile at S ii.99, referred to at Vism 341 & 463.

**Niccala** (adj.) [Sk. niścala, nis+cala] motionless J iv.2; PvA 95.

**Niccittaka** (adj.) [Sk. niścitta, nis+citta (ka)] thoughtless J ii.298.

**Niccola** (adj.) [nis — cola] without dress, naked PvA 32 (=nagga).

**Nicchanda** (adj.) [nis+chanda] without desire or ex- citement J i.7.

**Nicchaya** [Sk. niścaya, nis+caya of cināti] discrimination, conviction, certainty; resolution, determination J i.441 (°mitta a firm friend); DhsA 133 (adhimokkha=its paccupaṭṭhāna); SnA 60 (daḷha° adj. of firm resolution). See vi°.

**Niccharaṇa** (nt.) [fr. niccharati] emanation, sending out, expansion, efflux Vism 303.

**Niccharati** [Sk. niścarati, nis+carati] to go out or forth from, to rise, sound forth, come out It 75 (devasadda); Vv 38[2]; J i.53, 176; DhA i.389; VvA 12, 37 (saddā). — Caus. **nicchāreti** to make come out from, to let go forth, get rid of, emit, utter, give out D i.53 (anattamanavācam a° not utter a word of discontent); J iii.127; v.416 (madhurassaraṅ); Pug 33; Miln 259 (garahaṅ); Dāvs i.28 (vācaṅ).

**Nicchāta** [Sk. *niḥpsāta, nis+chāta] having no hunger, being without cravings, stilled, satisfied. Ep. of an Arahant always in comb[n] with **nibbuta** or **parinibbuta**: S iii.26 (tanhaṅ abbuyha); iv.204 (vedanānaṅ khayā); M i.341; 412, A iv.410; v.65 (sītibhūta); Sn 707 (aniccha), 735, 758; It 48 (esanānaṅ khayā); Th 2, 132 (abbūḷhasalla). — Expl[d] at Ps ii.243 by nekkhammena kāmacchandato n.; arahattamaggena sabbakilesehi n. muccati.

**Nicchādeti** see nicchodeti.

**Nicchāreti** Caus. of niccharati, q. v.

**Nicchita** (adj.) [Sk. niścita, nis+cita, see nicchināti] determined, convinced Mhvs 7, 19.

**Nicchināti** [Sk. niścinoti, nis+cināti] to discriminate, con- sider, investigate, ascertain; pot. **niccheyya** Sn 785 (expl[d] by nicchinitvā vinicchinitvā etc. Nd[1] 76); Dh 256 (gloss K vinicchaye). — pp. **nicchita**.

**Nicchuddha** (adj.) [Sk. niḥkṣubdha, nis+chuddha, see nicchubhati] thrown out J iii.99 (=nibbāpita, nikkhāmita); Miln 130.

**Nicchubhati** [Sk. *niḥkṣubhati, nis+khubhati or chu- bhati, cp. chuddha & khobha, also nicchodeti & upacchubhati and see Trenckner, Miln pp. 423, 424] to throw out J iii.512 (=nīharati Com.; v. l. nicchurāti); Miln 187. — pp. nicchuddha q. v.

**Nicchubhana** (nt.) [see nicchubhati] throwing out, ejection, being an outcaste Miln 357.

**Nicchodeti** (& v. l. **nicchādeti**) [shows a confusion of two roots, which are both of Prk. origin, viz. **chaḍḍ** & **choṭ**, the former=P. chaḍḍeti, the latter=Sk. kṣodayati or BSk. chorayati, Apabhraṅśa chollai; with which cp. P. chuddha] to shake or throw about, only in phrase **odhunāti nidhunāti nicchodeti** at S iii.155=M i.229= 374=A iii.365, where S has correct reading (v. l. °choṭeti); M has °chādeti (v. l. °chodeti); A has °chedeti (v. l. °choreti, °chāreti; gloss nippoṭeti). The C. on A iii.365 has: **nicchedetī** ti bāhāya vā rukkhe vā paharati. — nicchedeti (**chid**) is pardonable because of Prk. chollai "to cut." Cp. also nicchubhati with v. l. BB nicchurāti. For sound change P. ch<Sk. **kṣ** cp. P. chamā<kṣamā, chārikā<kṣāra, churikā<kṣurikā etc.

**Nija** (adj.) [Sk. nija, wth dial. j. for nitya=P. nicca] own Dāvs ii.68. Cp. niya.

**Nijana** (nt.) [fr. **nij**] washing, cleansing Vism 342 (v. l. nijj°).

**Nijigiṅsati** [Sk. nijigīṣati, ni+jigiṅsati] to desire ardently, to covet DA i.92 (=maggeti pariyesati).

**Nijigiṅsanatā** (f.) [fr. last] covetousness Vism 23 sq. (defined), 29 (id.= magganā), referring to Vbh 353, where T has jigiṅsanatā, with v. l. nijigīsanatā.

**Nijigiṅsitar** (n. adj.) [n. ag. fr. prec.] one who desires ardently, covetous, rapacious D i.8 (lābhaṅ) A iii.111 (id.).

**Nijjaṭa** (adj.) [Sk. *nirjaṭa, nis+jaṭa, adj. to jaṭā] dis- entangled J i.187; Miln 3.

**Nijjara** (adj.) [Sk. nirjara in diff. meaning, P. **nis** functioning as emphatic pref.; nis+jara] causing to decay, destroying, annihilating; f. °ā decay, destruction, death S iv.339; A i.221; ii.198; v.215 sq. (dasa — n — vatthūni); Ps i.5 (id.).

**Nijjareti** [Sk. nir — jarayati; nis+jarati[1]] to destroy, annihilate, cause to cease or exist M i.93; Th 2, 431 (nijjaressāmi=jīrāpessāmi vināsessāmi ThA 269).

**Nijjāleti** [nis+jāleti] to make an end to a blaze, to extinguish, to put out J vi.495 (aggiṅ).

**Nijjiṇṇa** (adj.) [Sk. nirjīrṇa, nis+jiṇṇa] destroyed, overcome, exhausted, finished, dead D i.96; M ii.217= A i.221 (vedanākkhayā sabbaṅ dukkhaṅ n. bhavissati); M i.93; A v.215 sq.; Nett 51.

**Nijjita** (adj.) [Sk. nirjita, nis+jita] unvanquished Miln 192 (°kammasūrā), 332 (°vijita — sangāma); Sdhp 360.

**Nijjīvata** (adj.) [Sk. nirjīvita, nis+jīva[1]] lifeless, soulless DhsA 38; Miln 413.

**Nijjhatta** (adj.) [pp. of nijjhāpeti, *Sk. nidhyapta or nidhyāpita] satisfied, pacified, appeased J vi.414 (=khamāpita Com.); Vv

63[19] (=nijjhāpita VvA 265); Miln 209. See also paṭi°

**Nijjhatti** (f.) [abstr. to nijjhatta, cp. BSk. nidhyapti, formation like P. ñatti>Sk. jñapti] conviction, understanding, realization; favourable disposition, satisfaction M i.320; A iv.223; Ps ii.171, 176; Miln 210.

**Nijjhāna[1]** (nt.) [*Sk. nidhyāna, ni+jhāna[1]] understanding, insight, perception, comprehension; favour, indulgence (=nijjhāpana), pleasure, delight J vi.207. Often as **°ṅ khamati**: to be pleased with, to find pleasure in: S iii.225, 228; M i.133, 480; Vv 84[17]. Thus also diṭṭhinijjhāna — kkhanti delighting in speculation A i.189 sq.; ii.191. Cp. upa°.

**Nijjhāna[2]** (nt.) [nis+jhāna[2]] conflagration, in anto°= nijjhāyana PvA 18 (cittasantāpa+in expl[n] of soka).

**Nijjhāpana** (nt.) [Sk. *nidhyāpana, ni+jhāpana, Caus. to jhāpeti] favourable disposition, kindness, indulgence J iv.495 (°ṅ karoti=khamāpeti Com.; text reads nijjhapana).

**Nijjhāpaya** (adj.) [Sk. *ni — dhyāpya, to nijjhāpeti] to be discriminated or understood, in **dun°** hard to... Miln 141 (pañha).

**Nijjhāpeti** [Sk. nidhāyayati, ni+jhāpeti, Caus. to jhāyati[1]; cp. Sk. nididhyāsate] to make favourably disposed, to win somebody's affection, or favour, to gain over Vin ii.96; M i.321; J iv.108; 414, 495; vi.516; Miln 264; VvA 265 (nijjhāpita=nijjhatta).

**Nijjhāma** (adj. n.) [Sk. niḥkṣāma, cp. niḥkṣīṇa, nis+ jhāma of jhāyati[2]=Sk. kṣāyati] burning away, wasting away, consuming or consumed A i.295; Nett 77, 95 paṭipadā.

**-taṇha** (adj.) of consuming thirst, very thirsty J i.44; **-taṇhika=°taṇha** denoting a class of Petas (q. v.) Miln 294, 303, 357.

**Nijjhāyati[1]** [Sk. nidhyāyati, ni+jhāyati[1]] to meditate, reflect, think S iii.140 sq. (+passati, cp. jānāti), 157; M i.334 (jhāyati n. apajjhāyati); iii.14 (id.). Cp. upa°.

**Nijjhāyati[2]** [ni+jhāyati[2]] to be consumed (by sorrow), to fret Nd[1] 433.

**Nijjhāyana** (nt.) [Sk. *niḥkṣāyana, nis+jhāyana of jhā- yati[2]] burning away, consumption; fig. remorse, mortification in **anto°** J i.168 (cp. nijjhāna[2]).

**Niṭṭha** (adj.) [Sk. niṣṭha, ni+°tha; cp. niṭṭhā[1]] dependent on, resting on, intent upon S iii.13 (accanta°); Nd[1] 263 (rūpa°).

**Niṭṭhā[1]** (f.) [Sk. niṣṭhā; ni+ṭhā, abstr. of adj. — suff. °ṭha] basis, foundation, familiarity with Sn 864 (expl. SnA 551 by samiddhi, but see Nd[1] 263).

**Niṭṭhā[2]** (f.) [Vedic niṣṭhā (niḥṣṭhā), nis+ṭhā from °ṭha] end, conclusion; perfection, height, summit; object, aim Vin i.255; S ii.186; A i.279 (object); Ps i.161. **niṭṭhaṅ gacchati** to come to an end; fig. to reach perfection, be completed in the faith M i.176; J i.201; Miln 310; freq. in pp. **niṭṭhaṅ gata** (niṭṭhangata) one who has attained perfection (=pabbajitānaṅ arahattaṅ patta) DhA iv.70; S iii.99 (a°); A ii.175; iii.450; v.119 sq.; Dh 351; Ps i.81, 161.

**Niṭṭhāti** [Sk. niṣṭiṣṭhati, nis+tiṭṭhati, the older *sthāti restored in comp[n]] to be at an end, to be finished J i.220; iv.391; DhA i.393. — pp. niṭṭhita, Caus. **niṭṭhāpeti** (q. v.).

**Niṭṭhāna** (nt.) [abstr. of niṭṭhāti] being finished, carrying out, execution, performance D i.141; ThA 19 (=avasāya). Cp. san°.

**Niṭṭhāpita** (& **niṭṭhapita)** [pp. of niṭṭhāpeti] accomplished, performed, carried out J i.86, 172 (°ṭha°), 201.

**Niṭṭhāpeti** [Caus. to niṭṭhāti] to carry out, perform; prepare, make ready, accomplish J i.86, 290; vi.366; DhA iii.172. — pp. **niṭṭhāpita** Cp. pari°.

**Niṭṭhita** (adj.) [Sk. niṣṭhita (niḥṣṭhita), nis+ṭhita, cp. niṭṭhāti] brought or come to an end, finished, accomplished; (made) ready, prepared (i. e. the preparations being finished) Vin i.35; D i.109 (bhattaṅ: the meal is ready); ii.127 (id.); J i.255 (id.); J ii.48; iii.537 (finished); VvA 188; PvA 81; & often at conclusion of books & chapters. aniṭṭhita not completed DhA iii.172. — **su°** well finished, nicely got up, accomplished Sn 48, 240. Cp. pari°.

**Niṭṭhubhati** (& **nuṭṭhubhati** Vin i.271; J i.459; also **niṭṭhu- haṭi)** [Sk. niṣṭhubhati, but in meaning=Sk. niṣṭhīvati, nis+*thīv, **stubh** taking the function of **ṣṭhīv**, since **stubh** itself is represented by thavati & thometi] to spit out, to expectorate Vin i.271 (nuṭṭhuhitvā); iii.132 (id.); J ii.105, 117 (nuṭṭh°); vi.367; DhA ii.36 (niṭṭhuhitvā). pp. **nuṭṭhubhita** Sdhp 121. — Cp. oṭṭhubhati.

**Niṭṭhubhana** (nt.) [Sk. niṣṭhīvana, see niṭṭhubhati & cp. Prk. niṭṭhuhana] spitting out, spittle J i.47; PvA 80 (=kheḷa, v. l. SS niṭṭhuvana, BB niṭhūna).

**Niṭṭhurin** (adj.) [Sk. niṣṭhura or niṣṭhūra, ni+thūra= thūla; cp. Prk. niṭṭhura] rough, hard, cruel, merciless Sn 952 (a°; this reading is mentioned as v. l. by Bdhgh at SnA 569, & the reading **anuddharī** given; vv. ll. SS anuṭṭhurī, BB anuṭṭharī, expl[d] as anissukī. Nd[1] 440 however has aniṭṭhurī with expl[n] of nitthuriya as under issā at Vbh 357).

**Niṭṭhuriya** (nt.) [cp. Sk. niṣṭhuratva] hardness, harshness, roughness Nd[1] 440; Nd[2] 484 (in exegesis of makkha)= Vbh 357.

**Niḍḍāyati** [Sk. nirdāti, nis+dāyati, cp. Sk. nirdātar weeder] to cut out, to weed D i.231 (niddāyit°); It 56 (as v. l. niddāta for ninhāta, q. v.); J i.215. Caus. niḍḍāpeti to cause to weed, to have weeds dug up Vin ii.180.

**Niḍḍha** (nt.) [Vedic nīḍa resting — place ni+**sad** "sitting down"] nest, place, seat Dh 148 (v. l. niḷa).

**Ninhāta** (adj.) [Sk. *niḥsnāta, nis+nahāta] cleansed, purified It 56 (°pāpaka=sinless; with several vv. ll. amongst which niddāta of niḍḍāyati=cleansed of weeds) =Nd[1] 58 (ninhāta°)=Nd[2] 514 (ninhāta, v.l. SS ninnahāta).

**Nitamba** [Sk. nitamba; etym. unknown] the ridge of a mountain or a glen, gully DA i.209.

**Nitammati** [Sk. nitāmyati, ni+**tam** as in tama] to become dark, to be exhausted, faint; to be in misery or anxiety J iv.284 (Com.: atikilamati).

**Nitāḷeti** [Sk. nitāḍayati, ni+tāḷeti] to knock down, to strike J iv.347.

**Nittaṇha** (adj.) [BSk. niṣṭṛṣṇa (Divy 210 etc.), nis+taṇhā] free from thirst or desire, desireless PvA 230 (=nirāsa). f. abstr. **nitthaṇhatā** Nett 38.

**Nittaddana** (better: **nitthaddhana**) (nt.) [Sk. *niṣṭambhana, abstr. fr. ni+thaddha=making rigid] paralysing D i.11 (jīvhā°=mantena jivhāya thaddhakaraṇa DA i.96; v. l. (gloss)

nibandhana).

**Nittāreti** see nittharati.

**Nittiṇa** (adj.) [Sk. niṣṭṛṇa, nis+tiṇa] free from grass J iii.23.

**Nittiṇṇa** (pp.) [Sk. nistīrṇa, nis+tiṇṇa] got out of, having crossed or overcome D ii.275 ( — ogha; v. l. BB nitiṇṇa); Nd[1] 159 (as v. l.; text has nitiṇṇa); Nd[2] 278 (t.). Cp. nittharati.

**Nittudana** (nt.) [nis+tudana, abstr. fr. tudati; cp. Sk. nistodā] pricking, piercing A i.65 (text: nittuddana); iii.403 sq.

**Nitteja** (adj.) [cp. Sk. nistejas only in meaning 1; nis+ teja] 1. without energy Vism 596. — 2. "put out," abashed, put to shame, in **°ṅ karoti** to make blush or put to shame J ii.94 (lajjāpeti+).

**Nitthanati & Nitthunati** [Sk. nisstanati "moan out," nis +thaneti & thunati[1]] to moan, groan: (a) **°thanati**: J i.463; ii.362; iv.446; v.296; DA i.291. — (b) **°thunati** Vin ii.222; J v.295, 389; Vism 311; VvA 224. Cp. nitthuna.

**Nitthanana** (nt.) [nis+thanana, abstr. to thaneti] groaning, moaning DA i.291 (v. l. BB. °ṭhuna). As **nitthu- nana** Vism 504.

**Nittharaṇa[1]** (nt.) [Sk. nistaraṇa, nis+taraṇa, cp. nittha- rati] getting across, ferrying over, traversing, overcoming S i.193 (oghassa); A ii.200 (id.); It 111 (id.); M i.134; J i.48 (loka°); Dāvs ii.29 (id.); Vism 32; Sdhp 334 (bhava°), 619 (tiloka°).

**Nittharaṇa[2]** (nt.) [Sk. nistaraṇa, ni+tharaṇa] "strewing or being strewn down," putting down, carrying, bearing S iv.177 (bhārassa, of a load, cp. nikkhepa); VvA 131 (so read for niddharaṇa, in kuṭumba — bhārassa nsamatthā=able to carry the burden of a household).

**Nittharati** [Sk. nistarati, nis+tarati[1]] to cross over, get out of, leave behind, get over D i.73 (kantāraṅ). pp. **nittiṇṇa** q. v. Caus. **nitthāreti** to bring through, help over Nd[2] 630 (nittāreti).

**Nitthāra** [Sk. nistāra; nis+tāra of tarati[1]] passing over, rescue, payment, acquittance, in **°ṅ vattati** to be acquitted, to get off scot — free M i.442 (v. l. netth°, which is the usual form). See **netthāra**.

**Nitthuna** [Sk. *nis — stanana & nistava to thunati] (a) (of thunati[1]) moan, groan DA i.291 (as v. l. BB for nitthanana) — (b) (of thunati[2]) blame, censure, curse PvA 76 (°ṅ karoti to revile or curse).

**Nitthunati** etc., see **nitthanati** etc.

**Nidassana** (nt.) [Sk. nidarśana, ni+dassana] "pointing at" evidence, example, comparison, apposition, attribute, characteristic; sign, term D i.223 (a° with no attribute); iii.217 (id.); S iv.370 (id.); A iv.305 sq. (nīla°, pīta° etc.); Sn 137; Vbh 13, 64, 70 sq. (sa°, a°); VvA 12, 13; PvA 26, 121 (pucchanākāra°) 226 (paccakkhabhūtaṅ n. "sign, token").

**Nidassati** v. l. BB at Sn 785 for **nirassati** (q. v.) Nd[1] 76 has nid° in text, nir° as v. l. SS; SnA 522 reads nirassati.

**Nidassita** (pp.) [see nidasseti] pointed out, defined as, termed Pv i.5[12]; PvA 30.

**Nidasseti** [Sk. nidarśayati, ni+dasseti] to point out ("down"), explain, show, define VvA 12, 13 (°etabbavacana the word to be compared or defined, correl. to nidassana — vacana). — pp. **nidassita** (q. v.).

**Nidahati** [Sk. nidadhāti, ni+dahati[1]] to lay down or aside, deposit; accumulate, hoard, bury (a treasure) Vin i.46 (cīvaraṅ); Miln 271; ger. **nidahitvā** PvA 97 (dhanadhaññaṅ) & **nidhāya** Dh 142, 405; Sn 35 (daṇḍaṅ), 394, 629; Nd[2] 348; pres. also **nidheti** KhA 217, 219; fut. **nidhessati** PvA 132. Pass. **nidhīyati** KhA 217. Caus. **nidhāpeti** PvA 130 (bhoge). See also nidāhaka, nidhāna & nidhi; also upanidhāya.

**Nidāgha** [Sk. nidāgha, fr. nidahati, ni+dahati[2], see ḍahati] heat, summer — heat, summer, drought J i.221 ( — samaya dry season); ii.80; Vism 259 (°samaya, where KhA 58 reads sarada — samaya); PvA 174 ( — kāla summer). fig. J iv.285; v.404; Dāvs ii.60.

**Nidāna** (nt.) [Sk. nidāna, ni+*dāna of **dā**, dyati to bind, cp. Gr. δέσμα, δ῞ημα (fetter) & see dāma] (a) (n.) tying down to; ground (lit. or fig.), foundation, occasion; source, origin, cause; reason, reference, subject ("sujet") M i.261; A i.134 sq.; 263 sq., 338; ii.196; iv.128 sq.; Dhs 1059 (dukkha°, source of pain), 1136; Nett 3, 32; Miln 272 (of disease: pathology, aetiology), 344 (°paṭhanakusala, of lawyers); PvA 132, 253. — (b) (adj. — °) founded on, caused by, originating in, relating to S v.213 sq. (a° & sa°); A i.82 (id.); Sn 271 (ito°), 866 (kuto°), 1050 (upadhi°=hetuka, paccayā, kāraṇā Nd[2] 346); 872 (icchā°) etc.; VvA 117 (vimānāni Rājagaha° playing at or referring to R.). — (c) **nidānaṅ** (acc. as adv.) by means of, in consequence of, through, usually with tato° through this, yato° through which D i.52, 73; M i.112; Pv iv.1[61] (through whom=yaṅ nimittaṅ PvA 242); PvA 281; ito° by this Nd[2] 291[2].

**Nidāhaka** (adj.) [fr. nidahati] one who puts away, one who has the office of keeper or warder (of robes: cīvara°) Vin i.284.

**Nidda** (nt.) [nis+dara, see darī] a cave Nd[1] 23 (Ep. of kāya).

**Niddanta** [so read for niddanna, v. l. niddhā=niddā; cp. supinanta]=niddā J vi.294.

**Niddaya** (adj.) [Sk. nirdaya, nis+dayā (adj.)] merciless, pitiless, cruel Sdhp 143, 159.

**Niddara** (adj.) [nis+dara] free from fear, pain or anguish Dh 205=Sn 257 (expl[d] at DhA iii.269 by rāgadarathānaṅ abhāvena n.; at SnA 299 by kilesapariḷāhâbhāvena n.).

**Niddasa** see **niddesa**.

**Niddā** (f.) [Vedic nidrā, ni+**drā** in Sk. drāti, drāyate, Idg. ***dorē**; cp. Gr. (hom.) ε῎δραχον, Lat. dormio] sleep A ii.48, 50; iii.251; Sn 926 (opp. jāgariyā), 942 (see expl[n] at Nd[1] 423); J i.61, 192; ii.128. — niddaṅ **okkamati** to fall asleep Vin i.15 (niddā?); J iii.538; iv.1; DhA i.9; VvA 65; PvA 47; °ṅ **upagacchati** id. PvA 43, 105, 128.

**-ārāma** fond of sleep, slothful, sluggish It 72 (+kammarāma, bhassarata); **-ārāmatā** fondness of sleep, laziness, sluggishness A iii.116, 293 sq., 309 sq.; iv.25 (+kamm°, bhass°); v.164; **-sīlin** of drowsy habits, slothful, sleepy Sn 96.

**Niddāna** (nt.) [Sk. *nirdāna, nis+dāna of dayati[2], Sk. dāti, cp. dātta] cutting off, mowing, destroying Sn 78 (=chedana lunana uppāṭana SnA 148)=S i.172; *K.S.* i.319, cp. niḍḍāyati.

**Niddāyati** [Denom. fr. niddā] to sleep D i.231; J i.192, 266;

ii.103; v.68, 382; DhA iii.175; SnA 169.

**Niddāyitar** [n. ag. fr. niddāyati] a sleepy person Dh 325.

**Niddiṭṭha** (pp.) [see niddisati] expressed, explained, desig- nated Miln 3; DhsA 57; Vism 528; VvA 13.

**Niddisati** (& **niddissati)** [Sk. nir — diśati, nis+disati, cp. Lat. distinguo] to distinguish, point out, explain, designate, define, express, to mean It 122=Nd[2] 276[f]; Miln 123, 345; DhsA 57; DhA ii.59; PvA 87, 217 (°itvā); aor. **niddisi** DhsA 57; SnA 61. — grd. **niddisitabba** DhsA 56; Nett 96. Pass. **niddissīyati** PvA 163. — pp. **niddiṭṭha** (q. v.).

**Niddukkha** (adj.) [nis+dukkha] without fault or evil J iii.443 (in expl[n] of anīgha); PvA 230 (id.); (in expl[n] of mārisa) *K.S.* (S.A.) 1, 2, *n.* 1.

**Niddesa** [Sk. nirdeśa, fr. niddisati, cp. desa, desaka etc.] 1. description, attribute, distinction PvA 7 (ukkaṭṭha°); **°vatthu** object of distinction or praise D iii.253= A iv.15 (where reading is **niddasa**, which also as v. l. at D iii.253 & Ps i.5). — 2. descriptive exposition, analytic explanation by way of question & answer, interpretation, exegesis Vin v.114 (sa°); Nett 4, 8 38 sq.; Vism 26; DhsA 54; VvA 78; PvA 71, 147. — 3. N. of an old commentary (ascribed to Sāriputta) on parts of the Sutta Nipāta (Aṭṭhaka — vagga, interpreted in the Mahā — Niddesa; Pārāyana — vagga and, as a sort of appendix, the Khaggavisāṇa — sutta, interpreted in the Culla — Niddesa); as one of the canonical texts included in the Khuddaka Nikāya; editions in *P.T.S.* Quoted often in the Visuddhimagga, e. g. p. 140, 208 sq. etc.

**Niddosa[1]** (adj.) [Sk. nirdośa, nis+dosa[1]] faultless, pure, undefiled Sn 476; DhsA 2; PvA 189 (=viraja); DhA i.41.

**Niddosa[2]** (adj.) [Sk. nirdveṣa, nis+dosa[2]] free from hatred J iv.10 (su°; Com. "adussanavasena," foll. upon sunikkodha).

**Niddhana** (adj.) [nis+dhana] without property, poor J v.447.

**Niddhanta** (adj.) [pp. of niddhamati, nis+dhanta, q. v.] blown off, removed, cleaned, purified A i.254 (jātarūpa "loitered," cp. niddhota); Sn 56 (°kasāva — moha; Com. vijahati); Dh 236 (°mala, malānaṅ nīhaṭatāya DhA iii.336); Nd[2] 347 (=vanta & pahīna); J vi.218 (of hair; Com. expl[s] siniddharutā, v. l. BB siniddha — anta, thus meant for Sk. snigdhānta).

**Niddhamati** [in form=Sk. nirdhmāti, nis+dhamati, but in meaning the verb, as well as its derivations, are influenced by both meanings of niddhāvati (dhāvati[1] & [2]): see niddhāpeti, niddhamana, & niddhovati] to blow away, blow off; to clean, cleanse, purify; to throw out, eject, remove Sn 281=Miln 414 (kāraṇḍavaṅ); Sn 282 (°itvā pāpicche), 962 (malaṅ=pajahati (Nd[1] 478); Dh 239 (id.); Miln 43. — pp. **niddhanta**).

**Niddhamana** (nt.) [of niddhamati or=*nirdhāvana= °dhovana to dhāvati[2]] drainage, drain, canal Vin ii.120 (udaka°; dhovituṅ immediately preceding); J i.175, 409, 425; iii.415; iv.28; v.21 (udaka°); DhA ii.37.

**Niddhamanā** (f.) [either to niddhamati or to niddhāpeti] throwing out, ejection, expulsion J v.233 (=nikkaḍḍhanā Com.).

**Niddharaṇa** (nt.) not with Hardy (Index VvA)=Sk. nirdhāraṇa (estimation), but to be read as **nittharaṇa** (see nittharaṇa[2]).

**Niddhāpita** (adj.) [pp. of niddhāpeti, q. v.] thrown out J iii.99 (v. l. for nibbāpita).

**Niddhāpeti** [Sk. nirdhāvayati, nis+dhāveti (dhāpeti), Caus. of dhāvati[1]; may also stand for niddhamāpeti, Caus. fr. niddhamati, cp. contamination niddhāmase at J iv.48, unless misread for niddhāpaye, as v. l. BB bears out] to throw out, chase away, expel J iv.41 (niddhāpayiṅsu), 48 (? for niddhāmase). pp. **niddhāpita**.

**Niddhāmase** at J iv.48 should probably be read niddhāpaye (as v. l. BB), q. v.

**Niddhunāti** [Sk. nirdhunoti, nis+dhunāti] to shake off S iii.155; A iii.365 (odhunāti+; spelt nidhunāti); M i.229; Th 1, 416; PvA 256 (=odhunāti).

**Niddhuniya** (?) (nt.) [=Sk. nihnuvana fr. nihnute with diff. derivation] hypocrisy Pug 18 (=makkha); cp. *J.P.T.S.* 1884, 83.

**Niddhūpana** (adj.) [nir+dhūpana] unscented J vi.21 (udaka).

**Niddhota** (adj.) [nis+dhota; pp. of niddhovati] washed, cleansed, purified Dāvs v.63 (°rūpiya; cp. niddhanta).

**Niddhovati** [Sk. nirdhāvati, nis+dhovati, cp. niddhamati] to wash off, clean, purify A i.253 (jātarūpaṅ, immediately followed by niddhanta). pp. **niddhota**.

**Nidhāna** (nt.) [Vedic nidhāna, see nidahati] laying down, depositing, keeping; receptacle; accumulation, (hidden) treasure J iv.280 (nidhi°); PvA 7 (udaka — dāna — nīharaṇa — n°), 97 (n — gata dhana=hoarded, accumulated), 132 (°ṅ nidhessāmi gather a treasure); DhsA 405 (°kkhama).

**Nidhānavant** (adj.) forming or having a receptacle, worth treasuring or saving D i.4 (=hadaye nidhātabba — yuttavāca DA i.76).

**Nidhāpeti, Nidhāya & Nidhīyati**, see nidahati.

**Nidhi** [Vedic nidhi, ni+**dhā**, see nidahati] 1. "setting down," receptacle; (hidden) treasure Sn 285 (brahma n.); Dh 76; Kh viii.2 (see KhA 217 sq.: nidhīyatī ti nidhi, def. of n.), 9 (acorâharaṇo nidhi cp. "treasures in heaven, where thieves do not steal" Matt. 6, 20); Sdhp 528, 588. — 2. "putting on," a cloak J vi.79 (expl[d] as vākacīra — nivāsanaṅ=a bark dress). Cp. sannidhi.

**-kumbhī** a treasure — pot, a treasure hidden in a pot =a hidden treasure DhA ii.107; iv.208; **-nidhāna** laying up treasures, burying a treasure J iv.280; **-mukha** an excellent treasure A v.346.

**Nidhura** see nīdhura.

**Nidheti** see nidahati.

**Nindati** [Sk. nindati, **nid** as in Gr. ὄνειδος (blame), Lith. naids (hatred), Goth. naitjan (to rail or blaspheme), Ohg. neizzan (to plague); cp. Goth. neip=Ohg. nīd (envy)] to blame, find fault with, censure A ii.3; v.171, 174; Sn 658; J vi.63; Dh 227; inf. ninditụṅ Dh 230; grd. nindanīya SnA 477. pp. nindita (q. v.); cp. also nindiya.

**Nindana** (nt.) [abstr. fr. nindati] blaming, reviling, finding fault DhA iii.328.

**Nindā** (f.) [cp. Sk. nindā, to nindati] blame, reproach, fault — finding, fault, disgrace S iii.73; A ii.188; iv.157 sq.; M i.362;

Sn 213 (+pasaṅsā blame & praise); Dh 81 (id.); Sn 826, 895, 928; Dh 143, 309; Nd[1] 165, 306, 384; DhA ii.148. — In comp[n] **nindi°** see anindi°.

**Nindita** (adj.) [pp. of nindati] blamed, reproved, reviled; faulty, blameworthy Dh 228; Pv ii.3[34] (a° blameless= agarahita pasaṅsa PvA 89); Sdhp 254, 361. — **anindita** J iv.106 (°angin).

**Nindiya** (adj.) [Sk. nindya, orig. grd. of nindati] blameable, faulty, blameworthy Sn 658 (=nindanīya SnA 477); Nett 132. pi nindiyā at PvA 23 is to be read as pīṇitindriyā.

**Ninna** (adj. — n.) [Vedic nimna, der. fr. ni down, prob. comb[d] with **°na** of **nam** to bend, thus meaning "bent down," cp. unna & panna] 1. (adj.) bent down (cp. ninnata), low — lying, deep, low, sunken J ii.3 (magga); PvA 29 (bhūmibhāga), 132 (ṭhāṇa); esp. freq. as — °: bent on, inclining to, leading to, aiming at, flowing into etc. Often comb[d] with similar expressions in chain **taccarita tabbahula taggaruka tanninna tappoṇa tappabbhāra tadâdhimutta** (with variation nibbāna°, viveka° etc. for tad°): Nd[2] under tad; J ii.15; Ps ii.197; — Vin ii.237=A iv.198 (samuddo anupubba° etc.); A iv.224 (viveka°); v.175 (id.); M i.493 (Nibbāna°). Similarly: samudda° Gangā M i.493; nekkhamma° J i.45 (v.258); samādhi° Miln 38. — 2. (acc. as adv.) downward: ninnaṅ pavattati to flow downward M i.117; Pv i.5[7]; ninnagata running down Miln 259 (udaka); ninnaga Dāvs iv.28. — 3. (nt.) low land, low ground, plain (opp. thala elevation, plateau): usually with ref. to a raincloud flooding the low country Sn 30 (mahamegho °ṅ pūrayaṅto); SnA 42 (=pallala); It 66 (megho °ṅ pūreti); Pv ii.9[45] (megho °ṅ paripūrayanto).

**-unnata** low lying & elevated Miln 349 (desabhāga).

**Ninnata** (adj.) [ni+nata] bent down, bent upon, in **nin- natattā** (fem. abstr.) aim, purpose (?) DhsA 39 (is the reading correct?).

**Ninnāda** (& **Nināda** Miln, Dāvs) [Sk. **ninâda**, ni+nāda] sounding forth, sound, tune, melody A ii.117 (°sadda); J vi.43; VvA 161; Miln 148; Dāvs v.31.

**Ninnādin** (adj.) [fr. ninnāda] sounding (loud), resonant (of a beautiful voice) D ii.211 (cp. aṭṭhanga brahmassara & bindu).

**Ninnāmin** (adj.) [fr. ni+**nam**] bending downwards, descending A iv.237.

**Ninnāmeti** [Caus. of ni+namati] to bend down, put out (the tongue) D i.106 (jivhaṅ=nīharati DA i.276); J i.163, 164; cp. Divy 7, 71 (nirṇāmayati).

**Ninnīta** (adj.) [pp. of ninneti] lead down, lead away; drained, purified, free from (°—) A i.254 (ninnīta — kasāva of gold: free fr. dross).

**Ninnetar** [n. ag. to ni — nayati=Sk. *ninayitṛ, cp. netar] one who leads down to, one who disposes of (c. gen.), bringer of, giver, usually in phrase atthassa n. (bringer of good: "Heilbringer") of the Buddha S iv.94; M i.111; A v.226 sq., 256 sq.; Ps ii.194.

**Ninneti** [Sk. ninayati, ni+nayati] to lead down, lead away; drain, (udakaṅ), desiccate Vin ii.180. — pp. **ninnīta**, q. v.

**Ninhāta** see niṇhāta.

**Nipa** at J v.6 read as **nīpa**.

**Nipaka** (adj.) [cp. BSk. nipaka chief, fr. Sk. nipa, chief, master] intelligent, clever, prudent, wise S i.13, 52, 187; M i.339; A i.165 (+jhāyin); iii.24, 138; Sn 45≈Dh 328≈DhA i.62; Sn 283, 962, 1038; Nd[2] 349 (=jātimā) =Nd[1] 478; Bu i.49; Vbh 426; Miln 34, 342, 411; Vism 3 (def[n]).

**Nipakka** at Vin i.200 read **nippakka**.

**Nipacc-ākāra** [nipacca, ger. of nipatati+ākāra] obedience, humbleness, service S i.178; v.233; A v.66; J i.232; iv.133; VvA 22, 320; PvA 12.

**Nipacca-vādin** (adj.) [nipacca, ger. of nipāteti+vādin] speaking hurtfully Sn 217 (=dāyakaṅ nipātetvā appiyavacanāni vattā SnA 272).

**Nipajjati** [Sk. nipadyate, ni+pajjati] to lie down (to sleep) D i.246; A iv.332; J i.150; DhA i.40; PvA 280; aor. **nipajji** J i.279; ii.154; iii.83; VvA 75, 76; PvA 74, 75, 93; ger. **nipajja** J i.7 (v.44: °ṭṭhānacankama). — Caus. **nipajjāpeti** to lay down, deposit J i.50, 253, 267; iii.26, 188; DhA i.50; VvA 76 (°etvā rakkhāpetha). Cp. abhi°.

**Nipatati** [Sk. nipatati, ni+patati] 1. (**intrs**.) to fall down, fly down, descend, go out Vin ii.192 (Bhagavato pādesu sirasā n. bending his head at the feet of Bh.); PvA 60 (id.); J i.278; v.467 (nippatissāmi=nikkhamissāmi Com.) Pv ii.8[9] (v. l. BB parivisayitvā)=nikkhamitvā PvA 109 (cp. nippatati). — 2. (trs.) to bring together, to convene, in nipatāmase (pres. subj.) "shall we convene? " J iv.361. See also nipadāmase. — Cp. abhi°, san°.

**Nipadāmase** at J iii.120 is an old misreading & is to be corrected into **nipatāmase** (=let us gather, bring together=dedicate), unless it be read as **nipphadāmase** (=do, set forth, prepare, give), in spite of Com. expl[n] p. 121: nikārapakārā (=nipaccakārā?) upasaggā (upasajja?) dāmase (**dā**) ti attho; endorsed by Müller, *P.G.* p. 97 & Kern, *Toev.* p. 175. It cannot be ni+pa+ dāmase, since ni is *never* used as secondary (modifying) verb — component (see ni° A 2), & Bdhgh's expl[n] is popular etym. Cp. nipatāmase at J iv.361 (see nipatati).

**Nipanna** (adj.) [pp. of nipajjati] lying down J i.151, 279; ii.103; iii.276 (°kāle while he was asleep), iv.167; PvA 43, 75, 265 (spelt nippanna, opp. nikujja).

**Nipannaka** (adj.)=nipanna Ps ii.209; J i.151.

**Nipalāvita** (pp.) (Com. reading for vipalāvita text) [Sk. viplāvita, see plavati] made to swim, immersed, thrown into water J i.326.

**Nipāka** (adj.) [Sk. nipāka, ni+pāka (pacati)] full grown, fully developed, in full strength J vi.327 (of a tree).

**Nipāta** [Sk. nipāta, ni+pāta, of nipatati] 1. falling down Dh 121 (udabindu°); VvA 279 (diṭṭhi°, a glance); PvA 45 (asa°). — 2. descending M i.453. — 3. a particle, the gram. term for adverbs, conjunctions & interjections J v.243 (assu); PvA 11 (mā), 26 (vo), 40 (taṅ), 50 (ca). — 4. a section of a book (see next). Cp. vi°, san°.

**Nipātaka** (adj.) [to nipāta] divided into sections or chapters Dpvs iv.16.

**Nipātana** (nt.) [to nipatati] 1. falling upon DhA i.295. - 2. going to bed VvA 71 (pacchā° opp. pubbuṭṭhāna). Cp. nipātin.

**Nipātin** (adj.) [to nipatati] 1. falling or flying down, chancing upon Dh 35, 36 (yatthakāma° cittaṅ=yattha yattha icchati tattha tatth' eva nipatati DhA i.295). — 2. going to bed D i.60 (pacchā° going to bed late). — Cp. abhi°.

**Nipāteti** [ni+Caus. of patati] to let fall, throw down into (c. loc.); bring to fall, injure; fig. cast upon, charge with D i.91; M i.453 (ayokaṭāhe); J iii.359; SnA 272; PvA 152 (bhūmiyaṅ). pp. **nipātita** corrupt, evil, wicked Vin ii.182 (caṇḍa+; text nippātita, v. l. nipphātita).

**Nipuṇa** (adj.) [Sk. nipuṇa, dial. for niprṇa, to prṇoti, **pṛ**] clever, skilful, accomplished; fine, subtle, abstruse D i.26≈(n. gambhīra dhamma), 162 (paṇḍita+); M i.487 (dhamma); S i.33; iv.369; A iii.78; Sn 1126 (=gambhīra duddasa etc. Nd$^2$ 350); Vbh 426; Miln 233, 276; DA i.117; VvA 73 (ariyasaccesu kusala+), 232; PvA 1, 16. Cp. abhinipuṇa.

**Nippakāra** (adj.) [nis+pakāra 2] of no flavour, tasteless, useless J i.340.

**Nippakka** (adj.) [nis+pakka] boiled, infused Vin i.200.

**Nippajjati & Nipphajjati** [Sk. niṣpadyate, nis+pajjati] to be produced, be accomplished, spring forth, ripen, result, happen DhA ii.4 (pph); PvA 19 (=upakappati), 71 (phalaṅ ijjhati n.), 120 (id.). pp. **nipphanna**. See also nipphādeti & nipphatti etc.; cp. also abhi°.

**Nippañña** (adj.) [nis+pañña] unwise, foolish PvA 40, 41 (=dummati).

**Nippatati & Nipphatati** [nis+patati] to fall out; rush out, come forth, go out from (c. abl.) Vin ii.151 (nipphaṭati, v. l. nippaṭati); J v.467 (=nikkhamati Com.; or is it nipatati?). — ger. **nippacca** (cp. BSk. nirpatya AvŚ i.209).

**Nippatta** (adj.) [nis+patta] 1. without wings, plucked (of a bird) Vin iv.259. — 2. without leaves J iii.496 (=patita — patta); SnA 117 (°puppha). — *Note* nippatta at Dhs 1035 is to be read as **nibbatta**.

**Nippatti** see **nipphatti**.

**Nippadā** (?) at S i.225 read nipphādā (q. v.).

**Nippadesa** [Sk. *niṣpradesa, nis+padesa] only in instr. & abl.=separately DhsA 2, 30, 37, 297.

**Nippanna** see nipanna & nipphanna.

**Nippapañca** (adj.) [nis+papañca] free from diffuseness S iv.370; Dh 254 (Tathāgata); **°ārāma** not fond of delay M i.65 (Neumann trsl. i.119: "dem keine Sonderheit behagt"); A iii.431; iv.229 sq.; Miln 262.

**Nippabha** (adj.) [nis+prabhā] without splendour J ii.415; Miln 102.

**Nippariyāya** [nis+pariyāya] 1. without distinction or difference, absence of explanation or demonstration DhsA 317 (°ena not figuratively), 403 (°desanā); VvA 320. — 2. unchangeable, not to be turned Miln 113, 123, 212.

**Nippalāpa** (adj.) [nis+palāpa] free from prattle or talk, not talking A ii.183 (apalāpa+; v. l. °palāsa).

**Nippalibodha** (adj.) [nis+palibodha] without hindrances, unobstructed Miln 11.

**Nippādeti** see nipphādeti.

**Nippāpa** (adj.) [nis+pāpa] free from sin Sn 257=Dh 205.

**Nippitika** (adj.) [Sk. *niṣpaitṛka=fatherless or *niṣprī- tika?] a bastard J i.133 (v. l. nippītika q. v.).

**Nippipāsa** (adj.) [nis+pipāsā] without thirst or desire Sn 56; Nd$^2$ 351.

**Nippītika** (adj.) [nis+pīti+ka] 1. free from (feelings of) enjoyment (characteristic of 3rd jhāna, q. v.) D i.75; A i.81. — 2. being unloved, a foster child etc. (?) see nippitika.

**Nippīḷana** (nt.) [nis+pīḷana] squeezing, pressing; a blow J iii.160. Cp. abhinippīḷanā.

**Nippīḷeti** [nis+pīḷeti] to squeeze, press, clench, urge J i.63, 223. Pass. **nippīḷiyati**, only in ppr. **nippīḷiyamāna** being urged Vin ii.303; VvA 138; PvA 31, 192. Cp. abhi°.

**Nippurisa** (adj.) [nis+purisa] 1. without men PvA 177. - 2. without men, executed by females (female devas) only (of turiyā=a female orchestra) Vin i.15; D ii.21; J v.506. Cp. M Vastu iii.165 (niṣpuruṣena nāṭakena) & AvŚ i.321 (niṣpuruṣena tūryeṇa; see also note in Index p. 229), whereas Divy 3 (see Index) has niṣparuṣa (soft), with v. l. niṣpuruṣa.

**Nippesika** [cp. Sk. niṣpeṣa clashing against, bounce, shock, niṣ+**piṣ**] one who performs jugglery, a juggler D i.8 (=nippeso sīlaṅ etesan ti DA.i.91); A iii.111.

**Nippesikatā** (f.) [abstr. fr. prec.] jugglery, trickery (cp. Kern, *Toev.* p. 176) Vbh 353 (expl$^d$ at Vism 29); Miln 383.

**Nippothana** (nt.) [nis+pothana of **puth** to crush] crushing, beating, destroying SnA 390.

**Nipphajjati** see nippajjati.

**Nipphajjana** (nt.) (or °nā f.?) [n. abstr. fr. nipp(h)ajjati] resulting, procedure, achievement, plot J iv.83.

**Nipphatti** (f.) [cp. Sk. niṣpatti] result, accomplishment, effect, end, completion, perfection J i.56, 335 (of dreams), 343, 456; iv.137 (sippe); vi.36; VvA 138 (sippa°); DhA ii.6 (import, meaning, of a vision); DhsA 354; PvA 122, 282 (sippe); Nett 54. Cp. abhi°.

**Nipphattika** (adj.) [fr. nipphatti] having a result J iii.166 (evaṅ° of such consequence).

**Nipphanna** (adj.) [pp. of nippajjati] accomplished, per- fected, trained S i.215 (°sobhin, spelt nippanna); J iv.39 (°sippa master of the art, M.A.); DhA iii.285 (sasse); DhsA 316; in phil. determined, conditioned Kvu xi.7; xxiii.5; Vism 450; *Pts. of Controversy,* 395. Cp. abhi°, pari°. See also *Cpd.* 156, 157.

**Nipphala** (adj.) [nis+phala] without fruit, barren in **a°** not without fruit, i. e. amply rewarded (dāyaka, the giver of good gifts) Pv i.4$^2$; 5$^5$, PvA 194; Sdhp 504.

**Nipphalita** (adj.) [Sk. niṣphārita, pp. of nipphaleti, nis+ phaleti] broken out, split open J i.493 (lasī=nikkhantā Com.; v. l. nipphaḷita).

**Nipphāṇitatta** (nt.) [nis+phāṇita+tva] state of being free from sugar or molasses J iii.409.

**Nipphādaka** (adj.) [fr. nipphādeti] producing, accomplishing DhsA 47; PvA 147 (sukha — °ṅ puññaṅ).

**Nipphādana** (nt.) [Sk. niṣpādana, to nipphādeti] accom- plish-

ment Miln 356; DA i.195.

**Nipphādar** [n. ag.=Sk. niṣpādayitṛ cp. nipphāditar] one who produces or gains S i.225 (atthassa; read nipphādā, nom. for nippadā).

**Nipphādita** [pp. of nipphādeti] (having) produced, pro- ducing (perhaps=nipphāditar) VvA 113.

**Nipphāditar** [n. ag. to nipphādeti, cp. nipphādar] one who produces or accomplishes PvA 8 (read "so nipphāditā" for sā nipphādikā). Cp. **nipphādita** and **nipphādaka**.

**Nipphādeti** [Caus. of nippajjati] to bring forth, produce; accomplish, perform J i.185 (lābhasakkāraṅ); v.81; Miln 299; VvA 32, 72 (grd. nipphādetabba, n. of ablative case); Sdhp 319, 426. — pp. **nipphādita**. Cp. abhinipphādeti.

**Nipphoṭana** (nt.) [nis+pothanā] beating S iv.300 (v. l. ṭh.). Cp. nippothana.

**Nipphoṭeti** [nis+potheti] to beat down, smother, crush S i.101, 102.

**Nibaddha** (adj.) [ni+baddha] bound down to, i. e. (1) fixed, stable, sure J iv.134 (bhattavetana); Miln 398 (a°, unstable, °sayana). At DA i.243 two kinds of **cārikā** (wanderings, pilgrimages) are distinguished, viz. **nibaddha°** definite, regular and **anibaddha°** indefinite, irregular pilgrimage. — (2) asked, pressed, urged J iii.277. — (3) **nibaddhaṅ** (nt. as adv.) constantly, always, continually J i.100, 150; iii.325; v.95, 459; vi.161; PvA 267 (°vasanaka); DhA ii.41, 52 sq.

**Nibandha** [Sk. nibandha, ni+bandha] binding, bond; attachment, continuance, continuity S ii.17; VvA 259, 260 (perseverance). acc. **nibandhaṅ** (often misspelt for **nibaddhaṅ**) continually VvA 75. Cp. vi°.

**Nibandhati** [ni+bandhati] 1. to bind Miln 79. — 2. to mix, apply, prepare Vin ii.151 (anibandhanīya unable to be applied, not binding); J i.201 (yāgubhattaṅ). — 3. to press, urge, importune J iii.277.

**Nibandhana** (nt.) [ni+bandhana] tying, fastening; binding, bond; (adj.) tied to, fettered Sn 654 (kamma°); Miln 78, 80.

**Nibodhati** [ni+bodhati] to attend to, to look out for, to take J iii.151 (=gaṇhati). — Caus. **nibodheti** to waken, at Th 1, 22 is probably to be read as **vibodheti**.

**Nibbatta** (pp.) [Sk. nirvṛtta, nis+vaṭṭa, pp. of nibbattati] existing, having existed, being reborn Vin i.215 (n. bījaṅ phalaṅ fruit with seed); J i.168; ii.111; PvA 10 (niraye), 35 (petayoniyaṅ), 100 (pubbe n. — ṭhānato paṭṭhāya); Miln 268 (kamma°, hetu° & utu°). — Cp. abhi°.

**Nibbattaka** (adj.) [cp. nibbatta] producing, yielding PvA 26 (phala °ṅ kusalakammaṅ), 126 (=sukha°=sukhāvaha).

**Nibbattati** [nis+vattati] to come out from (cp. E. turn out), arise, become, be produced, result, come into being, be reborn, ex — ist (=nir — vatt) Dh 338; Pv i.1[1] (nibbattate); ThA 259 (=jāyati); DhA iii.173; PvA 8 (=uppajjati) 71 (id.); ger. **nibbattitvā** J ii.158 (kapiyoniyaṅ); PvA 68, 78; aor. **nibbatti** J i.221; PvA 14 (Avīcimhi), 67 (petesu), 73 (amaccakule). — pp. **nibbatta** (q. v.). Caus. **nibbatteti** (q. v.). Cp. abhi°.

**Nibbattana** (nt.) [abstr. fr. nibbattati] growing, coming forth; (re)birth, existence, life J ii.105; PvA 5 (devaloke n — araha deserving rebirth in the world of gods) 9, 67 etc.

**Nibbattanaka** (adj.) [fr. nibbattana] 1. arising, coming out, growing ThA 259 (akkhidalesu n. pīḷikā). — 2. one destined to be reborn, a candidate of rebirth J iii.304 (sagge).

**Nibbattāpana** (nt.) [fr. nibbattāpeti, see nibbatteti] repro- duction Miln 97.

**Nibbatti** (f.) [Sk. nirvṛtti, nis+vatti] constitution, product; rebirth J i.47; Nett 28, 79; Vism 199, 649; VvA 10. Cp. abhi°.

**Nibbattita** (adj.) [pp. of nibbatteti] done, produced, brought forth PvA 150 (a°kusalakamma=akata).

**Nibbattin** (adj.) [fr. nibbatti] arising, having rebirth, in neg. **anibbattin** not to be born again J vi.573.

**Nibbatteti** [nis+vatteti, Caus. of nibbattati] to produce, bring forth; practise, perform; to bring to light, find something lost (at Miln 218) Nd[2]=jāneti (s. v.); J i.66, 140; iii.396 (jhānâbhiññaṅ); PvA 76 (jhānāni), 30; Miln 200; Sdhp 470. — pp. **nibbattita** (q. v.); 2nd Caus. **nibbattāpeti** to cause rebirth DhA iii.484; see also nibbattāpana. — Cp. abhi°.

**Nibbanka** (adj.) [nis+vanka] not crooked, straight DhA i.288.

**Nibbajjeti** [nis+vajjeti] to throw away, to do without, to avoid Th 1, 1105.

**Nibbana** (adj.) 1. [Sk. nirvana] without forest, woodless J ii.358. — 2. [an abstr. fr. nibbāna, see nibbāna I.; cp. vana[2]. Freq. nibbāna as v. l. instead of nibbana] without cravings Sn 1131 (nikkāmo nibbano); Dh 283 (nibbanā pl.) Vv 50[14] (better reading nibbāna, in phrase "vanā nibbānaṅ āgataṅ," as found at A iii.346= Th 1, 691, although the latter has nibbanaṅ in text), expl[d] by "nittaṇhabhāvaṅ nibbānam eva upagataṅ" VvA 213.

**Nibbanatha** (adj.) [nis+vanatha] free from lust or cravings Si.180, 186 (so 'haṅ vane nibbanatho visallo); Th 1, 526; Dh 344; Dāvs i.18.

**Nibbasana** (adj.) [nis+vasana] no longer worn, cast off (of cloth) S ii.202, 221.

**Nibbahati** [nis+bahati] to stretch out J iii.185 (asiṅ); to pull out J v.269 (jivhaṅ=jivhaṅ balisena n. 275). See also nibbāheti & nibbāhāpeti.

**Nibbāti** [see nibbuta etym.; influenced in meaning by Sk. nirvāti, nis+vāti to blow, i. e. to *make* cool, see vāyati & nibbāpeti] (instr.) to cool off (lit. & fig.), to get cold, to become passionless Sn 235 (nibbanti dhīrā yathâyaṅ padīpo=vijjhāyanti; yathâyaṅ padīpo nibbuto evaṅ nibbanti KhA 194, 195), 915 (kathaṅ disvā nibbāti bhikkhu=rāgaṅ etc. nibbāpeti Nd[1] 344); J iv.391 (pāyāsaṅ). See also parinibbāti (e. g. Vbh 426).

**Nibbāna** (nt.). — I. *Etymology.* Although nir+**vā** "to blow". (cp. BSk. nirvāṇa) is already in use in the Vedic period (see nibbāpeti), we do not find its distinctive application till later and more commonly in popular use, where **vā** is fused with **vṛ** in this sense, viz. in application to the extinguishing of fire, which is the prevailing *Buddhist* conception of the term. Only in the older texts do we find references to a simile of the *wind* and the flame; but by far the most common metaphor and that which governs the whole idea of **nibbāna** finds expression in the putting out of *fire* by *other* means of extinction than by blowing, which latter process rather tends to incite the fire

than to extinguish it. The going out of the fire may be due to covering it up, or to depriving it of further fuel, by not feeding it, or by withdrawing the cause of its production. Thus to the *Pali* etymologist the main reference is to the root **vṛ** (to cover), and *not* to **vā** (to blow). This is still more clearly evident in the case of **nibbuta** (q. v. for further discussion). In verbal compn. nis+**vā** (see vāyati) refers only to the (non — ) emittance of an odour, which could never be used for a meaning of "being exhausted"; moreover, one has to bear in mind that native commentators themselves never thought of explaining nibbāna by anything like blowing (vāta), but always by nis+vana (see nibbana). For Bdhgh's def[n] of nibbāna see e. g. Vism 293. — The *meanings* of n. are: 1. the going out of a lamp or fire (popular meaning). — 2. health, the sense of bodily well — being (probably, at first, the passing away of feverishness, restlessness). — 3. The dying out in the heart of the threefold fire of **rāga, dosa & moha**: lust, ill — will & stupidity (Buddhistic meaning). — 4. the sense of spiritual well — being, of security, emancipation, victory and peace, salvation, bliss.

II. *Import and Range of the Term.* A. Nibbāna is purely and solely an *ethical* state, to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendental. The first and most important way to reach N. is by means of the eightfold Path, and all expressions which deal with the realisation of emancipation from lust, hatred and illusion apply to *practical* habits and not to speculative thought. N. is realised in one's *heart;* to measure it with a speculative measure is to apply a wrong standard. — A very apt and comprehensive discussion of nibbāna is found in F. Heiler, "Die buddhistische Versenkung" (München[2] 1922), pp. 36 — 42, where also the main literature on the subject is given. — N. is the untranslatable expression of the Unspeakable, of that for which in the Buddha's own saying there *is* no word, which cannot be grasped in terms of reasoning and cool logic, the Nameless, Undefinable (cp. the simile of extinction of the flame which may be said to pass from a visible state into a state which cannot be defined. Thus the Saint (Arahant) passes into that same state, for which there is "no measure" (i. e. no dimension): "atthangatassa na pamāṇam atthi... yena naṅ vajju: taṅ tassa n' atthi" Sn 1076. The simile in v. 1074: "accī yathā vāta — vegena khitto atthaṅ paleti, na upeti sankhaṅ: evaṅ munī nāmakāyā vimutto atthaṅ paleti, na upeti sankhaṅ"). Yet, it *is* a *reality,* and its characteristic features may be described, may be grasped in terms of earthly language, in terms of space (as this is the only means at our disposal to describe abstract notions of time and mentality); e. g. accutaṅ ṭhānaṅ, pāraṅ, amataṅ padaṅ, amata (& nibbāna — ) dhātu. — It is the speculative, scholastic view and the dogmatising trend of later times, beginning with the Abhidhamma period, which has more and more developed the simple, spontaneous idea into an exaggerated form either to the positive (i. e. seeing in N. a definite *state* or sphere of existence) or the negative side (i. e. seeing in it a condition of utter annihilation). Yet its sentimental value to the (exuberant optimism of the) early Buddhists (Rh. Davids, *Early Buddhism,* p. 73) is one of peace and rest, perfect passionlessness, and thus supreme happiness. As Heiler in the words of R. Otto (*Das Heilige* etc. 1917; quoted l. c. p. 41) describes it, "only by its concept Nirvāna is something negative, by its sentiment, however, a positive item in most pronounced form." — We may also quote Rh. Davids' words: "One might fill columns with the praises, many of them among the most beautiful passages in Pāli poetry and prose, lavished on this condition of mind, the state of the man made perfect according to the B. faith. Many are the pet names, the poetic epithets, bestowed upon it, each of them — for they are not synonyms — emphasising one or other phase of this many — sided conception — the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendental, the uncreated, the tranquil, the home of ease, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the B. texts is Arahantship, □ the state of him who is worthy ’; and the one exclusively used in Europe is Nirvana, the □ dying out, ’ that is, the dying out in the heart of the fell fire of the three cardinal sins — sensuality, ill — will, and stupidity (Saṅyutta iv.251, 261)," (*Early Buddhism* pp. 72, 73.) And Heiler says (p. 42 l. c.): "Nirvāna is, although it might sound a paradox, in spite of all conceptional negativity nothing but □ eternal salvation, ’ after which the heart of the religious yearns on the whole earth."

The current simile is that of fire, the consuming fire of passion (rāg — aggi), of craving for rebirth, which has to be extinguished, if a man is to attain a condition of indifference towards everything worldly, and which in the end, in its own good time, may lead to freedom from rebirth altogether, to certain and final extinction (parinibbāna). — Fire may be put out by water, or may go out of itself from lack of fuel. The ethical state called **Nibbāna** can only rise from within. It is therefore in the older texts compared to the fire going out, rather than to the fire being put out. The latter point of view, though the word nibbāna is not used, occurs in one or two passages in later books. See J i.212; Miln 346, 410; SnA 28; Sdhp 584. For the older view see M i.487 **(aggi anāhāro nibbuto**, a fire gone out through lack of fuel); Sn 1094 **(akiñcanaṅ anādānaṅ etaṅ dīpaṅ anāparaṅ Nibbānaṅ iti)**; S i.236 **(attadaṇḍesu nibbuto sādānesu anādāno)**; S ii.85 **(aggikkhandho purimassa upādānassa pariyādānā aññassa ca anupāhārā anāhāro nibbāyeyya**, as a fire would go out, bereft of food, because the former supply being finished no additional supply is forthcoming); sa — upādāno devānaṅ indo na parinibbāyati, the king of the gods does not escape rebirth so long as he has within him any grasping S iv.102; pāragū sabbadhammānaṅ anupādāya nibbuto A i.162; pāragato jhāyī anup° nibbuto, a philosopher, freed, without any cause, source, of rebirth A iv.290 (etc., see nibbuta). **dāvaggi-nibbānaṅ** the going out of the jungle fire J i.212; **aggi nibbāyeyya**, should the fire go out M i.487; **aggikkhandho nibbuto hoti** the great fire has died out Miln 304; **nibbuto ginī** my fire is out Sn 19. The result of quenching the fire (going out) is coolness (sīta); and one who has attained the state of coolness is **sītibhūta. sītibhūto 'smi nibbuto** Vin i.8; Pv i.8[7]; **sītibhūto nirūpadhi**, cooled, with no more fuel (to produce heat) Vin ii.156; A i.138; **nicchāto nibbuto sītibhūto** (cp. nicchāta) A ii.208; v.65. **anupādānā dīpacci viya nibbutā** gone out like the flame of a lamp without supply of fuel

ThA 154 (Ap. 153). — **nibbanti dhīrā yath'** **âyaṅ** **padīpo** the Wise go out like the flame of this lamp Sn 235. This refers to the pulling out of the wick or to lack of oil, not to a *blowing* out; cp. vaṭṭiṅ paṭicca telapadīpo jāleyya S ii.86; Th 2, 116 **(padīpass'** **eva** **nibbānaṅ vimokkho ahu** **cetaso**). The pulling out of the wick is expressed by **vaṭṭiṅ okassayāmi (=dīpavaṭṭiṅ ākaḍḍhemi** ThA 117) cp. on this passage Pischel, *Leben & Lehre des Buddha* 71; Mrs. Rh. Davids, *Buddhism* 176; Neumann, *Lieder* 298). **pajjotass' eva nibbānaṅ** like the going out of a lamp S i.159≈.

B. Since rebirth is the result of wrong desire (kāma, kilesa, āsava, rāga etc.), the dying out of that desire leads to freedom & salvation from rebirth and its cause or substratum. Here references should be given to: (1) the *fuel* in ethical sense (cp. A 1: aggi); (2) the aims to be accomplished (for instance, coolness=*peace*); (3) the seat of its realisation (the *heart*); (4) the means of achievement (the Path); (5) the obstacles to be removed. — 1. *Fuel*=cause of rebirth & suffering: **āsāva** (intoxications). **khīṇāsavā jutimanto to loke parinibbutā** the wise who are rid of all intoxications are in this world the thoroughly free S v.29; **sāvakā āsavānaṅ khayā viharanti** A iv.83; **kodhaṅ pahatvāna parinibbiṅsu anāsavā** (are completely cooled) A iv.98; **āsavakhīṇo danto parinibbuto** Sn 370; **saggaṅ sugatino** **yanti** **parinibbanti anāsavā** those of happy fate go to heaven, but those not intoxicated die out Dh 126; **nibbānaṅ adhimuttānaṅ atthangacchanti āsavā** Dh 226; **āsavānaṅ khayā** **bhikkhu** **nicchāto parinibbuto** It 49; **vimutti-kusuma-sañchanno parinibbissati anāsavo** Th 1, 100. — **kāmā** (cravings) nikkāmo nibbano Nāgo Sn 1131. — **kilesa-** **(nibbāna)** vice (only in certain commentaries). **kilesa-nibbānass'** **âpi anupādā** **parinibbānass' âpi santike** DhA i.286; **upādānaṅ abhāvena anupādiyitvā kilesa-nibbānena nibbutā** DhA iv.194. — **nibbidā** (disenchantment). **Nibbānaṅ ekanta-nibbidāya virāgāya etc.** **saṅvattati** S ii.223; **nibbijjha sabbaso kāme sikkhe nibbānaṅ attano** Sn 940. — **rāga virāgo nirodho nibbānaṅ** S i.136≈; **desento virajaṅ dhammaṅ nibbānaṅ akutobhayan** S i.192; **yo rāgakkhayo (dosa° ... moha°...):** **idaṅ vuccati** **nibbānaṅ** S iv.251, & same of Amata S v.8; **chandarāga-vinodanaṅ nibbānapadaṅ accutaṅ** Sn 1086; **kusalo ca** **jahati** **pāpakaṅ rāgadosamohakkhayā parinibbuto** Ud 85; ye 'dha pajahanti kāmarāgaṅ bhavarāgânusayañ ca pahāya parinibbānagatā Vv 53[24]. — **vana** sabba — saṅyojan' atītaṅ vanā nibbānaṅ āgataṅ A iii.346; nikkhantaṅ vānato ti nibbānaṅ KhA 151; taṇhā — sankhāta — vānâbhāvato nibbānaṅ SnA 253.

2. *Aims:* **khema** (tranquillity). ātāpī bhikkhu nibbānāya bhabbo anuttarassa yogakkhemassa adhigamāya It 27; ajaraṅ amaraṅ khemaṅ pariyessāmi nibbutiṅ J i.3; **acala** (immovable, not to be disturbed). patto acalaṭṭhānaṅ Vv 51[4]; **accuta** (stable) **patthayaṅ accutaṅ padaṅ** S iii.143; chandarāga — vinodanaṅ nibbānapadaṅ accutaṅ Sn 1086. **nekkhamma** (renunciation, dispassionateness). vanā nibbānaṅ āgataṅ kāmehi nekkhammarataṅ A iii.346. — **pāragū** (victor). pāragū sabbadhammānaṅ anupādāya nibbuto A i.162 (cp. A iv.290 with tiṇṇo pāragato). — **santipada** (calm, composure). **santī** **ti** **nibbutiṅ** **ñatvā** Sn 933; santimaggaṅ eva brūhaya nibbānaṅ sugatena desitaṅ Dh 285; s.=acala VvA 219. — **samatha** (allayment, quietude). sabbasankhārasamatho nibbānaṅ S i.136≈. — **sotthi** (welfare). saccena suvatthi hotu nibbānaṅ Sn 235.

3. *The Heart:* (a) **attā** (heart, self). abhinibbut — atto Sn 456; **thiṭatto** frequent, e. g. **parinibbuto ṭh°** Sn 359; **danto parinib° ṭh°** Sn 370. — (b) **citta** (heart). **apariḍayhamāna-citto** SnA 347 (for abhinibbutatto Sn 343). — (c) **hadaya** (heart) **nibbānaṅ hadayasmiṅ** **opiya** S i.199; **mātuhadayaṅ nibbāyate** J i.61; **nibbāpehi** **me** **hadaya-pariḷāhaṅ** (quench the fever of my heart) Miln 318. — (d) **mano** (mind). **mano nibbāyi tāvade** J i.27; **disvā mano me pasīdi** Vv 50[14].

4. *The Path:* **dhīra**. lokapariyāyaṅ aññāya **nibbutā dhīrā tiṇṇā** etc. S i.24; **nibbanti dhīrā...** Sn 235 **sabbâbhibhū dhīro** sabbagantha — ppamocano It 122 — Recognition of **anicca** (transitoriness, see nicca). **aniccasaññī... bhikkhu** **pāpuṇāti** **diṭṭh' eva dhamme nibbānaṅ** A iv.353. — **paññā**. nibbānaṅ ev' ajjhagamuṅ sapaññā S i.22; n' abhirato paññā S i.38. — **paṇḍita & nipaka**. anupubbena n°ṅ adhigacchanti paṇḍitā A i.162; nipakā asesaṅ parinibbanti It 93. — **vijjā. bhikkhu paṇihitena cittena avijjaṅ** **bhecchati** **vijjaṅ uppādessati n°ṅ sacchikarissati** the bhikkhu with devout heart will destroy ignorance, gain right cognition & realise Nibbāna A i.8; **idh'** **aññāya** **parinibbāti anāsavo** A iii.41; **sabb' āsave pariññāya parinibbanti anāsavā** Vbh 426.

5. *The Obstacles:* **gantha** (fetter). **nibbānaṅ adhigantabbaṅ** sabba — g° — pamocanaṅ S i.210; It 104; similarly It 122 (see above). **gabbhaseyyā** (rebirth). na te punam upenti gabbhaseyyaṅ, parinibbānagatā hi sītibhūtā Vv 53[24] — **nīvaraṇa** (obstacles). **pañca** **n°. anibbāna-saṅvattanikā** S v.97. — **punabbhava** (rebirth). nibbāpehi mahārāgaṅ mā ḍayhittho punappunaṅ S i.188; vibhavañ ca bhavañ ca vippahāya vusitavā **khīṇapunabbhavo** sa bhikkhu Sn 514; bhava — nirodha nibbānaṅ S ii.117. — **sankhārā** (elements of life). **sabbasankhāra-samatho** nibbānaṅ S i.136; N.=sabbasankhārā khayissanti A iii.443. — **saṅyojanāni** (fetters). sabbas — âtītaṅ vanā Nibbānaṅ āgataṅ A iii.346; s. pahāya n°ṅ sacchikarissati A iii.423; **saṅyojanānaṅ parikkhayā antarā-parinibbāyī hoti** S v.69.

III. **Nibbāna**: its ethical importance and general characterisation. **1**. *Assurance* of N. (**nibbānass' eva santike**, near N., sure of N.): S i.33 (yassa etādisaṅ yānaṅ... sa etena yānena n. e. s.: with the chariot of the Dhamma sure of reaching N.); iv.75; A ii.39 (**abhabbo parihānāya** n. e. s. impossible to fail in the assurance of final release, of one "catuhi dhammehi samannāgato, viz. sīla, indriyaguttadvāratā, bhojanamattaññutā. jāgariyā"); iii.331 (id. with appamādagaru: ever active & keen); ii.40=It 40 (id. with appamāda — rato); Sn 822. — **2**. *Steps and Means to N.:* **nibbāna-sacchikiriyā**, attainment of N., is **mangalaṅ uttamaṅ** & to be achieved by means of **tapo, brahmacariyā** and **ariyasaccāna-dassanaṅ** Sn 267. — **brahmacariya** (a saintly life) is n. — parāyanā (leading to N.) S iii.189, cp. v.218; also called n. — ogadhā (with similar states of mind, as nibbidā, virāgo, vimutti) ibid.; A ii.26=It 28, cp. It 29 (nibbān' — ogadha — gāminaṅ b°ṅ). The stages of sanctification are also discussed under the formula "**nibbidā virāgo** **vimutti...** **vimuttasmiṅ vimuttaṅ iti ñāṇaṅ hoti: khīṇā** **jāti** etc." (i. e. no more possibility of birth) S ii.124=iv.86. — **dhamma**: Buddha's teaching as the way to N.: "dhammavaraṅ adesayi n. — gāmiṅ paramaṅ hitāya" Sn 233; ahaṅ sāvakānaṅ dhammaṅ desemi sattānaṅ visuddhiyā... n°assa sacchikiriyāya A v.194, cp. 141; pubbe

dh. — ṭhiti — ñāṇaṅ pacchā nibbāne ñāṇan ti S ii.124. — **magga**: Those practices of a moral & good life embraced in the 8 fold Noble Path (ariyamagga). Sace atthi akammena koci kvaci na jīyati **nibbānassa hi so maggo** S i.217; **ekāyano ayaṅ maggo** sattānaṅ visuddhiyā... N°assa sacchikiriyāya D ii.290; S v.167, 185; bhāvayitvā **sucimaggaṅ** n° — ogadha — gāminaṅ... Vbh 426; ādimhi sīlaṅ dasseyya, majjhe **maggaṅ vibhāvaye**, pariyosānamhi nibbānaṅ... DA i.176. — **N. -gamanaṅ maggaṅ**: tattha me nirato mano "my heart rejoices in the path to Nibbāna" S i.186; **N. -gāminī paṭipadā** A iv.83 (the path to salvation). Cp. §§ 4 & 7. — **3**. *The Search for N.* or the goal of earnest endeavour. **ārogya-paramā lābhā nibbānaṅ paramaṅ sukhaṅ**, aṭṭhangiko ca maggānaṅ khemaṅ amata — gāminaṅ "N. is a higher bliss than acquisition of perfect health, the eightfold Path (alone) of all leads to perfect peace, to ambrosia" M i.508, cp. Dh 204 ("the fullest gain is for health etc.; N. is the highest happiness" DhA iii.267). Similarly: khantī paramaṅ tapo titikkhā, **n°ṅ paramaṅ vadanti buddhā** D ii.49=Dh 184; n°ṅ **paramaṅ sukhaṅ**: Dh 204=Sn 257=J iii.195; id.: Dh 203; jhānaṅ upasampajja... okkamanāya n.°assa A iv.111 sq.; cp. 230 sq.; **kaṭuviyakato bhikkhu**... ārakā hoti N°ā A i.281; n°ṅ ajjhagamuṅ **sapaññā** S i.22; devalokañ ca te yanti... anupubbena **n°ṅ adhigacchanti paṇḍitā** A i.162; **n°ṅ abhikankhati** S i.198; **abhipassati** A i.147; tiṇṇakathankatho visallo **n. -âbhirato** Sn 86; bhikkhu bhabbo anuttaraṅ sītibhāvaṅ sacchikātuṅ... paṇītâdhimutto hoti **ṇ-âbhirato** ca A iii.435; **n. -âbhirato**... sabbadukkhā pamuccati S i.38; **n. -ogadhaṅ** brahmacariyaṅ vussati **n. -parāyaṇaṅ n. -pariyosānaṅ** S iii.189=v.218; n°ṅ gavesanto carāmi (Bodhisat, J i.61). All means of conduct & all ideals of reason & intellect lead to one end only: Nibbāna. This is frequently expressed by var. similes in the phrase **n. -ninna, °poṇa, °pabbhāra**, e. g. S v.75=134=137=190; v.244; A v.75, 134, 190, 244= 291; Vv 84[42]. Saddahāno arahataṅ dhammaṅ **n.— pattiyā sussūsā labhate paññaṅ appamatto** S i.214= Sn 186, cp. S i.48; Gotamo **n. -paṭisaṅyuttāya dhammiyā kathāya** bhikkhū sandasseti S i.214=192=210; Ud 80; n°ṅ pariyesati A ii.247; **n. -pariyosānā sabbe dhammā** A v.107; n. — poṇaṅ me mānasaṅ bhavissati, saṅyojanā pahāṇaṅ gacchanti A iii.443; odhunitvā malaṅ sabbaṅ **patvā n. -sampadaṅ** muccati sabba — dukkhehi: sā hoti sabbasampadā A iv.239; nibbijjha sabbaso kāme sikkhe n°ṅ attano Sn 940, cp. 1061. — **4**. Some *Epithets* of Nibbāna: **akutobhayaṅ** A ii.24=It 122; **accutaṅ** padaṅ (careyya āditta — sīso va patthayaṅ a. p.) S iii.143; Sn 1086; pattā te acalaṭṭhānaṅ yattha gantvā na socare Vv 51[4]; **amataṅ** A ii.247; M iii.224 (Bhagavā atthassa ninnetā a °assa dātā); Miln 319; Vv 64[27] (apāpuranto a °assa dvāraṅ); VvA 85 (a — rasa); Vv 50[20] (amatogadha magga=nibb° — gāminī paṭipadā); amosadhammaṅ Sn 758; **khemaṅ** appaṭibhayaṅ S iv.175; S i.189=Sn 454; Th 2, 350 (°ṭṭhāne vimuttā te patta te acalaṅ sukhaṅ); M i.508 (+amatagāminaṅ); A ii.247 (yogakkhemaṅ anuttaraṅ); same at A iii.294; It 27; Dh 23. — **taṇhakkhaya** Vv 73[5]; ṭhānaṅ **dud- dasaṅ** S i.136 (=sabba — sankhāra — samatho); **dhuvaṅ** (q. v.); **niccaṅ** Kvu 121; **nekkhammaṅ** A i.147 (°ṅ daṭṭhu khemato... nibbānaṅ abhipassanto); Vv 84[42]. **sabba-gantha-pamocanaṅ** (deliverance from all ties) S i.210; ii.278 (sabbadukkha°); It 222=A ii.24; **yathābhūtaṅ** vacanaṅ S iv.195; **yathāsukhaṅ** (the Auspicious) A iv.415 sq.; (chanda — ) **rāga vinodanaṅ** Sn 1086; **rāgakkhayo** (dosa°, moha°) S v.8; **rāgavinayo** (dosa°, moha°) ibid., **santi** (calm, peace) Vv 50[21]=Sn 204 (chandarāga — viratto bhikkhu paññāṇavā ajjhagā amataṅ santiṅ nibbānapadaṅ accutaṅ); VvA 219 (=acala); santimaggaṅ eva brūhaya n°ṅ Sugatena desitaṅ Dh 285=Nett 36; **sandiṭṭhikaṅ** akālikaṅ etc.; A i.158; **samo** bhūmibhāgo ramaṇīyo S iii.109; **sassataṅ** Kvu 34; **suvatthi** Sn 235. — **5**. N. is *realisable in this world,* i. e. in this life *if it is mature* (diṭṭhe va dhamme): S ii.18=115=iii.163=iv.141 (diṭṭha — dh — npatta); M ii.228; A iv.353=358, cp. 454. — **6**. *Definitions* with regard to the destruction of the causes or substrata of life (cp. above I.): taṇhāya vippahānena n°ṅ iti vuccati S i.39=Sn 1109; as sabba — **sankhārasamatho** (calming down of all vital elements) Vin i.5; S i.136; A ii.118=iii.164; iv.423; v.8, 110, 320, 354; akiñcanaṅ **anādānaṅ** etaṅ dīpaṅ anāparaṅ n°ṅ iti nam brūmi jarāmaccu — parikkhayaṅ Sn 1094; **bhavanirodho** n°ṅ ti S ii.117; A v.9; **rāga-kkhayo** (dosa°, moha°) S iv.251=261; **virāgo nirodho** n°ṅ in typical & very freq. exposition at Nd[2]=S i.136≈. See also vana & cp. the foll.: taṇhā — sankhāta — vānâbhāvato n°ṅ SnA 253; nikkhantaṅ vānato ti n°ṅ KhA 151; kilesa — n° ass' âpi anupādā parinibbānass' âpi santike yeva DhA i.286 (on Dh 32). — **7**. N. as perfect *wisdom* and what is conducive to such a state (**saṅvattati**). The foll. phrase is one of the oldest stereotype phrases in the Canon & very freq.; it is used of all the highest means & attainments of conduct & meditation & may be said to mark the goal of perfect understanding & a perfect philosophy of life. It is given in 2 variations, viz. in a simple form as **"upasamāya abhiññāya sambodhāya nibbānāya saṅvattati,"** with ref. to majjhimā paṭipadā at Vin i.10=S iv.331=v.421; of satta bojjhangā at S v.80; and in a fuller form as "**ekanta-nibbidāya virāgāya nirodhāya upasamāya** etc. as above" at D i.189 (negative); ii.251 (of brahmacariyaṅ), 285; iii.130 (sukhallikânuyogā, neg.) 136 (avyākataṅ, neg.); S ii.223 (brahmacariya); v.82 (satta bojjhangā), 179 (satipaṭṭhānā), 255 (iddhipādā), 361 (ariyamagga), 438 A iii.83, 326 sq.; etc. — Cp. n — **saṅvattanika** S v.97 (upekhāsambojjhanga); Nd[2] 281 (neg. of tamo). — **8**. N. as the *opposite of rāga* (passion, lust). Freq. is the comb[n] of **virāga nirodha nibbāna**, almost used as three synonyms, thus at S ii.18; Vin iii.20=111; A ii.118=iii.164=iv.423=v.8=Nd[2] under Nibbāna; A ii.34=It 88 (dhammānaṅ aggaṅ akkhāyati, madanimmadano pipāsa — vinayo ālaya — samugghāto vaṭṭûpacchedo taṇhakkhayo virāgo nirodha nibbānaṅ), cp. Vin iii.20≈. Similarly S i.192 (Sugataṅ payirupāsati desentaṅ virajaṅ dhammaṅ nibbānaṅ akutobhayaṅ). — **9**. *Various Characterisations & Similes* (cp. above II. A 4 & 5). sukkâbhijātiko samāno akaṇhaṅ asukkaṅ n°ṅ abhijayati D iii.251; A iii.384 sq.; aniccā sabbe sankhārā dukkhā 'nattā ca sankhātā: nibbānañ c' eva paññatti anattā iti nicchayā Vin v.86. On **anicca & anattā** in rel. to N. see also S iv.133 sq.; A iv.353; dukkhato & sukhato n°ṅ samanupassati A iii.442. On comparison with a lamp see e. g. S i.159=D ii.157= Th 1, 906 (pajjotass' eva nibbānaṅ vimokkho cetaso ahū), A iv.3 (pajjotass' eva n. vimokkho hoti cetaso); Sn 235 (... te khīṇabījā avirūḷhichandā nibbanti dhīrā yathâyaṅ padīpo).

**-abhirata** fond of N. (cp. III. 3) S i.38; A iii.435; Sn 86 (visalla+); **-ogadha** merging into N. (of brahmacariya) S iii.189; v.218; A ii.26=It 28; Vbh 426, cp. amatogadha

A v.107; **-gamana** (magga; cp. III. 2) leading to N. D ii.223; S i.186, 217; A iv.83; (dhamma:) S v.11; Sn 233; **-dhātu** the sphere or realm of N. always in phrase anupādisesāsaya n. — dhātuyā parinibbāyate Vin ii.239; D iii.135; It 38, 121; Ps i.101; cp. rāgavinayo n. — dhātuyā adhivacanaṅ S v.8. See parinibbāyin; **-ninna** (+°poṇa, °pabbhāra; cp. III. 3) converging into N. A iii.443; Vv 84[42] & passim; **-paṭisaññuta** (dhammikathā; cp. III. 2) relating or referring to N. S i.114=192=210; Ud 80; **-patta** having attained N. (diṭṭha — dhamma°, see above III. 5) S ii.18=114= iii.163; **-patti** attainment of N. S i.48, 214=Sn 186; **-pada**=Nibbāna (see pada 3) Sn 204. **-pariyosāna** ending in N. having its final goal in N. S iii.189; v.218; A v.107; **-saṅvattanika** conducive to N.; contributing toward the attainment of N. S v.97; Nd[2] 281 (a°); cp. above III. 7; **-sacchikiriyā** realisation of N. (identical with ñāṇa and constituting the highest ideal; cp. above III. 2) Sn 267. Cp. also D ii.290; S v.167; A iii.423; v.141; **-saññā** perception of N. A iii.443; **-sampatti** successful attainment of N. Kh viii.13; **-sampadā** the blessing of the attainment of N. A iv.239.

**Nibbāpana** (nt.) [abstr. fr. nibbāpeti] means of extinguishing, extinction, quenching S i.188 (cittaṅ pariḍayhati: nibbāpanaṅ brūhi=allayment of the glow); A iv.320 (celassa n°āya chandaṅ karoti: try to put out the burning cloth); Miln 302 (jhāyamāno n°ṅ alabhamāno), 318 (pariḷāha°).

**Nibbāpita** (adj.) [pp. of nibbāpeti] extinguished, put out, quenched J iii.99 (=nicchuddha).

**Nibbāpeti** [Sk. ni(r)vārayati, Caus. of ni(r)varati, influ- enced in meaning by nirvāpayati. Caus. of nirvāti= make cool by blowing (e. g. RV x.16[13]). See nibbuta on etym.] 1. to extinguish, put out, quench S i.188 (mahārāgaṅ); It 93 (rāg — aggiṅ; & nibbāpetvā aggiṅ nipakā parinibbanti); cp. aggiṅ nijjāleti J vi.495; Pv i.8[5] (vārinā viya osiñcaṅ sabbaṅ daraṅ nibbāpaye); Miln 304 (aggikhandhaṅ mahāmegho abhippavassitvā n.), 318 (nibbāpehi me hadaya — pariḷāhaṅ), 410 (megho uṇhaṅ n.); DhA ii.241 (fire); Sdhp 552 (bhavadukkh' aggiṅ). — 2. to cleanse, purify (cittaṅ, one's heart) Vism 305. — pp. **nibbāpita**. See also nibbāpana.

**Nibbāyati** [Sk. ni — (or nir — )vriyate, Pass. of ni(r)varati, influenced by nirvāyati intrs. to cease to blow; see on etym. & Pāli derivation nibbuta] 1. to be cooled or refreshed, to be covered up=to be extinguished, go out (of fire), to cease to exist, always used with ref. to fire or heat or (fig.) burning sensations (see nibbāna II. A end): **aggikkhandho** purimassa ca upādānassa puriyādānā aññassa ca anupāhārā anāhāro nibbāyeyya S ii.85 (opp. jāleyya); do. of telaṅ & vaṭṭiṅ paṭicca **telappadīpo** n. S ii.86=iii.126=iv.213=v.319; sace te purato so **aggi** nibbāyeyya jāneyyāsi tvaṅ: ayaṅ... aggi nibbuto M i.487; A iv.70 (**papaṭikā** n.); aggi udake **tiṇukkā** viya n. J i.212; **mātuhadayaṅ** n. J i.61; **aggi** upādāna — sankhayā n. Miln 304. — aor. **nibbāyi** [Sk. niravāri] J i.27 (mano n.: was refreshed) 212 (aggi udake n.: was extinguished); vi.349 (cooled down). — 2. to go out (of light) Vism 430 (dīpā nibbāyiṅsu the lights went out); ThA 154 (dīpacci n. nirāsanā: went out). See also parinibbāyati & cp. nibbuta, nibbāpeti, nibbāpana.

**Nibbāyin** see pari°.

**Nibbāhana** (adj. — n.) [fr. nibbāheti] leading out, removing, saving; (nt.) removal, clearance, refuge, way out Miln 119, 198, 295, 309, 326 (°magga). [Miln. the only references!]

**Nibbāhati** [nis+vahati] to lead out, carry out, save from, remove Miln 188. — 2nd Caus. **nibbāhāpeti** to have brought out, to unload (a waggon) Vin ii.159 (hiraññaṅ); iii.43. See also nibbāhana & nibbuyhati.

**Nibbikappa** [nis+vikappa] distinction, distinguishing Vism 193.

**Nibbikāra** (adj.) [nis+vikāra] steady, unchanged, stead- fast; persevering J i.66; PvA 178, 253 (+nicca); SnA 189, 497; Vism 311.

**Nibbicikicchā** (f.) [nis+vicikicchā] surety, reliance, trust S ii.84; v.221 (=nikkankhā); VvA 85 (=ekaṅsikā).

**Nibbijjhati** [nis+vijjhati, **vyadh**] to pierce, transfix, wound S v.88 (+padāleti); Sdhp 153 (patodehi). ger. **nibbijjha** Sn 940 (=paṭivijjhitvā Nd[1] 420). — pp. **nibbiddha**. Cp. abhi°.

**Nibbiṭṭha** (pp.) [nis+viṭṭha, of nibbisati] gained, earned Vin iv.265; Sn 25; SnA 38.

**Nibbiṇṇa** (adj.) [Sk. nirviṇṇa, pp. of nibbindati] tired of, disgusted with (c. instr. or loc.), wearied of, dissatisfied with, "fed up" J i.347; vi.62; Th 2, 478 (=viratta ThA 286); DhA i.85 (°hadaya); VvA 207 (°rūpa); PvA 159 (tattha — vāsena n — mānaso tired of living there), 272 (°rūpa), 283 (°rūpa, tired of: purohite).

**Nibbidā** (f.) [Sk. nirvid, f. (also BSk. e. g. Lal. V. 300) & nirveda; to nibbindati] weariness, disgust with worldly life, tedium, aversion, indifference, disenchantment. N. is of the preliminary & conditional states for the attainment of Nibbāna (see nibbāna II B 1) & occurs frequently together with **virāga, vimutti & nibbāna** in the formula: etaṅ ekanta — nibbidāya virāgāya nirodhāya... sambodhāya nibbānāya saṅvattati "this leads to being thoroughly tired (of the world), to dispassionateness, to destruction (of egoism), to perfect wisdom, to Nibbāna," e. g. at D i.189; S v.82, 179, 255, 361; A iii.83; iv.143; v.216. — In other connections: Vin i.15 (nibbidāya cittaṅ saṇṭhāsi); D iii.130 sq.; S ii.30; iii.40; 179, 189; iv.86, 141 (read nibbidāya for nibbindāya?); A i.51, 64; iii.19, 200, 325 sq.; iv.99, 336; v.2 sq., 311 sq.; J i.97; iv.471, 473; Sn 340; Ps i.195; ii.43 sq.; Vbh 330; Nett 27, 29; Vism 650. Cp. abhi°.

**Nibbiddha** [pp. of nibbijjhati] 1. in phrase °**pingala** (with) disgustingly red (eyes) (perhaps=nibbiṇṇa?) J v.42 (of a giant). — 2. with ref. to a road: broken up, i. e. much frequented, busy street J vi.276 (of vīthi, bazaar, in contrast with a — nibbiddha — raccha carriage — road, which is not a thoroughfare. The reading patatthiyo **at** J vi.276, for which nibbiddha — vīthiyo is the C. expl[n] is to be corrected into pathaddhiyo).

**Nibbindati** [nis+vindati, **vid**[2]] to get wearied of (c. loc.); to have enough of, be satiated, turn away from, to be disgusted with. In two roots A. **vind**: prs. nibbindati etc. usually in comb[n] with **virajjati & vimuccati** (cp. nibbāna III. 2). Vin i.35; S ii.94; iv.86, 140; A v.3; Dh 277 sq.; It 33; J i.267; Miln 235, 244; Sdhp 612. ppr. **nibbindaṅ** S iv.86; PvA 36 (nibbinda — mānasa); ger. **nibbindiya** J v.121 (°kārin). — B. **vid**: Pot. **nibbide** (v. l. BB nibbije) J v.368 (=nibbindeyya Com.); ger. **nibbijjitvā** J i.82, & **nibbijja** Sn 448=S i.124 (nibbi-

jjâpema=nibbijja pakkameyya SnA 393). — pp. **nibbiṇṇa**. See also **nibbidā**.

**Nibbiriya** (adj.) [nis+viriya] lacking in strength, indolent, slothful, weak J iv.131; PvA 175 (=alasa, kusīta].

**Nibbivara** (adj.) [nis+vivara] without holes or fissures, without omissions J v.429; VvA 275 (=atīva sangata).

**Nibbisa** [to nibbisati] earnings, wages Th 1, 606=1003= Miln 45 (cp. Manu vi.45); SnA 38.

**Nibbisanka** (adj.) [nis+visanka, Sk. viśankā] fearless, not hesitating, undaunted SnA 61.

**Nibbisati** [nis+visati] to enter into; to earn, gain, find, enjoy, only in pp. **anibbisaṅ** not finding Th 2, 159 (=avindanto ThA 142); J i.76=Dh 153. — pp. **nibbiṭṭha**. See also nibbisa.

**Nibbisaya** (adj.) [nis+visaya] having no residence, ban- ished, driven from (—°) J ii.401.

**Nibbisevana** (adj.) [nis+visevana] not self — indulgent, self-denying, meek, tame, gentle J ii.210 (dametvā nibbisevanaṅ katvā), 351; v.34, 381, 456; vi.255; DhA i.288 (cittaṅ ujuṅ akuṭilaṅ n. karoti), 295; VvA 284 (°bhava =jitindriya).

**Nibbisesa** (adj.) [nis+visesa] showing no difference, without distinction, equal, similar J ii.32; vi.355; Miln 249.

**Nibbujjhati** [ni+yujjhati, **yudh**. Pāli form difficult to explain: niy°=niyy°=nivv°=nibb°] to wrestle, to fight with fists Vin iii.180. — pp. **nibbuddha**.

**Nibbuta** (adj.) [Nibbuta represents Sk. nirvṛta (e. g. AvŚ i.48) as well as nivṛta, both pp. of **vṛ**, which in itself combines two meanings, as exhibited in cognate languages and in Sk. itself: (a) Idg. **u̯er** to cover, cover up (Lat. aperio=*apa — verio to cover up, Sk. varutram upper garment, "cover") and (b) ***u̯el** to resolve, roll, move (Lat. volvo=revolve; Gr. ἕλις, ἐλύω; Sk. vāṇa reed=Lat. ulva; Sk. ūrmi wave; P. valli creeper, valita wrinkled). ***u̯er** is represented in P. by e. g. vivarati to open, nivāreti to cover, obstruct, nīvaraṇa, nivāraṇa obstruction; ***u̯el** by āvuta, khandh — āvāra, parivāra, vyāvaṭa (busy with=moving about), samparivāreti. Thus we gain the two meanings comb[d] and used promiscuously in the one word because of their semantic affinity: (a) ***nivṛta** covered up, extinguished, quenched, and (b) ***nirvṛta** without movement, with motion finished (cp. niṭṭhita), ceasing, exhaustion, both represented by P. **nibbuta**. — In derivations we have besides the rootform **vṛ** (=P. bbu°) that with guṇa **vṝ** (cp. Sk. vārayati, vrāyati) or **vrā**=P.* bbā° (with which also cp. paṭivāṇa=*prativāraṇa). The former is in nibbuti (ceasing, extinction, with meaning partly influenced by nibbuṭṭhi=Sk. nirvṛṣṭi pouring of water), the latter in instr. **nibbāti** and **nibbāyati** (to cease or to go out) and trs. **nibbāpeti** (Caus.: to make cease, to stop or cool) and further in **nibbāna** (nt. instr. abstr.) (the dying out)] (lit.) extinguished (of fire), cooled, quenched (fig.) desireless (often with nicchāta & sītibhūta), appeased, pleased, happy. — (a) (lit.) aggi anāhāro n. M i.487; Sn 19 (ginī n.=magga — salila — sekena n. SnA 28); J iv.391 (anibbute pāyāse); Miln 304 (aggikkhandha), 346 (mahāmeghena n°ṅ pathaviṅ); ThA 154 (anupādānā dīp' accī); KhA 194 (padīpo n.). — (b) (fig.) comb[d] with **sītibhūta** (& nicchāta): Vin i.8; M i.341; A ii.208 =D iii.233=Pug 56, 61; A iv.410; v.65; Sn 593, 707; Pv i.8[7]. — In phrase **anupādāya nibbuta**: S ii.279; A i.162; iv.290=Dh 414=Sn 638. — In other connections: attadaṇḍesu n. sādānesu anādāno S i.236= Dh 406=Sn 630; aññāya nibbutā dhīrā S i.24; tadangan. S iii.43; ejânugo anejassa nibbutassa anibbuto It 91; vītataṇho n. Sn 1041; tiṇṇa — sokapariddavo n. Dh 196; rāg' aggimhi n. & n. mātā, pitā, nārī J i.60; n. veyyākaraṇena Miln 347; upādānānaṅ abhāvena... kilesanibbānena n. DhA iv.194. — See also **abhinibbuta** and **parinibbuta**.

**Nibbuti** (f.) [Sk. nirvṛti, abstr. to nibbuta] allayment, refreshment, cooling, peace, happiness J i.3 (khemaṅ pariyessāmi n°ṅ); Sn 228 (nikkāmino n°ṅ bhuñjamānā), 917, 933 (santī ti n°ṅ ñatvā); Nd[1] 399; Pv i.7[4] (n°ṅ n' âdhigacchāmi=quenching of hunger & thirst); KhA 185 (=paṭippassaddha — kilesa — daratha).

**Nibbuddha** [Sk. niyuddha, pp. of nibbujjhati] wrestling, fist — fight D i.6 (=mallayuddhaṅ DA i.85); DhsA 403.

**Nibbuyhati** [Sk. niruhyate, nis+vuyhati, Pass. of vahati, cp. nibbāhati] to be led out to (c. acc.): susānaṅ Th 2, 468 (=upanīyati ThA 284); to be led out of=to be saved S i.1, cp. RV i.117, 14; vi.62, 6.

**Nibbusitattā** (nibbusitattan?) [Sk. *nir — vasit — ātman or *nirvasitatvaṅ (nt. abstr.), to nis — vasati, cp. nirvāsana =nibbisaya] a dislocated or disconcerted mind, unrest, uneasiness D i.17.

**Nibbecikicchā**=nibbicikicchā certainty, doubtlessness Nd[2] 185 (opp. savicikicchā).

**Nibbejaniya** at S i.124 should probably be read as **nibbe- ṭhaniya** (rejecting, evading).

**Nibbeṭhana** (nt.) [Sk. nirveṣṭana, nis+veṭhana] unwinding, fig. explanation Miln 28.

**Nibbeṭhita** [pp. of nibbeṭheti] explained, unravelled, made clear Miln 123 (su°).

**Nibbeṭheti** [Sk. nirveṣṭate, nis+veṭheti, to twist round] 1. to unravel, untwist, unwind; to explain, make clear D i.54 (nibbeṭhiyamāna, v. l. BB nibbedh°); Pv iv.3[29] (°ento=niveṭhīyamāna PvA 253 v. l. BB nibbedh°); Miln 3; Sdhp 153. — 2. to deny, reject Vin ii.79; D i.3 (=apanetabba Com.); S iii.12 (v. l. BB °dh°). — 3. to give an evasive answer Vin iii.162. — See also nibbejaniya. — pp. **nibbeṭhita**, q. v.

**Nibbedha** [nis+vedha, to **vyadh**] penetration, insight; adj.: penetrating, piercing, scrutinising, sharp. Freq. in phrase **nibbedha-bhāgiya** (sharing the quality of penetration), with ref. to samādhi, saññā etc. [cp. BSk. nirvedha° Divy 50; but also nirbheda° AvŚ ii.181, of kusalamūlāni; expl[d] as lobhakkhandhassa (etc.) nibbijjhanāni at Nett 274] D iii.251, 277; A iii.427; Vbh 330; Nett 21, 48, 143 sq., 153 sq.; Vism 15, 88; DhsA 162. — Also in nibbedha — gāminī (paññā) It 35; & **dunnibbedha** (hard to penetrate, difficult to solve Miln 155, 233 (pañha); spelt **dunniveṭha** at Miln 90).

**Nibbedhaka** (adj.) [nis+vedhaka, to **vyadh**] piercing, sharp, penetrating, discriminating; only in f. **nibbedhikā** (cp. āvedhikā), appl[d] to **paññā** (wisdom) D iii.237, 268; S v.197, 199; M i.356; A i.45; ii.167; iii.152; 410 sq., 416; v.15; Ps ii.201;

Nd[2] 235, 3[a] (+tikkha — paññā), 415, 689; J ii.9, 297; iv.267.

**Nibbematika** (adj.) [nis+vimati+ka] not disagreeing, of one accord, unanimous Vin ii.65; DhA i.34.

**Nibbhacceti** [Sk. nirbhartsayati, nis+bhaccheti] to threaten, revile, scorn J iii.338.

**Nibbhaya** (adj.) [nis+bhaya] free from fear or danger, fearless, unafraid J i.274; iii.80; v.287; Vism 512.

**Nibbhujati** [Sk. ni — or nirbhujati, nis+bhujati] to twist round, bend, wind, contort oneself Miln 253. Cp. vi°.

**Nibbhoga** (adj.) [Sk. nirbhoga, nis+bhoga[1]] deprived of enjoyment; deserted, being of no avail, useless J vi.556; Pv i.12. Cp. vi°.

**Nibbhoga** [ni+bhoga[2]] bending, contortion J ii.264 (oṭṭha°).

**Nibyaggha** see **nivyaggha**.

**Nibha** (adj.) [Sk. nibha, to bhāti] shining; like, equal to, resembling (—°) J v.372; Vv 40[1]; Pv iv.3[12]; VvA 122 (vaṇṇa°=vaṇṇa); Nd[2] 608.

**Nibhatā** (f.) [abstr. to nibha] likeness, appearance VvA 27.

**Nibhā** (f.) [to nibha] shine, lustre, splendour VvA 179 (nibhāti dippatī ti nibhā).

**Nibhāti** [ni+bhāti] to shine VvA 179 (=dippati).

**Nimajjhima** (adj.) the middle one J v.371.

**Nimantaka** (adj. — n.) one who invites Miln 205.

**Nimantana** (nt.) [to nimanteti] invitation Vin i.58= ii.175; D i.166; M i.77; A i.295; J i.116 (ṇ), 412; Pug 55.

**Nimantanika** (adj.) inviting; (nt.) N. of a Suttanta M i.331; quoted at Vism 393.

**Nimantita** [pp. of nimanteti] invited Sn p. 104; PvA 22 (bhattena to the meal), 86 (=āmantita), 141.

**Nimanteti** [Sk. nimantrayati, ni+manteti] to send a message, to call, summon, invite, coax (to=c. instr.) Sn 981 (nimantayi aor., āsanena asked him to sit down); J vi.365; Nd[2] 342; DhA iii.171 (°ayiṅsu); DA i.169; VvA 47 (pānīyena invite to a drink); PvA 75, 95. — pp. **nimantita**, q. v. — Cp. abhi°.

**Nimitta** (nt.) [cp. Sk. nimitta, to **mā**, although etym. uncertain] 1. sign, omen, portent, prognostication D i.9 (study of omens=n. satthaṅ DA i.92, q. v. for detailed expl[n]); J i.11 (caturo nimitte nâddasaṅ); Miln 79, 178. Esp. as **pubba°** signs preceding an event, portents, warnings, foreshadowings S v.154, 278, 442; It 76 (cp. Divy 193, of the waning of a god); J i.48, 50 (32 signs before birth, some at DA i.61), 59; Miln 298; Vism 577. — 2. outward appearance, mark, characteristic, attribute, phenomenon (opp. essence) D iii.249; A i.256; iii.319, 375 sq.; iv.33, 418 sq.; J i.420; Ps i.60, 91 sq., 164, 170; ii.39, 64; Vbh 193 sq. — Mental reflex, image (with ref. to jhāna) Vism 123, cp. DhsA 167. — Specified e. g. as foll.: oḷārika S v.259; pasādaniya S v.156; paccavekkhana° D iii.278; Vbh 334; bahiddhā — sankhārā° Ps i.66 sq.; bāla° (opp. paṇḍita°) M iii.163; A i.102; mukha° (=face) D i.80; S iii.103; v.121; A v.92, 97 sq., 103; rūpa°, sadda° etc. S iii.10; M i.296; Ps i.92, 112; samatha° D iii.213; samādhi° etc. A i.256 sq.; subha° (& asubha°) S v.64, 103 sq.; A i.3 sq., 87, 200; v.134; Vism 178 sq. **nimittaṅ gaṇhāti** to make something the object of a thought, to catch up a theme for reflection Vin i.183, cp. S v.150 sq. (°ṅ uggaṇhāti); M i.119 (=five sorts of mental images); Nd[2] 659; DhsA 53 (=ākāra). See below n — gāhin & animitta.— nimittaṅ parivajjeti to discard the phenomenal S i.188; Sn 341. — 3. mark, aim: in nimittaṅ karoti to pick out the aim, to mark out J v.436; Nd[2] 235, 1[d]; Miln 418. — 4. sexual organ (cp. lakkhaṇa) Vin iii.129 (n. & a°, as term of abuse); see also kāṭa & koṭacikā. — 5. ground, reason, condition, in **nimittena** (instr.) and **nimittaṅ** (acc.) as adv.=by means of, on account of DhA iii.175 (instr.) PvA 8, 97 (jāti — nimittaṅ), 106 (kiṅ n°ṅ=kissa hetu), 242 (yaṅ n°ṅ=yato nidānaṅ). gahita — nimittena "by means of being caught" Vism 144=DhsA 116 (read trsl[n] 154 accordingly!). adj. **nimitta** (—°) caused by, referring to PvA 64 (maraṇa — nimittaṅ rodanaṅ). — **animitta** free from marks or attributes, not contaminated by outward signs or appearance, undefiled, ụnaffected, unconditioned (opp. sa°) S i.188; iv.225 (phassa), 268, 360 (samādhi); M i.296 (cetovimutti); A i.82; iii.292; iv.78; Vin iii.129; Th 1, 92; D iii.219, 249; Dh 92; Sn 342; Ps i.60, 91; ii.36, 59 sq. (vimokha), 65 sq., 99; Dhs 530 (read a° for appa°); Vism 236; DhsA 223 (absence of the 3 lakkhaṇas); Miln 333, 413; DhA ii.172; ThA 50. See also *Cpd.* 199, 211[5]. **sanimitta** S v.213 sq.; A i.82.

**-ânusārin** following outward signs (=°gāhin) A iii.292; Nett 25; **-kamma** prognostication, prophecy Vin v.172; Vbh 353; **-karaṇa**=gāhin S iv.297; **-gāhin** "taking signs," enticed or led away by outward signs, entranced with the general appearance, sensuously attracted D i.70 (cp. *Dialogues* i.80); iii.225; S iv.104, 168; A ii.16; iii.99; v.348; Pug 20, 24, 58; Dhs 1345; Miln 367, 403. Cp. Vism 151, 209.

**Nimināti** [Sk. niminoti in diff. meaning, the P. meaning being influenced by **mā**; ni+mināti, **mi** to fix, measure cp. Sk. nimaya barter, change] to turn round, change; to barter, exchange for (c. instr.): pres. imper. **niminā** J v.343 (=parivattehi Com.); pres. 1st pl. **nimimhase** J ii.369, pot. **nimineyya** J iii.63; fut. **nimissati** J v.271, 453 (devatāhi nirayaṅ); aor. **nimmini** J iii.63; ger. **niminitvā** Milo 279.

**Nimisa** [cp. Vedic nimiṣ f. & nimiṣa nt.] winking, shutting the eyes; **animisa** not winking Dāvs v.26. See also **nimesa**.

**Nimisatā** (f.) [abstr. to nimisati] winking J vi.336 (a°).

**Nimisati** [Sk. nimiṣati, ni+misati] to wink D ii.20 (animi- santo, not winking; v. l. BB animm°; J iii.96 (ummisati+). Cp. nimisatā.

**Nimīlati** (& **Nimmīlati)** [ni+mīlati] to shut, close (the eyes) J i.279; DhA ii.6 (akkhīni nimmīlituṅ nâsakkhi). Caus. **nim(m)īl-eti** id. M i.120; DhA ii.28 (paralokaṅ; opp. ummīleti); J i.279; Vism 292 (akkhīni ni°).

**Nimugga** (adj.) [cp. Sk, nimagna, pp. of nimujjati] plunged, immersed in, sunk down or fallen into (—°) (c. loc.) Vin iii.106 (gūthakūpe sasīsakaṅ n.); D i.75; J i.4; iii.393 (gūthakalale), 415; Nd[1] 26; Pug 71; Miln 262; Sdhp 573.

**Nimujjā (nimmujjā)** [Sk. *nimajj — yā] diving, immersion, in cpd. ummujja — nimujja(ṅ karoti) D i.78. See ummujjā.

**Nimujjati** [Sk. nimajjati, ni+mujjati] to sink down, plunge into (with loc.), dive in, be immersed A iv.11; Pug 74; J i.66, 70; iii.163, 393 (kāmakalale); iv.139; aor. nimujji J ii.293; PvA

47 (udake). — Caus. **nimujjeti** (so read for nimujjati J v.268) & **nimujjāpeti** to cause to sink or dive, to drown J — iii.133; iv.142 (nāvaṅ). — pp. **nimugga** q. v.

**Nimujjana** (nt.) [Sk. nimajjana] diving, ducking; bathing PvA 47.

**Nimesa** [=nimisa, cp. Vedic nimesa] winking Miln 194.

**Nimokkha**=vimokkha S i.2 (v. l. SS vi°, preferable).

**Nimba** [Sk. nimba, non — Aryan] the Nimb tree (Azadi- rachta Indica), bearing a bitter leaf, & noted for its hard wood Vin i.152 (°kosa), 284 (id.), 201 (°kasāva); A i.32; v.212; Vv 33[36] (°muṭṭhi, a handful of N. leaves); J ii.105, 106; DhA i.52 (°kosa); DhsA 320 (°paṇṇa, the leaf of the N. as example of tittaka, bitter taste); VvA 142 (°palāsa); PvA 220 (°rukkhassa daṇḍena katasūla).

**Nimmaṅsa** (adj.) [nis+maṅsa] fleshless M i.58, 364; PvA 68.

**Nimmakkha** (adj.) [nis+makkha, cp. Sk. nirmatsara] without egotism, not false, not slandering Sn 56 (cp. Nd[2] 356 makkha=niṭṭhuriya; see also SnA 108; paraguṇa — vināsana — lakkhaṇo makkho).

**Nimmakkhika** (adj.) [Sk. nirmakṣika] free from flies J i.262; DhA i.59.

**Nimmajjana (Nimmiñjana?)** [*mṛd — yana? perhaps non- Aryan] a kind of (oil — )cake Vv 33[38] (nimmajjani=tilapiññāka VvA 147); Pv i.10[10] (°miñjana, v. l. BB °majjani); PvA 47 (doṇi°).

**Nimmathana** (nt.) [nis+mathana] crushing J iii.252; Vism 234 (sattu°); DhA iii.404; VvA 284.

**Nimmatheti** [nis+matheti] to crush out, suppress, destroy J i.340. Cp. abhimatthati.

**Nimmadana** (nt.) [to nimmādeti] touching, touch, crushing, subduing A ii.34 (mada — nimmadana, crushing out pride; may, however, be taken as nis+mada of **mad**= "de — priding," lit. disintoxication); Bu i.81; Vism 293.

**Nimmadaya** (adj.) [Sk. nirmṛdya, grd. of nimmadeti] suppressible D ii.243.

**Nimmaddana** (nt.) [nis+**mṛd**] touching, crushing Miln 270 (na vāto hattha — gahaṇaṅ vā nimmaddanaṅ vā upeti: the wind cannot be grasped).

**Nimmanussa** (nt.) [nis+manussa+ya] void of men, absence of men J iii.148.

**Nimmala** (adj.) [nis+mala] free from impurity, stainless, clean, pure A iv.340; Dh 243; Nd[2] 586; Vism 58; Sdhp 250.

**Nimmāta-pitika** (adj.) [nis+māta — pitika] one who has neither mother nor father, an orphan DhA ii.72.

**Nimmātar** [Sk. nirmātṛ, n. ag. of nimmināti] maker, builder, creator D i.18, 56 (in formula: brahmā... kattā nimmātā...).

**Nimmādeti** [either=Sk. nirmṛdayati (**mṛd**) or *nirmādayati to nirmada. free from pride=nirmāna] to crush, subdue, humiliate; insult D i.92 (v. l. **°maddeti**;=DA i.257 nimmadati nimmāne karoti), 93, 96.

**Nimmāna[1]** (nt.) [Sk. nirmāṇa, see nimmināti] measuring; production, creation, work; issara — n — hetu caused by God M ii.122; A i.173; Vbh 367. **N. -ratī** devā a class of devas, e. g. at D i.218; It 94; Vism 225; DA i.114; ThA 169; VvA 149. Cp. (para — ) nimmita.

**Nimmāna[2]** (adj.) [Sk. nirmāna, nis+māna] free from pride, humble DA i.257.

**Nimmāniyati** [Pass. to nimmāna, of nis+māna] to be abased, to be mocked Vin ii.183.

**Nimmita** (adj. — pp.) [pp. of nimmināti] measured out, planned, laid out; created (by supernatural power, iddhi); measured, stately D i.18, 56 (iddhiyā pi DA i.167), 219 (Su° devaputta. Np.), ibid. (Paranimmitavasavattī devā a class of devas, lit. "created by others," but also possessed of great power: VvA 79, 80); also one of the 5, or the 3 spheres (kāmûpapattiyo) in the kāmaloka, viz. paccupaṭṭhita — kāmā, nimmānarati° (or nimmita°), paranimmita°. It 94; Dhs 1280 (cp. kāma); D iii.218; J i.59, 146 (kāyo n' eva deva° na brahma°), 232, Nd[2] 202[a], also under pucchā; P ii.1[19] (su°, well constructed, i. e. symmetrical); Vism 228 (Mārena nimmitaṅ Buddharūpaṅ); VvA 36 (=mitaṅ gacchati vāraṇo), 79; ThA 69, 70; Miln 1, 242. See also abhinimmita.

**Nimmināti** [cp. Sk. nirmimīti & nirmāti, nis+mināti, **mā**; cp. niminati] to measure out, fashion, build, construct, form; make by miracle, create, compose; produce, lay out, plan, aor. **nimmini** J i.232; PvA 245; DhA iv.67; ger **nimminitvā** J i.32; VvA 80, & **nimmāya** Vv 16[3]. — pp. **nimmita** See also nimmātar and nimmāna. Cp. abhi°.

**Nimmīleti** see nimīlati.

**Nimmūla** (adj.) [nis+mūla] without root, rootless J vi.177.

**Nimmoka** [Sk. nirmoka fr. nis+moceti] the slough or cast- off skin of a snake PvA 63.

**Niya** (adj.) [Sk. nija, q. v.] one's own Sn 149 (°putta= orasaputta KhA 248); **niyassakamma** at A i.99 & Pv iv.1[13] (v. l. Minayeff tiyassa) is to be read as nissayakamma (q. v.).

**Niyaka** (adj.) [=niya] one's own Th 2, 469; ThA 284; DhsA 169, 337; DA i.183; Vbh 2; Vism 349.

**Niyata** (adj.) [pp. of ni+**yam**] restrained, bound to, con- strained to, sure (as to the future), fixed (in its consequences), certain, assured, necessary D ii.92 (sambodhiparāyanā), 155; iii.107; Sn 70 (=ariyamaggena niyāmappatta SnA 124, cp. Nd[2] 357); Dh 142 (=catumagga— niyamena n. DhA iii.83); J i.44 (bodhiyā); Pug 13, 16, 63; Kvu 609 sq.; Dhs 1028 sq. (micchatta° etc.; cp. Dhs. trsl. 266, 267), 1414, 1595; Vbh 17, 24, 63, 319, 324; Miln 193; Tikp 168 (°micchādiṭṭhi); DhA iii.170; PvA 211. Discussed in *Pts. of Contr.* (see Index). — **aniyata** see separately.

**Niyati** (f.) [cp. Sk. niyati, ni+**yam**] necessity, fate, destiny D i.53; DA i.161; VvA 341; PvA 254.

**Niyama** [cp. Sk. niyama, ni+**yam**; often confused with niyāma] 1. restraint, constraint, training, self — control Miln 116 (yama+); PvA 98 (yama+). — 2. definiteness, certainty, limitation DhA iii.83 (catumagga°, v. l. niyāma); SnA 124 (niyāma); DhsA 154; PvA 166 (ayaṅ n. saṅsāren' atthi: law, necessity). — **aniyama** indefiniteness, choice, generality DhsA 57; VvA 16 (yaṅ kiñci=aniyame, i. e. in a general sense), 17 (same of ye keci); PvA 175 (vā saddo aniya-

mattho=indefinite). — **niyamena** (instr.) adv. by necessity, necessarily PvA 287; **niyamato** (abl.) id. DhsA 145, 304 (so read). — 3. natural law, cosmic order; in Commentarial literature this was fivefold: utu —, bīja —, kamma —, ćitta —, dhammaDA on D ii.11; *Dial.* ii.8; DhsA 272; trs. 360.

**Niyamana** (nt.) [Sk. niyamana, to niyameti] fixing, settling, definition, explanation in detail Miln 352 (lakkha — n° aiming at the target); VvA 22 (visesattha°); 231, PvA 255 (so read for nigamana?).

**Niyameti** [cp. Sk. niyamayati, ni+yamati] to tie down, to fix; explain in detail, exemplify PvA 265; Vism 666. — pp. **niyamita** see **a°**.

**Niyāteti** see **niyyādeti**.

**Niyāma** [Sk. niyama & niyāma] way, way to an end or aim, esp. to salvation, right way (sammatta°); method, manner, practice S i.196; iii.225 (sammatta°); A i.122; Sn 371 (°dassin=sammatta — niyāmabhūtassa maggassa dassāvin SnA 365); Nd[1] 314 (°avakkanti); Nd[2] 358 (=cattāro maggā); Ps ii.236 sq. (sammatta° okkamati); Pug 13, 15; Vbh 342. — **niyāmena** (instr.) adv. in this way, by way of, according to J i.278; iv.139, 414 (suta° as he had heard); DhA i.79; ii.9, 21; VvA 4; PvA 260; Kvu trs. 383. — **aniyāmena** (see also aniyāmena) without order, aimlessly, at random J v.337.

**Niyāmaka**[1] (adj.) [either to niyama or niyāma] sure of or in, founded in, or leading to, completed in D i.190 (dhamma — n. paṭipadā, cp. niyamatā).

**Niyāmaka**[2] (see **niyyāmaka**) ship's captain Vism 137 (simile).

**Niyāmatā** (f.) [abstr. to niyāma, influenced in meaning by niyama] state of being settled, certainty, reliance, surety, being fixed in (—°) S ii.25 (dhamma°+dhammaṭṭhitatā); A i.286 (id.), J i.113 (saddhammassa n. assurance of...); Kvu 586 (accanta° final assurance).

**Niyāmeti** [Denom. fr. niyāma or niyama] to restrain, control, govern, guide Miln 378 (nāvaṅ).

**Niyujjati** [Pass. of niyuñjati] to be fit for, to be adapted to, to succeed, result, ensue PvA 49 (=upakappati).

**Niyutta(ka)** (adj.) [pp. of niyuñjati] tied to, appointed to (with loc.), commissioned, ordered DhsA 47; PvA 20 (janapade), 124 (dānâdhikāre), 127 (dāne).

**Niyoga** [ni+yoga] command, order; necessity. abl. **niyogā** "strictly speaking" Dhs 1417.

**Niyojeti** [Caus. of niyuñjati] to urge, incite to (with loc.) Vin ii.303; A iv.32; Pv ii.1[4]; Miln 229.

**Niyyati=Nīyati** (Pass. of nayati).

**Niyyatta** (nt.) [cp. Sk. niryaṇa] escape J i.215.

**Niyyāta** (pp.)=**niyyādita** M i.360.

**Niyyātana** (nt.) [fr. niyyāti] returning, return to (—°) J v.497 (saka — raṭṭha°); Vism 556; DA i.234.

**Niyyātar** [n. ag. to niyyāma] a guide, leader M i.523 sq.

**Niyyāti** [Sk. niryāti, nis+yāti] to go out, get out (esp. of saṅsāra); S v.6 (niyyanti dhīrā lokamhā); SnA 212; aor. **niyyāsi** D i.49, 108; J i.263; Sn 417; 3rd pl. **niyyiṅsu** A v.195; fut. **niyyassati** A v.194. — See also niyyāna & niyyānika.

**Niyyādita** [pp. of niyyādeti] assigned, presented, given, dedicated PvA 196 (dhana nī°). As **niyyātita** at Vism 115.

**Niyyādeti** (niyyāteti, nīyādeti) [cp. Sk. ni — or nir — yātayati, Caus. of ni(r)yatati] to give (back), give into charge, give over, assign, dedicate, to present, denote S i.131 (niyyātayāmi); iv.181 (sāmikānaṅ gāvo), 194; J i.30, 66, 496; ii.106, 133; Vv 46[8] niyyādesi=sampaṭicchāpesi, adāsi VvA 199); Pv iii.2[11] (niyātayiṅsu=adaṅsu PvA 184); Vism 115 (t); DhA i.70; ii.87; VvA 33, 67; PvA 20 (vihāraṅ nīyādetvā), 25 (=uddissati dadāti), 42, 81, 276 (at all PvA passages as nī°). — pp. **niyyādita**. Cp. similarly paṭiyādeti & paṭiyādita.

**Niyyāna** (nt.) [nis+yāna, cp. niyyāti] 1. going out, depar- ture D i.9 (=niggamana DA i.94). — 2. way out, release, deliverance Sn 170, 172 ("magga — saccaṅ bhāvento lokamhā niyyāti" SnA 212); Ps i.163, 176; Nett 119. Cp. niyyānika. — **aniyyāna** DhA ii.209.

**Niyyānika** (adj.) [to niyyāna] leading out (of saṅsāra), leading to salvation, salutary, sanctifying, saving, profitable D i.235, 237; S i.220; v.82, 166, 255, 379 sq.; J i.48 (a°), 106; Dhs 277, 339, 505 (cp. *Dhs. trsl.* pp. 82, 335); Vbh 12, 19, 56, 319, 324; Nett 29, 31, 63, 83; DhA iv.87. — Also found in spelling **nīyānika** e. g. A iii.132 (ariyā diṭṭhi n. nīyāti takkarassa sammādukkha — khayāya); DA i.89 (anīyānikattā tiracchanabhūtā kathā).

**Niyyāma(ka)** [Sk. niyāmaka & niryāma(ka). Cp. also P. niyāmaka] a pilot, helmsman, master mariner, guide J i.107 (thala°); iv.137, 138; Miln 194, 378 sq.; Dāvs iv.42.

**Niyyāsa** [cp. Sk. niryāsa, Halāyudha 5, 75] any exudation (of plants or trees), as gum, resin, juice, etc. Vism 74 (°rukkha, one of the 8 kinds of trees), 360 (paggharitan. — rukkha). Cp. **nivāyāsa**.

**Niyyūha** [Sk. niryūha (& nirvyūha?), perhaps to **vah**] a pinnacle, turret, gate M i.253; DA i.284 (pāsāda+).

**Nirankaroti** (& **nirākaroti)** [Sk. nirākaroti, nis+ā **kṛ**] to think little of, despise, neglect, disregard, repudiate; throw away, ruin, destroy Th 1, 478; It 83 (nirākare); J iii.280=v.498; iv.302; Pv iii.9[6] (=chaḍḍeti pajahati PvA 211); VvA 109. — pp. **(a)nirākata** It 39.

**Niraggala** (niraggaḷa) (adj.) [nis+aggala] unobstructed, free, rich in result S i.76=It 21; A ii.43; iv.151; M i.139; Sn 303; Nd[2] 284 C[a]; Vv 64[31] (=VvA 285).

**Niraggika** (adj.) [nis+aggi+ka] without fire Miln 324 (°okāsa).

**Nirajjati** [Pass. of nirajati, nis+ajati, Vedic nirajati to drive out cattle] to be thrown out, to be expelled, to lose (with abl.) J vi.502, 503 (raṭṭhā); v. l. BB nirajhati; Com. ni(g)gacchati; Th 2, 93 (aor. nirajji 'haṅ=na jānim ahaṅ ThA, 90. Kern (wrongly) proposes reading virajjhi).

**Nirata** (adj.) [pp. of niramati] fond of, attached to (—°) S i.133; DA i.250; PvA 5 (duccarita°), 89, 161 (hitakaraṇa°).

**Niratta**[1] (adj. — nt.) [Sk. *nirātman, nis+attan] soulless; view of soullessness or unsubstantiality; thus interpreted (in preference to niratta[2]) by Com. on Sn 787, 858, 919. See foll.

**Niratta**[2] (adj.) [Sk. nirasta, pp. of nirasyati, see nirassati] rejected, thrown off, given up Sn 1098; Nd[2] 359. — *Note.* At Sn

787, 858, 919 the interpretation of Nd[1] 82= 248=352 and also Bdhgh assume a cpd. of nis+attan (=nirātman): see niratta[1].

**Nirattha** (adj.) [nis+attha] useless, groundless, unpro- ficient, vain (opp. sāttha profitable) Sn 582 (nt. as adv.), 585 (niratthā paridevanā); Dh 41; J iii.26; PvA 18 (°bhāva uselessness), 83 (=duḥ).

**Niratthaka** (adj.)=nirattha; VvA 324; PvA 18, 40, 63, 102 etc. — f. **°ikā** ThA 258; Miln 20; Sdhp 68.

**Nirantara** (adj.) [nis+antara] having no interval, con- tinuous, uninterrupted PvA 135. Usually in nt. as adv. nirantaraṅ always, incessantly, constantly; immediately, at once DhsA 168; PvA 52, 80, 107, 110 (=satataṅ), 120; DhA i.13.

**Niraparādha** (adj.) [nis+aparādha] without offence, guilt- less, innocent J i.264.

**Nirapekkha** (adj.) [nis+apa+**īkṣ**] not heeding, unsus- pecting, disregarding, indifferent, reckless VvA 27, 47 (jīvitaṅ); PvA 62; DA i.177; Miln 343 (jīvitaṅ).

**Nirabbuda[1]** (m. nt.) [cp. BSk. nirarbuda & abbuda 3] a vast number; also N. of a hell S i.149=A ii.3=v.171 (expl[d] at 173 as "seyyathā pi vīsati abbudā nirayā evam eko nirabbudo nirayo"); J iii.360 (Com.: vīsati abbudāni ekaṅ nirabbudaṅ).

**Nirabbuda[2]** (adj.) [nis+abbuda[2]] free from boils or tumours, healthy (also fig.) Vin iii.18 (of the Sangha).

**Niraya** [BSk. niraya, nis+aya of **i**=to go asunder, to go to destruction, to die, cp. in meaning Vedic nirṛti. The popular etym. given by Dhammapāla at PvA 53 is "n' atthi ettha ayo sukhan ti"=there is no good; that given by Bdhgh at Vism 427 "n' atthi ettha assādasaññito ayo" (no refreshment)] purgatory, hell, a place of punishment & torture, where sin is atoned (i. e. kamma ripens=paccati, is literally boiled) by terrible ordeals (kāraṇāni) similar to & partly identical with those of Hades & Tartarus. There are a great number of hells, of which the most fearful is the **Avīcimahāniraya** (see Avīci). Names of other purgatories occur frequently in the *Jātaka* collection, e. g. Kākola vi.247; Khuradhāra v.269 sq.; Dhūma — roruva v.271; Patāpana v.266, 271, 453; Paduma iv.245; Roruva iii.299; v.266; vi.237; Sanghāta v.266; Sañjīva ibid.; Sataporisa v.269; Sattisūla v.143. As the principal one n. is often mentioned with the other apāyas (states of suffering), viz. tiracchānayoni (animal world) & pittivisaya (the *manes*), e. g. at Nd[1] 489; Nd[2] 517, 550; Pv iv.11; ThA 282; PvA 27 sq. (see apāya). — There is a great variety of qualifying adjectives connected with niraya, all of which abound in notions of fearful pain, awful misery & continuous suffering, e. g. kaṭuka, ghora, dāruṇa, bhayānaka, mahābhitāpa, sattussada etc. — Descriptions of N. in glowing terms of frightfulness are freq. found from the earliest books down to the late Peta — Vatthu, Pañcagati — dīpana & Saddhammopāyana. Of these the foll. may be quoted as characteristic: S i.152 (10 nirayas); M iii.183; A i.141; Sn p. 126=A v.173; Nd[1] 404 sq.=Nd[2] 304[iii.c]; J iv.4 (Mittavindaka); Vv 52 (Revatī); Pv i.10; iii.10; iv.1; 7; DhA i.148. — See on the whole subject, esp. L. Scherman, *Materialen zur indischen Visionsliteratur,* Leipzig 1792; & W. Stede, *Die Gespenstergeschichten des Peta Vatthu,* Leipzig 1914, pp. 33 — 39. — *References:* Vin i.227 (apāya duggati vinipāta niraya); D i.82, 107 (id.); Vin ii.198 (yo kho sanghaṅ bhindati kappaṅ nirayamhi paccati), 204; ii.203=It 86; D i.228 (+tiracchānayoni), 54 (read nirayasate for niriyasate); iii.111; S iv.126; v.356, 450; M i.73, 285, 308, 334; ii.86, 149, 186; iii.166, 203, 209; A iv.405; v.76, 182, 184; Sn 248 (patanti sattā nirayaṅ avaṅsirā), 333, 660 sq., 677 sq.; Dh 126, 140, 306, 311, 315; Th 1, 304 (adhammo nirayaṅ neti dhammo pāpeti suggatiṅ)=DhsA 38=DA i.99 =DhA i.22; Th 2, 456; It 12; J iv.463; Pug 60; Ps i.83 (Avīci°); Vbh 86, 337; Vism 102; Miln 148; DhA i.22; iii.71; Sdhp 7, 285. — See also **nerayika**.

**-gāmin** (adj.) leading to purgatory (magga) Sn 277; **-dukkha** the pain of H. Sn 531; **-pāla** a guardian of P., a devil A i.138, 141; M iii.179; Nd[1] 404; VvA 226. Names of guardians (after their complexion) e. g. Kāḷa (black) & Upakāḷa (blackish) J vi.248. **-bhaya** the fear of P. J i.168; Vism 392; **-saṅvattanika** conducive to P. Nd[1] 489.

**Niravasesa** (adj.) [nis+avasesa] without remainder, com- plete, inclusive Nett 14, 15, cp. Miln 91, 182.

**Nirasana** (adj.) [nis+asana[2]] without food or subsistence, poor J iv.128.

**Nirassati** [cp. Sk. nirasyati, nis+assati, **as** to throw] to throw off, despise, neglect Sn 785, 954; Nd[1] 76 (so read for nidassati, v. l. SS nir°), 444; SnA 522. — pp. **niratta[2]**.

**Nirassāda** (adj.) [nis+assāda] without taste, insipid, dull Vism 135. Cp. nirāsāda.

**Nirākaroti** see **nirankaroti**.

**Nirākula** (adj.) [nis+ākula] unconfused, clear, calm, un- disturbed J i.17 (v. 94).

**Nirātanka** (adj.) [nis+ātanka] healthy Miln 251 (of paddy).

**Nirādīnava** (adj.) [nis+ādīnava] not beset with dangers, not in danger, unimperilled Vin iii.19.

**Nirāma** (adj.) [nis+āma, cp. nirāmaya] healthy, unde- praved, without sin, virtuous Sn 251, 252 (°gandha= nikkilesayoga SnA 293), 717 (id.=nikkilesa SnA 499).

**Nirāmaya** (adj.) [nis+āmaya] not ill, healthy, good, without fault PvA 164.

**Nirāmisa** (adj.) [nis+āmisa] having no meat or prey; free from sensual desires, disinterested, not material S i.35, 60; iv.219, 235; v.68, 332; A iii.412; D iii.278; Vbh 195; Vism 71; Sdhp 475, 477.

**Nirārambha** (adj.) [nis+ārambha] without objects (for the purpose of sacrificing), i. e. without the killing of animals (of yañña) S i.76; A ii.42 sq.

**Nirālamba** (adj.) [nis+ālamba] unsupported Miln 295 (ākāsa).

**Nirālaya** (adj.) [nis+ālaya] houseless, homeless Miln 244 (=aniketa). At DhA iv.31 as expl[n] of apposukka. — f. abstr. **nirālayatā** homelessness Miln 162, 276, 420.

**Nirāsa** (adj.) [nis+āsā] not hungry, not longing for any- thing, desireless S i.12, 23, 141; A i.107 sq.; Sn 1048 (anigha+), 1078 (id.); Nd[2] 360; Pug 27; Pv iv.1[33] (=nittaṇha PvA 230). See also amama.

**Nirāsaṅsa** (adj.) [nis+āsaṅsa, **śaṅs**] without wishes, ex- pectations or desires, desireless Sn 1090 (Nd[2] reading for nirāsaya);

Nd[2] 361 (cp. DhA iv.185 nirāsāsa= *nirāsaṅsa, v. l. for nirāsaya).

**Nirāsanka** (adj.) [nis+āsankā] without apprehension, unsuspicious, not doubting J i.264; Vism 180.

**Nirāsankatā** (f.) [abstr. fr. nirāsanka] the not hesitating J vi.337.

**Nirāsattin** (adj.) [adj. to pp. āsatta[1] with nis] not hanging on to, not clinging or attached to (c. loc.) Sn 851 (=nittaṇha SnA 549); Nd[1] 221.

**Nirāsaya** (adj.) [nis+āsaya, fr. **śri**] without (outward) support, not relying on (outward) things, without (sinful) inclinations Sn 56 (: Nd[2] 360 b reads nirāsasa), 369, 634, 1090 (Nd[2] 361 reads nirāsaṅsa); Dh 410; DhA iv.185 (v. l. BB nirāsāsa; expl[d] by nittaṇha).

**Nirāsava** (adj.) [nis+āsava] without intoxication, un- defiled, sinless ThA 148.

**Nirāsāda** (adj.) [nis+assāda] tasteless, yielding no enjoy- ment Th 1, 710. Cp. nirassāda.

**Nirāhāra** (adj.) [nis+āhāra] without food, not eating, fasting J iv.225; Sdhp 389.

**Niriñjana** (adj.) [nis+iñjanā, fr. iñjati] not moving, stable, unshaken Vism 377 (=acala, āneñja).

**Nirindhana** (adj.) [nis+indhana] without fuel (of fire), ThA 148 (aggi); DhA i.44 (jātaveda).

**Nirīha(ka)** (adj.) [nis+īha] inactive, motionless, without impulse ThA 148 (°ka); Miln 413 (+nijjīvata); Vism 484, 594 sq.

**Nirujjhati** [Pass. of nirundhati (nirodhati) ni+rundhati] to be broken up, to be dissolved, to be destroyed, to cease, die Vin i.1; D i.180 sq., 215; ii.157; S iii.93 (aparisesaṅ); iv.36 sq., 60, 98, 184 sq.; 294, 402; v.213 sq.; A iii.165 sq. (aparisesaṅ); v.139 sq.; J i.180; Pug 64; Sdhp 606. — pp. **niruddha**. Cp. nirodha.

**Niruttara** (adj.) [nis+uttara] making no reply PvA 117.

**Nirutti** (f.) [Sk. nirukti, nis+**vac**] one of the Vedāngas (see chaḷanga), expl[n] of words, grammatical analysis, etymological interpretation; pronunciation, dialect, way of speaking, expression Vin ii.139 (pabbajitā... sakāya niruttiyā Buddhavacanaṅ dūsenti); D i.202 (loka°, expression); M iii.237 (janapada°); S iii.71 (tayo n — pathā); A ii.160 (°paṭisambhidā); iii.201; Dh 352 (°padakovida=niruttiyañ ca sesapadesu cā ti catūsu pi paṭisambhidāsu cheko ti attho DhA iv.70; i. e. skilled in the dialect or the original language of the holy Scriptures); Ps i.88 sq.; ii.150 (°paṭisambhidā); Nd[2] 563; Dhs 1307; Nett 4, 8, 33, 105; Miln 22; Vism 441; SnA 358; PvA 97.

**Nirudaka** (adj.) [nis+udaka] without water, waterless M i.543; Nd[2] 630.

**Niruddha** (pp.) [pp. of nirundhati, cp. nirujjhati] ex- pelled, destroyed; vanished, ceased S iii.112; Dhs 1038.

**Nirundhati** see nirujjhati, niruddha, nirodha & nirodheti. Cp. parirundhati.

**Nirupakāra** (adj.) [nis+upakāra] useless J ii.103.

**Nirupaghāta** (adj.) [nis+upaghāta] not hurt, not injured or set back Miln 130.

**Nirupatāpa** (adj.) [nis+upatāpa] not harassed (burnt) or afflicted (by pain or harm) Th 2, 512.

**Nirupaddava** (adj.) [nis+upaddava] without affliction or mishap, harmless, secure, happy J iv.139; PvA 262 (sotthi).

**Nirupadhi** (adj.) (in verse always **nirūpadhi**) [nis+upadhi, cp. upadhīka] free from passions or attachment, desireless, controlled Vin ii.156; S i.194 (vippamutta+); iv.158; A i.80, 138 (sītibhūta+); Dh 418 (id.); Th 1, 1250; 2, 320 (vippamutta+; expl[d] by niddukkha ThA 233); It 46, 50, 58, 62; Sn 33, 34, 642 (sītibhūta+); Pv iv.1[34]; DhA iv.225 (=nirupakkilesa); PvA 230.

**Nirupama** (adj.) [nis+upama] without comparison, in- comparable SnA 455 (=atitula).

**Nirumbhati** [Sk.? Trenckner, *Notes* p. 59 ni+**rudh** (?)] to suppress, hush, silence J i.62 (text nirumhitvā, v. l. SS nirumbhitvā, cp. san — nirumhitvā VvA 217).

**Niruḷha** (adj.) [cp. Sk. nirūḍha, pp. of niruhati] grown, risen; usual, customary, common VvA 108.

**Nirussāsa** (adj.) [cp. Sk. nirucchvāsa, nis+ussāsa] breath- less J iii.416; iv.121, cp. vi.197; vi.82.

**Nirussukka** (adj.) [nis+ussukka], careless, unconcerned, indifferent to (c. loc.) ThA 282.

**Niroga** see **nīroga**.

**Niroja** (adj.) [nis+oja] tasteless, insipid J ii.304; iii.94; vi.561.

**Nirodha** [BSk. nirodha, to nirundhati, cp. nirujjhati & niruddha] oppression, suppression; destruction, cessation, annihilation (of senses, consciousness, feeling & being in general: sankhārā). Bdhgh's expl[n] of the word is: "ni — saddo abhāvaṅ, rodha — saddo ca cārakaṅ dīpeti Vism 495. — N. in many cases is synonymous with nibbāna & parinibbāna; it may be said to be even a stronger expression as far as the *active* destruction of the causes of life is concerned. Therefore frequently comb[d] with **nibbāna** in formula "sabbasankhāra — samatho... virāgo nirodho nibbānaṅ," e. g. S i.136; It 88. Nd[2] s. nibbāna (see nibbāna iii.6). Also in comb[n] with **nibbidā**, e. g. S iii.48, 223; iii.163 sq.; v.438. — The opposite of nirodha is **samudaya**, cp. formula "yaṅ kiñci samudaya — dhammaṅ sabban taṅ nirodha — dhammaṅ" e. g. Nd[2] under sankhārā & passim. (a) Vin i.1, 10; D ii.33, 41, 57 sq., 112; iii.130 sq., 136 sq., 226 sq.; J i.133; ii.9 sq., 223; iii.59 sq., 163; v.438; M i.140, 263, 410; A i.299; iv.456 (=āsavānaṅ parikkhaya); Th 2, 6 (=kilesanirodha ThA 13), 158; It 46=Sn 755 (nirodhe ye vimuccanti te janā maccuhāyino); It 62=Sn 754; Sn 731, 1037; Ps i.192; ii.44 sq., 221; Pug 68; Vbh 99 sq., 229; Nett 14, 16 sq.; Vism 372; VvA 63; PvA 220 (jīvitassa). — (b) (as — °): anupubba° D iii.266; A iv.409, 456; abhisaññā° D i.180; asesavirāga° S ii.4, 12; iv.86; v.421 sq.; A i.177; ii.158, 161; upādāna° S iii.14; kāma° A iii.410 sq.; jāti° S iv.86; taṇhā° D iii.216; dukkha° D iii.136; S iii.32, 60; iv.4 sq., 14, 384; A i.177; nandi° S iii.14; iv.36; bhava° (=nibbāna) S ii.117; iii.14; A v.9; Ps i.159; sakkāya° D iii.240; S v.410; A ii.165 sq.; iii.246, 325 sq.; v.238 sq.; saññāvedayita° D iii.262, 266; S iv.217, 293 sq.; v. 213 sq.; A i.41; iii.192; iv.306; v.209.

**-dhamma** subject to destruction, able to be destroyed, destructible (usually in formula of samudaya — dhamma, see above) Vin i.11; D i.110; S iv.47, 107, 214; M iii.280; A v.143

sq.; **-dhammatā** liability to destruction S iv.217; **-dhātu** the element or condition of annihilation, one of the 3 dhātus, viz. rūpa, arūpa° n°. D iii.215; It 45; Nett 97; **-saññā** perception or consciousness of annihilation D iii.251 sq., 283; A iii.334; **-samāpatti** attainment of annihilation Ps i.97, 100; Miln 300; Vism 702.

**Nirodhika** (adj.) [fr. nirodha] obstructing, destroying It 82 (paññā°), cp. M i.115.

**Nirodheti** [Denom. fr. nirodha] to oppress, destroy Vism 288 (in expl[n] of passambheti).

**Nilaya** [fr. ni+**lī**] a dwelling, habitation, lair, nest J iii.454.

**Nilicchita** see **nillacchita**.

**Nilīna** (adj.) [pp. of nilāyati] sitting on (c. loc.), perched; hidden, concealed, lying in wait J i.135, 293; iii.26; VvA 230.

**Nilīyati** [ni+līyati] to sit down (esp. for the purpose of hiding), to settle, alight; to keep oneself hidden, to lurk, hide J i.222, 292; Miln 257; PvA 178. aor. nilīyi J i.158; iii.26; DhA ii.56; PvA 274. — pp. **nilīna**. Caus. II. **nilīyāpeti** to conceal, hide (trs.) J i.292.

**Nilīyana** (nt.) [abstr. fr. nilīyati, cp. Sk. nilayana] hiding J v.103 (°ṭṭhāna hiding — place).

**Nilenaka** (nt.) [cp. Sk. nilayana, fr. ni+**lī**] settling place, hiding — place, refuge J v.102 (so read for **nillenaka**; expl[d] by nilīyanaṭṭhāna p. 103).

**Nillacchita** (adj.) [Sk. *nirlāñchita, nis+lacchita of nillaccheti] castrated Th 2, 440; written as **nilicchita** at J vi.238 (v. l. BB as gloss niluñcita). expl[d] by "vacchakakāla... nibbījako kato, uddhaṭabījo" (p. 239).

**Nillaccheti** [nis+laccheti of **lāñch**, cp. lakkhaṇa] to deprive of the marks or characteristics (of virility), to castrate Th 2, 437 (=purisa — bhāvassa lacchana — bhūtāni bījakāni nillacchesi nīhari ThA 270). See also nillañchaka & nillacchita.

**Nillajja** (adj.) [nis+lajjā] shameless Sdhp 382.

**Ni(l)lañchaka** (adj. — n.) [cp. Sk. nirlāñchana, of nirlāñchayati=nis+laccheti] one who marks cattle, i. e. one who castrates or deprives of virility J iv.364 (spelt **tilañchaka** in text, but right in v. l.), expl[d] as "tisūlâdi — ankakaraṇena lañchakā ca lakkhaṇakārakā ti attho" (p. 366). cp. nillacchita.

**Nillapa** (adj.) [nis+lapa] without deceit, free from slander A ii.26=It 113.

**Nillāḷeti & Nilloḷeti** [nis+**lul**, cp. Sk. laḍayati & loḍayati] to move (the tongue) up & down S i.118; M i.109; DA i.42 (pp. nillāḷita — jivhā); DhA iv.197 (jivhaṅ nilloleti; v. l. nillāleti & lilāḷeti)=J v.434 (v. l. nillelati for °lo°).

**Nillekha** (adj.) [nis+lekha] without scratches, without edges (?) Vin ii.123 (of jantāghara).

**Nillokana** (adj. — n.) [nis+lokana] watching out; watchful, careful J v.43, 86 (°sīla).

**Nilloketi** [nis+loketi] to watch out, keep guard, watch, observe Vin ii.208.

**Nillopa** [cp. Sk. nirlopa, nis+**lup**] plundering, plunder D i.52; A i.154; Nd[1] 144 (°ṅ harati); Nd[2] 199[7]; Tikp 167, 280; DA i.159.

**Nillobha** (adj.) [nis+lobha] free from greed J iv.10.

**Nillolup(p)a** (adj.) [nis+loluppā] free from greed or desires Sn 56 (=Nd[2] 362 nittaṇha); J v.358.

**Nivatta** (pp.) [pp. of nivattati] returned, turning away from, giving up, being deprived of, being without (°—) Vin ii.109 (°bīja); J i.203; VvA 72.

**Nivattati** [Vedic nivartati, ni+vattati] to turn back, to return (opp. gacchati), to turn away from, to flee, vanish, disappear Vin i.46; D i.118; J i.223; ii.153; iv.142; Sn p. 80; Pv ii.9[34]; iv.10[7]; SnA 374; PvA 74, 161. aor. **nivatti** J ii.3; PvA 141. pp. **nivatta** (q. v.). — Caus. I. **nivatteti** to lead back, to turn from, to make go back, to convert J i.203; VvA 110; PvA 204 (pāpato from sin). Cp. upa°, paṭi°, vi°. — Caus. II. **nivattāpeti** to send back, to return PvA 154.

**Nivattana** (nt.) [fr. nivattati] 1. returning, turning, fig. turning away from, giving up, "conversion" PvA 120 (pāpato). — 2. a bend, curve (of a river), nook J i.324; ii.117, 158; iv.256; v.162.

**Nivattanīya** (adj.) [grd. formation fr. nivattana] only neg. **a°** not liable to return, not returning DhA i.63.

**Nivatti** (f.) [fr. ni+vṛt] returning, return PvA 189 (gati° going & coming).

**Nivattha** (pp.) [pp. of ni+vasati[1]] clothed in or with ( — ° or acc.), dressed, covered S i.115; J i.59 (su°), 307 (sāṭakaṅ); PvA 47, 49 (dibbavattha°), 50.

**Nivapati** [ni+vapati] to heap up, sow, throw (food) M i.151 sq. (nivāpaṅ). — pp. **nivutta** (q. v.).

**Nivaraṇa** see vi°.

**Nivarati** [ni+varati] only in Caus. **nivāreti** (q. v.), pp. **nivuta**.

**Nivasati** [ni+vasati[2]] to live, dwell, inhabit, stay Vin ii.11. — pp. **nivuttha**, cp. also nivāsana[2] & nivāsin.

**Nivaha** [fr. ni+**vah**] multitude, quantity, heap Dāvs iv.53; v.14, 24, 62.

**Nivāta[1]** (adj.) [Sk. nivāta, ni+vāta "wind — down"] with the wind gone down, i. e. without wind, sheltered from the wind, protected, safe, secure Vin i.57, 72; M i.76= A i.137 (kūṭāgāra); A i.101 (id.); It 92 (rahada); Th 1, 1 (kuṭikā); 2, 376 (pāsāda). — (nt.) a calm (opp. pavāta) Vin ii.79.

**Nivāta[2]** [identical with nivāta[1], sheltered from the wind =low] lowliness, humbleness, obedience, gentleness M i.125; Sn 265 (=nīcavattana KhA 144); J vi.252; Pv iv.7[12]. Cp. M Vastu ii.423. Freq. in cpd. **nivātavutti** (id.) A iii.43; Sn 326 (=nīcavutti SnA 333); J iii.262; Miln 90, 207; VvA 347.

**Nivātaka** [fr. nivāta[1]] a sheltered place, a place of escape, opportunity (for hiding) J i.289=v.435; cp. Miln 205 (where reading is nimantaka, with v. l. nivātaka, see note on p. 426). See Com. on this stanza at J v.437.

**Nivāpa** [cp. Sk. nivāpa, ni+**vap**, cp. nivapati] food thrown (for feeding), fodder, bait; gift, portion, ration M i.151 sq. (Nivāpa — sutta); J i.150; iii.271; DhA i.233 (share); iii.303; VvA 63 (diguṇaṅ °ṅ pacitvā cooking a double portion). Cp. nevāpika. **-tiṇa** grass to eat J i.150; **-puṭṭha** fed on grains Dh 325 (=kuṇḍakâdinā sūkara — bhattena puṭṭho DhA iv.16=Nett

129=Th 1, 17; **-bhojana** a meal on food given, a feeding M i.156).

**Nivāyāsa** (?) oozing of trees; Bdhgh's expl[n] of ikkāsa at Vin ii.321. See niyyāsa.

**Nivāraṇa** (nt. & adj.) [fr. nivāreti] warding off, keeping back, preventing; refusal Sn 1034, 1035, 1106 (=Nd[2] 363 āvāraṇa rakkhaṇa gopana); DhsA 259; PvA 102, 278; Sdhp 396.

**Nivāraya** (adj.) [grd. of nivāreti] in **dun°** hard to check or keep back Miln 21 (+durāvaraṇa).

**Nivārita** (adj.) [pp. of nivāreti] unobstructed, open PvA 202 (=anāvaṭa).

**Nivāretar** [n. agent to nivāreti] one who holds back or refuses (entrance) (opp. pavesetar) D ii.83=S iv.194= A v.194 (dovāriko aññātānaṅ nivāretā ñātānam pavesetā).

**Nivāreti** [Caus. of nivarati] to keep back, to hold back from (c. abl.), to restrain; to refuse, obstruct, forbid, warn Vin i.46; ii.220; S i.7 (cittaṅ nivāreyya), 14 (yato mano nivāraye); iv.195 (cittaṅ); Dh 77, 116 (pāpā cittaṅ nivāraye); J i.263; Pv iii.7[4]; VvA 69; PvA 79, 102; DhA i.41.

**Nivāsa** [fr. nivasati[2]] stopping, dwelling, resting — place, abode; living, sheltering J i.115 (°ṅ kappeti to put up); ii.110; PvA 76, 78. Usually in phrase **pubbe-nivāsaṅ anussarati** "to remember one's former abode or place of existence (in a former life)," characterising the faculty of remembering one's former birth D i.13, 15, 16, 81; S i.167, 175, 196; ii.122, 213; v.265, 305; A i.25, 164; ii.183; iii.323, 418 sq.; iv.141 sq.; v.211, 339. Also in pubbenivāsaṅ vedi It 100; Sn 647=Dh 423; p — n — paṭisaṅyuttā dhammikathā D ii.1; p — n — anussatiñāṇa D iii.110, 220, 275; A iv.177. Cp. nevāsika.

**Nivāsana[1]** (adj. — nt.) [fr. nivāseti] dressed, clothed; dressing, clothing, undergarment (opp. pārupana) Vin i.46; ii.228; J i.182 (manāpa°), 421; iii.82; PvA 50, 74, 76, 173 (pilotikakkhaṇḍa° dressed in rags).

**Nivāsana[2]** (nt.) [fr. nivasati[2]] dwelling, abode PvA 44 (°ṭṭhāna place of abode), 76 (id.).

**Nivāsika** (adj.) [fr. nivāsa] staying, living, dwelling J ii.435 (=nibaddha — vasanaka C.).

**Nivāsin** (adj. — n.) [to nivasati] dwelling, staying; (n.) an inhabitant Dāvs v.45.

**Nivāseti** [Caus. of nivasati[1]] to dress oneself, to put on (the undergarment), to get clothed or dressed. Freq. in ster. phrase "**pubbaṇhasamayaṅ nivāsetvā patta-**cīvaram ādāya...," describing the setting out on his round of the bhikkhu; e. g. D i.109, 178, 205, 226. — Vin i.46; ii.137, 194; D ii.127; J i.265; Pug 56; Pv i.10[3]; PvA 49, 61, 75, 127 (nivāsessati+pārupissati), 147 (=pārupāmi). — Caus. II. **nivāsāpeti** to cause or order to be dressed (with 2 acc.) J i.50; iv.142; DhA i.223.

**Nivicikicchā** see **nibbicikicchā**; M i.260.

**Nivijjha** see vi°.

**Niviṭṭha** (adj.) [pp. of nivisati] settled, established (in); confirmed, sure; fixed on, bent on, devoted to (loc.) Sn 57 (=satta allīna etc. Nd[2] 364), 756, 774, 781 (ruciyā), 824 (saccesu), 892; Nd[1] 38, 65, 162; It 35, 77; J i.89, 259 (adhammasmiṅ); Miln 361; VvA 97 (°gāma, built, situated); DA i.90 (su° & dun° of a street=well & badly built or situate). Cp. abhi°.

**Nivisati** [ni+visati] to enter, stop, settle down on (loc.), to resort to, establish oneself Vin i.207; J i.309=iv.217 (yasmiṅ mano nivisati). — pp. **niviṭṭha** ger. **nivissa** (q. v.). Caus. **niveseti**.

**Nivissa-vādin** (adj. — n.) [nivissa (ger. of nivisati)+vādin] "speaking in the manner of being settled or sure," a dogmatist Sn 910, 913, expl[d] at Nd[1] 326 as "sassato loko idam eva saccaṅ, mogham aññan ti"; at SnA 560 as "jānāmi passāmi tath' eva etan ti."

**Nivuta** (adj.) [pp. of nivarati (nivāreti) cp. nivārita] sur- rounded, hemmed in, obstructed, enveloped D i.246; S ii.24; iv.127; Sn 348 (tamo°), 1032, 1082; It 8; Nd[2] 365 (=ophuṭa, paṭicchanna, paṭikujjita); Miln 161; SnA 596 (=pariyonaddha).

**Nivutta[1]** (pp.) [pp. of ni+**vac**] called, termed, designated PvA 73 (dasavassa — satāni, vassa — sahassaṅ n. hoti).

**Nivutta[2]** (pp.) [Sk. *nyupta, pp. of vapati[1] to shear] shorn, shaved, trimmed Sn 456 (°kesa=apagatakesa, ohāritakesamassu SnA 403).

**Nivutta[3]** (pp.) [Sk. *nyupta, pp. of vapati[2] to sow] sown, thrown (of food), offered, given M i.152; J iii.272.

**Nivuttha** (pp. of nivasati) inhabited; dwelling, living; see san°.

**Niveṭha** in pañhe dunniveṭha at Miln 90 see **nibbedha**.

**Niveṭhana** see vi°.

**Niveṭheti** see **nibbeṭheti**.

**Nivedaka** (adj.) [to nivedeti] relating, admonishing J vi.21.

**Nivedeti** [ni+vedeti, Caus. of **vid**.] to communicate, make known, tell, report, announce J i.60, 307; PvA 53, 66 (attānaṅ reveal oneself); Dāvs v 42.

**Nivesa** [Vedic niveśa, fr. ni+**viś**] 1. entering, stopping, settling down; house, abode Vv 8[2] (=nivesanāni kacchantarāni VvA 50). — 2.=nivesana 2, in **diṭṭhi°** Sn 785 (=idaṅ — sacchâbhinivesa — sankhātāni diṭṭhi — nivesanāni SnA 522).

**Nivesana** (nt.) [Vedic niveśana, fr. nivesati, cp. niviṭṭha] 1. entering, entrance, settling; settlement, abode, house, home D i.205, 226; ii.127; J i.294; ii.160 (°ṭṭhāna); PvA 22, 81, 112. — 2. (fig.) (also **nivesanā** f.: Nd[2] 366) settling on, attachment, clinging to (in diṭṭhi° clinging to a view=dogmatism cp. nivissa — vādin) Sn 1055 (nandi+; =taṇhā Nd[2] 366); Dh 40 (diṭṭhi°); Nd[1] 76, 110. See also **nivesa**.

**Nivesita** (adj.) [pp. of nivesati] settled, arranged, designed, built VvA 82 (=sumāpita).

**Niveseti** [Caus. of nivesati] to cause to enter, to establish; to found, build, fix, settle; (fig.) to establish in, exhort to (c. loc.), plead for, entreat, admonish D i.206; S v.189; Dh 158, 282 (attānaṅ); It 78 (brahmacariye); Th 2, 391 (manaṅ); J v.99; Pv iii.7[7] (saṅyame nivesayi); DA i.273 (gāmaṅ); PvA 206.

**Nivyaggha** (adj.) [nis+vyaggha] free from tigers J ii.358 (v. l. nibbyaggha).

**Nisagga (& Nissagga)** [ni or nis+**sṛj**] giving forth, bestowing; natural state, nature S i.54 (°ss°). Cp. **nisaṭṭha**.

**Nisankhiti** (f.) [Sk. ni — saṅskṛti, ni+saṅ+**kṛ**] deposit (of merit

or demerit), accumulation, effect (of kamma) Sn 953 (=Nd[1] 442 abhisankhārā).

**Nisajjā** (f.) [Sk. *niṣadyā of ni **sad**] sitting down, oppor- tunity for sitting, seat Pv iv.1[2] (seyyā+); J i.217; PvA 24 (°ādi-paṭikkhepa — ṭṭhāna), 219 (pallankâbhujanādi — lakkhaṇā nisajjā). Cp. nesajjika.

**Nisajjeti** [sic MSS. for niss°; Sk. niḥsarjayati, nis+sajjeti, Caus. of **sṛj**] to spend, bestow, give, give up PvA 105 (dānûpakaraṇā nisajjesi read better as °karaṇāni sajjesi). See also **nissajjati**.

**Nisaṭṭha** (pp.) [nis+saṭṭha of **sṛj**] given up, spent, lost Th 2, 484 (v. l. °ss°); ThA 286 (=pariccatta). Cp. nisajjeti & nisagga.

**Nisada & Nisadā** (f.) [Sk. dṛṣad f.; for n: d cp. P. nijjuha= Sk. dātyūha etc.] a grindstone, esp. the understone of a millstone Vin i.201; (°pota id.); Miln 149; Vism 252 (°pota, where KhA at id. p. reads °putta). Cp. ā°.

**Nisanti** (f.) [Sk. *niśānti, ni+**śam**] careful attention or observation A ii.97; iii.201; iv.15 (dhamma°), 36 (id.), 296; v.166 (dhamma°); Dpvs i.53 (°kāra). Cp. nisamma & nisāmeti.

**Nisabha** [Sk. nṛ+ṛṣabha, cp. usabha. On relation of usabha: vasabha: nisabha see SnA 40] "bull among men," i. e. prince, leader; "princeps," best of men; Ep. of the Buddha S i.28, 48, 91; M i.386; J v.70; vi.526; Vv 16[7] (isi°), cp. VvA 83 for expl[n]; Vv 63[7] (isi°=ājānīya VvA 262).

**Nisamma** (adv.) [orig. ger. of nisāmeti, Sk. niśamya, **śam**] carefully, considerately, observing Sn 54; Nd[2] 367= 481 b (=sutvā). Esp. in phrase **n. -kārin** acting considerately Dh 24 (=DhA i.238); J iii.106; vi.375; Miln 3; cp. n. kiriyāya Miln 59. Cp. nisanti.

**Nisā** (f.) [Sk. niś & niśā, prob. with niśītha (midnight) to ni+**śi**=lying down] night Vv 35[2] (loc. nise); VvA 161 (loc. nisati, v. l. nisi=rattiyaṅ); Miln 388 (loc. nisāya); Dāvs ii.6; v.2 (nisāyaṅ). See also nisītha.

**Nisātaka** in **koka°** J vi.538, a certain wild animal; the meaning is not clear, etymologically it is to be derived fr. Sk. niśātayati to strike, to fell. See Kern, *Toev.* 1. p. 152, s. v. koka. The v. l. is °nisādaka, evidently influenced by nisāda.

**Nisāda** [cp. Sk. niṣāda, a Non — Aryan or barbarian] a robber J iv.364. Cp. nesāda.

**Nisādana** [=ni+śātana] grinding DhA i.308.

**Nisādika** (adj.) [cp. Sk. niṣādin, ni+**sad**] fit for lying down, suitable for resting Vin i.239 (go°).

**Nisādin** (adj.) [fr. ni+**sad**] lying down D iii.44, 47.

**Nisāna** [ni+**śā** to sharpen, to whet, cp. nisita] a hone on which to sharpen a knife Miln 282.

**Nisāmaka** (adj.) [cp. Sk. niśāmana] observant, listening to, attending to, careful of A v.166, 168 (dhammānaṅ).

**Nisāmeti** [ni+sāmeti] to attend to, listen to, observe, be careful of, mind J iv.29 (anisāmetvā by not being careful); v.486; DhA i.239 (+upadhāneti); PvA 1 (imper. nisāmayatha). Cp. nisanti, nisamma.

**Nisāra** (adj. — n.) [ni+sāra] full of sap, excellent, strong (of a tree) Vv 63[1] (=niratisaya sārassa nisiṭṭhasārassa rukkhassa VvA 261).

**Nisiñcati** [ni+siñcati] to besprinkle Mhvs vii.8.

**Nisita** (adj.) [Sk. niśita, ni+pp. of **śā** to whet] sharp M i.281 (āvudhajāta pīta°?); J iv.118 (su°); VvA 233; PvA 155, 192, 213.

**Nisinna** (adj.) [Sk. niṣanna, pp. of nisīdati] sitting down, seated J i.50, 255; iii.126; KhA 250; PvA 11, 16, 39 & passim. — Often comb[d] & contrasted with **tiṭṭhaṅ** (standing), **caraṅ** (walking) & **sayaṅ** (sayāna; lying down), e. g. at Sn 151, 193; It 82.

**Nisinnaka** (adj.)=nisinna; M i.333; J i.163; DhA iii.175.

**Nisītha** [Sk. niśītha, see nisā] midnight, night Th 1, 3 (aggi yathā pajjalito nisīthe; v. l. BB nisive), 524 (v. l. nisive); J iv.432; v.330, 331 (v. l. BB nisive), 506 (=rattibhāga Com.).

**Nisīdati** [Sk. niṣīdati, ni+sīdati] to sit down, to be seated, to sit, to dwell Nd[2] 433; J iii.392; vi.367; Pv ii.9[3] (nisīdeyya Pot.); PvA 74. aor. nisīdi Vin i.1; J ii.153; PvA 5, 23, 44; 3[rd] pl. nisīdiṅsu (J i.307) & nisīdisuṅ (Mhvs vii.40); ger. **nisīditvā** (J ii.160; PvA 5, 74), **nisajja** D ii.127) and **nisīditvāna** (Sn 1031); grd. **nisīditabba** Vin i.47. pp. **nisinna** (q. v.). — Caus. II. **nisīdāpeti** [cp. Sk. niṣādayati] to cause to sit down, to make one be seated, to invite to a seat J iii.392; vi.367; PvA 17, 35 (there āsane); Miln 20. Cp. abhi°, san°.

**Nisīdana** (nt.) [Sk. niṣadana, fr. nisīdati] sitting down, occasion or opportunity to sit, a mat to sit on Vin i.295; ii.123 (°ena vippavasati); S v.259 (°ṅ gaṇhāti). **°paccattharaṇa** a mat for sitting on Vin i.47, 295; ii.209, 218.

**Nisumbhati** [ni+**sumbh** (subhnāti)] to knock down Th 2, 302 (=pāteti ThA 227).

**Nisūdana** (nt.) [ni+**sūd**] destroying, slaughtering Miln 242.

**Nisedha** (adj. — n.) [fr. ni+**sedh**] holding back, restraining; prevention, prohibition Dh 389; DhA iv.148; **hirī°** restrained by shame S i.168=Sn 462; Dh 143.

**Nisedhaka** (adj.) [fr. nisedha] prohibiting, restraining; one who prohibits, an obstructer J ii.220.

**Nisedhanatā** (f.) [abstr. to nisedheti] refusing, refusal, prohibition Miln 180 (a°).

**Nisedheti** [Caus. of ni+**sedh**] to keep off, restrain, prohibit, prevent S i.121 (nisedha, imper.); J iii.83, 442; ThA 250; VvA 105 (nirayûpapattiṅ). — Cp. **nisedha**.

**Nisevati** [ni+**sev**] to resort to, practise, pursue, follow, indulge in J ii.106; Sn 821 (=Nd[1] 157); Pv ii.3[19] (=karoti PvA 87); Miln 359. — pp. **nisevita**.

**Nisevana** (nt. also **-ā** f.) [Sk. niṣevana, cp. nisevati] prac- tising, enjoying; pursuit Pug 20, 24; Sdhp 406.

**Nisevita** (adj.) [pp. of nisevati] frequented, practised, en- joyed, indulged in M i.178; Sdhp 373.

**Nissaṅsaya** (adj.) [nis+saṅsaya] having no doubt, free from doubt Miln 237. — acc. as *adv.* without doubt, undoubtedly Pv iv.8[1]; DhA i.106; PvA 95.

**Nissakka** [fr. nis+sakkati=**sakk**] "going out from," ttg. a name of the *ablative* case J v.498; VvA 152, 154, 180, 311; PvA 147, 221.

**Nissakkana** (nt.) [Sk. *niḥsarpana, nis+**sakk**, confused with **sṛp**,

see Trenckner, *Notes* p. 60 & cp. apassakkati, o°, pari°] going out, creeping out; only in **biḷāra°** at D ii.83 (v. l. BB as gloss nikkhamana)+S iv.194= A v.195.

**Nissaggiya** (adj.) [Sk. *niḥsārgya grd. of nis+sajjeti, not= Sk. naisargika] to be given up, what ought to be rejected or abandoned Vin i.196, 254; iii.195 sq.

**Nissanga** (adj.) [nis+sanga] unattached, unobstructed, disinterested, unselfish Sdhp 371, 398, 411 etc.; Tikp 10; f. abstr. **°tā** disinterestedness J i.46.

**Nissajjati** [nis+sajjati, **sṛj**. See also **nisajjeti**] to let loose, give up, hand over, give, pour out Vin ii.188; ger. **nissajja** [Sk. niḥsṛjya] Sn 839 (v. l. nisajja); Nd[1] 189 (id.); SnA 545. pp. **nisaṭṭha & nissaṭṭha** (q. v.). Cp. nissaggiya & paṭi°.

**Nissaṭa** (adj.) [pp. of nis+sarati, **sṛ**] flown or come out from, appeared; let loose, free, escaped from S iii.31; iv.11 sq.; A i.260; iv.430 (a°); v.151 sq.; J iii.530; vi.269; Nd[2] under nissita; Ps ii.10 sq.; Miln 95, 225 (bhava°). See also nissaraṇa. Cp. abhi°.

**Nissaṭṭha** (adj.) [pp. of nissajjati] dismissed, given up, left, granted, handed over, given Vin iii.197 (°cīvara); M i.295; ii.203; VvA 341. See also **nisaṭṭha** & paṭi°.

**Nissatta** (adj.) [Sk. *niḥsattva, nis+satta] powerless, unsubstantial; f. abstr. **°tā** absence of essence, unsubstantiality (see dhamma A) DhsA 38, 139, 263; cp. *Dhs. trsl.* pp. xxxiii. & 26.

**Nissadda** (adj.) [nis+sadda] noiseless, soundless, silent J i.17 (v.94); DhA iii.173.

**Nissantāpa** (adj.) [nis+santāpa] without grief or self- mortification PvA 62.

**Nissanda** [Sk. nisyanda & niṣyanda, ni+**syand** (syad), see sandati] flowing or trickling down; discharge, dropping, issue; result, outcome, esp. effect of Kamma A iii.32; J i.31, 205, 426 (sarīra°); DhA i.395; ii.36, 86; VvA 14 (puñña — kammassa n — phala); PvA 47 (puññakammassa), 58 (id.); Miln 20. 117; Pgdp 102.

**Nissama** [ni+sama] exertion, endeavour J v.243.

**Nissaya** [Sk. niśraya, of ni+**śri**, corresp. in meaning to Sk. āśraya] that on which anything depends, support, help, protection; endowment, resource, requisite, supply; foundation, reliance on (acc. or — °) Vin i.58 (the four resources of bhikkhu, viz. piṇḍiyālopa — bhojanaṅ, paṅsukūla — cīvaraṅ, rukkhamūla — senāsanaṅ, pūtimuttabhesajjaṅ); ii.274, 278; D iii.137, 141; A i.117; iii.271; iv.353; v.73; Sn 753, 877; Nd[1] 108 (two n.: taṇhā° & diṭṭhi°), 190, cp. Nd[2] s. v.; Nd[2] 397[A] (the requisites of a bhikkhu in diff. enumeration); Ps ii.49 sq., 58 sq., 73 sq.; ii.220; Nett 7, 65; Vism 12, 535. **nissayaṅ karoti** to rely on, to be founded on to take one's stand in Sn 800. — Cp. nissāya & nissita.

**-kamma** giving assistance or help, an (ecclesiastical) act of help or protection Vin i.49, 143, 325; ii.226; A i.99; Pv iv.1[1] (so to be read at the 2 latter passages for niyassa°). **-sampanna** finding one's strength in A iv.353.

**Nissayatā** (f.) [abstr. to nissaya] dependence, requirement, resource Sn 856; Nd[1] 245.

**Nissayati** [Sk. niśrayati, but in meaning=āśrayati, ni+ **śri**] to lean on, a foundation on, rely on, trust, pursue, Sn 798 (sīlabbataṅ; SnA 530=abhinivisati); VvA 83 (katapuññaṅ). Pass. **nissīyati** VvA 83. pp. **nissita**; ger. **nissāya** (q. v.).

**Nissaraṇa** (nt.) [Sk. niḥsaraṇa, to nis+sarati, cp. BSk. nissaraṇa giving up (?) AvŚ ii.193] going out, departure; issue, outcome, result; giving up, leaving behind, being freed, escape (fr. saṅsāra), salvation Vin i.104; D iii.240, 248 sq.; S i.128, 142; ii.5; iii.170 (catunnaṅ dhātūnaṅ); iv.7 sq. (id.); v.121 sq.; A i.258, 260; ii.10 (kāmānaṅ etc.); iii.245 sq.; iv.76 (uttariṅ); v.188; M i.87 (kāmānaṅ), 326 (uttariṅ); iii.25; It 37, 61; Ps ii.180, 244; Vbh 247; Vism 116; ThA 233; DhsA 164; Sdhp 579. Cp. nissaṭa & nissaraṇīya.

**-dassin** wise in knowing results, prescient, able to find a way to salvation S iv.205; **-pañña** (adj.)=°dassin D i.245 (a°); iii.46; S ii.194; iv.332; A v.178 (a°), 181 sq.; Miln 401.

**Nissaraṇīya** (adj.) [grd. of nissarati, with relation to nis- saraṇa] connected with deliverance, leading to salvation, able to be freed. The 3 n. dhātuyo (elements of deliverance) are **nekkhamma** (escape from cravings), **āruppa** (from existence with form), **nirodha** (from all existence), in detail at It 61 (kāmānaṅ n. nekkhammaṅ, rūpānaṅ n. āruppaṅ, yaṅ kiñci bhūtaṅ sankhataṅ n. nirodho). The 5 n — dh. are escape fr. kāma, vyāpāda, vihesā, rūpa, sakkāya: A iii.245; cp. A i.99; iii.290.

*Note.* The spelling is often **nissāraṇīya**, thus at Vin iv.225; D iii.239 (the five n — dhātuyo), 247, 275.

**Nissarati** [nis+sarati] to depart, escape from, be freed from (c. abl.) A i.260 (yasmā atthi loke nissaraṇaṅ tasmā sattā lokamhā nissaranti). — pp. **nissaṭa**, grd. **nissaraṇīya** (q. v.); cp. also nissaraṇa & paṭi°.

**Nissāya** (prep. c, acc.) [ger. of nissayati, Sk. *niśrāya, BSk niśritya, ni+**śri**] leaning on (in all fig. meanings) Nd[2] 368 (=upanissāya, ārammaṇaṅ ālambanaṅ karitvā). — 1. near, near by, on, at J i.167 (pāsānapiṭṭhaṅ), 221 (padumasaraṅ); PvA 24 (bāhā), 134 (taṅ=with him). — 2. by means of, through, by one's support, by way of J i.140 (rājānaṅ: under the patronage of the k.); iv.137 (id.); ii.154 (tumhe); Miln 40 (kāyaṅ), 253 (id.); PvA 27 (ye=yesaṅ hetu), 154 (nadī° alongside of). — 3. because of, on account of, by reason of, for the sake of J i.203 (amhe), 255 (dhanaṅ), 263 (maṅ); PvA 17 (kiṅ), 67 (namaṅ), 130 (taṅ). — Cp. nissaya, nissita.

**Nissāra** (adj.) [nis+sāra] sapless, worthless, unsubstan- tial J i.393; Sdhp 51, 608, 612.

**Nissārajja** (adj.) [Sk. niḥ+śārada+ya] without diffidence, not diffident, confident J i.274 (+nibbhaya).

**Nissāraṇa** (nt.) [fr. nissarati] going or driving out, expul- sion Miln 344 (osāraṇa — n. — paṭisāraṇa), 357.

**Nissita** (adj.) [Sk. niśrita, pp. of nissayati, corresp. in meaning to Sk. āśrita] hanging on, dependent on, inhabiting; attached to, supported by, living by means of, relying on, being founded or rooted in, bent on. As — ° often in sense of a prep.=by means of, on account of, through, esp. with pron. kiṅ° (=why, through what) Sn 458; taṅ° (therefore, on acct. of this) S iv.102. — For comb[n] with var. synonyms see Nd[2] s. v. & cp. Nd[1] 75, 106. — S ii.17 (dvayaṅ; cp. iii.134);

iv.59, 365; v.2 sq., 63 sq.; A iii.128; Dh 339 (rāga°); Sn 752, 798, 910; J i.145; Nd[1] 283; Pv i.8[6] (sokaṅ hadaya° lying in); ii.6[6] (paṭhavi° supported by); Vbh 229; Nett 39 (°citta); Miln 314 (inhabiting); PvA 86 (māna°). — **anissita** unsupported, not attached, free, emancipated Sn 66, 363, 753, 849, 1069 (unaided); J i.158; Miln 320, 351. — Cp. apassita.

**Nissitaka** (adj. — n.) [fr. prec.] adherent, supporter (orig. one who is supported by), pupil J i.142, 186; DhA i.54.

**Nissitatta** (nt.) [fr. nissita] dependence on, i. e. interference by, being too near, nearness Vism 118 (pantha°). Cp. san°.

**Nissirīka** (adj.) [nis+sirī] having lost his (or its) splendour or prosperity J vi.225 (ājīvika), 456 (rājabhavana).

**Nissīma** (adj.) [cp. Sk. niḥsīman with diff. meanings ("boundless"), nis+sīma] outside the boundary Vin i.255 (°ṭṭha), 298 (°ṅ gantuṅ); ii.167 (°e ṭhito).

**Nissuta** (adj.) [fr. nis+**sru**, see savati] flown out or away, vanished, disappeared M i.280.

**Nisseṇi** (f.) [fr. nis+**śri**, orig. that which leans against, or leads to something, cp. Sk. śreṇī a row] a ladder, a flight of stairs D i.194, 198; J i.53; ii.315; iii.505; Miln 263; Vism 244, 340 (in simile); DhA i.259.

**Nissesa** (adj.) [nis+sesa] whole, entire; nt. acc. as adv. **nissesaṅ** entirely, completely Nd[2] 533.

**Nissoka** (adj.) [nis+soka] free from sorrow, without grief, not mourning PvA 62; KhA 153.

**Nihata** (adj.) [pp. of nihanti, ni+**han**] "slain"; put down, settled; destroyed; dejected, humiliated; humble Vin ii.307 (settled); J v.435 (°bhoga one whose fortunes are destroyed).

**-māna** "with slain pride," humiliated, humble S iv.203; Th 2, 413 (=apanīta — māna ThA 267); J ii.300; vi.367.

**Niharati** see **nīharati**.

**Nihita** (adj.) [Sk. nihita, pp. of ni+**dhā**, see dahati] put down, put into, applied, settled; laid down, given up, renounced. As ° — often in the sense of a prep.= without, e. g. °daṇḍa °sattha without stick & sword (see daṇḍa...) D i.70 (°paccāmitta); Pv iv.3[26] (su° well applied); PvA 252 (bhasma — nihita thrown into the ashes); Sdhp 311.

**Nihīna** (adj.) [Sk. nihīna, pp. of nihīyati or nihāyati] lost; degraded, low, vile, base; inferior, little, insignificant S i.12; Sn 890; Nd[1] 105, 194; PvA 198 (jāti° low — born); Sdhp 86. Opp. to seyya J vi.356 sq.

**-attha** one who has lost his fortune, poor Pv iv.1[5]; **-kamma** of low action Sn 661=It 43; Dh 306; J ii.417; **-citta** low — minded PvA 107 (=dīna); **-jātika** of inferior birth or caste PvA 175; **-pañña** of inferior wisdom Sn 890 (=paritta — pañña Nd[1] 299); **-sevin** of vile pursuit A i.126.

**Nihīnatā** (f.) [abstr. to nihīna] lowness, inferiority; vileness, baseness D i.98, 99.

**Nihīyati** [ni+hīyati, Pass. of **hā**, see jahāti] to be left, to come to ruin, to be destroyed A i.126=J iii.324 (=vināsaṅ pāpuṇāti). pp. **nihīna** (q. v.).

**Nihuhunka** (adj.) [fr. **nī**°=nis+huhunka] one who does not confide in the sound **huṅ** Vin i.3 (cp. *J.P.T.S.* 1901, 42).

**Nīka** [Sk. nyanku? Doubtful reading] a kind of deer (or pig) J v.406 (vv.ll. nika, ninga).

**Nīgha** (in **anīgha**) see **nigha[1]**.

**Nīca** (adj.) [Vedic nīca, adj. — formation fr. adv. ni°, cp. Sk. nyañc downward] low, inferior, humble (opp. **ucca** high, fr. adv. ud°) Vin i.46, 47; ii.194; D i.109, 179, 194; A v.82; SnA 424 (nīcaṅ karoti to degrade); & passim.

**-kula** of low clan J i.106; Sn 411; — (°ā) **kulīna** belonging to low caste Sn 462; **-cittatā** being humble — hearted Dhs 1340; DhsA 395; **-pīṭhaka** a low stool DhA iv.177; **-mano** humble Sn 252 (=nīcacitto SnA 293); **-seyyā** a low bed A i.212 (opp. uccâsayana).

**Nīceyya** (adj.) [compar. of nīca (for °īya?), in function of °eyya as "of the kind of," sort of, rather] lower, inferior, rather low M i.329; Sn 855, 918; Nd[1] 244, 351.

**Nīta** (pp.) [pp. of neti] led, guided; ascertained, inferred A i.60 (°attha); J i.262; ii.215 (kāma°); Nett 21 (°attha, natural meaning, i. e. the primarily inferred sense, opp. neyyattha); Sdhp 366 (dun°). Cp. vi°.

**Nīti** (f.) [Sk. nīti, fr. nīta] guidance, practice, conduct, esp. right conduct, propriety; statesmanship, polity PvA 114 (°mangala commonsense), 129 (°sattha science of statecraft, or of prudent behaviour), 130 (°cintaka a lawgiver), 131 (°naya polity & law), 132 (°kusala versed in the wisdom of life); Miln 3 (here meaning the Nyāyaphilosophy, cp. Trenckner, *Notes* p. 58).

**Nīdha**=nu idha, see **nu**.

**Nīdhura** (?) [Sk.? Cp. keyura] bracelet, bangle J vi.64, (=valaya; v. l. BB nivara). Also given as **nīyura** (cp. Prk. neura & P. nūpura).

**Nīpa** (adj.) [Vedic nīpa, contr. fr. ni+āpa "low water"] lit. lying low, deep, N. of the tree Nauclea cadamba, a species of Asoka tree J i.13 (v. 61)=Bu ii.51; J v.6 (so read for nipa).

**Nībhata** [cp. Sk. nirbhṛta, pp. of nis+**bhṛ**] bought out J iii.471.

**Nīyati** [Sk. nīyati, Pass. of neti] to be led or guided, to go, to be moved S i.39 (cittena nīyati loko); Dh 175; Pv i.11[1] (=vahīyati PvA 56); J i.264 (ppr. nīyamāna); PvA 4 (id.); DhA iii.177; Sdhp 292, 302. Also found in spelling **niyyati** at Sn 851; Nd[1] 223 (=yāyati, vuyhati), 395. — In the sense of a Med. in imper. **nīyāmase** (let us take) Pv ii.9[1] (=nayissāma PvA 113).

**Nīyāti** see **niyyāti**.

**Nīyādita, Nīyādeti** see **niyy°**.

**Nīyānika** see **niyy°**.

**Nīraja** (adj.) [Sk. nīraja, nis+raja] free from passion Sdhp 370.

**Nīrava** (adj.) [Sk. nīrava, nis+rava] soundless, noiseless, silent DA i.153 (tuṇhī+).

**Nīrasa** (adj.) [Sk. nīrasa, nis+rasa] sapless, dried up, withered, tasteless, insipid J iii.111.

**Nīruja** (adj.) [Sk. nīruja, nis+rujā]=nīroga Sdhp 496.

**Nīroga** (adj.) [Sk. nīroga, nis+roga] free from disease, healthy, well, unhurt J i.421; iii.26; iv.31; PvA 198 (ni°). Cp. **nīruja**.

**Nīla** (adj.) [Vedic nīla, perhaps conn. with Lat. nites to shine,

see Walde, *Lat. Wtb.* s. v.] dark — blue, blue — black, blue — green. Nīla serves as a general term to designate the "coloured — black," as opposed to the "colouredwhite" (pīta yellow), which pairs (nīla — pīta) are both set off against the "pure" colour — sensations of red (lohitaka) & white (odāta), besides the distinct black or dark (see kaṇha). Therefore n. has a fluctuating connotation (cp. Mrs. Rh. D. *Buddh. Psych.* p. 49 & *Dhs. trsl.* p. 62), its only standard comb[n] being that with **pīta**, e. g. in the enum[n] of the ten kasiṇa practices (see kasiṇa): **nīla pīta lohita odāta**; in the description of the 5 colours of the Buddha's eye: nīla pītaka lohitaka kaṇha odāta (Nd[2] 235, I[a] under cakkhumā); which goes even so far as to be used simply in the sense of "black & white," e. g. VvA 320. Applied to hair (lomāni) D ii.144; M ii.136. See further enum[n] at VvA 111 & under kaṇha. — A iii.239; iv.263 sq., 305, 349; v.61; Vism 110, 156, 173; ThA 42 (mahā° great blue lotus); Dhs 617; Pv ii.2[5]; PvA 32, 46, 158; Sdhp 246, 270, 360.

**-abbha** a black cloud Pv iv.3[9]. **-abhijāti** a dark (unfortunate) birth (cp. kaṇh°) A iii.383; **-uppala** blue lotus J iii.394; Vv 45[4] (=kuvalaya); DhA i.384; **-kasiṇa** the "blue" kasiṇa (q. v.) D iii.248; Dhs 203; (Vam 172 etc.; **-gīva** "blue neck," a peacock Sn 221 =maṇi — daṇḍa — sadisāya gīvāya n. ti SnA 277); **-pupphī** N. of plant ("blue — blossom") J vi.53; **-bījaka** a waterplant ("blue — seed") Bdhgh at Vin iii.276; **-maṇi** a sapphire ("blue — stone") J ii.112; iv.140; DhA iii.254; **-vaṇṇa** blue colour, coloured blue or green J iv.140 (of the ocean); Dhs 246.

**Nīlaka** (adj.) for nīla M ii.201; see vi°.

**Nīliya** [fr. nīlī] an (indigo) hair dye J iii.138 (Com. nīli- yaka).

**Nīlī** (f.) [Sk. nīlī] the indigo plant, indigo colour A iii.230, 233.

**Nīḷa** [Vedic nīḍa] a nest (J v.92): see **niḍḍha**: cp. °pacchi bird cage J ii.361; roga° It 37; vadharoga° Th i.1093.

**Nīvaraṇa** (nt. occasionally m.) [Sk. *nivāraṇa, nis+ varaṇa of **vṛ** (vṛṇoti), see nibbuta & cp. nivāraṇa] an obstacle, hindrance, only as tt. applied to obstacles in an ethical sense & usually enum[d] or referred to in a set of 5 (as pañca nīvaraṇāni and p. āvaraṇāni), viz. **kāmacchanda, (abhijjhā- )vyāpāda, thīna-middha, uddhaccakukkucca, vicikicchā** i. e. sensuality, ill — will, torpor of mind or body, worry, wavering (cp. *Dhs. trsl.* p. 310): D i.73 (°e, acc. pl.), 246; ii.83, 300; iii.49 sq., 101, 234, 278; S ii.23; iii.149; v.60, 84 sq., 93 sq., 145, 160, 226, 327, 439; M i.60, 144, 276; iii.4, 295; A i.3, 161; iii.16, 63, 230 sq.; 386; iv.457; v.16, 195, 322; Sn 17; Nd[1] 13; Nd[2] 379; Ps i.31, 129, 163; Pug 68; Dhs 1059, 1136, 1495; Vbh 199, 244, 378; Nett 11, 13, 94; Vism 146, 189; DA i.213; Sdhp 459, 493 and passim. — Other enum[ns] are occasionally found e. g. 10 at S v.110; 8 at M i.360 sq.; 6 at Dhs 1152.

**Nīvaraṇiya** (adj.) [fr. nīvaraṇa] belonging to an obstacle, forming a hindrance, obstructing Dhs 584, 1164, 1488; Vbh 12, 30, 66, 130 etc.

**Nīvāra** [Sk. nīvāra, unexplained] raw rice, paddy D i.166; A i.241, 295; ii.206; Pug 55; J iii.144 (°yāgu).

**Nīhaṭa** [pp. of nīharati=Sk. nirhṛta] thrown out, removed; in f. abstr. °tā ejection, removal [cp. Sk. nirhṛti] DhA iii.336 (malānaṅ n. the extirpation of impurity or removal of stain).

**Nīharaṇa** (nt.) [fr. nīharati] taking out, carrying away, removing DA i.296; PvA 7.

**Nīharati** [nis+**hṛ**] to take out, to throw out, drive out J i.150, 157; iii.52; vi.336; Nd[2] 199[7] (ni°); VvA 222, 256; PvA 73, 254; Miln 8, 219. aor. **nīhari** D i.92; J i.293; ii.154; PvA 41, 178 (gehato taṅ n.). grd. **nīharitabba** DhA i.397 (opp. pavesetabba). — pp. **nīhaṭa**. — Caus. **nīharāpeti** to have thrown out, to order to be ejected VvA 141.

**Nīhāra** [cp. Sk. nirhāra] way, manner Vin i.13; J i.127; DhA iv.7. At Vin i.13 also in nīhāra — bhatta (=nīhāraka).

**Nīhāraka** (adj. — n.) [fr. nīhāra, cp. nīharaṇa] one who carries away Vin i.13 (nīhāra — bhatta); S v.12, 320, 325 (piṇḍapāta).

**Nu** (indecl.) [Ved. nu, Idg. *nu, orig. adv. of time=now; cp. Lat. num (to nunc, now), see nūna] affirm. — indef. part. "then, now." — 1. most freq. comb[d] with interr. pron. and followed by **kho**, as kin nu kho J ii.159; kacci J i.279; kaccin nu (for kaccid nu) J ii.133; kathan nu (kho) Vin i.83; kattha PvA 22; etc. — 2. as interr. part. (=Lat. ne, num) in enclitic position Vin i.17; J iii.52; Sn 866, 871, 1071; etc. As such also comb[d] with na=**nanu** (Lat. nonne), which begins the sentence: Vin ii.303. (nanu tvaṅ vuḍḍho vīsativasso 'sī ti?); Pv i.8[4]; PvA 39, 136 etc. — Often comb[d] with other emphatic or dubitative particles, like **api nu** Vin ii.303; D i.97; **nu idha**, contr. to **nīdha** Vv 83[6] or with sandhi as **nu-v-idha** D i.108 (v. l. nu khv idha). Cp. na[1], nūna, no.

**Nuṭṭhubhati** see **niṭṭhubhati**. (aor. **nuṭṭhubhi**, e. g. J ii.105).

**Nuda** (—°) (adj.) [Sk. °nud & °nuda, to nudati] expelling, casting out, dispelling; in **tamo°** dispelling darkness Sn 1133; Vv 35[2] (=viddhaṅsana VvA 161).

**Nudaka** or **Nūdaka** (—°)=nuda J v.401 (āsa — nūdaka).

**Nudati** [Vedic nudati; Idg. ***(s)neu** to push, cp. Sk. navate, Gr. νεύω & νύσσω, Lat. nuo; Ags. neosian, Low Ger. nucken] to push, impel; expel, drive away, reject Dh 28; J iv.443; DhA i.259. aor. **nudi** Nd[2] 281. Cp. apa°, pa°, vi°. — pp. **nunna** (nuṇṇa).

**Nunna (nuṇṇa)** [pp. of nudati] thrust, pushed, driven away, removed Nd[2] 220 (ṇṇ)=khitta, cp. panuṇṇa A ii.41.

**Nūtana** (adj.) [Vedic nūtana, adj. — formation fr. adv. nū, cp. nūna. In formation cp. Sk. śvastana (of to — morrow), Lat. crastinus etc.] "of now," i. e. recent, fresh, new Dāvs iv.47.

**Nūna** (& nūnaṅ DhsA 164) (indecl.) [Ved. nūnaṅ=Gr. νύν, Lat. nunc (cp. num); Goth. nu, Ger. nun, cp. E. now. See also nu] affirmative — dubitative particle with Pot. or Ind., viz. 1. (dubit. — interrog.) is it then, now, shall I etc. (=Lat. subjunctive, hortative & dubitative) D i.155 (=Lat. num, cp. nu). Esp. freq. with rel. pron. yaṅ=**yaṅ nūna** what if, shall I, let me (Lat. age) Sn p. 80 (yaṅ nūn' âhaṅ puccheyyaṅ let me ask, I will ask); J i.150, 255; iii.393; PvA 5 (y. n. âhaṅ imassa avassayo bhaveyyaṅ=let me help him). — 2. (affirm.) surely, certainly, indeed Sn 1058 (api nūna pajaheyyuṅ); A v.194; J i.60; v.90; Pv ii.9[24] (nuna); Miln 20; DhsA 164; PvA 95 (nuna as v. l.; text reads nanda).

**Nūpura** [Sk. nūpura; Non — Aryan. Cp. Prk. ṇeura & nīdhura (nīyura)] an ornament for the feet, an anklet Th 2, 268; DA i.50.

**Ne, Nesan** see na[3].

**Neka** (adj.) [Sk. naika=na eka, cp. aneka] not one, several, many Sn 308; Vv 53[6] (°citta variegated=nānāvidhacitta VvA 236), 64[1] (id.=anekacitta VvA 275); Tikp 366.

**Nekatika** (adj.) [fr. nikati] deceitful, fraudulent; a cheat D iii.183; Th 1, 940; Miln 290; PvA 209; J iv.184.

**Nekada**=anekadā (frequently).

**Nekāyika** (adj.) [fr. nikāya] versed in the 4 (or 5) Nikāyas Miln 22; cp. Cunningham, *Stupa of Bharhut* 142, 52.

**Nekkha** [Vedic niṣka; cp. nikkha] a golden ornament, a certain coin of gold S i.65; A i.181; ii.8, 29; Dh 230 (=DhA iii.329 jambonada nikkha); Vism 48; v. l. at Vv 20[8], 43[8].

**Nekkhamma** (nt.) [formally a derivation fr. nikkhamma (ger. of nikkhamati)=Sk. *naiṣkramya, as shown also by its semantic affinity to **nikkhanta**, in which the metaphorical sense has entirely superseded the literal one. On the other hand, it may be a bastard derivation fr. nikkāma=Sk. *naiṣkāmya, although the adj. nikkāma does not show the prevailing meaning & the wide range of nikkhanta, moreover formally we should expect nekkamma. In any case the connection with **kāma** is pre — eminently felt in the connotation of n., as shown by var. passages where a play of word exists between n. & kāma (cp. kāmānaṅ nissaraṇaṅ yad idaṅ nekkhammaṅ It 61, cp. Vin i.104; A iii.245; also M i.115). The use of the similar term abhinikkhamana further warrants its derivation fr. nikkhamati] giving up the world & leading a holy life, renunciation of, or emancipation from worldliness, freedom from lust, craving & desires, dispassionateness, self — abnegation, Nibbāna Vin i.18 (°e ānisaṅsa); D i.110 (id.), iii.239, 275, 283; M iii.129; A i.147 (=khema, i. e. nibbāna); iii.245; iv.186 (ānisaṅsa), 439 sq.; Sn 424 (°ṅ daṭṭhu khemato); Dh 181; Ps i.107 sq.; ii.169 sq.; Nd[2] 370; Vism 116, 325; J i.19; 137; Vv 84[42] (=nibbāna VvA 348); Nett 53, 87, 106 sq.; Miln 285 (°ṅ abhinikkhanta); DhA iii.227; ThA 266.

**-âdhimutta** bent on self — abnegation (enum[d] with 5 other ideals of Arahantship: paviveka, avyāpajjha, upādānakkhaya, taṇhakkhaya, asammoha) Vin i.183; A iii.376; **-âbhirata** fond of renunciation A iv.224; v.175; Ps ii.173; **-dhātu** the sphere or element of dispassionateness S ii.152; Vbh 86; Nett 97; Vism 487. **-ninna** merging into or bent on a holy life S iii.233; **-vitakka** a thought of self — abnegation S ii.152; A i.275; ii.252; It 82; **-sankappa**=prec. S ii.152; A iii.146; Vbh 104, 235; **-sita** based or bent on a holy life (opp. **geha°** q. v.) S iv.232; **-sukha** the joy or happiness of Arahantship M iii.110; A i.80; Dh 267, 272; DhA iii.400.

**Negama** (adj. — n.) [fr. nigama] the inhabitant of a (small) town; citizen; also collect.=jana, people Vin i.268, 273; D i.136, 139; J iv.121; vi.493; Dāvs iii.3; DA i.297. Often comb[d] with **°jānapadā** (pl.) "townsmen & countryfolk" S i.89; D iii.148, 172; J 149.

**Necayika** (adj.) [fr. nicaya] rich, wealthy D i.136, 142 (read nevāsika cp. naivasika M Vastu iii.38); A v.149 (v. l. BB nerayika, Com. nevāsiko ti nivāsakaro).

**Netar** [Vedic netṛ, n. ag. of neti] a leader, guide, fore- runner Sn 86, 213; Nd[1] 446.

**Neti (nayati)** [Vedic nayati, **nī**] to lead, guide, conduct; to take, carry (away); fig. to draw a conclusion, to understand, to take as Dh 80, 145, 240, 257; J i.228; iv.241 (nayaṅ n. to draw a proper conclusion); VvA 42 (narati=nayati); imper. **naya** Pv ii.11[3], & **nehi** J ii.160; PvA 147; poetic imper. **nayāhi** see in paṭi°; pot. **naye** Dh 256 (to lead a cause=vinicchineyya DhA iii.381). fut. **nessāmi** J ii.159; Pv ii.4[5]; aor. **nayi** J iv.137. **ger. netvā** PvA 5, 6, etc. inf. **netuṅ** PvA 123, 145 **(°kāma), & netave** J i.79=Dh 180. grd. **neyya** (see sep.), pp. **nīta**. Pass. **nīyati** (q. v.). Cp. naya, nīti, netta etc.; also ā°, upa°, paṭi°, vi°.

**Netta[1]** [Sk. netra, fr. neti] a guide J iii.111; Nett. 130.

**Netta[2]** (nt.) [Sk. netra] guidance, anything that guides, a conductor, fig. the eye. S i.26 (sārathī nettāni gahetvā =the reins); Vin i.204 (dhūma° for smoke); J iv.363 (id.); D i.12 (°tappana, set t. & cp. DA i.98); Sn 550 (pasanna°), 1120; Nd[2] 371 (=cakkhu), 669; J vi.290 (tamba° with red eyes); Pv i.8[3] (eyes=nayanāni Com.); Dhs 597; Vbh 71 sq.

**Netti** (f.) [Vedic netrī, f. to netṛ] a guide, conductor; support (=nettika[2]) It 37 (āhāra° — pabhava), 38 (bhava°), 94 (netticchinna bhikkhu=Arahant). Cp. nettika[2] & dhamma°, bhava°.

**Nettiṅsa** [cp. Sk. nistriṅśa, Halāyudha 2, 317; very doubtful, whether nis+triṅśa (thirty), prob. a dial. distortion] a sword J ii.77 (°vara — dhārin; C. nettiṅsā vuccanti khaggā); iv.118 (C. gives it as adj.=nikkaruṇa, merciless; & says "khaggassa nāmaṅ"); vi.188 (°varadhārin).

**Nettika** (adj. — n.) [netta+ika] 1. having as guide or fore- runner, in Bhagavaṅ°' dhamma M i.310; A i.199; iv.158, 351; v.355. — 2. a conduit for irrigation; one who makes conduits for watering Dh 80 (=udakaṅ nenti nettikā), 145; fig. that which supplies with food or water, in **bhava°** ("the roots of existence, clinging to existence") D i.46 (ucchinna° with the roots of existence cut); **sanettika** clinging to existence, a bad man A ii.54. Cp. netti.

**Netthar** [see nittharati; does any connection exist with Vedic neṣṭṛ?] only in phrase **netthāraṅ vattati** to behave in such a way as to get rid of blame or fault Vin ii.5; iii.183; M i.442. — Bdhgh on Vin ii.5 (p. 309) explains: nittharantānaṅ etan ti netthāraṅ yena sakkā nissāraṇā nittharituṅ taṅ aṭṭhārasa — vidhaṅ sammāvattuṅ vattantī ti attho.

**Nepakka** (nt.) [fr. nipaka] prudence, discrimination, care- fulness; usually as **sati°** S v.197 sq.; M i.356; A iii.11; iv.15; Nd[2] 629 B; Vbh 244, 249; Vism 3 (=paññā); DhA iv.29.

**Nepuñña** (nt.) [fr. nipuṇa] experience, skill, cleverness Pug 25, 35; Dhs 16, 292; DhsA 147.

**Nema** [cp. nemi] edge, point; root S v.445; A iv.404; **gambhīra°** (adj.) with deeply rooted point, firmly established S v.444; A iv.106.

**Nemantaṇika** (adj.) [fr. nimantana] one who lives by invitations M i.31.

**Nemi** (f.) [Vedic nemi, perhaps to namati] the circum- ference of a wheel, circumference, rim, edge (cp. nema) A i.112; Vv 64[5]; Miln 238, 285; Vism 198 (fig. jarāmaraṇa°, the rim of old age & death, which belongs to the wheel of Saṅsāra of the chariot

of existence, bhavaratha); DhA ii.124 (°vaṭṭi); VvA 277.

**Nemitta** [Sk. naimitta, fr. nimitti] a fortune — teller, astrologer D ii.16, 19; A iii.243.

**Nemittaka & Nemittika** [Sk. naimittika, fr. nimitta] an astrologer, fortune — teller, soothsayer D i.8 (i)=DA i.91; A iii.111; J iv.124; Miln 19 (i), 229; Vism 210 (i); DhA ii.241 (a).

**Nemittikatā** (f.) [abstr. fr. nemittika]=nimitta — kammaṅ, i. e. prognostication; inquisitiveness, insinuation Vbh 352=Vism 23; expl[d] at Vism 28.

**Nemiya** (adj.) [=nemika] (—°) having a circumference etc. J vi.252.

**Neyya** (adj.) [grd. of neti; Sk. neya] to be led, carried etc.; fig. to be instructed; to be inferred, guessed or understood Sn 55, 803, 846, 1113; Nd[1] 114, 206; Nd[2] 372; Pug 41; Nett 9 sq., 125; **-attha** the meaning which is to be inferred (opp. nītattha) A i.60; Nett 21.

**Nerayika** (adj.) [fr. niraya, cp. BSk. nairayika Divy 165] belonging to niraya or purgatory, hellish; one doomed to suffering in purgatory (n. satta=inhabitant of n.) Vin ii.205 (āpāyiko n. kappaṭṭho); iv.7; D iii.6, 9, 12; A i.265; ii.231 (vedanaṅ vediyati... seyyathā pi sattā nerayikā); iii.402 sq.; Sn 664; Nd[1] 97 (gati); Vv 52[1], J iv.3 (sattā); Pug 51; Vbh 412 sq.; Vism 415 (°sattā), 424; Miln 148 (sattā); PvA 27 (id.), 52 (°bhāva), 255; VvA 23; Sdhp 193, 198.

**Nerutta** (adj. — n.) [fr. nirutti] based on etymology; an etymologist or philologist ThA 153; Nett 8, 9, 32, 33.

**Neḷa (& Nela)** (adj.) [na+eḷa=Sk. anenas, of enas fault, sin. The other negated form, also in meaning "pure, clean," is **aneḷa** (& aneḷaka), q. v. On ḷ: n. cp. lāngala; nangala; tulā: tūṇa etc.] 1. without fault or sin, blameless, faultless; not hurting, humane, gentle, merciful, innocuous D i.4 (Bdhgh explains: elaṅ vuccati doso; n' assā (i. e. vācāya) elan ti nelā; niddosā ti attho. "Nelango setapacchādo" ti ettha vuttanelaṅ viya; DA i.75); A ii.209; v.205; J v.156; Vv 50[18], 63[6] (=niddosa VvA 262); Pug 29, 57; Dhs 1343 (vācā)=niddosa DhsA 397. — 2. (somewhat doubtful) "clean," with ref. to big cats (mahā — biḷārā nelamaṇḍalaṅ vuccati), whereas young ones are called "elephants, cubs" (something like "pigs") (taruṇā bhinka — cchāpamaṇḍalaṅ) J v.418.

**-anga** of faultless limbs or parts, of a chariot (ratha) =running perfectly S iv.291=Ud 76 (nelagga text, nelanga v. l.)=DA i.75=DhsA 397. **-patī** (f.)=neḷavatī (of vācā) humane, gentle J vi.558 (na elapatī elapāta — rahitā madhurā Com.).

**Neva** (indecl.) [na+eva] see na[2]. — nevasaññā — nâsañña (being) neither perception nor non — perception, only in cpd. °āyatana & in nevasaññī — nâsaññin: see saññā.

**Nevāpika** (adj. — n.) [fr. nivāpa] a deer — feeder M i.150 sq.

**Nevāsika** (adj.) [fr. nivāsa, cp. BSk. naivāsika AvS i.286, 287] one who inhabits, an inmate; living in a place, local J i.236 sq.; DhA ii.53 sq. Cp. necayika.

**Nesajjika** (adj.) [fr. nisajjā] being & remaining in a sitting position (as an ascetic practice) A iii.220; Th 1, 904, 1120; Nd[2] 587; J iv.8; Pug 69; Vism 79; Miln 20, 342. The **n-°anga** is one of the dhūtanga — precepts, enjoining the sitting posture also for sleeping, see Vin v.193, Vism 61, & dhūtanga.

**Nesāda** [fr. nisāda; cp. Sk. niṣāda & naiṣāda=one who lies in wait] a hunter; also a low caste Vin iv.7 (+veṇa & rathakāra); S i.93 (°kula); A i.107; ii.85; J ii.36; iii.330; iv.397, 413; v.110, 337; vi.71; Pug 51 (°kula); Miln 311; DhA iii.24; PvA 176.

**No[1]** (indecl.) affirm. & emphatic part.=**nu** (cp. na[1]): indeed, then, now Sn 457, 875, 1077; J v.343 (api no= api nu), 435 (=nipātamattaṅ p. 437).

**No[2]** (indecl.) [Sk. no=na+u, a stronger na; cp. na[2]) negative & adversative particle=neither, nor, but not, surely not, indeed not. — (a) in neg. sentences: Sn 852, 855, 1040; It 103 (but not); Pv ii.3[13] (but not). as answer: **no hi** etaṅ "indeed not, no indeed" Vin i.17; D i.3; no hi idaṅ D i.105. — no ca kho "but surely not" D i.34, 36; A v.195. — Often emphasized by **na**, as **no na** not at all J i.64; na no Sn 224 (="avadhāraṇe" KhA 170); disjunctively **na hi... no** neither — nor Sn 813; **na no... na** neither — nor (notnor) Sn 455. — (b) in disjunctive questions: "or not," as evaṅ hoti vā... no vā (is it so — or not) D i.61, 227; kacci... no (is it so — or not; Lat. ne — annon) D i.107; nu kho... no udāhu (is it that — or not; or rather) D i.152. — (c) **noce** (no ce=Sk. no ced) if not (opp. sace) Sn 348, 691, 840; J i.222; vi.365; VvA 69. Also in sense of "I hope not" J v.378.

**No[3]** [Sk. naḥ] enclitic form, gen. dat. acc. pl. of pron. 1[st] (we)=amhākaṅ, see **vayaṅ**; cp. na[3].

**Nodeti** [fr. **nud**] see vi°.

**Nonīta** see **navanīta**.

**Nhāru** see **nahāru**. Found e. g. at Vin i.25.

# P

**Pa°** (indecl.) [Ved. pra, Idg. *pro, cp. Gr. πρό, Lat. pro, Goth. fra, Lith. pra, prō, Oir. ro — ] directional prefix of forward motion, in applied sense often emphasising the action as carried on in a marked degree or even beyond its mark (cp. Ger. ver — in its function of Goth. fra & Ger. vor). Thus the sphere of pa — may be characterised in foll. applications: 1. forth, forward, out: papatati fall forward, i. e. down; °neti bring forth (to); °gaṇhāti hold out; °tharati spread forth; °dhāvati run out; °bajati go forth; °sāreti stretch out; etc. — 2. (intensive) in a marked degree, more than ordinarily (cp. E. up in cut up, heap up, fill up; thus often to be trsl[d] by "up," or "out," or "about"): pakopeti up — set; °chindati cut up; °bhañjati break

up; °cinati heap up; °kiṇṇaka scattered about; °nāda shouting out; °bhāti shine forth; °bhavati grow up, prevail; °dūseti spoil entirely; °jahati give up entirely; °tapeti make shine exceedingly (C. ativiya dīpeti); °jalati blaze up; °jānāti know well. — In this meaning often with adjectives like patanu very thin; °thaddha quite stiff; °dakkhiṇa right in pre — eminence; °bala very strong. — 3. "onward":

paṭṭhāya from... onward; pavattati move on; fig. "further, later": paputta a later (secondary) son, i. e. grandson. — 4. "in front of," "before": padvāra, before the door. — 5. Sometimes in trs. (reflexive) use, like pakūjin singing out to (each other, cp Ger. besingen, an — rufen). — The most frequent combination with other (modifying) prefixes is sam — ppa; its closest relatives (in meaning 2 especially) are **ā** and **pari**. The double (assimilation) p is restored after short vowels, like appadhaṅsiya (a+pa°).

**°Pa** (adj.) [Cp. Ved. °pa, adj. base of **pā** to drink, as °ga fr. **gam** or °ṭha fr. **sthā**] drinking; only in foll. cpds.: dhenu° drinking of the cow, suckling calf M i.79; Sn 26 (=dhenuṅ pivanto SnA 39); — **pāda°** a tree (lit. drinking with its feet, cp. expl[n] at PvA 251 "pādasadisehi mūl' âvayavehi udakassa pivanato pādapo ti") Pv iv.3[9]; — **majja°** drinking intoxicants Sn 400; Pv iv.1[77] (a°).

**Paṅsu** [cp. Ved. pāṅsu] dust, dirt, soil S v.459; A i.253; Pv ii.3[7]. — **paṅsvāgārakā** playmates S iii.190; saha— paṅsukīḷitā id. (lit. playing together with mud, making mud pies) A ii.186; J i.364; PvA 30. Cp. BSk. sahapāṅśukrīḍita MVastu iii.450.

**-kūla** rags from a dust heap (cp. *Vin. Texts* ii.156) Vin i.58; M i.78; S ii.202; A i.240, 295; ii.206; iv.230; It 102=A ii.26; Dh 395; Pug 69; PvA 141, 144. A quâsi definition of p. — k. is to be found at Vism 60. **-kūlika** one who wears clothes made of rags taken from a dust heap M i.30; S ii.187; A iii.187, 219, 371 sq.; Vin iii.15; iv.360; Ud 42; Pug 55; DhA iv.157; °*attan* (nt. abstr.) the habit of wearing rags M i.214; iii.41; A i.38; iii.108. **-guṇṭhita** (vv. ll. °kuṇḍita, °kuṇṭhita) covered with dust or dirt S i.197; J vi.559; Pv ii.3[5]. — **pisācaka** a mud sprite (some sort of demon) J iii.147; iv.380; DhA ii.26. **-muṭṭhi** a handful of soil J vi. 405. **-vappa** sowing on light soil (opp. kalalavappa sowing on heavy soil or mud) SnA 137.

**Paṅsuka** (adj.) [Epic Sk. pāṅśuka; Ved. pāṅsura] dusty; (m.) a dusty robe KhA 171 (v. l. paṅsukūla).

**Pakaṭṭhaka** [pa+kaṭṭha+ka; kaṭṭha pp. of **kṛṣ**, cp. Sk. prakarṣaka of same root in same meaning, but cp. also kaṭṭha[2]] (adj.) troublesome, annoying; (m.) a troubler, worrier S i.174 (v. l. pagaṇḍaka; C. rasagiddha; trsl. "pertinacious").

**Pakaṭṭhita** see pakk°.

**Pakata** [pp. of pa+**kṛ**] done, made; as — ° by nature (cp. pakati) Sn 286; J iv.38; Pv i.6[8]; ii.3[16]; iii.10[5] (pāpaṅ= samācaritaṅ PvA 214); Miln 218; DhA ii.11 (pāpaṅ); PvA 31, 35, 103 (t), 124. — icchāpakata covetous by nature A iii.119, 219 sq.; Pug 69; Vism 24 (here however taken by Bdhgh as "icchāya apakata" or "upadduta"); issāpakata envious by nature S ii.260; PvA 46, cp. macchariyā pakata afflicted with selfishness PvA 124. On pakata at It 89 see apakata. — **pakatatta** (pakata+ attan) natural, of a natural self, of good behaviour, incorrupt, "integer" Vin ii.6, 33, 204; J i.236 (bhikkhu, +sīlavā, etc.). At Vin ii.32 the **pakatatta bhikkhu** as the regular, ordained monk is contrasted with the pārivāsika bh. or probationer.

**Pakati** (f.) [cp. Ved. prakṛti] 1. original or natural form, natural state or condition (lit. make — up); as ° —: primary, original, real Vin. i.189; ii.113; J i.146 (°vesena in her usual dress); KhA 173 (°kammakara, °jeṭṭhaputta); VvA 12 (°pabhassara), 109 (°bhaddatā). — instr. **pakatiyā** by nature, ordinarily, as usual Ps ii.208; VvA 78; PvA 215, 263. — 2. occasion, happening, opportunity, (common) occurrence D i.168 (trsl. "common saying"); Pv ii.8[9] (=°pavutti PvA 110). — Der. pakatika & pākatika.

**-upanissaya** sufficing condition in nature: see *Cpd.* 194 n. 3. — **gamana** natural or usual walk DhA i 389. **-citta** ordinary or normal consciousness Kvu 615 (cp. *Kvu trsl.* 359 n. 5, and BSk. prakṛti — nirvāṇatva Bodhicary. at Poussin 256). **-yānaka** ordinary vehicle DhA i.391. **-sīla** natural or proper virtue DA i.290.

**Pakatika** (adj.) [fr. pakati] being by nature, of a certain nature J ii.30; Miln 220; DA i.198; PvA 242 (=rūpa); DhsA 404.

**Pakattheti** [pa+kattheti] talk out against, denounce J v.7 (mā °katthāsi; C. akkosi garahi nindi; gloss paccakkhāsi). Should it be 'pakaḍḍhāsi?

**Pakappanā** (f.) [fr. pakappeti] fixing one's attention on, planning, designing, scheme, arrangement Sn 945 (cp. Nd[1] 72 186, where two pakappanā's, viz. taṇhā° & diṭṭhi°; at Nd[1] 429 it is synonymous with taṇhā; Bdhgh has reading pakampana for °kapp° and expl[d] by kampa — karaṇa SnA 568).

**Pakappita** [pp. of pakappeti] arranged, planned, attended to, designed, made Sn 648 (=kata SnA 471). 784, 786 (diṭṭhi "prejudiced view" Fausböll; cp. Nd[1] 72 and pakappanā), 802, 838 (=kappita abhisankhata saṇṭhapita Nd[1] 186), 902, 910.

**Pakappeṭi** [pra+Caus. of **kḷp**, cp. Ved. prakalpayitar] to arrange, fix, settle, prepare, determine, plan S ii.65 (ceteti p. anuseti); Sn 886 (pakappayitvā=takkayitvā vitakkayitvā saṅkappayitvā Nd[1] 295). — pp. **pakappita** (q. v.).

**Pakampati** [pa+kampati. Cp. BSk. prakampati Jtm 220; Mvyutp. 151=kampati.] to shake, quake, tremble J i.47 (v. 269); PvA 199. — Caus. **pakampeti** S i.107.

**Pakampana** see pakappanā.

**Pakampita** [pp. of pa+**kamp**] shaken, trembling S i.133= Th 2, 200.

**Pakaraṇa** (nt.) [fr. pa+**kṛ**] 1. performance, undertaking paragraph (of the law) D i.98 ("offence"? see *Dial.* i.120); S iii.91; Miln 189. — 2. occasion Vin i.44; ii.75; iii.20. — 3. exposition, arrangement, literary work, composition, book; usually in titles only, viz. Abhidhamma° J i.312; Dpvs v.37; Kathāvatthu° Paṭṭhāna° Miln 12; Netti° one of the Canonical books (see netti).

**Pakaroti** [pa+**kṛ**, Ved. prakaroti] to effect, perform, prepare, make, do S i.24 (pakubbati); Sn 254 (id.), 781, 790 (ppr. med. pakubbamāna; cp. Nd[1] 65); It 21 (puññaṅ); SnA 169 (pakurute, corresponding with sevati). — pp. **pakata** (q. v.).

**Pakāra** [pa+**kṛ**, cp. last; but Sk. prakāra "similarity"] 1. make — up, getting up, fixing, arrangement, preparation, mode, way,

manner J ii.222; DA i.132; PvA 26, 109, 123, 135, 178, 199; Sdhp 94, 466. — 2. ingredient, flavour, way of making (a food) tasty Sn 241 (kathappakāro tava āmagandho); Miln 63. — 3. (—°) of a kind, by way of, in **nānā°** (adj.) various, manifold J i.52 (sakuṇā), 278 (phalāni); PvA 50; **vutta°** as said, the said Vism 42, 44; PvA 136.

**Pakāraka** (—°) (adj.) [fr. pakāra] of that kind S ii.81; J vi.259.

**Pakāreti** [Denom. fr. pakāra] to direct one's thought towards (dat.) J vi.307.

**Pakāsati** [pa+**kāś**] to shine forth, to be visible, to become known Sn 445, 1032 (=bhāsati tapati virocati Nd[2] 373). — Caus. **pakāseti** to show up, illustrate, explain, make known, give information about Vin ii.189; S i.105; It 111 (brahmacariyaṅ); Dh 304; Sn 578, 1021; Pug 57; J vi.281 (atthaṅ to explain the meaning or matter); DhA ii.11 (id.); PvA 1, 12 (ānisaṅsaṅ) 29 (atthaṅ upamāhi), 32 (attānaṅ), 40 (adhippāyaṅ), 42 (saccāni) 72 etc. — grd. **pakāsaniya** to be made known or announced in **°kamma** explanation, information, annunciation Vin ii.189 (cp. *Vin. Texts* iii.239). — pp. **pakāsita** (q. v.).

**Pakāsana** (nt.) [pa+**kāś**, cp. pakāsati] explaining, making known; information, evidence, explanation, publicity Ps i.104 (dhamma°); Miln 95; SnA 445; PvA 2, 50, 103 (expl[n] of āvi).

**Pakāsita** [pp. of pakāseti] explained, manifested, made known S i.161, 171 sq.; ii.107 (su°); PvA 53, 63.

**Pakiṇāti** [pa+kiṇāti] to deal in Vin ii.267 (grd. °kiṇitabba).

**Pakiṇṇaka** (adj.) [pa+kiṇṇa (pp. of kirati)+ka] scat- tered about; fig. miscellaneous, particular, opp. to sādhāraṇa KhA 74; cp. *Cpd.* 13, 95[2]; Vism 175 (°kathā); 317 sq. (id.). — As Np. name of the xiv[th] book of the Jātakas.

**Pakitteti** [pa+kitteti] to proclaim J i.17 (v. 85).

**Pakirati** [pa+kirati] 1. to let down (the hair), scatter, let fall D ii.139=148 (ger. pakiriya); J v.203 (so read for parikati); vi.207 (aor °kiriṅsu). — ger. **pakira** (=pakiritvā) J vi.100 (read pakira — cārī, cp. C. on p. 102), 198 (read p. — parī). — Caus. **pakireti** 1. to throw down, upset Vin iv.308 (thūpaṅ); S i.100; It 90 (v. l. kīrati). — 2. to scatter S i.100=It 66; Pug 23. — pp. **pakiṇṇa** (see °ka).

**Pakiledeti** [Caus of pa+**kliś**, cp. kelideti] to make wet, moisten (with hot water) J vi.109 (=temetvā khipati C.).

**Pakujjhati** [pa+**krudh**] to be angry S i.221, 223 (°eyyaṅ).

**Pakuṭa** (?) [v. l. pakuṭṭa] an inner verandah Vin ii.153; cp. *Vin. Texts* iii.175. — Kern. *Toev.* s. v. expl[d] it as miswriting for **pakuṭṭha** (=Sk. prakoṣṭha an inner court in a building, Prk. paoṭṭha, cp. P. koṭṭha[1] & koṭṭhaka[1]). Spelling pakulla at Nd[2] 485 B (for magga, v. l. makula).

**Pakuppati** [pa+**kup**] to be angry J iv.241.

**Pakubb°** see **pakaroti**.

**Pakūjin** (adj.) [pa+**kūj**] to sing out to (each other) (aññamaññaṅ) J vi.538.

**Pakopa** [pa+kopa] agitation, effervescence, anger, fury Dhs 1060; Vism 235, 236.

**Pakopana** (adj.) [pa+kopana, of **kup**] shaking, upsetting, making turbulent It 84 (moho citta — pakopano).

**Pakka** (adj.) [Ved. pakva, a pp. formation of **pac** to cook, Idg. *pequo=Lat. coquo "cook," Av. pac —, Obulg. peka, Lith. kepû, Gr. πέσσω, ἀρτοκόπος baker, πέπων ripe; also pp. of pacati pakta=Gr. πεπτός, Lat. coctus] 1. ripe (opp. āma raw, as Vedic,; and apakka) and also "cooked, boiled, baked" S i.97 (opp. āmaka); iv.324 (°bhikkhā); Sn 576; J v.286. — nt. **pakkaṅ** that which is ripe, i. e. a fruit, ripe fruit Pug 44, 45; often in connection with amba° i. e. a (ripe) mango fruit J ii.104, 394; Pv iv.12[3]; DhA iii.207; PvA 187. — apakka unripe PugA 225; Sdhp 102. — 2. ripe for destruction, overripe, decaying, in phrase **°gatta** (adj.) having a decaying body, with putrid body [BSk. pakvagātra Divy 82], comb[d] with arugatta at M i.506; S iv.198; Miln 357 (cp. Miln trsl. ii.262), 395. — 3. heated, glowing Dpvs i.62.

**-āsaya** receptacle for digested food, i. e. the abdomen (opp. āmāsaya) Vism 260, 358; KhA 59. **-odana** (adj.) having cooked one's rice Sn 18 (=siddhabhatta SnA 27), cp. J iii.425. **-jjhāna** "guessing at ripeness," i. e. foretelling the number of years a man has yet to live; in list of forbidden crafts at D i.9, expl[d] at DA i.94 as "paripāka — gata — cintā." **-pakka** ripe fruit KhA 59. **-pūva** baked cake J iii.10. **-vaṇṇin** of ripe appearance Pug 44, 45, cp. PugA 225. **-sadisa** ripe — like, appearing ripe PugA 225.

**Pakkaṭhati** [pa+kaṭhati of **kvath**] to cook, boil up; only in Caus. II. **pakkaṭṭhāpeti** (with unexpl[d] ṭṭh for ṭh) to cause to be boiled up J i.472 (v. l. pakkuṭṭh°, cp. *J.P.T.S.* 1884, 84). — pp. **pakkaṭhita** (q. v.).

**Pakkaṭhita (pakkuthita)** [also spelt with ṭṭh instead of ṭh or th, perhaps through popular etym. pakka+ṭṭhita for pa+kaṭhita. To **kvath**, P. kuthati & kaṭhati, appearing in pp. as kaṭhita, kuthita, kaṭṭhita and kuṭṭhita, cp. Geiger, *P.Gr.* § 42] cooked up, boiled, boiling hot, hot Thūpavaṅsa 48[33]; J v.268 (pakaṭṭh° vv. ll. pakkudh° & jakankaṭhi); vi.112 (°kaṭṭh°), 114 (id.; v. l. BB °kuṭhita); DhA i.126 (kaṭṭh°, v. l. pakkanta), 179 (kaṭṭh°, v. l. pakuṭṭh°); ii.5 (kaṭṭh°, vv. ll. pakuṭṭh° & pakkuth°); iii.310 (1[st] passage kaṭṭh°, v. l. pakuṭṭh°, pakkuṭṭh°, pakkuthita;=pakkuṭṭhita at id. p. VvA 67; in 2[nd] passage kaṭṭh°, v. l. pakuṭṭh° & pakkuthita, left out at id. p. VvA 68); ThA 292 (pakkuthita).

**Pakkaṭṭhī** (f.) [fr. pa+**kvat**, evidently as abstr. to pak- kaṭṭhita; reading uncertain] a boiling ( — hot) mixture (of oil?) M i.87, expl[d] by C. as katita — (=kaṭh°) gomaya, boiling cow — dung, v. l. **chakaṇakā** see p. 537. The id. p. at Nd[2] 199 reads chakaṇaṭī, evidently a bona fide reading. The interpretation as "cow — dung" is more likely than "boiling oil."

**Pakkanta** [pp. of pakkamati] gone, gone away, departed S i.153; Sn p. 124; J i.202 (spelt kkh); PvA 78.

**Pakkandati** [Ved. prakrandati, pra+**krand**] to cry out, shout out, wail Sn 310 (3rd pret. **pakkanduṅ**) J vi.55 (id.), 188 (id.), 301 (id.).

**Pakkama** [fr. pa+**kram**] going to, undertaking, beginning D i.168 (tapo°; trsl. "all kinds of penance").

**Pakkamati** [Ved. prakramati, pra+**kram**] 1. to step forward, set out, go on, go away, go forth M i.105; Pug 58; DA i.94; PvA 13. — pret. 3 sg. **pakkāmi** S i.92, 120; Sn pp. 93, 124; PvA 5 (uṭṭhāy'āsanā), 19 (id.); 3rd pl. **pakkamuṅ** Sn 1010, and

**pakkamiṅsu** S i.199. — pp. **pakkanta** (q. v.). — 2. to go beyond (in archery), to overshoot the mark, miss the aim Miln 250.

**Pakkava** [etym.?] a kind of medicinal plant Vin i.201 (cp. paggava).

**Pakkula** see **pākula**.

**Pakkosati** [pa+kosati, **kruś**] to call, summon J i.50; ii.69, 252 (=avheti); v.297; vi.420; DhA i.50; PvA 81 (v. l. °āpeti). — Caus. II. pakkosāpeti to call, send for, order to come J i.207; PvA 141, 153; DhA i.185.

**Pakkha**[1] [Ved. pakṣa in meanings 1 and 3; to Lat. pectus, see Walde, *Lat. Wtb.* s. v.] 1. side of the body, flank, wing, feathers (cp. pakkhin), in cpds. **°biḷāla** a flying fox (sort of bat) Bdhgh on ulūka — camma at Vin i.186 (MV. v.2, 4; cp. *Vin. Texts* ii.16 where read ulūka° for lūka?); J vi.538; and **°hata** one who is struck on (one) side, i. e. paralysed on one side, a cripple (cp. Sk. pakṣaghāta) Vin ii.90; M iii.169; A iii.385; Pug 51 (=hatapakkho pīṭhasappi PugA 227); Miln 245, 276 (cp. *Miln trsl.* ii.62, 117) — also as wing of a house at DhsA 107; and wing of a bird at S ii.231; SnA 465 (in expl[n] of pakkhin). — 2. side, party, faction; adj (—°) associated with, a partisan, adherent Vin ii.299; Sn 347 (aññāṇa°), 967 (kaṇhassa p.=Māra° etc., see Nd[1] 489; Nett 53 (taṇhā° & diṭṭhi°) 88 (id.), 160 (id.); DA i.281; DhA i.54; PvA 114 (paṭiloma°). pakkhasankanta gone over to a (schismatic) faction Vin i.60; iv.230, 313. — pakkhaṅ dāpeti to give a side, to adhere to (loc.) J i.343. — 3. one half of the (lunar) month, a fortnight. The light or moon — lit fortnight is called sukka — pakkha (or juṇha°), the dark or moonless one kāḷa° (or kaṇha°) M i.20 (cātuddasī pañcadasī aṭṭhamī ca pakkhassa 14[th], 15[th] & 8[th] day of the fortnight) ≈ Sn 402; A i.142 (aṭṭhamī pakkhassa), 144=Vv 15[6] (cātuddasī etc.; cp. VvA 71): A v.123 sq. (kāḷa°, juṇha°); Th 2, 423 (=aḍḍhamāsa — mattaṅ ThA 269); Pv ii.95[5] (bahumāse ca pakkhe ca=kaṇha — sukka — bheda p. PvA 135); Vism 101 (dasâhaṅ vā pakkhaṅ vā); VvA 314 (sukka°); PvA 55 (kāḷa°). — 4. alternative, statement, loc. pakkhe (—°) with regard or reference to KhA 80 (tassa pañhassa vyākaraṇapakkhe); SnA 168 (id.).

**Pakkha**[2] (adj.) [cp. Ved. prakhya clear, & Sk. (—°) prakhya like, of pra+**khyā**] visible, clear; — ° resembling, like Miln 75 (mātu° and pitu°).

**Pakkha**[3] [cp. Sk. phakka (?)] a cripple. Cp iii.6, 10; J vi.12 (=pīṭha — sappī C.). *Note* BSk. phakka is enum[d] at Mvyut. 271[120] with jātyaṇḍa, kuṇḍa & pangu, reminding of the comb[n] kāṇo vā kuṇi vā khañjo vā pakkhahato vā Vin ii.90=S i.94=A ii.85; iii.385.=Pug 51.

**Pakkhaka (& °ika)** (nt.?) [fr. pakkha[1]] a dress made of wings or feathers, in cpd. ulūka° of owl's wings (see ulūka°) Vin iii.34 (°ṅ nivāsetvā); A ii.206 ≈ (°ika).

**Pakkhatta** (nt.) [fr. pakkha[1]] being a partner of, siding in with Vism 129, 130.

**Pakkhanta** at DA i.38 read as **pakkanta**.

**Pakkhandaka** (adj.)=pakkhandin SnA 164. — f. **pak- khandikā** [Ved. (?) praskandikā, BR. without refs.] diarrhoea, dysentery D ii.127 (lohita°); J iii.143; v.441 (lohita°); Miln 134.

**Pakkhandati** [pa+khandati, of **skand**] to spring forward, to jump on to M i.86; J i.461; Vv 84[12] (ger. pakkhandiyāna=pakkhanditvā anupavisitvā VvA 338); to be after someone in pursuit DhA i.198; usually fig. to rejoice in, find pleasure or satisfaction in (loc.), to take to, in phrases **cittaṅ pakkhandati pasīdati santiṭṭhati** M i.186; S iii.133; cp. Miln 326 (nibbāne); A ii.165; iii.245 (avyāpāde); iv.442 (adukkha — m — asukhe); It 43 (dhamme); and **na me tattha mānasaṅ** p. Miln 135. — pp. **pakkhanna** (q. v.).

**Pakkhandana** (nt.) [fr. pakkhandati] 1. leaping, springing J ii.32; Ps 1. 194 (pariccāga — & pakkh° — nissagga). — 2. attack, assault, chasing DhA i.198.

**Pakkhandin** (adj. n.) [fr. pakkhandati] 1. (adj.) bold, braggart, lit. jumping on or forth Dh 244; Sn 89 (=pakkhandaka SnA 164). — 2. a military scout, lit. an onrusher, a bravo D i.51 (cp. Dial. i.68); DA i.157; J ii.32, 281.

**Pakkhanna** [pp. of pakkhandati; often wrongly spelt pakkhanta] jumped on, fallen on to or into, chanced upon, acquired M i.39; Th 1, 342 (diṭṭhigahanā°); J v.471; Miln 144 (saṅsaya°), 156, 390 (kupatha°).

**Pakkhara** [cp. Sk. prakṣara & prakhara "ein Panzer für Pferde" BR.] bordering, trimming J vi.223 (of a carriage).

**Pakkhalati**[1] [pa+**kṣal**] to wash, cleanse J v.71 (ger. pakkhalya=dhovitvā C. p. 74). Caus. **pakkhāleti** (q. v.).

**Pakkhalati**[2] [pa+khalati, of **skhal**] to stumble, trip, stagger J iii.433; vi.332; DA i.37; DhsA 334.

**Pakkhāyati** [pa+**khyā**, Ved. prakhyāyate; cp. khāyati & pakkha[2]] to appear, shine forth, to be clearly visible D ii.99 (cp. Th 1, 1034, where pakkhanti for pakkhāyanti metri causâ); M ii.32; S iv.144; v.153, 162; A iii.69 sq.

**Pakkhāleti** [Caus. of pa+**ksal**, cp. khaleti] to wash, cleanse Vin i.9 (pāde); D ii.85 (id.); M i.205; S i.107; J vi.24 (pāde); VvA 261.

**Pakkhika** (adj.) [for pakkhiya=Ved. pakṣya of pakkha[1] 3] 1. belonging or referring to the (2) lunar fortnights, fortnightly, for a fortnight or in the (specified) fortnight of the month (cp. *Vin. Texts* iii.220). As one special provision of food mentioned in enum[n] of five bhojanāni, viz. niccabhatta, salākabhatta, pakkhika, uposathika, pāṭipadika, Vin i.58=ii.175; iv.75; J ii.210; Vism 66. — 2. (cp. pakkha 2 & pakkhin 2) contributing to, leading to, associated with, siding with (—°) Vism 130, in phrase vighāta° anibbāna — saṅvattanika associated with destruction, etc. M i.115; DhsA 382. Also in mūga° leading to deafness J i.45 (v.254). — DhA i.82 (paramattha — sacca°).

**Pakkhitta** [pp. of pakkhipati] put down into, thrown into (loc.) Sn p. 15 (pāyāso udake p.); PvA 58 (ātave p. naḷo is perhaps better read ātāpe paditto), 153 (pokkharaṇiyaṅ p.).

**Pakkhin** (adj. n.) [fr. pakkha[1]=pakkhānaṅ atthitāya pakkhī ti vuccati SnA 465; Ved. pakṣin bird] 1. winged, the winged one, a bird D i.71 (+sakuṇa=pakkhayutto sakuṇo DA i.208)=A ii.209=v.206=Pug 58, S ii.231; Sn 606 (=sakuṇo SnA 465); Pv iii.5[3] (°gaṇā =sakuṇagaṇā PvA 198). — 2. (cp. pakkha 2) participating in, contributing to S v.97 (vighāta° for the usual °pakkhika).

**Pakkhipati** [pa+**kṣip**, in sense of putting down carefully cp.

nikkhipati & BSk. prakṣipati to start a ship Divy 334] 1. to put down into (with loc. of receptacle), place into, enclose in (often used for ceremony of putting a corpse into a shell or mount) D ii.162 (tela — doṇiyā Bhagavato sarīraṅ p.); S ii.85; J ii.210 (mukhe); Miln 247 (Amat' osadhaṅ); PvA 41 (atthikāni thūpe p.); DhA i.71 (the corpse into the fire). — 2. to throw into, hurl into, in Niraya — passage at M iii.183=A i.141= Nd[2] 304[iii]; cp. nikkhipati. — 3. (fig.) to include in, insert, arrange, interpolate Miln 13 (Abhidhammapiṭakaṅ kusalā dhammā, akusalā dh., avyākatā dh. ti tīsu padesu p.). — Caus. II. pakkhipāpeti J i.467; DA i.136. — pp. pakkhitta (q. v.).

**Pakkhima** [=pakkhin] a bird Th 1, 139 (read °me for °maṅ); J v.339.

**Pakkhiya** (adj. n.) [fr. pakkha[1] 2; cp. pakkhikā] siding with, associating with; m. part, side; only in phrase (satta — tiṅsa — ) bodhi — pakkhiya — dhammā the 37 parts of enlightenment It 75 (satta only); J i.275; Vism 678 sq.; SnA 164; VvA 95; see *Cpd.* 179 and note 1. — pakkhiya at Th 2, 425 is not clear (expl[d] at ThA 269 by vaccha, v. l. sacca).

**Pakkhepa** (m.) & **°na** (nt.) [fr. pa+**kṣip**] throwing, hurling; being thrown into (loc.) PvA 221 (lohakumbhi° in passage of ordeals in Niraya); DhA i.357 (nadiyaṅ visa — pakkhepana).

**Pakhuma** [Ved. pakṣman, diaeretic form for the con- tracted form pamha, the latter prepondering in poetry, while pakhuma is mostly found in prose. Similar doublets are sukhuma & saṇha; as regards etym. cp. Av. pasnem eyelid, Gr. πέκτω to comb, πόκος fleece, Lat. pecto to comb, pecten comb, Ohg. fahs hair] an eyelash, unsally as adj.: having eyelashes (—°) D ii.18 (go°); S i.132 (°antarikāyaṅ between the lashes); J v.216 (visāla° for alārapamha T.); ThA 255 (dīgha° for āyatapamha Th 2, 383); VvA 162, 279.

**Pagaṇḍaka** see pakaṭṭhaka.

**Pagabbha** (adj.) [cp. Epic Sk. pragalbha] bold, daring, forward, reckless M i.236; S i.201 (sup°); A iii.433; Sn 89, 852 (ap°=na pagabbha KhA 242, cp. also Nd[1] 228); Dh 244 (=kāyapāgabbhiyâdīhi samannāgata DhA iii.354); J ii.32, 281, 359; v.448; Miln 389; Dāvs iii.26. — **apagabbha** at Vin. iii.3 is used in quite a diff. sense, viz. "one who has no more connection with a womb" (a+pa+*garbha)

**Pagabbhatā** (f.) [abstr. fr. pagabbha, cp. Sk. pragalbhatā] resoluteness, boldness, decision J vi.273. See also pāgabbhiya.

**Pagabbhin** (adj.) [=pagabbha] bold J vi.238.

**Pagama** [fr. pra+**gam**] going forth from (—°) DhsA 329.

**Pagāḷha** [pp. of pagāhati] sunk into, immersed in (loc.) Sn 441, 772 (=ogāḷha ajjhogāḷha nimugga Nd[1] 26).

**Pagāhati** [pa+gāhati] to dive into, sink into Sn 819 (≈ ajjhogāha SnA 537; =ogāhati ajjhogāhati pavisati Nd[1] 152). — pp. **pagāḷha**.

**Pagiddha** (adj.) [pa+giddha] greedy after, clinging to, finding delight in (loc.) J v.269 (=gadhita mucchita C. on p. 274).

**Paguṇa** (adj.) [pa+guṇa cp. Sk. praguṇa straight, der. "kind"] learned, full of knowledge, clever, well-acquainted, familiar D iii.170; Vv 53[2] (=nipuṇa VvA 232); J ii.243; iv.130; v.399; Vism 95 (Majjhimo me paguṇo: I am well versed in the M.), 242 (dve tayo nikāyā paguṇā); DA i.95; SnA 195; KhA 73. — **paguṇaṅ karoti**, to make oneself familiar with, to learn by heart, to master thoroughly J ii.166; iii.537 (tayo vede); Miln 12 (Abhidhamma — piṭakaṅ).

**-bhāva** familiarity with, acquaintance, efficient state, cleverness in, experience. knowledge (cp. pāguñña) J iii.537; Dhs 48, 49.

**Paguṇatā** (f.) & **Paguṇatta** (nt.) (doubtful) abstr. to paguṇa in expl[n] of pāguññatā at Dhs 48 & 49 (trsl. fitness, competence).

**Pagumba** [pa+gumba] a thicket, bush, clump of trees Sn 233.

**Pageva** (adv.) [page=Sk. prage+eva, but BSk. prāgeva] (how) much more or much less, a fortiori, lit. "right at the earliest" J i.354; v.242; Miln 91; Vism 93, 259, 322; VvA 258, PvA 115, 116, 117. — Compar. **pagevataraṅ** M iii.145; **atippage** too early J iii.48; **atippago** id. M i.84; S ii.32; A v.48.

**Paggaṇhāti** [pa+gaṇhāti] 1. to stretch forth, hold out or up, take up D i.123 (sujaṅ the sacrificial ladle), 125 (añjaliṅ stretch out the hollow hands as a token of respectful greeting); S i.141; ii.280; J i.89 (paveṇiṅ); PvA 74 (turiyāni). ger. **paggayha** taking up, raising up, stretching forth Sn 350 (=uttāretvā SnA 349); Dh 268 (tulaṅ); Pv ii.9[17] (bāhuṅ); iv.7[4] (uccaṅ p.); VvA 7 (añjaliṅ). Often in phrase **bāhā paggayha kandati** to wail or lament with outstretched arms (a special pose of mourning) J v.267; vi.188; PvA 92 (=pasāreti). — 2. to take up, take care of, favour, support, befriend (opp. niggaṇhāti) J i.511; ii.21; v.116, 369; Miln 185, 186; PvA 114 (sappurisa — dhammaṅ). — 3. to put to, exert, strain, apply vigorously (cittaṅ one's mind) S v.9; Ps ii.20 (paggaṇhanto viriyena carati). — pp. **paggahita** (q. v.). — Caus. **paggaheti** to exert Miln 390 (mānasaṅ). — Caus. II. **paggaṇhāpeti** to cause to hold up or out, to cause to uphold or support Miln 21 (dhamma — dhajaṅ); J v.248; PvA 74 (turiyāni).

**Paggalita** [pp. of pa+**gal**] dripping PvA 56 (v. l. for T. vigalita).

**Paggava** [etym?] a medicinal plant with bitter fruit J ii.105 (v. l. pakkava).

**Paggaha & Paggāha** [fr. paggaṇhāti] 1. exertion, energy; *(a)* **paggaha**: D iii.213 (v. l. paggāha, also °nimitta); Ps ii.8 (°cariyā), 20 (°ṭṭha); DA i.63 (viriy — indriyassa °lakkhaṇa); *(b)* **paggāha**: A i.83, 256 (°nimitta); Dhs 277 (trsl. "grasp"), 336, 1359 (°nimitta); DhsA 406. — 2. (**paggaha**) favour, kindness, patronage [same meaning in Ep. Sk.] Vin iii.145=A iii.66; J v.116 (opp. niggaha); vi.371 (id.).

**Paggahaṇa** (nt.) [fr. pa+**gṛh**, cp. paggaṇhāti] stretching forth, lifting, holding out; of the hands as sign of respectful salutation (cp. añjaliṅ paggaṇhāti) J iii.82. — Abstr. **°tā**=paggaha 1. Vism 134.

**Paggahita** [pp. of paggaṇhāti, cp. BSk. pragṛhīta lofty Divy 7, 102] holding up, or (being) held up Vin ii.131 (chatta° holding up a parasol,) 207 (id.); J vi.235; SnA 175 (=Sn p. 21).

**Paggāha** see paggaha.

**Paggāhika** (adj.) [paggāha+ika] belonging to, receiving (or trading?) in cpd. **°sālā** a shop Vin ii.291 (cp. *Vin. Texts* iii.383: "would he set up as a hawker in cloth, or would he open a shop").

**Paggharaṇa** (adj. — n.) [fr. paggharati] trickling, oozing, drip-

ping J i.146; vi.187 (a°); f. °ī D i.74 (=bindubinduṅ udakaṅ paggharati DA i.218); the □ mark ' of liquid DhsA 332.

**Paggharaṇaka** (adj.) [fr. paggharati] flowing, trickling, oozing out J vi.187 (app° — velā), 531; DhA i.126 (lohitaṅ); Vism 262.

**Paggharati** [pa+gharati, which stands for kṣarati, also appearing as jharati, cp. Sk. nirjhara, Prk. pajjharati Mālatī — M. p. 51. BSk. pragharati Divy 57, 409; AvŚ i.282] to flow forth or out, to ooze, trickle, drip S i.150; Sn p. 125 (pubbañ ca lohitañ ca. p.); J vi.328; Pv i.6[7] (gabbho pagghari=vissandi PvA 34); ii.9[11] (=vissandati PvA 119); ii.9[26] (akkhīni p.=vissandanti PvA 123, sic lege!); Miln 180; VvA 76 (navahi dvārehi puḷuvakā paggharinsu). — pp. **paggharita** (q. v.).

**Paggharita** [pp. of paggharati] flowing, trickling S ii.179; Th 2, 466; PvA 198 (khīra).

**Paghaṇa** (nt.) [cp. Sk. praghaṇa] a covered terrace before a house Vin ii.153 ("paghanaṅ nāma yaṅ nikkhamantā ca pavisantā ca pādehi hananti. tassa vihāra — dvāre ubhato kuṭṭaṅ niharitvā katapadesass' etaṅ adhivacanaṅ" Bdhgh, quoted *Vin. Texts* iii.175).

**Panka** [cp. Epic Sk. panka, with k suffix to root *pene for *pele, as in Lat. palus; cp. Goth. fani mire, excrements, Ohg, fenna "fen," bog; also Ital. fango mud, Ohg. fūht wet. See Walde *Lat. Wtb.* under palus. BSk. panka, e. g. Jtm 215 panka — nimagna] mud, mire; defilement, impurity S i.35, 60; iii.118; A iii.311; iv.289; Sn 970 (°danta rajassira with dirt between their teeth and dust on their heads, from travelling); iii.236 (id.); iv.362 (id.); Sn 535, 845, 945, 1145 (Nd[2] 374: kāma — panko kāma — kaddamo etc.); Dh 141, 327; Nd[1] 203; Pv iii.3[3]; iv.3[2]; Miln 346; Dhs 1059, 1136.

**Panga** [?] only in cpd. **pangacīra** (nt.) at D i.6 "blowing through toy pipes made of leaves" (*Dial.* i.10, where is cpd. Sinhalese pat — kulal and Marathī pungī after Morris *J.P.T.S.* 1889, 205). Bdhgh expl[ns] as "p. vuccati paṇṇa — nāḷikā; taṅ dhamantā kīḷanti" DA i.86.

**Pangu** (adj.) [Sk. pangu; etym.?] lame, crippled, see pakkha[3] and next.

**Pangula** (adj.) [fr. pangu] lame J vi.12; Vism 280.

**Pacati** [Ved. pacati, Idg. ***pequ̯ō**, Av. pac —; Obulg. peka to fry, roast, Lith, kepū bake, Gr. πέσσω cook, πέπων ripe] to cook, boil, roast Vin iv.264; fig. torment in purgatory (trs. and intrs.): Niraye pacitvā after roasting in N. S ii.225, PvA 10, 14. — ppr. pacanto tormenting, gen. pacato (+Caus. pācayato) D i.52 (expl[d] at DA i.159, where read pacato for paccato, by pare daṇḍena pīḷentassa). — pp. **pakka** (q. v.). — Caus. **pacāpeti** **&** **pāceti** (q. v.). — Pass. **paccati** to be roasted or tormented (q. v.).

**Pacana** (nt.) [fr. **pac**, su pacati] cooking J̄ iii.425 (°thā- likā); v.385 (°bhājana); ThA 29 (bhatta°); DA i.270; PvA 135.

**Pacarati** [pa+carati] to go after, walk in; fig. practise, perform, observe Vv 32[9] (v. l. pavarati, cp. VvA 136).

**Pacala** [fr. pa+**cal**] shaking, trembling, wavering DhsA 378.

**Pacalati** [pa+calati] to dangle VvA 36 (v. l. BB paj°).

**Pacalāyati** [quasi — denom. or caus. fr. pacala, pa+**cal**, cp. daṇḍāyati and pacāleti] to make (the eyelid) waver, to wink, to be sleepy, nod, begin to doze A iii.343= iv.344; iv.85 (quot. at DhsA 236); J i.384 (°āyituṅ ārabbhi); Vism 300.

**Pacalāyikā** (f.) [abstr. fr. pacalāyati] nodding, wavering (of the eyelids), blinking, being sleepy Dhs 1157 (=akkhidalādīnaṅ pacalabhāvaṅ karoti DhsA 378).

**Pacalita** [pp. of pacalati] shaken, wavering, unstable Th 1, 260.

**Pacāpeti** [Caus. of pacati] to cause to be cooked, to cook Vin iv.264; J i.126 (āhāraṅ); ii.15 (bhattaṅ), 122.

**Pacāreti** [pa+cāreti, Caus. of **car**] to go about in (acc.), to frequent, to visit A i.182, 183 (pacārayāmi, gloss sañcarissāmi).

**Pacālaka** (adj.) [fr. pacāleti] swinging, shaking; nt. acc. as adv. in **kāya-** (& bāhu°) **ppacālakaṅ** after the manner or in the style of swaying the body (or swinging the arms) Vin ii.213.

**Pacāleti** [pa+Caus. of **cal**] to swing, sway, move about Th 1, 200 (mā pacālesi "sway and nod" Trsl[n]).

**Pacinati** [or °cināti) [pa+cināti, cp, ācināti] 1. to pick, pluck, gather, take up, collect, accumulate S iii.89; iv.74 (dukkhaṅ=ācināti p. 73); Dh 47, 48 (pupphāni= ocinati DhA i.366); J iii.22; fut. pacinissati DhA i.361. — 2. to pick out (mentally), to discern, distinguish, realise, know Sn 837 (ppr. pacinaṅ=pacinanto vicinanto tulayanto tīrayanto Nd[1] 185;=pavicinati SnA 545); fut. **pacessati** Dh 44, 45 (sic F.; MSS. vijessati, & **vicessati** the latter perhaps preferable to pac°; expl[d] at DhA i.334 by vicinissati upaparikkhissati paṭivijjhissati sacchikarissati). — Pass. **pacīyati** to be heaped up, to increase, accumulate S iv.74 (opp. khīyati).

**Pacuṭa** is doubtful reading at DA i.164 (with vv. ll. pamuṭa, pamuca, papuṭa) for D i.54, T. paṭuva (vv. ll. pamuṭa, samudda) and is expl[d] by **gaṇṭhika**, i. e. block or knot. The whole passage is corrupt; see discussed under **pavuṭā**.

**Pacura** (adj.) [cp. late Sk. pracura] general, various, any; abundant, many J v.40 (=bahu salabha C.); Miln 408 (°jana) Dāvs iv.11, 50; VvA 213 (°jano for yādisakīdiso Vv 50[11]). See also pasura.

**Pacessati** see **pacinati**.

**Pacca°** is contracted form of paṭi before a°, like pac- cakampittha pret. fr. paṭikampati.

**Paccakkosati** [paṭi+ā+**kruś**] to curse in return S i.162; A ii.215.

**Paccakkosana** (nt.) [fr. paṭi+ā+**kruś**] cursing in return DhA iv.148 (a°).

**Paccakkha** (adj.) [paṭi+akkha[3], cp. Ved. pratyakṣa] "before the eye," perceptible to the senses, evident, clear, present DhsA 254; PvA 125; Sdhp 416. Often in obl. cases, viz. instr. **°ena** personally J i.377; abl. **°ato** from personal experience J v.45, 195, 281; **appaccakkhāya** without seeing or direct perception, in expl[n] of paccaya at Vism 532; also in phrase **paccakkhato ñatvā** having seen or found out for himself, knowing personally J i.262; iii.168.

**-kamma** making clear, i. e. demonstration, realisation, only neg. **a°** not realising etc. S iii.262; Dhs 390 (trsl. "inability to demonstrate"; cp. DhsA 254).

**Paccakkhāta** [pp. of paccakkhāti] rejected, given up, abandoned, repudiated Vin ii.244, 245 (sikkhā); iii.25 (id.); J iv.108; DhA

i.12. Cp. *Vin. Texts* i.275.

**Paccakkhāti** [paṭi+akkhāti=ā+**khyā**] lit. to speak against, i. e. to reject, refuse, disavow, abandon, give up, usually in connection with Buddhaṅ, dhammaṅ, sikkhaṅ or similar terms of a religious — moral nature Vin iii.25; S ii.231, 271; A iv.372. — ger. **paccak- khāya**, in foll. conn[s] **ācariyaṅ** J iv.200; **sikkhaṅ** Vin iii.23, 34 (a°); S ii.231; iv.190; Pug 66, 67; sabbaṅ S iv.15; **ariyasaccaṅ** S v.428. **paccakkhāsi** at J v.8 is gloss for **pakatthāsi**. — pp. **paccakkhāta** (q. v.). — Intens. **paccācikkhati** (q. v.).

**Paccakkhāna** (nt.) [fr. paṭi+ā+**khyā**] rejection, refusal J vi.422.

**Paccagū** (adj. — n.) [a difficult word, composed of pacca+ gū, the latter a by — form of °ga, as in paṭṭhagū, vedagū pāragū. pacca may be praṭya, an adv. form[n] of prep. praṭi, and paṭṭha its doublet. It is not certain whether we should read paṭṭhagū here as well (see paṭṭhagū). The form may also be expl[d] as a substantivised pl. 3rd pret. of praṭi+gacchati=paccaguṅ] "one who goes toward," a pupil S i.104 (Mārassa); vv. ll. baddhabhū, paṭṭhagū. Windisch, *Māra & Buddha* trsl[s] "unter M's Herrschaft," and refers paṭṭhagu to Sk., pātyagāḥ. Bdhgh (see *Kindred Sayings,* 1, p. 319) reads **baddhagū** and expl[ns] by bandhavara sissa antevāsika.

**Paccaggaḷa** (adj.) [pratyak+gaḷa] in phrase paccaggaḷe aṭṭhāsi "stuck in his throat" M i.333.

**Paccaggha** (adj.) [paṭi+aggha, cp. Sk. pratyagra of diff. derivation] recent, new, beautiful, quite costly Vin i.4; J i.80; ii.435; Pv ii.3[16] (=abhinava mahaggha vā PvA 87); iii.10[5] (=abhinava PvA 214); Dāvs v.25; PvA 44.

**Paccanga** (nt.) [paṭi+anga] lit. "by — limb," small limb, only in comp[d] **angapaccangāni** limbs great and small, all limbs: see **anga**.

**Paccañjana** (nt.) [paṭi+añjana] anointing, ointment, unction D i.12=M i.511; DA i.98 (=bhavanīya — sītalabhessajj' añjanaṅ).

**Paccati** [Pass. of pacati, cp. BSk. pacyate Divy 422] to be boiled, fig. to be formented or vexed, to suffer. Nearly always applied to the torture of boiling in Niraya, where it is meant literally. — S i.92; v.344 (kālena paccanti read for kāle na p.); A i.141 (phenuddehakaṅ p. niraye); Sn 670, 671; Dh 69, 119, 120 (pāpaṅ suffer for sin, cp. DhA iii.14); J v.268; Pv iv.1[29] (=dukkhaṅ pāpuṇanti PvA 228); iv.3[39] (niraye paccare janā=paccanti PvA 255); DhA iii.64 (expl[n] for tappati).

**Paccatta** (adj.) [paṭi+attan] separate, individual; usually acc. **°ṅ** adv. separately, individually, singly, by himself, in his own heart D i.24 (yeva nibbuti viditā); DA on D ii.77=attano attano abbhantare; M i.251, 337 (°vedaniya N. of a purgatory), 422; S ii.199; iii.54 sq., iv.23, 41 sq., 168, 539; Sn 611, 906; Dh 165; Pv iii.10[6] (°vedanā separate sufferings, =visuṅ visuṅ attanā anubhūyamānā mahādukkhavedanā PvA 214); Dhs 1044 (ajjhatta+; trsl[d] "self referable"); Miln 96 (°purisa — kāra); DhsA 169; VvA 9, 13; PvA 232.

**-vacana** expression of separate relation, i. e. case of reference, or of the direct object, reflexive case, N. of the acc. case SnA 303; VvA 281; PvA 30, 35; KhA 213, 236; in lieu of karaṇa KhA 213, of sāmin SnA 594.

**Paccatthata** [pp. of gaṭi+ā+**stṛ**] spread out D ii.211.

**Paccattharaṇa** (nt.) [paṭi+ā+**stṛ**, cp. BSk. pratyāsta- raṇa Divy 19] something spread against, i. e. under or over, a cover, spread, rug, cushion or carpet to sit on, bedding of a couch (nisīdana°) Vin i.47, 295, 296; ii.208, 218; D i.7 (kadali — miga — pavara°, cp. DA i.87); A i.137 (id.); iii.50 (id.); J i.126; iv.353 (uṇṇāmaya); PvA 141, 137.

**Paccatthika** (adj. n.) [paṭi+attha+ka, lit. opposite to useful, cp. Sk. pratyanīka & pratyarthin] an opponent, adversary, enemy Vin ii.94 sq. (atta° personal enemy); A v.71 (id.; T. attha°); D i.50, 70, 137; It 83; PvA 62. Cp. **paccāmitta**.

**Paccana** (nt.) [fr. paccati, cp. pacana] being boiled, boiling. torture, torment J v.270; SnA 476 (°okāsa).

**Paccanika, Paccanīya** (adj. n.) [cp. Sk. pratyanīka & see paccatthika] 1. contrary, adverse, opposed; (1) m. enemy, adversary, opponent M i.378; S i.179; iv.127= Sn 761; Ps ii.67 sq.; SnA 288. Cp. vi.° — 2. (in method) reverse, negative, opp. to anuloma. Tikp 71 passim; cp. paṭiloma.

**-gāthā** response, responding verse (cp. paṭigāthā) SnA 39.

**Paccanubhāsati** [paṭi+anubhāsati, cp. BSk. pratyava- bhāṣate to call to Divy 9] to speak out or mention correspondingly, to enumerate KhA 78, 79 sq.

**Paccanubhoti** [paṭi+anu+**bhū**, BSk. pratyanubhavati Divy 54, 262 etc.] to experience, undergo, realise M i.295; S v.218, 264 sq., 286 sq. 353; A iii.425 sq.; It 38; PvA 26, 44, 107 (dukkhaṅ). — fut. **paccanubhossati** D ii.213; S i.133, 227; Pv iii.5[6]. — Pass. **paccanubhavīyati** PvA 146 (for upalabbhati). — pp. **paccanubhūta** M ii.32; S ii.178; It 15.

**Paccanusiṭṭha** [paṭi+anusiṭṭha] advised, admonished D ii.209=225.

**Paccanta** (adj. n.) [paṭi+anta, cp. Sk. pratyanta] adj. adjoining, bordering on, neighbouring, adjacent Dh 315; J i.11 (v.47, °desa), 377 (°vāsika); PvA 201 (°nagara); DhA iii.488 (id.); Sdhp 11 (°visaya). — (m.) the border, outskirts, neighbourhood Vin i.73; J i.126 (vihāra°); ii.37; Miln 314 (°e kupite in a border disturbance); DhA i.101 (id.); PvA 20 (id.). °ṅ vūpasāmeti to appease the border PvA 20. — P. in sense of "heathen" at Vism 121.

**Paccantima** (adj.) [fr. paccanta, cp. BSk. pratyantima frontier Divy 21, 426] bordering, adjoining, next to Vin. ii.166; Sdhp 5.

**Paccabhiññāṇa** (nt.) [paṭi+abhi+ñāṇa] recognition DhsA 110.

**Paccaya** [fr. paṭi+**i**, cp. Ved. pratyaya & P. pacceti, paṭicca] lit. resting on, falling back on, foundation; cause, motive etc. See on term as t.t. of philosophy Tikapaṭṭhāna I, *foreword; J.P.T.S.* 1916, 21 f.; *Cpd.* 42 sq. & esp. 259 sq. — 1. (lit.) support, requisite, means, stay. Usually with ref. to the 4 necessaries of the bhikkhu's daily life, viz. cīvara, piṇḍapāta, senāsana, (gilānapaccaya — ) bhesajja, i. e. clothing, food as alms, a dwelling — place, medicine: see under **cīvara**. Sn 339 (paccaya=gilāna — paccaya SnA 342); Miln 336; Mhvs 3, 15. — 2. (appl[d]) reason, cause, ground, motive, means, condition M i.259 (yaṅ yad eva paccayaṅ paṭicca by whatever cause or by whichever means); S ii.65; Nett 78 sq.; DA i.125; PvA

104. The fourfold cause (catubbidho paccayo) of rūpa (material form) consists of kamma, citta, utu, āhāra: Vism 600. Var. paccayas discussed at VbhA 166 sq. (twofold, with ref. to paṭisandhi), 183 (eightfold), 202, 205 sq. 254 (4). sappaccaya founded, having a reason or cause S v.213 sq.; A i.82; Nd[2] mūla; Dhs 1084, 1437. — yathā paccayaṅ karoti do as he likes Nd[2] p. 280=S iii. 33. Often coupled with hetu, e. g. at S iv.68 sq.; A. i.66; iv.151 sq.; D iii.284; Nd[2] under mūla; Ps ii.116 sq., *paccaya* came to be distinguished from hetu as the genus of which *hetu* was the typical, chief species. I. e. paccaya became synonymous with our "relation," understood in a causal sense, hetu meaning condition, causal antecedent, and 23 other relations being added as special modes of causality. Later still these 24 were held reducible to 4 Tikp 1 f. (and foreword); *Cpd.* 197. Cp. Paṭṭhāna. — Abl. **paccayā** as adv. by means of, through, by reason of, caused by D i.45 (vedanā °taṇhā etc., see paṭicca — samuppāda); M i.261 (jātippaccayā jarāmaraṇaṅ); Pv i.5[2] (**kamma°**); iv.1[50] (**tap°**); PvA 147 (kamma°). — 3. ground for, belief, confidence, trust, reliance J i.118, 169; apara° without relying on anyone else S iii.83, 135; A iv.186, 210; PvA 226.

**-ākāra** the mode of causes, i. e. the Paṭiccasamuppāda DhsA 2, 3; VbhA 130 sq. (cp. Vism 522 sq.).

**Paccayatā** (f.) [abstr. fr. paccaya] the fact of having a cause, causation, causal relation, in phrase **idappaccayatā** (adv.) from an ascertained cause, by way of cause Vin i.5; D i.185; S i.136; ii.25.

**Paccayika** (adj.) [fr. paccaya] trustworthy D i.4; S i.150; A ii.209; J vi.384 (paccāyika); Pug 57; DA i.73; SnA 475.

**Paccaladdhaṅsu** see **paṭilabhati**.

**Paccavidhuṅ & Paccavyādhiṅ** see **paṭivijjhati**.

**Paccavekkhati** [paṭi+avekkhati] to look upon, consider, review, realise, contemplate, see M i.415; S iii.103; 151 sq., iv.111, 236 sq.; J v.302; Vbh 193, 194 (cp. A iii.323); Miln 16; PvA 62, 277; VvA 6, 48.

**Paccavekkhana** (nt.) & **°nā** (f.) [paṭi+avekkhana, cp. late Sk. pratyaveksana & °nā] looking at, consideration, regard, attention, reflection, contemplation, reviewing (cp. *Cpd.* 58) M i.415; D iii.278; A iii.27; Pug 21 (a°); Dhs 390 (a°=dhammānaṅ sabhāvaṅ pati na apekkhati DhsA 254, trsl. "inability to consider"); Miln 388; Nett 85; VbhA 140; Vism 43 (twofold); Sdhp 413.

**Paccavekkhā** (f.) [cp. late Sk. pratyavekṣā] imagination Mbhv 27.

**Paccasāri** see **paṭisarati**.

**Paccassosi** see **patissuṇāṭi**.

**Paccākata** [pp. of paṭi+a+**kṛ**] rejected, disappointed Vin iv.237, 238.

**Paccākoṭita** [pp. of paṭi+ākoṭeti] flattened or smoothed out, pressed, ironed (ākoṭita+of the robes) M i.385; S ii.281; DhA i.37.

**Paccāgacchati** [paṭi+āgacchati] to fall back on, return again, to go back to (acc.), withdraw, slide back from (° to) Vin i.184; M i.265; iii.114; Nd[1] 108, 312; Kvu 624 (spelt wrongly pacchā°); PvA 14, 109, 250. Cp. **pacceti**.

**Paccāgata** [pp. of paccāgacchati] gone back, withdrawn J v.120; Miln 125.

**Paccāgamana** (nt.) [fr. paṭi+ā+**gam**] return, going back, backsliding Miln 246.

**Paccācamati** [paṭi+ā+camati; often spelt °vamati, but see Trenckner, Miln 425] to swallow up, resorb S v.48= A v.337; J i.311; Miln 150; Caus. **°camāpeti** Miln 150.

**Paccācikkhati** [Intens. of paccakkhāti, paṭi+ā+cikkhati of **khyā**] to reject, repudiate, disallow D iii.3; M i.245, 428; Vin iv.235.

**Paccājāta** [pp. of paccājāyati] reborn, come to a new existence D i.62; iii.264; M i.93; Pug 51.

**Paccājāyati** [paṭi+ā+jāyati] to be reborn in a new existence M iii.169; S ii.263; v.466, 474. — pp. paccājāta (q. v.).

**Paccāneti** [paṭi+ā+neti] to lead back to (acc.) Pv ii.11[6] (=punar āneti C.).

**Paccābhaṭṭha** [pp. of paccābhāsati] recited, explained J ii.48.

**Paccābhāsati** [paṭi+ābhāsati] to retort, recite, explain, relate PvA 57 (sic lege for pacchā°). — pp. **paccābhaṭṭha**.

**Paccāmitta** [paccā=Sk. pratyak, adv.;+mitta, cp. Ep. Sk. pratyamitra] lit. "back — friend," adversary, enemy D i.70; A iv.106; J i.488: DA i.182; PvA 155.

**Paccāropeti** [paṭi+āropeti] to show in return, retort, explain M i.96; A iv.193. Cp. **paccabhāsati**.

**Paccāsati** [fr. paṭi+āśā or=paccāsaṅsati or °siṅsati?] to ask, beg, pray Pv iv.5[6] (°anto for °āsaṅsanto? C. expln[ns] by āsiṅsanto).

**Paccāsanne** (adv.) [paṭi+āsanne] near by PvA 216=280

**Paccāsā** f. [paṭi+āśā, cp. Sk. pratyāśā] expectation Vin iv.286.

**Paccāsāreti** [paṭi+ā+sāreti, Caus. of **sṛ**] to make go (or turn) backward M i.124=A iii.28 (=paṭinivatteti C.); Vism 308 (sāreti pi p. pi).

**Paccāsiṅsati** [paṭi+āsiṅsati] to expect, wait for, desire, hope for, ask D ii.100; A iii.124; J i.346, 483; iii.176; v.214; DhA i.14; ii.84; DA i.318; VvA 336, 346; PvA 22, 25, 63, 260.

**Paccāharati** [paṭi+āharati] to bring back, take back Vin ii.265; iii.140; J iv.304.

**Paccukkaḍḍhati** [paṭi+ukkaḍḍhati] to draw out again Vin ii.99.

**Paccukkaḍḍhana** (nt.) [fr. preceding] drawing out again Vin v.222.

**Paccuggacchati** [paṭi+ud+**gam**] to go out, set out, go out to meet Vin ii.210; M i.206; Sn 442 (=abhimukho upari gacchati SnA 392).

**Paccuggata** [pp. of paccuggacchati] illustrious J vi.280.

**Paccuggamana** (nt.) [fr. preceding] going out to, meeting, receiving J iv.321; PvA 61, 141 (°ṅ karoti).

**Paccuṭṭhapanā** (f.) [paṭi+ud+Caus. of **sthā**] putting against, resistance, opposition Sn 245 (=paccanīkaṭ ṭhapanā SnA 228).

**Paccuṭṭhāti** [paṭi+ud+**sthā**] to rise, reappear, to rise from one's seat as a token of respect; always comb[d] with **abhivadati** D i.61 (Pot. °uṭṭheyya), 110 (Fut. °uṭṭhassati).

**Paccuṭṭhāna** (nt.) [fr. preceding] rising from one's seat, reverence D i.125.

**Paccuttarati** [paṭi+uttarati, but cp. BSk. pratyavatarati to disembark Divy 229] to go out again, to withdraw S i.8; A iii.190. Cp. paccupadissati.

**Paccudāvattati** [paṭi+ud+ā+vattati] to return again to (acc.) S i.224; ii.104; A v.337.

**Paccudāvattana** (nt.) [fr. preceding] coming back, return DhsA 389.

**Paccudāharati** [paṭi+ud+ā+**hṛ**] recite in reply Th 2, 40.

**Paccudeti** [paṭi+ud+i] go out towards J vi.559.

**Paccuddharati** [paṭi+uddharati] to wipe off or down (with a cloth, colakena) Vin ii.122 (udakapuñchaniṅ; trsl. *Vin. Texts* ii.152 "to wear out a robe"), 151 (gerukaṅ; trsl. *Vin. Texts* ii.151 "to wipe down").

**Paccuddhāra** [paṭi+uddhāra] taking up, casting (the lot) again Vin iv.121.

**Paccupaṭṭhahati** [paṭi+upa+**sthā**] "to stand up before," to be present; only in pp. **paccupaṭṭhita** and in Caus. **paccupaṭṭhāpeti** (q. v.).

**Paccupaṭṭhāna** (nt.) [fr. paṭi+upa+**sthā**; cp. *Cpd.* 13 & **Lakkhaṇa**] 1. (re)appearance, happening, coming on, phenomenon J iii.524; Nett 28; SnA 509; DhsA 332; ThA 288. 2. tending D iii.191. 3. *vv. ll.* gilānupaṭṭhāna.

**Paccupaṭṭhāpeti** [Caus. of paccupaṭṭhahati] 1. to bring before or about, to arrange, provide, instal, fix S iv.121; J iii.45; iv.105; v.211. 2. to minister to, wait upon D iii.189 sq.

**Paccupaṭṭhita** [pp. of paccupaṭṭhahati; cp. BSk. pratyu- pasthita, Divy Index] (re)presented, offered, at one's disposal, imminent, ready, present D iii.218 (°kāmā); It 95 (id.); Sn p. 105; It 111; Kvu 157, 280; Miln 123.

**Paccupadissati** [reading uncertain; either paṭi+upadissati, or fut. of paṭi+upadisati, cp. upadaṅseti. It is not to be derived fr. °upadadāti] to accept, receive; or: to show, point out J v.221 (v. l. paccuttarissati to go through, perhaps preferable; C. on p. 225 expl[s] by sampaṭicchissati).

**Paccupalakkhaṇā** (f.) [paṭi+upalakkhaṇā] differentiation S iii.261 (a°) Dhs 16=Pug 25; Dhs 292, 555, 1057.

**Paccupekkhaṇā** (f.)=**paccavekkhaṇā** S iii.262 (a°).

**Paccupeti** [pati+upeti] to go up or near to, to approach, serve, beset J iii.214. fut. **°upessati** J iv.362 (gloss upasevati).

**Paccuppanna** [pp. of paṭi+uppajjati, cp. Sk.pratyutpanna] what has arisen (just now), existing, present (as opposed to **atīta** past & **anāgata** future) M i.307, 310; iii.188; 190, 196; S i.5; iv.97; A i.264; iii.151, 400; D iii.100, 220, 275; It 53; Nd[1] 340; Pv iv.6[2]; Dhs 1040, 1043; VbhA 157 sq.; PvA 100. See also **atīta**.

**Paccuyyāti** [paṭi+ud+**yā**] to go out against, to go to meet somebody S i.82, 216.

**Paccūsa°** [paṭi+Ved. uṣas f.; later Sk. pratyūṣa nt.] "the time towards dawn," morning, dawn; always. in comp[n] with either **°kāle** (loc.) at morning DhA iv.61; DA i.168; or **°velāyaṅ** (loc.) id. VvA 105, 118, 165; PvA 61; or **°samaye** (loc.) id. S i.107; J i.81, 217; SnA 80; PvA 38.

**Paccūha** [cp. late Sk. pratyūha, prati+**vah**] an impedi- ment, obstacle S i.201 (bahū hi saddā paccūhā, trsl. "Ay there is busy to — and — fro of words." C. expl[s] by paṭiloma — saddā); J vi.571.

**Pacceka** (adj.) [paṭi+eka, cp. BSk. pratyeka Divy 335, 336] each one, single, by oneself, separate, various, several D i.49 (itthi); ii.261 (°vasavattin, of the 10 issaras); S i.26 (°gāthā a stanza each), 146 (°brahma an independent Brahma); A ii.41 (°sacca); v.29 (id.); Sn 824 (id.), 1009 (°gaṇino each one having followers= visuṅ visuṅ gaṇavanto SnA 583); J iv.114 (°bodhiñāṇa); Nd[1] 58 (°muni); DA i.148 (paccekā itthiyo); SnA 52 (°bodhisatta one destined to become a Paccekabuddha), 67 (id.), 73 (°sambodhi), 476 (niraya a separate or special purgatory); PvA 251 (id.), Sdhp 589 (°bodhi). — **paccekaṅ** (adv.) singly, individually, to each one VvA 282. See also pāṭekka.

**-buddha** one enlightened by himself, i. e. one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world. M iii.68; S i.92 ("Silent Buddha" trsl[n]); J iii.470; iv.114; Ud 50 (P. Tagarasikhi); Nett 190; KhA 178, 199; SnA 47, 58, 63; DhA i.80, 171, 224, 230; iv.201; PvA 144, 263, 265 (=isi), 272, 283.

**Pacceti** [paṭi+i] to come on to, come back to, fig. fall back on, realise, find one's hold in D i.186 ("take for granted," cp. note *Dial.* i.252); M i.309 (kaṅ hetuṅ), 445 (id.); S i.182 ("believe in," C. icchati pattheti); Sn 662, 788, 800, 803, 840=908; Dh 125 (=paṭieti DhA iii.34); Nd[1] 85, 108 (=paccāgacchati), 114; Pv ii.3[20] (=avagacchati PvA 87); Nett 93; Miln 125, 313; PvA 116 (bālaṅ), 241 (agree to=paṭijānāti). — ger. paṭicca (q. v.). Cp. paccāgacchati — pp. paṭīta (q. v.).

**Paccoḍḍita** [paṭi+oḍḍita] laid in return (of a snare) J ii.183 (v. l. paccoṭṭita).

**Paccora** (adj.) [paṭi+avara, cp. Sk. pratyavara] lower, rt. lower part, hindquarter, bottom (?) A iv.130; DhA i.189.

**Paccorohaṇī** (f.) [fr. paccorohati] the ceremony of coming down again (?), approaching or descending to (acc.), esp. the holy fire A v.234 sq., 249 sq., v. 251. Cp. **orohaṇa** & Sk. pratyavarohaṇa "descent," N. of a cert. Gṛhya celebration (BR.).

**Paccorohati** [paṭi+orohati] to come down again, descend D i.50; ii.73; A v.65, 234.

**Paccosakkati** [paṭi+osakkati which is either ava+sakkati (of **ṣvaṣk** Geiger, *P.Gr.* § 28[2] or **sṛp** Trenckner Notes 60), or apa+sakkati] to withdraw, retreat, go away again D i.230; J i.383; Mhvs 25, 84.

**Paccosakkanā** (f.) [abstr. fr. paccosakkati] withdrawal, retreat, going back, shrinking from DhsA 151.

**Pacchaḍḍana** (nt.) [pa+chaḍḍana] vomiting, throwing out Sdhp 137.

**Pacchato** (adv.) [abl. formation fr. *paccha=Ved. paścā & paścāt, fr. Idg. *pos as in Lith. pàs near by, pastaras the last; cp. Av. pasca behind, Lat. post, after] behind, after Dh 348 (=anāgatesu khandhesu DhA iv.63; opp. pure); PvA 56, 74; DhA iii.197 (°vatti). Often doubled pacchato pacchato, i. e. always or close behind, J ii.123 (opp. purato purato). — Cp. **pacchā** & **pacchima**.

**Pacchada** [fr. pa+**chad**, cp. Sk. pracchada] a cover, wrapper; girdle Th 2, 378 (=uracchada ThA253); DhsA 397 (v. l. for °cchāda).

**Pacchanna** [pa+channa, of **chad**] covered, wrapped, hidden Th 1, 299; J iii.129.

**Pacchā** (adv.) [Vedic paścā & paścāt see pacchato] behind, aft, after, afterwards, back; westward D i.205; Sn 645, 773, 949; Nd[1] 33 (=pacchā vuccati anāgataṅ, pure vuccati atītaṅ); Nd[2] 395; Dh 172, 314, 421; Pv i.11[1], 11[5] (opp. purato); ii.9[9] (=aparabhāge PvA 116); PvA 4, 50, 88; VvA 71.

**-ânutappati** [fr. ânutāpa] to feel remorse Pv ii.7[12]; J v.117. — **ânutāpa** [cp. Sk. paścattāpa] remorse, repentance Sdhp 288. **-āsa** (nt.) [āsa[2]] "eating afterwards, " i. e. aftermath S i.74 — **gacchati** at *Kvu* 624 see paccā°. **-gataka** going or coming behind J vi.30. **-jāta** ( — paccaya), 11th of the 24 paccayas, q. v. causal relation of posteriority in time. **-nipātin** one who retires to rest later than another (opp. pubb' uṭṭhāyin getting up before others) D i.60; iii.191; A iii.37; iv.265, 267 sq.; DA i.168. — **bāhaṅ** "arm behind," i. e. with arms (tied) behind one's back D i.245; J i.264; DhA ii.39. — **bhatta** "after — meal," i. e. after the midday meal, either as °ṅ (acc. — adv.) in the afternoon, after the main meal, usually comb[d] with **piṇḍapāta. paṭikkanta** "returning from the alms — round after dinner" A iii.320; PvA 11, 16, 38 and passim (cp. BSk. paścādbhakta — piṇḍapāta — pratikrānta, see Indexes to AvŚ. & Divy), or as °kicca the duties after the midday meal (opp. purebhatta°) DA i.47 (in detail); SnA 133, 134. **-bhattika** one who eats afterwards, i. e. afternoon, when it is improper to eat A iii.220 (khalu°, q. v.). **-bhāga** hind or after part J ii.91; PvA 114. **-bhāsati** see paccā°. **-bhūma** belonging to the western country S iii.5. **-bhūmaka** id. S iv.312=A v.263. **-mukha** looking westward M iii.5; D ii.207; Th 1, 529; DhA iii.155 (opp. pācīna eastern). — **vāmanaka** dwarfed in his hind part J iv.137. — **samaṇa** [BSk. paścācchramaṇa & opp. purahśramaṇa AvŚ ii.67, 150; Divy 154, 330, 494] a junior Wanderer or bhikkhu (Thera) who walks behind a senior (Thera) on his rounds. The one accompanying Gotama Buddha is Ānanda Vin i.46; iii.10 (Ānanda); iv.78 (id.); Ud 90 (Nāgasamāla); J iv.123; Miln 15 (Nāgasena); PvA 38, 93 (Ānanda).

**Pacchāda** [pa+chāda] cover, covering, wrapper, in phrase nelango setappacchādo S iv.291=Ud 76=DA i.75= DhsA 397.

**Pacchānutappati** see under **pacchā**.

**Pacchāyā** (f.) [pa+chāyā] a place in the shade, shaded part Vin i.180; ii.193; D i.152 (=chāyā DA i.310); ii.205; A iii.320.

**Pacchāḷiyaṅ** at A iii.76 is of uncertain reading & meaning; in phrase p. **khipanti**: either "throw into the lap" (?) or (better) read **pacchiyaṅ**, loc. of pacchi "into the basket" (of the girls & women).

**Pacchāsa** [cp. pacchāli? perhaps fr. pacchā+**aś**] after- math S i.74.

**Pacchi** (f.) [etym. doubtful] a basket J i.9, 243; ii.68; iii.21; vi.369 (paṇṇa°), 560 (phala°); DhA ii.3; iv.205 (°pasibbaka).

**Pacchijjati** [pa+chijjati, Pass. of **chid**] to be cut short, to be interrupted J i.503 (lohitaṅ p.).

**Pacchijjana** (nt.) [fr. last] stopping, interruption J iii.214 (read assu — pacchijjana — divaso? passage corrupt.).

**Pacchita** [pa+chita, Sk. pracchita, pp. of **chā**, only in comb[n] with prefixes] cut off, skinned J vi.249.

**Pacchindati** [pa+chindati] 1. to break up, cut short, put an end to Vin iv.272; J i.119 (kathaṅ °itvā), 148 (kathaṅ °ituṅ); iv.59; PvA 78 (dānavidhiṅ °i). — 2. to bring up (food), to vomit DhA i.183 (āhāraṅ).

**Pacchima** (adj.) [Sk. paścima, superl. formation fr. *paśca, cp. pacchato & pacchā] 1. hindmost, hind —, back —, last (opp. purima), latest D i.239; M i.23 (°yāma the last night watch); DA i.45 sq. (id. °kicca duties or performances in the 3[rd] watch, corresp. to purima° & majjhima°); Sn 352; J iv.137 (°pāda); vi.364 (°dvāra); PvA 5, 75. — 2. western (opp. purima or puratthima) D i.153 (disā); S i.145. — 3. lowest, meanest Vin ii.108; M i.23; S ii.203.

**Pacchimaka** (adj.) [fr. pacchima] 1. last, latest (opp. purimaka) Vin ii.9; Nd[2] 284 D.=Th 1, 202; DhsA 262; J vi.151. — 2. lowest, meanest J i.285 (pacchimakā itthiyo).

**Pacchedana** (nt.) [fr. pa+**chid**] breaking, cutting DA i.141.

**Pajagghati** [pa+jagghati] to laugh out loud J vi.475.

**Pajappati** [pa+jappeti] to yearn for, crave, to be greedy after S i.5=J vi.25 (anāgataṅ=pattheti C.).

**Pajappā** (f.) [pa+jappā] desire, greed for, longing J vi.25 (anāgata°); Sn 592; Dhs 1059, 1136.

**Pajappita** [pp. of pajappeti] desired, longed for S i.181; J vi.359.

**Pajaha** (adj.) [pa+jaha, pres. base of jahati] only neg. **a°** not giving anything up, greedy A iii.76.

**Pajahati** (°jahāti) [pa+jahati of **hā**] to give up, renounce, forsake, abandon, eliminate, let go, get rid of; freq. as synonym of jahati (see Nd[2] under jahati with all forms). Its wide range of application with reference to all evils of Buddhist ethics is seen from exhaustive Index at S vi.57 (Index vol.). — Pres. **pajahati** S i.187; iii.33=Nd[2] 680, Q 3 (yaṅ na tumhākaṅ taṅ pajahatha); It 32 (kiṅ appahīnaṅ kiṅ pajahāma); 117; A iv.109 sq. (akusalaṅ, sāvajjaṅ); Sn 789 (dukkhaṅ), 1056, 1058; Ps i.63; ii.244. ppr. **pajahaṅ** S iii.27; fut. **pahāssaṅ** (cp. Geiger, *P.Gr.* § 151[1]) M ii.100. — aor. **pajahi & pahāsi** Vin i.36; S i.12=23 (sankhaṅ); Sn 1057. — ger. **pahāya** S i.12 (kāme), 23 (vicikicchaṅ), 188 (nīvaraṇāni), Sn 17, 209, 520 & passim; Nd[2] 430; PvA 16, 122 (=hitvā), 211; **pahatvāna** Sn 639, and **pajahitvā**. fut. **pajahissati** S ii.226. — grd. **pahātabba** M i.7; Sn 558; VvA 73, & **pajahitabba** — pp. **pahīna** (q. v.). — Pass. **pahīyati** (q. v.).

**Pajā** (f.) [Ved. prajā, pra+**jan**] progeny, offspring, genera- tion, beings, men, world (of men), mankind (cp. use of Bibl. Gr. γέννημα in same meaning) D ii.55; S v.346, 362 sq.; A ii.75 sq.; iv.290; v.232 sq., 253 sq.; Sn 298, 545, 654, 684, 776, 936, 1104 (=sattā Nd[2] 377); Dh 28, 85, 254, 343 (=sattā DhA iv.49); Nd[1] 47, 292; Pv ii.11[7]; iv.3[34]; Pug 57; Vism 223 (=pajāyana — vasena sattā); DhA i.174; PvA 150, 161. — Very freq. in formula sassamana — brāhmaṇī pajā "this world with its samaṇas and brāhmans" D i.250; S i.160, 168, 207; ii.170; iii.28, 59; iv.158; v.204, 352; A ii.130; v.204; Sn p. 15; It 121 etc.

**Pajānanā** (f.) [fr. pajānāti] knowledge, understanding, discernment; used in exegetical literature as syn. of paññā Nd[2] 380=Dhs 16, 20, 555; Pug 25; Nett 28, 54. As nt. °a at Vism 436.

**Pajānāti** [pa+jānāti] to know, find out, come to know, understand, distinguish D i.45 (yathābhūtaṅ really, truly), 79 (ceto paricca), 162, 249; Sn 626, 726 sq., 987; It 12 (ceto paricca); Dh 402; Pv i.11[12] (=jānāti PvA 60); J v.445; Pug 64. — ppr. **pajānaṅ** Sn 884, 1050, 1104 (see expl[n] at Nd[1] 292=Nd[2] 378); It 98; Pv iv.1[64]; and **pajānanto** Sn 1051. — ger. **paññāya** (q. v.) — Caus. **paññāpeti**; pp. **paññatta**; Pass. **paññāyati** & pp. **paññāta** (q. v.). Cp. sampajāna.

**Pajāpati** (°ī) 1. (adj.) together with his wife Vin i.23, 342; iv.62; J i.345; PvA 20. (m.) [Ved. prajāpati, prajā+pati Lord of all created beings, Lord of Creation] Prajāpati (Np.), the supreme Lord of men, only mentioned in one formula together with Inda & Brahmā, viz. devā saindakā sabrahmakā sapajāpatikā in sense of foll. Also at VbhA 497 with Brahmā. — 2. **pajāpati** (f.) [of Ved. prajāvant, adj. — n. fr. prajā "having (or rich in) progeny," with p for v, as pointed out by Trenckner *Notes* 62[16]] "one who has offspring," a chief wife of a man of the higher class (like a king, in which case="chief queen") or a gahapati, in which case simply "wife"; cp. BSk. prajāpatī "lady" Divy 2, 98. — Vin i.23; iii.25; iv.18, 258; S ii.243; A i.137 (catasso °iyo); iv.210, 214; Vv 41[6] (=one of the 16,000 chief queens of Sakka VvA 183); DhA i.73; PvA 21, 31. **sapajāpatika** (adj.) together with his wife Vin i.23, 342; iv.62; J i.345; PvA 20.

**Pajāyati** [pa+jāyati] to be born or produced J v.386; vi.14.

**Pajāyana** (nt.) [fr. pa+**jan**] being born Vism 223.

**Pajja**[1] [cp. Sk. padya] a path, road Sn 514; DA i.262.

**Pajja**[2] (nt.) [cp. Sk. padya & pādya belonging to the feet, Lat. acupedius swift — footed; Gr. πεζός foot — soldier, see also pattika[1]] foot — oil, foot — salve Vin i.205; D ii.240; J iii.120; iv.396; v.376 (=pādabbhañjana C.).

**Pajjati** [**pad**, Vedic padyate only in meaning "to come to fall," later Sk. also "to go to"] to go, go to; usually not in simplex, but only in comp[n] with prefixes; as āpajjati, uppajjati, nipajjati etc. — Alone only in one doubtful passage, viz. A iv.362 (vv. ll. paccati, pabbati, gacchati.). — pp. **panna** (q. v.).

**Pajjalati** [pa+jalati of **jval**] to burn (forth), blaze up, go into flame Vin i.180; Sn 687 (sikhi pajjalanto); J i.215; ThA 62; PvA 38. — pp. **pajjalita** (q. v.).

**Pajjalita** [pp. of pajjalati] in flames, burning, blazing S i.133; Sn p. 21 (aggi); Dh 146; PvA 43 (sāṭakā).

**Pajjunna** [Ved. parjanya, for etym. see Walde, *Lat. Wtb.* under quercus & spargo] rain — cloud J i.332 (p. vuccati megho); iv.253. Otherwise only as Np. of the Rain God D ii.260; S i.29; J i.331.

**Pajjota** [cp. Ved. pradyota, pra+**dyut**] light, lustre, splendour, a lamp S i.15, 47; A ii.140; Sn 349; Pug 25; Sdhp 590. — telapajjota an oil lamp Vin i.16=D i.85= A i.56 ≈; Sn p. 15. — dhammapajjota the lamp of the Dhamma Miln 21. paññā — pajjota the torch of knowledge Dhs 16, 20, 292, 555; VbhA 115. pajjotassa nibbānaṅ the extinguishing of the lamp D ii.157; S i.159; A iv.3.

**Pajjhāyati** [pa+jhāyati[2]] to be in flames, to waste, decay, dry up; fig. to be consumed or overcome with grief, disappointment or remorse Vin iii.19; iv.5; A ii.214, 216; iii.57; J iii.534 (pajjhāti metri causa; C=anusocati)=Miln 5. — ppr. **pajjhāyanto** downcast, in formula tuṇhībhūto mankubhūto pattakkhandho adhomukho p. M i.132, 258 and passim.

**Pañca** (adj. — num.) [Ved. pañca, Idg. ***penq̯e**; cp. Gr. πέντε, Lat. quīnque, Goth. fimf, Lith. penki, Oir. coic] number 5. — Cases: gen. dat. pañcannaṅ, instr. abl. pañcahi, loc. pañcasu; often used in compositional form pañca° (cp. Ved. pañcāra with 5 spokes i.164[13]; Gr. πεμπώβολος, Lat. quinqu — ennis etc.). — 1. Characteristics of No. 5 in its use, with ref, to lit. & fig. application. "Five" is the number of "comprehensive and yet simple" unity or a set; it is applied in all cases of a natural and handy comprehension of several items into a group, after the 5 fingers of the hand, which latter lies at the bottom of all primitive expressions of No. 5 (see also below pañc' angulika. The word for 5 itself in its original form is identical with the word for hand *pr□q, cp. Lat. com°, decem, centum etc.) -

A. **No. 5**, appl[d] (a) with ref. to *time:* catupañcāhaṅ 4 or 5 days J ii.114 (cp. quinque diebus Horace Sat i.3[16]); maraṇaṅ tuyhaṅ oraṅ māsehi pañcahi after 5 months Vv 63[10], p. māse vasitvā DA i.319 (cp. qu. menses Hor. Sat. ii.3[289]). — (b) of space: °yojanaṭṭhāna J iii.504; °yojan — ubbedho gajavaro VvA 33; °bhūmako pāsādo J i.58 (cp. the house of Death as 5 stories high in Grimm, Mārchen No. 42 ed. Reclam). — (c) of a group, set, company, etc. (cp. 5 peoples RV iii.37[9]; vi.11[4]; viii.9[2] etc.; gods x.55[3]; priests ii.34[14]; iii.7[7]; leaders of the Greek ships Hom. Iliad 16, 171; ambassadors Genesis 47[2]; quinque viri Hor. Sat. ii.5[55]; Epist. ii.1[24]): p. janā J v.230; p. amaccā J v.231; p. hatthino DhA i.164; pañca nāriyo agamiṅsu Vv 32[2]; p. puttāni khādāmi Pv i.6[3]. — *Note.* No. 5 in this appl[n] is not so frequent in Pāli as in older literature (Vedas e. g.); instead of the simple 5 we find more freq. the higher decimals 50 and 500. See also below §§ 3, 4.

B. **No. 15** in two forms: **pañcadasa** (f. °ī the 15th day of the month Vv 15[6]=A i.144; Sn 402) VvA 67 (°kahāpaṇa — sahassāni dāpesi), and **paṇṇarasa** (also as f. ī of the 15th or full — moon day Pv iii.3[1]; DhA i.198; iii.92; iv.202; VvA 314; SnA 78) Sn 153 (pannaraso uposatho); Vv 64[2] (paṇṇarase va cando; expl[d] as paṇṇarasiyaṅ VvA 276); DhA i.388 (of age, 15 or 16 years); DA i.17 (°bhedo Khuddaka — nikāyo); SnA 357 (pannarasahi bhikkhu — satehi=1500, instead of the usual 500); PvA 154 (°yojana). The appl[n] is much the same as 5 and 50 (see below), although more rare, e. g. as measure of space: °*yojana* DhA i.17 (next in sequence to paṇṇāsa — yojana); J i.315; PvA 154 (cp. 15 furlongs from Jerusalem to Bethany John 11, 18; 15 cubits above the mountains rose the flood Gen. 7. 20).

C. **No. 25** in two forms: **pañcavīsati** (the usual) e. g. DhsA 185 sq.; Miln 289 (citta — dubbalī — karaṇā dhammā); **paṇṇa-vīsati**, e. g. J iv.352 (nāriyo); Th 2, 67, and **paṇṇuvīsaṅ** (only at J iii.138). Similarly to 15 and 25 the number 45 **(pañca-cattāḷīsa)** is favoured in giving distances with **°yojana**, e. g. at J i.147, 348; DhA i.367. — *Application:* of 25: (1) time: years J iii.138; DhA i.4; (2) space: miles high and

wide DhA ii.64 (ahipeto); VvA 236 (yojanāni pharitvā pabhā).

2. Remarks on the use of **50** and **500** (5000). Both 50 and 500 are found in stereotyped and always recurring combinations (not in Buddhist literature alone, but all over the Ancient World), and applied to any situation indiscriminately. They have thus lost their original numerical significance and their value equals an expression like our "thousands," cp. the use of Lat. mille and 600, also similarly many other high numerals in Pāli literature, as mentioned under respective units (4, 6, 8 e. g. in 14, 16, 18, etc.). Psychologically 500 is to be expl[d] as "a great hand," i. e. the 5 fingers magnified to the 2[nd] decade, and is equivalent to an expression like "a lot" (originally "only one," cp. casting the lot, then the one as a mass or collection), or like heaps, tons, a great many, etc. — Thus 50 (and 500) as the numbers of "comm — union" are especially freq. in recording a company of men, a host of servants, animals in a herd, etc., wherever the single constituents form a larger (mostly impressive, important) whole, as an army, the king's retinue, etc. — A. **No. 50 (paññāsa**; the by — form **paṇṇāsa** only at DhA iii.207), in foll. appl[ns]: (a) of *time:* does not occur, but see below under 55. — (b) of *space* (cp. 50 cubits the breadth of Noah's ark Gen. 6. 15; the height of the gallows (Esther 5. 14; 7. 9) J i.359 (yojanāni); DhA iii.207 (°hattho ubbedhena rukkho); Vism 417 (paripuṇṇa °yojana suriyamaṇḍala); DhA i.17 (°yojana). — (c) of a *company* or group (cp. 50 horses RV ii.18[5]; v.18[5]; wives viii.19[36]; men at the oars Hom. Il. 2. 719; 16. 170, servants Hom. Od. 7, 103, 22, 421) J iii.220 (corā); v.161 (pallankā), 421 (dijakaññāyo); Sn p. 87; SnA 57 (bhikkhū). — *Note.* **55** (pañcapaññāsa) is used instead of **50** in *time* expressions (years), e. g. at DhA i.125; ii.57; PvA 99, 142; also in *groups:* DhA i.99 (janā). — B. **No. 500** (pañcasata°, pañcasatā, pañcasatāni). — (a) *of time*: years (as Peta or Petī) Vv 84[34]; Pv ii.1[5]; PvA 152 (with additional 50). (b) *of space:* miles high Pv iv.3[28]; J i.204 (°yojana — satikā); Vism 72 (°dhanu — satika, 500 bows in distance). — (C) of *groups* of men, servants, or a herd, etc. (cp. 500 horses RV x.93[14]; witnesses of the rising of Christ 1 Cor. 15 — 6; men armed Vergil Aen. 10. 204; men as representatives Hom. Od. 3. 7; 500 knights or warriors very frequently in Nibelungenlied, where it is only meant to denote a "goodly company, 500 or more") **Arahants** KhA 98; **Bhikkhus** very frequent, e. g. D i.1; Vin ii.199; J i.116, 227; DhA ii.109, 153; iii.262, 295; iv.184, 186; Sāvakas J i.95; Upāsakas J ii.95; PvA 151; Paccekabuddhas DhA iv.201; PvA 76; Vighāsâdā J ii.95; DhA ii.154; Sons PvA 75; Thieves DhA ii.204; PvA 54; Relatives PvA 179; Women — servants (parivārikā itthiyo) Pv ii.12[6]; VvA 69, 78, 187; PvA 152; Oxen A iv.41; Monkeys J iii.355; Horses Vin iii.6. — Money etc. as present, reward or fine representing a "round — sum" (cp. Nibelungen 314: horses with gold, 317: mark; dollars as reward Grimm No. 7; drachms as pay Hor. Sat. ii.7[43]) kahāpaṇas Sn 980, 982; PvA 273; blows with stick as fine Vin i.247. — *Various:* a caravan usually consists of 500 loaded wagons, e. g. J i.101; DhA ii.79; PvA 100, 112; chariots VvA 78; ploughs Sn p. 13. Cp. S i.148 (vyagghī — nisā); Vin ii.285 (ūna — pañcasatāni); J ii.93 (accharā); v.75 (vāṇijā); DhA i.89 (suvaṇṇasivikā), 352 (rāja — satāni); iv.182 (jāti°) KhA 176 (paritta — dīpā). Also BSk. pañ'opasthāyikā — śatāni Divy 529; pañca — mātrāṇi strī — śatāni Divy 533. — *Note.* When Gotama said that his "religion" would last 500 years he meant that it would last a very long time, practically for ever. The later change of 500 to 5,000 is immaterial to the meaning of the expression, it only indicates a later period (cp. 5,000 in Nibelungeniled for 500, also 5,000 men in ambush Joshua 8. 12; converted by Peter Acts 4. 4; fed by Christ with 5 loaves Matthew 14. 21). Still more impressive than 500 is the expression 5 Koṭis (5 times 100,000 or 10 million), which belongs to a comparatively later period, e. g. at DhA i.62 (ariya — sāvaka — koṭiyo), 256 (°mattā — ariyasāvakā); iv.190 (p. koti — mattā ariya — sāvakā).

3. *Typical sets of* 5 *in the Pali Canon.* **°aggaṅ** first fruits of 5 (kinds), viz. khett°, rās°, koṭṭh°, kumbhi°, bhojan° i. e. of the standing crop, the threshing floor, the granary, the pottery, the larder SnA 270. **°angā** 5 gentlemanly qualities (of king or brahmin): sujāta, ajjhāyaka, abhirūpa, sīlavā, paṇḍita (see anga; on another comb[n] with anga see below). The phrase pañc' angasamannāgata & °vippahīna (S i.99; A v.16) refers to the 5 nīvaraṇāni: see expl[d] at Vism 146. **°angikaturiya** 5 kinds of music: ātata, vitata, ātata — vitata, ghana, susira. **°abhiññā** 5 psychic powers (see *Cpd.* 209). **°ānantarika-kammāni** 5 acts that have immediate retribution (Miln 25), either 5 of the 6 abhiṭhānas (q. v.) or (usually) murder, theft, impurity, lying, intemperance (the 5 sīlas) cp. *Dhs trsl.* 267. **°indriyāni** 5 faculties, viz. saddhā, viriya, sati, samādhi, paññā (see indriya B. 15 — 19). °vidhaṅ (rāja — ) **kakudhabhaṇḍaṅ**, insignia regis viz. vāḷavījanī, uṇhīsa, khagga, chatta, pādukā. **°kalyāṇāni**, beauty — marks: kesa°, maṅsa°, aṭṭhi°, chavi°, vaya°. **°kāmaguṇā** pleasures of the 5 senses (=taggocarāni pañc' āyatanāni gahitāni honti SnA 211). **°gorasā** 5 products of the cow: khīra, dadhi, takka, navanīta, sappi. **°cakkhūni**, sorts of vision (of a Buddha): maṅsa° dibba° paññā° buddha° samanta°. **°taṇhā** cravings, specified in 4 sets of 5 each: see Nd[2] 271[v]. **°nikāyā** 5 collections (of Suttantas) in the Buddh. Canon, viz. Dīgha° Majjhima° Saṅyutta°, Anguttara° Khuddaka°, e. g. Vin ii.287. **°nīvaraṇāni** or obstacles: kāmacchanda, abhijjhā — vyāpāda, thīnamiddha, uddhacca — kukkucca, vicikicchā. **°patiṭṭhitaṅ** 5 fold prostration or veneration, viz. with forehead, waist, elbows, knees, feet (Childers) in phrase **°ena vandati** (sometimes °ṅ vandati, e. g. SnA 78, 267) J v.502; SnA 267, 271, 293, 328, 436; VvA 6; DhA i.197; iv.178, etc. **°bandhana** either 5 ways of binding or pinioning or 5 fold bondage J iv.3 (as "ure pañcangika — bandhanaṅ" cp. kaṇṭhe pañcamehi bandhanehi bandhitvā S iv.201); Nd[a] 304[iii.b2] (rājā bandhāpeti andhu — bandhanena vā rajju°, sankhalika°, latā°, parikkhepa°), with which cp. Śikṣāsamucc. 165: rājñā pañcapāśakena bandhanena baddhaḥ. — There is a diff. kind of bandhana which has nothing to do with binding, but which is the 5 fold ordeal (obligation: pañcavidhabandhana — kāraṇaṅ) in Niraya, and consists of the piercing of a red hot iron stake through both hands, both feet and the chest; it is a sort of crucifixion. We may conjecture that this "bandhana" is a corruption of "vaddhana" (of **vyadh**, or viddhana?), and that the expression originally was pañcaviddhana — kāraṇa (instead of pañca — vidha — bandhana — k°). See passages under bandhana & cp. M iii.182; A i.141; Kvu 597; SnA 479. **°balāni** 5 forces: saddhā° viriya° sati° samādhi° paññā° D ii.120; M ii.12; S iii.96; A iii.12 (see also bala). **°bhojanāni** 5 kinds of food: odāna, kummāsa,

sattu, maccha, maṅsa Vin iv.176. **°macchariyāni** 5 kinds of selfishness: āvāsa° kula° lābha° vaṇṇa° dhamma°. °rajāni defilements: rūpa°, sadda° etc. (of the 5 senses) Nd[1] 505; SnA 574. **°vaṇṇā** 5 colours (see ref. for colours under pīta and others), viz. nīla, pītaka, lohitaka, kaṇha, odāta (of B's eye) Nd[2] 235[I.a]; others with ref. to paduma — puṇḍarīka VvA 41; to paduma DhA iii.443; to kusumāni DA i.140; DhA iv.203. °*vaṇṇa* in another meaning (fivefold) in connection with pīti (q. v.). **°saṅyojanāni** fetters (q. v.). **°sangā** impurities, viz. rāga, dosa, moha, māna, diṭṭhi (cp. taṇhā) DhA iv.109. **°sīla** the 5 moral precepts, as sub — division of the 10 (see dasasīla and Nd[2] under sīla on p. 277).

4. *Other (not detailed) passages with* 5: Sn 660 (abbudāni), 677 (nahutāni koṭiyo pañca); Th 2, 503 (°kaṭuka=pañcakāmaguṇa — rasa ThA 291); DhA ii.25 (°mahānidhi); SnA 39 (°pakāra — gomaṇḍala — puṇṇabhāva). Cp. further: **guṇā** Miln 249; **paṇṇāni** Vin i.201 (nimba°, kuṭaja°, paṭola°, sulasi°, kappāsika°); **Paṇḍu-rāja-puttā** J v.426; **pabbagaṇṭhiyo** Miln 103; **pucchā** DhsA 55; mahā **-pariccāgā** DhA iii.441; mahā **-vilokanāni** DhA i.84; **vatthūni** Vin ii.196 sq.; **vāhanāni** (of King Pajjota) DhA i.196; **suddhāvāsā** Dhs A 14. In general see Vin v.128 — 133 (var. sets of 5).

**-anga** five (bad) qualities (see anga 3 and above 3), in phrase **vippahīna** free from the 5 sins D iii.269; Nd[2] 284 C; cp. BSk. pañcānga — viprahīna. Ep. of the Buddha Divy 95, 264 & **°samannāgata** endowed with the 5 good qualities A v.15 (of senāsana, expl[d] at Vism 122): see also above. **-angika** consisting of 5 parts, fivefold, in foll. comb[ns]: °jhāna (viz. vitakka, vicāra, pīti, sukha, cittass' ekaggatā) Dhs 83; °turiya orchestra S i.131; Th 1, 398; 2, 139; Vv 36[4]; DhA i.274, 394; °bandhana bond J iv.3. **-angula**=°angulika J iv.153 (gandha°); SnA 39 (usabhaṅ nahāpetvā bhojetvā °ṅ datvā mālaṅ bandhitvā). **-angulika** (also °aka) the 5 finger — mark, palm — mark, the magic mark of the spread hand with the fingers extended (made after the hand & 5 fingers have been immersed in some liquid, preferably a solution of sandal wood, gandha; but also blood). See Vogel, the 5 finger — token in Pāli Literature, Amsterdam Akademie 1919 (with plates showing ornaments on Bharhut Tope), cp. also *J.P.T,S.* 1884, 84 sq. It is supposed to provide magical protection (esp. against the Evil Eye). Vin ii.123 (cp. *Vin. Texts* ii.116); J i.166, 192; ii.104 (gandha °ṅ deti), 256 (gandhaā, appl[d] to a cetiya); iii.23, 160 (lohita°); Vv 33[18] (gandha°ṅ adāsiṅ Kassapassa thūpasmiṅ); Mhvs 32, 4 (see trsl. p. 220); DhA iii.374 (goṇānaṅ gandha — °āni datvā); SnA 137 (setamālāhi sabba — gandha — sugandhehi p°akehi ca alankatā paripuṇṇa — angapaccangā, of oxen). Cp. MVastu i.269 (stūpeṣu pañcangulāni; see note on p. 579). Quotations of similar use in brahmanical literature see at Vogel p. 6 sq. **-āvudha** (āyudha) set of 5 weapons (sword, spear, bow, battle — axe, shield, after Childers) Miln 339 (see *Miln trsl.* ii.227), cp. p° sannaddha J iii.436, 467; iv.283, 437; v.431; vi.75; sannaddha — p° J iv.160 (of sailors). They seem to be different ones at diff. passages. **-âhaṅ** 5 days Vin iv.281; J ii.114. **-cūḷaka** with 5 topknots J v.250 (of a boy). **-nakha** with 5 claws, N. of a five — toed animal J v.489 (so read for pañca na khā, misunderstood by C.). **-paṭṭhika** at Vin ii.117, 121, 152; is not clear (v. l. paṭika). *Vin. Texts* iii.97 trsl. "cupboards" and connect it with Sk. paṭṭikā, as celapattikaṅ Vin ii.128 undoubtedly is ("strip of cloth laid down for ceremonial purposes," *trsl.* iii.128). It also occurs at Vin iv.47. **-patikā** (f.) having had 5 husbands J v.424, 427. **-mālin** of a wild animal J vi.497 (=pancangika — turiya — saddo viya C., not clear). **-māsakamattaṅ** a sum of 5 māsakas DhA ii.29. **-vaggiya** (or °ika SnA 198) belonging to a group of five. The 5 brahmins who accompanied Gotama when he became an ascetic are called p. bhikkhū. Their names are Aññākondañña, Bhaddiya, Vappa, Assaji, Mahānāma. M i.170; ii.94; S iii.66; PvA 21 (°e ādiṅ katvā); SnA 351; cp. chabbaggiya. **-vidha** fivefold J i.204 (°ā abhirakkhā); vi.341 (°paduma), °*bandhana:* see this. **-sādhāraṇa-bhāva** fivefold connection J iv.7. **-seṭṭha** (Bhagavā) "the most excellent in the five" Sn 355 (=pañcannaṅ paṭhamasissānaṅ pañcavaggiyānaṅ seṭṭho, pañcahi vā saddhādīhi indriyehi sīlādīhi vā dhamma — khandhehi ativisiṭṭhehi cakkhūhi ca seṭṭho SnA 351). **-hattha** having 5 hands J v.431.

**Pañcaka** (adj.) [fr. pañca] fivefold, consisting of five J i.116 (°kammaṭṭhāna); Dhs. chapters 167 — 175 (°naya fivefold system of jhāna, cp. *Dhs. trsl*[n] 52); SnA 318 (°nipāta of Anguttara). — nt. **pañcakaṅ** a pentad, five Vin i.255 (the 5 parts of the kaṭhina robe, see *Vin. Texts* ii.155), cp. p. 287; pl. **pañcakā** sets of five Vism 242. The 32 ākāras or constituents of the human body are divided into 4 **pañcaka's** (i. e. sets of 5 more closely related parts), viz. **taca°** "skin — pentad," the 5 dermatoid constituents: kesā, lomā, nakhā, dantā, taco; **vakka°** the next five, ending with the kidneys; **papphāsa°** id. ending with the lungs & comprising the inner organs proper; **matthalunga°** id. ending with the brain, and 2 *chakka's* (sets of 6), viz. **meda° & mutta°**. See e. g. VbhA 249, 258.

**Pañcakkhattuṅ** (adv.) five times.

**Pañcadhā** (adv.) in five ways, fivefold DhsA 351.

**Pañcama** (adj.) [compar. — superl. formation fr. pañca, with °ma as in Lat. supremus, for the usual °to as in Gr. πέμπτος, Lat. quintus, also Sk. pañcathaḥ] num. ord. the fifth D i.88; Sn 84, 99, 101; VvA 102; PvA 52 (°e māse in the 5[th] month the Petī has to die); DhA iii.195 (°e sattāhe in the 5[th] week). — f. **pañcamā** PvA 78 (ito °āya jātiyā) and **pañcamī** Sn 437 (senā); PvA 79 (jāti).

**Pañcamaka** (adj.)=pañcama J i.55.

**Pañcaso** (adv.) by fives.

**Pañja** [is it to be puñja?] heap, pile A ii.75 (meaning different?); Cp. i.10[16].

**Pañjara** (m. & nt.) [cp. Epic Sk. pañjara, which probably belongs to Lat. pango, q. v. Walde, *Lat. Wtb.* s. v.] a cage, J i.436; ii.141; iii.305 (sīha°); iv.213; v.232 (sīha), 365; vi.385 (sīha°), 391; Miln 23 (°antaragata gone into the c.); 27; DhA i.164 (nakha°), where meaning is "frame"; VbhA 238; +sīha° meaning window.

**Pañjali** (adj.) [pa+añjali. Cp. Ep. Sk. prāñjali] with outstretched hands, as token of reverence Sn 1031; in cpd. **pañjalī-kata** (cp. añjalīkata; añjali+pp. of **kṛ**) raising one's folded hands Sn 566, 573; Th 1, 460; J vi.501. Cp. BSk. prāñjalīkṛta MV astu ii.257, 287, 301.

**Pañjalika** (adj.) [fr. pañjali] holding up the clasped hands as to-

ken of respectful salutation S i.226; Sn 485, 598.

**Pañjasa** (adj.) [pa+añjasa] in the right order, straight A ii.15.

**Pañña** (—°) (adj.) [the adj. form of paññā] of wisdom, en- dowed with knowledge or insight, possessed of the highest cognition, in foll. cpds.: anissaraṇa° D i.245; S ii.194; iv.332; anoma° Sn 343; appa° S i.198; J ii.166; iii.223, 263; avakujja° A i.130; gambhīra° S i.190; javana° S i.63; Nd[2] 235; tikkha°; dup° D iii.252, 282; S i.78, 191; ii.159 sq.; M iii.25; A ii.187 sq.; Dh 111, 140; Pug 13; DhA ii.255; nibbedhika° S i.63; A ii.178; Nd[2] 235; puṭhu° ibid.; bhāvita° S iv.111; A v.42 sq.; bhūri° S iii.143; iv.205; manda° VbhA 239; mahā° S i.63, 121; ii.155; A i.23, 25; ii.178 sq.; Nd[2] 235; SnA 347; sap° S i.13, 22, 212; iv.210; A iv.245; Pv i 8[8]; 11[5]; PvA 60 (=paṇḍita), 131 (+buddhimant); suvimutta° A v.29 sq.; hāsa° S i.63, 191; v.376; Nd[2] 235. By itself (i. e. not in cpd.) only at Dh 208 (=lokiyalokuttara — paññāya sampanna DhA iii.172) and 375 (=paṇḍita DhA iv.111).

**Paññatā** (f.) [secondary abstract formation fr. paññā, in meaning equal to paññāṇa] having sense, wisdom A iii.421 (dup°=foolishness) v.159 (id.); mahā°, puthu°, vipula° A i.45. See also **paññatta[2]**.

**Paññatta[1]** [pp. of paññāpeti, cp. BSk. prajñapta] pointed out, made known, ordered, designed, appointed, ordained S ii.218; A i.98, 151; iv.16, 19; v.74 sq.; Pv iv.1[35]; DhA i.274; VvA 9 (su° mañca — pītha), 92 (niccabhatta); PvA 78. Esp. freq. in ster. formula **paññatte āsane nisīdi** he sat down on the appointed (i. e. special) chair (seat) D i.109, 125, 148; S i.212; Dh 148; SnA 267; PvA 16, 23, 61.

**Paññatta[2]** (nt.) [abstr. fr. pañña] wisdom, sense etc. S v.412 (v. l. paññatā). See also paññatā.

**Paññatti** (f.) [fr. paññāpeti, cp. paññatta[1]] making known, manifestation, description, designation, name, idea, notion, concept. On term see *Cpd.* 3 sq., 198, 199; *Kvu trsl[n]* 1; *Dhs trsl[n]* 340. — M iii.68; S iii.71; iv.38 (māra°), 39 (satta°, dukkha°, loka°); A ii.17; v.190; Ps ii.171, 176; Pug 1; Dhs i.309; Nett 1 sq., 38, 188; KhA 102, 107; DA i.139; SnA 445, 470; PvA 200. The spelling also occurs as **paṇṇatti**, e. g. at J ii.65 (°vahāra); Miln 173 (loka°); KhA 28; adj. **paṇṇattika** (q. v.).

**Paññavant** (adj.) [paññā+vant, with reduction of ā to a see Geiger, *P.Gr.* § 23] possessed of insight, wise, intelligent, sensible Vin i.60; D iii.237, 252, 265, 282, 287; M i.292; iii.23; S i.53, 79; ii.159 sq., 207, 279 (daharo ce pi p.); iv.243; v.100, 199, 392, 401; A ii.76, 187, 230; iii.2 sq., 127, 183; iv.85, 217, 271, 357; v.25, 124 sq.; Sn 174; Nd[2] 259; Dh 84; J i.116; Pug 13; DhA ii.255; KhA 54; VbhA 239, 278; PvA 40. Cp. paññāṇavant.

**Paññā** (f.) [cp. Vedic prajñā, pa+**jñā**] intelligence, com- prising all the higher faculties of cognition, "intellect as conversant with general truths" (*Dial.* ii.68), reason, wisdom, insight, knowledge, recognition. See on term Mrs. Rh. D. *"Buddhism"* (1914) pp. 94, 130, 201; also *Cpd.* 40, 41, 102 and discussion of term at *Dhs. trsl.* 17, 339, cp. scholastic definition with all the synonyms of intellectual attainment at Nd[2] 380=Dhs 16 (paññā pajānanā vicayo etc.). As tt. in Buddhist Psych. Ethics it comprises the highest and last stage as 3rd division in the standard "Code of religious practice" which leads to Arahantship or Final Emancipation. These 3 stages are: (1) sīla — kkhandha (or °sampadā), code of moral duties; (2) samādhi — kkhandha (or cittasampadā) code of emotional duties or practice of con centration & meditation; (3) paññā — kkhandha (or °sampadā) code of intellectual duties or practice of the attainment of highest knowledge. (See also jhāna[1].) They are referred to in almost every Suttanta of Dīgha 1. (given *in extenso* at D i.62 — 85) and frequently mentioned elsewhere, cp. D ii.81, 84, 91 (see khandha, citta & sīla). — D i.26=162 (°gatena caranti diṭṭhigatāni), 174 (°vāda), 195 (°pāripūrin); ii.122 (ariyā); iii.101, 158, 164, 183, 230, 237, 242, 284 sq.; S i.13=165 (sīla, citta, paññā), 17, 34, 55; ii.185 (sammā°), 277; v.222 (ariyā); M i.144 (id.); iii.99 (id.), 245 (paramā), 272 (sammā°); A i.61, 216; ii.1 (ariyā); iv.105 (id.); iii.106 (sīla, citta, p.), 352 (kusalesu dhammesu); iv.11 (id.); v.123 sq.; It 35, 40 (°uttara), 51 (sīlaṃ samādhi p. ca), 112 (ariyā°); Sn 77, 329, 432, 881, 1036 and passim; Dh 38, 152, 372; Nd[1] 77; Nd[2] 380; Ps i.53, 64 sq., 71 sq., 102 sq., 119; ii.150 sq., 162, 185 sq.; Pug 25, 35, 54 (°sampadā); Dhs 16, 20, 555; Nett 8, 15, 17, 28, 54, 191; VbhA 140, 396; PvA 40 (paññāya abhāvato for lack of reason); Sdhp 343. On **paññāya** see sep. article. See also adhipanna (adhisīla, adhicitta+).

**-âdhipateyya** the supremacy of wisdom A ii.137. **-indriya** the faculty of reason (with sati° & samādhi°) D iii.239, 278; Dhs 16, 20 etc.; Nett. 7, 15 sq; 191. **-obhāsa** the lustre of wisdom Ps i.119; Dhs 16, 20 etc. **-kkhandha** the code of cognition (see above) Vin i.62; D iii.229, 279; It 51; Nd[1] 21; Nett 70, 90, 128. It is always comb[d] with sīla° & samādhi — kkhandha. **-cakkhu** the eye of wisdom (one of the 5 kinds of extraordinary sight of a Buddha: see under cakkhumant) D iii.219; S v.467; It 52; Nd[1] 354; Nd[2] 235. **-dada** giving or bestowing wisdom S i.33; Sn 177. **-dhana** the treasure of perfect knowledge (one of the 7 treasures, see dhana) D iii.163, 251; A iii.53; VvA 113. **-nirodhika** tending to the destruction of reason S v.97; It 82. **-paṭilābha** acquisition of wisdom S v.411; A i.45; Ps ii.189. **-pāsāda** the stronghold of supreme knowledge Dh 28 (=dibba — cakkhuṅ sankhātaṅ °ṅ). **-bala** the power of reason or insight, one of the 5 powers D iii.229, 253; M iii.72; A iv.363; Sn 212; Dhs 16, 20 etc.; Nett 54, 191; VvA 7. **-bāhulla** wealth or plenty of wisdom S v.411; A i.45. **-bhūmi** ground or stage of wisdom; a name given to the Paṭicca — samuppāda by Bdhgh at Vism xvii, pp. 517 sq. (°niddesa). **-ratana** the gem of reason or knowledge Dhs 16, 20 etc. **-vimutta** freed by reason D ii.70; iii.105, 254; M i.35, 477; A i.61; ii.6; iv.452; Sn 847; Nd[1] 207; Kvu 58; Nett 199. **-vimutti** emancipation through insight or knowledge (always paired with ceto — vimutti) D i.156, 167; iii.78, 102, 108, 132, 281; It 75, 91; Sn 725, 727; Nett 7, 40, 81, 127; DA i.313; VbhA 464. **-visuddhi** purity of insight D iii.288. **-vuddhi** increase of knowledge S v.97, 411; A i.15, 45; ii.245. **-sampadā** the blessing of higher knowledge (see above) A i.62; ii.66; iii.12 sq., 182 sq.; iv.284, 322. **-sīla** conduct and (higher) intelligence Dh 229 (°samāhita=lokuttarapaññāya c' eva pārisuddhisīlena ca samannāgata DhA iii.329); Vv 34[23] id.=ariyāya diṭṭhiyā ariyena sīlena ca sāmannāgata VvA 155). Often used with yathābhūtaṅ q. v. Cp. paññāya.

**Paññāṇa** (nt.) [pa+ñāṇa, cp. Vedic prajñāno in both meanings & paññā] 1. wisdom, knowledge, intelligence D i.124 (sīla+); S

i.41; A iv.342; Sn 96, 1136; DA i.171, 290. — 2. mark, sign, token J v.195.

**Paññāṇavant** (adj.) [paññāṇa+vant] reasonable, sensible, wise Sn 202, 1090; J v.222; vi.361; Nd[2] 382.

**Paññāta** [pp. of pajānāti] known, renowned DA i.143; ap° unknown, defamed Vin iv.231; S iv.46; A iii.134 (where also der. appaññātika).

**Paññāpaka** (adj. n.) [fr. paññāpeti] one who advises, assigns or appoints Vin ii.305 (āsana°).

**Paññāpana** (nt.) [fr. paññāpeti] disclosure, discovering M iii.17; S iii.59; declaration DhsA 11.

**Paññāpetar** [n. ag. of paññāpeti] one who imparts know- ledge, discloser of truths, discoverer D ii.223.

**Paññāpeti** [Caus. of pajānāti] 1. to make known, declare, point out, appoint, assign, recognise, define D i.119 (brāhmaṇā brāhmaṇaṅ), 180, 185, 237; It 98 (tevijjaṅ brāhmaṇaṅ), Pug 37, 38; PvA 61 (āsanaṅ). — 2. to lay down, fold out, spread PvA 43 (sanghāṭiṅ). — pp. **paññatta** (q. v.). — Caus. II. **paññāpāpeti** J iii.371.

**Paññāya** (indecl.) [ger. of pajānāti, in relation °ñāya: ñatvā as uṭṭhāya: ṭhatvā; so expl[d] by P. Commentators, whereas modern interpreters have taken it as instr. of paññā] understanding fully, knowing well, realising, in full recognition, in thorough realisation or understanding. Used most frequently with yathābhūtaṅ (q. v.) S i.13 (bhāveti), 44 (lokasmiṅ pajjoto), 214 (parisujjhati); ii.7 sq. (uppajjati), 68 (suppaṭividdho); iii.6 (id.); v.324 (ajjhupekkhati); A i.125 (anuggahissati); iii.44 (vaḍḍhati); iv.13 sq. (pariyogāhamāna); v.39 (disvā) Sn 1035 (see Nd[2] 380[ii]); It 93 (moh'aggiṅ, v. l. saññāya); PvA 60 (upaparikkhitvā, as expl[n] of ñatvā), 140=viceyya.

**Paññāyati** [Pass. of pajānāti] to be (well) known, to be clear or evident, to be perceived, seen or taken for, to appear It 89; DhA i.14, 95 (fut. paññāyissatha you will be well known); ii.75; PvA 83 (pālito eva), 166 (dissati+); ppr. **paññāyamāna** DhA i.29; PvA 96 (=perceivable). — aor. **paññāyi** PvA 172 **(paccakkhato)**.

**Pañha** [Ved. praśna, for details of etym. see pucchati] mode of asking, inquiry, investigation, question D i.11 (deva°) M i.83; iii.30; A i.103, 288; iii.81, 191 sq., 419 sq.; v.50 sq.; Sn 512, 957, 1005, 1024, 1148 etc., Nd[1] 464; Miln 28, 340; DA i.97. pañhaṅ pucchati to ask a question Nd[2] under pucchā (q. v.).

**-paṭibhāna** an answer to a question M i.83; Miln 28. **-vīmaṅsaka** one who tests a question Sn 827; Nd[1] 166; SnA 538. **-vyākaraṇa** mode of answering questions, of which there are 4, viz. ekaṅsa "direct," vibhajja "qualified," paṭipucchā "after further questioning," ṭhapanīya "not to be answered or left undecided," thus enum[d] at D iii.229; A i.197 sq.; ii.46; Miln 339.

**Paṭa** [cp. Epic Sk. paṭa, etym. unknown, prob. dialec- tical] cloth; cloak, garment S ii.219 (°pilotika); Th 1, 1092 (bhinna — paṭan — dhara "wearing the patchwork cloak" trsl.); J iv.494; KhA 45, 58 (°tantu); DA i.198; DhA ii.45 (puppha°); iii.295 °kañcuka, v. l. kaṭak°); Vism 16 (bhinna — paṭa — dhara in def[n] of bhikkhu); VbhA 327 (id.); DhsA 81 (paṭa — paṭa sadda); VvA 73, 201; PvA 185. Cp. paṭikā & paṭalikā; also kappaṭa.

**Paṭaggi** [paṭi+aggi] counter — fire Vin ii.138; J i.212; kacc. 31.

**Paṭanga** [cp. *Sk. phaḍingā, but influenced by Sk. patalga a winged animal, bird] a grasshopper Sn 602; J vi.234, 506; Miln 272, 407; DhA iv.58; PvA 67; Pgdp 59.

**Paṭaccarin** (adj.) [paṭa+carin but cp. Sk. pāṭaccara a shoplifter Halāyudha 2, 185] poor (lit. dressed in old clothes): so read perhaps at J vi.227 (vv. ll paḷaccari & paṭiccari).

**Paṭala** (nt.) [connected with paṭa, cp. Sk. paṭala in meaning "section" Vedic, in all other meanings later Sk.] 1. a covering, membrane, lining, envelope, skin, film Vism 257 (maṅsa° of the liver, where KhA 54 reads maṅsa — piṇḍa), 359 (phaṇa°); DhsA 307 (7 akkhi° membranes of the eye); KhA 21 (samuppaṭana), 55 (udara° mucous membrane of the stomach), 61 (id.); DhsA 330 (id.); SnA 248 (id.); PvA 186 (eka° upāhanā, singlelined, cp. paṭalika & palāsika & see Morris *J.P.T.S.* 1887, 165); Vism 446 (kappāsa° film of cotton seed); Bdhd 66 (id.). — 2. roof, ceiling PvA 52 (ayo° of iron). — 3. a heap, mass (esp. of clouds) J i.73 (megha°); DhsA 239 (abbha°). — madhu° honey comb J i.262; DhA i.59; iii.323. — 4. cataract of the eye Dāvs v.27.

**Paṭalika** (adj.) [fr. paṭala] belonging to a cover or lining, having or forming a cover or lining, as adj. said of sandals (eka° with single lining) J ii.277 (v. l. for ekatalika); iii.80, 81 (id.). — as n. f. **paṭalikā** a woven cloth, a woollen coverlet (embroidered with flowers), usually comb[d] with **paṭikā** Vin i.192; ii.162; D i.7 (=ghana — puppho uṇṇāmayo attharako. So āmilākapaṭṭo ti pi vuccati DA i.87); A i.137, 181; iii.50, iv.94, 231, 394.

**Paṭaha** [cp. Epic Sk. paṭaha, dial.] a kettle — drum, war drum, one of the 2 kinds of drums (bheri) mentioned at DhsA 319, viz. mahā — bheri & p. — bheri; J i.355; Dpvs 16, 14; PvA 4.

**Paṭāka** (nt.) [cp. Sk. paṭāka, connected with paṭa] a flag M i.379; Miln 87; Vism 469; ThA 70.

**Paṭāṇi** at Vin iv.46 (paṭāṇi dinnā hoti) is not clear, it is expl[d] by Bdhgh as "mañcapidhānaṅ (for °pīṭhānaṅ) pādasikhāsu āṇi dinno hoti." At DA i.77 we find the foll.. "visūkaṅ paṭāni (sic.) — bhūtaṅ dassanan ti visūkadassanaṅ, " and at DhsA 393: "paṭāni — gahaṇaṅ gahetvā ekapaden' eva taṅ nissaddaṅ akāsiṅ."

**Paṭi** (indecl.) [Ved, prati, to Idg. *preti as in Lat. pretium (fr. *pretios)" price" (cp. precious), i. e. equiva- lent; Gr. πρές (aeol.), προτί, πρός against] directional *prefix* in well — defined meaning of "back (to), against, towards, in opposition to, opposite." As *preposition* (with acc. and usually postponed) towards, near by, at; usually spelt **pati** (cp. sampati & sampaṭika) Sn 291 (?), 425 (Nerañjaram (pati); Th 1, 628 (suriyass' uggamanam p.); 2, 258 (abhiyobbanam p.), 306 (Nerañjaram p.); J i.457 (paṭi suriyaṅ thatvā standing facing the sun); iv.93; vi.491; Pv ii.9[41] (suriy' uggamanam p.); Miln 116 (dānam p.); PvA 154 (paṭi Gangaṅ against the G.). — Most freq. comb[ns] are: paṭi+ā (patiyā°), patisaṅ°; vi+paṭi°, sampaṭi°. The composition (assimilation — ) form before vowels is **pacc°** (b. v.). — *Meanings.* I. (lit.) "back," in the sense of: (1) against, in opposition (opp. anu, see below III.), contrary: viz. (a) often with the implication of a hostile attack (anti

—. against): °kaṇṭaka, °kosati (re — ject), °kūla, °khipati (re — fuse, op — pose), °gha, °codeti (re — prove), thambhati, °disā, °deseti, °pakkha, °patha, °piṅsati, °pīḷita, °magga, °manteti, °yodha (at — tack), °vacana (re — ply), °vadati, °vedeti, °sattu (enemy), °suṇāti, °hata; — (b) warding off, protecting against (counter —, anti — ): °kara (antidote), °sedhati (ward — off). — (c) putting against, setting off in a comparison (counter —, rival): °puggala (one's equal), °purisa (rival), °bala (adequate), °bimba (counterpart), °bhāga (id.); °malla (rival wrestler), °sama, °sāsana, °sūra, °seṭṭha; — (d) close contact (against, be — ): °kujjita (covered), °gādha, °channa ("be — deckt") °vijjhana. — (2) in return, in exchange (in revenge) °akkosati, °āneti, °katheti, °karoti, °kūṭa[1], °kkamati, °khamāpeti, °gāti (sing in response), °gīta, °daṇḍa (retribution), °dadāti, °dāna, °nivāsana, °paṇṇa (in reply), °pasaṅsati, °piṇḍa, °pucchati (ask in return), °māreti (kill in revenge), °bhaṇḍa (goods in exchange), °bhaṇḍati (abuse in return) °rodana, °roseti, °vera (revenge), °sammodeti, °sātheyya. — (3) (temporal) again, a second time (re — ): °dasseti (re — appear), °nijjhatta, °nivattati, °pavesati, °pākatika (re — stored), °bujjhati, °vinicchinati, °sañjīvita (re — suscitated), °sandhi (re — incarnation), °sammajjati. — (4) away from, back to (esp. in comp[n] paṭivi°): °kuṭati (shrink back), °ghāta (repulsion), °dhāvati, °neti, °paṇāmeti (send away), °bandhati (hold back), °bāhati (id.), °vijacchati, °vineti, °vinodeti (drive out), °virata, °saṅharati, °sallīna, °sutta, °sumbhita. — II. (applied, in reflexive sense): (1) to, on to, up to, towards, at —: °oloketi (look at), °gijjha (hankering after) °ggaha, °jānāti °pūjeti, °peseti (send out to), °baddha (bound to), °bhaya, °yatta, °rūpa, °laddha, °labhati (at — tain), °lābha °lobheti, °sāmeti, °sevati (go after), °ssata. (2) together (con —, com — ), esp. comb[d] with **°saṅ°**; °saṅyujati; °passaddha, °maṇḍita, °sankharoti, °santhāra. — (3) asunder, apart ("up"): °kopeti (shake up), °viṅsa (part), °vibhatta (divided up). (4) secondary, complementary, by —, sham (developed out of meaning I. 1 c.): °nāsikā (a false nose), °sīsaka (sham top knot); esp. freq. in redupl. (iterative) cpds., like anga — paccanga (limb & by — limb, i. e. all kinds of limbs), vata — paṭivatta (duties & secondary duties, all duties). In the latter application paṭi resembles the use of ā, which is more frequent (see ā[5]). — III. The opposite of pati in directional meaning is **anu**, with which it is freq. comb[d] either (a) in neg. contrast or (b) in positive emphasis, e. g. (a) anuvātaṅ paṭivātaṅ with and against the wind; anuloma+paṭiloma with and against the grain; °sotaṅ w. & against the stream; (b) anumasati paṭimasati to touch cloesly (lit. up & down). — *Note.* The spelling pati for paṭi occurs frequently without discrimination; it is established in the comb[n] with st**hā** (as patiṭṭhāti, patiṭṭhita etc.). All cases are enum[d] under the respective form of paṭi°, with the exception of patiṭṭh°

**Paṭi-āneti** [paṭi+ā+**nī**] to lead or bring back, in dup- paṭi — ānaya difficult to bring back J iv.43.

**Paṭi-orohati** [paṭi+ava+**ruh**] to descend from DA i.251 (°itvā).

**Paṭikankhati** [paṭi+kānkṣ] to wish for, long for S i.227. adj. °kankhin M i.21. See also pāṭikankhin.

**Paṭikacca** (indecl.) [so read for **°gacca** as given at all passages mentioned, see Trenckner Miln p. 421, & Geiger *Pr.* § 38[1]. — ger. fr. paṭikaroti (q.v.), cp. Sk. pratikāra in same meaning "caution, remedy"] 1. previously (lit. as cautioned) Vin iv.44; Miln 48 (v. l. °kacca) usually as paṭigacc' eva, e.g. Vin i.342; D ii.118. — (2) providing for (the future), preparing for, with caution, cautiously Vin ii.256; S i.57; v.162; A ii.25; D ii.144; Th 1, 547; J iii.208; iv.166 (in expl[n] of paṭikata & paṭikaroti); v.235.

**Paṭikaṇṭaka** [paṭi+kantaka[4]] an enemy, adversary, robber, highwayman J i.186; ii.239; DhA iii.456 (v. l. °kaṇḍaka).

**Paṭikata** [pp. of paṭikaroti] "done against," i. e. provided or guarded against J iv.166.

**Paṭikatheti** [paṭi+katheti] to answer, reply J vi.224; DA i.263.

**Paṭikampati** [paṭi+kampati] to shake; pret. paccakam- pittha J v.340.

**Paṭikamma** (nt.) [paṭi+kamma, cp. paṭikaroti] redress, atonement A i.21 (sa° & a° āpatti) Miln 29; DA i.96.

**Paṭikara** [fr. paṭi+**kṛ**] counteracting; requital, compensa- tion Vin iv.218 (a°); D i.137 (ovāda° giving advice or providing for? v. l. pari°); iii.154.

**Paṭikaroti** [paṭi+karoti) 1. to redress, repair, make amends for a sin, expiate (āpattiṅ) Vin i.98, 164; ii.259; iv.19; S ii.128=205; A v.324; DhA i.54. — 2. to act against, provide for, beware, be cautious J iv.166. — 3. to imitate J ii.406. — ger. **paṭikacca** (q. v.). — pp. **paṭikata** (q. v.).

**Paṭikassana** (nt.) [paṭi+**kṛṣ**] drawing back, in phrase mūlāya p. "throwing back to the beginning, causing to begin over & over again" Vin ii.7, 162; A i.99.

**Paṭikassati** [paṭi+kassati] to draw back, remove, throw back Vin i.320 (mūlāya); ii.7 (id.).

**Paṭikā** (f.) [Sk. paṭikā dial. fr. paṭa cloth] a (white) woollen cloth (: uṇṇāmayo set' attharako DA i.86) D i.7; A i.137, 181; iii.50; iv.94, 231, 394; Dāvs v.36. See also **paṭiya**.

**Paṭikāra** [paṭi+**kṛ**] counteraction, remedy, requital Sdhp 201, 498; usually neg. **app°** adj. not making good or which cannot be made good, which cannot be helped Vin iv.218 (=anosārita p. 219); PvA 274 (maraṇa) Cp. foll.

**Paṭikārika** (adj.) [fr. preceding] of the nature of an amend- ment; **app°** not making amends, not making good J v.418.

**Paṭikiṭṭha** inferior, low, vile A i.286=Dh i.144; in meaning "miserable" at DhA ii.3 is perhaps better to be read with v. l. as **pakkiliṭṭha**, or should it be **paṭikuṭṭha?**

**Paṭikibbisa** (nt.) [paṭi+kibbisa] wrong doing in return, retaliation J iii.135.

**Paṭikirati** [paṭi+kirati] to strew about, to sprawl Pv iv.10[8] (uttānā paṭikirāma=vikirīyamān'angā viya vattāma PvA 271).

**Paṭikiliṭṭha** (adj.) [paṭi+kiliṭṭha] very miserable PvA 268 (v. l.); and perhaps at DhA ii.3 for paṭikiṭṭha (q. v.).

**Paṭikujjati**[paṭi+**kubj**, see kujja & cp. patikuṭati] to bend over, in or against, to cover over, to enclose D ii.162; M i.30; A iii.58. Caus. **°eti** J i.50, 69. — pp. **paṭikujjita** (q. v.).

**Paṭikujjana** (nt.) [fr. paṭi+**kubj**] covering, in °phalaka covering board, seat KhA 62 (vacca — kuṭiyā).

**Paṭikujjita** [pp. of paṭikujjeti] covered over, enclosed A i.141; Th 1, 681; J i.50, 69; v.266; Pv i.10[13] (=upari pidahita PvA 52); DhsA 349.

**Paṭikujjhati** [paṭi+**krudh**] to be angry in return S i.162= Th 1, 442.

**Paṭikuṭati** [paṭi+**kuṭ** as in kuṭila, cp. **kuc** & paṭikujjati] to turn in or over, to bend, cramp or get cramped; fig. to shrink from, to refuse A iv.47 sq. (v. l. °kujjati); Miln 297 (pati°; cp. Miln trsl$^{n}$ ii.156); Vism 347 (v. l. BB; T. °kuṭṭati); DhA i.71; ii.42. — Caus. **patikoṭṭeti** (q. v.). — pp. **paṭikuṭita** (q. v.). See also paṭilīyati.

**Paṭikuṭita** [pp. of paṭikuṭati] bent back, turned over (?) Vin ii.195 (reading uncertain, vv. ll. **paṭikuṭṭiya** & paṭikuṭiya).

**Paṭikuṭṭha** [pp. of paṭi+**kruś**, see paṭikkosati & cp. BSk. pratikruṣṭa poor Divy 500] scolded, scorned, defamed, blameworthy, miserable, vile Vin i.317; PvA 268 (v. l. paṭikiliṭṭha); as neg. **app°** blameless, faultless S iii.71— 73; A iv.246; Kvu 141, 341. See also **paṭikiṭṭha**.

**Paṭikuṇika** (adj.) [for °kuṭita?] bent, crooked PvA 123 (v. l. kuṇita & kuṇḍita).

**Paṭikuṇṭhita** [cp. kuṇṭhita]=pariguṇṭhita (q. v.); covered, surrounded J vi.89.

**Paṭikuttaka** [or uncertain etym.; paṭi+kuttaka?] a sort of bird J vi.538.

**Paṭikubbara** [paṭi+kubbara] the part of the carriage — pole nearest to the horse(?) A iv.191.

**Paṭikulyatā** (f.) [fr. paṭikūla, perhaps better to write patik- kulyatā] reluctance, loathsomeness M i.30; A v.64. Other forms are paṭikūlatā, pātikkūlyatā, & pāṭikulyā (q. v.).

**Paṭikūṭa** (nt.) [paṭi+kūṭa[1]] cheating in return J ii.183.

**Paṭikūlatā** (f.) [fr. paṭikkūla] disgustiveness Vism 343 sq.

**Paṭikeḷanā** see parikeḷanā; i. e. counter — playing Dh i.286.

**Paṭikoṭṭeti** [paṭi+koṭṭeti as Caus. of kuṭati] to bend away, to make refrain from M i.115; S ii.265 (cp. id. p. A iv.47 with trs. °kuṭati & v. l. °kujjati which may be a legitimate variant). The T. prints pati°.

**Paṭikopeti** [paṭi+kopeti] to shake, disturb, break (fig.) J v.173 (uposathaṅ).

**Paṭikkanta** [pp. of **paṭikkamati**] gone back from (—°), returned (opp. abhi°) D i.70 (abhikkanta+); A ii.104, 106 sq., 210; Pv iv.1[43] (cp. PvA 240); DA i.183 (=nivattana); VvA 6 (opp. abhi°) PvA 11 (piṇḍapāta°), 16 (id.). For opp. of **paṭikkanta** in conn. with piṇḍāya see **paviṭṭha**.

**Paṭikkantaka** [fr. last] one who has come or is coming back DhA i.307.

**Paṭikkama** [fr. paṭi+**kram**] going back Pv iv.1[2] (abhikkama+"going forward and backward"; cp. PvA 219).

**Paṭikkamati** [paṭi+**kram**] to step backwards, to return (opp. abhi°) Vin ii.110, 208; M i.78; S i.200, 226; ii.282; Sn 388 (ger. °kkamma=nivattitvā SnA 374); SnA 53. — Caus. **paṭikkamāpeti** to cause to retreat J i.214 Miln 121. — pp. **paṭikkanta** (q. v.).

**Paṭikkamana** (nt.) [fr. paṭikkamati] returning, retiring, going back Dh i.95; in **°sālā** meaning "a hall with seats of distinction" SnA 53.

**Paṭikkūla** (adj.) [paṭi+kūla] lit. against the slope; averse, objectionable, contrary, disagreeable Vin i.58 (°kūla); D iii.112, 113; M i.341 (dukkha°); S iv.172 (id.); J i.393; VvA 92 (K.); PvA 77; VbhA 250 sq. — **app°** without objection, pleasant, agreeable Vv 53[2] (K.); Vism 70 (k). — nt. °ṅ loathsomeness, impurity VvA 232. See also abstr. pātikkūlyatā (paṭi°).

**-gāhitā** as neg. a° "refraining from contradiction" *(Dhs trsl$^{n}$)* Pug 24 (k.); Dhs 1327 (k.). **-manasikāra** realisation of the impurity of the body DhA ii.87 (°kkula); VbhA 251. **-saññā** (āhāre) the consciousness of the impurity of material food D iii.289, 291; S v.132; A iv.49; adj. **°saññin** S i.227; v.119, 317; A iii.169.

**Paṭikkosati** [paṭi+**kruś**] to blame, reject, revile, scorn Vin i.115; ii.93; M iii.29; D i.53 (=paṭibāhati DA i.160); S iv.118 (+apavadati); Sn 878; Dh 164; J iv.163; Miln 131, 256; DhA iii.194 (opp. abhinandati). — pp. **paṭikuṭṭha** (q. v.).

**Paṭikkosana** (nt.) & **°ā** (f.) [fr. paṭikkosati] protest Vin i.321; ii.102 (a°).

**Paṭikkhati** [paṭi+**īks**] to look forward to, to expect Sn 697 (paṭikkhaṅ sic ppr.=āgamayanā SnA 490).

**Paṭikkhitta** [pp. of paṭikkhipati] refused, rejected D i.142; M i.78, 93; A i.296; ii.206; J ii.436; Nett 161, 185 sq.; DhA ii.71.

**Paṭikkhipati** [paṭi+khipati] to reject, refuse, object to, oppose J i.67; iv.105; Miln 195; DA i.290; DhA i.45; ii.75; PvA 73, 114, 151, 214 (aor. °khipi=vāresi). — **appaṭikkhippa** (grd.) not to be rejected J ii.370. — Contrasted to **samādiyati** Vism 62, 64 & passim.

**Paṭikkhepa** [fr. paṭi+**kṣip**] opposition, negation, contrary SnA 228 for "na"), 502; PvA 189 (°vacana the opp. expression). °to (abl.) in opposition or contrast to PvA 24.

**Paṭikhamāpita** [pp. of paṭi+khamāpeti, Caus. of khamati] forgiven DhA ii.78.

**Paṭigacca** see **paṭikacca**.

**Paṭigacchati** to give up, leave behind J iv.482 (gehaṅ); cp. **paccagū**.

**Paṭigandhiya** only as neg. **appaṭi°** (q. v.).

**Paṭigāthā** (f.) [paṭi+gāthā] counter — stanza, response SnA 340. Cp. paccanīka — gāthā.

**Paṭigādha** [paṭi+gādha[2]] a firm stand or foothold A iii.297 sq.; Pug 72=Kvu 389.

**Paṭigāyati (°gāti)** [paṭi+gāyati] to sing in response, to reply by a song J iv.395 (imper. **°gāhi**).

**Paṭigijjha** (adj.) [paṭi+gijjha, a doublet of giddha, see gijjha[2]] greedy; hankering after Sn 675 (SnA 482 reads °giddha and expl$^{ns}$ by mahāgijjha).

**Paṭigīta** (nt.) [paṭi+gīta] a song in response, counter song J iv.393.

**Paṭiguhati (°gūhati)** [paṭi+gūhati] to concert, keep back Cp. i.9[18].

**Paṭigganhanaka** (adj. — n.) [paṭigganhana (=paṭiggahaṇa) +ka] receiving, receiver PvA 175.

**Paṭiggaṇhāti (paṭigaṇhāti)** [paṭi+gaṇhāti] to receive, accept, take (up) D i.110 (vatthaṅ), 142; Vin i.200; ii.109, 116 (a sewing — needle); S iv.326 (jātarūpa — rajataṅ); Sn 479, 689, 690; Dh 220; J i.56, 65; DA i.236; PvA 47. In special phrase **accayaṅ paṭiggaṇhāti** to accept (the confession of) a sin, to pardon a sin Vin ii.192; D i.85; M i.438; J v.379. — pp. **paṭiggahita** (q. v.). — Caus. **°ggaheti** Vin ii.213; M i.32.

**Paṭiggaha** [fr. paṭiggaṇhāti] 1. receiving, acceptance; one who receives, recipient J i.146; ii.9; vi.474; Pv iii.1[11]. — 2. friendly reception J vi.526. — 3. receptacle (for water etc.) Vin ii.115, 213 (udaka°). — 4. a thimble Vin ii.116.

**Paṭiggahaṇa** (nt.) [fr. paṭigganhāti] acceptance, receiving, taking M iii.34; S v.472; SnA 341. — accaya° acceptance of a sin, i. e. pardon, absolution J v.380.

**Paṭiggahita** [pp. of paṭigganhāti] received, got, accepted, appropriated, taken Vin i.206, 214; J vi.231. — As appaṭiggahitaka (nt.) "that which is not received" at Vin iv.90.

**Paṭiggahītar** [n. ag. of paṭiggaṇhāti] one who receives, recipient D i.89.

**Paṭiggāha** see **patiṭṭhāha**.

**Paṭiggāhaka** (adj. — n.) [fr. paṭiggaṇhāti] receiving, accepting; one who receives, recipient Vin ii.213; D i.138; A i.161; ii.80 sq.; iii.42, 336; J i.56; PvA 7, 128, 175 (opp. dāyaka); VvA 195; Sdhp 268.

**Paṭiggāhaṇa** (nt.) [fr. paṭiggaṇhāti] reception, taking in J vi.527.

**Paṭigha** (m. & nt.) [paṭi+gha, adj. suffix of **ghan=han**, lit. striking against] 1. (ethically) repulsion, repugnance, anger D i.25, 34; iii.254, 282; S i.13; iv.71, 195, 205, 208 sq.; v.315; A i.3, 87, 200; Sn 371, 536; Dhs 1060; Miln 44; DA i.22. — 2. (psychologically) sensory reaction D iii.224, 253, 262; S i.165, 186; A i.41, 267; ii.184; Dhs 265, 501, 513, 579; VbhA 19. See on term *Dhs trsl*[n] 72, 204, 276 and passim. — **appaṭigha** see separately s. v. *Note.* How shall we read paṭighaṭṭha nānighaṅso at DhsA 308? (paṭigha — ṭṭhāna — nighaṅso, or paṭighaṭṭana — nighaṅso?)

**Paṭighavant** (adj.) [fr. paṭigha] full of repugnance, showing anger S iv.208, 209.

**Paṭighāta** [paṭi+ghāta, of same root as paṭigha] 1. (lit.) warding off, staying, repulsion, beating off D iii.130; M i.10; A i.98; iv.106 sq.; J i.344; Vism 31 (=paṭihanana); Miln 121; DhA ii.8; PvA 33. — 2. (psych.) resentment Dhs 1060, cp. *Dhs trsl.* 282.

**Paṭighosa** [paṭi+ghosa] echo Vism 554.

**Paṭicamma** in °gataṅ sallaṅ at J vi.78 to be expl[d] not with C. as from paṭi+camati (**cam** to wash, cp. ācamati), which does not agree with the actual meaning, but according to Kern, Toev. ii.29, s. v. as elliptical for paṭibhinna — camma, i. e. piercing the skin so as to go right through (to the opp. side) which falls in with the C. expl[n] "vāmapassena pavisitvā dakkhiṇapassena viniggatan ti."

**Paṭicaya** & (paṭiccaya) [paṭi+caya] adding to, heaping up, accumulation, increase Vin ii.74; iii.158 (pati°); S iii.169; A iii.376 sq. (v. l. pati°); iv.355; v.336 sq.; Th 1, 642; Ud 35 (pati°); Miln 138.

**Paṭicarati** [paṭi+carati) 1. to wander about, to deal with Miln 94. — 2. to go about or evade (a question), to obscure a matter of discussion, in phrase **aññena aññaṅ** p. "to be saved by another in another way," or to from one (thing) to another, i. e. to receive a diff, answer to what is asked D i.94; Vin iv.35; M i.96, 250, 442; A iv.168 (v. l. paṭivadati); expl[d] at DA i.264 by ajjhottharati paṭicchādeti "to cover over," i. e. to conceal (a question). See on expression *Dialogues* i.116.

**Paṭicaleti** [Caus. of paṭicalati] to nudge J v.434.

**Paṭicāra** [fr. paṭi+**car**] intercourse, visit, dealing with Miln 94.

**Paṭicodana** (nt.) [abstr. fr. paṭicodeti] rebuking, scolding (back) DhsA 393.

**Paṭicodeti** [paṭi+codeti] to blame, reprove M i.72; Vin iv.217; Ud 45.

**Paṭicca** [ger. of pacceti, paṭi+i; cp. BSk. pratītya] grounded on, on account of, concerning, because (with acc.) M i.265 (etaṅ on these grounds); S iii.93=It 89 (atthavasaṅ); J ii.386 (=abhisandhāya); Sn 680, 784, 872, 1046; SnA 357; DhA i.4; PvA 64 (maraṇaṅ), 164, 181 (kammaṅ), 207 (anuddayaṅ). See also foll.

**-vinīta** trained to look for causality M iii.19.

**Paṭicca-samuppanna** [p.+samuppana] evolved by reason of the law of causation D iii.275; M i.500; S ii.26; A v.187; Ps i.51 sq., 76 sq.; Vbh 340, 362. Cp. BSk. pratitya samutpanna MVastu iii.61.

**Paṭicca-samuppāda** [p.+samuppāda, BSk. prātītya- samutpāda, e. g. Divy 300, 547] "arising on the grounds of (a preceding cause)" happening by way of cause, working of cause & effect, causal chain of causation; causal genesis, dependent origination, theory of the twelve causes. — See on this Mrs. Rh. D. in *Buddhism* 90 f., *Ency. Rel. & Ethics,* s. v. & *KS* ii., preface. *Cpd.* p. 260 sq. with diagram of the "Wheel of Life"; *Pts. of Controversy,* 390 f. — The *general* formula runs thus: Imasmiṅ sati, idaṅ hoti, imass' uppādā, idaṅ uppajjati; imasmiṅ asati, idaṅ na hoti; imassa nirodhā, idaṅ nirujjhati. This being, that becomes; from the arising of this, that arises; this not becoming, that does not become: from the ceasing of this, that ceases M ii.32; S ii.28 etc. The term usually occurs **applied to dukkha** in a famous formula which expresses the Buddhist doctrine of evolution, the respective stages of which are conditioned by a preceding cause & constitute themselves the cause of resulting effect, as working out the next state of the evolving (shall we say) "individual" or "being," in short the bearer of evolution. The respective links in this chain which to study & learn is the first condition for a "Buddhist" to an understanding of life, and the cause of life, and which to know forward and backward (anuloma — paṭilomaṅ manas' âkāsi Vin i.1) is indispensable for the student, are as follows. The root of all, primary cause of all existence, is **avijjā ignorance**; this produces **sankhārā**: karma, dimly conscious elements, capacity of impression or predisposition (will, action, Cpd.; synergies Mrs. Rh. D.), which in their turn give rise to **viññāṇa** thinking substance (consciousness, Cpd.; cognition Mrs. Rh. D.), then follow in succession the foll. stages: **nāmarūpa** individuality (mind & body, animated organism Cpd.; name & form Mrs. Rh. D.), **saḷāyatana** the senses (6 organs of sense Cpd.; the

sixfold sphere Mrs. Rh. D.), **phassa** contact, **vedanā** feeling, **taṇhā** thirst for life (craving), **upādāna** clinging to existence or attachment (dominant idea Cpd.; grasping Mrs. Rh. D.), **bhava** (action or character Cpd.; renewed existence Mrs. Rh. D.), **jāti** birth (rebirth conception Cpd.), **jarāmaraṇa** (+soka — parideva — dukkhadomanass' ûpayāsā) old age & death (+tribulation, grief, sorrow, distress & despair). The BSk. form is pratītya — samutpāda, e. g. at Divy 300, 547.

The Paṭicca — samuppāda is also called the **Nidāna** ("basis," or "ground," i. e. cause) doctrine, or the **Paccay' ākāra** ("related — condition"), and is referred to in the *Suttas* as **Ariya-ñāya** ("the noble method or system"). The term paccay' **ākāra** is late and occurs only in Abhidhamma — literature. — The oldest account is found in the Mahāpadāna Suttanta of the Dīgha Nikāya (D ii.30 sq.; cp. *Dial.* ii.24 sq.), where 10 items form the constituents of the chain, and are given in backward order, reasoning from the appearance of **dukkha** in this world of old age and death towards the *original* cause of it in **viññāṇa**. The same chain occurs again at S ii.104 sq. — A later development shows 12 links, viz. **avijjā** and **sankhārā** added to precede **viññāṇa** (as above). Thus at S ii.5 sq. — A detailed exposition of the P. — s. in Abhidhamma literature is the exegesis given by Bdhgh at Vism xvii. (pp. 517 — 586, under the title of Paññā — bhūmi — niddesa), and at VbhA 130 — 213 under the title of Paccayākāra — vibhanga. — Some passages selected for ref.: Vin i.1 sq.; M i.190, 257; S i.136; ii.1 sq., 26 sq., 42 sq., 70, 92 sq., 113 sq.; Ai.177; v.184; Sn. 653; Ud 1 sq.; Ps i.50 sq.; 144; Nett 22, 24, 32, 64 sq.; DA i.125, 126.

**-kusala** skilled in the (knowledge of the) chain of causation M iii.63; Nd[1] 171; f. abstr. °**kusalatā** D iii.212.

**Paṭicchaka** (adj.) [fr. paṭicchati) receiving J vi.287.

**Paṭicchati** [paṭi+icchati of **iṣ**[2]; cp. BSk. pratīcchati Divy 238 and sampaṭicchati] to accept, receive, take A iii.243 (udakaṅ); Vin iv.18; Th 2, 421; J i.233; ii.432; iii.171; iv.137; v.197; DhA iii.271. — pp. **paṭicchita** (q. v.). Caus. II. **paṭicchāpeti** to entrust, dedicate, give J i.64, 143, 159, 383, 506; ii.133; PvA 81.

**Paṭicchanna** [pp. of paṭicchādeti] covered, concealed, hidden Vin ii.40; A i.282; Sn 126, 194; Pv i.10[2] (kesehi=paṭicchādita PvA 48); ii.10[2] (kesehi); DA i.276, 228; SnA 155; KhA 53; VbhA 94 (°dukkha); PvA 43, 103. **-appaṭicchanna** unconcealed, open, unrestrained Vin ii.38; J i.207.

**-kammanta** of secret doing, one who acts underhand or conceals his actions A ii.239; Sn 127.

**Paṭicchavi** in **appaṭicchavi** at Pv ii.1[13] read with v. l. as **sampatitacchavi**.

**Paṭicchāda** [fr. paṭi+**chad**] 1. covering, clothes, clothing Pv ii.1[16] (=vattha PvA 76). — 2. deceiving, hiding; concealment, deception Sn 232.

**Paṭicchādaka**=prec. DhsA 51.

**Paṭicchādana** (nt.) [fr. paṭicchādeti] covering, hiding, concealment M i.10; A iii.352; Vbh 357=SnA 180.

**Paṭicchādaniya** (nt.) [fr. paṭicchādeti] the flavour of meat, flavouring, meat broth or gravy Vin i.206, 217; Miln 291.

**Paṭicchādita** [pp. of paṭicchādeti, cp. paṭicchanna] covered, concealed, hidden J vi.23 (=paṭisanthata) PvA 48.

**Paṭicchādī** (f.) [fr. paṭicchādeti] 1. covering, protection Vin ii.122. — 2. antidote, remedy, medicine (or a cloth to protect the itch) Vin i.296; iv.171.

**Paṭicchādeti** [paṭi+chādeti, Caus. of **chad**] 1. to cover over, conceal, hide S i.70, 161; DA i.264; VvA 65 (dhanaṅ); KhA 191; PvA 76, 88, 142 (kesehi), 194 (=parigūhati). — 2. to clothe oneself Vin i.46. — 3. to dress (surgically), to treat (a wound) M i.220. — 4. to conceal or evade (a question) DA i.264. — pp. **paṭicchādita & paṭicchanna** (q. v.).

**Paṭicchita** [pp. of paṭicchati] accepted, taken up Sn 803 (pl. °**tāse**, cp. Nd[1] 113 & SnA 531).

**Paṭijaggaka** (adj.) [fr. paṭijaggati] fostering, nursing, taking care of J v.111.

**Paṭijaggati** [paṭi+jaggati, cp. BSk. pratijāgarti Divy 124, 306] lit. to watch over, i. e. to nourish, tend, feed, look after, take care of, nurse Dh 157; J i.235, 375; ii.132, 200, 436; Vism 119; DhA i.8, 45, 99, 392; iv.154; PvA 10, 43. — pp. **paṭijaggita** (q. v.). — Caus. °jaggāpeti.

**Paṭijaggana** (nt.) [fr. paṭijaggati] rearing, fostering, tending; attention, care J i.148; Miln 366; DhA i.27; ii.96.

**Paṭijagganaka** (adj.) [fr. paṭijaggana] to be reared or brought up J vi.73 (putta).

**Paṭijaggāpeti** [Caus. II. of paṭijaggati] to make look after or tend Vism 74.

**Paṭijaggita** [pp. of paṭijaggati] reared, cared for, looked after, brought up J v.274, 331.

**Paṭijaggiya** (adj.) [grd. of paṭijaggati] to be nursed DhA i.319.

**Paṭijānāti** [paṭi+jānāti] to acknowledge, agree to, approve, promise, consent D i.3, 192; S i.68, 172; ii.170; iii.28; v 204, 423; Sn 76, 135, 555, 601, 1148; J i.169; DhA i.21; PvA 223 (pot. paṭiññeyya), 226 (id.), 241; ger. paṭiññāya Vin ii.83 (a°). — pp. **paṭiññāta** (q. v.).

**Patijīvan** (—°) in phrase jīva — paṭijīvaṅ at J ii.15 is to be taken as a sort of redupl. cpd. of jīva, the imper. of jīvati "live," as greeting. We might translate "the greeting with  jīva ' and reciprocating it."

**Paṭiñña** (adj.) [=paṭiññā] acknowledged; making belief, quâsi —; in phrase **samaṇa°** a quâsi — Samaṇa, pretending to be a Samaṇa A i.126; ii.239; cp. Sakyaputtiya° S ii.272; sacca° J iv.384, 463; v.499.

**Paṭiññā** (f.) [fr. paṭi+**jñā**; cp. later Sk. pratijñā] acknowledgment, agreement, promise, vow, consent, permission D iii.254; J i.153; Pv iv.1[12], 1[44]; Miln 7; DhA ii.93: PvA 76, 123; SnA 397, 539. — patiññaṅ moceti to keep one's promise DhA i.93.

**Paṭiññāta** [pp. of paṭijānāti] agreed, acknowledged, pro- mised Vin ii.83, 102; D i.88; A i.99; iv.144; PvA 55.

**Paṭita** (adj.) satisfied, happy DhA ii.269 (°ācāra)

**Paṭitiṭṭhati (paṭiṭṭhahati)** etc. see **pati°**.

**Paṭitittha** (nt.) [paṭi+tittha] opposite bank (of a river) J v.443.

**Paṭitthambhati** [paṭi+thambhati] to stand firm (against) Miln

372.

**Paṭidaṇḍa** [paṭi+daṇḍa] retribution Dh 133, cp. DhA iii.57, 58.

**Paṭidadāti** [paṭi+dadāti] to give back, to restore J i.177; iv.411 (°diyyare); PvA 276 (ger. °datvā).

**Paṭidasseti** [paṭi+dasseti] to show oneself or to appear again, to reappear Pv iii.2[27].

**Paṭidāna** (nt.) [paṭi+dāna] reward, restitution, gift PvA 80.

**Paṭidisā** (f.) [paṭi+disā] an opposite (counter — ) point of the compass, opposite quarter D iii.176 (disā ca p. ca vidisā ca).

**Paṭidissati** [paṭi+dissati; usually spelt pati°] to be seen, to appear J iii.47=PvA 281; Sn 123; J iv.139; SnA 172.

**Paṭidukkhāpanatā** (f.) [paṭi+abstr. of dukkhāpeti, Caus. — Denom. fr. dukkha] the fact of being afflicted again with súffering Miln 180.

**Paṭideseti** [paṭi+deseti] to confess Vin ii.102. See also pāṭidesaniya.

**Paṭidhāvati** [paṭi+dhāvati] to run back to (acc.) M i.265 ≈ S ii.26 (pubbanṭaṅ; opp. aparantaṅ ādhāvati M, upadhāvati S); Sdhp 167.

**Paṭinandati** [paṭi+nandati] to accept gladly, to greet in return S i.189.

**Paṭinandita** [pp. of paṭi+**nand**] rejoicing or rejoiced; greeted, welcomed Sn 452 (pati°); J vi.14, 412.

**Paṭināsikā** (f.) [paṭi+nāsikā] a false nose J i.455, 457.

**Paṭinijjhatta** (adj.) [paṭi+nijjhatta] appeased again J vi.414.

**Paṭiniddesa** [paṭi+niddesa] coming back upon a subject Nett 5.

**Paṭinivattati** [paṭi+nivattati] to turn back again Vin i.216; J i.225; Miln 120, 152 (of disease), 246; PvA 100, 126. — Caus. **°nivatteti** to make turn back PvA 141; C. on A iii.28 (see paccāsāreti).

**Paṭinivāsana** (nt.) [paṭi+nivāsana[1]] a dress given in return Vin i.46=ii.223.

**Paṭinissagga** [paṭi+nissagga of nissajjati, nis+**sṛj**, Cp. BSk. pratinisarga AvŚ ii.118, pratiniḥsarga ib. ii.194; MVastu ii.549; pratinissagga MVastu iii.314, 322] giving up, forsaking; rejection, renunciation Vin iii.173; M iii. 31; S v. 421 sq.; A i.100, 299; iv.148, 350; Ps i.194 (two p., viz. pariccāga° and pakkhandana°); Pug 19, 21, 22. — ādāna° S v.24; A v.233, 253 sq.; upadhi° It 46, 62; sabbûpadhi° S i.136; iii.133; v.226; A i.49; v.8, 110, 320 sq.; °ânupassanā Ps ii.44 sq.; °ânupassin M iii.83; S iv.211; v.329; A iv.88, 146 sq.; v.112, 359.

**Paṭinissaggin** (adj.) [fr. paṭinissagga] giving up, renouncing, or being given up, to be renounced, only in cpd. **duppaṭi°** (sup°) hard (easy) to renounce D iii.45; M i.96; A iii.335; v.150.

**Paṭinissajjati** [paṭi+nissajjati, cp. BSk. pratinisṛjati AvŚ ii.190] to give up, renounce, forsake Vin iii.173 sq.; iv.294; S ii.110; A v.191 sq. — ger. **paṭinissajja** S i.179; A iv.374 sq.; Sn 745, 946 (cp. Nd[1] 430). — pp. **paṭinissaṭṭha** (q. v.).

**Paṭinissaṭṭha** [pp. of paṭinissajjati, BSk. pratiniḥsṛṣṭa Divy 44 and °nisṛṣṭa Divy 275] given up, forsaken (act. & pass.), renouncing or having renounced Vin iii.95; iv.27, 137; M i.37; S ii.283; A ii.41; It 49; Nd[1] 430, 431 (vanta pahīna p.); PvA 256.

**Paṭinissarati** [paṭi+nissarati] to depart, escape from, to be freed from Nett 113 (=niyyāti vimuccati C.).

**Paṭineti** [paṭi+neti] to lead back to (acc.) Vv 52[17]; Th 2, 419; Pv ii.12[21] (imper. °nayāhi); PvA 145, 160.

**Paṭipakkha** (adj. — n.) [paṭi+pakkha] opposed, opposite; (m.) an enemy, opponent (cp. pratipakṣa obstacle Divy 352) Nd[1] 397; J i.4, 224; Nett 3, 112, 124; Vism 4; DhA i.92; SnA 12, 21, 65, 168, 234, 257, 545; PvA 98; DhsA 164; Sdhp 211, 452.

**Paṭipakkhika** (adj.) [fr. paṭipakkha] opposed, inimical Sdhp 216.

**Paṭipajjati** [paṭi+**pad**, cp. BSk. pratipadyate] to enter upon (a path), to go along, follow out (a way or plan), to go by; fig. to take a line of action, to follow a method, to be intent on, to regulate one's life D i.70 (saṅvarāya). 175 (tathattāya); S ii.98 (kantāramaggaṅ); iv.63 (dhammass' anudhammaṅ); v.346 (id.); iv.194 (maggaṅ); A i.36 (dhammânudhammaṅ); ii.4; Sn 317, 323, 706, 815, 1129 (cp. Nd[2] 384); Dh 274 (maggaṅ); Pug 20 (saṅvarāya); PvA 43 (maggaṅ), 44 (ummaggaṅ), 196 (dhanaṅ); Sdhp 30. — 3rd sg. aor. **paccāpādi** J iv.314. — ger. **pajjitabba** to be followed PvA 126 (vidhi), 131 (id.), 281. — pp. **paṭipanna** (q. v.). — Caus. **paṭipādeti** (q. v.).

**Paṭipajjana** (nt.) [fr. paṭipajjati] a way or plan to be followed, procedure, in **°vidhi** method, line of action PvA 131 (v. l. BB), 133.

**Paṭipaṇāmeti** [paṭi+pa+Caus. of **nam**] to make turn back, to send back, ward off, chase away M i.327 (siriṅ); S iv.152 (ābādhaṅ); Miln 17 (sakaṭāni).

**Paṭipaṇṇa** (nt.) [paṭi+paṇṇa] a letter in return, a written reply J i.409.

**Paṭipatti** (f.) [fr. paṭi+**pad**] "way," method, conduct, practice, performance, behaviour, example A i.69; v.126 (dhammânudhamma°), 136; Ps ii.15; Nd[1] 143; Nd[2] s. v.; Miln 131, 242; DhA ii.30; DhA iv.34 (sammā° good or proper behaviour); PvA 16 (parahita°), 54, 67; DA i.270; Sdhp 28, 29, 37, 40, 213, 521.

**Paṭipatha** [paṭi+patha] a confronting road, opposite way Vin ii.193 (°ṅ gacchati to go to meet); iii.131; iv.268; Miln 9; Vism 92; DhA ii.88.

**Paṭipadā** (f.) [fr. paṭi+**pad**] means of reaching a goal or destination, path, way, means, method, mode of progress (cp. *Dhs. trsl*[n] 53, 82, 92, 143), course, practice (cp. BSk. pratipad in meaning of pratipatti "line of conduct" AvŚ ii.140 with note) D i.54 (dvatti p.), 249 (way to); S ii.81 (nirodhasāruppa — gāminī p.); iv.251 (bhaddikā), 330 (majjhimā) v.304 (sabbattha — gāminī), 361 (udaya — gāminī sotāpatti°), 421; D iii.288 (ñāṇadassana — visuddhi°); A i.113, 168 (puñña°) ii.76, 79, 152 (akkhamā); Vbh 99, 104 sq., 211 sq., 229 sq., 331 sq. — In pregnant sense *The* path (of the Buddha), leading to the destruction of all ill & to the bliss of Nibbāna (see specified under magga, ariyamagga, sacca), thus a quâsi synonym of magga with which freq. comb[d] (e.g. D i.156) Vin i.10; D i.157; iii.219 (anuttariya); M ii.11; iii.251, 284; S i.24 (daḷhā yāya dhīrā pamuccanti); A i.295 sq. (āgālhā nijjhāmā majjhimā); Sn 714 (cp. SnA 497), 921; Ps ii.147 (majjhimā); Nett

95 sq.; Pug 15, 68; VvA 84 (°sankhāta ariyamagga). Specified in various ways as follows: āsava — nirodha — gāminī p. D i.84; dukkha — nirodha — g°. D i.84, 189; iii.136; S v.426 sq.; A i.177; Ps i.86, 119; Dhs 1057; lokanirodha — g° A ii.23; It 121; with the epithets sammā° anuloma° apaccanīka° anvattha° dhammânudhamma° Nd[1] 32, 143, 365; Nd[2] 384 etc. (see detail under sammā°). — There are several groups of 4 paṭipadā mentioned, viz. (a) dukkhā dandhâbhiññā, sukhā & khippâbhiññā dandh° & khipp°, i. e. painful practice resulting in knowledge slowly acquired & quickly acquired, pleasant practice resulting in the same way D iii.106; A ii.149 sq., 154; v.63; SnA 497; (b) akkhamā, khamā, damā & samā p. i. e. want of endurance, endurance, self — control, equanimity.

**Paṭipanna** [pp. of paṭipajjati] (having) followed or following up, reaching, going along or by (i. e. practising), entering on, obtaining S ii.69; iv.252; A i.120 (arahattāya); iv.292 sq. (id.), 372 sq.; It 81 (dhammânudhamma°); Sn 736; Dh 275 (maggaṅ); Vv 34[23] (=maggaṭṭha one who has entered the path VvA 154)=Pv iv.3[49]; Pug 63; Miln 17; DA i.26; PvA 78, 112 (maggaṅ), 130, 174 (sammā°), 242; (dhammiyaṅ paṭipadaṅ); DhA i.233 (magga° on the road, wandering).

**Paṭipannaka** (adj. n.) [fr. paṭipanna] one who has entered upon the Path (ariyamagga) Pug 13 (=maggaṭṭhaka, phalatthāya paṭipannattā p. nāma PugA 186); Miln 342, 344; Nett 50; DhsA 164. See also *Miln trsl.* ii.231, 237.

**Paṭiparivatteti** [paṭi+p.] to turn back or round once more M i.133.

**Paṭipaviṭṭha** [pp. of paṭipavisati] gone inside again Sn 979.

**Paṭipavisati** [paṭi+pavisati] to go in(to) again; Caus. **°paveseti** to make go in again, to put back (inside) again Vin i.276. — pp. **paṭipaviṭṭha** (q. v.).

**Paṭipasaṅsati** [paṭi+pasaṅsati] to praise back or in return J ii.439.

**Paṭipaharati** [paṭi+paharati] to strike in return DhA i.51.

**Paṭipahiṇati** [paṭi+pahinati] to send back (in return) DhA i.216.

**Paṭipākatika** (adj.) [paṭi+pākatika] restored, set right again, safe and sound J iii.167 (=pākatika at PvA 66); iv.407; vi.372; PvA 123, 284.

**Paṭipāṭi** (f.) [paṭi+pāṭi] order, succession Vin i.248 (bhatta°); Vism 411 (khandha°); usually in abl. **paṭipāṭiyā** adv. successively, in succession, alongside of, in order Vism 343 = J v.253 (ghara° from house to house); ThA 80 (magga°); DhA i.156; ii.89; iii.361; SnA 23, 506; PvA 54; VvA 76, 137.

**Paṭipāṭika** (adj.) [fr. last] being in conformity with the (right) order ThA 41.

**Paṭipādaka** [fr. paṭi+**pad**] the supporter (of a bed) Vin i.48; ii.208.

**Paṭipādeti** [Caus. of paṭipajjati, cp. BSk. pratipādayati in same meaning AvŚ i.262, 315] to impart, bring into, give to, offer, present M i.339; J v.453, 497; Pv ii.8[1] (vittaṅ).

**Paṭipiṅsati** [paṭi+piṅsati] to beat against S ii.98 (ure); J vi.87; Vism 504 (urāni).

**Paṭipiṇḍa** [paṭi+piṇḍa] alms in return J ii.307; v.390 (piṇḍa° giving & taking of alms); Miln 370.

**Paṭipīta** in **asuci°** at A iii.226 is not clear (v. l. **°pīḷita** perhaps to be preferred).

**Paṭipīḷana** (nt.) [fr. paṭipīḷeti] oppression Miln 313, 352.

**Paṭipīḷita** (adj.) [paṭi+pp. of **pīḍ**] pressed against, oppressed, hard pressed Miln 262, 354.

**Paṭipuggala** [paṭi+puggala] a person equal to another, compeer, match, rival M i.171=Miln 235; S i.158; Sn 544; It 123 (natthi te paṭipuggala). — **appaṭipuggala** without a rival, unrivalled, without compare S i.158; iii.86; Th 2, 185; J i.40; Miln 239 (cp. *Miln trsl.* ii.43).

**Paṭipuggalika** (adj.) [fr. paṭipuggala] belonging to one's equal, individual Dhs 1044. Perhaps read pāṭi° (q. v.).

**Paṭipucchati** [paṭi+pucchati] to ask (in return), to put a question to, to inquire D i.60; M i.27; S iii.2; Sn p. 92; J i.170; iv.194; PvA 32, 56, 81; A i.197; ii.46; also neg. **appaṭipucchā** (abl. adv.) without inquiry Vin i.325.

**Paṭipucchā** (f.) [paṭi+pucchā] a question in return, inquiry; only ° — (as abl.) by question, by inquiry, by means of question & answer in foll. cpds.: °karaṇīya Vin i.325; **°vinīta** A i.72; **°vyākaraṇīya** (pañha) D iii.229.

**Paṭipurisa** [paṭi+purisa] a rival, opponent Nd[1] 172.

**Paṭipūjana** (nt.) or **°ā** (f.) [fr. paṭi+**pūj**] worship, reverence, honour Miln 241.

**Paṭipūjeti** [paṭi+pūjeti] to honour, worship, revere Sn 128; Pv i.1[3]; Miln 241.

**Paṭipeseti** [paṭi+peseti] to send out to PvA 20.

**Paṭippaṇāmeti** [paṭi+paṇāmeti] to bend (back), stretch out DhsA 324.

**Paṭippassaddha** [pp. of paṭippassambhati] allayed, calmed, quieted, subsided S iv.217, 294; v.272; A i.254; ii.41; J iii.37, 148; iv.430; Ps ii.2; Pug 27; KhA 185; PvA 23, 245, 274. *Note.* The BSk. form is pratiprasrabdha Divy 265.

**Paṭippassaddhi** (f.) [fr. paṭippassaddha] subsidence, calming, allaying, quieting down, repose, complete ease Vin i.331 (kammassa suppression of an act); Ps ii.3, 71, 180; Nett 89; Dhs 40, 41, 320; SnA 9. Esp. frequent in the Niddesas in stock phrase expressing the complete calm attained to in emancipation, viz. vūpasama paṭinissagga p. amata nibbāna, e. g. Nd[2] 429.

**Paṭippassambhati** [paṭi+ppa+sambhati of **śrambh**. Note however that the BSk. is °praśrambhyati as well as °srambhyati, e. g. MVastu i.253, 254; Divy 68, 138, 494, 549, 568] to subside, to be eased, calmed, or abated, to pass away, to be allayed S i.211; v.51; aor. °ssambhi DhA ii.86 (dohaḷo); iv.133 (ābādho). — pp. **paṭippassaddha** (q. v.). — Caus. **paṭippassambheti** to quiet down, hush up, suppress, bring to a standstill, put to rest, appease Vin i.49 (kammaṅ), 144 (id.), 331 (id.); ii.5 (id.), 226 (id.); M i.76; J iii.28 (dohaḷaṅ).

**Paṭipassambhanā** (f.) & **°ppassambhitatta** (nt.) are exe- getical (philosophical) synonyms of **paṭippassaddhi** at Dhs 40, 41, 320.

**Paṭippharati** [paṭi+pharati] to effulge, shine forth, stream out, emit, fig. splurt out, bring against, object M i.95 sq.; A iv.193 (codakaṅ); J i.123, 163; Nd[1] 196 (vādaṅ start a word — fight); Miln 372; DhA iv.4 (vacanaṅ).

**Paṭibaddha** (adj.) [paṭi+baddha, pp. of **bandh**] bound to, in fetters or bonds, attracted to or by, dependent on D i.76; Vin iv.302 (kāya°); A v.87 (para°); Dh 284; Miln 102 (āvajjana°); PvA 134 (°jīvika dependent on him for a living). — Freq. in cpd. **°citta** affected, enamoured, one's heart bound in love Vin iii.128; iv.18; Sn 37 (see Nd² 385), 65; PvA 46, 145 (°tā f. abstr.), 151, 159 (rañño with the king).

**Paṭibandha** (adj.) [paṭi+bandha] bound to, connected with, referring to Ps i.172, 184.

**Paṭibandhati** [paṭi+bandhati] to hold back, refuse J iv.134 (vetanaṅ na p.=aparihāpetvā dadāti).

**Paṭibandhu** [paṭi+bandhu] a connection, a relation, relative Dhs 1059, 1136, 1230; DhsA 365.

**Paṭibala** (adj.) [paṭi+bala] able, adequate, competent Vin i.56, 342; ii.103, 300; iii.158; A v.71; Miln 6.

**Paṭibāḷha** [pp. of paṭibāhati, though more likely to paṭi+ **vah²**] (op)pressed, forced, urged Vbh 338=Miln 301.

**Paṭibāhaka** [of paṭi+bādh] antidote Miln 335; repelling, preventing J vi.571.

**Paṭibāhati** [paṭi+***bāh** of bahis adv. outside] to ward off, keep off, shut out, hold back, refuse, withhold, keep out, evade Vin i.356; ii.162, 166 sq., 274; iv.288; J i.64, 217; DhA ii.2 (rañño āṇaṅ), 89 (sītaṅ); VvA 68; PvA 96 (maraṇaṅ), 252, 286 (grd. appaṭibāhanīya). Caus. **°bāheti** in same meaning J iv.194; DhA ii.71; PvA 54. — pp. **paṭibāḷha** (q. v.).

**Paṭibāhana** exclusion, warding off, prevention Miln 81; Vism 244.

**Paṭibāhiya** (adj.) [grd. of paṭibāhati] to be kept off or averted, neg. **ap°** J iv.152.

**Paṭibāhira** (adj.) [paṭi+bāhira] outside, excluded Vin ii.168.

**Paṭibimba** (nt.) [paṭi+bimba] counterpart, image, reflec- tion Vism 190; VvA 50; VbhA 164.

**Paṭibujjhati** [paṭi+bujjhati] to wake up, to understand, know, A iii.105 sq.; ThA 74; PvA 43, 128. — pp. **paṭibuddha** (q. v.).

**Paṭibuddha** [pp. of paṭibujjhati] awakened, awake Sn 807.

**Paṭibodha** [fr. paṭi+**budh**, cp. paṭibujjhati] awaking, waking up Vv 50[24].

**Paṭibhajati** [paṭi+**bhaj**] to divide M iii.91.

**Paṭibhaṇḍa** [paṭi+bhaṇḍa, cp. BSk. pratipanya Divy 173, 271, 564] merchandise in exchange, barter J i.377; PvA 277.

**Paṭibhaṇḍati** [paṭi+bhaṇḍati] to abuse in return S i.162 (bhaṇḍantaṅ p.); A ii.215 (id.); Nd¹ 397 (id.).

**Paṭibhaya** [paṭi+bhaya] fear, terror, fright S iv.195; PvA 90; Dāvs iv.35. Freq. in cpd. ap° & sap°, e. g. Vin iv.63; M i.134; iii.61.

**Paṭibhāga** [paṭi+bhāga] 1. counterpart, likeness, resem- blance Nd² s. v.; Vism 125 (°nimitta, imitative mental reflex, memory — image); SnA 65, 76, 83, 114, 265; PvA 46, 178, 279. — 2. rejoinder J vi.341 (pañha°). — 3. counterpart, opposite, contrary M i.304. — **appaṭibhāga** (adj.) unequalled, incomparable, matchless Miln 357 (+appaṭiseṭṭha); DhA i.423 (=anuttara).

**Paṭibhāti** [paṭi+**bhā**] to appear, to be evident, to come into one's mind, to occur to one, to be clear (cp. *Vin. Texts* ii.30) S i.155 (°tu taṅ dhammikathā); v.153 (T. reads patibbāti); Sn 450 (p. maṅ=mama bhāgo pakāsati Sna 399); Nd¹ 234=Nd² 386 (also fut. °bhāyissati); J v.410; VvA 78=159 (maṅ p. ekaṅ pañhaṅ pucchituṅ "I should like to ask a question").

**Paṭibhāna** (nt.) [paṭi+bhāna. Cp. late Sk. pratibhāna, fr. Pali] understanding, illumination, intelligence; readiness or confidence of speech, promptitude, wit (see on term *Vin. Texts* iii.13, 172; *Pts. of Controversy,* 378 f.) D i.16, 21, 23; S i.187; A ii.135, 177, 230; iii.42; iv.163; v.96; Ps ii.150, 157; J vi.150; Pug 42; Vbh 293 sq.; VbhA 338, 394, 467; Miln 21; DA i.106. — **appaṭibhāna** (adj.) bewildered, not confident, cowed down Vin ii.78=iii.162; M i.258; A iii.57; J v.238, 369; vi.362.

**Paṭibhānavant** (adj.) [fr. paṭibhāna] possessed of intelli- gence or ready wit A i.24; Sn 58, 853, 1147; Nd¹ 234= Nd² 386; SnA 111 (pariyatti° & paṭivedha°).

**Paṭibhāneyyaka** (adj.) [ger. formation+ka fr. paṭibhāna] =paṭibhānavant Vin i.249 (cp. *Vin. Texts* ii.140); A i.25.

**Paṭibhāsati** [paṭi+**bhās**] to address in return or in reply S i.134; Sn 1024.

**Paṭimaṅsa** (adj.) [for paṭimassa=Sk. *pratimṛśya, ger. of prati+**mṛś**, cp. in consonants haṅsa for harṣa etc.] as neg. **app°** not to be touched, untouched; faultless Vin ii.248 (acchidda+); A v.79.

**Paṭimagga** [paṭi+magga, cp. similarly paṭipatha] the way against, a confronting road; °ṅ gacchati to go to meet somebody J iv.133; vi.127.

**Paṭimaṇḍita** [pp. of paṭi+**maṇḍ**] decorated, adorned with J i.8, 41, 509; PvA 3, 66, 211.

**Paṭimantaka** [fr. paṭi+**mant**] one who speaks to or who is spoken to, i. e. (1) an interlocutor J iv.18 (=paṭivacana — dayaka C.); — (2) an amiable person (cp. Lat. affabilis=affable) M i.386.

**Paṭimanteti** [paṭi+manteti] to discuss in argument, to reply to, answer, refute; as **paṭi°** at Vin ii.1; D i.93 (vacane), 94; Dh i.263; J vi.82, 294.

**Paṭimalla** [paṭi+malla] a rival wrestler S i.110; Nd¹ 172.

**Paṭimasati** [paṭi+masati of mṛś, cp. paṭimaṅsa] to touch (at) D i.106; Sn p. 108 (anumasati+). — Caus. **paṭimāseti** (q. v.).

**Paṭimā** (f.) [fr. paṭi+**mā**] counterpart, image, figure J vi.125; Dāvs v.27; VvA 168 (=bimba); DhsA 334. — **appaṭima** (adj.) without a counterpart, matchless, incomparable Th 1, 614; Miln 239.

**Paṭimānita** [pp. of paṭimāneti] honoured, revered, served PvA 18.

**Paṭimāneti** [paṭi+Caus. of **man**] to wait on, or wait for, look after, honour, serve Vin ii.169; iv.112; D i.106; J iv.2, 203; v.314; Miln 8; PvA 12; DA i.280. — pp. **paṭimānita** (q. v.).

**Paṭimāreti** [paṭi+Caus. of **mṛ**] to kill in revenge J iii.135.

**Paṭimāseti** [Caus. of patimasati] to hold on to, to restrain, keep under control; imper. paṭimāse (for °māsaya) Dh 379 (opp. codaya; expl[d] by °parivīmaṅse "watch" DhA iv.117).

**Paṭimukka** (adj.) [pp. of paṭimuñcati; cp. also paṭimutta & um-

mukka, see Geiger, *P.Gr.* § 197] fastened on, tied to, wound round, clothed in S iv.91; M i.383; It 56; Th 2, 500 (? v. l. paripuṇṇa, cp. ThA 290); J i.384; vi.64; Miln 390; DhA i.394 (sīse); VvA 167 (so read for °mukkha), 296.

**Paṭimukha** (adj.) [paṭi+mukha] facing, opposite; nt. °ṅ adv. opposite SnA 399 (gacchati).

**Paṭimuñcati** [paṭi+**muc**] 1. to fasten, to bind (in lit. as well as appl[d] sense), to tie, put on Vin i.46; S i.24 (veraṅ °muñcati for °muccati!); J i.384; ii.22, 88, 197; iv. 380 (ger. °mucca, v. l. °muñca), 395; v.25 (attain), 49; vi.525; DhA iii.295. — Pass. paṭimuccati to be fastened, aor. °mucci J iii.239; vi.176. — 2. to attain, obtain, find J iv.285=vi.148.

**Paṭimutta** (& **°ka)** (adj.) [pp. of paṭimuñcati, cp. paṭi- mukka] in sup° well purified, cleansed, pure J iv.18 (°kambu=paṭimutta — suvaṇṇ' ālankāra C.); v.400; Pv iv.1[33] (°ka — suṭṭhu paṭimuttabhāṇin PvA 230).

**Paṭimokkha** [fr. paṭi+**muc**] 1. a sort of remedy, purgative D i.12 osadhīnaṅ p. expl[d] at DA i.98 as "khārâdīni datvā tad — anurūpo khaṇe gate tesaṅ apanayanaṅ." Cp. *Dial.* 26. — 2. binding, obligatory J v.25 (sangaraṅ p. a binding promise). Cp. pāṭimokkha.

**Paṭiya** (nt.) [=paṭikā] a white woollen counterpane J iv.352 (=uṇṇāmaya — paccattharaṇāni setakambalāni pi vadanti yeva C.).

**Paṭiyatta** [pp. of paṭi+**yat**] prepared, got ready, made, dressed Vin iv.18 (alankata°); J iv.380 (C. for pakata), PvA 25 (C. for upaṭṭhita), 75 (alankata°), 135 (id.), 232 (id.), 279 (id.); KhA 118 (alankata°).

**Paṭiyāti** [paṭi+**yā**, cp. pacceti] to go back to, reach J vi.149 (C. for paṭimuñcati).

**Paṭiyādita** [pp. of paṭiyādeti] given, prepared, arranged, dedicated Miln 9; DhA ii.75.

**Paṭiyādeti** [for *paṭiyāteti=Sk. pratiyātayati, Caus. of paṭi+**yat**, like P. niyyādeti=Sk. niryātayati] to prepare, arrange, give, dedicate SnA 447. — pp. **paṭiyādita** (q. v.). — Caus.II. **paṭiyādāpeti** to cause to be presented or got ready, to assign, advise, give over Vin i.249 (yāguṅ); Sn p. 110 (bhojaniyaṅ); P.vA 22, 141.

**Paṭi-y-ālokaṅ** gacchati "to go to the South" Vin iv.131, 161.

**Paṭiyodha** [paṭi+yodha] counterfight J iii.3.

**Paṭiyoloketi** (T. **paṭi-oloketi)** [paṭi+oloketi] to look at, to keep an eye on, observe J ii.406.

**Paṭirava** [paṭi+rava] shouting out, roar Dāvs iv.52.

**Paṭirājā** [paṭi+rājā] hostile king, royal adversary J vi.472; DhA i.193.

**Paṭiruddha** [pp. paṭi+**rudh**] obstructed, hindered, held back, caged J iv.4 (oruddha — paṭiruddha sic.).

**Paṭirūpa** (adj.) [paṭi+rūpa] fit, proper, suitable, befitting, seeming D i.91; Vin ii.166 (seyyā); M i.123; S i.214; ii.194 (ap°); Th 2, 341; Pv ii.12[15]; J v.99; Pug 27; DhA iii.142; PvA 26, 122 (=yutta), 124. **-°desavāsa** living in a suitable region D iii.276=A ii.32; Nett 29, 50. — Spelt **pati°** at Dh 158; Sn 89, 187, 667; SnA 390. Cp. pāṭirūpika.

**Paṭirūpaka** (adj.) (—°) [fr. paṭirūpa] like, resembling, dis- guised as, in the appearance of, having the form of S i.230; DhA i.29 (putta°); PvA 15 (samaṇa°). As pati° at SnA 302, 348, 390. — nt. an optical delusion DhA iii.56.

**Paṭirūpatā** (f.) [abstr. fr. paṭirūpa] likeness, semblance, appearance, pretence PvA 268 (=vaṇṇa).

**Paṭirodati** [paṭi+rodati of **rud**] to cry in return, to reply by crying J iii.80; pp. **paṭirodita=paṭirodana**.

**Paṭirodana** (nt.) [paṭi+rodana] replying through crying J iii.80.

**Paṭirodeti** [paṭi+Caus. of **rud**] to scold back S i.162.

**Paṭirosati** [paṭi+rosati] to annoy in return, to tease back S i.162; A ii.215; Nd[1] 397.

**Paṭiladdha** [pp. of paṭilabhati] received, got, obtained PvA 15 (=laddha), 88.

**Paṭilabhati** [paṭi+labhati] to obtain, receive, get It 77; J i.91; Nd[2] 427 (pariyesati p. paribhuñjati); Pug 57; VvA 115; PvA 6, 7, 16, 50, 60, 67 etc. — pret. 3[rd] pl. **paccaladdhaṅsu** S i.48 (so v. l. & C. T. °latthaṅsu), expl[d] by paṭilabhiṅsu cp. *K. S.* 319. — aor. 1[st] sg. **paṭilacchiṅ** J v.71. — Caus. **paṭilābheti** to cause to take or get, to rob J v.76 (paṭilābhayanti naṅ "rob me of him").

**Paṭilābha** [fr. paṭi+**labh**] obtaining, receiving, taking up, acquisition, assumption, attainment D i.195; M i.50; A ii.93, 143; Ps ii.182, 189; Nd[1] 262; Dh 333; Pug 57; VvA 113; PvA 50, 73, 74. — attabhāva° obtaining a reincarnation, coming into existence S ii.256; iii.144; A ii.159, 188; iii.122 sq. — See also paribhoga.

**Paṭilika** v. l. BB together with **paṭalika** for **talika** at J iii.80 (cp. A iii 36?).

**Paṭilīna** [pp. of paṭilīyati] having withdrawn, keeping away S i.48 (°nisabha "expert to eliminate"; reading pati°); with reading pati also; A ii.41; iv.449; Sn 810, 852; Nd[1] 130, 224 (rāgassa etc. pahīnattā patilīno).

**Paṭilīyati** [paṭi+līyati of **lī**] to withdraw, draw back, keep away from, not to stick to A iv.47=Miln 297 (+paṭikuṭati paṭivaṭṭati; Miln & id. p. at S ii.265 print pati°); Vism 347 (+paṭikuṭṭati pativaṭṭati). — pp. **paṭilīna**; Caus. **paṭileṇeti** (q. v.).

**Paṭileṇeti** [Sec. der[n] fr. pp. paṭilīna in sense of Caus.; cp. Sk. °lāpayati of **lī**] to withdraw, to make keep away, not to touch S ii.265 (pati°, as at Miln 297 patilīyati).

**Paṭilobheti** [paṭi+Caus. of **lubh**] to fill with desire, to entice J v.96.

**Paṭiloma** (adj.) [paṭi+loma] "against the hair," in reverse order, opposite, contrary, backward; usually comb[d] with anuloma i. e. forward & backward Vin i.1; A iv.448; etc (see paṭiccasamuppāda); J ii.307. **-°pakkha** opposition PvA 114 (cp. **paṭipakkha**).

**Paṭivacana** (nt.) [paṭi+vacana] answer, reply, **rejoinder** J iv.18; Miln 120; PvA 83 (opp. vacana); ThA 285.

**Paṭivaṭṭati** (& **°vattati)** [paṭi+**vṛt**] (intrs.) to roll or move back, to turn away from A iv.47=Miln 297 (paṭilīyati paṭikutati p.); Caus. **paṭivaṭṭeti** in same meaning trs. (but cp. Childers s. v. "to knock, strike") S ii.265 (T. spells pati°, as also at Miln

297). — grd. **paṭivattiya** only in neg. ap° (q. v.). — pp. **paṭivatta** (q. v.).

**Paṭivatta** (nt.) [pp. of paṭivattati] moving backwards, only in cpd. vatta — paṭivatta — karaṇa "moving forth or backwards, " performance of different kinds of duties; doing this, that & the other DhA i.157.

**Paṭivattar** [paṭi+vattar, n. ag. of **vac**] one who contra- dicts S i.222.

**Paṭivadati** [paṭi+vadati] to answer, reply A iv.168 (v. l. for paṭicarati); Sn 932; Dh 133; Nd[1] 397; PvA 39.

**Paṭivasati** [paṭi+vasati] to live, dwell (at) D i.129; Vin ii.299; S i.177; J i.202; SnA 462; PvA 42, 67.

**Paṭivāṇa, Paṭivāṇitā, Paṭivāṇī** etc. occur only in neg. form app°, q. v.

**Paṭivātaṅ** (adv.) [paṭi+vātaṅ, acc. cp. Sk. prativāta & prativātaṅ] against the wind (opp. anuvātaṅ) Vin ii.218; S i.13; Sn 622; Dh 54, 125; PvA 116; Sdhp 425.

**Paṭivāda** [paṭi+vāda] retort, recrimination Miln 18 (vāda° talk and counter — talk).

**Paṭivāpeti** [Caus. of paṭi+**vap**] to turn away from, to free from, cleanse M i.435=A iv.423; DhsA 407.

**Paṭivāmeti** [paṭi+Caus. **vam**] to throw out again DA i.39.

Cp. *J.P.T.S.* 1886, p. 160, suggesting paṭivādh°, or paṭibādhayamāno, and referring to Th 1, 744.

**Paṭiviṅsa** [paṭi — aṅsa with euphonic consonant v instead of y (paṭi — y — aṅsa) and assimilation of a to i (paṭiyiṅsa> paṭiviṅsa)] lit. "divided part," sub — part, share, bit, portion, part Vin i.28; iii.60 (T. reads paṭivisa); J ii.286; DhsA 135; DhA i.189; iii.304; VvA 61 (°vīsa), 64 (v. l. °vīsa), 120 (id.).

**Paṭiviṅsaka** [prec.+ka] part share, portion DhA ii.85.

**Paṭivigacchati** [paṭi+vi+gacchati] to go apart again, to go away or asunder A iii.243; Miln 51.

**Paṭivijānāti** [paṭi+vi+jānāti] to recognise Vin iii.130; Nd[2] 378 (ājānāti vijānāti p. paṭivijjhati); Miln 299.

**Paṭivijjha** (adj.) [grd. of paṭivijjhati] in cpd. **dup°** hard to penetrate (lit. & fig.) S v.454.

**Paṭivijjhati** [paṭi+vijjhati of **vyadh**] to pierce through, penetrate (lit. & fig.), intuit, to acquire, master, comprehend Vin i.183; S ii.56; v.119, 278, 387, 454; A iv.228, 469; Nd[2] 378; J i.67, 75; Ps i.180 sq.; Miln 344; DhA i.334. — aor. **paṭivijjha** Sn 90 (=aññāsi sacchākāsi SnA 166), and **paccavyādhi** Th 1, 26=1161 (°byādhi); also 3rd pl. **paccavidhuṅ** A iv.228. — pp. **paṭividdha** (q. v.). On phrase uttariṅ appaṭivijjhanto. See uttari.

**Paṭivijjhanaka** (adj.) [paṭi+vijjhana+ka,of **vyadh**] only in neg. **ap°** impenetrable DhA iv.194.

**Paṭividita** [pp. of paṭi+**vid**] known, ascertained D i.2; Ps i.188.

**Paṭividdha** [pp. of paṭivijjhati] being or having penetrated or pierced; having acquired, mastering, knowing M i.438; S ii.56 (sup°); Ps ii.19, 20; J i.214; VvA 73 (°catusacca=saccānaṅ kovida). — **appaṭividdha** not pierced, not hurt J vi.446.

**Paṭivinaya** [paṭi+vi+**nī**] repression, subdual, only in cpd. **āghāta°** D iii.262, 289; A iii.185 sq. See **āghāta**.

**Paṭivinicchinati** [paṭi+vinicchinati] to try or judge a case again, to reconsider J ii.187.

**Paṭivinīta** [pp. of paṭivineti] removed, dispelled, subdued S ii.283; v.76, 315.

**Paṭivineti** [paṭi+vi+**nī**] to drive out, keep away, repress, subdue S i.228; M i.13; A iii.185 sq.; J vi.551; PvA 104 (pipāsaṅ). Cp. BSk. prativineti MVastu ii.121. — pp. **paṭivinīta** (q. v.).

**Paṭivinodana** (nt.) [fr. paṭivinodeti] removal, driving out, expulsion A ii.48, 50; Miln 320.

**Paṭivinodaya** (adj. — n.) [fr. paṭivinodeti] dispelling, sub- duing, riddance, removal; dup° hard to dispel A iii.184 sq.

**Paṭivinodeti** [paṭi+vi+Caus. of **nud**, Cp. BSk. prativinu- dati Divy 34, 371 etc.] to remove, dispel, drive out, get rid of D i.138; M i.48; Pv iii.5[8]; Pug 64; VvA 305; PvA 60.

**Paṭivibhajati** [paṭi+vibhajati] to divide off, to divide into (equal) parts M i.58 (cp. iii.91; paṭibhaj° & v. l. vibhaj°).

**Paṭivibhatta** (adj.) [paṭi+vibhatta] (equally) divided M i.372; A iv.211; VvA 50. On neg. **ap°** in cpd. **°bhogin** see **appaṭivibhatta**.

**Paṭivirata** (adj.) [pp. of paṭiviramati, cp. BSk. prativi- ramati Divy ii, 302, 585] abstaining from, shrinking from (with abl.) D i.5; M iii.23; S v.468; It 63; Pug 39, 58; DA i.70; PvA 28, 260. — **app°** not abstaining from Vin ii.296; S v.468; It 64.

**Paṭivirati** (f.) [fr. paṭivirata] abstinence from Dhs 299; M iii.74; PvA 206.

**Paṭiviramati** [paṭi+viramati] to abstain from M i.152.

**Paṭivirujjhati** [paṭi+vi+**rudh**] to act hostile, to fall out with somebody, to quarrel (saddhiṅ) J iv.104. — pp. **paṭiviruddha** (q. v.).

**Paṭiviruddha** [pp. of paṭivirujjhati, cp. BSk. prativiruddha rebellious Divy 445] obstructed or obstructing, an adversary, opponent J vi.12; DA i.51 (°ā satta=pare); Miln 203, 403.

**Paṭivirūhati** [paṭi+virūhati] to grow again Vism 419.

**Paṭivirodha** [paṭi+virodha] hostility, enmity, opposition Dhs 418, 1060; Pug 18; Miln 203.

**Paṭivisiṭṭha** [paṭi+visiṭṭha] peculiar M i.372.

**Paṭivisesa** [paṭi+visesa] sub — discrimination J ii.9.

**Paṭivissaka** (adj.) [fr. paṭi+*veśman or *veśya] dwelling near, neighbouring M i.126; J i.114, 483; iii.163; iv.49; v.434; DhA i.47 (°itthi), 155, 235 (°dārakā).

**Paṭivutta** (paṭi+vutta, pp. of **vac**] said against, replied Vin iii.131, 274.

**Paṭivekkhiya** see **ap°**.

**Paṭivedeti** [paṭi+vedeti, Caus. of **vid**] to make known, declare, announce Vin i.180; S i.101, 234; Sn 415 (aor. °vedayi); DA i.227; PvA 6 (pītisomanassaṅ).

**Paṭivedha** [fr. paṭi+**vyadhī** cp. paṭivijjhati & BSk. prati- vedha MVastu i.86] lit. piercing, i. e. penetration, comprehension, attainment, insight, knowledge A i.22, 44; D iii.253; Ps i.105; ii.50, 57, 105, 112, 148, 182; Vbh 330; Miln 18; SnA 110,

111; Sdhp 65. — **appaṭivedha** non — intelligence, ignorance Vin i.230; S ii.92; iii.261; v.431; A ii.1; Dhs 390, 1061, 1162; **Pug** 21. — **duppaṭivedha** (adj.) hard to pierce or penetrate; flg. difficult to master Miln 250. — **maggaphala°** realisation of the fruit of the Path DhA i.110.

**Paṭivera** [paṭi+vera] revenge DhA i.50.

**Paṭivellati** [paṭi+vellati] to embrace, cling to J v.449.

**Paṭivyāharati** [paṭi+vyāharati] to desist from, aor. **paccavyāhāsi** D ii.232.

**Paṭivyūhati** (pati°) [paṭi+vyūhati] to heap up against (?) SnA 554.

**Paṭisaṅyamati** [paṭi+saṅyamati] to restrain, to exercise self — control J iv.396.

**Paṭisaṅyujati** [paṭi+saṅ+**yuj**] to connect with, fig. to start, begin (vādaṅ a discussion or argument) S i.221 (bālena paṭisaṅyuje=paṭippharеyya C.; "engage himself to bandy with a fool" *K.S.* 284); Sn 843 (vādaṅ p.= paṭippharеyya kalahaṅ kareyya Nd[1] 196). — pp. paṭisaṅyutta (q. v.).

**Paṭisaṅyutta** [pp. of paṭisaṅyujati] connected with, coupled, belonging to Vin iv.6; S i.210 (nibbāna °dhammikathā); Th 1, 598; It 73; VvA 6, 87; PvA 12.

**Paṭisaṅvidita** [pp. of paṭi+saṅ+**vid**; same (prati) at MVastu iii.256] apperceived, known, recognised, in phrase "pubbe appaṭisaṅvidita pañho" S ii.54.

**Paṭisaṅvedin** (adj.) [fr. paṭisaṅvedeti; BSk. pratisaṅ- vedin Divy 567] experiencing, feeling, enjoying or suffering M i.56; S i.196; ii.122; iv.41; v.310 sq.; A i.164 (sukhadukkha°); iv.303 (id.); v.35 (id.); It 99; Ps i.95, 114 (evaṅsukhadukkha°), 184, 186 sq.; Pug 57, 58.

**Paṭisaṅvedeti** [paṭi+saṅ+vedeti, Caus. of **vid**] to feel, experience, undergo, perceive D i.43, 45; A i.157 (domanassaṅ); iv.406 (id.); Pug 59; PvA 192 (mahādukkhaṅ). There is also a by — form, viz. **paṭisaṅvediyati** S ii.18, 75, 256 (attabhāva — paṭilābhaṅ); It 38 (sukkha — dukkhaṅ; v. l. °vedeti).

**Paṭisaṅharaṇa** (nt.) [fr. paṭisaṅharati] removing Nett 27, 41.

**Paṭisaṅharati** [paṭi+saṅ+**hṛ**, cp. BSk. pratisaṅharati MVastu i.82] to draw back, withdraw, remove, take away, give up Vin ii.185 (sakavaṇṇaṅ); D i.96; S v.156; PvA 92 (devarūpaṅ).

**Paṭisakkati** [paṭi+sakkati] to run back Vin ii.195; A iv.190.

**Paṭisankhayanto** is ppr. of paṭi+saṅ+**kṣi**, to be pacified Th 1, 371.

**Paṭisankharoti** [paṭi+saṅ+**kṛ**] to restore, repair, mend Vin ii.160; A ii.249; J iii.159 (nagaraṅ). Caus. II. **paṭisankhārāpeti** to cause to repair or build up again M iii.7; J vi.390 (gehāni).

**Paṭisankhā** (f.) [paṭi+sankhā of **khyā**] reflection, judg- ment, consideration Vin i.213; S iv.104 (°yoniso); Ps i.33, 45, 57, 60, 64; Pug 25, 57; Dhs 1349. **appaṭisankhā** (see also °sankhāti) want of judgment, inconsideration Ps i.33, 45; Dhs 1346=Pug 21. — *Note.* In comb[n] **paṭisankhā yoniso** "carefully, with proper care or intention" p. is to be taken as ger. of paṭisankhāti (q. v.). This connection is frequent, e. g. S iv.104; A ii.40; Nd[1] 496; Nd[2] 540.

**Paṭisankhāti** [paṭi+saṅ+**khyā**] to be careful, to think over, reflect, discriminate, consider; only in ger. **paṭisankhā** (as adv.) carefully, intently, with discrimination Vin i.213; M i.273; iii.2; J i.304; Nd[2] 540; Pug 25; cp. paṭisankhā (+yoniso); also ger. **paṭisankhāya** Sddp 394. — Opp. **appaṭisankhā** inconsiderately, in phrase sahasā app° rashly & without a thought M i.94; S ii.110, 219. — Cp. **paṭisañcikkhati**.

**Paṭisankhāna** (nt.) [fr. paṭisankhāti] carefulness, mind- fulness, consideration J i.502; VvA 327; DhsA 402 (°paññā); Sdhp 397. **-°bala** power of computation A i.52, 94; ii.142; D iii.213, 244; Ps ii.169, 176; Dhs 1354 (cp. *Dhs trsl*[n] 354); Nett 15, 16, 38.

**Paṭisankhārika & °ya** (adj.) [fr. paṭisankharoti] serving for repair Vin iii.43 (dārūni); PvA 141 (id.; °ya).

**Paṭisañcikkhati** [paṭi+saṅ+cikkhati of **khyā**; cp. paṭi- sankhāti & BSk. pratisañcikṣati MVastu ii.314] to think over, to discriminate, consider, reflect Vin i.5; D i.63; M i.267, 499; iii.33; S i.137; A i.205; Pug 25; Vism 283.

**Paṭisañjīvita** [pp. of paṭi+saṅ+**jīv**] revived, resurrected M i.333.

**Paṭisatena** (adv.) [paṭi+instr. of sataṅ] by the hundred, i. e. in front of a hundred (people) Vin i.269.

**Paṭisattu** [paṭi+sattu] an enemy (in retaliation) J ii.406; Nd[1] 172, 173; Miln 293.

**Paṭisanthata** [pp. of paṭisantharati] kindly received (covered, concealed? C.) J vi.23 (=paṭicchāditaṅ guttaṅ paripuṇṇaṅ vā C.).

**Paṭisantharati** [paṭi+saṅ+tharati of **stṛ**] to receive kindly, to welcome, Miln 409; DhsA 397. ger. °santhāya J vi.351. — pp. **paṭisanthata** (q. v.).

**Paṭisanthāra** [fr. paṭi+saṅ+**stṛ**] lit. spreading before, i. e. friendly welcome, kind reception, honour, goodwill, favour, friendship D iii.213, 244; A i.93; iii.303 sq.; iv.28, 120; v.166, 168 (°aka adj. one who welcomes); J ii.57; Dh 376 (expl[d] as āmisa° and dhamma° at DhA iv.111, see also DhsA 397 sq. & *Dhs trsl.* 350); Dhs 1344; Vbh 360; Miln 409. paṭisanthāraṅ karoti to make friends, to receive friendly PvA 12, 44, 141, 187.

**Paṭisandahati** [paṭi+sandahati] to undergo reunion (see next) Miln 32.

**Paṭisandhi** [fr. paṭi+saṅ+**dhā**] reunion (of vital principle with a body), reincarnation, metempsychosis Ps i.11 sq., 52, 59 sq.; ii.72 sq.; Nett 79, 80; Miln 140; DhA ii.85; VvA 53; PvA 8, 79, 136, 168. A detailed discussion of p. is to be found at VbhA 155 — 160. — **appaṭisandhika** see sep.

**Paṭisama** (adj.) [paṭi+sama] equal, forming, a counter- part Miln 205 (rāja°); neg. **appaṭisama** not having one's equal, incomparable J i.94; Miln 331.

**Paṭisambhidā** (f.) [paṭi+saṅ+**bhid**; the BSk. pratisaṅvid is a new formation resting on confusion between **bhid & vid**, favoured by use & meaning of latter root in P. paṭisaṅvidita. In BSk. we find pratisaṅvid in same application as in P., viz. as fourfold artha° dharma° nirukti° pratibhāna° (?). MVastu iii.321] lit. "resolving continuous breaking up," i. e. analysis, analytic insight, discriminating knowledge. See full discussion & expl[n] of term at Kvu trsl[n] 377 — 382. Always referred to as "the four branches of logical analysis" (catasso or catu-

paṭisambhidā), viz. **attha°** analysis of meanings "in extension"; **dhamma°** of reasons, conditions, or causal relations; **nirutti°** of [meanings "in intension" as given in] definitions paṭibhāna° or intellect to which things knowable by the foregoing processes are presented (after Kvu trsl[n]). In detail at A ii.160; iii.113. 120; Ps i.88, 119; ii.150, 157, 185, 193; Vbh 293 — 305; VbhA 386 sq. (cp. Vism 440 sq.), 391 sq. — See further A i.22; iv.31; Nd[2] 386 under paṭibhānavant; Ps i.84. 132, 134; ii.32, 56, 116, 189; Miln 22 (attha — dh°nirutti — paṭibhāna — pāramippatta), 359; VvA 2; DhA iv.70 (catūsu p — ° āsu cheka). **p°-patta** one who has attained mastership in analysis A i.24; iii.120; Ps ii.202. — Often included in the attainment of Arahantship, in formula "saha paṭisambhidāhi arahattaṅ pāpunāti," viz. Miln 18; DhA ii.58, 78, 93.

**Paṭisammajjati** [paṭi+sammajjati] to sweep over again Miln 15.

**Paṭisammodeti** [paṭi+saṅ+Caus. of **mud**] to greet friendly in return J vi.224 (=sammodanīya — kathāya paṭikatheti C.).

**Paṭisaraṇa** (nt.) [paṭi+saraṇa[1]] refuge in (—°), shelter, help, protection M i.295 (mano as p. of the other 5 senses); iii.9; S iv.221; v.218; A i.199 (Bhagavaṅ°); ii.148 (sa° able to be restored); iii.186 (kamma°); iv.158, 351; v.355; J i.213; vi.398. — **appaṭisaraṇa** (adj.) without shelter, unprotected Vin ii.153 (so read for appaṭiss°). — *Note.* In meaning "restoration" the derivation is prob. fr paṭi+**sṛ** to move (Sk. saraṇa and not saraṇa protection). Cp. paṭisāraṇiya.

**Paṭisarati[1]** [paṭi+**sṛ**] to run back, stay back, lag behind Sn 8 sq. (opp. atisarati; aor. paccasāri expl[d] by ohiyyi SnA 21).

**Paṭisarati[2]** [paṭi+**smṛ**] to think back upon, to mention DA i.267.

**Paṭisallāna** (& °āṇa, e. g. S v.320) (nt.) [for *paṭisallayana, fr. paṭi+saṅ+ **lī**, cp. paṭilīna & paṭilīyati, also BSk. pratisaṅlayana Divy 156, 194, 494] retirement for the purpose of meditation, solitude, privacy, seclusion D iii.252; M i.526; S i.77; iii.15; iv.80, 144; v.12, 398, 414; A ii.51, 176; iii.86 sq., 116 sq., 195; iv.15, 36, 88; v.166, 168; Sn 69 (cp. Nd[2] s. v.); J ii.77 (pati°); Vbh 244, 252; Miln 138, 412.

**-ārāma** fond(ness) of solitude or seclusion (also °rata) A iii.261 sq.; It 39; Nd[2] 433. **-sāruppa** very suitable for seclusion Vism 90.

**Paṭisalliyati** (°līyati) [fr. paṭi+saṅ+ **lī**, cp. paṭilīyati] to be in seclusion (for the purpose of meditation) Vin iii.39 (inf. °salliyituṅ); D ii.237; S v.12 (id.), 320, 325; Miln 139. — pp. **paṭisallīna** (q. v.).

**Paṭisallīna** [pp. of paṭisalliyati; cp. BSk. pratisaṅlīna Divy 196, 291.] secluded, retired, gone into solitude, abstracted, plunged in meditation, separated Vin i.101 (rahogata+); D i.134, 151; S i.71, 146 sq. (divāvihāragata+), 225; ii.74 (rahogata+); iv.80, 90, 144; v.415; A ii.20; SnA 346 (pati°); J i.349; Miln 10, 138 sq.; VvA 3; DA i.309 (pati°).

**Paṭisāṭheyya** (nt.) [paṭi+sāṭheyya] a deceit in return (cp. paṭikūṭa) J ii.183.

**Paṭisāmita** [pp. of paṭisāmeti] arranged, got ready Vism 91.

**Paṭisāmeti** [paṭi+Caus. of **śam**, samati to make ready; cp. BSk. pratiśāmayati Divy passim] to set in order, arrange, get ready Vin ii.113, 211, 216; M i.456; J iii.72; Miln 15 (pattacīvaraṅ); VvA 118 (v. l. °yāpeti), 157 (v. l. °nameti).

**Paṭisāyati** [paṭi+sāyati] to taste, eat, partake of food Vin ii.177.

**Paṭisāra** [paṭi+**smṛ**] see vi°.

**Paṭisārana** (nt.) [fr. paṭi+sāreti] act of protection, expia- tion, atonement Miln 344 (in law); appl[d].

**Paṭisāraṇiya** (adj. nt.) [a grd. formation fr. paṭi+sāreti, Caus. of **sṛ** to move] only as t.t. in comb[n] with **kamma** (official act, chapter), i. e. a formal proceeding by which a bhikkhu expiates an offence which he has committed against someone, reconciliation (cp. *Vin. Texts* ii.364) Vin i.49 (one of the 5 Sangha — kammas, viz. tajjaniya°, nissaya°, pabbājaniya°, p.°, ukkhepaniya°), 143 (id.), 326; ii.15 — 20, 295; A i.99; iv.346; DhA ii.75.

**Paṭisārin** (adj.) [fr. paṭi+**sṛ**, cp. paṭisāraniya & paṭisaraṇa Note] falling back upon, going back to, trusting in, leaning on (—°) D i.99 (gotta°); S i.153 (id.); ii.284 (id.).

**Paṭisāsana** (nt.) [paṭi+sāsana] counter — message, reply DhA i.392.

**Paṭisibbita** [pp. of paṭi+sibbati] sewn, embroidered VvA 167 (pati°).

**Paṭisīsaka** [paṭi+sīsaka] a false top — knot, "chignon" (?) J ii.197 (°ṅ paṭimuñcitvā); v.49 (id.); Miln 90 (muṇḍaka°).

**Paṭisutta** [pp. of paṭi+**svap**] sunk into sleep Th 1, 203.

**Paṭisumbhita** [pp. of paṭi+**śumbh**] fallen down Pv iii.1[8] (=patita PvA 174).

**Paṭisūra** [paṭi+sūra] a rival hero or fighter, an opponent in fight Sn 831 (=paṭipurisa paṭisattu paṭimalla Nd[1] 172); Nd[1] 173 (id.).

**Paṭiseṭṭha** (adj.) [paṭi+seṭṭha] having a superior; neg. **app°** incomparable, unsurpassed Miln 357 (appaṭibhāga+).

**Paṭisedha** [fr. paṭi+**sidh[1]**, sedhati drive off] warding off, prohibition Miln 314 ("resubjugation"); SnA 402 (with ref. to part "na"); KhA 170 (id.); PvA 11 (°nipāta="mā"); VvA 224.

**Paṭisedhaka** (adj. n.) [fr. paṭisedha] warding off, one who prevents or puts a stop to S i.221; Miln 344.

**Paṭisedhati** & (Caus.) **°sedheti** [paṭi+sedhati] to ward off, prohibit, prevent, refuse S iv.341; PvA 11.

**Paṭisedhana** (nt.) [cp. paṭisedha] warding off, refusal, prohibition, stopping S i.221, 223; PvA 11, 25; Sdhp 397.

**Paṭisedhitar** [n. ag. fr. paṭisedhati] one who prohibits or refuses J ii.123.=v.91.

**Paṭisena** [paṭi+sena, of either **sī** or **śri**, cp. usseneti] repulsion, opposition, enmity, retaliation; only in comp[n] with **kṛ** as **°senikaroti** to make opposition, to oppose, retaliate Sn 932, cp. Nd[1] 397; **-°senikattar** (n. ag.), one who repulses, fighter, retaliator, arguer Sn 832, cp. Nd[1] 173.

**Paṭiseneti** [paṭi+seneti, see usseneti] to repel, push away, be inimical towards, retaliate (opp. usseneti) A ii.215 (paṭisseneti); Sn 390 (°seniyati).

**Paṭisevati** [paṭi+sevati, cp. BSk. pratisevate Divy 258 in same meaning] to follow, pursue, indulge in (acc.), practise Vin ii.296 (methunaṅ dhammaṅ); M i.10; A ii.54 (methunaṅ); J i.437; vi.73, 505; Dh 67; Nd[1] 496; Pug 62; Miln 224; DhA ii.40; PvA 130; Sdhp 396. — *Note.* **paṭisevati** is spelt **pati°**

at Dh 67, 68; J iii.275, 278.

**Paṭisevana** (nt.) [fr. paṭisevati] going after, indulging in, practice M i.10.

**Paṭisevitar** [n. ag. of paṭisevati] one who practises, pur- sues or indulges in (acc.) A iii.143 sq. (bhesajjaṅ).

**Paṭisotaṅ** (adv.) [paṭi+sotaṅ, acc. of sota] against the stream (opp. anusotaṅ) It 114; J i.70; PvA 154. — paṭisotagāmin going against the stream, toiling, doing hard work S i.136; A ii.6 (opp. anu°), 214 sq.

**Paṭissata** [paṭi+sata, pp. of **smṛ**] recollecting, thoughtful, mindful, minding Sn 283=Miln 411; Dh 144 (t); Vv 21[10]; and with spelling **pati°** at S iii.143; iv.74, 322, 351; A iii.24; It 10, 21, 81; Sn 283, 413.

**Paṭissati** (f.) [paṭi+sati of **smṛ**] mindfulness, remembrance, memory M i.36 sq.; Dhs 23; Pug 25. app° lapse of memory Dhs 1349.

**Paṭissatika** (adj.) [fr. paṭissati] mindful, thoughtful Th 1, 42.

**Paṭissava** [fr. paṭi+**śru**] assent, promise, obedience J vi.220; VvA 351 (cp. paṭissaya VvA 347).

**Paṭissavatā** (f.) [abstr. fr. paṭissava] obedience; neg. appaṭissavatā want of deference Dhs 1325=Pug 20.

**Paṭissā & Patissā** (f.) [paṭi+**śru**, cp. paṭissuṇāti & paṭis- sāvin; in BSk. we find pratīsā which if legitimate would refer the word to a basis different than **śru**. The form occurs in cpd. sapratīśa respectful Divy; also MVastu i.516; ii.258; besides as sapratisa MVastu iii.345] deference, obedience, only in cpd. **sappaṭissa** (q. v.) obedient, deferential It 10 (sappatissa); Vv 84[41] (cp. VvA 347), & **appaṭissa** disobedient, not attached to S i.139; ii.224 sq.; A ii.20; iii.7, 247, 439; J ii.352 (°vāsa anarchy; reading t); PvA 89.

**Paṭissāvin** (adj.) [fr. paṭi+**śru**] assenting, ready, obedient, willing D i.60; S iii.113 (kinkāra — paṭi°).

**Paṭissuṇāti** [paṭi+**śru**] to assent, promise, agree aor. paccassosi Vin i.73; D i.236; S i.147, 155; Sn p. 50, and paṭisuṇi SnA 314; ger. **°suṇitvā** freq. in formula "sādhū ti patissuṇitvā" asserting his agreement, saying yes S i.119; PvA 13, 54, 55; & passim; also paṭissutvā S i.155. — f. abstr. paṭissutavatā SnA 314.

**Paṭisseneti** see **paṭiseneti**.

**Paṭihaṅsati** [for ghaṅsati?] to beat, knock against PvA 271 (for ghaṭṭeti Pv iv.10[8]; v. l. paṭipisati).

**Paṭihankhati** [fut. of paṭihanti] only in one stock phrase viz. purāṇañ ca vedanaṅ paṭihankhāmi navañ ca vedanaṅ na uppādessāmi "I shall destroy any old feeling and not produce any new" S iv.104=A ii.40= iii.388=iv.167=Nd[1] 496=Nd[2] 540[2]; Vism 32, 33.

**Paṭihata** [pp. of paṭihanti] stricken, smitten, corrupted Pv iii.7[9]; PvA 20 (°citta), 207 (id.). — app° unobstructed DhA ii.8; VvA 14.

**Paṭihanana** (nt.) [fr. paṭi+**han**] repulsion, warding off Vism 31.

**Paṭihananaka** (adj.) [fr. paṭi+**han**] one who offers resist- ance DhA i.217.

**Paṭihanati** [paṭi+**han**] to strike against, ward off, keep away, destroy M i.273; Miln 367; ppr. **paṭihanamāna** meeting, impinging on, striking against Vism 343. — ger. **paṭihacca** S v.69, 237, 285; fut. **paṭihankhati**; pp. paṭihata (q. v.). — Pass. **paṭihaññati** It 103; J i.7; DhsA 72.

**Paṭiharati** [paṭi+**hṛ**] to strike in return Vin ii.265; D i.142; S iv.299. — Caus. **paṭihāreti** to repel, avoid J vi.266, 295. — Cp. pāṭihāriya etc.

**Paṭu** (adj.) [cp. Epic. Sk. paṭu] sharp, pungent; fig. keen, wise, clever, skilful Vism 337 (°saññākicca), 338. Cp. paddha[1] & pāṭava.

**Paṭuppādana** (nt.) [paṭa (?) +upp°] subtraction (opp. sankalana) DA i.95. The word is not clear (cp. *Dial.* i.22).

**Paṭuva** at D i.54 is read as pacuṭa by Bdhgh. & trsl[n] (see *Dial.* i.72). See under **pavuṭā**.

**Paṭola** [dial.?] a kind of cucumber, Trichosanthes Dioeca Vin i.201 (°paṇṇa).

**Paṭṭa** [cp. late Sk. paṭṭa, doubtful etym.] 1. slab, tablet, plate, in cpds. **ayo°** iron plate A iv.130, 131; J iv.7 (suvaṇṇa°); PvA 43 (ayomaya°); **loha°** brass plate PvA 44; silā° stone slab J i.59 etc. When written on, it is placed into a casket (mañjūsā) J ii.36; iv.335. — 2. a bandage, strip (of cloth) Vv 33[41] (āyoga°)=VvA 142. — 3. fine cloth, woven silk, cotton cloth, turban ( — cloth) Vin ii.266 (dussa°=setavattha — paṭṭa Bdhgh, see *Vin. Texts* iii.341); S ii.102 (id.) J i.62 (sumana° cloth with a jasmine pattern); vi.191 (°sāṭaka), 370 (nāḷi°); KhA 51 (°bandhana); DA i.87 (āmilāka); DhA i.395 (°vattha); ii.42 (rajata°). — **dupaṭṭa** "double" cloth, see under dvi B ii.

**Paṭṭaka** (adj. n.) [fr. paṭṭa] made of or forming a strip of cloth; a bandage, strip (of cloth), girdle Vin ii.136 (paṭṭikā); A i.254 (=paṭṭikā C.); J v.359 (aya° an iron girdle), VbhA 230 (paṭṭikā).

**Paṭṭana** (nt.) [*Sk. paṭṭana] a place, city, port J i.121; iv.16, 137, v.75; PvA 53. — **°ka** a sort of village J vi.456.

**Paṭṭikā** see **paṭṭaka**.

**Paṭṭoli** in yāna° at Vism 328 is doubtful. It might be read as yāna — kaḷopi (on account of comb[n] with kumbhimukha), or (preferably) as putoḷi (with v. l. BB), which is a regular variant for mutoli. The trsl[n] would be "provision bag for a carriage." See further discussed under mutoḷi.

**Paṭṭha** (adj.) [fr. pa+**sthā**, see patthahati] "standing out," setting out or forth, undertaking, able (clever?) Vin iii.210 (dhammiṅ kathaṅ kātuṅ); iv.60 (cīvarakammaṅ kātuṅ), 254 (dhammiṅ kathaṅ kātuṅ) 285, 290; Nd[2] p. 46 (for Sn prose part puṭṭha; v. l. seṭṭha); Nd[2] no. 388 (in expl[n] of paṭṭhagū Sn 1095; here it clearly means "being near, attending on, a pupil or follower of"). See also paddha[1] and paddhagu.

**Paṭṭhapita** [pp. of paṭṭhahati; cp. BSk. prasthapita Divy 514] established, or given PvA 119 (cp. patiṭṭhāpitatta).

**Paṭṭhahati** [pa+**sthā**=P. tiṭṭhati, with short base *ṭṭha for *tiṭṭha in trs. meaning, see patiṭṭhahati] to put down, set down, provide; ppr. **paṭṭhayamāna** PvA 128 (varamāna+; v. l. paṭṭhap°); aor. **paṭṭhayi** Pv ii.9[34] (dānaṅ; v. l. paṭṭhapayi, expl[d] by paṭṭhapesi PvA 126). ger. **paṭṭhāya** see sep. — Caus. II. **paṭṭhapeti** to put out or up, to furnish, establish, give S ii.25;

Pv ii.9[24] (fut. °ayissati dānaṅ, v. l. paṭṭhayissati; expl[d] by pavattessati PvA 123); J i.117; PvA 54 (bhattaṅ), 126 (dānaṅ). — pp. **paṭṭhapita** (q. v.).

**Paṭṭhāna** (nt.) [fr. pa+**sthā**, cp. paṭṭhahati] setting forth, putting forward; only in cpd. **sati°** setting up of mindfulness (q. v. and see discussion of term at *Dial* ii.324). Besides in later lit. meaning "origin," starting point, cause, in title of the 7th book of the Abhidhamma, also called Mahāpakaraṇa. See Ledi, *J.P.T.S.* 1915 — 16, p. 26; Mrs. Rh. D., Tika p. 1, vi. — At Sdhp 321 it has the Sk. meaning of "setting out" (?).

**Paṭṭhāya** (indecl.) [ger. fr. paṭṭhahati] putting down, starting out from, used as prep. (with abl.) from... onward, beginning with, henceforth, from the time of, e. g. ajjato p. from to — day VvA 246; ito p. from here, henceforth J i.60, 63, 150; cp. J i.52 (mūlato); vi.336 (sīsato); PvA 11 (galato), 13 (gihīkālato). **paṭṭhāyayāva** (with acc.) from — up to Vism 374.

**Paṭṭhika** in pañca° see under **pañca**.

**Paṭhati** [**paṭh** to read, Sk. paṭhati] to read (of a text) VvA 72; PvA 58, 59, 70 etc.; see also **pāṭha**.

**Paṭhana** (nt.) [fr. paṭhati] reading (textual) Miln 344.

**Paṭhama** (adj.) [Ved. prathama, cp. Av. frat□ma; also Ved. prataraṅ further, Gr. πρότερος superl. formation fr. prep. *pro, Sk. pra etc. see pa°] num. ord. "the first," in foll. meanings: (1) the first, foremost, former Sn 93, 436, 1031; J ii.110; KhA i.192; DhA iii.5, 196 (°vaya, contrasted with majjhima & pacchima); PvA 5, 13, 56. nt. acc. **paṭhamaṅ** at first, for the first time Vin i.16; D ii.14; Dh 158; J i.222; ii.103, 153; often as first part of cpd. ° —, meaning either "first" or "recently, newly, just" Vin i.1 (°âbhisambuddha having just attained Buddhaship); D iii.253 (°âbhinibbatta), Sn 420 (°uppattika "in his first youth"); J iii.394 (°uggata newly sprung up). — A second compar. formation is **paṭhamatara**, only as adv. °ṅ at the (very) first, as early as possible, first of all Vin i.30; J vi.510; DhA i.138; VvA 230; PvA 93.

**Paṭhavatta** (nt.) [abstr. fr. paṭhavī] earthliness M i.329.

**Paṭhavant** (adj. — n.) [fr. paṭhavī] a wayfarer S i.37.

**Paṭhavī** (f.) [Ved. pṛthivī, doublets in Pāli pathavī, puthavī, puthuvī, puṭhuvī, see Geiger, *P.Gr.* §§ 12[4], 17[n]. To ad., pṛthu: see puthu, **prath** to expand, thus lit. the broad one, breadth, expansion. Not (as Bdhgh at Vism 364: patthaṭattā pathavī, cp. *Cpd.* 155 even modern linguists!) to be derived fr. pattharati] the earth. Acc. to Nd[2] 389 syn. with jagati. It figures as the first element in enum[n] of the 4 elements (see dhātu 1), viz. p., āpo, tejo, vāyo (earth, water, fire, wind or the elements of the extension, cohesion, heat and motion: *Cpd.* 155). At D iii.87 sq.≈ Vism 418 rasa° is opposed to bhūmi — pappaṭaka. Otherwise it is very frequent in representing the earth as solid, firm, spacious ground. See D ii.14, 16; M i.327 sq.; S i.113 (p. udrīyati), 119 (id.), 186; ii.133, 169 sq.; v.45, 78, 246, 456 sq.; A ii.50; iv.89, 374, v.263 sq.; Sn 307, 1097; It 21; Dh 41, 44, 178 (pathavyā); Pv ii.6[6]; Miln 418; PvA 57, 75, 174. — mahā° M i.127; S ii.179, 263; iii.150; J i.25, 74; iii.42; Miln 187; aya° iron soil (of Avīci) DhA i.148. In comp[n] both paṭhavī° & pathavi°.

**-ojā** (paṭhavojā) sap or essence of the earth DhA ii.154. **-kampa** shaking the earth, an earthquake DA i.130. **-kampana**=kampa J i.47. **-kasiṇa** the earth artifice (see *Dhs trsl* 43) D iii.286. **-dhātu** the earth element (see above) D i.215; ii.294; iii.228, 247; M i.185; 421; S ii.170; Dhs 588, 648, 962 (cp. *Dhs. trsl*[n] 241); Nett 73, 74; VbhA 55; **-maṇḍala** the circle of the E. D i.134; S i.101; A iv.90. **-rasa** taste of earth S i.134; SnA 5. **-lekha** writing on (or in) earth A i.283; Pug 32. **-saññā** earth consciousness M. ii.105; A iv.312; v.7 sq., 318 sq. 353 sq. **-sama** like the earth M i.127, 423; Dh 95.

**Paḍayhati** v. l. at PvA 60 for T. **pariḍayhati**.

**Paṇa** [in this meaning unknown in Sk; only in one faulty var. lect. as "house"; see BR s. v. paṇa. Usual meaning "wager"] a shop J iv.488 [v. l. pana].

**Paṇaka** see **paṇṇaka. -paṇaka** (comb) see phaṇaka.

**Paṇati** [cp. Sk. paṇati] to sell, barter, bargain, risk, bet J v.24 (=voharati attānaṅ vikkiṇati C.). — See also paṇitaka & paṇiya.

**Paṇamati** [pa+**nam**] to bend, to be bent or inclined Ps i.165, 167; — pp. **paṇata** ibid. — Caus. **panāmeti** (q. v.).

**Paṇaya** [classical Sk. praṇaya, fr pra+**nī**] affection J vi.102.

**Paṇava** [cp. Ep. Sk. paṇava, dial; accord. to BR a cor- ruption of praṇava] a small drum or cymbal D i.79; S ii.128; iv.344; A ii.117, 241; J iii.59 (of an executioner; PvA 4 in id. p. has paṭaha); Th 1, 467; Bu i.32; Vv 81[10]; Dhs 621 (°sadda); DhA i.18.

**Paṇāma** [fr. pa+**nam**, see paṇamati] bending, salutation, obeisance (cp. paṇāmeti 1) VvA 321 (°ṅ karoti=añjaliṅ karoti). — As **paṇāmana** nt. at J iv.307.

**Paṇāmita** [pp. of paṇāmeti] 1. (=paṇāmeti 1) raised, bent or stretched out Sn 352 (añjalī sup°). — 2. (=paṇāmeti 3) dismissed, given leave Vin i.54; M i.457 (bhikkhusangho); Miln 209 (id.), 187.

**Paṇāmeti** [Caus. of paṇamati] 1. to bend forth or over, stretch out, raise, in phrase **añjaliṅ** p. to raise the hands in respectful salutation Vin ii.188; D i.118; Sn p. 79. — 2. to bend to or over, to shut, in kavāṭaṅ p. to shut the door Vin i.87; ii.114, 207; pattaṅ Vin ii.216. — 3. to make go away, to turn someone away, give leave, dismiss Vin i.54; ii.303; S i.7; Th 1, 511, 557; J v.314; Miln 187 (parisaṅ); Pass. **paṇāmīyati** (ibid.) — pp. **paṇāmita** (q. v.).

**Paṇitaka** (adj. nt.) [fr. paṇita — pp. of paṇati] staked, wagered, bet, wager, stake at play J vi.192 (so read for paṇīta°).

**Paṇidahati** [pa+ni+**dhā**] to put forth, put down to, apply, direct, intend; aspire to, long for, pray for S v.156 (atthāya cittaṅ paṇidahiṅ). ger. **paṇidhāya** S i.42=Sn 660 (vācaṅ manañ ca pāpakaṅ); S i.170 (ujuṅ kāyaṅ); A iii.249 (deva — nikāyaṅ p.); iv.461 sq. (id.); Vbh 244 (ujuṅ kāyaṅ p.)=DA i.210. Also lit. (as prep with acc.) "in the direction of, towards" M i.74 (angārā — kāsuṅ). — pp. **paṇihita** (q. v.).

**Paṇidhāna** (nt.) [fr. paṇidahati; cp. philosophical literature & BSk. praṇidhāna] aspiration, longing, prayer VvA 270; Sdhp 344.

**Paṇidhi** (f.) [fr. paṇidahati; cp. BSk. praṇidhi Divy 102, 134, in same meaning. The usual Sk. meaning is "spy"] aspira-

tion, request, prayer, resolve D iii.29, 276; S ii.99, 154; iii.256 (ceto°); iv.303; A ii.32; iv.239 sq. (ceto°); v.212 sq.; Sn 801; Vv 47[12]; Nd[1] 109; Dhs 1059, 1126; SnA 132 (=paṇidhāna); DhA ii.172; DhsA 222 (rāga — dosa — moha°).

**-kamma** (in deva cult) payment of a vow D i.12, cp. DA i.97 (which Kern, however, *Toev.* s. v., interprets as "application of an enema," comparing Sk. pranidheya to be injected as a clyster).

**Paṇipatati** [pa+ni+**pat**] to fall down before Th 1, 375.

**Paṇipāta** [fr. pa+ni+**pat**] prostration, adoration Dāvs v.53.

**Paṇipātika** (adj.) [fr. paṇipāta] consisting of a footfall, humbling or humble, devotional SnA 157.

**Paṇiya** (adj.) [ger. formation fr. **paṇ**, see paṇati & cp. BSk. paṇya in tara — paṇya fare AvŚ i.148] to be sold or bought, vendible, nt. article of trade, ware A ii.199; Vv 84[7] (=bhaṇḍa VvA 337); J iv.363 (=bhaṇḍa C. 366).

**Paṇihita** [pp. of paṇidahati] applied, directed, intent, bent on, well directed, controlled S iv.309 (dup°); A i.8; v.87; Dh 43; (sammā °ṅ cittaṅ); Sn 154 (su° mano= suṭṭhu ṭhapito acalo SnA 200); Ps ii.41 (vimokkha); Miln 204, 333; 413. — **appaṇihita** in connection with samādhi & vimokkha seems to mean "free from all longings," see Vin iii.93=iv.25; S iv.295, 309, 360; Ps ii.43 sq., 100; Miln 337.

**Paṇāma** [fr. pa+**nam**, see paṇamati] bowing, bow, obei- sance Th 2, 407 (°ṅ karoti).

**Paṇīta** (adj.) [pp. of pa+neti in same application BSk.; cp. Divy 385] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see paṇeti daṇḍaṅ) Pv iv.1[66] (°daṇḍa receiving punishment= ṭhapita — sarīra — daṇḍa PvA 242). — 2. (appl[d]) brought out or forth, (made) high, raised, exalted, lofty, excellent; with ref. to food (very often used in this sense) "heaped up, plentiful, abundant." Synonymous with uttama (DA i.109, 171), uḷāra (PvA 25, 228), atuḷa (PvA 110); opp. hīna (D iii.215; A iii.349; v.140; Vism 11), lūkha (S ii.153; VvA 64). — D i.12 (dhammā gambhīrā... paṇītā...), 109 (khādaniya); ii.127 (id.) iii.215 (with hīna & majjhima — dhātu); S i.136 (dhammo gambhīro etc.); ii.153 (dhātu), 154 (paṇidhi); iii.47; iv.360; v.66 (dhammā), 226 (etaṅ padaṅ), 266 (sattā); A i.284; ii.171, 190; iv.10, 332, 423; v.8, 36 and passim; Sn 240, 389; It 44; Pv i.5[3]; iv.1[27]; Pug 28 (°âdhimutta having high aspirations), 30, 60; Dhs 269, 1027, 1411; PvA 12, 35 (āhāra), 42 (id.); DhA ii.154 (bhojana). Compar. paṇītatara, often comb[d] with abhikkantatara, e. g. D i.62, 74, 216; S i.80; A i.119, 171; v.37, 140, 203 sq.

**Paṇītaka** [perhaps=Sk. paṇita, or **paṇ** (see paṇa), as P. formation it may be taken as pa+nīta+ka, viz. that which has been produced] a gambler's stake J vi.192. See **paṇitaka**.

**Paṇudati, Paṇunna** see **panudati** etc.

**Paṇeti** [pa+**nī**] to lead on to, bring out, adduce, apply, fig. decree (a fine or punishment), only used in phrase **daṇḍaṅ paṇeti** to give a punishment D ii.339=Miln 110; M ii.88; Dh 310; J ii.207; iii.441; iv.192; Miln 29; DhA iii.482. — pp. **paṇīta** (q. v.).

**Paṇḍa** see bhaṇḍati.

**Paṇḍaka** [cp late (dial.) Sk. paṇḍa & paṇḍaka; for etym. see Walde, *Lat. Wtb.* under pello] a eunuch, weakling Vin i.86, 135, 168, 320; iv.20, 269; A iii.128; v.71; Sdhp 79. — With ref. to the female sex as paṇḍikā at Vin ii.271 (itthi°).

**Paṇḍara** (adj) [Ved. pāṇḍara; cp. paṇḍu, q. v. for etym.] white, pale, yellowish J ii.365; v. 340; Nd[1] 3; Dhs 6= Vbh 88 (*Dhs trsl.* "that which is clear"? in def. of citta & mano) Dhs 17, 293, 597; Miln 226; DhA iv.8; VvA 40; PvA 56 (=seta); Sdhp 430.

**Paṇḍicca** (nt.) [fr. paṇḍita] erudition, cleverness, skill, wisdom J i.383; Ps ii.185; Pug 25; Dhs 16 (=paṇḍitassa bhāvo DhsA 147), 292, 555. As **pandicciya** J vi.4.

**Paṇḍita** (adj.) [cp. Ved. paṇḍita] wise, clever, skilled, circumspect, intelligent Vin ii.190 (+buddhimanto); D i.12 (°vedaniya comprehensible only by the wise), 120 (opp. duppañña); iii.192; M i.342; iii.61, 163, 178; S iv.375 (+viyatta medhāvin); v.151 (+vyatta kusala); A i.59, 68, 84, 101 sq., 162 (paṇḍitā nibbānaṅ adhigacchanti); ii.3 sq., 118, 178, 228; iii.48=It 16; Sn 115, 254, 335, 523, 721, 820, 1007, 1125 (Ep. of Jatukaṇṇī); It 86; Dh 22, 28, 63 (°mānin), 79, 88, 157, 186, 238, 289; J iii.52 (sasa°); Nd[1] 124; Pv iv.3[32] (opp. bāla; =sappañña PvA 254); Dhs 1302; Miln 3, 22; DA i.117; DhA iv.111; VvA 257; PvA 39, 41, 60 (=pañña), 93, 99.

**Paṇḍitaka** (adj.) [paṇḍita+ka] a pedant D i.107.

**Paṇḍu** (adj.) [cp. Ved. pāṇḍu, palita, pāṭala (pale — red); Gr. πελιτνός, πελλός, πόλιος (grey); Lat. palleo (to be pale), pullus (grey); Lith. patvas (pale — yellow), pilkas (grey); Ohg. falo (pale, yellowish, withered); E. pale] pale — red or yellow, reddish, light yellow, grey; only at Th 2, 79 (kisā paṇḍu vivaṇṇā), where paṇḍu represents the usual **up-paṇḍ' -uppaṇḍuka-jātā**: "thin, pale and colourless" see ThA 80). Otherwise only in cpds., e. g.

**-kambala** a light red blanket, orange — coloured cloth S i.64 (=ratta — kambala C.); A i.181; Sn 689 (=ratta SnA 487); also a kind of ornamental stone, Sakka's throne (p. — k. — silā) is made of it J i.330; ii.93; ii.53, (°silāsana); v.92 (id.); Pv ii.9[60] (°silā=p. — k — nāmaka sīlāsana PvA 138); VvA 110 (id.); KhA 122 (°varāsana); DhA i.17 (°silāsana). **-palāsa** a withered leaf Vin i.96=iii.47; iv.217; Dh 233, VbhA 244; KhA 62; on °palāsika (DA i.270) see *J.P.T.S.* 1893, 37. **-mattikā** yellow loam, clay soil KhA. 59. **-roga** jaundice Vin i.206 (°ābādha) 276 (id.); J i.431; ii.102; DhA i.25. **-rogin** suffering from jaundice J ii.285; iii.401. **-vīṇā** yellow flute (of Pañcasikha): see **beluva. -sīha** yellow lion, one of the 4 kinds SnA 125 (cp. Manor. — pūr. on A ii.33). **-sutta** orange — coloured string D i.76.

**Paṇḍuka** ( — roga) perhaps to be read with v. l. at M ii.121 for **bandhuka°**.

**Paṇṇa** (nt.) [Ved. parṇa, cp. Ags. fearn, E. fern] 1. a leaf (esp. betel leaf) Vin i.201 (5 kinds of leaves recommended for medicinal purposes, viz. **nimba°** Azadirachta Indica, **kuṭaja°** Wrightia antidysenterica, **paṭola°** Trichosanthes dioeca, **sulasi°** or tulasi° basil, **kappāsika°** cotton, see *Vin. Texts* ii.46) A i.183 (tiṇa+) Sn 811 (p. vuccati paduma — pattaṅ Nd[1] 135); J i.167; ii.105 (nimba)°; KhA 46 (khitta — p. — kosa — saṇṭhāna); PvA 115 (=patta) tālapaṇṇa a fan of palm leaves Vv 33[43] (=tālapattehi kata — maṇḍala — vījanī VvA 147);

haritapaṇṇa greens, vegetable SnA 283; sūpeyyapaṇṇa curry leaf J i.98. — 2. a leaf for writing upon, written leaf, letter; donation, bequest (see below paṇṇākāra) J i.409 (cp. paṭipaṇṇa); ii.104; iv.151 (ucchangato p. °ṅ nīharati); DhA i.180; PvA 20 (likhā° written message). paṇṇaṅ āropeti to send a letter J i.227; pahiṇati id. J iv.145; v.458; peseti id. J i.178; iv.169. paṇṇaṅ likhati to write a letter J ii. 174; vi.369 (paṇṇe wrote on a leaf), 385 iṇa° a promissory note J i.230; iv.256. — p. as ticket or label at DhsA 110. — 3. a feather, wing see **su°**.

**-ākāra** "state or condition of writing" (see **ākāra** 1), i. e. object of writing; that which is connected or sent with a letter, a special message, donation, present, gift J i.377; ii.166; iii.10; iv.316, 368; vi. 68, 390; SnA 78; DhA.184 326, 392, 339: ii.80; iii.292 (dasavidha dibba°, viz. āyu etc.: see ṭhāna); iv.11. **-kuṭi** a hut of leaves D iii.94; S i.226; J ii.44; Pv iii.2[20]; DA i.318. **-chatta** a fan of leaves J ii.277. **-chattaka** a leaf — awning S i.90, 92. **-dhāra** a holder made of leaves J v.205. **-pacchi** leaf — basket, a b. for greens J vi.369. **-puṭa** a palm — leaf basket PvA 168. **-saññā** a mark of leaves (tied up to mark the boundary of a field) J i.153. **-santhāra** a spreading leaf, leaf cover, adj. spread with leaves A i.136; J vi.24. **-sālā** a hut of leaves, a hermitage J i.6, 7, 138; ii.101 sq.; vi.30, 318 (nala — bhittikaṅ °ṅ katvā); vi.24. **-susa (& sosa)** drying the leaves (said of the wind) KhA 15.

**Paṇṇaka** [paṇṇa+ka] 1. green leaves (collectively), vegetable, greens J vi.24 (kāra° vegetable as homage or oblation); Pv iii.3[3] (panko paṇṇako ca, expl[d] as "kaddamo vā udakacchikkhalo vā" PvA 189, but evidently misunderstood for "withered leaves"); PvA 256 (tiṇakaṭṭha — paṇṇaka — sala, is reading correct?). — 2. N. of a water plant, most likely a kind of fern (see Kern, *Toev.* ii.16 q. v.). Often comb[d] with sevāla (Blyxa Octandra), e. g. at J ii.324; v.37. — The spelling is also **paṇaka**, even more frequent than paṇṇaka and also comb[d] with sevāla, e. g. Vin iii.177 (in comb[n] saṇkha — sevāla°, where Bdhgh explains "sankho ti dīghamūlako paṇṇasevālo vuccati, sevālo ti nīlasevālo, avaseso udaka — pappaṭaka — nīla — bījak' ādi sabbo 'ti paṇako ti sankhaṅ gacchati"); S v.122; A iii.187, 232, 235; J iv.71 (sevāla°); Miln 35 (sankha — sevāla — p. which the Manor — pūṛ expl[ns] by udaka — pappaṭaka, and also as "nīlamaṇḍūkapiṭṭhivaṇṇena udakapiṭṭhiṅ chādetvā nibattapaṇakaṅ" see Trenckner, Miln 421 and cp. *Miln. trsl*[n] i.302), 210 (suvaṇṇa°), 401 (cakkavāko sevāla paṇaka — bhakkho); KhA 61 (sevāla°; cp. Schubring's kalpasūtra p. 46 sq.). — 3. (see paṇṇa 2) a written leaf, a ticket DhsA 110.

**Paṇṇatti** see **paññatti**.

**Paṇṇattika** (adj.) [fr. paṇṇatti] having a manifestation or name, in a° — bhāva state without designation, state of non — manifestation, indefinite or unknown state (with ref. to the passing nature of the phenomenal world) DhA i.89; ii.163.

**Paṇṇarasa & Paṇṇavīsati** see **pañca** 1. B, & C.

**Paṇṇāsa** see **pañca** 2. A.

**Paṇṇi** (f.) [=paṇṇa] a leaf Vin i.202 (taka°).

**Paṇṇika** [paṇṇa+ika] one who deals with greens, a florist or greengrocer J i.411; ii.180; iii.21 (°dhītā); Miln 331.

**Paṇṇikā** (f.) [to paṇṇaka; cp. Sk. parṇikā; meaning un- certain, cp. Kern, *Toev.* p. 17 s. v.] greens, green leaves, vegetable Vin ii.267 (na harītaka °ṅ pakinitabbaṅ, trsl. at *Vin. Texts* iii.343 by "carry on the business of florist and seedsman," thus taken as paṇṇika, cp. also *Vin. Texts* iii.112); J i.445 (paṇṇikāya saññaṅ adāsi is faulty; reading should be saṇṇikāya "with the goad," of saṇ(ṇ)ikā=Sk. sṛṇi elephant — driver's hook).

**Paṇhi** (m. & f.) [Ved. pārṣṇi, Av. paṣṇā, Lat. perna, Gr. πτέρνα, Goth. fairzna, Ohg. fersana=Ger. ferse] the heel Vin ii.280 (°samphassa); J ii.240; v.145; Sdhp 147, 153. See next.

**Paṇhikā** (f.) [fr. paṇhi] the heel J i.491; KhA 49 (°aṭṭhi); Vism 253 (id.); PvA 185.

**Paṇhin** (adj.) [fr. paṇhi] having heels D ii.17 (āyata° having projecting heels, the 3[rd] of the 32 characteristics of a Mahāpurisa).

**Patati** [Ved. patati, Idg. *pet "to fly" as well as "to fall." Cp. Av. pataiti fly, hurry; Gr. πέτομαι fly, ὠκυπέτης quick, πίπτω fall; Lat. praepes quick, peto to go for, impetus, attack etc.] to fall, jump, fall down on (loc., acc. & instr.), to alight J i.278 (dīpake); Sn 248 (nirayaṅ); Pv iv.10[8] (1st pl. patāmase); Miln 187; PvA 45, ppr. **patanto** J i.263 (asaniyā); iii.188 (nāvāya); fut. **patissati** J iii.277; aor. **pati** Sn 1027 (sirasā); J iii.55; Pv i.7[8]; ger. **patitvā** J i.291; iii.26; PvA 16; DhA iii.196 (vv. ll. papāta & papatā the latter aor. of papatati, q. v.); ger. **patitvā** J i.291; iii.26; PvA 16. — pp. **patita** (q. v.). — Caus. **pāteti** (q. v.). Pass. (Caus.) **patīyati** is brought to fall also intrs. rush away J iv.415 (=palāyati C.); Miln 187.

**Patatthi** at J vi.276 is misprint for **pathaddhi** (q. v.).

**Patana** (nt. adj.) [fr. patati] falling, falling out, ruin, destruction J i.293 (akkhīni); ii.154; iii.188 (geha°); vi.85 (usu° range of his arrow).

**Patanaka** (adj.) [fr. patana] on the point of falling, going to fall, falling J vi.358.

**Patanu** (adj.) [pa+tanu] very thin J vi.578 (°kesa); Dhs 362 (°bhāva)=DhsA 238; Kvu 299 (id.).

**Patara** [Vedic pradara, pa+**dṛ**, with t. for d.; see Trenckner, *Notes* 62[16]; Geiger, *P.Gr.* § 39, 4] a split, a slit J iv.32.

**Patarati** [pa+tarati] 1. to go through or forth, to run out, to cross over D i.248; J iii.91 (aor. patari). — 2. to overflow, boil over (of water) Miln 260. — Caus. **patāreti** (q. v.).

**Patākā** (f.) [cp. later Sk. patākā] a flag, banner (cp. dhaja) J i.52; VvA 31, 173.

**Patāpa** [fr. pa+**tap**] splendour, majesty Vv 40[8] (=tejas, ānubhāvo VvA 180).

**Patāpavant** (adj.) [fr. patāpa] splendid, majestic Sn 550 (=jutimantatāya p. SnA 453); Th 1, 820.

**Patāpeti** [pa+tāpeti, Caus. of **tap**] scorch, burn fiercely Vv 79[5] (=ativiya dīpeti VvA 307). Sdhp 573.

**Patāyati** [in form=pa+tāyati, diff. in meaning; not sufficiently expl[d], see Kern, *Toev.* p. 29 s. v. It is probably a distorted *sphāṭayati: see under pharati, phalaka and phāteti] to be spread out, intrs. to spread (?) A iv.97 (kodho p., as if fr. **pat**); J iii.283 (C. nikkhamati, as if fr. **tṛ**, Kern. trsl[s] "to be for sale").

**Patāreti** [Caus. of patarati] to make go forth, to bring over or through M i.225; A iii.432 (v. l. M. pakaroti). — aor. **patārayi** in meaning "strive" at J iii.210 (=patarati vāyamati C. but Rhys Davids. "to get away from"); as "assert" at J v.117.

**Pati**[1] [Ved. pati, Av. paitis lord, husband; Gr. πόσις husband, Lat. potis, potens, possum, hos — pes; Goth. brūþ — faþs bridegroom, hunda faþs centurion, Lith. pāts husband] lord, master, owner, leader. — 1. in general D iii.93 (khettānaṅ p. gloss adhipati). Mostly — °; see under gavam°, gaha°, dāna°, yūtha°, senā°. — 2. husband S i.210; Sn 314; J iii.138; PvA 161. See also sapatika (with her husband), patibbatā & patika.

**-kula** her husband's clan ThA 283; VvA 206; **-devatā** a devoted wife J iii.406; VvA 128.

**Pati**[2] (indecl.) [Vedic prati etc.) a doublet of paṭi; both often found side by side; pati alone always as prep. (with acc.) and as prefix with **sthā** (paṭiṭṭhāti, patiṭṭhita etc.). All cases are referred to the form with paṭi°, except in the case of patiṭṭh°. The more frequent cases are the foll.: patikāra, °kuṭati, °caya, °dissati, °nandati, °manteti, °māneti, °ruddha, °rūpa, °līna, °sallāna, etc. °sibbati, °sevati, °ssata, °ssaya, °ssava.

**Patika** (adj.) [only f. patikā and only as — °] having a husband in mata° "with husband dead," a widow Th 2, 221 (=vidhuva ThA 179); J v.103 (ap° without husband, v. l. for appatīta, C. expl[ns] by assāmika). pavuttha° (a woman) whose husband lives abroad Vin ii.268; iii.83; Miln 205 (pavuttha°). See also pañcapatika & sapatika.

**Patika** at Vism 28 is to be read pātika (vessel, bowl, dish).

**Patiṭṭhahati** (& **Patiṭṭhāti**) [paṭi+**sthā**] to stand fast or firmly, to find a support in (loc.), to be established (intrs.), to fix oneself, to be set up, to stay; aor. patiṭṭhahi DhA iii.175 (sotāpattiphale), PvA 42 (id.), 66 (id.); VvA 69 (sakadāgāmiphale); and **patiṭṭhāsi** Miln 16. — fut. **°ṭṭhahissati** J v.458 (°hessati); DhA iii.171. — ger. **patiṭṭhāya** Sn 506; J ii.2 (rajje); iii.52; v.458 (rajje); Miln 33; PvA 142. — pp. **patiṭṭhita** (q. v.). — Caus. **patiṭṭhāpeti** (q. v.).

**Patiṭṭhā** (f.) [fr. pati+**sthā**. Cp. Ved. pratiṣṭhā support, foundation] support, resting place, stay, ground, help, also (spiritual) helper, support for salvation S i.1 (ap°); ii.65; iii.53; Sn 173; Dh 332; J i.149; iv.20; Miln 302; DhsA 261; VvA 138; PvA 53, 60 (=dīpa), 87 (=dīpa), 141 (su°), 174 (su°=dīpa).

**Patiṭṭhāna** (nt.) [fr. paṭi+**sthā** cp. late Sk. pratiṣṭhāna] fixing, setting up, support, help, ground (for salvation) Sn 1011: PvA 123.

**Patiṭṭhāpita** [pp. of patiṭṭhāpeti] put down, set down, established PvA 139.

**Patiṭṭhāpitar** [n. ag. of patiṭṭhāpeti] one who establishes A v.66.

**Patiṭṭhāpeti** [Caus. of patiṭṭhahati, cp. BSk. pratiṣṭhā- payati Jtm 224] to establish, set up, fix, put into, instal D i.206; S i.90; J i.152; 168, 349 (sotāpatti — phale); PvA 22 (id.), 38 (id.) 50 (saraṇesu ca sīlesu ca), 223 (id.), 76 (cetiyaṅ), 78 (upāsakabhāve), 131, 132 (hatthe). — aor. **patiṭṭhāpesi** J i.138. — pp. **patiṭṭhāpita** (q. v.).

**Patiṭṭhāha** [fr. patiṭṭhahati] having one's footing in, hold on, tenacity Dhs 381=Nd[2] 271[iii] DhsA 253. The v. l. at Nd[2] is paṭiggāha which is also read by Dhs.

**Patiṭṭhita** [pp. of patiṭṭhahati] established in (loc.), settled, fixed, arrayed, stayed, standing, supported, founded in D iii.101 (supatiṭṭhita — citta); M i.478; S i.40, 45, 185 (dhammesu); It 77; Sn 409, 453; J i.51 (kucchimhi), 262 (rajje); Pv i.4[4]; ii.9[69] (dussīlesu); Miln 282; VvA 110 (°gabbhā), 259 (°saddha); PvA 34 (jāta+) — nt. **°ṅ** arrangement, settling, in **pañca°** the fivefold array, a form of respectful greeting, see under pañca.

**Patiṭṭhīyati** [only apparently (Pass.) to patiṭṭhahati, of **sthā**, but in reality=Sk. prati — sthyāyate, of **sthyā**, see thīna. Ought to be paṭitthīyati; but was by popular analogy with patiṭṭhāya changed to patiṭṭhīyati] to be obdurate, to offer resistance A i.124; ii.203; iii.181 sq.; J iv.22 (aor. °ṭṭhīya); Pug 36; KhA 226.

**Patita** [pp. of patati] fallen Dh 68, 320; J i.167; Miln 187; PvA 31 (read pātita), 56.

**Patitaka** (adj.) [fr. last] thrown or fallen into (loc.), dropped Vism 62.

**Patitiṭṭhati** [paṭi+titthati] to stand up again Th 1, 173.

**Patittha** [pa+tittha] a bank of a river or lake, su° (adj.) with beautiful banks S i.90; Pv ii.1[20] (=sundaratittha PvA 77).

**Patibbatā** (f.) [pati+vatā] a devoted wife (cp. patidevatā) J ii.121; vi.533; VvA 56, 110.

**Patissata** see paṭi°.

**Patīta** [pp. of pacceti] pleased, delighted Dh 68; Sn 379, 679; Vv 84[10] (=pahaṭṭha VvA 337). — neg. **appatīta** displeased M i.27; J v.103 (v. l. appatika, C expl[ns] by assāmika, i. e. without husband).

**Patīyati** see **patati**.

**Pateyya** in phrase **alam-pateyya** at D iii.71 (kumārikā alam — pateyyā), 75 (id.) means "surely fit to have husbands, ripe for marriage" (?)

**Patoda** [fr. pa+**tud** cp. Ved. pratoda] a goad, driving stick, prick, spur M i.124; iii.97; S iv.176; A ii.114; iii.28; iv.91; v.324; Th 1, 210; J i.57, 192; Dhs 16, 20, 292; Pug 25; SnA 147; ThA 174; Sdhp 367.

**-laṭṭhi** a driver's stick, goad — stick [cp. BSk. pratodayaṣṭi Divy 7, 76, 463, 465] D i.105, 126; J vi.249; Miln 27; DhA i.302; ii.38; iv.216; VvA 64. As °yaṭṭhi at Dpvs xi.30.

**Patodaka** (adj. n.) [fr. pa+**tud**] lit. pushing, spurring; only in phrase **anguli°** nudging with one's fingers Vin iii.84 =iv.110 (here to be taken as "tickling"); D i.91 (cp. Dial. i.113); A iv.343.

**Patta**[1] (nt.) [Ved. patra, to ***pet** as in patati (q. v. & see also paṇṇa); cp. Gr. πτερόν wing, πτέρυς id.; Lat. penna feather=Ger. fittig.; acci — piter; Ohg. fedara=E. feather etc.] 1. the wing of a bird, a feather Vin iv.259; D i.71. kukkuṭa° a hen's quill (for sewing) Vin ii.215. — 2. a leaf M i.429; Sn 44=64 (sañchinna°, see Nd[2] 625); 625 (pokkhara° lotus l.); Dh 401 (id.); Nd[1] 135 (paduma°); Pv ii.9[5] (=paṇṇa PvA 15); VvA 147 (tāla°); ThA 71; PvA 283 (nigrodha°). asi — patta — vana "sword — leaf — forest" (a forest in Niraya) Sn 673; PvA 221. — 3. a small thin strip of metal at the lute Miln 53; VvA 281.

**-āḷhalka** a toy measure made of palm — leaves Vin ii.10;

iii.180; D i.6 (cp. DA i.86); M i.266; A v.203; Miln 229. **-gandha** odour of leaves Dhs 625. **-nāḷī** rib of a feather DhA i.394. **-phala** leaf — fruit, a leaf and fruit, vegetables Sn 239 (=yaṅ kiñci harita — pannaṅ SnA 283); PvA 86. **-yāna** having wings as vehicle, "winggoer," i. e. a bird Sn 606 (=pattehi yantī ti pattayānā SnA 465); J ii.443. **-rasa** taste of leaves Dhs 629; juice of leaves Vin i.246 (+puppharasa & ucchurasa). **-salākā** leaf — ticket DhA iv.65.

**Patta**[2] (m. & nt.) [Ved. pātra, fr. Idg. *pōtlom=Lat. pocu- lum beaker, Oir. ōl. See pāna & pibati] a bowl, esp. the alms — bowl of a bhikkhu Vin i.46, 50, 51, 61, 224 (patte pūresuṅ); ii.111, 126, 224, 269; S i.112; A iv.344; Sn 413, 443; J i.52, 55 (pattaṅ thavikāya pakkhipati), 69; iii.535 (puṇṇa °ṅ deti to give a full bowl, i. e. plenty); v.389 (pl. pattāni); Vism 108 (āṇigaṇṭhik' āhato ayopatto); DhA iv.220 (°ṅ pūreti); PvA 35, 61, 76, 88, 141. — Two kinds of bowls are mentioned at Vin iii.243, viz. ayo° of iron & mattikā° of clay, dāru° a wooden bowl Vin ii.112, 143. uda° a bowl of water or a water — bowl M i.100; S v.121; A iii.230 sq. cp. **odapattakinī**. — pattassa mukhavaṭṭi J v.38. — fut. **pātī** (q. v.).

**-ādhāraka** bowl support, bowl — hold Vin ii.113. **-kaṇḍolikā** a wicker — work stand for a bowl Vin ii.114 (cp. *Vin. Texts* iii.86). **-gata** gone into the bowl, alms given Th 1, 155; Pv iv.7[3]. **-gāhāpaka** one who is going to take a bowl, a receiver of a b. Vin ii.177 (+sāṭiya° etc.); A iii.275. **-cīvara** bowl and robe (see note in *Dial* ii.162) Vin i.46; ii.78, 194; S i.76; J iii.379; Pv ii.13[16]; DA i.45, 186; PvA 61. **-tthavikā** a bag to carry a bowl in Vin ii.114; J iii.364; VvA 40, 63; KhA 45. **-dhovana** "bowl — washing," (the water used for) washing the bowl Vin ii.214. **-pāṇin** hand on bowl, bowl in hand Sn 713; It 89=S iii.93≈; *onīta*° removing the hand from the bowl: see onīta. **-piṇḍika** "eating from one vessel only" A iii.220. **-maṇḍala** a circular artificial bottom of a bowl Vin ii.112. **-māḷaka** a raised parapet (?) on which to put the bowl Vin ii.114 (cp. *Vin. Texts* iii.86). **-mūla** the bottom of the bowl Vin ii.269. **-vaṭṭi** the brim of a bowl S iv.168. **-saññin** paying attention to one's bowl Vin ii.214.

**Patta**[3] [pp. of pāpuṇāti] obtained, attained, got, reached (pass. & med.) Sn 55, 138, 478, 517, 542, 992; Dh 134 (nibbānaṅ) 423; J i.255 (vināsaṅ); iv.139 (samuddaṅ); PvA 4 (anayavyasanaṅ), 5 (sīsacchedaṅ), 71 (manussabhāvaṅ). Very frequent as — ° and in meaning equal to finite verb or other phrase, when spelling **°ppatta** is restored (Sk. prāpta), e. g. ummādappatta out of mind PvA 6; jara° old J iii.394; dukkha° afflicted with pain J vi.336; domanassa° dejected J ii.155; patti° attained one's (possible) share It 32; bala° (become) strong D ii.157; vaya° (become) old, come of age J ii.421 (+soḷasa — vassa — kāle); PvA 68; somanassa° pleased J iii.74; haritu° covered with green M i.343; J i.50, 399. Also as ° —, but less frequent, meaning often equal to prep. "with," "after," etc., as pattâbhiseka after consecration DhA iv.84; SnA 484; pattuṇṇa with wool SnA 263; °dhamma mastering the Dh. Vin i.16; the same at DhA iv.200 in meaning of patti°, i. e. "merit attained"; °mānasa (?) It 76 (v. l. satta°); °sambodhi It 97 (v. l. satta°). — Opp. **appatta** not obtained (see also patti 2), i. e. without Dh 272 (cp. DhA iii.58); Pug 51 (°pānabhojana, so read for appanna°). — Cp. sam

**Patta**[4] at Dpvs xi.18 for pattin or pattika, foot — man, infantry.

**Patta-kkhandha** [perhaps patta[1]+khandha, thus "leaf- shouldered," i. e. with shoulders drooping like leaves; the Commentators explain patta as contracted form of patita fallen, thus "with shoulders falling." We may have to deal with an old misspelling for **panna** (=pa+ **nam** bent down, put down), which expl[n] would suit the sense better than any other] downcast, dejected, disappointed Vin ii.77=iii.162 (trsl[d] "with fallen hearts," expl[d] as patita, see *Vin. Texts* iii.13); S i.124; M i.132, 258; iii.298; A iii.57; J v.17; Miln 5.

**Pattaka** (nt.) [fr. patta[2]] a (little) bowl Th 2, 28.

**Pattatta** (nt.) (—°) [abstr. fr. patta[3]] the fact of being furnished or possessed with Vism 524.

**Pattabba** (adj.) [grd. of pāpuṇāti] to be gained or attained; nt. that which can be attained or won SnA 443. See also **pattiya**[2].

**Pattali** (°lī) (f.) [according to Kern, *Toev.* s. v. to be read as either sattali or sattalā] plantain Th 2, 260 (=kadali ThA 211).

**Patti**[1] [Ved. patti, *pad (of pada)+ti] on foot, one who is on foot, a foot — soldier Vin iv.105 (as one of the 4 constituents of a **senā** or army, viz. hatthī elephants, assā, horses, rathā chariots, pattī infantry); J iv.494 (hatthī, assā, rathā, pattī); 463 (hatthī assā rathā, pattī senā padissate mahā); Vism 19. Cp. pattika[1].

**-kāya** a body of foot soldiers, infantry S i.72 (cp. BSk. same, at Jtm 215 with hasty — aśva — ratha°). **-kārika** (for °kārika, of prec.) a foot soldier, lit. one of a body of infantry J iv.134; v.100; vi.15 (hatthāruhā anīkaṭṭhā rathikā pattikārikā), 21, 463 (hatthī assā rathikā p.).

**Patti**[2] (f.) [Classical Sk. prāpti fr. pa+**āp**, cp. patta[3]] 1. (—°) obtaining, acquiring, getting, entering into, state of S i.189=Th 1, 1230 (nibbāna°); Sn 68 (paramattha°), 186 (nibbāna°); PvA 5 (vyasana), 112 (id.); Sdhp 379. — 2. attainment, acquisition S ii.29 (aggassa); Sn 425 (yogakkhemassa); Nd[2] 390 (=lābhā paṭilābhā adhigamo phusanaṅ sacchikiriyā); esp. in phrase apattassa patti "att[t] of the unattained" D iii.255= A iv.332; S i.217; ii.29; A ii.148; iii.179; Kvu 581. — 3. gaining, gain, profit, advantage S i.169 (brahma° "best vantage ground"). — 4. merit, profit, in special sense of a gift given for the benefit of someone else (as a "dakkhiṇā"), accrediting, advising, transference of merit, a gift of merit J ii.423, 425 (=dakkhiṇā); iv.21; DhA i.270 (opp. to mūla price); ii.4; iv.200 sq. (opp. to mūla). See also cpds. °dāna & °dhamma. — 5. that which obtains (as a rule), occasion, happening, state, place, as gram. t. t. loc. pattiyaṅ or pattiyā (—°) in lieu of SnA 310, 317. — See sam°.

**-dāna** an assigned or accredited gift, giving of merit (as permanent acquisition), transference of merit VvA 188, 190; PvA 9 (°vasena dānadhamma — pariccāgo), 49 (=dakkhiṇā) 88 (id.); Sdhp 229. **-dhamma** the practice of transferred merit, see *Kvu trsl*[n] 161[1], 170, & cp. pattadhamma. **-patta**, one who has obtained what can be obtained, or the highest gain (i. e. Nibbāna) Sn 536 (=pattabbaṅ patto pattabbaṅ arahattaṅ patto ti vuttaṅ hoti SnA 433), 537, 540.

**Patti**[3] (f.) [for patta[1]?] leaf, leafy part of a plant Vin i.201 (taka, taka — patti, taka — paṇṇi).

**Pattika**[1] [fr. patti[1] cp. pajja[2]] on foot, a pedestrian or soldier on foot, D i.50, 89, 106, 108; ii.73; A ii.117 (hatth' — āruha, as-

sāruha, rathika, p.); J vi.145; Vism 396 (manussā pattikā gacchanti); Sn 418; a form **pattikārika** is found, e. g. at J iv. 134; v.100; vi.15, 463; Ap. 316.

**Pattika**[2] [fr. patti[2]] having a share, gain or profit; a partner, donor DhA i.270, 271.

**Pattika**[3] (adj. — n.) [fr. patta[2]] in **dāru°** (collecting alms) with a wooden bowl, man with a wooden bowl D i.157 (cp. DA i.319).

**Pattikā** (f.) [fr. patta[1] or patti[3]] a leaf, in **tāla°** palm — leaf S ii.217, 222.

**Pattin** (adj. n.) [fr. patta[3], Sk. *prāptin] attaining, one who obtains or gains Sn 513 (kiṅ°=kiṅ patta, adhigata SnA 425).

**Pattiya**[1] (adj. n.) [for *pratyaya=paccaya, cp. Trenckner, *Notes* 7[3], 9] believing, trusting, relying J v.414 (para°); (m.) belief, trust J v.231 (parapattiyena by relying on others), 233 (id.), 414 (id.).

**Pattiya**[2] (adj.) [grd. of pāpuṇāti; cp. pattabba] to be attained, to be shared or profited Pv ii.9[31] (para° profitable to others, see expl[n] at PvA 125).

**Pattiyāyati** [denom. fr. pattiya[1]] to believe, trust, rely on J i.426; v.403; DA i.73.

**Pattiyāyana** (nt.) [fr. pattiyāyati] belief J v.402.

**Pattīyati** [denom. fr. patti[2]] to gain, to profit from (acc.) Miln 240 (attānaṅ na p. does not profit from himself).

**Pattha**[1] [fr. pa+**sthā**. Cp. Epic Sk. prastha plateau] a lonely place, in cpd. **vana°** D i.71; Pug 59 etc., a wilderness in the forest, expl[d] by Bdhgh as "gāmantaṅ atikkamitvā manussānaṅ anupacāra — ṭṭhānaṅ yattha na kasanti na vapanti" DA i.210; Ud 43 (patthañ ca sayan' āsanaṅ, ed.; but better with id. p. Dh 185 as **pantañ**, which is expl[d] at DhA iii.238 by "vivittaṅ," i, e. separately). Cp. with this Sk. vana — prastha a forest situated on elevated land.

**Pattha**[2] [cp. late Sk. prastha] a Prastha (certain measure of capacity)=1/4 of an Āḷhaka; a cooking utensil containing one Prastha DhA ii.154; SnA 476 (cattāro patthā āḷhakaṅ).

**Patthaṭa** [pp. of pattharati] stretched, spread out J i.336; Vism 364; DA i.311.

**Patthaṇḍila** [pa+thandila] hermitage M ii.155.

**Patthaddha** [pa+thaddha] (quite) stiff Vin ii.192; Th 1, 1074.

**Patthanā** (f.) [of ap+**arth**, cp. Sk. prārthayati & prārthana nt., prārthanā f.] aiming at, wish, desire, request, aspiration, prayer S ii.99, 154; A i.224; iii.47; v.212; Nd[1] 316, 337 (p. vuccati taṇhā); Nd[2] 112; Nett 18, 27; Dhs 1059; Miln 3; SnA 47, 50; DhA ii.36; PvA 47. — patthanaṅ karoti to make a wish J i.68; DhA i.48; °ṅ ṭhapeti id. DhA i.47; ii.83; iv.200.

**Patthara** [cp. late Sk. prastara. The ord. meaning of Sk. pr. is "stramentum"] 1. stone, rock S i.32. — 2. stoneware Miln 2.

**Pattharati** [pa+tharati] to spread, spread out, extend J i.62; iv.212; vi.279; DhA i.26; iii.61 (so read at J vi.549 in cpd **°pāda** with spreading feet, v. l. patthaṭa°). — pp. **patthaṭa** (q. v.). — Caus. **patthāreti** with pp. **patthārita** probably also to be read at Th 1, 842 for padhārita.

**Pattharika** [fr. patthara] a merchant Vin ii.135 (kaṅsa°).

**Patthita** [pp. of pattheti] wished for, desired, requested, sought after Sn 836; Miln 227, 361; DhA iv.201; PvA 47 (°ākāra of the desired kind, as wished for); Sdhp 79 (a°).

**Patthīna** [pa+thīna] stiff D ii.335; DhsA 307. Also as **patthinna** at Vin i.286 (=atirajitattā thaddha Bdhgh, on p. 391); Vism 361 (=thīna p. 262); VbhA 67 (°sneha).

**Pattheti** [pa+**arth**, cp. Sk. prārthayati] to wish for, desire, pray for, request, long for S iv.125; v.145; Sn 114, 899; Th 2, 341; Nd[1] 312, 316; PugA 208 (āsaṅsati+); PvA 148; Sdhp 66, 319; ppr. **patthento** PvA 107; **patthayanto** J i.66 (paramâbhisaṅbodhiṅ); **patthayaṅ** Sn 70 (=icchanto patthayanto abhijappanto Nd[2] 392); **patthayamāna** M i.4; Sn 902; J i.259; DhA iii.193; PvA 226 **(=āsiṅsamāna); & patthayāno** Sn 900; It 67, 115. — grd. **patthetabba** PvA 96, **patthayitabba** PvA 95, and **patthiya** which only occurs in neg. form **apatthiya** what ought not to be wished J iv.61; Pv ii.6[7] (=apatthayitabbaṅ PvA 95); DhA i.29; also as **napatthiya** (med.) one who does not wish for himself Sn 914 (cp. Nd[2] 337). — pp. **patthita** (q. v.).

**Patvā** see **pāpuṇāti**.

**Patha** [of **path**, Ved. pathi with the 3 bases pathi, path° and panth°, of which only the last two have formed independent nouns, viz. patha and pantha (q. v.)] 1. path, road, way D i.63; Sn 176 (loc. pathe), 385, 540, 868; Nd[2] 485 B (+pantha, in expl[n] of magga); J i.308 (loc. pathe); ii.39; vi.525 (abl. pathā); Th 1, 64; Pug 22, 57; Mhvs 21, 24 (pathe); 36, 93 (loc. pathi, see Geiger, Gr. § 89); Sdhp 241. — 2. Very frequent as — °, where it is sometimes pleonastic, and acts in the function of an abstract formation in °*tā* or °*ttaṅ* (cp. similar use of anta: see anta[1] 5; and pada: see pada 3), e. g. anila° (air) J iv.119; anupariyāya° A iv.107; ādicca° (path of the sun, sky) DhA iii.177; ummagga° S i.193; kamma° DhA i.36; gaṇana° (range of) calculation Miln 20; cakkhu° J iv.403 (=cakkhūnaṅ etaṅ nāmaṅ C.); catummahā° A iii.28, 42, 394; dve° Vv 53[17]; nakkhatta° Dh 208; yañña° (=yañña) Nd[2] 524; yogga° A iii.122; rajā° S ii.219; rāga° (sensuality) S iv.70; vacana° (way of saying, speech) Vv 63[17] (=vacana VvA 262), etc. See also cakkhu°, ñeyya°, dveḷhā°, manussa°, yañña°, vāda°, sagga°, hattha°; der. **pātheyya**. — See also byappatha. — **apatha** where there is no way or road, wrong way J ii.287; ThA 255; VvA 337.

**-addhan** "the journey or stretch of the path": see under addhan. **-addhi** (?) so perhaps to be read for patatthi, according to Fausböll J vi.276. Unclear in meaning, expl[d] by nibbiddha vīthi (frequented road?) **-gamana** "going on their course," of the stars D i.10 (see *Dial.* i.20 "their usual course").

**Pathabya** [fr. pathavi=paṭhavi] belonging to the earth, ruler of the earth (?) A iv.90 (reading uncertain).

**Pathavi** see **paṭhavi**.

**Pathāvin** [fr. patha] a traveller Vin iv.108; J vi.65; DA i.298.

**Pada** (nt.) [Ved. pad, pād (m.) foot, and also pāda; pada (nt.) step. Cp. Gr. πώς (πούς)=Lat. pēs, Goth. fōtus =Ohg fuoz=E. foot; further Arm. het track, Gr. πεδά after, πέδον field, πεζός on foot, etc.; Lith. péda track; Ags. fetvan=E. fetch. — The decl. in Pāli is vocalic (a), viz. pada; a trace of the consonant (root) decl. is instr. sg. padā (Th 1, 457; Sn 768), of cons. (s) decl.

instr. padasā with the foot, on foot (D i.107; J iii.371; DhA i.391). — Gender is nt., but nom. pl. is frequently found as padā, e. g. at Dh 273; Nett 192 (mūla°)] 1. foot Dh 273=SnA 366 (? saccānaṅ caturo padā); DA i.85; usually — °, like hatthipadaṅ elephant's foot M i.176, 184; S i.86; v.43, 231; and with numerals dvi° & di°, catup°, aṭṭha° (q. v.). In aṭṭha° also meaning "square of a chessboard." — 2. step, footstep, track Dh 179 (of a Buddha, cp. DhA iii.194 & 197) J i.170 (footmark) ii.154; in redupl. — iterative formation padāpadaṅ step by step Sn 446 (v. l. padânupadaṅ), and pade padaṅ Sn p. 107 (cp. SnA 451). — 3. (Often synonymous with °patha i. e. way, kind, & sometimes untranslatable) (a) lit. way, path, position, place Vin ii.217 (nakkhatta° constellation); J i.315 (assama° =assama); v.75 (id.), 321 (id.); vi.76 (id.); vi.180 (v. l. patha; C. mahāmagga); mantapada=manta D i.104 (cp. DA i.273). See also janapada, saggapada. — (b) in appl[d] meaning (modal): case, lot, principle, part, constituent, characteristic, ingredient, item, thing, element M i.176 (cattāri padāni 4 characteristics); S i.7 (pade pade "now in this thing, now in that" C. ārammaṇe ārammaṇe), 212 (amataṅ p.=nibbāna); ii.280 (id.); A ii.51 (id.), It 39 (p. asankhataṅ=nibbāna); Sn 88 (dhammapade sudesite; expl[d] as nibbānadhamma SnA 164; dhammapada=Dhamma), ibid. (anavajja — padāni sevamāna=principles), 700 (moneyyaṅ uttamaṅ padaṅ, thing; but SnA 491 expl[s] as uttama — paṭipadaṅ), 765; Dh 21, 93, 114 (amataṅ), 254, 368 (santaṅ=nibbānass' etaṅ nāmaṅ, santakoṭṭhāsaṅ DhA iv.108); Pv iv.3[48] (amataṅ); Nett 2= 192 (nava padāni kusalāni); SnA 397 (nāmādi p.); Sdhp 47 (accutaṅ santaṅ p.), 615 (paramaṅ). See further dhamma°, nibbāna°, santi°, sikkhā°. — 4. a word, verse (or a quarter of a verse), stanza, line, sentence S ii.36 (ekena padena sabbo attho vutto); S iv.379=A v.320 (agga°); A ii.182 (+vyañjana & desanā); 189 (attha° text, motto); iii.356 (id.); Sn 252 (=dhamma — desanā SnA 293), 374; Dh 273; J i.72 (atireka — pada — satena); Nett 4 (akkharaṅ padaṅ vyañjanaṅ, cp. nāmādīhi padehi at SnA 397, which is to be understood as nāma, pada & vyañjana, i. e. word, sentence & letter, cp. Mvyutp. 104, 74 — 76); Miln 148 (āhacca°); KhA 169; SnA 409 (ubhaya°), 444; VvA 3, 13; PvA 10, 26, 117 (word, term). abl. **padaso** (adv.) sentence by s[tce] or word by word Vin iv.14 (dhammaṅ vāceti=anupadaṅ C.; cp. KhA 190 p. °dhamma). At MA i.2 pada (sentence or division of a sentence) is contrasted with *akkhara* (word), when it is said that the Majjhima Nikāya consists of 80,523 padas and 740,053 akkharas. — Neg. **apada** (1) without feet, footless A iv.434 (Māra; v. l. apara); It 87 (sattā,+ dvipada etc.). — (2) trackless, leaving no footprint, fig. having no desires (i. e. signs of worldliness) Dh 179 (rāga, etc., as padāni DhA iii.197, but cp. also p. 194.)

**-attha** meaning of a word KhA 81, 84; SnA 91. **-ânupadaṅ** (adv.) on the track DhA ii.38. **-ânupadika** following one's footsteps J ii.78; DhA ii.94 (therānaṅ); nt. adv. °ṅ close behind DhA i.290. **-ānupubbatā** (or °ta) succession of words Nd[1] 140 (in expl[n] of "iti"; cp. SnA 28); Nd[2] 137 (id.; reading °ka). **-uddhāra** synopsis of a verse SnA 237 (atthuddhāra+). **-kusala** clever at following a trail J iii.501, 505. **-cārikā** a female (foot — ) servant J iv.35. **-cetiya** "step — shrine," a holy footprint, a miraculous footprint left on the ground by a holy man DhA iii.194. **-ccheda** separation of words, parsing SnA 150. **-jāta** (nt.) pedal character S i.86. **-ṭṭhāna** [cp. Sk. padasthāna footprint] "proximate cause" (*Cpd.* 13, 23) Nett 1 sq., 27 sq., 40 sq., 104; Vism 84. **-dvaya** twofold part (of a phrase), i. e. antecedent and subsequent DhsA 164. **-parama** one whose highest attainment is the word (of the text, and not the sense of it) A ii.135; J vi.131; Pug 41 ("vyañjanapadam eva paramaṅ assā ti" PugA 223. **-pāripūrī** (f.) expletive particle Nd[2] 137; SnA 28. **-pūraṇa** filling out a verse; as tt. g. expletive particle SnA 590 (a), 139 (kho), 137 (kho pana), 378 (tato), 536 (pi), 230 (su), 416 (ha), 377 (hi); KhA 219 (tam), 188 (su); VvA 10 (maya). **-bhājana** dividing of words, i. e. treating each word (of a phrase) separately DhsA 234. **-bhājaniya** division of a phrase DhsA 54. **-bhāṇa** reciting or preaching (the words of the Scriptures) DhA ii.95; iii.345; iv.18. **-vaṇṇanā** expl[n] of a pada or single verse SnA 65, 237; KhA 125, 132, 228. **-valañja** a footprint, track J vi.560; DhA ii.38; iii.194. **-viggaha** separation of words, resolution of a compound into its components VvA 326. **-vibhāga** separation of words, parsing SnA 269; PvA 34. **-saṅsagga** contact of words Nd[1] 139; Nd[2] 137; SnA 28. **-sadda** sound of footsteps Sn p. 80; J iv.409. **-sandhi** euphonic combination of words Nd[1] 445; Nd[2] 137; KhA 155, 224; SnA 28, 40, 157 etc.; PvA 52. **-silā** a stone for stepping on, flag Vin ii.121=154.

**Padaka[1]** (adj.) [fr. pada[4]] one who knows the padas (words or lines), versed in the padapāṭha of the Veda (Ep. of an educated Brahmin) D i.88=Sn p. 105 (where AvŚ ii.19 in id. p. has padaśo=P. padaso word by word, but Divy 620 reads padako; ajjheti vedeti cā ti padako); M i.386; A i.163, 166; Sn 595; Miln 10, 236.

**Padaka[2]** (nt.)=**pada** 3, viz. basis, principle or **pada** 4, viz. stanza, line J v.116 (=kāraṇa — padāni C.).

**Padaka[2]** (nt.) [fr. pada[1]] in cpd. **aṭṭha°** an "eight — foot," i. e. a small inset square (cp. aṭṭha — pada chess — board), a patch (?) Vin i.297. See also **padika**.

**Padakkhiṇa** (adj.) [pa+dakkhiṇa] 1. "to the right," in phrase **padakkhiṇaṅ karoti** (with acc. of object) to hold (a person, etc.) to one's right side, i. e. to go round so as to keep the right side turned to a person, a mode of reverential salutation Vin i.17; S i.138; A i.294; ii.21, 182; iii.198; Sn 1010; J i.50, 60; iii.392. — 2. "(prominent) with the right," i. e. skilful, clever, quick in learning J iv.469 (=susikkhita C.). — 3. lucky, auspicious, turning out well or favourable J v.353 (=sukha — nipphattin vuddhi — yutta C.).

**-ggāhin** "right — handed," i. e. cleverly taking up (what is taught), good at grasping or understanding A iii.79, 180, v.24 sq., 90, 338; DhA ii.105. — Opp. **appadakkhiṇaggāhin** "left — handed," unskilled, untrained (cp. Ger. "linkisch") S ii.204 sq.; J iii.483. **-ggāhitā** skilfulness, quick grasp, cleverness KhA 148.

**Padatta** (nt.) [abstr. fr. pada] being or constituting a lot, part or element SnA 164.

**Padara** (nt.) [pa+dara of **dṛ**, cp. dabba, darati, dāru] 1. a cleft, split, fissure, crevice M i.469; S ii.32; Sn 720 (=darī SnA 500); comb[d] with kandara at Miln 36, 296, 411; PvA 29. — 2. a board, plank J ii.10 91 (°sakaṭa) 112; iii.181; v.47 sq.; vi.432 (°cchanna); SnA 330 (dabba° oar), 355; DhA ii.55; iii.296. — 3. Wrong spelling for **badara** at J iv.363 (beluvā p°āni ca) &

vi.529.

**-sañcita** filled with clefts (?) Vin iv.46. **-samācāra** refractiousness, disobedience (?) M i.469.

**Padahati** [pa+**dhā**] 1. to strive, exert D iii.221 (cittaṅ paggaṇhāti p.); PvA 31 (yoniso p.). — 2. to confront, take up, fight against, stand J vi.508 (usīraṅ muñjapubbajaṅ urasā padahessāmi "I shall stand against the grasses with my chest"; C. expl[s] by dvedhā katvā purato gamissāmi, i. e. break and go forward). — *Note.* padahasi at J iv.383 read pade hasi (see Windisch, *Māra & B.* p. 124 & Morris, *J.P.T.S.* 1893, 51. Windisch takes padahasi as pa+**dah** to burn, & translates "du willst das Feuer brennen," i. e. you attempt something impossible, because the fire will burn you). — pp. pahita (q. v.).

**Padahana** see **padhāna**.

**Padātar** [n. ag. of padāti] extravagant, a squanderer Pdgp. 65, 68.

**Padāti** (padadāti, padeti) [pa+**dā**] 1. to give, bestow Pv i.11[6] (ger. padatvā, perhaps better to read ca datvā, as v. l. BB); J iii.279 (fut. padassati); v.394 (id.). — 2. to acquire, take, get J i.190 (inf. padātave, C. gahetuṅ). — Pass **padīyati** (q. v.).

**Padāna** (nt.) [fr. pa+**dā**] giving, bestowing; but appears to have also the meaning of "attainment, characteristic, attribute" A i.102 (bāla° & paṇḍita°); J i.97 (sotāpattimagg' ādi°); PvA 71 (anubala°); ThA 35 (anupattidhammatā°). — At Th 1, 47 Kern (*Toev.* ii.138) proposes to read tuyhaṅ padāne for T. tuyh' âpadāne, and translates padāna by "footstep, footprint." See also **sampadāna**.

**Padāraṇa** (nt.) [pa+**dṛ**] splitting, tearing Th 1, 752.

**Padālana** (nt.) [fr. **padāleti**] cleaving, bursting open, breaking Nett 61, 112 (mohajāla°); ThA 34 (mohakkhandha°).

**Padālita** [pp. of padāleti] broken, pierced, destroyed S i.130; iii.83; A v.88 (appadālita — pubbaṅ lobhakkhandhaṅ); Sn 546 (āsavā te p.; quoted at VvA 9); ThA 34 (as A. v.88 with moha°).

**Padālitatta** (nt.) [abstr. fr. padālita] the fact of having (med.) or being (pass.) pierced or broken, abl. padālitattā on account of having broken Miln 287.

**Padāletar** [n. ag. to padāleti] one who pierces or destroys, a destroyer, breaker, in phrase **mahato kāyassa padāletā** the destroyer of a great body (or bulk) A i.284 sq. (in sequence dūre — pātin, akkhaṇavedhin, m. k. p.); ii.170 sq., 202; cp. padāleti[1].

**Padāleti** [Caus. of pa+**dal**] 1. to cleave, break, pierce, destroy, in comb[n] **°khandhaṅ padāleti** to destroy the great mass of..., e. g. tamo° It 8 (padālayuṅ); Th 2, 28 (ger. padāliya=moha° padālitvā ThA 34); lobha° S v.88; avijjā° A i.285. — 2. to break, break down, tear down, burst open J i.73 (pabbata — kūṭāni); iv.173 (matthakaṅ p°etvā uṭṭhita — singā); v.68 (silāya matthakaṅ); Miln 332 (diṭṭhi — jālaṅ); DA i.37 (Sineruṅ). See also sam° — pp. **padālita** (q. v.).

**Padika** (adj.) [fr. pada 1; cp. padaka[3]] consisting of feet or parts, — fold; dvādasa° twelve fold J i.75 (paccayākāra).

**Paditta** [pp. of pa+**dīp**, cp. Sk. pradīpta] kindled, set on fire, blazing S iii.93 ≈ (chav' âlātaṅ ubhato padittaṅ); J vi.108; Sdhp 208 (°angārakāsuṅ).

**Padippati** [pa+dippati] to flame forth, to blaze Cp iii 9[3] (davaḍāho p.). — pp. **paditta** (q. v.). — Caus. **padīpeti** (q. v.).

**Padissa** (adj.) [grd. of padissati] being seen, to be seen, appearing D ii.205 (upasantappa°).

**Padissati** [pa+dissati, Pass. of **dṛś**] to be seen Sn 108 (doubtful; v. l. padussati; expl[d] at SnA 172 by paṭidissati, v. l. padussati, cp. p. 192); Cp i.10[2] J vi.89; Sdhp 427.

**Padīpa** [cp. Epic Sk. pradīpa] 1. a light Dh 146; Vv 46[2] (jalati blazes); Tikp 14; Miln 40; VvA 51 (padīpaṅ ujjāletvā lighting a lamp, making a light); PvA 38; Sdhp 250. — 2. a lamp Sn 235 (nibbanti dhīrā yath' âyaṅ p.); DhA ii.163 (anupādāno viya p.). **°ṅ karoti** to make a light, to light up Vin i.118; °ṅ ujjāleti see under 1. Usually as **tela-padīpa** an oil lamp Vin i.15; S ii.86 (telañ ca vaṭṭiñ ca telapadīpo jhāyati)=iv.213; v.319; A i.137; VvA 198. — **appadīpa** where there is no light, obscure Vin iv.268.

**-kāla** lighting time Vv 9[6].

**Padīpita** [pp. of padīpeti] lit, burning, shining Miln 40.

**Padīpiya & Padīpeyya** (nt.) [padīpa+(i) ya] that which is connected with lighting, material for lighting a lamp, lamps & accessories; one of the gifts forming the stock of requisites of a Buddhist mendicant (see Nd[2] 523: yañña as deyyadhamma). The form in **°eyya** is the older and more usual one, thus at A ii.85, 203; iv.239; It 65; Pug 51; VvA 51. — The form in **°iya** at Vv 22[5], 26[6], 37[6]; J vi.315; VvA 295.

**Padīpeti** [Caus. of padippati] to light a light or a lamp Vin i.118 (padīpeyya, padīpetabba); Miln 40; ThA 72 (Ap. v. 46); Sdhp 63, 332, 428. — pp. **padīpita** (q. v.).

**Padīyati** [Pass. of padāti] to be given out or presented; Pv ii.9[16]; Sdhp 502, 523.

**Paduṭṭha** [pp. of padussati] made bad, spoilt, corrupt, wicked, bad (opp. pasanna, e. g. at A i.8; It 12, 13) D iii.32 (°citta); M iii.49; A ii.30; Sn 662; Dh 1; J ii.401; DhA i.23 (opp. pasanna); PvA 34, 43 (°manasa). — **appaduṭṭha** good, not corrupt D i.20; iii.32; M iii.50; S i.13; Pv iv.7[10].

**Padubbhati** [pa+dubbhati] to do wrong, offend, plot against J i.262 (ger. °dubbhitvā).

**Paduma** (nt.) [cp. Epic Sk. padma, not in RV.] the lotus Nelumbium speciosum. It is usually mentioned in two varieties, viz. **ratta°** and **seta°**, i. e. red and white lotus, so at J v.37; SnA 125; as ratta° at VvA 191; PvA 157. The latter seems to be the more prominent variety; but paduma also includes the 3 other colours (blue, yellow, pink?), since it frequently has the designation of **pañcavaṇṇa-paduma** (the 5 colours however are nowhere specified), e. g. at J i.222; v.337; vi.341; VvA 41. It is further classified as **satapatta** and **sahassapatta-** p., viz. lotus with 100 & with 1,000 leaves: VvA 191. Compared with other species at J v.37, where 7 kinds are enum[d] as **uppala** (blue, red & white), **paduma** (red & white), **kumuda** (white) and **kallahāra**. See further kamala and kuvalaya. — (1) the lotus or lotus flower M iii.93; S i.138, 204; A i.145; ii.86 sq.; iii.26, 239; Sn 71, 213; J i.51 (daṇḍa° N. of a plant, cp. Sk. daṇḍotphala), 76 (khandha°, latā°, daṇḍaka°, olambaka°); iv.3; vi.564; Dh 458; Nd[1] 135; Vv 35[4]

(=puṇḍarīka VvA 161); 44[12] (nānā — paduma — sañchanna); Pv ii.1[20] (id.); ii.12[2] (id.); Pug 63; Vism 256 (ratta°); DA i.219; KhA 53; SnA 97; Sdhp 359. — (2) N. of a purgatory (°niraya) S i.151 — 152; Sn 677; p. 126; SnA 475 sq.

**-acchara** (heavenly) lotus — maiden SnA 469. — uttara N. of Buddha SnA 341, 455 etc. **-kaṇṇikā** a peak in the shape of a lotus VvA 181. **-kalāpa** a bunch of lotuses VvA 191. **-gabbha** the calyx of a l. ThA 68 (°vaṇṇa). **-patta** a l. leaf Nd[1] 135 (=pokkhara); DhA iv.166 (=pokkhara — patta). **-puñja** a l. cluster J iii.55. **-puppha** a lotus flower Nd[2] 393; SnA 78. **-rāga** "lotus hued," a ruby VvA 276. **-vyūha** one of the 3 kinds of fighting, viz. p.°; cakka°, sakaṭa° J ii.406= iv.343 (cp. Sk. p. — vyūha — samādhi a kind of concentration, & see J trsl[n] ii.275). **-sara** a lotus pond J i.221; v.337; SnA 141.

**Padumaka** [fr. paduma] 1. the Paduma purgatory S i.152. — 2. a lotus J ii.325.

**Padumin** (adj. — n.) [cp. Sk. padmin, spotted elephant] having a lotus, belonging to a lotus, lotus — like; N. of (the spotted) elephant Sn 53 (expl[d] at SnA 103 as "padumasadisa — gattatāya vā Padumakule uppannatāya vā padumī," cp. Nd[2] p. 164). — f. paduminī [cp. Sk. padminī lotus plant] 1. a lotus pond or pool of lotuses D i.75; ii.38; M iii.93; S i.138; A iii.26. — 2. the lotus plant Nelumbium speciosum J i.128 (°paṇṇa); iv.419 (°patta); SnA 369; KhA 67 (°patta); PvA 189.

**Padulla** [?] in cpd. padulla — gāhin is perhaps misreading; trsl. "clutching at blown straws (of vain opinion)," expl[d] by C. as duṭṭhullagāhin; at id. p. S i.187 we find duṭṭhullabhāṇin "whose speech is never lewd" (see *Psalms of Brethren* 399, n. 3).

**Padussati** [pa+dussati] to do wrong, offend against (with loc.), make bad, corrupt DA i.211 (see padosa); Sn 108 (v. l. for padissati); aor. **padussi** J ii.125, 401. — pp. **paduṭṭha**; Caus. **padūseti** (q. v.).

**Padūsita** [pp. of padūseti] made bad, corrupted, spoilt It 13 (v. l. padussita).

**Padūseti & Padoseti** [Caus. of padussati, but the latter probably Denom. fr. padosa[2]] to defile, pollute, spoil, make bad or corrupt [cp. BSk. pradūṣyati cittaṅ Divy 197, 286] D i.20; M i.129; It 86; DA i.211 (see padosa[1]); ThA 72 (Ap. v. 40; to be read for paduse, Pot.=padoseyya); J v.273 (manaṅ p., for upahacca). — **padusseti** read also at A iv.97 for padasseti (dummanku 'yam padusseti dhūm' aggimhi va pāvako). — As **padoseti** at PvA 212 (cittāni padosetvā) and in stock phrase **manaṅ padosaye** (Pot.) in sense of "to set upon anger" (cp. padosa[2]) S i.149 ("sets his heart at enmity")=A ii.3; v.171, 174=Sn 659 (=manaṅ padoseyya SnA 477)= Nett 132; S iv.70; SnA 11 (mano padoseyya). — pp. **padūsita** (q. v.).

**Padesa** [fr. pa+**diś**, cp. late Sk. pradeśa] indication, loca- tion, range, district; region, spot, place S ii.227, 254; v.201; A ii.167 (cattāro mahā°); Dh 127 (jagati°), 303; J ii.3, 158 (Himavanta°); iii.25 (id.), 191 (jāti — gottakula°); SnA 355; PvA 29, 33 (hadaya°), 36 (so read for padase), 43, 47; Sdhp 252.

**-kārin** effecting a limited extent S v.201. **-ñāṇa** knowledge within a certain range, limited knowledge S v.457. **-bodhisatta** a limited Bodhisatta Kvu 283 (cp. *Kvu trsl[n]* 139[3], 166[2]). **-rajja** principality over a district, local government It 15; ThA 26 (Ap. v. 10). **-rājā** a local or sub — king Vism 301 (cakkavatti+). **-lakkhaṇa** regional or limited characteristics Kvu 283. **-vassin** raining or shedding rain only locally or over a (limited) district It 64 — 66.

**Padesika** (adj.) (—°) [fr. padesa] belonging to a place of indication, indicating, regional, reaching the index of, only with numerals in reference to age (usually soḷasavassa° at the time of 16 years) J i.259 (id.) 262 (id.) ii.277 (id.). — See also uddesika in same application.

**Padosa[1]** [pa+dosa[1], Sk. pradoṣa] defect, fault, blemish, badness, corruption, sin D i.71 (=padussati paraṅ vā padūseti vināsetī ti padoso DA i.211); M iii.3; S iv.322 (vyāpāda°); A i.8 (ceto°); iii.92 (vyāpāda); It 12; J v.99; Pug 59, 68; Dhs 1060. — *Note.* At ThA 72 we find reading "apace paduse (padose?) pi ca" as uncertain conjecture for v. l. BB "amacce manase pi ca."

**Padosa[2]** [pa+dosa[2], Sk. pradveṣa, see remarks to dosa[2]] anger, hatred, ill — will; always as **mano°** "anger in mind" M i.377; Sn 328 (=khāṇu — kaṇṭak' ādimhi p. SnA 334), 702; J iv.29; Miln 130; Vism 304; SnA 477.

**Padosika** (adj.) [fr. padosa[1]] sinful, spoiling or spoilt, full of fault or corruption, only in 2 phrases, viz. **khiḍḍā°** "debauched by pleasure" D i.19; and **mano°** "debauched in mind" D i.20, 21.

**Padosin** (adj.) [fr. padosa[1]] abusing, damaging, spoiling, injuring S i.13 (appaduttha°); Pv iv.7[10].

**Padoseti** see **padūseti**.

**Paddha[1]** (adj.) [cp. Sk. prādhva (?) in diff. meaning "being on a journey," but rather prahva] 1. expert in (loc.) J vi.476 (v. l. patha=paṭṭha; C. cheko paṭibalo). — 2. subject to, serving, attending J iv.35 (p. carāmi, so read for baddha, see Kern, *Toev.* s. v.; C. padacārikā).

**Paddha[2]** (adj.) [cp. Sk. prārdha] half (?) J iii.95 (probably =paddha[1], but C. expl[ns] as aḍḍha upaḍḍha).

**Paddhagu** (adj. n.) [cp. Sk. prādhvaga] 1. going, walking J iii.95 (T. na p' addhaguṅ, but C. reads paddhaguṅ). — 2. humble, ready to serve, servant, attendant, slave S i.104 (so read for paccagu); Sn 1095 (T. for paṭṭhagu, q. v. — Nd[2] reads paṭṭhagu but SnA 597 paddhagu and expl[ns] by paddhacara paricārika); J vi.380 (hadayassa); Th 1, 632.

**Paddhacara** (adj. — n.) [paddha[1]+cara, cp. Sk. prādhva and prahva humble] ready to serve, subject to, ministering; a servant S i.144 (T. baddhacara, v. l. paṭṭha°; trsl. "pupil"); J iv.35 (read paddhacarā 'smi tuyhaṅ for T. baddha carāmi t., as pointed out by Kern, *Toev.* s. v. baddha. The Cy. misunderstood the wrong text reading and expl[d] as "tuyhaṅ baddha carāmi," but adds "veyyāvaccakārikā padacārikā"); v.327 (as baddhañcara; C. veyyāvacca — kara); vi.268 (°ā female servant=C. pāda — paricārikā); Nd[1] 464 (+paricārika); SnA 597 (+paricāraka, for paddhagū).

**Padma** see paduma.

**Padmaka** (m. & nt.) [Sk. padmaka] N. of a tree, Costus speciosus or arabicus J v.405, 420; vi.497 (reading uncertain), 537.

**Padvāra** (nt.) [pa+dvāra] a place before a door or gate J v.433; vi.327.

**-gāma** suburb Dāvs v. 3.

**Padhaṅsa** see **appadhaṅsa**.

**Padhaṅsati** [pa+dhaṅsati] to fall from (abl.), to be de- prived of Vin ii.205 (yogakkhemā p.; so read for paddh°). — Caus. **padhaṅseti** to destroy, assault, violate, offend J iv.494. (=jīvitakkhayaṅ pāpeti); PvA 117. — grd. **padhaṅsiya** in cpds. su° & dup° easily (or with difficulty) overwhelmed or assaulted Vin ii.256= S ii.264. Also neg. **appadhaṅsiya (& °ka)** (q. v.). — pp. **padhaṅsita** (q. v.).

**Padhansita** [pp. of padhaṅseti] offended, assaulted J ii.422. See also **app°**.

**Padhāna** (nt.) [fr. pa+**dhā**, cp. padahati] exertion, ener- getic effort, striving, concentration of mind D iii.30, 77, 104, 108, 214, 238; M ii.174, 218; S i.47; ii.268; iv.360; v.244 sq.; A iii.65 — 67 (5 samayā and 5 asamayā for padhāna), 249; iv.355; v.17 sq.; Sn 424, 428; It 30; Dh 141; J i.90; Nd[2] 394 (=viriya); Vbh 218 (citta — samādhi p° etc.); Nett 16; DA i.104; DhA i.85 (mahā — padhānaṅ padahitvā); ThA 174; PvA 134. Padhāna is fourfold, viz. saṅvara°, pahāna°, bhāvana°, anurakkhaṇā° or exertion consisting in the restraint of one's senses, the abandonment of sinful thoughts, practice of meditation & guarding one's character. These 4 are mentioned at D iii.225; A ii.16; Ps i.84; ii.14 sq., 56, 86, 166, 174; Ud 34; Nd[1] 45, 340; Sdhp 594. — Very frequently termed **sammappadhāna** [cp. BSk. samyak — pradhāna MVastu iii.120; but also samyakprahāṇa, e. g. Divy 208] or "right exertion," thus at Vin i.22; S i.105; iii.96 (the four); A ii.15 (id.); iii.12; iv.125; Nd[1] 14; Ps i.21, 85, 90, 161; SnA 124; PvA 98. — As **padahana** at Ps i.17, 21, 181.

**Padhānavant** (adj.) [fr. padhāna] gifted with energy, full of strength (of meditation etc.), rightly concentrated S i.188, 197; Sn 70 (cp. Nd[2] 394), 531.

**Padhānika** (adj.) [fr. padhāna] making efforts, exerting oneself in meditation, practising "padhāna" DA i.251.

**Padhāniya** (adj.) [fr. padhāna] belonging to or connected with exertion, worthy of being pursued in cpd. **°anga** (nt.) a quality to be striven after, of which there are 5, expressed in the attributes of one who attains them as saddho, appābādho, asaṭho, āraddha — viriyo, paññavā D iii.237=M ii.95, 128=A iii.65; referred to at *Miln trsl*[n] i.188. Besides these there is the set called pārisuddhi — padhāniy' angāni and consisting either of 4 qualities (sīla°, citta°, diṭṭhi°, vimutti°) A ii.194, or of 9 (the four+kankhā — vitaraṇa°, maggâmagga — ñāṇa° paṭipadāñāṇa — dassana°, ñāṇa — dassana° paññā°) D iii.288; Ps i.28.

**Padhārita** ("born in mind") read **patthārita** at Th 1, 842 (see pattharati). — **padhārehi** (v. l. F.) at Sn 1149 read **dhārehi. -padhārita** in meaning of "considered, understood" in cpd. su° at S iii.6; v.278.

**Padhāvati** [pa+dhāvati] to run out or forth Pv iii.1[7] (ger. °itvā=upadhāvitvā PvA 173).

**Padhāvin** (adj.) [fr. padhāvati] rushing or running out or forth M ii.98.

**Padhūpāti** (=padhūpāyati) [pa+dhūpāyati] to blow forth smoke or flames Vin i.25 (aor. padhūpāsi); iv.109 (id.); Vism 400 (id.), (so read for padhūmāsi T., v. l. SS padhūpāyi & padhūmāyi). — pp. **padhūpita** (q. v.).

**Padhūpita** [pa+dhūpita, latter only in meaning "in- censed," cp. dhūpa etc.] fumigated, reeking, smoked out S i.133 (trsl[d] "racked [wrapt] in flames"; C. santāpita); VvA 237 (so read with v. l. SS. for T. pavūsita; meaning: scented, filled with scent).

**Padhota** (adj.) [pa+dhota] cleansed, in cpd. sup° well cleansed D ii.324.

**Pana** (indecl.) [doublet of Sk. puna(ḥ) with diff. meaning (see puna), cp. Geiger, *P.Gr.* § 34] adversative & interrogative particle, sometimes (originally, cp. puna "again, further") merely connecting & continuing the story. — (1) (adversative) but, on the contrary J i.222; ii.159; VvA 79 (correl. with tāva). ca pana "but" J i.152; atha ca pana "and yet" D i.139; J i.279; na kho pana "certainly not" J i.151; vā pana "or else" Vin i.83; Dh 42; Sn 376, 829. — (2) (in questions) then, now J ii.4 (kiṅ p.), 159 (kahaṅ p.); VvA 21 (kena p.); PvA 27 (katamaṅ p.). — (3) (conclusive or copulative) and, and now, further, moreover D i.139 (siyā kho p. be it now that...); Sn 23, 393, 396, 670; J i.278; PvA 3.

**Panaccati** [pa+naccati] to dance (forth), to dance ThA 257 (ppr. panaccanta). — pp. **panaccita** (q. v.).

**Panaccita** [pp. of panaccati] dancing, made to dance Th 2, 390.

**Panasa** [cp. late Sk. panasa, Lat. penus stores, Lith. pēnas fodder, perhaps Goth. fenea] the Jack or bread — fruit tree (Artocarpus integrifolia) and its fruit J i.450; ii.160; v.205, 465; Vv 44[13]; KhA 49, 50, 58 (°phala, where Vism 258 reads panasa — taca); SnA 475; VvA 147.

**Panassati** [pa+nassati, cp. also BSk praṇāśa Divy 626] to be lost, to disappear, to go to ruin, to cease to be M i.177; S ii.272 (read panassissati with BB); J v.401; vi.239; Th 1, 143.

**Panāda** [pa+nāda] shouting out, shrieks of joy J vi.282.

**Panādeti** [Caus. of pa+**nad**] to shout out, to utter a sound Th 1, 310.

**Panāḷikā** (f.) [fr. panāḷī] a pipe, tube, channel, water course DA i.244.

**Panāḷī** (f.) [pa+nāḷī] a tube, pipe A iv.171 (udapāna°).

**Panigghosa** in cpd. **appanigghosa** is wrongly registered as such in A Index (for A iv.88); it is to be separated appa + nigghosa (see nigghosa).

**Panudati** [pa+nudati] to dispel, repel, remove, push away S i, 167 sq., 173; Dh 383; Sn 81, 928 (pot. panudeyya or metri causa panūdeyya=pajaheyya etc. Nd[1] 385); J vi.491 (1. pl. panudāmase). — ger. **panuditvā** SnA 591, & **panujja** Sn 359, 535, 1055 (expl[d] at Nd[2] 395 as imper. pres.=pajaha, cp. SnA 591=panudehi); J iii.14; v.198 (=pātetvā C.). — Fut. **panudahissati** Th 1, 27, 233. — Pass. **panujjati**, ppr. panujjamāna in phrase "api panujjamānena pi" even if repulsed M i.108, cp. A iv.32 & Nett 164 (v. l. to be substituted for T. pamajjamānena). — pp. **panunna & panudita** (q. v.).

**Panudita** [pp. of panudati] dispelled, driven out Sn 483 (panūdita metri causa, v. l. panudita). See also **panunna**.

**Panunna (Paṇunna & Panuṇṇa)** [pp. of panudati] (med. &

pass.) put away, rejected or rejecting, dispelled, driven away, sent A ii.29; v.31; Sn 469 (°kodha); J vi.247, 285; Kvu 597 (ito p., trsl[d] "ending here").

**-paccekasacca** one who has rejected each of the four false truths (the 5[th] of the 10 noble states, ariyavāsā: see *Vin. Texts* i.141) D iii.269, 270; A ii.41; v.29 sq.

**Panūdana** (nt.) [fr. panudati] removal, dispelling, rejection Sn 252 (sabba — dukkhâpanūdana SnA 293 should be read as sabba — dukkha — apanūdana, as at Vin ii.148=J i.94), 1106 (=pahānaṅ etc. Nd[2] 396).

**Panta** (adj.) [cp. Epic Sk. prānta edge, margin, border, pra+anta; also BSk. prānta in meaning of Pali, e. g. MVastu iii.200; Divy 312 (prānta — śayan — āsana — sevin)] distant, remote, solitary, secluded; only in phrase pantaṅ senāsanaṅ (sayanāsanaṅ) or pantāni senāsanāni "solitary bed & chair" M i.17, 30; A i.60; ii.137; iii.103; v.10, 202; Sn 72 (cp. Nd[2] 93), 338, 960 (°amhi sayanāsane), 969 (sayanamhi pante); Dh 185 (=vivitta DhA iii.238); Ud 43 (so read for patthañ); J iii.524 (°amhi sayanāsane); Vism 73 (panta — senāsane rata); SnA 263 (v. l. pattha).

**-sena** (adj.) one who has his resting place far away from men, Ep. of the Buddha M i.386.

**Panti** (f.) [Ved. pankti set or row of five, group in general] a row, range, line Vism 392 (tisso sopāna — pantiyo); DhA iii.219 (uddhana°); ThA 72 (satta pantiyo); VvA 198 (amba°).

**Pantha** [base panthan°, Ved. panthāḥ, with bases path° panth° and pathi. Same as patha (q. v.). For etym. cp. Gr. πόντος sea( — path), πάτος path, Av. pantā°, also Goth. finpan=E. find, of Idg *pent to come or go (by)] a road, roadway, path S i.18 (gen. pl. panthānaṅ= kantāramagga C; "jungle road" trsl.); Sn 121 (loc. panthasmiṅ); Nd[2] 485 B (+patha in expl[n] of magga), Miln 157 (see panthaṅ)

**-gū** a traveller (lit. going by road) S i.212 (v. l. addhagū, as at id. p. Th 2, 55); J iii.95 (v. l.). **-ghāta** highway robbery J i.253; iv.184. **-duhana** waylaying, robbery; m. a robber D i.135 (see DA i.296); J ii.281, 388; D iii.68, and Tikp 280 (°dūhana). **-dūbhin** a highwayman J ii.327. **-dūsaka** a robber Miln 20. **-devatā** a way spirit, a spirit presiding over a road, road — goddess J vi.527. **-makkaṭaka** a (road) spider Miln 364, 407. **-sakuṇa** a "road — bird," i. e. a bird offered (as a sacrifice) to the goddess presiding over the roads, propitiation; it is here to be understood as a human sacrifice J vi.527 (vv. ll. pattha° & bandha°).

**Panthāna** (*for* saṇṭhāna) at SnA 20: see saṇṭhāna 3.

**Panthika** [fr. pantha, formation panthika: panthan= addhika: addhan] a traveller Miln 20.

**Panna** [pp. of pajjati but not satisfactorily expl[d] as such, for pajjati & panna never occur by themselves, but only in cpds. like āpajjati, āpanna, upp°, upa°, sam°, etc. Besides, the word is only given in lexic. literature as pp. of pajjati, although a tendency prevails to regard it as pp. of patati. The meaning points more to the latter, but in form it cannot belong to **pat**. A more satisfactory expl[n] (in meaning and form) is to regard panna as pp. of pa+**nam**, with der. fr. short base. Thus **panna** would stand for panata (paṇata), as unna for unnata, ninna for ninnata, the double nn to be accounted for on analogy. The meaning would thus be "bent down, laid down," as panna — ga= going bent, panna — dhaja=flag bent or laid down, etc. Perhaps patta of patta — kkhandha should belong here as panna°] fallen, gone, gone down; also: creeping, only in foll. cpds.:

**-ga** a snake Th 1, 429 (°inda chief of snake — demons); J v.166; Miln 23. **-gandha** with gone down (i. e. deteriorated) smell, ill — smelling, or having lost its smell J v.198 (=thokaṅ duggandha C.). **-dhaja** one whose flag gone or is lost, i. e. whose fight is over (Ep. of the Buddha), cp. BSk. prapātito māna — dhvajaḥ Lal. V. 448 (with derivation from **pat** instead of **pad**, cp. papātana) M i.139 sq., 386; A iii.84 sq.; in eulogy on the Buddha (see exegesis to mahesi Nd[1] 343; Nd[2] 503) reference is made to mānadhaja (°papātanaṅ) which is opposed to dhamma — dhaja ( — ussapana); thus we should explain as "one who has put down the flag of pride." **-bhāra** one who has put down his burden, one whose load has gone, who is delivered or saved M i.139; A iii.84; S i.233; Dh 402 (=ohitakhandha — bhāra DhA iv.168); Sn 626, 914 (cp Nd[1] 334); Th 1, 1021. **-bhūmi** state of one who has fallen DA i.103 (opp. to jina — bhūmi, one of the 8 purisa — bhūmiyo. — cp. D i.54 & *Dial.* i.72[2]). **-loma** one whose hairs have fallen or are put down (flat, i. e. do not stand erect in consequence of excitement), subdued, pacified (opp. haṭṭha loma) Vin ii.184 (cp. Vin ii.5 & Bdhgh on p. 309 lomaṅ pāteti, Bdhgh pādeti; also *Vin. Texts* ii.339); iii.266; M i.450; J i.377. Another form is **palloma** (q. v. & cp. *J.P.T.S.* 1889, 206). See also remarks on parada — vutta.

**Pannaka** (adj.) [fr. panna] silent (?) DA i.163.

**Pannarasa** (adj. num.) [see pañcadasa & paṇṇarasa under pañca] fifteen (and fifteenth), usually referring to the 15th day of the lunar month, i. e. the full — moon day Sn 153 (pannaraso uposatho); **pannarase** on the 15[th] day S i.191=Th 1, 1234; M iii.20; Sn 502, 1016; f. loc. **pannarasāya** id. S i.233. See also **paṇṇarasa**.

**Pannarasama** (num. ord.) [fr. pannarasa] the 15[th] SnA 366 (gāthā).

**Pannarasika** (adj.) [fr. pannarasa] belonging to the 15[th] day (of the lunar month) Vin iv.315.

**Papa** (nt.) [see pibati, pānīya etc. of **pā**] water J i.109 (āpaṅ papaṅ mahodakan ti attho). The word is evidently an etym. construction. See also **papā**.

**Papaccati** [Pass. of pa+pacati] to be cooked, to become ripe PvA 55 (°itvā).

**Papañca** [in its P. meaning uncertain whether identical with Sk. prapañca (pra+pañc to spread out; meaning "expansion, diffuseness, manifoldedness"; cp. papañceti & papañca 3) more likely, as suggested by etym. & meaning of Lat. im — ped — iment — um, connected with **pada**, thus perhaps originally "pa — pad — ya," i. e. what is in front of (i. e. in the way of) the feet (as an obstacle)] 1. obstacle, impediment, a burden which causes delay, hindrance, delay DhA i.18; ii.91 (kathā°). °ṅ karoti to delay, to tarry J iv.145; °ṅ akatvā without delay J i.260; vi.392. — ati° too great a delay J i.64; ii.92. — 2. illusion, obsession, hindrance to spiritual progress M i.65; S i.100; iv.52, 71; A ii.161 sq.; iii.393 sq.; Sn 530 (=taṇhā — diṭṭhi — mānabheda — p. SnA 431; and generally in Commentaries

so resolved, without verbal analysis); Ud 77 (as f. papañcā); Th 1, 519, 902, 989 (cp. *Brethren* 344, 345 & *J.R.A.S.* 1906, 246 sq.; Neumann trsl[s] "Sonderheit," see *Lieder* p. 210, 211 & *Mittlere Sammlung* i.119 in trsl. of M i.65 nippapañca); Dh 195, 254 (°âbhiratā pajā, nippapañcā Tathāgatā; =taṇhādisu p° esu abhiratā DhA iii.378); J i.9; Pv iv.1[34] (=taṇh' — ādi — p. PvA 230); Nett 37, 38; SnA 495 (gihi). — **nippapañca** (q. v.) without obsession. — 3. diffuseness, copiousness SnA 40.

**-sankhā** sign or characteristic of obsession Sn 874 (cp. SnA 553; =taṇhā° diṭṭhi° and māna° Nd[1] 280), 916 (=avijjādayo kilesā mūlaṅ SnA 562). **-saññā** (°sankhā) idea of obsession, idée fixe, illusion D ii.277 (cp. *Dial* ii.312); M i.109, 112, 271, 383; S iv.71.

**Papañcita** [pp. of papañceti] obsessed, illusioned SnA 495 (a° gihipapañ — cena). — nt. obsession, vain imagination, illusion S iv.203≈Vbh 390.

**Papañceti** [Denom. fr. papañca] 1. to have illusions, to imagine, to be obsessed M i.112; DhA i.198 (tesaṅ suvaṇṇa — lobhena papañcentānaṅ). — 2. to be profuse. to talk much, to delay on SnA 136. — pp. **papañcita**.

**Papaṭā** (papatā) (f.) [fr. papāta? Cp. papaṭikā] a broken — off piece, splinter, fragment; also proclivity, precipice, pit (?) S ii.227 (papatā ti kho lābha — sakkāra — silokass' etaṅ adhivacanaṅ; cp. S iii.109: sobbho papāto kodh' ûpāyāsass' etaṅ adhivacanaṅ); So 665 (=sobbha SnA 479; gloss papada). See also pappaṭaka.

**Papaṭikā** (f.) [cp. Sk. prapāṭikā (lexic. & gram.) young shoot, sprout; and parpharīka (RV.) one who tears to pieces; also Sk. parpaṭa N. of a plant] 1. a splinter, piece, fragment, chip Vin ii.193 (read tato pap.°); A iv.70 sq. (of ayophāla); J v.333 (same as Vin passage); Miln 179. — 2. the outer dry bark or crust of a tree, falling off in shreads; also shoots, sprouts M i.78, 192 sq., 488; A i.152; iii.19 sq., 44, 200, 360; iv.99, 336; v.4 sq., 314 sq.; J iii.491. Cp. pheggu.

**Papatati** [pa+patati] to fall forward, to fall down, off or from, to fall into (acc.) Vin ii.284; M i.79, 80; S i.48 (visame magge), 187 (=Th 1, 1220 patanti); 100, ii.114; v.47; Dh 336; J v.31; Pv i.10[12] (nirayaṅ papatiss' ahaṅ, cp. PvA 52; v. l. SS niray' ûpapatiss' âhaṅ). — aor. **papatā** Vin iii.17, cp. ii.126; J vi.566. See also **patati**.

**Papatana** (nt.) [fr. pa+**pat**] falling down Sn 576=J iv.127 (abl. papatanā papatanato C.).

**Papada** (or **Papadā**?) [pa+pada] tip of the foot. toes; but in diff. meaning (for papaṭā or papāta to **pat**) "falling down, abyss, pit" at Sn 665 (gloss for papaṭa; expl[d] at SnA 479 by "mahāniraya").

**Papā** (f.) [Ved. prapā, pa+**pā**] a place for supplying water, a shed by the roadside to provide travellers with water, a well, cistern D iii.185; S i.33=Kvu 345 (=pānīyadāna — sālā SA); S i.100 (read papañ ca vivane); J i.109; DhA iii.349=J i.302 (=pānīya — cāṭī C.); Vv 52[22] (+udapāna); Pv ii.7[8] (n. pl. papāyo=pānīya — sālā PvA 102); ii.9[25] (+udapāna).

**Papāta** [cp. Epic. Sk. prapāta, of pra+**pat**] 1. falling down, a fall Vin ii.284 (chinna — papātaṅ papatanti); S v.47. — 2. a cliff, precipice, steep rock M i.11; S iii.109 (sobbho p. kodh' upāyāsass' etaṅ adhivacanaṅ; cp. papaṭā); A iii.389 (sobbho p.); J iii.5; 530; v.70; vi.306, 309; Vism 116; PvA 174; Sdhp 208, 282, 353. — adj. falling off steeply, having an abrupt end Vin ii.237=A iv.198, 200 (samuddo na āyatakena p.).

**-taṭa** a rocky or steep declivity DhA i.73.

**Papātin** (adj.) [fr. papatati] falling or flying forward, flying up J iii.484 (uccā° flying away).

**Papitāmaha** [pa+pitāmaha] a paternal great — grandfather Dāvs iii.29.

**Papīyana** (nt.) [fr. **pā**, ger. pa — pīya] drinkable, to be drunk, drinking J i.109 (udakaṅ papīyana — bhāvena papā ti).

**Papīḷita** [pa+pīḷita] worn out, rubbed through (of the sole of sandals) J ii.223.

**Paputta** [pa+putta, cp. Sk. praputra (BR.: "doubtful") Inscr.] a grandson J vi.477.

**Papupphaka** (adj.) [pa+pupphaka] "with flowers in front," flower — tipped (of the arrows of Māra) Dh 46 (but expl[d] at DhA i.337 as "p.° sankhātāni tebhūmakāni vaṭṭāni," i. e. existence in the 3 stages of being).

**Pappaṭaka** [etym. uncertain] 1. a broken bit, splinter, small stone (?) (Rh. D. in *Dial.* iii.83 "outgrowth") D iii.87 (bhūmi °ṅ paribhuñjati); Vism 418 (≈), Nett 227 (Com.) (°ojaṅ khādāpento). — 2. a water plant: see paṇṇaka 2; cp, also papaṭikā[2] & Sk. parpaṭa N. of medicinal plant.

**Pappoṭheti** [pa+poṭheti; sometimes spelt papphoṭeti] to strike, knock, beat, flap (of wings) Vin i.48; ii.208, 217; M i.333 (papph°); J ii.153 (pakkhe); iii.175 (papoṭh°= sañcuṇṇeti C.); Miln 368 (papph°); DA i.7; Vism 283 (pph).

**Pappoti** [the contracted form of pāpuṇāti, Sk. prāpnoti] to obtain, get, gain, receive, attain D iii.159, 165; Sn 185, 187, 584; Dh 27; DhA i.395. — Pot. 1[st] pl. **pappomu** J v.57 (=pāpuṇeyyāma C.). — ger. **pappuyya** S i.48; Sn 482 (or pot?), 593, 829 (=pāpuṇitvā Nd[1] 170). — For further ref. see **pāpuṇāti**.

**Papphāsa** (nt.) [fr. sound — root* **phu**, not corresponding directly to Sk. pupphusa (cp. Geiger, *P.Gr.* § 34), to which it stands in a similar relation as ***ghur** (P.) to ***ghar** (Sk.) or phurati>pharati. From same root Gr. φυσάω to blow and Lat. pustula bubble, blister; see Walde under pustula] the lungs D ii.293; M i.185, 421; iii.90; Sn 195=J i.146; Kh iii. (cp. KhA 56); Miln 26.

**Pabandha** (adj.) (°—) [pa+bandha] continuous Vism 32.

**Pabala** (adj.) [cp. Sk. prabala] very strong, mighty Sdhp 75.

**Pabāḷha**[1] [pp. of pabāhati] pulled out, drawn forth D i.77 (T. reads pavāḷha). See pavāḷha.

**Pabāḷha**[2] (adj.) [pa+bāḷha] strong, sharp (of pain) D ii.128; J v.422, Miln 174.

**Pabāhati** [pa+**bṛh** to pull, see abbahati] to pull out, draw forth D i.77 (T. reads pavāhati, v. l. pabbāḷhati, evidently fr. pabāḷha); cp. Śatapatha — brāhmaṇa iv.3, 3, 16. — pp. **pabāḷha**[1] (q. v.).

**Pabujjhati** [pa+bujjhati] to wake up (intrs.), awake S i.4, 209; Dh 296 sq.; It 41 (suttā p.); J i.61; ii.103; iv.431 (opp. niddāyati); DA i.140. — pp. **pabuddha** (q. v.).

**Pabuddha** [pp. of pabujjhati] awakened S i.143 (sutta° from sleep awakened), J i.50; VvA 65.

**Pabodhati** [pa+bodhati] to awake, also trs. awaken, stir up, give rise to (or: to recognise, realise?); only in *one* phrase (perhaps corrupt), viz. yo nindaṅ appabodhati S i.7=Dh 143 (=nindaṅ apaharanto bujjhati DhA iii.86; trsl. *KS* 13 "forestalleth blame"). — Caus. **pabodheti** (1) to enlighten, instruct, give a sign J i.142; iii.511. — (2) to set going, arouse J i.298; v.390. — (3) to render oneself conspicuous J v.8.

**Pabodhana** (adj. — nt.) [fr. pabodhati] 1. (nt.) awakening waking, arising DhA i.232 (°codana — kamma). — 2. (adj.) arousing (or realising?) Vv 64[22] (=kata — pīti — pabodhano VvA 282); awaking Th 1, 893 (samma — tāḷa°).

**Pabba** (nt.) [Ved. parvan] 1. a knot (of a stalk), joint, section Vin iv.35; M i.80; J i.245 (veḷu°); Vism 358 (id.; but nāḷika p. 260); VbhA 63 (id.); Th 1, 243. — angula° finger joint Vin iv.262, M i.187; DA i.285. — pabba — pabbaṅ knot for knot DhsA 11. — 2. the elbow S iv.171. — 3. section, division, part Vism 240 (14 sections of contemplation of the body or kāyagatāsati); VbhA 275, 286.

**-gaṇṭhi** a knot Miln 103. **-valli** a species of Dūrvā J v.69; **-vāta** intermittent ague Vin i.205.

**Pabbaja** [Sk. balbaja, cp. Geiger *P.Gr.* § 39. 6] a species of reed. bulrush Vin i.190 (T. reads babbaja); S i.77; ii.92; iii.137 (v. l. babbaja), 155 (°lāyaka); Th 1, 27; J ii.140, 141; v.202; vi.508. For further refs. see babbaja.

**Pabbajati** [cp. Sk. pravrajati, pra+**vraj**] to go forth, to leave home and wander about as a mendicant, to give up the world, to take up the ascetic life (as bhikkhu, samaṇa, tapassin, isi etc.). S i.140, 141; Sn 157, 1003; imper. **pabbaja** DhA i.133. Pot. **pabbajeyya** J i.56; Pug 57. — Fut. **pabbajissati** Sn 564; DhA i.133; iv.55. Aor. **pabbaji** M iii.33; S i.196=Th 1, 1255; Sn 405; Vv 82[6]; PvA 76; ger. **pabbajitvā** J i.303; PvA 21 and °vāna Sn 407. — **(agārasmā) anagāriyaṅ pabbajati** to go forth into the homeless state Vin iii.12; M iii.33; S i.196; A v.204; Pv ii.13[16]. sāsane p. to become an ascetic in (Buddhas) religion, to embrace the religion (& practice) of the Buddha J i.56; PvA 12. pabbajjaṅ pabbajati to go into the holy life (of an ascetic friar, wanderer etc.): see **pabbajjā**. — Caus. **pabbājeti** (q. v.). — pp. **pabbajita**.

**Pabbajana** (nt.) [fr. pabbajati] going into an ascetic life J iii.393 (a°).

**Pabbajita** [pp. of pabbajati, cp. BSk. pravrājita Divy 236] one who has gone out from home, one who has given up worldly life & undertaken the life of a bhikkhu recluse or ascetic, (one) ordained (as a Buddhist friar), gone forth (into the holy life or pabbajjā) Vin iii.40 (vuḍḍha — pabbajito bhikkhu); iv.159; D i.131 (agārasmā anagāriyaṅ p.), 157; iii.31 sq., 147 sq.; M i.200, 267, 345, 459; ii.66, 181; iii.261; S i.119 (dhammavinaye p.); iv.260, 330; v.118 sq., 421; A i.69, 107, 147, 168; ii.78, 143; iii.33, 78 (vuḍḍha°), 244, 403 (acira°); iv.21 (cira°); v.82, 348 sq.; Sn 43 (see Nd[2] 397), 274, 385, 423; Dh 74, 174, 388; J i.56; Pv ii.8[1] (=samaṇa PvA 106); ii.11[1] (bhikkhu=kāmādimalānaṅ pabbajitattā paramatthato pabbajito PvA 146); ii.13[17] (=pabbajjaṅ upagata PvA 167); Miln 11; DA i.270; DhA i.133; PvA 5, 55.

**Pabbajjā** (f.) [fr. pa+**vraj**, cp. pabbajati, Epic & BSk. pravrajyā] leaving the world, adopting the ascetic life; state of being a Buddhist friar, taking the (yellow) robe, ordination. — (1) ordination or admission into the Buddha's Order in particular: Vin iii.13; S i.161 etc. — sāmanera° ordination of a Novice, described in full at Vin i.82. — pabbajjaṅ yācati to beg admission Vin iv.129; labhati to gain admission to the Order Vin i.12, 17, 32; D i.176; S iv.181. — (2) ascetic or homeless life in general D iii.147 sq.; M iii.33 (abbhokāso p.); S v.350 (id.; read pabbajjā); A v.204 (id.); S ii.128 (read °jjā for °jā); iv.260; A i.151, 168; iv.274 sq.; Sn 405, 406, 567; It 75 (pabbajjāya ceteti); Miln 19 (dhamma — cariya — samacariy' atthā p.); DhA i.6; SnA 49, 327, 423; ThA 251. — pabbajjaṅ upagata gone into the homeless state PvA 167 (for pabbajita); agārasmā anagāriyaṅ p. the going forth from home into the homeless state Vin ii.253; M ii.56; pabbajjaṅ pabbajati to undertake or go into the ascetic life, in foll. varieties: isi° of a Saint or Sage J i.298, 303; DhA iv.55; PvA 162 (of the Buddha); tāpasa° of a Hermit J iii.119; DA i.270 (described in detail); DhA iv.29; PvA 21; samaṇa° of a Wanderer PvA 76. — *Note.* The ceremony of admission to the priesthood is called **pabbajjā** (or pabbajana), if viewed as the act of the candidate of orders, and **pabbājana** (q. v.), if viewed as the act of the priest conferring orders; the latter term however does not occur in this meaning in the Canon.

**Pabbata** [Vedic parvata, fr. parvan, orig. knotty, rugged, massive] (1) a mountain ( — range), hill, rock S i.101, 102, 127, 137; ii.32, 185, 190; A i.243; ii.140; iv.102 (dhūpāyati); Sn 413, 417, 543, 958, 1014; Nd[1] 466; Dh 8, 127 (°ānaṅ vivaro)=PvA 104; Dh 188 (n. pl. °āni), 304; DA i.209; Miln 346 (dhamma°); PvA 221 (angāra°) Sdhp 352, 545, 574. — The 7 mountains round Veḷuvana are enum[d] at J v.38. — Names of some (real or fictitious) mountains, as found in the Jātaka literature: Cakkavāḷa J vi.282; Caṇḍoraṇa J iv.90; Canda J iv.283; v.38, 162; Daṇḍaka — hiraññа J ii.33; Daddara J ii.8; iii.16; Nemindhara J vi.125; Neru J iii.247; v.425; Paṇḍava Sn 417; SnA 382 sq.; Mahāneru J iv.462; Mahindhara Vv 32[10] (cp. VvA 136); Meru J i.25; iv.498; Yugandhara PvA 137; Rajata J i.50; Vipula J vi.518; Sineru S ii.139; J i.48 & passim; Suvaṇṇa J i.50; vi.514 (°giritāla). — (2) [cp. Sk. pārvata mountainous] a mountaineer Miln 191.

**-utu** the time (aspect) of the mountain (in prognostications as to horoscope) DhA i.165 (megha — utu, p.— utu, aruṇa — utu). **-kaccha** a mountain meadow (opp. nadī — kaccḥa) SnA 33. **-kandara** a m. cave S ii.32; v.396, 457 sq.; A v.114 sq.; **-kūṭa** m. peak Vin ii.193; J i.73. **-gahaṇa** m. thicket or jungle PvA 5. **-ṭṭha** standing on a m. Dh 28. **-pāda** the foot of a m. J iii.51; DhA iv.187; PvA 10. **-muddhā** mountain top Vin i.5. **-raṭṭha** m. — kingdom SnA 26. **-rājā** "king of the mountain," Ep. of Himavā S i.116; ii.137 sq., 276; iii.149; v.47, 63, 148; A i.152; iii.240; iv.102; PvA 143. **-sankhepa** top of a m. D i.84 (=p. — matthaka DA i.226). **-sānu** m. — glen Vv 32[10] (cp. VvA 136). **-sikhara** mountain — crest J v.421.

**Pabbataka** [fr. pabbata] a mountain J i.303.

**Pabbateyya** (adj.) [fr. pabbata] belonging to mountains, mountain — born (of a river) A iii.64 (nadī p°ā sīghasotā hārahārinī); iv.137 (id.); Vism 231 (id.), 285 (nadī).

**Pabbaniya** (adj.) [fr. pabba] forming a division or section, consisting of, belonging to KhA 114 (khaya°) (?).

**Pabbājana** (nt.) [fr. pa+Caus. of **vraj**, see pabbajati & pabbājeti] keeping out or away, removing, banishment, exiling D i.135; iii.93; Miln 357; Dh i.296 (=nīharaṇa); DhA iv.145.

**Pabbājaniya** (adj.) [fr. pabbājana] belonging to banishment, deserving to be exiled Miln 186; also in cpd. **°kamma** excommunication, one of the 5 ecclesiastical acts enum[d] at Vin i.49, 143. See also A i.79; DhA ii.109.

**Pabbājita** [pp. of pabbājeti] taken into the order, made a bhikkhu M ii.62.

**Pabbājeti** [Caus. of pabbajati] 1. to make go out or away, drive out, banish, exile D i.92 (raṭṭhasmā out of the kingdom;=nīharati DA i.258); M ii.122; Dh 388 (attano malaṅ pabbājayaṅ, tasmā pabbajito ti vuccati); DhA iv.145 (expl[ns] as "attano rāgādimalaṅ pabbājento vinodento") J i.262 (raṭṭhā); iii.168 (id.); vi.350, 351; DhA ii.41; PvA 54 (core). — 2. to make go forth (into the homeless state), to make somebody take up the life of an ascetic or a bhikkhu, to take into the (Buddha's) order, to ordain Vin i.82 (description of ordination of a novice), 97; iii.12; iv.129; DhA i.19, 133. — pp. **pabbājita** (q. v.).

**Pabbedha** [pa+vedha of **vyadh**, cp. BSk. pravedha in same phrase at Divy 56, viz. ṣoḍaśa — pravedho] piercing through (measuring) an arrow shot Th 1, 164 — J ii.334 (soḷasa°=soḷasa — kaṇḍa — pāta — vitthāro C.). — *Note.* pabbedha owes its bb to analogy with ubbedha. It also corresponds to the latter in meaning: whereas **ubbedha** refers to the height, pabbedha is applied to the breadth or width.

**Pabbhamati** [pa+bhamati] to roam forth or about J v.106 (=bhamati C.).

**Pabbhāra** [cp. BSk. prāg — bhāra Divy 80 etc.] 1. (m.) a decline, incline, slope J i.348; adj. (usually — °) bending, inclining, sloping; fig. tending or leading to (cp. E. "bearing on") M i.493 (samudda°); S i.110 (id.); v.38, 216, 219; A iv.198 (anupubba°), 224 (viveka°); Miln 38 (samādhi°). Very frequent in comb[n] with similar expressions, e. g. ninna, poṇa (cp. PvA ninnapoṇa — pabbhāraṅ cittaṅ): see further ref. under **ninna**; with adhimutta & garuka at Vism 117 (Nibbāna°). — **apabbhara** (sic.) not slanting or sloping J v.405 (=samatittha C.). — 2. (m. & nt.) a cave in a mountain Miln 151; J v.440; DhA ii.59 (nt.), 98.

**-ṭṭhāna** a slope J i.348; DhsA 261. **-dasaka** the decade (period) of decline (in life), which in the enum° of the 10 decades (vassadasā) at J iv.397 is given as the seventh.

**Pabrūṭi** [pa+brūti] to speak out, proclaim, declare (publicly) Sn 131, 649, 870, 952 and passim (cp. Nd[1] 211, 273; Nd[2] 398, 465).

**Pabha** is adj. form (—°) of **pabhā** (q. v.).

**Pabhaṅsana** (adj. — nt.) [fr. pa+**bhraṅś**, cp. nāva — prabhraṅśana Npl. A.V.] causing to fall or disappear, depriving, taking away, theft, in maṇi° jewel — theft J vi.383. (Rh. D. "polishing"?) Kern in *Toev.* s. v. takes pabhaṅsana as a der. fr. pa+**bhrās** to shine, i. e. making bright, polishing (as Rh. D.).

**Pabhagga** [pp. of pabhañjati, cp. Sk prabhagna] broken up, destroyed, defeated Vin iii.108.

**Pabhankara** [pabhaṅ, acc. of pabhā,+kara] one who makes light, one who lights up, light — bringer (often as Ep. of the Buddha) S i.51 (quoted at VvA 116), 210; A ii.51 sq.; It 80; J iii.128; Sn 991, 1136 (=ālokakara obhāsakara etc. Nd[2] 399); Vv 21[4] (=ñāṇ' obhāsa — kara VvA 106); 34[25] (=lokassa ñāṇ' āloka — kara VvA 115).

**Pabhanga** [fr. pa+**bhañj**] destruction, breaking up, brittleness Ps ii.238 (calato pabhangato addhuvato); but id. p. at Nd[2] 214[ii] and Miln 418 read "calato pabhanguto addhuvato."

**Pabhangu, Pabhanguṇa & °gura** (adj.) [fr. pa+**bhanj**, cp. BSk. prabhanguṇatā destruction, perishableness MVastu iii.338] brittle, easily destroyed, perishable, frail. (a) **pabhangu**: S iii.32; v.92; A i.254, 257 sq.; iii.16; DhsA 380; Sdhp 51, 553. — (b) **°guṇa**: It 37; J i.393 (ittarā addhuvā pabhanguno calitā; reading may be pabhanguṇā); Dh 139 (as n.;=pabhangubhāva, pūtibhāva, DhA iii.71), 148 (=pūtikāya ibid. 111). — (c) **°gura** Dh 148 (v. l.); ThA 95; Sdhp 562, 605. — See also **pabhanga**.

**Pabhañjati** [pa+**bhañj**] to break up, destroy J iv.494. - pp. **pabhagga** (q. v.).

**Pabhava** (m. & nt.) [fr. pa+**bhu**, cp. Ved. prabhava] production, origin, source, cause M i.67; S i.181; ii.12; It 37 (āhāra — netti°); Sn 728, 1050; Nd[2] under mūla (with syn. of sambhava & samuṭṭhāna etc.); J iii.402= vi.518.

**Pabhavati** see **pahoti**.

**Pabhassati** [pa+**bhraṅś**; cp. Sk. prabhraśyate] to fall down or off, drop, disappear Vin ii.135 (pret. pabhassittha); iv.159 (id.). — Cp. pabhaṅsana.

**Pabhassara** (adj.) [fr. **bhās**] shining, very bright, resplendent S i.145; v.92, 283; A i.10, 254, 257 sq., iii.16; Sn 48 (=parisuddha pariyodāta Nd[2] 402); J v.202, 170; Vv 17[1] (rucira+); Pv iii.3[1] (rucira+); Vism 223; 377; DhA i.28; VvA 12 (pakati° bright by nature).

**Pabhā** (f.) [fr. pa+**bhā**, cp. Epic Sk. prabhā] light, radiance, shine A ii.139; v.22; It 19, 20; PvA 56 (sarīra°), 137 (id.), 71, 176; Sdhp 250. — canda — ppabhā moonshine It 20; DhsA 14. — adj. pabha (—°), radiating, lucid, in cpd. **sayam°** self — lucid or self — radiant D i.17 (=attano attano va tesaṅ pabhā ti DA i.110); A v.60; Sn 404.

**Pabhāṇin** at Kern, *Toev.* s. v. is wrongly given with quot. J v.421 (in meaning "speaking") where it should be read manāpa — bhāṇin, and not manā — p°.

**Pabhāta** [pp. of pabhāti] become clear or light, shining, dawning Sn 178 (sup°); esp. in phrase pabhātāya rattiyā when night had become light, i.e. given way to dawn, at daybreak J i.81, 500. — (nt.) daybreak, morning S i.211; SnA 519 (pabhāte); atipabhāte in broad daylight J i.436.

**Pabhāti** [pa+**bhā**] to shine forth, to become light, gleam, glitter J v.199 (said of a river; =pavattati C.). — pp. pabhāta.

**Pabhāva** [fr. pa+bhū] might, power, strength, majesty, dignity J v.36; vi.449.

**Pabhāvita** [pp. of pabhāveti] increased, furthered, promoted Th

1, 767 (bhava — netti°); expl[d] by samuṭṭhita C.

**Pabhāveti** [Caus. of pabhavati] to increase, augment, foster Pv ii.9[64]=DhA iii.220 (dakkhiṇeyyaṅ). — pp. **pabhāvita**.

**Pabhāsa** [fr. pa+**bhās**] shining, splendour, beauty S i.67; sap° with beauty S v.263; Miln 223; ap° without beauty Miln 299.

**Pabhāsati** [pa+**bhaṣ**] to tell, declare, talk Th 1, 582.

**Pabhāseti** [Caus. of pa+**bhās**] to illumine, pervade with light, enlighten Dh 172 (=obhāseti DhA iii.169), 382 (=obhāseti ekālokaṅ karoti DhA iv.137); J i.87; Pv i.10[9] (so read for ca bh°); ii.1[12]; Ps i.174; Miln 336; PvA 10 (=obhāseti).

**Pabhindati** [pa+bhindati] to split asunder (trs.), break, destroy Sn 973 (=bhindati sambhindati Nd[1] 503); ger. **pabhijja** S i.193=Th 1, 1242. — Pass. **pabhijjati** to be broken, to burst (open), to split asunder (intrs.), to open S i.150 (aor. pabhijjiṅsu); Sn p. 125 (id.); Vv 41[3] (break forth=pabhedaṅ gacchanti VvA 183; gloss pavajjare for pabhijjare); SnA 475 (=bhijjati). Also "to open, to be developed" (like a flower) Miln 93 (buddhi p.). — pp. **pabhinna**.

**Pabhinna** [pp. of pabhindati] 1. to burst open, broken (like a flower or fruit), flowing with juice; usually appl[d] to an elephant in rut, mad, furious M i.236 (hatthi°); Dh 326 (hatthi°=mattahatthi DhA iv.24)= Th 1, 77; J iv.494; vi.488; Pv i.11[2] (read chinnapabhinna — gatta); Miln 261, 312 (hatthināgaṅ tidhāpabhinnaṅ); DA i.37 (°madaṅ caṇḍa — hatthiṅ). — 2. developed, growing Miln 90 (°buddhi).

**Pabhuti** (adj.) (—°) [Vedic prabhṛti] beginning, in meaning of: since, after, subsequently; **tato** p. from that time, henceforth VvA 158.

**Pabhutika** (adj.) [fr. pabhuti] dating from, derived or coming from (abl.) D i.94 (kuto p.).

**Pabhu** [fr. pa+**bhū**] iord, master, ruler, owner DA i.250.

**Pabheda** [fr. pa+**bhid**, cp. pabhindati] breaking or splitting up, breaking, opening VvA 183; akkhara° breaking up of letters, word — analysis, phonology D i.88 (=sikkhā ca nirutti ca DA i.247=SnA 447). — adj. (—°) breaking up into, i. e. consisting of, comprising, of various kinds J i.84; PvA 8 (paṭisandhi — ādi°), 130 (saviññāṇak' âviññāṇaka°).

**Pabhedana** (nt.) [cp. pabheda] breaking up, destruction Sn 1105 (avijjāya°=bhedanaṅ pahānaṅ etc. Nd[2] 403).

**Pabhoti** etc. see **pahoti**.

**Pamajjati[1]** [pa+**mad**] 1. to become intoxicated S i.73. — 2. to be careless, slothful, negligent; to neglect, waste one's time S iv.125, 133; Sn 676, 925, 933; cp. Nd[1] 376 & Nd[2] 70; Dh 168, 172, 259; J iii.264 (with acc.); iv.396 (with gen.); Pv i.11[12] (dāne na p.); iv.13 (jāgaratha mā p.); Sdhp 16, 620. — aor. 2 pl. pamādattha M i.46; A iii.87; iv.139. Other noteworthy forms are aor. or precative (mā) **pamādo** S iv.263; Th 1, 119; Dh 371 (see Geiger *P.Gr.* § 161 b), and cond. or aor. **pamādassaṅ** M iii.179; A i.139 (see Geiger l. c. 170 & Trenckner *Notes* 75[2]). — appamajjanto (ppr.) diligent, eager, zealous PvA 7. — pp. **pamatta** (q. v.).

**Pamajjati[2]** [pa+**mṛj**] 1. to wipe off, rub off, sweep, scour Vin i.47; ii.209 (bhūmi° itabbā); M i.383. — 2. to rub along, stroke, grope, feel along (with one's hands) Vin ii.209 (cīvara — rajjuṅ °itvā; cp. *Vin. Texts* iii.279). — *Note.* pamajjamāna in phrase gale pi p° ānena at Nett 164 is after the example of similar passages M i.108 and A iv.32 and as indicated by v. l. preferably to be read as "api panujjamānena pi" (see panudati).

**Pamajjanā** (f.) & **°itatta** (nt.) are abstr. formations fr. pa+**mad**, in the sense of **pamāda** carelessness etc., & occur as philological synonyms in exegesis of pamāda at Vbh 350=Nd[1] 423; Nd[2] 405. Also at DhA i.228 (°bhāva=pamāda).

**Pamaññā** (f.) [abstr. fr. pamāṇa, for *pamānyā, grd. form. of pa+**mā** for the usual pameyya] only neg. **ap°** immeasurableness Vbh 272 sq. (catasso appamaññāyo, viz. mettā, karuṇā, muditā, upekhā). See **appamaññā**.

**Pamaṭṭa** in cpd. **luñcita-pamaṭṭā kapotī** viya (simile for a woman who has lost all her hair) at PvA 47 is doubtful, it should probably be read as luñcita — pakkhikā k. viya i. e. like a pigeon whose feathers have been pulled out (v. l. °patthaka).

**Pamatta** [pp. of pamajjati] slothful, indolent, indifferent, careless, negligent D iii.190; S i.61=204; A i.11, 139; iv.319; v.146; Sn 57, 70, 329 sq., 399, 1121; Dh 19, 21, 29, 292, 309 (=sati — vossaggena samannāgata DhA iii.482), 371; Nd[2] 404; PvA 276 (quot. °ṅ ativattati). **appamatta** diligent, careful, eager, mindful S i.4, 140, 157; A v.148; Th 1, 1245; Pv iv.1[38]; PvA 66 (dānaṅ detha etc.), 219, 278. See also **appamatta[2]**.

**-cārin** acting carelessly Dh 334 (=sati — vossagga — lakkhaṇena pamādena p. — c. DhA iv.43). **-bandhu** friend of the careless (Ep. of Māra) S i.123, 128; Sn 430; Nd[2] 507.

**Pamattaka** (adj.)=pamatta, only in neg. form ap° careful, mindful PvA 201.

**Pamathita** [pp. of pa+mathati to crush] crushed, only in cpd. sam° (q. v.).

**Pamadā** (f.) [Classical Sk. pramadā, fr. pra+**mad**, cp. pamāda] a young (wanton) woman, a woman Sn 156, 157 (gloss for pamāda cp. SnA 203); J iii.442 (marapamadānaṅ issaro; v. l. samuddā), 530 (v. l. pamuda, pamoda).

**Pamaddati** [pa+**mṛd**] to crush down, destroy, overcome, defeat; pp. **pamaddita** J vi.189 (mālutena p. corresponding with vāta — pahaṭa).

**Pamaddana** (adj. nt.) [fr. pamaddati] crushing, defeating, overcoming D i.89 (°parasena°); Sn p. 106 (id.=maddituṅ samattho SnA 450); Sn 561 (Mārasena°); DA i.250.

**Pamaddin** (adj.) [fr. pa+**mṛd**] crushing, able to crush, powerful, mighty J iv.26 (=maddana — samattha C.).

**Pamāṇa** (nt.) [of pa+**mā**, Vedic pramāṇa] 1. measure, size, amount S ii.235; A i.88; iii.52, 356 sq.; v.140 sq.; Miln 285 (cp. *trsl.* ii.133, n. 2); SnA 137; VvA 16; PvA 55 (ghaṭa°), 70 (ekahattha°), 99 (**tālakkhandha°**), 268 (sīla°). — 2. measure of time, compass, length, duration PvA 136 (jīvitaṅ paricchinna °ṅ); esp. in cpd. āyu° age S i.151; A i.213; ii.126 sq. and passim (cp. āyu). — 3. age (often by Com. taken as "worldly characteristic," see below rūpa° and cp. Nd[2] 406 on Sn 1076); DhA i.38. — 4. limit PvA 123, 130 (dhanassa). — 5. (appl[d] meaning) standard, definition, description, dimension S iv.158≈Sn 1076 (perhaps ("age"). pamāṇaṅ karoti

set an example DhA iii.300 (maṅ p. katvā). — adj. (—°) of characteristic, of the character of, measuring or measured by, taking the standard of, only in cpd. rūpa° measuring by (appearance or) form, or held in the sphere of form (defined or Pug A 229 as "rūpa — ppamāṇ' ādisu sampattiyuttaṅ rūpaṅ pamāṇaṅ karotī ti") A ii.71=Pug 53; Nd[2] 406. — **appamāṇa** without a measure, unlimited, immeasurable, incomparable D i.31; ii.12 (+uḷāra); M iii.145 (ceto — vimutti); A i.183, 192; ii.73; iii.52; v.299 sq., 344 sq.; Sn 507; PvA 110 (=atula). See also appamāṇa.

**-kata** taken as standard, set as example, being the measure, in phrase p. — kataṅ kammaṅ D i.251; S iv.322.

**Pamāṇavant** (adj. n.) [fr. pamāṇa] having a measure, finite; or: to be described, able to be defined Vin ii.110; A ii.73.

**Pamāṇika** (adj. n.) [fr. pamāṇa] 1. forming or taking a measure or standard, measuring by (—°) DhA iii.113 (rūpa° etc., see A ii.71); (n.) one who measures, a critic, judge A iii.349 sq.; v.140; Sdhp 441 (as pamāṇaka). — 2. according to measure, by measure Vin iii.149; iv.279.

**Pamāda** [cp. Vedic pramāda, pa+**mad**] carelessness, negligence, indolence, remissness D i.6 (jūta°, see DA i.85); iii.42 sq., 236; M i.151; S i.18, 20, 25, 146, 216; ii.43, 193; iv.78, 263; v.170, 397; A i.212 (surāmerayamajja°)=S ii.69; A i.16 sq.; ii.40; iii.6, 421, 449; iv.195, 294, 350; v.310, 361; Sn 156, 157 (gloss pamadā, cp. SnA 203), 334, 942, 1033; Dh 21, 30 sq., 167 (=satiossagga — lakkhaṇa p. DhA iii.163), 241, 371; Th 1, 1245=S i.193; It 86; Nd[1] 423=Nd[2] 405; Ps ii.8 sq., 169 sq., 197; Pug 11, 12; Nett 13, 41; Miln 289 (māna atimāna mada+); SnA 339 (=sati — vippavāsa); DhA i.228; PvA 16 (pamādena out of carelessness); Sdhp 600. — **appamāda** earnestness, vigilance, zeal D iii.236; S i.158; ii.29; Dh 21.

**-pāṭha** careless reading (in the text) Nett Ṭ. (see introd. xi. n. 1); KhA 207; PvA 25.

**Pamādavatā** (f.) [abstr. fr. pamāda+vant, adj.] remissness A i.139.

**Pamādin** (adj.) [fr. pamāda] infatuating, exciting, in phrase citta° Th 2, 357 (trsl[n] "leading to ferment of the mind"; vv. ll. °pamaddin & °pamāthin, thus "crushing the heart," cp. ThA 243).

**Pamāya[1]** [ger. of pamīnāti i. e. pa+**mā**] having measured, measuring Sn 894 (sayaṅ p.=paminitvā Nd[1] 303); J iii.114.

**Pamāya[2]** [ger. of paminātí i. e. pa+**mṛ**, Sk. pramārya of pramṛṇāti] crushing, destroying Sn 209 (bījaṅ;=hiṅsitva vadhitvā SnA 257). See on this passage Morris, *J.P.T.S.* 1885, 45.

**Pamāyin** (adj.) [fr. pa+**mā**] measuring, estimating, defining S i.148 (appameyyaṅ p. "who to th' illimitable limit lays" trsl.; corresponds with paminanto).

**Pamāreti** [pa+māreti, Caus. of **mṛ**, marati to die] to strike dead, maltreat, hurt DhA iii.172.

**Paminăti** [pa+mināti to **mā** with pres. formation fr. **mi**, after Sk. minoti; see also anumināti] to measure, estimate, define A iii.349, 351; v.140, 143; Sdhp 537. — ppr. paminanto S i.148; inf. paminituṅ VvA 154; ger. paminitvā Nd[1] 303, and pamāya (q. v.); grd. paminitabba VvA 278; aor. 3[rd] sg. pāmesi J v.299, 3[rd] pl. pamiṅsu A ii.71; Th 1, 469 (pāmiṅsu).

**Pamilāta** [pp. of pa+**mlā**] faded, withered, languished Miln 303.

**Pamukha[1]** (adj.) [pa+mukha, cp. late Sk. pramukha] lit. "in front of the face," fore — part, first, foremost, chief, prominent S i.234, 235; Sn 791 (v. l. BB and Nd[1] 92 for pamuñca); J v.5, 169. loc. **pamukhe** as adv. or prep. "before" S i.227 (asurindassa p.; v. l. sammukhe); Vism 120. As — ° having as chief, headed by, with NN at the head D ii.97; S i.79 (Pasenadi° rājāno); PvA 74 (setacchatta° rājakakudhabhaṇḍa); freq. in phrase Buddha° bhikkhusangha, e. g. Vin i.213; Sn p. 111; PvA 19, 20. Cp. **pāmokkha**.

**Pamukha[2]** (nt.) [identical with pamukha[1], lit. "in front of the face," i. e. frontside, front] 1. eyebrow (?) only in phrase alāra° with thick eyebrows or lashes J vi.503 (but expl[d] by C. as "visāl' akkhigaṇḍa); PvA 189 (for aḷāra — pamha Pv iii.3[5]). Perhaps we should read pakhuma instead.

**Pamuccati** Pass. of **pamuñcati** (q. v.).

**Pamucchita** [pa+mucchita] 1. swooning, in a faint, fainting (with hunger) Pv iii.1[8] (=khuppipāsādidukkhena sañjāta — mucchā PvA 174); iv.10[8]. — 2. infatuated S i.187 (v. l.; T. samucchita)=Th 1, 1219; J iii.441.

**Pamuñca** [fr. pa+**muc**] loosening, setting free or loose, in cpd. **°kara** deliverer S i.193=Th 1, 1242 (bandhana°). — adj. **dup°** difficult to be freed S i.77;Sn 773; Dh 346; J ii.140.

**Pamuñcati** [pa+muñcati of **muc**] 1. to let loose, give out, emit Sn 973 (vācaṅ;=sampamuñcati Nd[1] 504); J i.216 (aggiṅ). — 2. to shake off, give up, shed Dh 377 (pupphāni). Perhaps also in phrase saddhaṅ p. to renounce one's faith, although the interpretation is doubtful (see Morris, *J.P.T.S.* 1885, 46 sq. & cp. *Dial.* ii.33) Vin i.7=D ii.39=S i.138 (C. vissajjati, as quoted *KS* p. 174). — 3. to deliver, free Sn 1063 (kathan kathāhi=mocehi uddhara etc. Nd[2] 407[a]), 1146 (pamuñcassu=okappehi etc. Nd[2] 407[b]). — Pass. **pamuccati** to be delivered or freed S i.24, 173; Sn 80, 170 sq. (dukkhā); Dh 189 (sabbadukkhā), 276 (fut. pamokkhati), 291 (dukkhā), 361. — pp. **pamutta** (q. v.). — Caus. **pamoceti** to remove, liberate, deliver, set free S i.143, 154, 210; Th 2, 157 (dukkhā); Cp. ii.7[5]; iii.10[3] sq. Caus. II. **pamuñcāpeti** to cause to get loose DA i.138.

**Pamuṭṭha** [pp. of pamussati] being or having forgotten Vin i.213; Ps i.173 (a°); J iii.511 (T. spells pamm°); iv.307 (id.); Miln 77. Cp. **parimuṭṭha**.

**Pamutta** [pp. of pamuñcati] 1. let loose, hurled J vi.360 (papātasmiṅ). — 2. liberated, set free S i.154; Sn 465, 524 sq.

**Pamutti** (f.) [fr. pa+**muc**] setting free, release S i.209; Th 2, 248; J iv.478; Nett 131 (=S i.209; but read pamutty atthi); PvA 103 (dukkhato).

**Pamudita** (& **°modita)** [pp. of pamodati] greatly delighted, very pleased M i.37; S i.64; A iii.21 sq.; Sn 512; J iii.55; DA i.217, ThA 71; PvA 77, 132. — Spelt **pamodita** at Sn 681, J i.75; v.45 (āmodita+).

**Pamuyhati** [pa+muyhati of **muh**] to become bewildered or infatuated J vi.73. — pp. **pamūḷha** (q. v.).

**Pamussati** [pa+**mṛṣ**, Sk. mṛṣyati=P. *mussati] to forget J iii.132, 264 (pamajjati+); iv.147, 251. — **pamuṭṭha** (q. v.).

**Pamūḷha** [pp. of pamuyhati] bewildered, infatuated Sn 774; Nd[1] 36 (=sammūḷha), 193 (+sammūḷha).

**Pameyya** (—°) (adj.) [grd. of pamināti, like Epic Sk. pra- meya] to be measured, measurable, only in foll. cpd. **appameyya** not to be measured, illimitable, unfathomable S i.148; v.400; M iii.71, 127; A i.266; Vv 34[19] (=paminituṅ asakkhuṇeyya VvA 154); 37[7] (expl[d] as before at VvA 169); **duppameyya** hard to be gauged or measured A i.266; Pug 35; opp. **suppameyya** ibid.

**Pamokkha** [fr. pa+**muc**, see pamuñcati] 1. discharging, launching, letting loose, gushing out; in phrases itivāda° pouring out gossip M i.133; S v.73; A ii.26; DA i.21; and caravāda° id. S iii.12; v.419. — 2. release, deliverance S i.2; PvA 103 (pamutti+); abl. pamokkhā for the release of, i. e. instead of (gen.) J v.30 (pituno p.=pamokkha — hetu C.).

**Pamocana** (adj. n.) [fr. pa+**muc**] loosening, setting free; deliverance, emancipation S i.172=Sn 78; A ii.24, 37, 49 sq.; Sn 166 (maccupāsā, abl.=from), 1064 (pamocanāya dat.=pamocetuṅ Nd[2]); It 104 (Nibbānaṅ sabbagantha °ṅ). At Dh 274 we should read pamohanaṅ for pamocanaṅ.

**Pamoceti** Caus. of pamuñcati (q. v.).

**Pamoda** [fr. pa+**mud**, cp. Vedic pramoda] joy, delight Sdhp 528, 563. See also pāmojja.

**Pamodati** [pa+**mud**] to rejoice, enjoy, to be delighted, to be glad or satisfied S i.182; A iii.34 (so read for ca modati); Dh 16, 22; Pv i.11[3], 11[5]; VvA 278 (=āmodati). — Caus. **pamodeti** id. Sdhp 248. — pp. **pamudita (& pamodita)** (q. v.). Cp. **abhippamodati**.

**Pamodanā** (f.) [fr. pa+**mud**] delight, joy, satisfaction Dhs 9, 86, 285 (āmodanā+).

**Pamoha** [pa+**muh**, cp. Epic Sk. pramoha] bewilderment, infatuation, fascination Sn 841 (v. l. Nd[1] sammoha); Nd[1] 193 (+sammoha andhakāra); J vi.358; J vi.358; Pug 21; Dhs 390, 1061.

**Pamohana** [fr. pa+**muh**] deceiving, deception, delusion Dh 274 (T. reads pamocana; DhA iii.403 expl[s] by vañcana).

**Pampaka** [etym? Cp. Sk. pampā N. of a river (or lake), but cp. ref. in BR. under pampā *varaṇ — ādi*] a loris (Abhp. 618) i. e. an ape; but probably meant for a kind of bird (cp. Kern, *Toev.* s. v.) J vi.538 (C. reads pampuka & expl[s] by pampaṭaka).

**Pamha** (nt.) [the syncope form of pakhuma=Sk. pakṣman used in poetry and always expl[d] in C. by pakhuma] eye — lash, usually in cpd. **aḷāra°** having thick eyelashes, e. g. at J v.215; Vv 35[7]; 64[11]; Pv iii.3[5]; asāyata° at Th 2, 383.

**Pamhayati** [pa+**smi**, Sk. prasmayate] to laugh; Caus. **pamhāpeti** to make somebody laugh J v.297 (=parihaseti C.), where it is syn. with the preceding **umhāpeti**.

**Paya** (nt.) [Ved. payas, nt, of **pī**] milk, juice J i.204; vi.572.

**Payacchati** [pa+yacchati of **yam**] to offer, present, give Dpvs xi.28; Pgdp 63, 72, 77 sq. — pp. **payata** (q. v.).

**Payata** [pp. of payacchati] restrained, composed, purified, pure D i.103 (=abhiharitvā dinna); A iii.313; Th 1, 348, 359 (°atta); It 101 (°pāṇin)=Miln 215; Sn 240 (=sakkāra — karaṇena p. alankata SnA 284); Vism 224 (°pāṇin=parisuddha — hattha); Sdhp 100.

**Payatana** (nt.) [cp. Sk. prayatna, of **yat**] striving after, effort, endeavour KhA 108.

**Payatta** [pp. of pa+**yat**] making effort, taking care, being on one's guard, careful Miln 373.

**Payāta** [pp. of payāti] gone forth, set out, proceeded Pv iv.5[6] (=gantuṅ āraddha PvA 260); J iii.188, 190. Strange is "evaṅ nānappayātamhi" at Th 1, 945 (Mrs. Rh. D. "thus when so much is fallen away"; Neumann "in solcher Drangsal, solcher Not"). — **duppayāta** going or gone wrong, strayed Vv 84[9] (=duṭṭhu payātha apathe gata VvA 337).

**Payāti** [pa+**yā**] to go forward, set out, proceed, step out, advance, only aor **pāyāsi** J i.146, 223, 255; 3[rd] pl. **pāyiṅsu** J i.253 and **pāyesuṅ** J iv.220. — pp. **payāta**, (q. v.). See also **pāyāti**.

**Payirudāharati** [pari+ud+āharati with metathesis payir° for pariy°] to speak out, to proclaim aor **payirudāhāsi** D ii.222 (vaṇṇe); J i.454 (vyañjanaṅ).

**Payirupāsati** [pari+upa+**ās**, with metathesis as in payirudāharati] 1. "to sit close round," i. e. to attend on (acc.), to honour, pay homage, worship D i.47; ii.257; M ii.117, S i.146; A i.124, 126, 142; iv.337; Dh 64, 65; Th 1, 1236; J vi.222 (imper. °upāsaya); Pv ii.9[61]; Pug 26, 33; SnA 401; VbhA 457 (here def[d] by Bdhgh as "punappunaṅ upasankamati"). — ppr. **°upāsanto** S v.67=It 107; PvA 44; and **upāsamāna** DhA ii.32. — aor. **°upāsiṅ** A iv.213 (Bhagavantaṅ); PvA 50. — ger. **°upāsiya** D ii.287. — 2. to visit Vin i.214 (ger. **°upāsitvā**); iv.98. — pp. **payirupāsiṭa** (q. v.).

**Payirupāsana** (nt.) & **°ā** (f.) [fr. payirupāsati] attending to, worshipping: worship, homage M ii.176; S v.67= It 107; DA i.142; PvA 138.

**Payirupāsika** [fr. payirupāsati] a worshipper ThA 200.

**Payirupāsita** [pp. of payirupāsati] worshipped PvA 116 (=upaṭṭhita), 205 (=purakkhata).

**Payuñjati** [pa+**yuj**] to harness, yoke, employ, apply; Pass. **payujjati** to be applied to Sdhp 400 (ppr. **°māna**). — pp. **payutta** (q. v.). — Caus. **payojeti** (q. v.).

**Payuta** [pp. of pa+**yu**, cp. Sk. pra+yuta united, fastened to, increased] (wrongly) applied, at random, careless: "misdirected" A i.199; Sn 711 (°ṅ vācaṅ=obhāsaparikathā — nimitta — viññatti — payuttaṅ ghāsesana — vācaṅ SnA 497), 930 (=cīvarādīhi sampayutta tadatthaṅ vā payojita SnA 565; Nd[1] 389 however reads **payutta** and expl[s] as "cīvarapayutta" etc.).

**Payutta** [pp. of payuñjati] 1. yoked Sn p. 13 (=yottehi yojita SnA 137). — 2. applied, intent on, devoted to, busy in (acc., loc., or — °) J v.121 (ajjhattaṅ); Pv iii.7[10] (sāsane); SnA 497 (viññatti°). — 3. applicable (either rightly or wrongly); as su° well — behaved, acting well Miln 328; by itself (in bad sense), wrongly applied, wasted (cp. payuta) A ii.81 sq.; Sn 930 (see Nd[1] 389). — 4. planned, schemed, undertaken Vin ii.194 (Deva dattena Bhagavato vadho p.).

**Payuttaka** (adj. n.) [payutta+ka] one who is applied or put to a (bad) task, as spy, hireling; bribed J i.262 (°cora), 291 (°dhutta).

**Payoga** [Vedic prayoga, fr. pa+**yuj**, see payuñjati] 1. means, instrument J vi.116 (=**karaṇa**); SnA 7; DhsA 215 (sa°). — 2. preparation, undertaking, occupation, exercise, business,

action, practice Vin iv.278; Ps ii.213 (sammā°); Miln 328 (sammā°); KhA 23, 29 sq.; PvA 8 (vapana°), 96 (manta°), 103, 146 (viññatti°; cp. payutta 2), 285 (sakkhara — kkhipana°). payogaṅ karoti to exert oneself, to undertake, to try PvA 184 (=parakkamati).

**-karaṇa** exertion, pursuit, occupation DhA iii.238 **-vipatti** failure of means, wrong application PvA 117, 136. **-sampatti** success of means VvA 30, 32. **-suddhi** excellency of means, purity in application DhsA 165; VvA 60. **-hīna** deficient in exertion or application Miln 288.

**Payogatā** (f.) [fr. payoga] application (to) Vism 134 (majjhatta°).

**Payojana** (nt.) [fr. pa+**yuj**] 1. undertaking, business PvA 201. — 2. appointment J i.143. — 3. prescript, injunction DhsA 403. — 4. purpose, application, use Sdhp 395.

**Payojita** [pp. of payojeti] 1 connected with, directed to, applied SnA 565. — 2. instigated, directed Miln 3.

**Payojeti** [Caus. of payuñjati] 1. to undertake, engage in, begin D i.71 (kammante "set a business on foot"); A ii.82 (kammantaṅ); Sn 404 (vaṇijjaṅ); J i.61; PvA 130 (kammaṅ). — 2. to prepare, apply, use, put to, employ PvA 46 (bhesajjaṅ cuṇṇena saddhiṅ). — 3. to engage, take into service, set to, hire J i.173; ii.417. — 4. to engage with, come to close quarters J. ii.10. — 5. to put out at interest (vaḍḍhiyā) DA i.270. — pp. **payojita** (q. v.).

**Payyaka** [pa+ayyaka] (paternal) great — grandfather J i.2 (ayyaka°); PvA 107 (id.).

**Para** (adv. — adj.) [fr. Idg. *per, *peri (cp. pari); Ved. para, parā, paraṅ; Lat. per through, Gr. πέρα & πέραν beyond; see Walde, *Lat. Wtb.* under per & also pari, pubba, pura, purāṇa] 1. (adv. & prep.) beyond, on the further side of (with abl. or loc.), over PvA 168 (para Gangāya, v. l. °āyaṅ). See in same meaning & application paraṅ, paro and parā & cp. cpds. like paraloka. — 2. (adj.) para follows the pron. declension; cases: sg. nom. paro Sn 879, acc. paraṅ Sn 132, 185, gen. dat. parassa Sn 634; Pv ii.9[19], instr. parena PvA 116, loc. paramhi Sn 634, and pare Pv ii.9[43]; pl. nom. pare Dh 6, acc. pare Dh 257; PvA 15, gen. dat. paresaṅ D i.3; Th 1, 743; J i.256; Sn 818, instr. parehi Sn 240, 255; PvA 17. — Meanings: (a) beyond, i. e. "higher" in space (like Ved. para as opp. to avara lower), as well as "further" in time (i. e. future, to come, or also remote, past: see loc. pare under c.), freq. in phrase paro loko the world beyond, the world (i. e. life) to come, the beyond or future life (opp. ayaṅ loko) Sn 185 (asmā lokā paraṅ lokaṅ na socati), 634 (asmiṅ loke paramhi ca); Dh 168 (paramhi loke); Pv ii.8[3] (id.=paraloke PvA 107); but also in other comb[n], like santi — para (adj.) higher than calm Dh 202. Cp. paraloka, paraṅ and paro. — (b) another, other, adj. as well as n., pl. others Sn 396 (parassa dāraṅ nâtikkameyya), 818 (paresaṅ, cp. Nd[1] 150); Dh 160 (ko paro who else), 257 (pare others); Pv ii.9[19] (parassa dānaṅ); ii.9[43] (pare, loc.= paramhi parassa PvA 130); DhA iv.182 (gen. pl.); PvA 15, 60 (paresaṅ dat.), 103, 116, 253 (parassa purisassa & paraṅ purisaṅ). Often contrasted with and opposed to attano (one's own, oneself), e. g. at M i.200 (paraṅ vambheti attānaṅ ukkaṅseti); Sn 132 (attānaṅ samukkaṅse paraṅ avajānāti); J i.256 (paresaṅ, opp. attanā); Nd[2] 26 (att — attha opp. par — attha, see cpds. °ajjhāsaya & °attha). — paro... paro "the one... the other" D i.224 (kiṅ hi paro parassa karissati); paro paraṅ one another Sn 148 (paro paraṅ nikubbetha). — In a special sense we find pare pl. in the meaning of "the others," i. e. outsiders, aliens (to the religion of the Buddha), enemies, opponents (like Vedic pare) D i.2 (=paṭiviruddhā sattā DA i.51); Vin i.349; Dh 6. — (c) some oblique cases in special meaning and used as adv.: **paraṅ** acc. sg. m. see under cpds., like parantapa; as nt. adv. see sep. In phrase puna ca paraṅ would be better read puna c' aparaṅ (see apara). — **parena** (instr.) later on, afterwards J iii.395 (=aparena samayena C.). — **pare** (loc.); cp. Gr. παραί at; Lat. prae before; Goth. faúra=E, for, old dat. of *per) in the past, before, yet earlier J ii.279 (where it continues **ajja** and **hiyyo**, i. e. to — day and yesterday, and refers to the day before yesterday. Similarly at Vin iv.63 **pare** is contrasted with **ajja & hiyyo** and may mean "in future," or "the day before yesterday." It is of interest to notice the Ved. use of pare as "in the future" opp. to adya & śvas); J iii.423 (the day before yesterday). At DhA i.253 (sve vā pare vā) and iv.170 in the sense of "on the day after tomorrow." — **parā** (only apparently abl., in reality either para+a° which represents the vocalic beginning of the second part of the cpd., or para+ā which is the directional prefix ā, emphasizing para. The latter expl[n] is more in the spirit of the Pali language): see separately. **-paro** (old abl. as adv.=Sk. paras) beyond further: see sep. — **parato** (abl.) in a variety of expressions and shades of meaning, viz. (1) from another, as regards others A iii.337 (attano parato ca); Nett 8 (ghosa), 50 (id.). — (2) from the point of view of "otherness," i. e. as strange or something alien, as an enemy M i.435 (in "anicca" — passage); A iv.423; Nd[2] 214[ii]; Ps ii.238; Kvu 400; Miln 418 and passim; in phrase parato disvā "seen as not myself" Th 1, 1160; 2, 101; S i.188 (sankhāre parato passa, dukkhato mā ca attato). — (3) on the other side of, away from, beyond J ii.128; PvA 24 (kuḍḍānaṅ). — (4) further, afterwards, later on S i.34; J i.255; iv.139; SnA 119, 482. — *Note.* The compounds with para° are combinations either with para 1 (adv. prep.), or para 2 (adj. n.). Those containing para in form parā and in meaning "further on to" see separately under parā°. See also pāra, pārima etc.

**-ajjhāsaya** intent on others (opp. att°) SnA 46. **-attha** (parattha, to be distinguished from adv. parattha, q. v. sep.) the profit or welfare of another (opp. attattha) S ii.29; A iii.63; Dh 166; Nd[2] 26. **-âdhīna** dependent on others D i.72 (=paresu adhīno parass' eva ruciyā pavattati DA i.212); J vi.99; ThA 15 (°vuttika); VvA 23 (°vutti, paresaṅ bhāraṅ vahanto). **-ûpakkama** aggression of an enemy, violence Vin ii.194. **-ûpaghāta** injuring others, cruelty Vv 84[40]. **-ûpaghātin** killing others Dh 184 (=paraṅ upahananto p. DhA iii.237). **-ûpavāda** reproaching others Sn 389. **-kata** see **parankata. -kamma** service of others, **°kārin** serving others Vv 33[22]. **-kāra** see below under parankāra. **-kula** clan of another, strange or alien clan Sn 128; Dh 73. **-kkanta** [para° or parā° *krānta?] walked (by another? or gone over?) J vi.559 (better to be read with v. l. on p. 560 as pada° i. e. walked by feet, footprint). **-kkama** (parā+**kram**] exertion, endeavour, effort, strife D i.53; iii.113; S i.166 (daḷha°); ii.28 (purisa°); v.66, 104 sq.; A i.4, 50 (purisa°); iv.190; Sn 293; Dh 313; Nd[1] 487; J i.256; ii.153; Dhs 13, 12, 289, 571; Miln 244; DhA iv.139; Sdhp 253; adj. (—°) sacca° one who strives after the truth J iv.383. **-kkamati** [*parakramati] to advance, go

forward, exert oneself, undertake, show courage Sn 966 (ger. parakkamma); Dh 383 (id.); Pv iii.2[13] (imper. parakkāma, v. l. parakkama); Pug 19, 23; PvA 184 (=payogaṅ karoti); Sdhp 439. **-kkaroti** [either for parā+**kṛ** or more likely paras+**kṛ**, cp. paro] lit. "to put on the opposite side," i. e. to remove, do away with J iv.26 (corresponding to apaneti, C. expl[ns] as "parato kāreti," taking parato in the sense of para 2 c 3), 404 (mā parākari=mā pariccaji C.). **-gatta** alien body, trsl. "limbs that are not thou" Th 1, 1150. **-gavacaṇḍa** violent against the cows of another A ii.109=Pug 47 (opp. sakagavacaṇḍa, cp. PugA 226: yo attano gogaṇaṅ ghaṭṭeti, paragogaṇe pana so rato sukhasīlo hoti etc.). **-(n)kata** made by something or somebody else, extra — self, extraneous, alien S i.134 (nayidaṅ attakataṅ bimbaṅ nayidaṅ parakataṅ aghaṅ); with ref. to loka & dukkha and opposed to *sayankata* D iii.137 sq.; S ii.19 sq., 33 sq., 38 sq.; Ud 69 sq. **-(n)kāra** condition of otherness, other people, alienity Ud 70 (opp. ahankara selfhood). **-citta** the mind or heart of others A v.160. **-jana** a stranger, enemy, demon, fig. devil (cp. Sk. itarajana) M i.153, 210. **-tthaddha** [parā+tthaddha] propped against, founded on, relying on (with loc.) J vi.181 (=upatthadda C.). **-tthabbha** is to be read for °tthambha at J iv.313, in meaning=°tthaddha (kismiṅ). **-dattûpajīvin** living on what is given by others, dependent on another's gift Sn 217; Miln 294. **-davutta** see sep. under parada **-dāra** the wife of another, somebody else's wife M i.87; A ii.71, 191; Sn 108, 242 (°sevanā); Dh 246, 309 (°upasevin, cp. DhA iii.482); J vi.240; DhA iii.481 (°kamma). **-dārika** (better to be read as pāra°) an adulterer S ii.188, 259; J iii.43. **-dhammika** "of someone else's norm," one who follows the teaching of another, i. e. of an heretic teacher Sn 965 (Nd[1] 485: p° ā vuccanti satta sahadhammika ṭhapetvā ye keci Buddhe appasannā, dhamme appa nnā, sanghe appasannā). **-niṭṭhita** made ready by others S i.236. **-nimmita** "created by another," in °*vasavattin* having power under control of another, N. of a class of Devas (see deva) D i.216 sq.; A i.210; It 94; Pug 51; DA i.114, 121; KhA 128; VvA 79. **-neyya** to be led by another, under another's rule Sn 907 Nd[1] 321 (=parapattiya parapaccaya). **-(n)tapa** worrying or molesting another person (opp. attantapa) D iii.232; M i.341, 411; ii.159; Pug 56. **-paccaya** resting, relying, or dependent on someone else Nd[1] 321; usually neg. a° independent of another Vin i.12, 181 and passim. **-pattiya**=prec. Nd[1] 321. **-pāṇa** other living beings Sn 220. **-puggala** other people D iii.108. **-putta** somebody else's son A iv.169; Sn 43. **-pessa** serving others, being a servant Sn 615 (=paresaṅ veyyāvacca SnA 466). **-pessiyā** a female servant or messenger, lit. to be sent by others J iii.413 (=parehi pesitabbā pesanakārikā C.). **-ppavāda** [cp. BSk. parapravādin "false teacher" Divy 202] disputation with another, challenge, opposition in teaching (appl[d] to Non — Buddhistic systems) S v.261; A ii.238; Miln 170, 175. **-bhāga** outer part, precinct part beyond PvA 24. **-bhuta** [Sk. parabhṛta] the Indian cuckoo (lit. brought up by another) J v.416 (so read for parābhūta). **-bhojana** food given by others Sn 366 (=parehi dinnaṅ saddhādeyyaṅ SnA 364). **-loka** [cpd. either with para 1. or para 2. It is hardly justified to assume a metaphysical sense, or to take para as temporal in the sense of paraṅ (cp. paraṅmaraṇā after death), i. e. the future world or the world to come] the other world, the world beyond (opp. ayaṅ loko *this* world or idhaloka the world *here,* see on term Stede, *Peta Vatthu* p. 29 sq.) D i.27, 58, 187; ii.319; S i.72, 138; Sn 579, 666, 1117; Nd[1] 60; Nd[2] 214 (v. l. for paloka in anicca — passage) 410 (=manussalokaṅ ṭhapetvā sabbo paraloko); Ps i.121; Vv 84[5] (=narakaṅ hi sattānaṅ ekantânatthatāya parabhūto paṭisattubhūto loko ti visesato paraloko ti VvA 335); PvA 5, 60 (=pettivisaya parattha), 64, 107, 253 (idhalokato p. natthi); SnA 478 (=parattha); Sdhp 316, 326, 327. **-vambhitā** contempt of others M i.19 (a°). **-vambhin** contempting others M i.19, 527. **-vasatta** power (over others) Dāvs iv.19. **-vāda** (1) talk of others, public rumour S i.4; Sn 819 (cp. Nd[1] 151); SnA 475. (2) opposition Miln 94 sq. **-vādin** opponent Miln 348. **visaya** the other world, realm of the Dead, Hades Pv iv.8[7] (=pettivisaya PvA 268). **-vediya** to be known by others, i. e. heterodox D ii.241; Sn 474 (=parehi ñāpetabba SnA 410). **-sattā** (pl.) other beings A i.255=iii.17 (+parapuggalā). **-suve** on the day after tomorrow DhA iv.170 (v. l. SS for pare, see para 2 c.). **-sena** a hostile army D i.89=ii.16= iii.59=Sn p. 106 ≈ (cp. DA i.250=SnA 450). **-hattha** the hand of the enemy J i.179. **-hiṅsā** hurting others Pv iii.7[3]. **-hita** the good or welfare of others (opp. attahita) D iii.233; PvA 16, 163. **-hetu** on account of others, through others Sn 122 (attahetu+); Pug 54.

**Paraṅ** (param°) (adv.) [orig. nt. of para] further, away (from); as prep. (w. abl.) after, beyond; absolute only in phrase ito **paraṅ** from here, after this, further, e. g. KhA 131; SnA 160, 178, 412, 512, 549; PvA 83, 90; also in **tato paraṅ** J iii.281.

**-parā** (f.) [adv. converted into a noun paraṅ+abl. of para] lit. "after the other," i. e. succession, series Vin ii.110; iv.77, 78 (parampara — bhojana "taking food in succession," successive feeding, see under bhojana, and cp. C. at Vin iv.77, 78 and *Vin Texts* i.38); D i.239; M i.520; A ii.191 (paramparāya in phrase anussavena p. itikirāya, as at Nd[2] 151); Bu i.79; J i.194; iv.35 (expl[d] by C. as purisa°, viz. a series of husbands, but probably misunderstood, Kern, *Toev.* s. v. interperts as "defamation, ravishing"); Nett 79 (°parahetu); Miln 191, 276; DhsA 314; SnA 352; DhA i.49 (sīsa°). **-maraṇā** (adv.) after death; usually in comb[n] with kāyassa bhedā p. after the dissolution of the body, i. e. after death S i.231; D i.245; PvA 27, 133; absolutely only in phrase hoti Tathāgato p. D i.188, 192; A v.193. **-mukhā** (adv.) in one's absence, lit. with face turned away (opp. *sammukhā* in presence, thus at J iii.263 where parammukhā corresponds to raho and sam° to āvi; PvA 13) D i.230 (parammukhin?); DhA ii.109.

**Parajjhati** see **parājeti**.

**Parattha** (adv.) [Vedic parastāt beyond] elsewhere, hereafter, in the Beyond, in the other world S i.20; Sn 661=It 42=Dh 306; Dh 177; J ii.417; Pv i.11[10] (=paraloke PvA 60); iii.1[20] (=samparāye PvA 177); SnA 478 (=paraloke).

**Parada** (adj.) [for uparada (?)=uparata, pp. of upa+ **ram**] finding pleasure in, fond of, only in two (doubtful) cpds. viz. °**vutta** [unexpl[d], perhaps v for y, as daya> dava through influence of d in parada°; thus=parata+ yutta?] "fond of being prepared," adapted, apt, active, alert; only in one stock phrase (which points to this form as being archaic and probably popular etymology, thus distorting its real derivation), viz. appossukka pannaloma +Vin ii.184 (*Vin. Texts* iii.232 trsl. "secure," cp. Vin ii.363); M i.450; ii.121 (v. l. BB paradatta°), — and

**°samācāra** living a good (active) life M i.469.

**Parama** (adj.) [Vedic parama; superl. formation of para, lit. "farthest," cp. similarly, although fr. diff. base, Lat. prīmus] highest, most excellent, superior, best; paraphrased by **agga seṭṭha visiṭṭha** at Nd[2] 502 A= Nd[1] 84, 102 (the latter reading viseṭṭha for visiṭṭha); by **uttama** at DhA iii.237; VvA 78. — D i.124 (ettaka°); M ii.120 (°nipacca); S i.166; ii.277; v.230; A v.64 (°diṭṭha — dhamma — nibbāna); Sn 138 (yasaṅ paramaṅ patto), 296 (°ā mittā), 788 (suddhaṅ °ṅ arogaṅ), 1071 (saññāvimokhe °e vimutto); Dh 184 (nibbānaṅ °ṅ vadanti Buddhā). 203, 243; Vv 16[1] (°alankata= paramaṅ ativiya visesato VvA 78) Pv ii.9[10] (°iddhi); Pug 15, 16, 66; SnA 453 (°issara); PvA 12 (°nipacca). 15 (°duggandha), 46. — At the end of a cpd. (—°) "at the outmost, at the highest, at most; as a minimum, at least" Vin iv.263 (dvangula — pabba°); esp. freq. in phrase **sattakkhattu°** one who will be reborn seven times at the outmost, i. e. at the end of the 7 rebirthinterval S ii.185 (sa°); v.205; A i.233; iv.381; v.120; It 18; Kvu 469. See pāramī & pāramitā.

**-attha** [cp. class. Sk. paramārtha] the highest good, ideal; truth in the ultimate sense, philosophical truth (cp. *Kvu trsl.* 180; *J.P.T.S.* 1914, 129 sq.; *Cpd.* 6, 81); Arahantship Sn 68 (=vuccati Amataṅ Nibbānaṅ etc. Nd[2] 409), 219 (°dassin); Nd[2] 26; Miln 19, 31; **°dīpanī** Exposition of the Highest Truth, N. of the Commentary on Th, Vv and Pv; mentioned e. g. at PvA 71; **°jotikā** id., N. of the C. on Kh and Sn, mentioned e. g. at KhA 11. — As ° —, in instr. and abl. used adverbially in meaning of "in the highest sense, absolutely, κα'τ ἐςοξήν, primarily, ideally, in an absolute sense," like °pāramī Bu i.77 °visuddhi A v.64; °saññita Th 2, 210; °suñña Ps ii.184; °suddhi SnA 528; abl. **paramatthato** Miln 28; VvA 24 (manusso), 30 (bhikkhu), 72 (jīvitindriyaṅ); PvA 146 (pabbajito, corresponding to anavasesato), 253 (na koci kiñci hanati=not at all); instr. **paramatthena** Miln 71 (vedagū), 268 (sattûpaladdhi). **-gati** the highest or best course of life or future exsitence Vv 35[12] (=anupādisesa — nibbāna VvA 164).

**paramajja-dhamma** [cp. Vedic parama — jyā] the most influential or ruling doctrine M iii.7.

**Paramatā** (f.) [fr. parama, Vedic paramatā highest posi- tion] the highest quantity, measure on the outside, minimum or maximum D i.60 (ghāsa — cchādana — paramatāya santuṭṭho contented with a minimum of food & clothing; DA i.169 expl[s] by uttamatāya); M i.10 (abyābajjha°); S i.82 (nāḷik' odana — paramatāya on a nāḷi of boiled rice at the most); freq. in phrase **sattakkhattuṅ** p. interval of seven rebirths at the outside (cp. parama), being reborn seven times at the most S ii.134 sq.; v.458; Kvu 469 (cp. *Kvu trsl.* 268[3]).

**Parasupahāra** at S v.441 is to be corrected to **pharasu°**.

**Parā°** (prefix) [para+ā, not instr. of para: see para 2 c; in some cases it may also correspond to paraṅ°] prep. meaning "on to," "over" (with the idea of mastering), also "through, throughout." The ā is shortened before double consonant, like parā+**kṛ**=parakkaroti, parā+ **kram**=parakkamati (see under cpds. of para).

**Parākaroti** see **parakkaroti** (paraṅ°? or parā?).

**Parājaya** [parā+**ji**, opp. of jaya] 1. defeat D i.10; J vi.209; VvA 139. — 2. defeat in game, loss, losing at play S i.149 (dhana°)=A v.171=Sn 659; J vi.234 (°gāha sustainment of a loss).

**Parājita** [pp. of parājeti] defeated, having suffered a loss Vin iv.5; S i.224; A iv.432; Sn 440, 681; Dh 201 (=parena parājito DhA iii.259, where Bdhgh takes it evidently as instr. of para=parā); J i.293; ii.160 (sahassaṅ), 403.

**Parājeti** [parā+jeti of **ji**, cp. jayati] to defeat, conquer; in gambling: to make lose, beat PvA 151 (sahassaṅ p. by 1,000 coins). — aor. **parāji** in 3[rd] pl. °jiṅsu, only in one stock phrase referring to the battle of the Gods & Titans, viz. at D ii.285=M i.253 (°jiniṅsu)=S i.221= 224 (v. l. °jiniṅsu)=A iv.432 (°jiyiṅsu, with v. l. °jiniṅsu), where a Pass. is required ("were defeated, lost") in opp. to jiniṅsu, and the reading °jiyiṅsu as aor. pass. is to be preferred. — Pass. **°jīyati** to be defeated, to suffer defeat S i.221 (Pot. parājeyya, but form is Active); J i.290; and **parajjhati** (1[st] pl. parajjhāma) J ii.403; aor. **parājiyi**: see above **parāji**. — pp. **parājita** (q. v.).

**Parābhava** [fr. parā+**bhu** Vedic parābhava] defeat, destruction, ruin, disgrace S ii.241; A ii.73; iv.26; Sn 91 — 115; J iii.331; SnA 167.

**Parābhavati** [parā+**bhū**] 1. to go to ruin Sn 91 (=pari- hāyati vinassati). — 2. to win through, to surpass Th 1, 1144 (cp. trsl. 381[4]). — pp. **parābhūta** (q. v.). See also **parābhetvā**.

**Parābhūta** [pp. of parābhavati] ruined, fallen into dis- grace M ii.210 (avabhūta+). — *Note.* parābhūta at J v.416 is to be read parabhuta (q. v.).

**Parābhetvā** at J v.153 is not clear (C.: hadayaṅ bhinditvā olokento viya...); perhaps we have here a reading parābh° for parāg° (as bheṇḍuka wrongly for geṇḍuka), which in its turn stands for parādhetvā (cp. similarly BSk. ārāgeti for ārādheti), thus meaning "propitiating."

**Parāmaṭṭha** [pp. of parāmasati] touched, grasped, usually in bad sense: succumbing to, defiled, corrupted D i.17; for a different, commentarial interpretation see Parāmāsa (evaṅ° so acquired or taken up; cp. DA i.107: nirāsanka — cittatāya punappuna āmaṭṭha); S ii.94; Nd[2] 152 (gahita p. abhiniviṭṭha; cp. gahessasi No. 227); Dhs 584, 1177, 1500; Sdhp 332. — dup° wrongly grasped, misused S i.49. — **apparāmaṭṭha** [cp. BSk. aparāmṛṣta not affected Mvyutp. p. 84] untarnished, incorrupt D ii.80 (cp. *Dial* ii.85); iii.245; S ii.70; A iii.36.

**Parāmasa** [parā+**mṛś**, but see parāmāsa] touching, seizing, taking hold of M i.130 (v. l. °māsa which reading is probably to be preferred, cp. Trenckner on p. 541); S iii.46 (v. l. °māsa). — neg. aparāmasa not leading astray, not enticing D i.17 (°to), 202. — Perhaps we should read **parāmāsa** altogether.

**Parāmasati** [para+masati of **mṛś**] to touch, hold on to, deal with, take up, to be attached or fall a victim to (acc.) Vin ii.47, 195, 209; D i.17; M i.257; S iii.110; J iv.138; in comb[n] with gaṇhāti & nandati (abhiniveseti) at Nd[2] 227. — ger. **parāmassa** D ii.282; M i.130, 498 (but cp. p. 541); grd. parāmasitabba J i.188. — pp. **parāmaṭṭha** (q. v.).

**Parāmasana** (nt.) [fr. parāmasati] touching, seizing, taking up Nd[2] 576 (daṇḍa — sattha°); DhsA 239 (angapaccanga°); PvA 159 (kiriyā°).

**Parāmāsa** [parā+**mṛś**, cp. Epic Sk. parāmarśa being affected by; as philos. term "reflection"] touching, contact, being attached to, hanging on, being under the influence of, contagion (*Dhs. trsl.* 316). In Asl. 49, Bdhgh analyses as parato āmasantīti parāmāsā: p. means "they handle dhamma's *as other"* (than what they really are, e. g. they transgress the real meaning of anicca etc. and say nicca). Hence the renderings in Asl. trs. "Reversion," in Dialogues iii.28, 43, etc. "perverted" (parāmasāmi parāmaṭṭha) — S iii.46, 110; A ii.42 (sacca°); iii.377 (sīlabbata°), 438 (id.); v.150 (sandiṭṭhi°); D iii.48; Th 1, 342; It 48 (itisacca°, cp. idaṅsaccabhinivesa under kāyagantha); Pug 22; Dhs 381, 1003, 1175 (diṭṭhi° contagion of speculative opinion), 1498 (id.). It is almost synonymous with **abhinivesa**; see kāyagantha (under gantha), and cp. Nd$^{2}$ 227 (gāha p. abhinivesa) and Nd$^{2}$ under taṇhā iii. 1 C. — See also **parāmasa**.

**Parāmāsin** (adj.) [fr. parāmāsa] grasping, seizing, perverting D iii.48; M i.43, 96 (sandiṭṭhi°).

**Parāyana (Parāyaṇa)** (nt.) [fr. parā+**i**, cp. Vedic parā- yaṇa highest instance, also BSk. parāyaṇa e. g. Divy 57, 327] 1. (n.) final end, i. e. support, rest, relief S i.38; A i.155, 156 (tāṇa lena dīpa etc.); J v.501=vi.375 (dīpañ ca p.). — 2. (adj. — °) (a) going through to, ending in, aiming at, given to, attached to, having one's end or goal in; also: finding one's support in (as daṇḍa° leaning on a stick M i.88; A i.138), in foll. phrases prevalent: Amata° S v.217 sq.; tama° Pug 51; Nibbāna° S iv.373; v.218; brahmacariya° S i.234; Maccu° S v.217; sambodhi° D i.156; ii.155; Pug 16. Cp. also Sn 1114 (tap°=tad°, see Nd$^{2}$ 411); Miln 148 (ekantasoka°); DhA i.28 (rodana, i. e. constantly weeping). — (b) destined to, having one's next birth in., e. g. Avīci° J iii.454; iv.159; duggati° PvA 32; devaloka° J i.218; brahmaloka° J iii.396; Miln 234; sagga° J vi.329; PvA 42, 160; sugati° PvA 89 similarly nīlamañca° Pv ii.2$^{5}$. See also **pārāyana**.

**Parāyika** see sam°.

**Parāyin** (adj.) [fr. parāyana] having one's refuge or resort (in), being supported, only neg. **aparāyinī** (f.) without support J iii.386.

**Pari°** (indecl.) [Idg. *peri to verbal root ***per**, denoting completion of a forward movement (as in Sk. **pṛ**$^{2}$, piparti. to bring across, promote; cp. Vedic **pṛc** to satisfy, pṛṇāti to fill, fulfill. See also P. para). Cp. Vedic pari, Av. pairi, Gr. πέρι, Lat. per (also in adj. per — magnus very great); Obulg. pariy round about, Lith. per̃ through, Oir er — (intensifying prefix), Goth. faír, Ohg. fir, far=Ger. ver — ] prefix, signifying (lit.) around, round about; (fig.) all round, i. e. completely, altogether. The use as *prep.* (with acc.=against, w. abl.=from) has entirely disappeared in Pāli (but see below 1a). As *adv.* "all round" it is only found at J vi.198 (parī metri causa; comb$^{d}$ with samantato). — The composition form before vowels is **pariy°**, which in comb$^{n}$ with **ud** and **upa** undergoes metathesis, scil. **payir°**. Frequent comb$^{ns}$ with other preps. are pari +**ā** (pariyā°) and pari+**ava** (pariyo°); **sampari°**. Close affinities of p. are the preps. **adhi** (cp. ajjhesati> pariyesati, ajjhogāhati>pariyogāhati) and **abhi** (cp. abhirādheti>paritoseti, abhitāpa>paritāpa, abhipīḷita>pari°, abhipūreti>pari°, abhirakkhati>pari°), cp. also its relation to **ā** in var. comb$^{ns}$. — *Meanings.* 1. (lit.) (a) away from, off (cp. Vedic pari as prep. c. abl.:) °kaḍḍhati to draw over, seduce, °cheda cutting off, restriction, °puñchati wipe off. — (b) all round, round (expl$^{d}$ by samantato, e. g. at Vism 271 in pallanka): °anta surrounded, °esati search round, °kiṇṇa covered all round (i. e. completely, cp. expl$^{n}$ as "samantato ākiṇṇa"), °carati move round, °jana surrounding people, °dhāvati run about, °dhovati wash all round, °paleti watch all round, fig. guard carefully, °bhamati roam about, °maṇḍala circular (round), °sā assembly (lit. sitting round, of **sad**). — 2. (fig.) (a) quite, completely, very much, κα᾽τ εςοξήν: °ādāna consummation, °āpanna gone completely into, °odāta very pure, °osāna complete end, °gūhati to hide well, °toseti satisfy very much, °pūreti fulfil, °bhutta thoroughly enjoyed, °yañña supreme sacrifice, °suddha extremely clean. — (b) too much, excessively (cp. ati° and adhi°): °tāpeti torment excessively, °pakka over — ripe. — A derivation (adv.) from pari is **parito** (q. v.). On its relation to Sk. pariṣ see parikkhāra. A frequently occurring dialectical variant of pari° is **pali°** (q. v.). — *Note.* The expl$^{n}$ of P. Commentators as regards pari is "pariggahaṭṭho" Ps i.176; "paricca" SnA 88; "parito" VvA 316; PvA 33.

**Parikaḍḍhati** [pari+k°, cp. BSk. parikaḍḍhati MVastu ii.255] to draw over or towards oneself, to win over, seduce D ii.283 (purisaṅ); Miln 143 (janapadaṅ). Cp. **parikassati** and **samparikaḍḍhati**.

**Parikaḍḍhana** (nt.) [fr. prec.] drawing, dragging along J ii.78; Miln 154.

**Parikati** [*parikṛti of **kṛ** (?)] arrangement, preparation, getting up J v.203.

**Parikatta** [pp. of pari+kantati$^{2}$; corresponds to Sk, kṛtta, which is usually represented in P. by kanta$^{2}$] cut round, cut off Miln 188.

**Parikathā** (f.) [pari+kathā, cp. BSk. parikathā Divy 225, 235] 1. "round — about tale," exposition, story, esp religious tale D ii.204; Vism 41 (=pariyāya — kathā) — 2. talk about, remark, hint Vin i.254 (cp. *Vin. Texts* ii.154); Vbh 353=Vism 23 (with obhāsa & nimitta); SnA 497. — 3. continuous or excessive talk Vism 29.

**Parikanta$^{1}$** [pari+kanta$^{2}$ of kantati$^{2}$] cut open Vin iii.89 (kucchi p.). See also parikatta & cp. Kern, *Toev.* s. v. (misreading for °katta?). — *Note.* Reading parikantaṅ upāhanaṅ at J vi.51 is with v. l. to be changed to pariyantaṅ.

**Parikanta$^{2}$** at Vin ii.80 (bhāsita°) is probably to be read as pārikata [pp. of parikaroti]. Bdhgh expl$^{ns}$ as parik— kametvā kata, but it is difficult to derive it fr. parikkamati. *Vin. Texts* iii.18 trsl. "as well in speech as in act" and identify it with parikanta$^{1}$, hardly justified. Cp. also Kern. *Toev.* s. v. The passage is evidently faulty.

**Parikantati$^{1}$** [pari+kantati$^{1}$] to wind round, twist J iii.185 (pāso pādaṅ p.; but taken by C. as parikantati$^{2}$, expl$^{d}$ as "cammādīni chindanto samantā kantati").

**Parikantati$^{2}$** [pari+kantati$^{2}$] to cut (round), cut through, pierce M i.244 (vātā kucchiṅ p.); J iii.185 (see parikantati$^{1}$).

**Parikappa** [fr. pari+**kalp**] 1. preparation, intention, strata- gem

Th 1, 940. — 2. assumption, supposition, surmise A i.197; v.271; DhsA 308.

**Parikappita** [pp. of parikappati] inclined, determined, decided, fixed upon Sdhp. 362, 602.

**Parikamma** (nt.) [pari+kamma] "doing round," i. e. doing up, viz 1. arrangement, getting up, preparation Vin ii.106 (°ṅ kārāpeti), 117 (geruka° plastering with red chalk) 151 (id.). **parikammaṅ karoti** to make (the necessary) preparation, to set to work Vism 395 and passim (with ref. to iddhi). Usually in form **parikammakata** arranged, prepared Vin ii.175 (bhūmi), as — ° "with," viz. geruka° plastered with red chalk Vin i.48; ii.209; lākhā° J iii.183; iv.256; **su°** beautifully arranged or prepared, fitful, well worked Miln 62 (dāru), 282 (maṇiratana); VvA 188. In special sense used with ref. to jhāna, as **kasiṇa°** processes whereby jhāna is introduced, preparations for meditation J i.141; iv.306; v.162, 193; DhsA 168; cp. *Cpd.* 54; DhA i.105. — 2. service, attention, attending Vin i.47; ii.106, 220; S i.76; Th 2, 376 (=veyyāvacca ThA 253); Pug 56; DhA i.96, 333, chiefly by way of administering ointments etc. to a person, cp. J v.89; DhA i.250. sarīra° attending the body DA i.45, 186; SnA 52.

**-kāraka** one who ministers to or looks after a person, attendant; one who makes preparations Th 2, 411 (f. — ikā=paricārikā ThA 267); J i.232.

**Parikara** [fr. pari+**kṛ**; a similar formation belonging to same root, but with fig. meaning is to be found in parikkhāra, which is also expl[d] by parivara cp. parikaroti=parivāreti] "doing round," i. e. girdle, loincloth J iv.149; DhA i.352. — In cpd. ovāda° it is v. l. SS at D i.137 for **paṭikara** (q. v.).

**Parikaroti** [pari+**kṛ**] to surround, serve, wait upon, do service for J. iv 405 (=parivāreti C.); v. 353 (id.), 381; vi.592. Cp. parikara & parikkhāra.

**Parikassati** [pari+**kṛṣ**, cp BSk. parikarṣayati to carry about Divy 475, and parikaḍḍhati] 1. to drag about S i.44, cp. DhsA 68. — 2. sweep away, carry away DhA ii.275 (mah' ogho viya parikassamāno, v. l. °kaḍḍhamāno). — Pass. **parikissati** (q. v.).

**Parikiṇṇa** [pp. of parikirati] scattered or strewn about, surrounded J iv.400; vi.89, 559; Pv i.6[1] (makkhikā°= samantato ākiṇṇa PvA 32); Miln 168, 285; DA i.45 (spelt parikkhiṇṇa). Cp. sampari°.

**Parikittita** [pp. of parikutteti] declared, announced, made public Sdhp 601.

**Parikitteti** [pari+kitteti] to declare, praise, make public Miln 131, 141, 230, 383. — pp. **parikittita** (q. v.).

**Parikirati** [pari+kirati] to strew or scatter about, to surround S i.185=Th 1, 1210; aor. parikiri J vi.592 (v. l. for parikari, see parikaroti). — pp. **parikiṇṇa** (q. v.).

**Parikiraṇa** [fr. pari+kirati] strewing about, trsl[d] "con- secrating sites" D i.12 (vatthu — kamma+vatthu°; v. l. paṭi°; expl[d] at DA i.98 as "idañ c' idañ ca āharathā ti vatvā tattha balikamma — karaṇaṅ"). The BSk. form appears to be parīkṣā, as seen in phrase vatthuparīkṣā at Divy 3 & 16. See under parikkhā.

**Parikilanta** [pp. of parikilamati] tired out, exhausted Miln 303.

**Parikilamati** [pari+kilamati] to get tired out, fatigued or exhausted J v.417, 421. — pp. **parikilanta** (q. v.).

**Parikilissati** [pari+kilissati] to get stained or soiled; fig. get into trouble or misery (?) see parikissati. — pp. **parikiliṭṭha** see **parikkiliṭṭha**.

**Parikilesa** [pari+kilesa] misery, calamity, punishment ThA 241 (for °klesa, q. v.).

**Parikissati** [most likely Pass. of parikassati; maybe Pass. of kisa (=Sk. kṛśa) to become emaciated. Mrs. Rh. D. at *K.S.* 319 takes it as contracted form of kilissati] to be dragged about or worried, to be harassed, to get into trouble S i.39 (trsl. "plagues itself"); A ii.177; iv.186; Sn 820 (v. l. Nd[1] °kilissati; expl[d] at Nd[1] 154 as kissati parikissati parikilissati, with vv. ll. kilissati pakirissati).

**Parikujati** at Sdhp 145, meaning? Cp. palikujjati.

**Parikupita** [pp. of pari+**kup**] greatly excited, very much agitated A ii.75; Miln 253.

**Parikeḷanā** (f.) [pari+keḷanā] adornment, adorning one- self, being fond of ornaments Nd[2] 585[2] (v. l. parilepanā); DA i.286 has paṭikelanā instead, but Vbh id. p. 351 parikeḷanā with v. l. parikelāsanā.

**Parikopeti** [Caus. of pari+**kup**] to excite violently Miln 253.

**Parikkamana** (nt.) [pari+**kram**] walking about M i.43, 44; adj. **sa°** having (opportunity for) walking about, i. e. accessible, good for rambling in, pleasant, said of the Dhamma A v.262 (opp. a°).

**Parikkita** at J v.74 is probably to be read parikkhita (pari+**ukṣ**): see okkhita "sprinkled, strewn," unless it is misreading for parikiṇṇa.

**Parikkiliṭṭha** [pp. of parikilissati] soiled, stained Vin ii.296 (for parikiliṭṭha, cp. Kern, *Toev.* s. v.); id. p, at A ii.56 has paṭikiliṭṭha, cp. upakkiliṭṭha Vin ii.295.

**Parikkha** (—°) see **parikkhā**.

**Parikkhaka** (adj.) [fr. parikkhati] investigating, examining, experienced, shrewd PvA 131 (lokiya° experienced in the ways of the world, for agarahita).

**Parikkhaṇa** (nt.) [fr. parikkhati; cp. Class. Sk. parīkṣaṇa] putting to the test, trying Sdhp 403 (sarīra°, or should we read parirakkhaṇa? Cp. parirakkhati).

**Parikkhata[1]** [pp. of pari+**kṣan**] wounded, hurt, grazed J iii.431; PvA 272 (a°).

**Parikkhata[2]** [pp. of *parikkharoti; cp. Sk. pariṣkṛta] made up, prepared, endowed with, equipped, adorned D ii.217; M iii.71; Miln 328.

**Parikkhatatā** (f.) [abstr. fr. parikkhata[2]] "making up," pretence, posing, sham Pug 19 (23)=Vbh 351 (358).

**Parikkhati** [pari+**īkṣ**] to look round, to inspect, investi- gate, examine A i.162 (vaṇṇaṅ parikkhare 3[rd] pl.). See also parikkhaka, parikkhavant & parikkhā.

**Parikkhattiya** read pāri° (=parikkhatatā) q. v.

***Parikkharoti** [pariṣ+**kṛ**] lit. to do all round, i. e. to make up, equip, adorn (cp. parikaroti); pp. parikkhata[2] (q. v.); see also parikkhāra.

**Parikkhaya** [fr. pari+**kṣi²**, cp. Epic Sk. parikṣaya] ex- haustion, waste, diminution, decay, loss, end D i.156; M i.453; iii.37 sq.; S i.2, 90, 152; v.461; A i.100, 299; ii.68; iii.46 (bhogā °ṅ gacchanti); iv.148, 350; Th 1, 929; Sn 374, 749, 1094 (=pahānaṅ etc. Nd² 412); Dh 139; J i.290; Pv ii.6[15]; Pug 16, 17, 63; Miln 102; DhA iv.140 (°ṅ gacchati to come to waste, to disappear= atthaṅ gacchati of Dh 384); ThA 285; PvA 3 (dhanasannicayo °ṅ na gamissati). In the latter phrase freq. comb^d with **pariyādāna** (q. v.).

**Parikkhavant** (adj.) [fr. parikkhati] circumspect, elever, experienced J iii.114.

**Parikkhā** (f.) [fr. pari+**īkṣ**, cp. BSk. parīksā Divy 3 & 16 in vastu°, ratna° etc. with which cp. P. vatthu — parikirana] examination, investigation, circumspection, prudence J iii.115; Nett 3, 4, 126 (cp. Index p. 276); Sdhp. 532 (attha°).

**Parikkhāra** [fr. *parikkharoti, cp. late Sk. pariṣkāra] "all that belongs to anything," make — up, adornment (so Nd² 585 bāhirā p. of the body). — (a) requisite, accessory, equipment, utensil, apparatus Vin i.50, 296 (°colaka cloth required for water — strainers & bags, cp. *Vin. Texts* ii.229); ii.150 (senāsana° — dussa clothrequirement of seat & bed); iv.249 sq., 284; D i.128, 137 (yaññassa p.=parivāra DA i.297); M i.104 (jīvita°); iii.11; S ii.29; A iv.62 (citt' ālankāraṅ citta — parikkhār' atthaṅ dānaṅ), 236 (id.); J iii.470 (sabba° — sampannaṅ dānaṅ with all that belongs to it); v.232; Sn 307; Nd² 585; Nett 1 sq.; 4, 108; DA i.294, 299; DhA i.38, 240 (geha°), 352 (v. l. for parikara); PvA 81 (sabba°). — **saparikkhāra** together with the (other) requisites, i. e. full of resources; used with reference to the samādhiparikkhārā (see below) D ii.217; M iii.71. — (b) In a special sense and in very early use it refers to the "set of necessaries" of a Buddhist monk & comprises the 4 indispensable instruments of a mendicant, enum^d in stock phrase "cīvara — piṇḍapāta — senāsana — gilānapaccayabhesajja — p." i. e. robe, alms — bowl, seat & bed, medicine as help in illness. Thus freq. found in Canon, e. g. at Vin iii.132; D iii.268; S iv.288, 291; Nd² 523 (as 1^st part of "yañña"); also unspecified, but to be understood as these 4 (different *Vin Texts* iii.343 which take it to mean the 8 requisites: see below) at Vin ii.267. — Later we find another set of mendicants' requisites designated as **"aṭṭha parikkhārā,"** the 8 requirements. They are enum^d in verse at J i.65= DA i.206, viz. ticīvaraṅ, patto, vāsi, sūci, (kāya — ) bandhanaṅ, parissāvana, i. e. the 3 robes, the bowl, a razor, a needle, the girdle, a water — strainer. They are expl^d in detail DA i.206 sq. Cp. also J iv.342 (aṭṭhaparikkhāra — dhara); v.254 (kāyabandhana — parissāvanasūci — vāsi — satthakāni; the last — named article being "scissors" instead of a razor); DhA ii.61 (°dhara thera). — (c) In other comb^ns: satta **nagara°** A iv.106 sq. (cp. nagarûpakārikā D i.105); satta **samādhi°** D ii.216; M iii.71; A iv.40; soḷasa° (adj.) of **yañña**: having sixteen accessories D i.134 (cp. *Dial.* i.174, 177), bahu° having a full equipment, i. e. being well — off Vin iii.138; J i.126. — *Note.* A set of 12 requisites (1 — 8 as under b and 4 additional) see detailed at DA i.207.

**Parikkhārika** (—°) (adj.) [fr. parikkhāra] one who has the parikkhāras (of the mendicant). Usually the 8 p. are understood, but occasionally 12 are given as in the detailed enum^n of p. at DA i.204 — 207.

**Parikkhiṇṇa** at DA i.45 is to be read **parikiṇṇa** (q. v.).

**Parikkhitta** [pp. of parikkhipati] thrown round, over- spread, overlaid, enclosed, fenced in, encircling, surrounded by (—°) M iii.46; A iv.106 (su°); S i.331 (read valligahana°); Pv iv.3[36] (v. l. for pariyanta as in i.10[13]); Vism 71 (of gāma); ThA 70; DhA i.42 (pākāra°); PvA 52 (=pariyanta i.10[13]), 283 (**sāṇī-pākāra°**); Sdhp 596.

**Parikkhipati** [pari+**kṣip**] to throw round, encircle, sur- round Vin ii.154; J i.52 (sāṇiṅ), 63, 150, 166; ii.104; iii.371; DhA i.73. — pp. **parikkhitta** (q. v.). — Caus. II. **parikkhipāpeti** J i.148 (sāṇiṅ); ii.88 (sāṇi — pākāraṅ).

**Parikkhīṇa** [pp. of parikkhīyati] exhausted, wasted, decayed, extinct Vin iv.258; M iii.80; S i.92; ii.24; v.145, 461; D iii.97, 133 (°bhava — saṅyojana); It 79 (id.); A iv.418, 434 (āsavā); Sn 175, 639, 640; Dh 93; Pug 11, 14; Miln 23 (°āyuka); PvA 112 (°tiṇodak'— āhāra).

**Parikkhīṇatta** (nt.) [abstr. of parikkhīṇa] the fact of being exhausted, exhaustion, extinction, destruction DA i.128 (jīvitassa); PvA 63 (kammassa), 148 (id.).

**Parikkhīyati** [pari+khīyati of **kṣi²**] to go to ruin, to be wasted or exhausted Th 2, 347 (=parikkhayaṅ gacchati ThA 242). — pp. **parikkhīṇa** (q. v.).

**Parikkhepa** [fr. pari+**kṣip**] 1. closing round, surrounding, neighbourhood, enclosure Vin iv.304; J i.338; iv.266; SnA 29 (°dāru etc.). — 2. circumference J i.89; v.37; Vism 205; KhA 133; SnA 194. — 3. "closing in on," i. e. fight, quarrel It 11, 12.

**Pariklesa** [pari+klesa] hardship, misery, calamity S i.132 =Th 2, 191; Th 2, 345 (=parikilesa ThA 241).

**Parikhā** (f.) [fr. pari+**khan**, cp. Epic Sk. parikhā] a ditch, trench, moat Vin ii.154; D i.105 (ukkiṇṇa — parikha adj. with trenches dug deep, comb^d with okkhittapaligha; expl^d by khāta — parikha ṭhapita — paligha at DA i.274); M i.139 (sankiṇṇa° adj. with trenches filled, Ep. of an Arahant, comb^d with ukkhittapaligha)=A iii.84 sq.= Nd² 284 C (spelt kkh); A iv.106 (nagara°); J i.240, 490; iv.106 (ukkiṇṇ' antaraparikha); vi.276, 432; Cp II.1[3] (spelt kkh); Miln 1 (gambhīra°); SnA 519 (°taṭa); PvA 201 (°piṭṭhe), 261 (id.), 278 (id., v. l. °parikkhāṭa — tīre).

**Pariganhana** (nt.) [fr. pariganhāti] comprehension J ii.7 (°paññā comprehensive wisdom).

**Pariganhāti** (& **Pariggaheti** Caus.) [pari+**gṛh**] 1. to em- brace, seize, take possession of, hold, take up M i.80, 137; J iii.189; DA i.45. — 2. to catch, grasp DhA i.68. — 3. to go all round DhA i.91 (sakala — jambudīpaṅ). — Caus. **°ggaheti** (aor. °esi, ger. °etvā, inf. °etuṅ) 1. to embrace, comprehend, fig. master Vin ii.213; J ii.28; iii.332; SnA 549 (mantāya); DhA iii.242; PvA 68 (hattesu), 93; VvA 75. — 2. to explore, examine, find out, search J i.162; ii.3; iii.85, 268 (°ggahetuṅ), 533; v.93, 101; DhA ii.56. — Caus. II. **pariganhāpeti** J i.290. — 3. to comprise, summarise KhA 166, 167. — pp. **pariggahita** (q. v.).

**Parigalati** [pari+galati, see gaḷati] to sink down, slip or glide off J iv.229, 250; v.68.

**Parigilati** [pari+gilati] to swallow J i.346.

**Parigūhati** [pari+gūhati] to hide, conceal A i.149; iv.10, 31; Pv

iii.4[3] (=paṭicchādeti PvA 194).

**Parigūhanā** (f.) [fr. patigūhati] hiding, concealment, deception Pug 19, 23.

**Pariggaha** [fr. pari+**gṛh**] 1. wrapping round, enclosing Th 1, 419 (? cp. *Brethren* 217 n. 6). — 2. taking up, seizing on, acquiring, acquisition, also in bad sense of "grasping" Sn 779 (=taṇhā and diṭṭhi° Nd[1] 57); Ps i.172; ii.182 (nekkhamma° etc.); Nd[1] 11 (itthi° acquiring a wife); J vi.259; Miln 244 (āhara° abstinence in food), 313 (id.). — 3. belongings, property, possessions D ii.58; iii.289=A iv.400; M i.137 (quoted at Nd[1] 122); S i.93; Sn 805; J iv.371; vi.259; PvA 76 (°bhūta belonging to, the property of); VvA 213, 321. **sa°** with all (its) belongings S i.32. — 4. a wife ThA 271; PvA 161 (kata° wedded), 282; ThA 271. sapariggaha>apariggaha married>unmarried (in general, with ref. to the man as well as the woman) D i.247; J iv.190; vi.348, 364. — 5. grace, favour DA i.241 (āmisa° material grace).

**Pariggahita** [pp. of pariganhāti] taken, seized, taken up, haunted, occupied Vin iii.51 (manussānaṅ p. by men); iv.31, 278; DhA i.13 (amanussa° by ghosts); PvA 87, 133; Sdhp 64. — f. abstr, **°tā** being possessed (Vism 121 (amanussa°).

**Pariggāhaka** (adj.) [fr. pariggaha] including, occupying Nett 79 (=upathambhaka C. as quoted in Index p. 276).

**Parigha** [Vedic parigha, of which the usual P. representa- tive is paligha (q. v.)] a cross — bar ThA 211 (°daṇḍa).

**Parighaṅsati** [pari+ghaṅsati[1]] to rub (too) hard, scrub, scratch, only in ppr. aparighaṅsanto Vin i.46; ii.208.

**Paricakkhitar** [n. ag. fr. pari+**cakṣ**, cp. akkhi & cakkhu] one who looks round or enquires, neg. a° J v.77.

**Paricaya** [fr. pari+**ci**] familiarity, acquaintance J vi.337; Vism 153; PvA 74. — adj. (—°) acquainted with, versed in (loc.) J ii.249 (jāta°), VvA 24 (kata°); PvA 4 (id.), 129 (id.).

**Paricaraṇa** (nt.) [fr. pari+**car**] 1. going about, mode of life DhA i.382 (gihīnaṅ °ṭṭhānaṅ, v. l. for vicaraṇa°). — 2. attending to, looking after, worshipping DhA i.199 (aggi — p° — ṭṭhāna fire — place). — 3. enjoyment, pleasure (indriyānaṅ) PvA 16. See also **paricāraṇā**.

**Paricaraṇaka** [fr. paricaraṇa] servant, attendant DA i.269.

**Paricarati** [pari+carati] to move about, in var. senses, viz. 1. to go about, look after A iii.94 (upaṭṭhahati+) J v.421; PvA 175. — 2. to worship (only in connection aggin p. to worship the fire) D i.101; S i.166; Dh 107; J i.494; Sn p. 79 (=payirupāsati SnA 401). — 3. to roam about, to feast one's senses, to amuse oneself, play, sport PvA 77 (indriyāni=kīḷāmi Pv ii.1[21]). — We often find reading **pariharati** for paricarati, e. g. at DhA ii.232; cp. paricāreti for °hāreti PvA 175; paricaraṇā for °haraṇā PvA 219. — pp. **pariciṇṇa**; Caus. **paricāreti** (q. v.).

**Paricariyā** (f.) [fr. paricarati] going about, service, minis- tration, worship S i.182; A i.132; DhA ii.232 (**aggi°**). Occurs also as **pāricariyā** (q. v.), e. g. at J v.154. See also **paricārikā**.

**Paricāra** fr. [paricāreti] serving, attendance; (m.) servant, attendant Th 1, 632 (C. on this stanza for paddhagū).

**Paricāraka** (adj. — n.) [fr. paricāreti] attending, serving honouring; (m.) attendant, worshipper, follower (cp. BSk. paricāraka attendant AvŚ i.170; ii.167] D i.101; ii.200; Th 1, 475; Sn p. 218 (Nd[2] reads °cārika); J i.84; iv.362; Pv iv.8[7] (not °vāraka); DA i.137, 269. See also **paricārika**.

**Paricāraṇā** (f.) [fr. paricāreti] care, attention, looking after; pleasure, feasting, satisfaction Pv ii.1[2] (gloss for °cārika); PvA 219.

**Paricārika** (adj. — n.)=paricāraka (servant, attendant) A v.263 (aggi° fire — worshipper); Pv ii.6[20] (amacca° minister & attendant); ThA 267; SnA 597. — f. **°carikā** (1) a maid — servant, handmaiden, nurse, (personal) attendant M i.253; cp. S i.125; J i.204 (**pāda°**), 291; ii.395; iv.35 (veyyāvacca — kārikā p.), 79; v.420; Pv ii.12[6] (=veyyāvacca — kārinī PvA 157); PvA 46. — (2) care, attention; pleasure, pastime (so here, probably another form of paricāriyā) Pv iv.1[2] (=indriyānaṅ pariharaṇā PvA 219; gloss **°cāraṇā**).

**Paricārita** [pp. of paricāreti] served by; delighted by, indulging in M i.504.

**Paricārin** (adj. n.) [fr. paricāreti] serving, attending, f. a maid — servant J ii.395.

**Paricāreti** [Caus. of paricarati] 1. to serve, wait on, attend upon, honour, worship [cp. BSk. paricārayati Divy 114 sq., 421] S i.124 (pāde); DhA iii.196 (id.); J i.81 (°cāritabba — ṭṭhāna place of worship); iv.274; v.9. — Pass. **paricāriyati**, ppr. °iyamāna M i.46, 504; J i.58. In this sense it may also be taken as "being delighted or entertained by." — 2. to amuse oneself, gratify one's senses, to have recreation, find pleasure [cp. BSk. paricārayati Divy 1, and freq. phrase pañcahi kāmaguṇehi samarpitā samangibhūtā p. e. g. MVastu i.32] Vin ii.290; iii.72 (pañcahi kamaguṇehi samappitā etc.); D i.36 (id.), 104 (id.); M i.504 (id.); Th 1, 96 (saggesu); Pv i.11[6] (=yathā sukkhaṅ cārenti indriyāni PvA 58); iv.1[29] (read °cārayanti for °vārayanti, cp. PvA 228 indriyāni p.). — pp. **paricārita** q. v. See also **parivāreti**.

**Pariciṇṇa** [pari+ciṇṇa, pp. of carati] 1. surrounded, attended J v.90. — 2. worshipped M i.497; S iv.57 (me Satthā p.), cp. Th 1, 178 (Satthā ca p. me) & 891 (p. mayā Satthā). — 3. practised, performed Miln 360.

**Paricita[1]** [pp. of pari+**ci**, cinoti, P. cināti] gathered, accu- mulated, collected, increased, augmented M iii.97; S i.116; ii.264; iv.200; A ii.67 sq., 185; iii.45, 152; iv.282, 300; v.23; Th 1, 647; Ps i.172 (expl[d]); PvA 67; Sdhp 409.

**Paricita[2]** [pp. of pari+**ci**, ciketi, P. cināti; but perhaps identical with paricita[1]] known, scrutinized, accustomed, acquainted or familiar with, constantly practised Vin ii.95 (vācasā p.), 109 (aggi° etc. read aggiparijita); ThA 52; Miln 140 (iddhipādā p.); Dāvs iv.19. — **aparicita** unfamiliar DhA i.71.

**Paricumbati** [pari+cumbati] to kiss (all round, i. e. from all sides), to cover with kisses M ii.120; S i.178, 193; A iv.438; DhA i.330.

**Paricca** (indecl.) [ger. of pari+**i**, cp. Sk. (Gr.) parītya & P. pariyeti] lit. "going round," i. e. having encircled, grasped, understood; grasping, finding out, perceiving; freq. in phrase **cetasā ceto paricca** (pajānāti) grasping fully with one's mind, e. g. at D i.79; M i.445; iii.12; S ii.121, 233; It 12; Vbh 329; Vism 409 (=paricchinditvā). See **pariyeti**.

**Pariccajati** [pari+cajati of **tyaj**] to give up, abandon, leave behind, reject S i.44; It 94; J ii.335; vi.259 (=chaḍḍeti) Miln 207; DhA iv.204; PvA 121, 132, 221 (read jīvitaṅ pariccajati for parivajjati; cp. BSk. jīvitaṅ parityakṣyāmi AvŚ i.210); Sdhp 539. — pp. **pariccatta** (q. v.).

**Pariccajana** (nt.) & **°nā** (f.) [fr. pariccajati] 1. giving up, rejection, leaving It 11, 12. — 2. giving out, bestowing, giving a donation PvA 124.

**Pariccajanaka** [fr. prec.] one who gives (up) or spends, a giver, donor PvA 7.

**Pariccatta** [pp. of pariccajati; cp. BSk. parityakta in meaning "given to the poor" AvŚ i.3] given up, abandoned, thrown out, left behind J i.69, 174, 477; Miln 280; PvA 178, 219 (=virādhita); Sdhp 374.

**Pariccāga** [fr. pariccajati] 1. giving up, abandonment, sacrifice, renunciation A i.92 (āmisa° & dhamma° material & spiritual); Ps ii.98; J i.12 (jīvita°); DhA iii.441 (pañca mahāpariccāgā the five great sacrifices, i. e. the giving up of the most valuable treasures of wife, of children, of kingdom, of life and limb). — 2. expense DhA ii.231 (**sahassa°** expenditure of a thousand coins). — 3. giving (to the poor), liberality DhsA 157; SnA 295 (mahā°, corresponding to mahādāna); PvA 7 sq.; 27, 120 sq., 124.

**Paricchada** [fr. pari+**chad**] a cover, covering J i.341, 466.

**Paricchanna** [pari+channa, pp. of **chad**] enveloped, covered, wrapped round Vin iv.17.

**Paricchāta** [pari+chāta] very much seared, scorched (?) Sdhp 102 (°odara — ttaca).

**Paricchādanā** (f.) [fr. pari+**chad**] covering, hiding, con- cealing Pug 19=23=Vbh 358.

**Paricchindati** [pari+chindati] 1. to mark out VvA 291 (vasana — ṭṭhānaṅ). — 2. to determine, to fix accurately, to decide J i.170 (padaṅ the track), 194 (nivāsavetanaṅ); iii.371; iv.77; Miln 272; Vism 184, 409; SnA 434 (paññāya p.). — 3. to limit, restrict, define Miln 131; DA i.132. — pp. **paricchinna** (q. v.).

**Paricchindana** (nt.) [fr. paricchindati] "cutting up," definition, analysis VvA 114.

**Paricchindanaka** (adj.) [fr. pari+**chind**] marking out, defining, analysing, DhsA 157 (ñāṇa).

**Paricchinna** [pp. of paricchindati] 1. restricted, limited, small DhA i.58; PvA 136 (°ppamāṇa). — 2. divided, measured Vism 184; PvA 185 (=mita).

**Pariccheda** [fr. pari+**chid**; late Sk: (philos.) in same meaning] 1. exact determination, circumscription, range, definition, connotation, measure J iii.371; Vism 184 (as one of the nimittas of the body), 236 (referring to the 5 nimittas of the life — principle); SnA 160, 229, 231, 376, 408, 503; KhA 182 (gaṇana°); VvA 194 (id.); DhsA 3; DhA ii.73 (avadhi°); PvA 254 (kāla°), 255 (āyuno p.); VbhA 417 (citta°, for citta — paricce ñ̃aṇa Vbh 330). — 2. limit, boundary Miln 131, 405; J iii.504 (°nadī — tīra). — 3. limitation, restriction DhA ii.88, 98; PvA 20 (°ṅ karoti to restrict). — 4. division (of time), in **ratti° & divā°**, night — & day — division Vism 416. — 5. (town) — planning, designing VbhA 331.

**Paricchedaka** (adj.) [fr. pariccheda] determining, fixing VbhA 346 (uṭṭhāna — velā °ā saññā).

**Parijana** [pari+jana] "the people round," i. e. atten- dants, servants, retinue, suite Vin i.15; J i.72, 90; DhA iii.188; VvA 63; PvA 58, 62. — **saparijana** with one's servants Cp ii.8[2] (T. saparijjana metri causâ).

**Parijapati** [pari+japati, cp. BSk. parijapta enchanted Divy 397] to mutter (spells), to practise divination J iii.530; Miln 200 (vijjaṅ).

**Parijapana** (nt.) [fr. parijapati] mumbling, uttering spells Miln 356 (mantaṅ).

**Parijānanā** (f.) [pari+jānanā=jānana] cognition, recog- nition, knowledge Nett 20 (as paraphrase of pariññā).

**Parijānāti** [pari+jānāti] to know accurately or for certain, to comprehend, to recognise, find out M i.293; S i.11, 24; ii.45, 99, iii.26, 40, 159; iv.50; v.52, 422; A iii.400 sq.; Sn 202, 254, 943; Nd[1] 426; J iv.174; Th 1, 226; Miln 69; DhA iv.233 °jānitvā). — ppr. **parijānaṅ** S iii.27; iv.89; It 3 sq. — pp. **pariññāta** (q. v.). ger. **pariññāya** see under pariññā[1].

**Parijiṇṇa** [pp. of pari+**jar**, i. e. decayed; Kern *Toev.* s. v. proposes reading °jīna of ji, i. e. wasted, see parijīyati] worn out, gone down, decayed, reduced J i.111 (seṭṭhi — kulaṅ p.); v.99, 100 (bhoga°); vi.364; Dh 148; DhA ii.272 (°kula).

**Parijita** [pp. of pari+**ji**, jayati; Kern, *Toev.* s. v. proposes reading parijīta, Sk. form of P. parijīna, pp. of pari+ jīyati, but hardly necessary, see also *Vin. Texts* iii.75] overpowered, injured, damaged Vin ii.109 (so read for paricita).

**Parijīyati** [pari+jīyati] to become worn out, to decay, fade, S i.186; J iv.111. Spelt **°jiyyati** at Th 1, 1215. — pp. parijīna (see parijiṇṇa).

**Parijegucchā** (f.) [pari+jegucchā] intense dislike of, disgust with (—°) D i.25, cp. DA i.115.

**Parijjanā** is doubtful reading at A iii.38 (v. l. parivajjanā) =iv.266 (T. reads parijjana, cp. parijana; vv. ll. parivajjanā & parijanā); meaning?.

**Pariñña** (—°) [the adj. form of pariññā, cp. abhiñña] knowing, recognising, understanding It 44 (bhūta° so, or should we read bhūtapariññāya?); also in cpd. pariññacārin (to be exp[d] as shortened gr. pariññā?) Sn 537 (=paññāya paricchinditvā caranto living in full knowledge, i. e. rightly determining); also (abstr.) **pariññatthaṅ** at It 29 (abhiññatthaṅ+), cp. S iv.253.

**Pariññā[1]** (f.) [cp. Epic Sk. parijñāna; the form parijñā given by BR only with the one ref. Vyutp. 160; fr. pari+**jñā**] accurate or exact knowledge, comprehension, full understanding M i.66, 84; S iii.26 (yo rāgakkhayo dosā° moha° ayaṅ vuccati p.), 159 sq., 191; iv.16, 51, 138, 206, 253 sq.; v.21, 55 sq., 145, 236, 251, 292; A i.277 (kāmānaṅ rūpānaṅ vedanānaṅ), 299; v.64; Pug 37; Nett 19, 20, 31; KhA 87; SnA 251. — In exegetical literature *three* pariññās are distinguished, viz. ñāta°, tīraṇa° pahāna°, which are differently interpreted & applied according to the various contexts. See e. g. the detailed interpretation at Nd[1] 52 sq.; Nd[2] 413; J vi.259 (where ñāṇa°

for ñāta°); DhA ii.172 (in ref. to food); mentioned at SnA 517. — adj. **pariñña**. — The form **pariññāya** is an apparent instr., but in reality (in form & meaning) the ger. of parijānāti (like abhiññāya>abhijānitvā) for the usual parijānitvā. It is freq. found in poetry & in formulas (like yathābhūtaṅ p.); its meaning is "knowing well in right knowledge": S v.182; Sn 455, 737, 778 (=parijānitvā Nd[1] 51 sq.), 1082 (corresp. with pahāya, cp. similar phrase pahāya parijānitvā DhA iv.232); It 62; J vi.259.

**Pariññā**[2] (indecl.) [ger. of parijānāti for *parijñāya, cp. same short forms of ādā & abhiññā] having full knowledge or understanding of Sn 779 (=parijānitvā Nd[1] 56 & SnA 518); It 4 (perhaps to be read pariññāya for pariññā so).

**Pariññāta** [pp. of parijānāti] well understood, thoroughly known Th 2, 106; M i.1 sq.; S ii.99; v.182; PvA 1, 287. With ref. to food (°bhojana & °āhāra) it means food understood according to the three pariññās (q. v.); Dh 92 (°bhojano adj. one who lives on recognised food or takes the right view of the food he eats, cp. DhA ii.172); Miln 352 (°āhāro); contrasted with bhāvita: consciousness is to be well studied, insight is to be made to grow M i.293.

**Pariññātatta** (nt.) [abstr. fr. pariññāta] the fact of having full or exact knowledge S v.182.

**Pariññātāvin** (adj.) [fr. pariññāta] one who has correct knowledge S iii.159 sq., 191 (puggala).

**Pariññeyya** (adj.) [grd. of parijānāti] knowable, perceivable, to be known (accurately) M i.4; S iii.26; iv.29; DhA iv.233 (cp. Nd[2] under abhiññeyya).

**Pariḍahati** [pari+ḍadati] to burn: Pass. **pariḍayhati** to be burnt or scorched M i.422; S i.188=Th 1, 1224; A i.137; iii.95, 98; Sn 63; Ps i.128 (ḷ); Pv i.6[4] (=parito jhāyati PvA 33); Miln 303; PvA 60. Cp. pariḷāha.

**Pariṇata** [pp. of pariṇamati] 1. bent down, crooked VvA 222 (°dāṭhā fangs, or does it mean "long"?). — 2. changed S iii.40. — 3. ripened, matured, hatched, ripe J iii.174, 286, 431, VvA 288; DhA i.47 (gabbha).

**Pariṇamati** [pari+namati] 1. to change (trs. & intrs.), lit. to bend round, to turn (round), to be transformed into (acc.) S iii.3 (reading pariṇamati once, at other passages vi°, cp. p. 40); Miln 136 (bhojanaṅ visamaṅ p. food changes, i. e. turns bad), 277 (id.); VvA 13; PvA 144 (for parivattati Pv ii.10[5]), 194 (id. iii.4[4]). — 2. to change into a diff. state, to ripen, mature (often said of the foetus) Miln 93, 358. — pp. **pariṇata** (q. v.). — Caus. **pariṇāmeti** (q. v.).

**Pariṇāma** [fr. pari+**nam**, cp. class Sk. pariṇāma in all meanings] "bending round," i. e. 1. change, alteration, in **utu°** (sudden) change of season, unseasonable weather, with ref. to illnesses caused by such (°ja ābādhā)=illness arising from the change of season A ii.87; iii.131; v.110; Nd[2] 304[1]; Miln 112, 135 sq., 304; Vism 31. — 2. alteration of food, digestion, in phrase sammā — pariṇāmaṅ gacchati M i.188; S i.168; A iii.30; cp. MVastu i.211. — 3. ripening Miln 93. — 4. course, development, fulfilment, in special sense: dispensation, destiny J v.171; Pv iv.3[25]; PvA 252, 254. — Cp. vi°.

**Pariṇāmana** (nt.) [fr. parinamati] diverting to somebody's use Vin iv.157.

**Pariṇāmita** [pp. of pariṇāmeti] 1. bent down J vi.269 (of trees, overladen with fruit, C. expl[s] as "entangled"). — 2. issued, apportioned, destined J v.171; PvA 254.

**Pariṇāmitar** [n. ag. of pariṇāmeti] one who destines or makes develop, fate, destiny J vi.189.

**Pariṇāmin** (adj.) [fr. pariṇāma] ending in, resulting in **( -°)** M i.11, 526; iii.88.

**Pariṇāmeti** [Caus. of parinamati] to bend to, to change into, to turn to use for somebody, to procure for, obtain, appropriate D i.92; Vin iii.259 (puttassa rajjaṅ p. for his son); iv.156; PvA 281. — ppr. **°ṇāmayamāna** J v.424. See also āvajjeti. — pp. **pariṇāmita** (q. v.).

**Pariṇāyaka** [fr. pari+**ni**, cp. pariṇeti] a leader, guide, adviser; one of the 7 treasures (ratanāni) of a great king or Cakkavattin (according to Bdhgh on D ii.177; the eldest son; in the Lal. Vist. a general cp. Divy 211, 217; Senart, *Lég. de Buddha* p. 42), i. e. a wonderful Adviser D i.89; ii.17, 177; M i.220; ii.175; A iii.151; Sn p. 106 (cp. SnA 450=DA i.250); J i.155; iv.93; Miln 38, 314. — f. **pariṇāyikā**. Ep. of wisdom, synonymous with paññā, i. e. insight, cleverness Dhs 1057; Pug 25; Vism 3; DhsA 148.

**Pariṇāha** [fr. pari+**nah**] compass, circumference, breadth, extent, girth S ii.206 (of the moon)=A v.19; J iii.192, 277, 370; v.299; Pug 53; Miln 282, 311; SnA 382 (āroha+).

**Pariṇeti** [pari+neti] to lead round or about S ii.128.

**Paritajjita** [pari+tajjita] scared (exceedingly), frightened Sdhp 147.

**Paritatta** [pp. of paritappati] tormented, worried, vexed, grieved Miln 313.

**Paritappati** [Pass. of pari+**tap**] to be vexed, to grieve, worry, sorrow Th 2, 313 (=santappati ThA 233); Miln 313. — pp. **paritatta** (q. v.).

**Paritasita** (nt.) [pari+tasita[1] or tasita[2]] worry, excite- ment D i.40 (v. l. °tassita, cp. Dial i.53).

**Paritassati (°tasati)** [pari+tasati[1], in form clearly=Sk. paritṛṣyati, but freq. confused with tasati[2], cp. **tasa**. Sn 924 is the only example of paritasati representing tasati[2]] to be excited, to be tormented, to show a longing after, to be worried D ii.68; M i.36, 67, 151; S ii.82, 194; iii.43, 55; iv.23, 65, 168; A ii.27; iii.133 sq.; Sn 621 (=taṇhāya na bhāyati SnA 467, thus combining tasati[1] & tasati[2]), 924 (Pot. parittase, interpreted by Nd[1] 373 as taseyya, uttaseyya, bhāyeyya, thus taken as tasati[2]); Miln 253, 400; Dh 397 (=taṇhāya na bhāyati DhA iv.159); Sdhp 476. — ppr. **aparitassaṅ** D ii.68; M i.67; S ii.82; iii.55; It 94. — pp. **paritasita** (q. v.).

**Paritassanā** (f.) [fr. paritassati, q. v. for meaning] trem- bling, fear; nervousness, worry; excitement, longing D i.17 (=ubbijjanā phandanā etc. DA i.111); M i.136; iii.227; S iii.15 sq., 133; Miln 253, 400. — neg. **a°** S iii.15; M i.136.

**Paritassin** (adj.) [fr. paritassati] trembling, excited, worrying, only neg. **a°** A iv.108, 111, 230 sq.

**Paritāpa**=foll. Miln 313 (ātāpa+).

**Paritāpana** (nt.) [pari+tāpana, of **tap**] tormenting, torture, affliction, mortification M i.78, 341 — 344; A i.151, 296; ii.205 sq. (atta° self — mortification, opp. para°); Pug 55, 56, 61; PvA 18 (atta°), 30 (id.). Often comb[d] with **ātāpana** (q. v.).

**Paritāpeti** [pari+tapeti] to burn, scorch, molest, trouble, torture, torment M i.341 (ātāpeti+), 506; S iv.337; A iii.54, 380; J v.420 (mā paritāpi).

**Parituleti** [pari+tuleti] to weigh, consider, estimate, think Vism 522. — VbhA 130.

**Parito** (adv.) [fr. pari, cp. Sk. paritaḥ] round about, around, on every side, everywhere, wholly Vin ii.194; SnA 393; VvA 316; PvA 33.

**Paritoseti** [pari+toseti] to please, appease, satisfy, make happy J i.262; iii.386; v.216; PvA 213 (v. l. SS+ āsiñcati).

**Paritta**[1] (adj.) [BSk. parītta, pari+pp. of **dā** in short form *tta, like ātta for ādatta. The development of meaning however causes difficulties, paridatta meaning given up, transmitted, cp. Divy 388, whereas P. paritta means trifling. The BSk. form parītta (e. g. Divy 204, 498, 504; AvŚ i.329; ii.137) may be a re — translation of P. paritta, which may correspond to Sk, prarikta, pp. of pra+**ric**, meaning "that which is exceeded," i. e. left (over or behind)] small, little, inferior, insignificant, limited, of no account, trifling Vin i.270; D i.45; M iii.148 (°ābha of limited splendour, opp. appamāṇ'— ābha); S ii.98; iv.160 (opp. adhimatta); A iv.241; v.63; It 71; Sn 61, 390 (°pañña of inferior wisdom, cp. Nd[2] 415), 1097 (id.); J i.221; Dhs 181, 584, 1018, 1034 (cp. Dhs trsl. 265, 269); DA i.119; KhA 133 (°dīpā the 2,000 inferior islands), 176 (500 do.); PvA 198; Sdhp 251, 261. Synonyms: appaka, omaka, lāmaka, dukkha Nd[2] 414; catukka Nd[2] 415 (opp. mahā); appaka PvA 48, 60; appama taka PvA 262; ittara PvA 60; oma SnA 347; oraka SnA 489; lāmaka SnA 347.

**Paritta**[2] (nt.) & **Parittā** (f.) [fr. pari+**trā**, cp. tāṇa, tāyati & also parittāna] protection, safeguard; (protective) charm, palliative, amulet Vin ii.110 (atta° f. personal protection) iv.305 (gutt' atthāya °ṅ pariyāpuṇāti); A ii.73 (rakkhā+parittā); J i.200 (manto+parittaṅ+ vaḍḍhiṅ), 396 (paccekabuddhehi °ṅ kārāpeti makes them find a safeguard through the P.); iv.31 (osadhaṅ vā °ṅ vā); Miln 150 (f. & nt.). — Var. parittās in the way of Suttantas are mentioned at Vism 414 (Khandha°; Dhajagga°: S i.218 sq.; Āṭānāṭiya°: D iii.195 sq.; Mora°: J ii.33). Cf. *Dialogues* iii.185.

**-vālikā** sand worn on the head as an amulet J i.396, 399. **-suttaka** a thread worn round the head as a charm J i.396, 399.

**Parittaka** [paritta[1]+ka] small, insignificant, little Nd[1] 306 (for appaka etc. as at Nd[2] 414); Pv i.10[11]; ii.9[67]; Miln 121 (a°), 253; DA i.170 (for appa); PvA 51; Sdhp 42. — f. **parittikā** Th 1, 377.

**Parittāṇa** (nt.) [pari+tāṇa. Cp. Epic Sk. paritrāṇa] pro- tection, shelter, refuge, safeguard, safety D i.9 (sara° from an arrow, i. e. a shield); iii.189; J vi.455; PvA 284; Sdhp 396.

**-kitikā** a protecting arrangement Vin ii.152, cp. *Vin. Texts* iii.174.

**Parittāyaka** (adj.) [fr. pari+tāyati] safeguarding against, sheltering against, keeping away from Vism 376 (angāra — vassaṅ p. thero).

**Parittāsin** (adj.) [pari+tāsin, fr. tāsa of tasati[2]] being in dread of (—°) S i.201.

**Paridaṇḍa** (adj.) [pari+daṇḍa] "with a stick around," i. e. surrounded by a stick; only in one phrase viz. "saparidaṇḍā iṭṭhi" a woman protected by a stick, or liable to punishment (?), in stock phrase enumerating 10 kinds of women M i.286=iii.46=Vin iii.139=A v.264= VvA 73.

**Paridamana** (nt.) [pari+damana] controlling, taming Vism 375.

**Paridameti** [pari+dameti] to control, tame, keep under Vism 376.

**Paridahati** [pari+dahati, of **dhā**] to put round, put on, clothe Dh 9 (fut. °dahessati); J ii.197; v.434 (ger. °dahitvā); vi.500; Pv ii.1[18]; PvA 76 (vatthāni), 77, 127 (°dahissati for paridhassati Pv ii.9[36], which read for T. parivassati). ger also **paridayha** J v.400 (=nivāsetvā cp pārupitvā ca C.). — pp. **paridahita** (q. v.). — Caus. II. **paridahāpeti** to cause to be clothed PvA 49 (=acchādeti).

**Paridahita** [pp. of paridahati] put round, put on (of clothing) PvA 43.

**Paridīpaka** (adj.) [fr. paridīpeti, cp, dīpaka[1]] illuminating, explaining, explanatory SnA 40

**Paridīpana** (nt.) [pari+dīpana] illuminating, elucidating, explanation Miln 318; KhA 111; SnA 394 sq.

**Paridīpanā** (f.) [fr. paridīpeti, cp. paridīpana] explanation, illustration Miln 131.

**Paridīpita** [pp. of paridīpeti] 1. in flames, set ablaze Th 2, 200 (=punappunaṅ ādīpitatāya p. ThA 170), — 2. explained, made clear, illuminated Vism 58; KvuA 8; Sdhp 305.

**Paridīpeti** [pari+dīpeti] to make bright, to illustrate, to explain Miln 131; Sdhp 491. — pp. **paridīpita** (q. v.).

**Paridūseti** [pari+dūseti] to spoil altogether, to ruin, corrupt, defile Sdhp 409.

**Parideva** [pari+deva of **div**, devati; only in *one* passage of Epic Sk. (Mbhār. vii.3014); otherwise **paridevana** nt.] lamentation, wailing M i.200; S ii.1; iii.3 sq.; A i.144; ii.195; Sn 328, 592, 811, 923, 969; J i.146; vi,188, 498; Nd[1] 128, 134, 370, 492; Ps i.11 sq., 38, 59, 65; Vbh 100, 137; Nett 29. It is exegetically paraphrased at D ii.306=Nd[2] 416 (under pariddava) with synonyms ādeva p. ādevanā paridevanā ādevitattaṅ paridevitattaṅ; often comb[d] with **soka** grief, e. g. at D i.36; Sn 862; It 89; PvA 39, 61. — Bdhgh at DA i.121 expl[ns] it as "sokaṅ nissita — lālappana — lakkhaṇo p."

**Paridevati** [pari+devati, **div**] to wail, lament D ii.158 (mā socittha mā paridevittha); Sn 582, 774=Nd[1] 38 (as °devayati), 166; J vi.188, 498; PvA 18 (socati+); ger. °devamāna S i.199, 208; J v.106; PvA 38, & °devayamāna Sn 583. — grd. °devaniya Nd[1] 492; SnA 573, & °devaneyya Sn 970 (=ādevaneyya Nd[1] 493). — pp. **paridevita** (q. v.).

**Paridevanā** (f.)=parideva, Sn 585; Nd[2] 416 (see under parideva) Pv i.4[3] (=vācā — vippalāpa PvA 18); i.12[3]; PvA 41.

**Paridevita** (nt.) [pp. of paridevati] lamentation, wailing Sn 590; Pv i.12[3] (=ruditaṅ PvA 63); Miln 148 (kanditap.° — lālappita — mukha).

**Paridevitatta** (nt.) [abstr. fr. paridevita] lamentation etc.; only

exegetical construction in expl[n] of parideva at D ii.306=Nd[2] 416.

**Pariddava** [according to Trenckner M i.532 (on M i.56, where SS read p., whereas BB have parideva) the metrical substitute for parideva; therefore not=Sk. paridrava, which is only a late re — translation of the P. word]=parideva M i.56 (soka°); A i.221; Th 2, 345 (soka°); Sn 1052, cp. Nd[2] 416 (see parideva).

**Paridhaṅsaka** (adj.) [fr. paridhaṅsati] destructive, ruinous PvA 15 (°vacano speaking destructively, scandalmonger).

**Paridhaṅsati** [pari+dhaṅsati] to be deprived, to lose, to come to ruin It 90; Miln 249, 265. — Caus. **paridhaṅseti** in same meaning at Nd[1] 5. It is almost synonymous with paripatati & parihāyati.

**Paridhāvati** [pari+dhāvati] to run about J i.127 (ādhā- vati+), 134 (id.), 158 (id.); ii.68 (id.)=ThA 54; v.106.

**Paridhota** [pp. of paridhovati] washed, rinsed, cleansed, purified D i.124.

**Paridhovati** [pari+dhovati] to wash (all round), cleanse, clean Vin i.302. — pp. **paridhota**.

**Pariniṭṭhāna** (nt.) [pari+niṭṭhāna] 1. end PvA 287. - 2. accomplishment J v.400.

**Pariniṭṭhāpeti** [pari+niṭṭhāpeti] to bring to an end, attain, accomplish DhsA 363.

**Pariniṭṭhita** (adj.) [pari+niṭṭhita] accomplished M iii.53; Th 2, 283; DhA ii.78.

**Parininna** (adj.) [pari+ninna] deeply hollowed, sunken Sdhp 103.

**Parinipphanna** (adj.) [pari+nipphanna] predetermined Kvu 459 (v. l. °nibbāna), 626 (a°); cp. **Kvu trsl**. 261[6], 368[1].

**Parinibbāna** (nt.) [pari+nibbāna] "complete Nibbāna" in two meanings: 1. complete extinction of khandhalife; i. e. all possibility of such life & its rebirth, final release from (the misery of) rebirth and transmigration, death (after the last life — span of an Arahant). This is the so — called "an — upādi — sesa Parinibbāna," or "extinction with no rebirth — substratum left." — 2. release from cravings & attachment to life, emancipation (in this life) with the assurance of final death; freedom of spirit, calm, perfect well — being or peace of soul. This is the so — called "sa — upādisesa — P.," or "extinction (of passion) with some substratum left." — The two kinds are distinguished by Bdhgh at DhA ii.163 as follows: "arahatta — pattito paṭṭhāya kilesa — vaṭṭassa khepitattā sa — upādi — sesena, carima — citta — nirodhena khandhavaṭṭassa khepitattā an — upādi — sesena cā ti dvīhi pi parinibbānehi parinibbutā, an — upādāno viya padīpo apaṇṇattika — bhāvaṅ gatā." — 1. D ii.72 sq. (the famous Mahā — parinibbāna — suttanta or "Book of the Great Decease"); M iii.127, 128; A ii.79 (°samaye); iii.409 (°dhamma, contrasted with āpāyika nerayika, cp. DhA iv.42); Mhvs 7, 1 (°mañcamhi nipanna); VvA 158; PvA 244. — 2. D iii.55; A v.64; Sn 514 (°gata+ vitiṇṇa — kankho); Vv 53[24] (°gata+sītibhūta). This state of final emancipation (during life) has also received the determination of anupādā — parinibbāna, i. e. emancipation without ground. for further clinging (lit. without fuel), which corresponds to Bdhgh's term "kilesavaṭṭassa khepitattā sa — upādi — sesa p." (see above); thus at M i.148; S iv.48; v.29; A i.44; v.65 (nicchāto nibbuto sītibhūto etc).; A v.233=253=Dh 89 (+khīṇāsava).

**Parinibbānika** (adj.) [fr. parinibbāna] one who is destined to or that which leads to complete extinction D iii.264; 265 (opasamika+).

**Parinibbāpana** (nt.) [pari+nibbāpana] refreshing, cooling, quenching; controlling, subduing, training Ps i.174 (atta — damatha, atta — samatha, atta — p.).

**Parinibbāpetar** [n. ag. fr. parinibbāpeti] one who pacifies, a calmer, trainer M ii.102 (dametar sametar p.).

**Parinibbāpeti** [pari+nibbāpeti] to bring to complete coolness, or training (see next), emancipation or cessation of the life — impulse, to make calm, lead to Nibbāna, to exercise self — control, to extinguish fever of craving, or fire of rāga, dosa, moha. Always coupled with the quâsi synonyms sameti & dameti (cp. damatha samatha parinibbāpana) D iii.61=A iii.46 (attānaṅ dameti, sameti, p.); M i.45 (fut. °bbapessati); A ii.68 (attānaṅ d. s. p.). — pp. **parinibbuta** (see p. No. 3) & **parinibbāpita** (only in n. ag. °āpetar, q. v.).

**Parinibbāyati** (& °**nibbāti**) [pari+nibb° cp. BSk. parinirvāti Divy 150 (Buddhā Bhagavantaḥ parinirvānti) & ger. parinirvātavya ibid. 402] 1. to be completed, perfected, in any work or art, e. g. of a trained horse, M i.446. Cp. τελειόω. — 2. to die without being reborn, to reach complete extinction of existence Vin ii.194 (Tathāgathā °āyanti); M iii.128 (aor °nibbāyi); S v.152 (°nibbāyeyyaṅ), 261 (°nibbāyissāmi); A ii.120 (anupādisesāya nibbāna — dhātuyā p.); iv.202 (id.), 313 (id.), Miln 175 (id.); J i.28 (id.), 55 (id.); VvA 158 (fut. °nibbāyissāmi); PvA 21, 283 (of a Paccekabuddha). — 2. to become emancipated from all desire of life D ii.68 (cp. *Dial.* ii.65 & *Brethren* 417); S iv.102 (diṭṭh' eva dhamme), ibid. (sa — upādāno devānaṅ indo na parinibbāyati), 168; A iii.41=Vin ii.148, 164 (parinibbāti anāsavo); A iv.98 (aor. °nibbiṅsu anāsavā) Th 1, 100 (fut. °nibbissati anāsavo), 364; It 93 (°nibbanti), cp. 95; Dh 126 (°nibbanti anāsavā perhaps better taken to No. 1!); Vbh 426 (sabbāsave pariññāya parinibbanti anāsavā); Sdhp 584 (°nibbanti mahoghen' eva aggino). — pp. **parinibbuto** (q. v.). — Caus. **parinibbāpeti** (q. v.).

**Parinibbāyana** (nt.) [abstr. fr. parinibbāyin] passing away, see parinibbāyin 2 b.

**Parinibbāyin** [fr. parinibbāyati] one who attains Pari- nibbāna. Of the 2 meanings registered under parinibbāna we find No. 1 only in a very restricted use, when taken in both senses of sa — and an — upādisesa parinibbāna; e. g. at A ii.155 sq., where the distinction is made between a sa — sankhāra p. and an a — sankhāra p., as these two terms also occur in the fivefold classification of "Never — returners" (i. e. those who are not reborn) viz. antarā — parinibbāyin, upahacca°, sasankhāra°, uddhaṅsota, akaniṭṭhagāmin. Thus at D iii.237; S v.201, 237; A i.233; iv.14, 71 sq., 146, 380; v.120; Pug 16, 17. — 2. In the sense of Parinibbāna No. 2 (i. e. sa — upādisesa p.) we find parinibbāyin almost as an equivalent of arahant in two combn[s], viz. (a) **tattha°** (always comb[d] with opapātika, i. e. above the ordinary cause of birth) [cp. BSk. tatra — parinirvāyin anāgāmin Divy 533]. It is also invariably comb[d] with anāvattidhamma, e. g. at D i.156; iii.108, 132; M

ii.56, 146; A i.232; 245, 290; ii.5, 89, 238; iv.12, 399, 423; v.343; S v.346 (cp. 406), 357; Pug 16, 62, 83. See also *Kvu trsl.* 74². — (b) **antara°** [cp. BSk. antarāparinirvāyin MVastu i.33] one who passes away in the middle of his term of life in a particular heaven; an Anāgāmin (cp. Bdhgh's explⁿ at PugA 198 as "āyuvemajjhassa antarā yeva parinibbāyanato a. p.") S v.69=A iv.70; S v.201=204, 237, 285, 314, 378; A ii.134; Ps i.161; Pug 16; Nett 190 (cp. A iv.380).

**Parinibbuta** (adj.) [pari+nibbuta] completely calmed, at peace, at rest (as to the distinction of the twofold application see parinibbāna and cp., Mrs. Rh.D. *Buddhism* p. 191; *Cpd.* p. 168), viz. — 1. gone out, or passed away without any remaining cause of rebirth anywhere, completely extinct, finally released (fr. rebirth & trans migration), quite dead or at rest [cp. BSk. parinirvṛta Divy 79]. It is usually applied to the Buddha, or the Tathāgatha, but also to Theras & Arahants who have by means of moral & intellectual perfection destroyed all germs of further existence. With ref. to Gotama Buddha: Vin ii.284 (atikkhippaṅ Bhagavā p.), 294 (vassasata° e Bhagavati); v.119, 120; D i.204 (acira — °e Bhagavati); S i.158 (Tathāgato p. ii.191); v.172 (°e Tathāgate); Vv iii.9⁷ (°e Gotame=anupādisesāya nibbāna — dhātuyā parinibbuto VvA 169); PvA 140 (Satthari p.), 212 (Bhagavati). Of others: S i.121, 122 (Godhika); iii.124 (Vakkali); iv.63 (Puṇṇa); Sn p. 59, 60 (a Thera); Miln 390 (Arahant); VvA 158; PvA 76; DhA ii.163; iv.42. — 2. emancipated, quite free (from earthly bonds), calm, serene, at peace, perfected Vin ii.156=A i.138 "spiritually free" *Vin. Texts* iii.182); D ii.123 (cp. *Dial.* ii.132); iii.55; M i.235; ii.102; S i.1 (+tiṇṇo loke visattikaṅ), 7=iv.179 (aheṭhayāno+); i.54 (+tiṇṇo loke visattikaṅ); 187 (p. kankhati kālaṅ); Sn 359 (+ṭhitatta), 370 (id.), 467 (p. udaka — rahado va sīto); Th 1, 5 (cp. *Brethren* 11³); J iv.303, 453; Ud 85 (rāga — dosa — moha — kkhayā p.); Miln 50 (°atta), Freq. in combⁿ with kindred terms like **sītibhūta** (cooled), e. g. Vin ii.156=A i.138; Vv 53²⁴; or **nicchāta** (without hunger), e. g. S iii.26; iv.204= It 46; Sn 735 sq.; It 48 (esanānaṅ khayā), 49 (āsavānaṅ khayā). — 3. (to be understood as pp. of parinibbāpeti) calmed, well trained, domesticated M i.446 (of a horse).

**Parinimmita** at Dhs 1280 read para°.

**Paripakka** (adj.) [pari+pakka] 1. (quite) ripe, ripened, matured, developed D i.54; S iv.105=DA i.50; A iv.357; Dh 260; J i.91, 231; vi.1 (ap°); Ud 36 (id.); Miln 194, 288; DhA iii.338; KhA 56; ThA 273; PvA 274 (su°). — 2. overripe, rotten Miln 223.

**Paripakkata** [pp. of pari+pakkirati] scattered Th 2, 391 (reading doubtful).

**Paripaccati** [pari+paccati] to become ripe, to heal (of a wound) Miln 112.

**Paripaccana** (nt.) [pari+paccana] ripening, healing (of a wound) Miln 112.

**Paripañhati** [denom. fr. pari+pañha] to question A v.16.

**Paripaṭati** [doublet of paripatati] to go to ruin, to come to fall, to come to naught Miln 91 (opp. sambhavati); combᵈ with **paridhaṅsati** at Nd¹ 5; Miln 249, 265.

**Paripatati** [pari+patati, cp. nipatati] to fall down, to fall off from (abl.) Vin ii.152 sq.; J v.417, 420; Pv iv.5³ (bhūmiyaṅ) DA i.132; PvA 37, 47, 55, 62. — Caus. **paripāteti** (q. v.). — See also **paripaṭati**.

**Paripantha** [pari+pantha] 1. "way round," edge, border; paripanthe in ambush (near a road) M i.87; J iii.65. — 2. obstacle, hindrance, danger. It refers esp. to danger arising out of mishaps to or bad conditions of roads in the forests. D i.52; S i.43; A i.153; iii.252; v.136; Ps i.162; J i.395; iii.268; iv.17; vi.57 (n. pl. °ayo=kilesaparipanthā C.), 75; DhA i.14 **(magga°)**, 16 (id.), 51, 69; migānaṅ p. danger to the crops from (the nuisance of) deer J i.143, 154. — **saparipantha** full of danger DhA i.63. See also **palipatha**.

**Paripanthika** (adj.) [fr. paripantha] forming or causing an obstacle A i.161. The usual form is **pāri°** (q. v.).

**Paripanna** see **palipanna**.

**Paripāka** [fr. pari+**pac**] 1. ripeness, maturity, develop- ment, perfection D i.9 (cp. DA i.94); Ud 36 (pañca dhammā paripākāya saṅvattanti); J i.142, 148; vi.236; Miln 288; Vism 116 (bodhi°), 199; DhA i.89 (°gatatta nt. state of perfection); ThA 79; PvA 276. — 2. overripeness, decay, collapse, only in phrase "indriyānaṅ p.," i. e. decay of the (mental) faculties, in formula defining jarā (old age) at D ii.305; M i.49; S ii.2, 42 sq.; A v.203; Nd² 252; Dhs 644; cp. BSk. indriyaparipāka AvŚ ii.110.

**Paripācana** (nt.) [pari+pācana¹] ripening, maturing, digestion Vims 351, 363, 365.

**Paripācaniya** (adj.) [fr. paripācana] bringing to maturity, leading to perfection, accomplishing, only in phrase vimuttiparipācaniyā dhammā (5) things achieving emancipation (see Ud 36) S iv.105=DA i.50; ThA 273.

**Paripāceti** [pari+pāceti, Caus. of pacati] to bring to maturity, to cause to ripen, to develop, prepare J vi.373 (atthaṅ p. °ācayitvā=vaḍḍhetvā C.); Miln 232, 285, 288, 296. — pp. **paripācita** Vism 365.

**Paripātita** [pp. of paripāteti] attacked, pursued, brought into difficulty VvA 336.

**Paripāteti** (or **°pāṭeti**) [Caus. of paripatati. Cp. BSk. pari- pāṭayati to destroy Divy 417] to cause to fall down, to bring to ruin, to attack, pursue Vin iv.115; J ii.208; iii.380; Miln 279, 367; KhA 73 (see *App.* II. p. 353 n. 9). — pp. **paripātita** (q. v.).

**Paripālita** [pp. of paripāleti] guarded Vism 74.

**Paripāleti** [pari+pāleti] to watch, guard (carefully) PvA 130 (=rakkhati). — pp. **paripālita** (q. v.). — Pass. **°pāliyati** Nett 105 (=rakkhitaṅ).

**Paripīta** (adj.) [pari+pīta] very dear, highly valued Sdhp 571.

**Paripīḷita** (adj.) [pari+pīlita, pp. of **pīḍ**] oppressed, vexed, injured Miln 97 (aggi — santāpa — pariḷāha°), 303 jighacchāya).

**Paripuochaka** (adj.) [fr. pari+**pṛch**] asking a question, enquiring Nd¹ 234=Nd² 386; Sdhp 90. — f. abstr. **paripucchakatā** questioning Vism 132 (one of the 7 constituents of dhamma — vicaya — sambojjhanga).

**Paripucchati** [pari+pucchati] to ask a question, to interro- gate, inquire Vin i.47=224; ii.125; S i.98; A v.16; Sn 380, 696 (°iyāna ger.), 1025; Pug 41; Miln 257, 408; SnA 111.

**Paripucchā** (f.) [pari+pucchā] question, interrogation Vin i.190 (uddesa+); ii.219 (id.); A i.285; Nd[1] 234 =Nd[2] 386 (cp. SnA iii). See also uddesa.

**Paripuñchati** [pari+puñchati] to wipe off, stroke down Vin iii.14 (pāṇinā gattāni p.).

**Paripuṇṇa** (adj.) [pp. of paripūrati] 1. (quite) full, fulfilled, complete, finished, satisfied M i.200 (°sankappa), iii.276; S ii.283; iv.104; v.315; Ps i.172 (=**pariggah'** aṭṭhena parivār' aṭṭhena, paripūr' aṭṭhena p., i. e. acquiring, keeping, fulfilling); Sn 889 (°mānin=samatta — mānin Nd[1] 298), 904; It 40 (°sekha); Pv iv.16[3]; Vism 45 (°sankappa): PvA 13, 54 (°vassa whose years are completed, i. e. old enough for ordination), 68 (°gabbha ready to be delivered), 77 (vārinā). — 2, complete, i. e. not defective, perfect, sound, healthy Sn 548 (°kāya= lakkhaṇehi puṇṇatāya ahīn' anga — paccangatāya ca paripuṇṇa — sarīro SnA 452); Miln 249.

**Paripuṇṇatā** (f.) [abstr. fr. paripuṇṇa] fullness, complete- ness SnA 452.

**Paripūra** (adj.) [pari+**pṛ**] full, complete, perfected, accomplished D i.75; i.133; iii.94; S ii.32; iv.247; v.269 (f. °ī); A ii.77; v.10 sq.; Sn 205, 1017; Ps i.15, 18, 49, 172; ii.122; Pug 35, 36. **-aparipūra** not completed, imperfect, incomplete A ii.77; iv.314 sq.; v.10 sq; It 107; Pug 35, 36.

**-kāritā** completion M i.64, 66 sq. **-kārin** completing, fulfilling, making complete, doing to the full M i.33 sq., 64; S v.201; A ii.136; iii.215; iv.380; v.131 sq.; Pug 37; Miln 243.

**Paripūraka** (adj.( (—°) one who fills, filling Vism 300 (ni- raya°).

**Paripūraṇa** (nt.) [fr. paripūreti] fulfilment, completion Vism 3 (sīla°). See **pāripūraṇa**.

**Paripūrati** [pari+pūrati] to become full or perfect Dh 38; J iv.273 (devaloko p.); Miln 395 (sāmaññaṅ); fut. paripūrissati DhA i.309. — Pass. **paripūriyati** to be fulfilled or perfected DhA i.309. — pp. **paripuṇṇa** (q. v.). — Caus. **paripūreti** (q. v.).

**Paripūratta** (nt.) [abstr. fr. paripūra] fullness, complete- ness, completion S v.200 sq. (+samatta).

**Paripūrita** [pp. of paripūreti] filled (to overflowing), full PvA 216.

**Paripūrī** (f.) [fr. paripūra, but better spelt **pāripūrī**, q. v.] fulfilment, completion S i.139.

**Paripūreti** [Caus. of paripūrati] to fulfil; to fill (up), make more full, supplement, fill out, add to D i.74 (parisandeti p. paripphārati; DA i.217 expl[ns] as "vāyunā bhastaṅ viya pūreti"); ii.221; M iii.92; S i.27 (devakāyaṅ)=30; ii.29, 32; iii.93 (sāmaññatthaṅ)=A ii.95= It 90; Pv ii.9[45] (ppr. °ayanto); Pug 31, 35; Miln 349 (lekhaṅ); PvA 29 (sāgaraṅ), 30 (ñātidhammo °pūretabbo), 136 (vassasahassāni); Sdhp 371. — ppr. med. **°pūramāna** D i.103. — pp. **paripūrita** (q. v.).

**Paripothita** [pp. of paripotheti] beaten, whipped Miln 188 (laguḷehi).

**Paripphārati** [pari+**sphur**] to pervade D i.74 (=samantato phusati DA i.217); M iii.92 sq. See also **paripūreti** — pp. **paripphuta & °pphuṭṭha** (q. v.).

**Paripphuṭṭha** [pp. of paripphārati] filled, pervaded D i.75; M iii.94 (spelt here paripphuta). Cp. BSk. parisphuṭa MVastu ii.349; iii.274; Lal. Vist. 33, 385.

**Paripphosakaṅ** (adv.) [either with Kern. *Toev,* s. v. ger. of paripphoseti (i. e. paripphosa)+kaṅ or preferably with Trenckner, *Notes* 80 absolutive in °aka (i. e. nt. formation fr. adj. paripphosa, as phenuddeha+kaṅ etc.). Cp. also Geiger *P.Gr.* § 62. 1] sprinkled all round D i.74; M i.276; ii.15; iii.92; expl[d] as "siñcitvā" at DA i.218.

**Paripphosita** [pp. of paripphoseti] sprinkled all round J vi.51, 481 (candana sāra°).

**Paripphoseti** [pari+Caus. of **pruṣ**] to sprinkle over, Vin ii.209 (udakena °pphositvā; so read for °ppositvā); A i.257; J vi.566; Pv iii.10[2] (°itvā=āsiñcitvā PvA 231). — pp. **paripphosita** (q. v.).

**Pariplava** [fr. pari+**plu**] unsteady, wavering, swerving about Dh 38 (=upplavana DhA i.309).

**Pariplavati** [pari+**plu**] to quiver, roam about, swerve J iii.484 (ppr. pariplavanto=upplavamāna C. — pp. **paripluta** (q. v.).

**Paripluta** [pp. of pariplavati] immersed, drenched J vi.78 (=nimugga C.); Dāvs iii.34.

**Pariphandati** [pari+**spand**] to tremble, quiver, throb, waver Sn 776 (cp. Nd[1] 46 sq.), 1145; Dh 34 (=saṇṭhātuṅ na sakkoti DhA i.289); J iv.93; Miln 91, 249. — pp. **pariphandita** (q.v.).

**Pariphandita** [pp. of pariphandati] wavered, trembled, quivered J iii.24.

**Paribandha** at ThA 242 is C. reading for paripantha at Th 2, 352; also at Vism 147, 152.

**Paribādheti** [pari+**bādh**] to oppress, attack PvA 193 (=hiṅsati).

**Paribāhati** [pari+bāhati or preferably bāheti: see bahati[3]] to keep out, keep away from, hinder J i.204 (ger. °bāhiya); PvA 214 (°bāhire).

**Paribāhira** (adj.) [pari+bāhira] external, alien to; an outsider Vin ii.140; iv.283; S i.126; J i.482; iii.213; Nd[1] 144; (parimussati p. hoti, in expl[n] of mussati) Vism 54; PvA 131; ThA 204; DA i.30.

**Paribbajati** [pari+**vraj**] to wander about (as a religious mendicant) Sn 74, 639; It 109; Dh 346, 415; J iv.452.

**Paribbaya** [pari+vaya, i. e. *vyaya] 1. earned money, earnings, wages J i.156 (°ṅ datvā), 296 (id.), 433; iv.170; DhA iv.196. — 2, expense, expenditure J ii.213, (nivāsa° expense for a lodging), 249, 368; iii.287 (°ṅ karoti to invest); vi.383; VvA 75; PvA 3 (sahassaṅ sahassaṅ °ṅ karoti), 97 (nicca°); Dāvs v.66.

**Paribbasāna** (adj.) [ppr. med. of pari+**vas**] abiding, staying by Sn 796 (=vasamāna SnA 529; sakāya diṭṭhiyā vasanti Nd[1] 102), 878, 880, 895.

**Paribbāja**=paribbājaka S i.49; Sn 134; Dh 313; DhA iii.485. **°vata** the vow of a p. ThA 73.

**Paribbājaka** [fr. pari+**vraj**] a wandering man, a Wanderer, wandering religious mendicant, not necessarily Buddhist (cp. Muir, *J.R.A.S.* 1866, 321; Lassen, *Ind. Alt* ii.114, 277, 468; *Vin. Texts* i.41) Vin i.342; iv.285 (bhikkhuñ ca sāmaṇerañ ca ṭhapetvā yo koci paribbājaka — samāpanno); D i.157; iii.1 sq., 35 sq., 53 sq., 130 sq.; M i.64, 84; S i.78; ii.22, 119, 139;

iii.257 sq.; iv.230, 251, 391 sq.; A i.115, 157, 185, 215; ii.29 sq., 176; iv.35 sq., 338, 378; v.48 sq.; Sn 537, 553; J i.85; Ud 14, 65; DA i.35; PvA 31. — f. **paribbājikā** Vin iv.285; M i.305; S iii.238 sq.; Ud 13, 43 sq.

**Paribbājana** (nt.) [fr. paribbajati] wandering about or practising the customs of a mendicant SnA 434.

**Paribbājayitar** [n. ag. of paribbajati] one who indulges in the practice of a Wanderer, fig. one who leads a virtuous ascetic life Sn 537 (T. °vajjayitā). Perhaps we should read **°bājayitvā** for **°bājayitā**, cp. SnA 434 nikkhamet[v]ā niddhamet[v]ā.

**Paribbūḷha** (adj.) [pp. of paribrūhati] encompassed, pro- vided with, surrounded A iii.34; Sn 301 (=parikiṇṇa SnA 320); J iv.120; v.68, 322, 417; vi.452.

**Paribbhamati** [pari+bhamati] 1. to walk or roam about PvA 6, 47 (ito c' ito), 63 (saṅsāre), 100, 166 (saṅsare). — 2. to reel about J iii.288; iv.407. — Caus. **°bbhameti** to make reel round J vi.155.

**Paribyattatā** (f.) [pari+vyatta+tā] great distinction, clearness; wide experience, learnedness Miln 349.

**Paribrahaṇa** (nt.) [to **bṛh**, see paribrūhati & cp. late Sk. paribarhaṇā] growth, increase, promotion Th 1, p. 2ⁿ. Cp. **paribrūhana**.

**Paribrūhati** [pari+brūhati of **bṛh²**] to augment, increase, do with zest VvA 115. — Caus. **°brūheti** [cp. Sk. paribṛnhayati] to make strong, increase J v.361 (aparibrūhayi aor. med. with a° neg., i. e. was weakened, lost his strength; but expl[d] by C. as "atibrūhesi mahāsaddaṅ nicchāresi," thus taking it to **brū** to speak, which is evidently a confusion). — pp. **paribbūḷha & paribrūhita** (q. v.).

**Paribrūhana** (nt.) [fr. paribrūhati, cp. upabrūhana] augmentation, increase Nett 79.

**Paribrūhita** [pp. of paribrūheti] increased, furthered, strengthened ThA 245.

**Paribhaṭṭha¹** [pp. of paribhassati of **bhraś**] fallen, dropped J i.482; Th 1, p. 12ⁿ.

**Paribhaṭṭha²** [pp. of paribhāsati] abused, censured, scolded J vi.187.

**Paribhaṇḍa** [for paribandha, dialectical, see Kern, *Toev.* i.36, who compares Tamil panda "a surrounding wall" =P. bandha. The meaning is rather uncertain, cp. notes in *Vin. Texts* ii.154; iii.85, 213] 1. a binding along the back Vin i.254, 297; ii.116; J v.254 (v. l. °daṇḍa). — 2. a girdle, belt J vi.125; DhA ii.174. — 3. a plastered flooring Vin ii.113, 172, 220; J iii.384; iv.92; v.437, 440. — 4. slough of a serpent (?) J vi.339. — 5. (°—) adj. encircling, comprehensive, in **°ñāṇa** Vism 429.

**Paribhata** [pp. of pari+**bhṛ**] nurtured, nourished M ii.56 (sukha°). Also in expl[n] of **pāribhaṭyatā** (q. v.).

**Paribhava** [pari+**bhū**] contempt, disrespect Vin iv.241; A iii.191; J v.436; vi.164; Vbh 353 sq.; PvA 257.

**Paribhavana** (nt.)=paribhava DA i.255.

**Paribhavati** [pari+**bhū**], also **paribhoti** to treat with contempt, to neglect, despise S i.69; A iii.174 sq. (°bhoti); J iii.16; v.442; Miln 23, 259; PvA 266. — grd. **paribhotabba** S i.69; Sn p. 93. (=paribhavitabba SnA 424). — Caus. **paribhāveti**; pp. **paribhūta** (q. v.).

**Paribhāvanā** (f.) [fr. paribhāveti] permeation, penetration DhsA 163 (=**vāsanā**).

**Paribhāvita** [pp. of paribhāveti] 1. penetrated, supplied, filled with, trained, set D ii.81 (saddhā — p. cittaṅ, sīla° etc.; trsl. "set round with," cp. *Dial.* ii.86), cp. S v.369; Sn 23 (cittaṅ p.; SnA 37 saṅvāsiya); Miln 361; PvA 139 (°aya bhāvanāya codito). — 2. compounded of, mixed with J i.380, cp. iv.407; PvA 191. — 3. fostered, treated, practised Miln 394 (bhesajjena kāyaṅ); PvA 257. — 4. sat on (said of eggs), being hatched M i.104; S iii.153; A iv.125 sq., 176.

**Paribhāveti** [Caus. of paribhavati] to cause to be per- vaded or penetrated, to treat, supply Vin i.279 (uppalahatthāni bhesajjehi p.); J iv.407. — pp. **paribhāvita** (q. v.).

**Paribhāsa** [fr. pari+**bhāṣ**] censure, abuse, blame J v.373; PvA 175.

**Paribhāsaka** (adj.) [fr. paribhāsa, cp. BSk. paribhāṣaka Divy 38] reviling, abusing, abusive S i.34; A iv.79; Pv i.11[6] (=**akkosaka** PvA 58); iv.8[4]; VvA 69. See also **akkosaka**.

**Paribhāsati** [pari+**bhāṣ**, cp. BSk. paribhāṣate Divy 38] to abuse, scold, revile, censure, deiame S i.221; iv.61; Vin iv.265; Sn 134, 663; J i.112, 384 (for °hāsiṅsu) 469; iii.421; iv.285 (read paribhāsentī for aribhāsentī); v.294; vi.523; Pv ii.10[8]; Pug 37; Miln 186; PvA 43. — aor. **°bhāsissaṅ** Pv iv.8[5], pl. **°bhāsimhase** Pv iii.1[11]. grd. **°bhāsaniya** Miln 186. — Very frequently comb[d] with **akkosati** (+p.), e. g. at Vin ii.14, 296; Ud 44; Pv i.9[3]; PvA 10. — pp. **paribhaṭṭha²** (q. v.). — Caus. II. **°bhāsāpeti** id. Pv i.6[7].

**Paribhindati** [pari+**bhid**] 1. to break up, split, create dis- sension, to set at variance J i.439; iv.196; v.229; vi.368; PvA 13. — 2. to break (see °bhinna). — pp. **paribhinna**.

**Paribhinna** [pp. of paribhindati] 1. broken, broken up M i.190 (a°); VvA 184 (°vaṇṇa of broken up appearance, i. e. crumbly.). — 2. set at variance, disconcerted, split Vin iii.161; J ii.193; DhsA 308; PvA 13. — Cp. vi°

**Paribhuñjati** [pari+**bhuj**] 1. to enjoy, to use, to enjoy the use of Vin ii.109; M i.153 (nivāpaṅ p.), 207, S ii.29; Sn 240, 241, 423; Pv i.1[2]; i.9[4]; iv.5[2] (=khādituṅ PvA 259); Nd[2] 427 (pariyesati paṭilabhati paribhuñjati); Miln 366, 395 (ālopaṅ °bhuñjisaṅ); Pv 3, 5 (modake eat up), 8, 13, 23, 47; Sdhp 394. — grd. **°bhuñjiya** J i.243 (dup°); & **°bhuñjitabba** PvA 71 (with nt. abstr. °tabbatta). — Pass. °bhuñjiyati, ppr. °iyamāna S i.90. — 2. [see bhuñjatī[2]] to purify, clean, cleanse M i.25; J vi.75. — pp. **paribhutta** (q. v.).

**Paribhuñjana** (nt.) [fr. paribhuñjati] eating PvA 35.

**Paribhutta** [pp. of paribhuñjati, cp. BSk. paribhukta Divy 277] used, employed, made use of Vin ii.109 (su°); J iii.257 (a°); DA i.261 (sayaṅ °bhesajja); SnA 19.

**Paribhūta** [pp. of paribhavati] treated with contempt, disregarded, despised Vin iv.6; S ii.279; Miln 229, 288.

**Paribheda** [fr. pari+**bhid**, see paribhindati] 1. breaking, breaking up, falling to pieces Dhs 738, 874. — 2. bursting, breaking open PvA 55.

**Paribhedaka** (adj.) [fr. paribheda in sense of paribhindati] breaking; a disturber of peace, breedbate J ii.173; iii.168; v.245; vi.437.

**Paribhoga** [fr. pari+**bhuj**] 1. material for enjoyment, food, feeding J i.243; ii.432; Miln 156, 403; DhA ii.66; SnA 342. — 2. enjoyment, use Vin iv.267; S i.90; Nd[1] 262; Vism 33 (with pariyesana & paṭiggahana); DhA i.60; PvA 25, 26, 220. — Four paribhogas are distinguished at J v.253 and at Vism 43, viz. **theyya°, iṇa,° dāyajja°, sāmi°**. Paribhoga discussed in relation to paṭilābha at Vism 43.

**-cetiya** a tree, shrine etc., used by the Buddha, & consequently sacred KhA 222. **-dhātu** a relic consisting of something used by the dead Saint (opp. sarīradhātu, remains of the body) Mhvs 15, 163. (cp. pāribhogika — dhātu); SnA 579.

**Paribhojaniya** (or °**īya**) (nt.) [orig. grd. of paribhunjati 2] that which is used for cleaning, water for washing Vin ii.76, 208, 216 (°ghaṭa), 226 (cp. *Vin. Texts* iii.8); iii.119 (pāniyaṅ); J i.416; vi.75; DhA i.58.

**Parima**=parama (cp. Geiger *P.Gr.* 19[1]) M iii.112.

**Parimajjaka** (adj.) [fr. pari+**marj**] touching, reaching (up to) Miln 343 (candasuriya°, cp. MVastu II, candramasūrya — parimārjako maharddhiko etc.).

**Parimajjati** [pari+majjati] 1. to wipe away, wipe off or out M i.78. — 2. to touch, stroke D i.78; M iii.12; S ii.121; Dh 394; J i.192, 305; ii.395 (piṭṭhiṅ). — 3. to rub, polish, groom (a horse) A v.166, 168. — pp. **parimaṭṭha** (q. v.).

**Parimajjana** (nt.) [fr. parimajjati] 1. wiping off or out Pug 33 (ukkhali°). — 2. rubbing, grooming (a horse) A v.166, 168 (ājānīya°).

**Parimaṭṭha** [pp. of parimajjati] rubbed, stroked, polished, in su° well polished S ii.102. See also **palimaṭṭha**.

**Parimaṇḍala** (adj.) [pari+maṇḍala] 1. round, circular J i.441; ii.406 (āvāṭa); vi.42; Pv iv.3[28] (guḷa°); Dhs 617 (expl[d] at DhsA 317 as "egg — shaped," kukkuṭ — aṇḍasaṇṭhāna). — nt. as adv. in phrase **°ṅ nivāseti** to dress or cover oneself all round Vin i.46; ii.213; iv.185 (= nābhimaṇḍalaṅ jānu — maṇḍalaṅ paṭicchādentena C.; cp. timaṇḍala). — 2. rounded off, i. e. complete, correct, pleasant, in phrase **°āni padavyañjanāni** well sounding words and letters, correct speech Vin ii.316; M i.216; A i.103; DA i.282; SnA 177, 370.

**Parimaddati** [pari+**mṛd**] 1. to rub, crush, rub off, treat, shampoo, massage J iv.137 (sarīraṅ examine the body); Miln 241. — Of leather (i. e. treat) M. i.128. — 2. to go together with, to frequent DhA i.90 (samayaṅ p.). — pp. **parimaddita** (q. v.).

**Parimaddana** (nt.) [fr. pari+**mṛd**] rubbing, kneading, shampooing, massage; usually in stock phrase (kāyo) **anicc' - ucchādana-parimaddana-bhedana-viddhaṅsanadhammo** D i.76 (cp. DA i.88, but trsl[d] at *Dial.* i.87 as "subject to erasion, *abrasion,* dissolution and disintegration"); M i.500; S iv.83; J i.416. See further D i.7; A i.62; iv.54 (ucchādana — p. — nahāpana — sambāhana); Miln 241 (ucchādana°); Sdhp 578.

**Parimaddita** [pp. of parimaddati] crushed, rubbed, treated M i.129 (su° well — treated).

**Parimaddhita** [pp. of pari+maddheti, Caus. of **mṛdh** to neglect] brought to an end or standstill, destroyed J i.145 (°sankhāra).

**Parimasati** [pari+**mṛś**] to touch, stroke, grasp (usually comb[d] with parimajjati), D i.78; ii.17; M i.34, 80; iii.12; S ii.121; iv.173; A iii.70. — pp. **parimaṭṭha** (same as pp. of **parimajjati**), q. v.

**Parimāṇa** (nt.) [of pari+**mā**] measure, extent, limit, as adj. (—°) measuring, extending over, comprising J i.45; SnA 1 (pariyatti°); PvA 113 (yojana°), 102 (anekabhāra°). — neg. **aparimāṇa** without limit, immeasurable, very great Vin ii.62, 70; S v.430; A ii.182; KhA 248; DA i.288 (°vaṇṇa); PvA 110, 129.

**Parimārita** [pp. of pari+māreti, Caus. of **mṛ**] mortified, only in phrase **°indriya** J i.361; iii.515; iv.9, 306; v.152; Dāvs i.16.

**Parimita** [pp. of parimināti] measured, restricted, limited, only in neg. **a°** measureless Pv ii.8[11]; Miln 287, 343.

**Parimitatta** (nt.) [fr. parimita] the condition of being measured PvA 254.

**Parimināti** [pari+**mā**] to measure, mete out, estimate, limit, restrict; inf. **°metuṅ** Miln 192; ThA 26; and **°minituṅ** Miln 316; grd. **°meyya** (q. v.). — pp. **parimita** (q. v.).

**Parimeyya** (adj.) [grd. of parimināti] to be measured, neg. a° countless, immeasurable Miln 331, 388; PvA 212.

**Parimukha** (adj.) [pari+mukha] facing, in front; only as nt. adv. °ṅ in front, before, in phrase parimukhaṅ satiṅ upaṭṭhapeti "set up his memory in front" (i. e. of the object of thought), to set one's mindfulness alert Vin i.24; D ii.291; M i.56, 421; S i.170; A iii.92; It 80; Ps i.176 (expl[d]); Pug 68; DA i.210. Also in phrase °ṅ kārāpeti (of hair) Vin ii.134 "to cut off (?) the hair in front" (i. e. on the breast) *Vin. Texts* iii.138, where is quoted Bdhgh's expl[n] "ure loma — saṅharaṇaṅ."

**Parimuccati** [Pass. of pari+**muc**] to be released, to be set free, to escape Vin ii.87; M i.8; S i.88, 208; ii.24, 109; iii.40, 150, 179; Miln 213, 335 (jātiyā etc.) aor. **°mucci** M i.153. — pp. **parimutta**; Caus. **parimoceti** (q. v.).

**Parimuṭṭha** [pari+muṭṭha, pp. of mussati, cp. pamuṭṭha] forgetful, bewildered Vin i.349=J iii.488 (=muṭṭhassati C.); cp. *Vin. Texts* ii.307.

**Parimutta** [pp. of parimuccati] released, set free, delivered S iii.31.

**Parimutti** (f.) [fr. pari+**muc**] release J i.4 (v. 20); Miln 112, 227; PvA 109.

**Parimussati** [pari+mussati] to become bewildered or disturbed, to vanish, fall off Nd[1] 144.

**Parimoceti** [Caus. of parimuccati] to set free, deliver, release D i.96; J i.28 (v. 203); Miln 334; DA i.263; DhA i.39.

**Parimohita** (adj.) [pp. of pari+Caus. of **muh**] very con- fused, muddled, dulled, bewildered, infatuated Sdhp 206.

**Pariya** [either short form of pariyāya, or ger. of pari+**ī** substantivised (for the regular form paricca) representing an ending — *ya* instead of — *tya.* — Bdhgh at Vism 409 takes pariya as *nt.,* but seems to mix it with the idea of a ppr. by defining it as "pariyātī ti pariyaṅ, paricchindatī ti attho"] encompassing, fathoming, comprehending (as ger.); penetration, under-

standing (as n.). Only in phrase **ceto-pariya-ñāṇa** knowledge encompassing heart or mind (cp. phrase cetasā ceto paricca) D ii.82 sq. (v. l. °āya); iii.100 (v. l. °āye); DA i.223 (corresp. with pubbe — nivāsa — ñāṇa); with which alternates the phrase **indriya-paro-pariya-ñāṇa** in same meaning (see indriya cpds. & remark on paropariya) J i.78. — See also pariyatta[1] pariyatti, pariyāya 3, and cpds. of ceto.

**Pariyañña** [pari+yañña] supreme or extraordinary offering or sacrifice SnA 321, 322.

**Pariyatta[1]** (nt.) [abstr. fr. pariya (pari+i) but confused with pariyatta[2] & pariyatti fr. pari+**āp**] learning, understanding, comprehension, only in phrase **indriyaparo pariyatta** ( — ñāṇa) (knowledge of) what goes on in the intentions of others A v.34, 38; Ps i.121 sq.; Vbh 340.

**Pariyatta[2]** (adj.) [cp. Sk. paryāpta. pp. of pari+**āp**, see pāpuṇāti] (a) capable of, mastered, kept in mind, learned by heart; only in phrase **dhammo ca vinayo ca** p. Vin ii.285=KhA 92; D iii.241 sq. (yathā sutaṅ yathā p°ṅ dhammaṅ). — (b) sufficient, enough PvA 33 (=alaṅ)

**Pariyatti** (f.) [fr. pari+**āp**, cp. Epic Sk. paryāpti & P. pariyāpuṇāti] adequacy, accomplishment, sufficiency, capability, competency; **indriya-paro°** efficiency in the (knowledge of) thoughts of others S v.205; Nett 101. Three accomplishments are distinguished at DA i.21 sq., viz. alagadd — ûpamā (like a serpent), nissaraṇatthā (on account of salvation) and bhaṇḍâgārika° (of a treasurer), apariyatti — kara bringing no advantage DhA i.71. — 2. accomplishment in the Scriptures, study (learning by heart) of the holy texts Vism 95. Also the Scriptures themselves as a body which is handed down through oral tradition. In this meaning the word is only found in later, dogmatic literature; **-tīsu piṭakesu tividho pariyatti-bhedo** DA i.21. At SnA 494 it is classed with **paccaya dhutanga & adhigama**; as a part of **paṭibhāna** at Nd[1] 234=Nd[2] 386. **pariyattiṅ uggaṇhāti** to undertake the learning (of the Scriptures) DhA ii.30; cp. KhA 91 (tipiṭaka — sabba — p. — pabheda — **dhara**); J ii.48 (**°ṅ ṭhapetvā** leaving the learning aside); Miln 115, 215, 345, 411 **(āgama°)**. — *abl.* **pariyattito** through learning by heart SnA 195 (opp. to **atthato** according to the meaning).

**-dhamma** that which belongs to the holy study, part or contents of the Scriptures, the Tipiṭaka comprising the nine divisions (see navanga Buddha — sāsana) KhA 191, 193; SnA 328; PvA 2; cp. °sāsana. **-dhara** knowing the Scriptures by heart Miln 21. **-dhura** (=ganthadhura): see vāsadhura. **-paṭibhānavant** possessed of intelligence as regards learning the Scriptures SnA 111. **-parimāṇa** extent of study SnA 1, 608. **-bahula** clever in the study of the Dhamma A iii.86. **-bahussuta** versed in the Scriptures SnA 110. **-sāsana** object, instruction of the Scriptures, code of the holy Texts (cp. °dhamma) Nd[1] 143; DhA iv.39.

**Pariyanta** [pari+anta, cp. Sk. paryanta] 1. limit, end, climax, border S i.80 (manāpa° "limit — point in enjoyment"; cp. C. nipphattikaṅ koṭikaṅ *K.S.* 320); J i.149 (hattha — pāda° hoofs), 221 (udaka°), 223 (sara°); ii.200 (angana°); Pv ii.13[12]; DhA iii.172 (parisa°). — 2. limit, boundary, restriction, limitation Vin ii.59, 60 (āpatti°); Nd[1] 483 (distinguishes between 4 pariyantā with ref. to one's character, viz. sīlasaṅvara° indriyasaṅvara°, bhojane mattaññutā°, jāgariyânuyoga°). — 3. (adj. — °) bounded by, limited by, surrounded, ending in Vin iv.31; M iii.90; S ii.122 (āyu°); A i.164 (id.); Sn 577 (bhedana°); Pv i.10[13] (parikkhitta PvA 52). — **apariyanta** (adj.) boundless, limitless PvA 58, 166.

**-kata** restricted, limited, bounded Nd[2] taṇhā[iii] (with sīmakata & odhikata; v. l. pariyanti°, cp. BSk. paryantīkṛta "finished" Divy 97, 236). **-cārin** living in selfrestriction Sn 964 (cp. Nd[1] 483). **-dassāvin** seeing the limit A v.50. **-rahita** without limits DhA iii.252.

**Pariyantavant** (adj.) [fr. pariyanta] having a limit, having a set or well — defined purpose; f. **°vatī** (vācā) discriminating speech D i.4=M iii.49=Pug 58; expl[d] as "paricchedaṅ dassetvā yatha 'ssa paricchedo paññāyati, evaṅ bhāsatī ti attho" DA i.76=PugA 238.

**Pariyantika** (adj.) (—°) [fr. pariyanta] ending in, bounded or limited by S ii.83=A ii.198 (kāya — p. °ā & jīvita — p. °ā vedanā); Vism 69 (bhojana°, udaka°, āsana°); Sdhp 440 (kāla° sīla).

**Pariyaya** [cp. Epic Sk. paryaya, pari+i; the usual P. form is pariyāya, but at the foll. passages the short a is required *metri causa*] revolution, lapse of time, period, term J iii.460 (=kālapariyāya C.); v.367 (kāla°).

**Pariyā** (f.) [fr. pari+**yā**] winding round, turning round; of a tree, branch J vi.528 (duma°; read °pariyāsu with v. l. instead of T. pariyāyesu; C. expl[s] by sākhā).

**Pariyāgata** [pari+ā+gata] having come to, reached, attained J vi.237 (phalaṅ; C=upagata), 238 (kusalaṅ; C.=pariyāyena attano vārena āgata).

**Pariyāgāra** (adj.) [pari+āgāra] having the house all round, entirely surrounded by the house Vin iii.119 (of gabbha).

**Pariyāti** [pari+**yā**] 1. to go round (acc.) J i.307. — 2. to come near J ii.440.

**Pariyādāti** [pari+ādāti] to take up in an excessive degree, to exhaust. Only in secondary forms of med — pass. **ādiyati**, pp. **°ādinna**, ger. **ādāya** (q. v.).

**Pariyādāna** (nt.) [pari+ādāna, opp. upādāna] "taking up completely," i. e. using up, consummation, consumption, finishing, end M i.487 (kaṭṭha°, opp. to upādāna); S i.152; iii.16 sq. (cetaso p., cp. pariyādāya & °dinna); iv.33 (sabb' upādāna°) A ii.139; J v.186. Cp. BSk. paryādāna Divy 4, 55, 100. — Esp. in foll. phrases: **āsava° & jīvita°** D i.46 (jīvita — pariyādānā abl., expl[d] at Dh i.128 as "jīvitassa sabbaso pariyādinnattā parikkhīṇattā puna appaṭisandhika — bhāvā ti attho"); S ii.83=A ii.198; S iii.126; iv.213; A iv.13, 146; Pug 13; Miln 397; and comb[d] with **parikkhaya** in °ṅ gacchati to be exhausted or consummated A v.173= Sn p. 126; Miln 102; PvA 147, cp. BSk. parikṣayaṅ paryādānaṅ gacchati Divy 567; AvŚ i.48; ii.193.

**Pariyādāya** (indecl.) [ger. of pariyādati] 1. taking all round, summing up, completely Nd[2] 533 (in expl[n] of ye keci, as synonymous with sabbato, i. e. for completeness, exhaustively). — 2. exhausting, overpowering, enticing, taking hold of, as **cittaṅ** p. "taking hold of the mind" M i.91; It 19; DhA i.15. — 3. losing control over, giving out (**cittaṅ**) S iii.16; iv.125.

In absolute sense perhaps at S v.51=A iv.127 (with vv. ll. pariyenāya & pariyāya).

**Pariyādinna** [often spelt **°diṇṇa**, e. g. in vv. ll. at D ii.8; M ii.172; iii.118. — pp. of pariyādiyati] 1. (Pass.) exhausted, finished, put an end to, consummated Vin i.25 (tejo); D ii.8=M iii.118; S ii.133 sq. (dukkhaṅ; parikkhīṇaṅ+); v.461 sq. — neg. **apariyādinna** not finished, not exhausted M i.79 (muttakarīsaṅ °ādiṇṇaṅ), 83 (dhammadesanā ādiṇṇā); S ii.178 sq. — 2. (Med.) having exhausted, lost control over, being overcome (usually °citta adj.) Vin ii.185; M ii.172; S ii.228; Nd[2] 32; PvA 279.

**Pariyādinnatta** (nt.) [abstr. fr. pariyādinna] exhaustion, consummation DA i.128.

**Pariyādiyati** [sometimes spelt °diyyati, e. g. Nd[2] s. v.; pari+ādiyati, q. v. for etym. ref.] 1. to put an end to, exhaust, overpower, destroy, master, control S iii.155 (rāgaṅ); Nd[2] under parisahati. — Pot. **°ādiyeyyaṅ** Vin i.25 (tejaṅ). — ger. **°adiyitvā** Vin i.25 (tejaṅ); iv.109 (id.); S i.84 (trsl. "confiscate"). — 2. to become exhausted, give out J v.186 (udakaṅ); Miln 297 (cittaṅ p.; opp. to parivaḍḍhati). — pp. **pariyādinna** (q. v.).

**Pariyāpajjati** [pari+āpajjati] to be finished A iv.339. - pp. **pariyāpanna** (q. v.). — Caus. **pariyāpādeti** (q. v.).

**Pariyāpadāna** (nt.) [pari+apadāna, the latter for ava°, and metrical lengthening of a] good advice, application, trick, artfulness, artifice J v.361, 369. (C. expln[s] as parisuddha after v. l. pariyodāta which was prob. misread for pariyodāna), 370.

**Pariyāpanna** [pari+āpanna, cp. adhipanna] 1. "gone completely into," included in, belonging to, got into Vin i.46 (patta° that which has been put into the bowl); D i.45 (=ābaddha DA i.127); SnA 397 (milakkhabhāsa° etc.); KhA 136 (vinaya°), 191 (sangha°); DhA i.158 (idhaloka — paraloka°); PvA 14, 33, 59, 129 (devaloka°), 150. — 2. accomplished (i. e. gone into the matter), thorough, mastering (said of **vācā**) S ii.280 =A ii.51. — 3. (°ā dhammā) the Included, viz. all that is contained in the threefold cycle of existence (i. e. the worlds of sense, form & formless) Dhs 1268; Vbh 12, 15, 19 & passim; DhsA 50. Opp. **apariyāpannā** (dhammā) the Unincluded (viz. all that is exempt from this cycle) Ps i.101; Dhs 583 (cp. *Dhs trsl[n]* 165, 254, 329, 332), 992, 1242; Kvu 507.

**Pariyāpannatta** (nt.) [abstr. fr. pariyāpanna] includedness SnA 174.

**Pariyāpādeti** [Caus. of pariyāpajjati] to finish off, i. e. put to death completely S iv.308 sq.=A iii.94.

**Pariyāpuṇana** (nt.) [abstr. form[n] fr. pariyāpuṇāti] mastery over, accomplishment in (gen.) Vism 442 (Buddhavacanassa).

**Pariyāpuṇāti** [pari+**āp**, cp. BSk. paryavāpnoti Divy 613] 1. to learn (by heart), to master, to gain mastership over, to learn thoroughly Vin iv.305 (parittaṅ a charm); D i.117 (=jānāti DA i.117); A iii.86 (dhammaṅ); fut. **pariyāpuṇissati** DhA i.382 (dhammaṅ); ger. pariyāpuṇitvā S i.176; ii.120; SnA 195 (nikāyaṅ). — 2. (with inf.) to know (to do something), to be able to Vin ii.109 (aor. °iṅsu), 121. — pp. **pariyāputa** and **pariyatta** (q. v.).

**Pariyāputa** [pp. of pariyāpuṇāti] 1. learned by heart, known Nd[1] 234=Nd[2] 386 (Buddhavacana). — 2. learned, accomplished DA i.21. — See also **pariyatta[2]**.

**Pariyāya** [fr. pari+i, cp. Class. Sk. paryāya in all meanings, already Vedic in meaning of "formula," in liturgy, cp. below 4] lit. "going round" analysed by Bdhgh in 3 diff. meanings, viz. **vāra** (turn, course), **desanā** (instruction, presentation), and **kāraṇa** (cause, reason, also case, matter), see DA i.36 and cp. *Kindred Sayings* i.320. — 1. arrangement, disposition, in phrase **°ṅ karoti** to arrange D i.179 (trsl[n] takes it literally "departure," i. e. going out of one's way, détour; or change of habit, see *Dial* i.245); M i.252, 326; iii.7, 62; S i.142 (trsl. "make occasion" [for coming]). — 2. order, succession, turn, course (=vāra) D i.166 ≈ (°bhatta i. e. feeding in turn or at regular intervals; expl[d] as **vāra** — bhatta PugA 232); M i.78, 282, 481; S ii.51 sq.; A ii.206; J v.153 (=vāra); PvA 242 (aparā°). — 3. what goes on, way, habit, quality, property S i.146 (**ceto°** habits of mind, thoughts, but see also **pariya**); A v.160 (citta°, see ceto). — 4. discussion, instruction, method (of teaching), discourse on (—°), representation of (—°) (=desanā); thus āditta° (of Vin i.34) DhA i.88; esp. in cpd. **dhamma°** disquisition on the Dhamma D i.46; ii.93; M i.83; iii.67; S ii.74; v.357; A iii.62; iv.166, 381; Sn p. 218; also in foll.: vitakka° M i.122; deva° A iii.402 sq.; peta° PvA 92; cp. Vism 41 (°kathā). — 5. in Abhidhamma terminology, specifically: pariyāyena, the mode of teaching in the Suttanta, *ad hominem,* discursively, applied method, illustrated discourse, figurative language as opposed to the abstract, general statements of Abhidhamma=nippariyāyena, nippariyāyato Vism 473, 499; cp. DhsA 317 (figuratively). — 6. mode, manner, reason, cause, way (=**kāraṇa**) D i.185 (iminā °ena), 186 (id.); ii.339 (ayaṅ p. yena °ena); DA i.106 (tena tena °ena in some way or other); DhsA 366 (iminā °ena for this reason); esp. in phrase **aneka** — pariyāyena in many (or various) ways Vin i.16, 45; D i.1 (cp. DA i.36), 174; M i.24; A i.56; Sn p. 15. — 7. winding round (of a tree: branch), in doubtful reading at J vi.528 (see **pariyā**). — See also **nippariyāya**.

**Pariyāhata** [pari+āhata] struck out, affected with (—°), only in phrase **takka°** "beaten out by argumentations" D i.16 (cp. DA i.106); M i.520.

**Pariyāhanana** (nt.) [fr. pari+ā+**han**] striking, beating Vism 142 (**āhanana°** in exposition of vitakka)=DhsA 114 ("circumimpinging" *Expos.* 151).

**Pariyiṭṭha** [pp. of pariyesati] sought, desired, looked for S iv.62 (a°); Miln 134; Vism 344 (°āhāra).

**Pariyiṭṭhi**=pariyeṭṭhi Sn 289 (SnA 316 reads pariyeṭṭhi). Perhaps we should read pariyeṭṭhuṅ (see pariyesati).

**Pariyukkhaṇṭhati** [pari+ukkaṇṭhati] to have great longing, to be distressed J v.417, 421 (mā °kaṇṭhi).

**Pariyuṭṭhati** [pari+uṭṭhāti] to arise, pervade; intrs. to become prepossessed, to be pervaded DhsA 366 (cittaṅ p.; corā magge pariyuṭṭhiṅsu). — pp. **pariyuṭṭhita** (q. v.).

**Pariyuṭṭhāna** (nt.) [pari+uṭṭhāna, it is doubtful whether this connection is correct, in this case the meaning would be "over — exertion." BSk. paryavasthāna points to another connection, see Divy 185] state of being possessed (or hindered) by (—°), prepossession, bias, outburst M i.18, Kvu xiv.6 (thī-

namiddha°), 136; A i.66 (°ajjhosāna); v.198 (adhiṭṭhāna — °samuṭṭhāna); Nd[2] under taṇhā[ii] (=Dhs 1059, where trsl[n] is "pervading," based on expl[n] at DhsA 366: uppajjamānā [scil. taṇhā] cittaṅ pariyuṭṭhāti, and allegorical interpretation ibid.: the heart becomes possessed by lust as a road by highwaymen); Pug 21 (avijjā°); Vbh 383 (where 7 pariyuṭṭhānā [sic! pl. m.] are enum[d] in the same set as under headings of **anusaya** & **saṅyojana**, thus placing p. into the same category as these two); Dhs 390, 1061 (avijjā°), 1162 (id.); Nett 13, 14, 18, 37, 79 sq.; DhsA 238; ThA 80; Vism 5 (with vītikkama & anusaya). Cp. also **adhiṭṭhāna**.

**Pariyuṭṭhita** [pari+uṭṭhita, with v. l. at D ii.104 pari- vuṭṭhita and BSk. rendering paryavasthita: see remarks on pariyuṭṭhāna and *Dial.* ii.111] possessed by (the C. expl[n] as given *K.S.* 320 is "abhibhūta"), biassed, taken up by, full of (—°) M i.18; iii.14; S iv.240 (maccheramala° ceto); A i.281; ii.58; It 43 (diṭṭhigatehi); Kvu i.91 (kāma — rāga°); ThA 78; Sdhp 581.

**-citta** whose heart is possessed by (—°) D ii.104 (Mārena); PvA 142 (maccheramala°), 195 (id.), 279 (kilesasamudācārena). **-ṭṭhāyin** being rooted in prepossession, affected by bias, S iii.3 sq. (so read for pariyuṭṭhaṭṭhāyin? ).

**Pariyudāharati** [pari+udāharati] to utter solemnly, to proclaim aloud DhsA 1 (aor. °āhāsi).

**Pariyeṭṭhi** [pari+eṭṭhi of esati, ā+**iṣ**] search for D i.222; A i.93 (āmisa° & dhamma°); iii.416; Sn 289 (vijjācaraṇa°) J i.14; Nett 1, 5; DA i.271.

**Pariyeti** [pari+**i**] to go about, to go round, encircle, encompass; ger. **paricca** (q. v.). The pp. is represented by **pareta**, see also pareti which seems to stand for pariyeti.

**Pariyena** [fr. pari+**i**, cp. Sk. *paryayana] going round, walking round; of a ship: sailing round, tour, voyage S v.51 (pariyenāya, v. l. pariyādāya)=A iv.127 (reads pariyādāya v. l. pariyāya). Reading is doubtful.

**Pariyesati** [pari+esati, cp. BSk. paryeṣate to investigate AvŚ i.339. The P. word shows confusion between esati & icchati, as shown by double forms °iṭṭhuṅ etc. See also anvesati] to seek for, look, search, desire D i.223 (°esamāna ppr.); Sn 482 (id.); S i.177, 181; iv.62; A ii.23, 25, 247; Nd[1] 262; Nd[2] 427 (+paṭilabhati and paribhuñjati); J i.3, 138; Miln 109, 313; DhA iii.263 (ppr. °esanto); PvA 31; Sdhp 506. — grd. °esitabba S ii.130; inf. °esituṅ SnA 316; and °eṭṭhuṅ (conj. °iṭṭhuṅ?) Sn 289 (cp. SnA 316 which gives reading °eṭṭhuṅ as gloss); ger. °esitvā SnA 317, 414; — pp. **pariyesita** & **pariyiṭṭha** (q. v.). Cp. for similar formation & meaning **ajjhesati** with pp. ajjhesita & ajjhiṭṭha. — Cp. vi°.

**Pariyesanā** (f.) & **°na** (nt.) [fr. pariyesati] search, quest, inquiry (a) (**°nā**) D ii.58, 61, 280 (twofold, viz. sevitabbā and asevitabbā); iii.289; M i.161 (twofold, viz. ariyā & anariyā); A ii.247 (id.); S i.143; ii.144, 171; iii.29; iv.8 sq. (assāda° & ādīnava°); A i.68 (kāma°), 93. — (b) (°na) Nd[1] 262 (°chanda,+paṭilābha° & paribhoga°); DhA iii.256 (kāmaguṇe °ussukka). With paṭiggahaṇa & paribhoga at DhA i.75.

**Pariyesita** [pp. of pariyesati] searched, sought for, desired It 121. See also **pariyiṭṭha**.

**Pariyoga** [fr. pari+**yuj**] cauldron (see Kern, *Toev.* s. v.) Miln 118.

**Pariyogāya** at M i.480 is contracted form (ger.) of **pari- yogāhitvā** (so expl[d] by C.).

**Pariyogāḷha** [pp. of pariyogāhati, see also ogādha[1]] dived into, penetrated into, immersed in (loc.) Vin i.181; D i.110; M i.380; S ii.58; iv.328; Vbh 329; Miln 283.

**-dhamma** one who has penetrated into the Dhamma Vin i.16; A iv.186, 210; Ud 49.

**Pariyogāha** [pari+ogāha] diving into, penetration; only in cpd. **dup°** hard to penetrate, unfathomable S iv.376; Miln 70.

**Pariyogāhati & °gāheti** [pari+ogāhati] to penetrate, fathom, scrutinise A ii.84; iv.13, 145 sq. (paññāya); J i.341; Pug 33 (a°), 48 sq. Cp. **ajjhogāhati**.

**Pariyogāhana** (nt.) & **ā** (f.) [pari+ogāhana] plunging into, penetration Ps i.106, 112; ii.183; Dhs 390 (a°), 425 (a°); Pug 21 (a°); DhsA 260.

**Pariyottharati** [pari+ottharati] to spread all over (intrs.) Miln 197.

**Pariyodapana** (nt.) & **ā** (f.) [fr. pariyodapeti], cleansing, purification A i.207 (cittassa); Dh 183 (=vodāpana DhA iii.237); Nett 44. In BSk. distorted to **paryādapana** MVastu iii.12 (=Dh 183).

**Pariyodapita** [pp. of pariyodapeti] cleansed, purified Nett 44 (cittaṅ).

**Pariyodapeti** [pari+odapeti, of Caus. of **dā[4]** to clean] to cleanse, purify M i.25; Dh 88 (=vodapeti parisodheti) DhA ii.162; Nett 44; ThA 237 (indriyāni). — pp. **pariyodāta** & **pariyodapita** (q. v.).

**Pariyodāta** (adj.) [pari+odāta, cp. pariyodapeti] 1. very clean, pure, cleansed, mostly comb[d] with **parisuddha** (+) D i.75, 76 (+); M i.26; S i.198; iii.235 (+); v.301; A iii.27 (+); iv.120 sq.; J v.369 (+; see pariyāpadāna); Pug 60; DA i.219; DhA iv.72 (+); VvA 138. — 2. very clever, accomplished, excellent [cp. BSk. paryavadāta in same meaning at Divy 100] J iii.281 (°sippa); Vism 136 (id.).

**Pariyodāpaka** (adj.) [fr. pariyodapeti] cleansing, purifying Vism 149 (ñāṇa).

**Pariyodha** [pari+yodha] defence A i.154.

**Pariyonaddha** [pp. of pariyonandhati, cp. onaddha & BSk. paryavanaddha "overgrown" Divy, 120, 125] covered over, enveloped D i.246; iii.223 (a°); M i.25; S v.263; A ii.211 (uddhasta+); iv.86; J i.30; Miln 161; SnA 596 (=nivuta); DhA iii.199; PvA 172 (taca°).

**Pariyonandhati** [pari+avanandhati] to tie down, put over, envelop, cover up Vin ii.137; S v.122; J iii.398; DhA iii.153. — pp. **pariyonaddha** (q. v.).

**Pariyonandhana** (nt.) [fr. above] covering DA i.135; DhA iii.198.

**Pariyonāha** [pari+onāha] enveloping, covering D i.246 (=nīvaraṇa); Dhs 1157 (cp. *Dhs trsl.* 311); Miln 300.

**Pariyosāna** (nt.) [pari+osāna of ava+**sā**] 1. end, finish, conclusion J i.106 (sacca°=desanā°); PvA 9 (desanā° and passim), 136 (āyūha°), 162 (id.), 281 (=anta). Often contracted with **ādi** beginning & majjha middle (see e. g. SnA 327), esp.

in phrase ādi — kalyāṇa majjhe **kalyāṇa °kalyāṇa** with reference to the Dhamma (expl[d] as "ekagāthā pi hi samanta — bhaddakattā dhammassa paṭhamapadena ādik° dutiyatatiya — padehi majjhe k° pacchima — padena pariyosānak°" etc. at SnA 444), e. g. D i.62; It 111 & passim. — 2. end, i. e. perfection, ideal, Arahantship (see on these fig. meanings and its appl[n] to Nibbāna DA i.175, 176) D i.203 (brahmacariya +); ii.283 (cp. *Dial.* ii.316); iii.55 (brahmacariya+); S v.230; A iii.363 (nibbāna°), 376 (brahmacariya°); Vism 5.

**Pariyosāpeti** [Caus. of pari+ava+**sā**, Sk. syati, of which pp. pariyosita cp. osāpeti] 1. to make fulfil Vin iii.155; DA i.241; ThA 159 (for khepeti Th 2, 168). — 2. to bring to an end, to finish Vism 244.

**Pariyosita** 1. [pp. of pari+ava+**sā**] finished, concluded, satisfied, D ii.224; M i.12 (paripuṇṇa+). — 2. [pp. of pari+ava+**śri**, cp. ajjhosita] fixed on, bent on Miln 140 (°sankappa).

**Parirakkhaṇa** (nt.) [fr. pari+**rakṣ**] guarding, preserving, keeping Miln 356, 402; PvA 130.

**Parirakkhati** [pari+**rakṣ**, cp. abhirakkhati] to guard, protect; preserve, maintain Sn 678 (pot. °rakkhe); Miln 410; Sdhp 413, 553 (sīlaṅ).

**Pariráñjita** [pari+rañjita] dyed, coloured; fig. marked or distinguished by (instr.) Miln 75.

**Pariḷāha** [pari+ḍāha of **ḍah**, cp. pariḍahati. On change of ḍ and ḷ see Geiger, *P.Gr.* § 42[3]] burning, fever; fig. fever of passion, consumption, distress, pain D iii.238 (avigata°), 289 (°nānatta); M i.101 (kāme); S ii.143 sq. (°nānatta), 151 (kāma°; vyāpāda°, vihiṅsā°); iii.7 sq. (taṇhā, pipāsā, p.), 190 (vigata°); iv.387; v.156 (kāyasmiṅ), 451 (jāti°, jarā°); A i.68 (kāma°), 137 (rāgaja, mohaja etc.); ii.197 (vighāta); iii.3, 245 sq., 388 sq.; iv.461 sq.; Sn 715 (=rāgajo vā dosajo vā appamattako pi p. SnA 498); Dh 90 (cp. DhA ii.166: duvidho p. kāyiko cetasiko ca); Nd[2] 374 (kāma°); J ii.220; Miln 97, 165, 318; ThA 41, 292; VvA 44; PvA 230.

**Parillaka** [cp. Sk. pirilī, pirillī Bṛh. Saṅh. 86, 44] N. of a bird (C. on Th 1, 49).

**Parivaccha** (nt.) [formation from ger. of pari+**vrt**, corresp. to *parivṛtyaṅ (?)] being active, preparation, outfit J v.46; vi.21 (gamana°); DhA i.207 (gloss & v. l. gamana — parisajja), 395 (v. l. parisajja).

*Note.* According to Kern, *Toev.* s. v. **parivaccha** is wrong spelling for parivacca which is abstr. from pariyatta (*pariyatya), with **va** for **ya** as in pavacchati, pavecchati=Sk. prayacchati.

**Parivajjana** (nt.) [fr. pari+**vṛj**] avoiding, avoidance M. i.7, 10; A iii.387, 389; Miln 408; Vism 33. As f. **°ā** at Vism 132, and ibid. as abstr. **parivajjanatā**.

**Parivajjeti** [pari+vajjeti, Caus. of **vṛj**] to shun, avoid, keep away from (acc.) M i.10; S i.69, 102, 188, 224; Sn 57 (=vivajjeti Nd[2] 419), 395 sq., 768 (kāme, cp. Nd[1] 6), 771; It 71; Dh 123 (pāpāni), 269; J iv.378 (fut. °essati); Pv iv.1[46] (nivesanaṅ); iv.1[77] (loke adinnaṅ °ayassu); Miln 91 (grd. °ajjayitabba), 300, 408; PvA 150 (v. l. °ajjati), 221 (jīvitaṅ, for vijahati, better read with v. l. **pariccajati**).

**Parivaṭuma** (?) (adj.) [doubtful spelling & expl[n]; perhaps "parivaṭṭin?] forming a circle, circular D i.22 (trsl[d] "a path could be traced round it" *Dial.* i.36). Can it be misspelling for **pariyanta?** Kern, *Toev.* s. v. equals it to Sk. parivartman, and adds reference **°kata** "bounded" (syn. paricchinna) Miln 132.

**Parivaṭṭa** [fr. pari+**vṛt**, cp. parivattana] round, circle, succession, mainly in two phrases, viz. **catu°** fourfold circle M iii.67; S iii.59 (pañcupādāna — kkhandhe, cp. aṭṭha — parivaṭṭa — adhideva — ñāṇadassana A iv.304); and **ñāti°** circle of relatives D i.61 (=ñāti DA i.170; cp. expl[n] ābandhan' atthena ñāti yeva ñāti — parivaṭṭo DA i.181=PugA 236); ii.241; M iii.33; Pug 57; ThA 68; VvA 87. — See further at DA i.143 (rāja°), 283 (id., but spelt °vatta); SnA 210.

**Parivaḍḍhati** [pari+**vṛdh**] to increase, to be happy or pros- perous Miln 297 (cittaṅ p.; opp. pariyādiyati).

**Parivaṇṇita** [pp. of parivaṇṇeti] extolled, praised Sdhp 557.

**Parivaṇṇeti** [pari+vaṇṇeti] to describe, praise, extol J vi.213 (ppr. °vaṇṇayanto). — pp. **°vaṇṇita**.

**Parivatta** (adj.) [fr. pari+**vṛt**] changing round, twisting, turning; f. pl.**°āyo** J v.431.

**Parivattaka** [fr. parivatta] circle (lit. turning round) J i.101; cp. **parivattika** in phrase paligha° (q. v.).

**Parivattati** [pari+**vṛt**] 1. to turn round, twist (trs. & intrs.), go about Vin ii.220; J v.431 (singaṅ); Pv iv.5[3] (=pariyāti PvA 260); Miln 118; DA i.265. — 2. (intrs.) to change about, move, change, turn to Pv ii.10[5] (=pariṇamati PvA 144); iii.4[4] (id. 194); iii.6[5]; PvA 178. — Caus. **parivatteti** (q. v.). Cp. vipari°.

**Parivattana** (nt.) [fr. parivattati] setting going, keeping up, propounding J i.200 (°manta adj. one who knows a charm); Nett 1 sq., 106.

**Parivattita** [pp. of parivatteti] 1. turned round, twisted J iv.384. — 2. recited Vism 96.

**Parivatteti** [Caus. of parivattati] 1. to turn round (trs.), to turn over J i.202; ii.275 (sarīraṅ); v.217; DA i.244. — 2. to deal with, handle, set going, put forth, recite Vism 96, in phrase **mantaṅ** p. to recite, practise a charm J i.200, 253; Pv ii.6[13] (=sajjhāyati vāceti PvA 97); cp. mantaṅ pavatteti & pavattar; **saraṅ** p. to make a sound J i.405; **adhippāyaṅ** speak out, propound, discuss PvA 131. — 3. to change, exchange Vin ii.174; J iii.437. — pp. **parivattita** (q. v.).

**Parivadentikā** (f.) [pari+vadento+ikā; vadento being ppr. Caus. of **vad**] making resound, resounding, in cpd. **godhā°** "string — resounding," i. e. a string instrument, lute J vi.580 (cp. Sk *parivāda an instrument with which the lute is played). — Another **parivadentikā** we find at J vi.540 (C. reading for T. °vadantikā, with v. l. °devantikā) denoting a kind of bird (ekā sakuṇajāti).

**Parivasati** [pari+**vas**[2]] to stay, dwell, to live under pro- bation Vin iii.186 (grd. °vatthabba); iv.30, 127; D i.176; M i.391; S ii.21; Sn 697 (=pabbajitvā tāpasavesena vasati SnA 490). — ppr. med. **paribbasāna**; pp. **parivuṭṭha & parivuttha** (q. v.).

**Parivassati** at Pv ii.9[36] is to be read as **paridhassati** (see paridahati).

**Parivahati** [pari+vahati] to carry about Th 2, 439 (dā- rake).

**Parivāta** (—°) [pp. of pari+**vā**] blown round or through, i. e. filled with, stirred by Miln 19 (isi — vāta°).

**Parivādinī** (f.) [fr. pari+**vad**, late Sk. the same] a lute of seven strings Abhp. 138. — See **parivadentikā**.

**Parivāra** [fr. pari+**vṛ**] 1. surrounding, suite, retinue, followers, entourage, pomp J i.151; iv.38; vi.75; PvA 21, 30 (°cāga — cetana, read pariccāga — cetana?); usually as *adj.* — ° surrounded by, in company of Vin i.38 (dasasata°); A ii.91 (deva° & asura°); J i.92 (mahā — bhikkhusangha°); Pug 52 (pheggu sāra°; with expl[n] PugA 229: rukkho sayaṅ — pheggu hoti, parivāra — rukkhā pan' assa sārā honti); Miln 285 (dvisahassa — paritta — dīpa — p° ā, cattāro mahā dīpā); Vism 37; DhA iii.262 (pañcasatabhikkhu°); PvA 53 (accharā — sahassa°), 74 (dvisahassadīpa°); **sa°** with a retinue (of...) J i.49 (cattāro dīpe); PvA 20. — 2. followers, accompaniment or possession as a sign of honour, and therefore meaning "respect," attendance, homage, fame (cp. paricāra) A i.38 °sampadā) Ps i.172 (pariggaha, p., paripūra); DhA ii.77; ThA 241 (dhana+, riches and fame); VbhA 466; PvA 137 (sampatti=yaso); VvA 122 (=yaso). — 3. ingredient, accessories (pl.), requisite J i.266 (pañca — sugandhika°); Miln 290 (sa° dāna); DA i.297 (=parikkhārā). — 4. as N. it is the name of the last book of the Vinaya Piṭaka ("The Accessory"), the Appendix,a sort of résumé and index of the preceding books SnA 97 (sa — parivāraka Vinaya — piṭaka); VbhA 432.

**Parivāraka** (adj.) [parivāra+ka] accompanying, forming a retinue J v.234. See also **parivāra** 4 and **paricāraka**.

**Parivāraṇa** (nt.) [fr. pari+**vṛ**] 1. covering, drapery (so trsl. at *K.S.* p. 45) S i.33. — 2. (adj.) (—°) surrounded by J v.195 (=parikkhitta C.).

**Parivārita** [pp. of parivāreti] surrounded, fig. honoured S i.166, 192=Th1,1235; J ii.48; purakkhata+); DhA iv.49 (=purakkhata Dh 343); DhsA 1 (devānaṅ gaṇena); Dāvs i.16 (v. l. for parimārita).

**Parivāreti** [Caus. of pari+**vṛ**] to cover, encompass, sur- round J i.181 (nagaraṅ °ayiṅsu); ii.102 (fut. °essati); iii.371 (rukkhaṅ); iv.405 (for parikaroti); vi.179. — ger. **parivāretvā** used as prep. "round" J i.172 (pokkharaṇiṅ). — In meaning "to serve, attend upon," also "to attend upon oneself, to amuse oneself," **parivāreti** is often erroneously read for paricāreti, e. g. at D ii.13; Pv iv.1[29] (v. l. °cāreti); PvA 228; in ppr. med. **°vāriyamāna** (with v. l. °cāriyamāna) at D ii.21; A i.145; J i.58; VvA 92. — See also **anuparivāreti**. — pp. **parivārita** (q. v.).

**Parivāsa** [fr. pari+**vas**[2], cp. Epic Sk. parivāsa only in meaning 1] 1. sojourn; stay, in phrase **vipassanā°** DhA iii.118; DhsA 215. — 2. period under probation, (living under) probation Vin iii.186 (°ṅ vasati, cp. parivuttha); iv.30; S ii.21 (°ṅ vasati). **°ṅ deti** to allow probation Vin i.49; ii.7; iv.30, 127; **°ṅ yācati** to ask for probation Vin iv.30, 127. — **samodhāna°** inclusive probation Vin ii.48 sq.; suddhanta° probation of complete purification Vin ii.59 sq. — 3. period, time (lit. stay), interval, duration Ud 7 (eka — ratti°).

**-dāna** the allowance of probation A i.99.

**Parivāsika** (adj.) [fr. pari+**vas**[2], see parivasati] 1. "staying," i. e. usual, accustomed, common SnA 35 (°bhatta; or is it "fermented," and thus to be taken to No. 3?); a° unusual, new, uncommon J ii.435 (where it is comb[d] with **abhinava**, which should be substituted for readings accuṇha, abbhuṇha & abhiṇha according to similar expl[n] of paccaggha at PvA 87), with v. l. samparivāsita (well — seasoned?). — 2. a probationer Vin ii.162. In this meaning usually spelt pāri° (q. v.). — 3. in comb[n] cira° (with ref. to food) it may be interpreted either as "staying long, being in use for a long time," i. e. stale; or it may be derived fr. vāsa[3] (odour, perfume or seasoning) and translated (so Mrs. Rh. D. in *Expositor* 63, 64) "long — fermented" (better "seasoned"?) DhsA 48 (°vāsika & vāsiya); ThA 29.

**Parivāsita** (adj.) [pari+pp. of vāseti fr. vāsa[3]] perfumed (all round) J i.51 (v. l. °vārita); cp. samparivāsita (well-seasoned?), which is perhaps to be read at J ii.435 for **aparivāsika**.

**Parivitakka** [pari+vitakka, cp. BSk. parivitarka Divy 291] reflection, meditation, thought, consideration M ii.170 (ākāra°), Vin ii.74; S ii.115 (id.); A ii.193 (id.); Miln 13; DhA ii.62; DhsA 74; VvA 3; PvA 282 (vutta — °e nipāta in expl[n] of **nūna**). Usually in phrase cetasā ceto — **parivitakka** mental reflection, e. g. D i.117; ii.218; S i.121, 178; iii.96; v.294; A iii.374; and **cetasoparivitakka**, e. g. D i.134; S i.71, 103, 139; ii.273; iii.96, 103; iv.105; v.167; A ii.20.

**Parivitakkita** [pp. of parivitakketi] reflected, meditated, thought over M i.32; S i.193. — nt. °ṅ reflection, thinking over PvA 123 (°e with ref. to **nūna**, i. e. particle of reflection).

**Parivitakketi** [pari+vitakketi] to consider, reflect, meditate upon J iii.277. — pp. **°vitakkita** (q. v.).

**Parivitthiṇṇa** [pari+vitthiṇṇa, Sk. vīstīrṇa, pp., of vi+ **stṛ**] spread out wide Miln 99.

**Parivisaka** (adj.) [fr. parisati] providing, serving food Vism 108.

**Parivisati** [pari+viṣ, viveṣti; same use of parivise (inf.) in R. V. x.61[10]] to serve (with food=instr.), wait upon, present, offer Vin i.240 (bhattena); ii.77 (kaṇājakena bilangadutiyena); D ii.127; J i.87, 90; ii.277; iv.116; Pv ii.8[4] (=bhojeti PvA 107); ii.8[8] (id. 109); Vism 108, 150 (sūdo bhattāraṅ p.); VvA 6; PvA 42, 78.

**Parivīmaṅsati** [pari+vīmaṅsati, Desid. of pari+**man**, cp. vīmaṅsā for mīmāṅsā] to think over, consider thoroughly, examine, search S ii.80 sq.; It 42=Sn 975 (ppr. dhammaṅ °vīmaṅsamāna, cp. Nd[1] 508); DA i.134; DhA iv.117 (attānaṅ).

**Parivīmaṅsá** (f.) [pari+vīmaṅsā] complete inquiry, thorough search or examination M iii.85; S iii.331; v.68; SnA 173.

**Parivuṭṭha & °vuttha** [pp. of parivasati] staying (a period), living (for a time), spending (or having spent) one's probation (cp. BSk. paryuṣita — parivāsa AvŚ i.259) Vin iii.186 (tth); S ii.21 (ṭṭh).

**Parivuta** [pp. of pari+**vṛ**] surrounded by ( — ° or instr.) S i.177; J i.152 (miga — gaṇa°), 203 (devagaṇena); ii.127 (dāsi — gaṇa°); iii.371 (mahā — jana°); vi.75; Vv 16[5] (=samantato p. VvA 81); PvA 3 (dhutta — jana°), 62 (parijana°), 140 (deva — gaṇa°).

**Pariveṭhita** [pp. of pari+**veṣṭ**] enveloped, covered Miln 22. Opp.

**nibbeṭṭhita** (q. v.).

**Pariveṇa** (nt.) [etym.?] 1. all that belongs to a castle, a mansion and its constituents Vv 84[53] (expl[d] at VvA 351 as follows: veṇiyato pekkhitabbato pariveṇaṅ pāsāda — kūtâgāra — ratti — ṭṭhān' ādisampannaṅ pākāraparikkhittaṅ dvārakoṭṭhaka — yuttaṅ āvāsaṅ); DhA i.260 (pāsāda°). — 2. a cell or private chamber for a bhikkhu (cp. *Vin. Texts* iii.109, 203) Vin i.49=ii.210 (p. koṭṭhaka upaṭṭhāna — sālā); i.216 (vihārena vihāraṅ pariveṇena pariveṇaṅ upasankamitvā), 247 (id.); ii.167 (vihāra+); iii.69, 119 (susammaṭṭhaṅ); iv.52, 252 (°vāsika); J i.126; Miln 15 (°ṅ sammajjati), 19; Vism 90; DhA ii.179 (°dvāra); iv.204; VbhA 13.

**Pariveṇi** (f.)=pariveṇa 2; Vin i.80 (anu pariveṇiyaṅ each in their own cell), 106 (id.).

**Parivesaka** (adj.) [fr. pari+**viṣ**] waiting, serving up meals Vism 109. — f. **°ikā** ThA 17.

**Parivesanā** (f.) [fr. pari+vis] distribution of food, feeding, serving meals Vin i.229; S i.172; Sn p. 13 (=bhattavissagga SnA 140); Miln 247, 249; DhA iv.162; PvA 109 (°ṭṭhāna), 135 (id.).

**Parivyatta** (adj.) [pari+vyatta] quite conspicuous or clear Vism 162.

**Parisaṅsibbita** [pari+pp. of saṅsibbati] sewn together, en- twined DhA iii.198 (v. l. for saṅsibbita+).

**Parisakkati** [pari+sakkati] to go about to (with inf. or dat.), to endeavour, undertake try Vin ii.18=A iv.345 (alābhāya); J i.173 (vadhāya); ii.394; Pv iv.5[2] (=payogaṅ karoti PvA 259).

**Parisankati** [pari+sankati] to suspect, fear, have apprehension J iii.210, 541; DhA i.81. — pp. **°sankita** (q. v.). Cp. **āsankati**.

**Parisankā** (f.) [fr. pari+**śank**] suspicion, misgiving Vin iv.314; D iii.218. Cp. **āsankā**.

**Parisankita** [pp. of parisankati] suspecting or suspected, having apprehensions, fearing Vin ii.243 (diṭṭha — suta°); A iii.128; J iv.214; v.80; Miln 372; DhA i.223 (āsankita°). — Cp. **āsankita & ussankita**.

**Parisanku** in **°patha** the region round the path of stakes & sticks, N. of a path leading up to Gijjha — pabbata (see expl[n] at J iii.485) J iii.484.

**Parisangāhāpeti** [pari+Caus. of sangaṇhāti] to induce someone to mention or relate something J vi.328.

**Parisaṭha** (adj.) [pari+saṭha] very fraudulent or crafty Pug 23 (saṭha+).

**Parisaṇṭhāti** [pari+saṇṭhāti] to return into the former state, to be restored; aor. **°saṇṭhāsi** J iii.341.

**Parisaṇha** (adj,.) [pari+saṇha] very smooth or soft Miln 198.

**Parisandeti** [pari+Caus. of **syad**] to make flow round, to make overflow, to fill, in phrase **kāyaṅ abhisandeti** p. D i.75, 214; M iii.92 sq. etc. expl[d] as "samantato sandeti" at DA i.217. — pp. **parisanna** (q. v.).

**Parisanna** [pp. of parisandati, cp. parisandeti] surrounded or filled with water, drenched, well — watered D i.75= M iii.94.

**Parisappati** [pari+**sṛp**] to run about, crawl about, to be frightened Dh 342, 343 (=saṅsappati bhāyati DhA iv.49).

**Parisappanā** (f.) [fr. parisappati] running about, fear, hesitation, doubt, always comb[d] with **āsappanā** and only found with ref. to the exegesis of "doubt" (vicikicchā or kankhā) Nd[2] 1; Dhs 425 (cp. Dhs trsl. 116 and DhsA 260); DA i.69.

**Parisamantato** (adv.) [pari+samantato] from all sides VvA 236.

**Parisambāhati** [pari+sambāhati] to stroke, to rub from all sides M ii.120; S i.178, 194; A v.65.

**Parisarati** [pari+**smr**, but according to Kern, *Toev.* s. v. pari here fr. Prk. paḍi=Sk. prati, thus for pratismarati] to remember, recollect J vi.199 (read parissaraṅ).

**Parisahati** [pari+sahati] to overcome, conquer, master, get the better of S iv.112; exegetically in formula sahati p. abhibhavati ajjhottharati etc. Nd[1] 12, 361 =Nd[2] 420.

**Parisā** (f.) [cp. Vedic pariṣad; in R. V. also pariṣad as adj. surrounding, lit. "sitting round," fr. pari+**sad**. — In Pāli the cons. stem has passed into a vocalic ā — stem, with the only preservation of cons. loc. sg. **parisati** Vin iv.285; A ii.180 (ī); J v.61; DA i.141 and **parisatiṅ** M i.68; A ii.180 (v. l.); J v.332, besides the regular forms **parisāyaṅ** (loc. sg.) Vin ii.296; A v.70; and **parisāsu** (loc. pl.) S ii.27; It 64] surrounding people, group, collection, company, assembly, association, multitude. Var. typical sets of assemblies are found in the Canon, viz, *eight* assemblies (khattiya°, brāhmaṇa°, gahapati°, samaṇa°, Cātummahārājika°, Tāvatiṅsa°, Māra°, Brahma°, or the assemblies of nobles, brahmins, householders, wanderers, of the angel hosts of the Guardian Kings, of the Great Thirty — Three, of the Māras, and of the Brahmās) D ii.109; iii.260; M i.72; A iv.307. — *four* assemblies (the first four of the above) at D iii.236; Nd[1] 163; other four, representing the Buddha's Order (bhikkhu°, bhikkhunī°, upāsaka°, upāsikā°, or the ass. of bhikkhus, nuns, laymen and female devotees; cp. same enum[n] at Divy 299) S ii.218; A v.10; cp. J i.40 (catu — parisa — majjhe), 85 (id.), 148 (id.). — *two* assemblies (viz. Brahma°, Māra°) at D iii.260; allegorically two groups of people (viz. sāratta — rattā & asāratta — rattā) M ii.160=A i.70 sq. — For var. uses of the word see the foll. passages: Vin ii.188, 296 (rājaparisā); iii.12 (Bhagavā mahatiyā parisāya parivuto surrounded by a great multitude); iv.153 (gen. parisāya); M i.153 (nevāpika°); ii.160; iii.47; S i.155 (brahma°), 162 sarājikā p.), 177; A i.25 (mahā°), 70 (uttānā p.), 71 (ariya°), 242 (tisso p.); ii.19 (°āya mando), 133, 183, 185 (deva°); iii.253 (khattiya°); iv.80, 114; It 64 (upāsakā °sāsu virocare); Sn 349, 825 sq.; J i.151, 264; vi.224 (omissaka°); Pv iii.9[6]; Miln 187, 249, 359 (38 rāja — parisā, or divisions of the royal retinue); PvA 2, 6, 12, 21, 78 and passim; Sdhp 277. **saparisa** together with the assembly Vin iv.71; adv. **°ṅ** ThA 69. — *Note.* The form of parisā as first part of a cpd. is parisa° (=*parisad, which latter is restored in cpd. parisaggata=*parisad — gata). — See also **pārisagga**.

**-antare** within the assembly J iii.61. **-âvacara** one who moves in the society, i. e. the Brotherhood of the Bhikkhus A iv.314; v.10. **-gata** (ggata) having entered a company Sn 397 (=pūga — majjha — gata SnA 377); Pug 29. **-ññū** knowing the assembly A iii.148; iv.113 (+kālaññū puggalaññū), cp. D iii.252. **-dussana** defilement of the Assembly A ii.225 (opp. °sobhaṇā). **-pariyanta** the outer circle of the congregation DhA i.67; iii.172. **-majjhe** in the midst of the assembly J

i.267; ii.352; PvA 11. **-sārajja** being afraid of the a. Miln 196=Nd[2] 470 (so read for parisārajja).

**Parisiñcati** [pari+siñcati] to sprinkle all over, to bathe M i.161; S i.8 (gattāni); Sdhp 595.

**Parisibbita** [pp. of pari+sibbati] sewn round, bordered Vin i.186; J v.377.

**Parisukkha** (adj.) [pari+sukkha] dried up, very dry J i.215 (of fields); Miln 302 (of the heart); PvA 64 (°sarīra).

**Parisukkhita** [pp. of pari+**śukṣ**. Intens. of **śuṣ**] dried up, withered Miln 303 (°hadaya).

**Parisujjhati** [Pass. of pari+**śudh**] to become clear or clean, to be purified S i.214; Sn 183, 184. — pp. **parisuddha** (q. v.).

**Parisuddha** (adj.) [pari+pp. of **śudh**] clean, clear, pure, perfect Vin ii.237; M i.26; iii.11; S ii 199 (°dhammadesanā); iii.235; v.301, 354; A iii.125 (°ñāṇa — dassana); iv.120 sq.; J i.265; Vism 2 (accanta°); Pug 68 (samāhite citte parisuddha); Miln 106; DA i.177, 219; SnA 445 (apanetabbassa abhāvato niddosa — bhāvena p.); PvA 44, 70. Very freq. comb[d] with **pariyodāta** (q. v.). — **aparisuddha** unclean Vin ii.236, M i.17.

**-ājīva** (adj.) of pure livelihood D i.63 (see DA i.181); A iii.124 (cp. pārisuddhi).

**Parisuddhatta** (nt.) [abstr. fr. parisuddha] purity, clean- liness, perfection M i.36; Miln 103 sq.; Vism 168. — As f. pari — suddhatā at Vism 30.

**Parisuddhi** (f.) [fr. pari+**śudh**] purity, purification S i.169. The usual spelling is **pārisuddhi** (q. v.).

**Parisumbhati** [pari+sumbhati] to strike, hit, throw down J iii.347 (=paharati C.); vi.370, 376 (id. C.).

**Parisumbhana** (nt.) [fr. pari+**śumbh**] throwing down J vi.508 (bhūmiyā p.).

**Parisussati** [pari+sussati] to dry quite up, waste quite away J ii.5, 339, 437. — Caus. **parisoseti** (q. v.).

**Parisussana** (nt.) [fr. pari+**śuṣ**] drying up completely, withering J v.97.

**Parisedita** [pp. of pari+Caus. of **svid**, Sk. parisvedita in slightly diff. use] heated, hatched, made ripe M i.104 (bījāni); S iii.153; Vin iii.3; Aiv. 125 (aṇḍāni), 176.

**Parisesa** [pari+sesa] remnant, remainder, rest; only neg. **aparisesa** (adj.) without remainder, complete, entire M i.92, 110; A iii.166=Pug 64; A iv.428 (°ñāṇadassana).

**Parisoka** [pari+soka] great grief, severe mourning Ps i.38 (anto° in def. of soka).

**Parisodhana** (nt.) [fr. parisodheti] cleansing, purification Miln 215.

**Parisodhita** [pp. of parisodheti] cleaned, cleansed, purified Miln 415; Sdhp 414.

**Parisodheti** [pari+Caus. of **śudh**] to cleanse, clean, purify M iii.3, 35 (aor. °sodhesi); Sn 407 (aor. °sodhayi); DhA ii.162 (vodapeti+). — Freq. in phrase **cittaṅ** p. to cleanse one's heart (from=abl.) D iii.49; S iv.104; A ii.211; iii.92; Nd[1] 484; Pug 68. — pp. **parisodhita** (q. v.).

**Parisosa** [fr. pari+**śuṣ**] becoming dried up, dryness, withering away S i.91.

**Parisosita** [pp. of parisoseti] dried up, withered away Sdhp 9.

**Parisoseti** [Caus. of parisussati] to make dry up, to ex- haust, make evaporate (water) Miln 389. — pp. **parisosita** (q. v.).

**Parissañjati** (°ssajati?) [pari+**svaj**] to embrace, enfold, J i.466; vi.156 (°itvā, v. l. °ssajitvā & palisajjitvā).

**Parissanta** [pp. of parissamati] tired, fatigued, exhausted Pv ii.9[36]; VvA 305; Sdhp 9, 101.

**Parissama** [fr. pari+**śram**] fatigue, toil, exhaustion, VvA 289, 305 (addhāna° from journeying); PvA 3, 43, 113, 127.

**Parissaya** (m. & nt.) [fr. pari+**śri?** Etym. doubtful, cp. Weber, *Ind. Streifen* iii.395 and Andersen, *Pāli Reader* ii.167, 168] danger, risk, trouble M i.10 (utu°); A iii.388 (id.); Sn 42, 45, 770, 921, 960 sq.; Dh 328 (°ayāni= sīha — vyaggh' — ādayo pākaṭa — parissaye, rāga — bhaya — dosabhay' ādayo paṭicchanna — parissaye DhA iv.29); Nd[1] 12=Nd[2] 420 (where same division into pākaṭa° & paṭicchanna°); Nd[1] 360, 365; J i.418; ii.405; v.315, 441 (antarāmagga p. cp. paripantha in same use); Vism 34 (utu°); SnA 88 (expl[d] as paricca sayantī ti p.); DhA iii.199 (°mocana); PvA 216, DhsA 330.

**Parissāvana** (nt.) [fr. pari+Caus. of **sru**] a water strainer, filter (one of the requisites of a bhikkhu) Vin i.209, ii.119 and passim; J i.198; iii.377; Nd[1] 226; DhA iii.260 (udaka°); VvA 40, 63; Sdhp 593.

**Parissāvanaka** (adj. — n.) [fr. parissāvana] only neg. **a°**: 1. one who has no strainer Vin ii.119; J i.198. — 2. not to be filtered, i. e. so that there is nothing left to be filtered J i.400 (so read for °ssavanaka). Or is it "not overflowing"?

**Parissāvita** [pp. of parissāveti] strained, filtered J i.198 (udaka).

**Parissāveti** [Caus. of pari+**sru**] to strain or filter J i.198 (pānīyaṅ); DA i.206 (udakaṅ); iii.207 (pānīyaṅ). — pp. **parissāvita** (q. v.).

**Parissuta** [pp. of pari+**sru**] overflowing J vi.328 (=ati- puṇṇattā pagharamāna).

**Parihaṭa** (°hata) [pp. of pariharati] surrounded by (—°) encircled; only in phrase **sukha-parihaṭa** (+sukhe ṭhita) steeped in good fortune Vin iii.13 (corr. sukhedhita accordingly!); J ii.190 (pariharaka v. l. BB); vi.219 (=sukhe ṭhita).

**Parihaṭṭha** [pp. of pari+**hṛṣ**] gladdened, very pleased PvA 13.

**Pariharaka** (adj. n.) [fr. pari+**hṛ**] 1. surrounding or sur- rounded, having on one's hands J ii.190 (sukha°, v. l. for °parihaṭa). — 2. an armlet, bracelet VvA 167 (v. l. °haraṇa; expl[d] as **hatthâlankāra**.) See also **parihāraka**.

**Pariharaṇa** (nt.) [fr. pari+**hṛ**] 1. protection, care Vism 500 (gabbha°); KhA 235; DA i.207 (kāya°); DhA ii.179 (kāyassa). — 2. keeping up, preservation, keeping in existence; in phrase **khandha°** DhA iii.261, 405. Cp. foll.

**Pariharaṇā** (f.) [=pariharaṇa] 1. keeping up, preserving, care, attention, pleasure PvA 219 (with v. l. °caraṇā; for paricārikā Pv iv.1[2]). — 2. keeping secret, guarding, hiding, deceiving Vbh 358=Pug 23.

**Pariharati** [pari+**hṛ**] 1. to take care of, to attend to (acc.), shelter,

protect, keep up, preserve, look after Vin i.42; ii.188; D ii.100 (sanghaṅ); D ii.14 (gabbhaṅ kucchinā); M i.124, 459; S iii.1; A iii.123; J i.52 (kucchiyā), 143, 170; Miln 392, 410 (attānaṅ) 418; SnA 78; DhA ii.232 (aggiṅ, v. l. paricarati, which is the usual); PvA 63 (kucchiyā), 177. Cp. BSk. **pariharati** in same meaning e. g. AvŚ i.193, 205. — 2. to carry about D ii.19 (ankena); M i.83; Sn 440 (muñjaṅ parihare, 1 sg. pres. med.; SnA 390 takes it as parihareyya); Miln 418 (āḷakaṅ p.). — 3. (intrs.) to move round, go round, circle, revolve M i.328; A i.277 (candima — suriyā p.; cp. A v.59)=Vism 205; J i.395; iv.378; vi.519; DA i.85; PvA 204. — 4. to conceal Vin iii.52 (sunkaṅ). — 5. to set out, take up, put forward, propose, only in phrase (Com. style) **uttān' atthāni padāni** p. to take up the words in more explicit meaning SnA 178, 419, 437, 462. — pp. **parihaṭa**. Pass. **parihīrati** (q. v.). — See also anupariharati.

**Pariharitabbatta** (nt.) [abstr. fr. grd. of pariharati] neces- sity of guarding Vism 98.

**Parihasati** [pari+**has**] to laugh at, mock, deride J i.457. - Caus. **parihāseti** to make laugh J v.297.

**Parihāna** (nt.) [fr. pari+**hā**] diminution, decrease, wasting away, decay S ii.206 sq.; A ii.40 (abhabbo parihānāya), iii.173, 309, 329 sq., 404 sq. (°dhamma); v.103 (id.), 156 sq.; It 71 (°āya saṅvattati); Dh 32 (abhabbo p. °āyo); Pug 12, 14.

**Parihāni** (f.) [fr. pari+**hā**] loss, diminution (opp. vuddhi) S ii.206; iv.76, 79; v.143, 173; A i.15; iii.76 sq.; iv.288; v.19 sq., 96, 124 sq.; J ii.233; DhA iii.335; iv.185.

**Parihāniya** (adj.) [parihāna+ya] connected with or causing decay or loss D ii.75 sq. (°ā dhammā conditions leading to ruin); A iv.16 sq.; Vbh 381; VbhA 507 sq. — **a°** S v.85.

**Parihāpeti** [Caus. of parihāyati] 1. to let fall away, to lose, to waste S ii.29; J iv.214 (vegaṅ); Miln 244 (cittaṅ to lose heart, to despair); PvA 78. — 2. to set aside, abandon, neglect, omit Vin i.72 (rājakiccaṅ); J ii.438; iv.132 (vaṭṭaṅ); v.46; Miln 404 (mūḷakammaṅ). — Neg. ger. **aparihāpetvā** without omission DhsA 168; ppr. **aparihāpento** not slackening or neglecting Vism 122.

**Parihāyati** [pari+**hā**] to decay, dwindle or waste away, come to ruin; to decrease, fall away from, lack; to be inferior, deteriorate Vin i.5; M iii.46 sq. (opp. abhivaḍḍhati); S i.120, 137; iii.125; iv.76 sq.; A iii.252; Dh 364; Sn 767; J ii.197; iv.108; Nd[1] 5 (paridhaṅsati+) Miln 249 (id.); Pug 12 (read °hāyeyya for °hāreyya); SnA 167 (+vinassati); PugA 181 (nassati+); PvA 5, 76 (v. l.), 125 (°hāyeyyuṅ). — pp. **parihīna**, Pass. **parihiyyati**, Caus. **parihāpeti** (q. v.).

**Parihāra** [fr. pari+**hṛ**, cp. **pariharati**] 1. attention, care (esp. — °), in cpds. like **gabbha°** care of the foetus DhA i.4; **dāraka°** care of the infant J ii.20; **kumāra°** looking after the prince J i.148, ii.48; DhA i.346; **dup°** hard to protect J i.437; Vism 95 (Majjhimo d. hard to study?) — 2. honour, privilege, dignity Vin i.71; J iv.306 (**gārava°**). — 3. surrounding (lit.), circuit of land J iv.461. — 4. surrounding (fig.), attack; in cpd. **visama°** being attacked by adversities A ii.87; Nd[2] 304[ic]; Miln 112, 135. — 5. avoidance, keeping away from J i.186.

**-patha** "circle road," i. e. (1) a roundabout way DhA ii.192. (2) encircling game D i.6=Vin ii.10 (expl[d] as "bhūmiyaṅ nānāpathaṅ maṇḍalaṅ katvā tattha pariharitabbaṅ pariharantānaṅ kīḷanaṅ" DA i.85; trsl[d] as "keeping going over diagrams" *Dial.* i.10, with remark "a kind of primitive hop — scotch").

**Parihāraka** (adj. — n.) [fr. pari+**hṛ**] surrounding, encircling; a guard A ii.180.

**Parihārika** [fr. parihāra] keeping, preserving, protecting, sustaining D i.71 (kāya° cīvara, kucchi° piṇḍapāta; expl[d] as kāya — pariharaṇa — mattakena & kucchi° at DA i.207; correct reading accordingly); M i.180; iii.34; Pug 58; Vism 65 (kāya°, of āvara).

**Parihārin** (adj.) [fr. parihāra] taking care of, (worth) keeping S iv.316 (udaka — maṇika).

**Parihāsa** [fr. pari+**has**, cp. parihasati] laughter, laughing at, mockery J i.116 (°keḷi), 377; DhA i.244.

**Parihāsiṅsu** at J i.384 is to be read **°bhāsiṅsu**.

**Parihiyyati** [Pass. of parihāyati, Sk. °hīyate] to be left, to be deserted, to come to ruin (=dhaṅsati) J iii.260.

**Parihīna** [pp. of parihāyati] fallen away from, decayed; deficient, wanting; dejected, destitute S i.121; A iii.123; Sn 827, 881 (°pañña); J i.112, 242; iv.200; Nd[1] 166, 289; Miln 249, 281 (a°); PvA 220 (=nihīna).

**Parihīnaka** (adj.) [parihīna+ka] one who has fallen short of, neglected in, done out of (abl. or instr.) D i.103.

**Parihīrati** [Pass. of pariharati, Sk. parihriyate in develop- ment °hriyate>*hiriyati>*hiyirati>°hīrati] to be carried about (or better "taken care of," according to Bdhgh's expl[n] SnA 253; see also *Brethren* 226) Sn 205 =Th 1, 453.

**Parīta** see vi°.

**Parūpa°** as para+upa° (in parūpakkama, parūpaghāta etc.) see under **para**.

**Parūḷha** (adj.) [pp. of pa+**ruh**, cp. BSk. prarūḍha ( — śmaśru) Jtm 210] grown, grown long, mostly in phrase **°kaccha-nakha-loma** having long nails, & long hair in the armpit, e. g. at S i.78; Ud 65; J iv.362, 371; vi.488; Miln 163 (so read for p. — kaccha — loma); Sdhp 104. — Kern, *Toev.* ii.139 s. v. points out awkwardness of this phrase and suspects a distortion of kaccha either from **kesa** or **kaca**, i. e. with long hairs (of the head), nails & other hair. — Further in foll. phrases: mukhaṅ p. bearded face J iv.387; °kesa — nakha — loma J i.303; °kesa — massu with hair & beard grown long J iv.159; °kaccha with long grass J vi.100; °massu — dāṭhika having grown a beard and tooth DA i.263.

**Pare** (adv.) see para 2 *c.*

**Pareta** [pp. of pareti, more likely para+i than pari+i, although BSk. correspondent is parīta, e. g. śokaparīta Jtm 31[94]] gone on to, affected with, overcome by (—°), syn. with **abhibhūta** (e. g. PvA 41, 80). Very frequent in comb[n] with terms of suffering, misadventure and passion, e. g. khudā°, ghamma°, jighacchā°, dukkha°, dosa°, rāga°, soka°, sneha°, Vin i.5; D ii.36; M i.13, 114, 364, 460; iii.14, 92; S ii.110; iii.93; iv.28; A i.147=It 89; A iii.25, 96; Sn 449, 736, 818 (=samohita samannāgata pihita Nd[1] 149) 1092, 1123; J iii.157; Pv i.8[6]; ii.2[4]; Miln 248; PvA 61, 93.

**Pareti** [in form=parā+i but more likely pari+i, thus= pariyeti] to set out for, go on to, come to (acc.) S ii.20; A v.2, 139 sq., 312; J v.401 (=pakkhandati C.). pp. **pareta** (q. v.).

**Paro** (adv.) [cp. Vedic paras; to para] beyond, further, above, more than, upwards of; only ° — in connection with *numerals* (cp. Vedic use of paras with acc. of numerals), e.g. **paropaññāsa** more than 50 D ii.93; **parosataṅ** more than 100 J v.203, 497; **parosahassaṅ** over 1,000 D ii.16; S i.192=Th 1, 1238; Sn p. 106 (=atireka — sahassaṅ SnA 450). See also **parakkaroti**.

**Parokkha** (adj.) [paro+akkha=Vedic parokṣa (paraḥ+ akṣa)] beyond the eye, out of sight, invisible, imperceptible, Miln 291. — abl. **parokkhā** (adv.) behind one's back, in the absence of J iii.89 (parammukhā C.; opp. sammukhā).

**Parodati** [pa+**rud**] to cry out (for) J i.166; PvA 16, 257.

**Paropariya** (°ñāṇa) see under indriya°. The form is paro +pariya, **paro** heŕe taking the place of **para**. Yet it would be more reasonable to explain the word as para+ apara (upara?)+ya, i. e. that which belongs to this world & the beyond, or everything that comes within the range of the faculties. Cp. **parovara**.

**Parovara** (adj. — n.) [para+avara, sometimes through sub- stitution of **apa** for **ava** also **paropara**. We should expect a form *parora as result of contraction: see Nd[2] p. 13] high & low, far & near; pl. in sense of "all kinds" (cp. uccâvaca). The word is found only in the Sutta Nipāta, viz. Sn 353 (v. l. BB varāvaraṅ, varovaraṅ; expl[d] as "lokuttara — lokiya — vasena sundar' âsundaraṅ dūre — santikaṅ vā" SnA 350), 475 (°ā dhammā; v. l. BB paroparā; expl[d] as "parâvarā sundar' âsundarā, parā vā bāhirā aparā ajjhattikā" SnA 410), 704 (kāme parovare; v. l. BB paropare; expl[d] as sundare ca asundare ca pañca kāmaguṇe" SnA 493), 1048 (reading paroparāni Nd[2]; see expl[n] Nd[2] 422[b]; expl[d] as "parāni ca orāni ca, par' attabhāva — sak' attabhāv' ādīni parāni ca orāni ca" SnA 590), 1148 (paroparaṅ Nd[2]; see Nd[2] 422[a]; expl[d] as "hīna — ppaṇītaṅ" SnA 607). — *Note.* Already in RV. we find **para** contrasted with **avara** or **upara**; para denoting the farther, higher or heavenly sphere, avara or upara the lower or earthly sphere: see e. g. RV. i.128, 3; i.164, 12. — On paropara see further Wackernagel, *Altind. Gr.* ii.121 d.

**Pala** (—°) [classical Sk. pala] a certain weight (or measure), spelt also **phala** (see phala[2]), only in cpd. **sata°** a hundred (carat) in weight Th 1, 97 (of kaṅsa); J vi.510 (sataphala kaṅsa=phalasatena katā kañcana — pātī C.). Also in comb[n] catuppala — tippala — dvipala — ekapala — sāṭikā Vism 339.

**Palaka** [cp. late Sk. pala, flesh, meat] a species of plant J vi.564.

**Palagaṇḍa** [cp. Sk. palagaṇḍa Halāyudha ii.436; BSk. palagaṇḍa AvŚ i.339; Aṣṭas. Pār. 231; Avad. Kalp. ii.113] a mason, bricklayer, plasterer M i.119; S iii.154 (the reading phala° is authentic, see Geiger, *P.G.* § 40); A iv.127.

**Palaṇḍuka** [cp. Epic Sk. palāṇḍu, pala (white)+aṇḍu (=aṇḍa? egg)] an onion Vin iv.259.

**Paladdha** [pp. of pa+**labh**] taken over, "had," overcome, deceived M i.511 (nikata vañcita p. where v. l. and id. p. S iv.307 however reads **paluddha**); J iii.260 (dava°= abhibhūta C.).

**Palapati** [pa+lapati] to talk nonsense J ii.322. Cp. vi°.

**Palambati** [pa+lambati] to hang down ThA 210; Sdhp 110. — pp. **palambita** (q. v.). See also **abhi°**.

**Palambita** [pp. of palambati] hanging down Th 2, 256, 259; ThA 211.

**Palambheti** [pa+lambheti] to deceive D i.50, cp. DA i.151.

**Palaḷita** [pa+laḷita] led astray S iv.197 (v. l. °lāḷita). At A iii.5 we read palāḷita, in phrase **kāmesu** p. ("sporting in pleasures"? Or should we read palolita?).

**Palavati** [Vedic plavati, **plu**] to float, swim Vin iv.112; Dh 334; Th 1, 399; J iii.190.

**Palasata** [according to Trenckner, *Notes* p. 59, possibly fr. Sk. parasvant] a rhinoceros J vi.277 (v. l. phalasata; expl[d] as "khagga — miga," with gloss "balasata"); as **phalasata** at J vi.454 (expl[d] as phalasata — camma C.). See palāsata.

**Palahati** [pa+lahati] to lick Pv iii.5[2]=PvA 198.

**Palāta** [contracted form of palāyita, pp. of palāyati, cp. Prk. palāa (=*palāta) Pischel, *Prk. Gr.* § 567] run away J vi.369; Vism 326; VvA 100; DhA ii.21.

**Palātatta** (nt.) [abstr. fr. palāta] running away, escape J i.72.

**Palāpa[1]** [Vedic palāva, cp. Lat. palea, Russ pelëva; see also Geiger, *P.Gr.* § 39[6], where pralāva is to be corr. to palāva] chaff of corn, pollard A iv.169 (yava°); J. i.467, 468; iv.34; SnA 165 (in exegesis of palāpa[2]; v. l. BB palāsa), 312 (id.); J iv.34, 35 (perhaps better to read kula — palāso & palāsa — bhūta for palāpa).

**Palāpa[2]** [Vedic pralāpa, pa+**lap**; taken by P. Com. as identical with palāpa[1], their example followed by Trenckner, *Notes* 63, cp. also *Miln. trsl.* ii.363 "chaff as frivolous talk"] prattling, prattle, nonsense; adj. talking idly, chaffing, idle, void M iii.80 (a°); S i.166 (not palapaṅ), 192=Th 1, 1237; A iv.169 (samaṇa° in allegory with yava° of palāpa[1]); Sn 89 (māyāvin asaṅyata palāpa=palāpa — sadisattā SnA 165), 282= Miln 414 (here also expl[d] as palāpa[1] by SnA 312); VbhA 104. In phrase **tuccha palāpa** empty and void at Miln 5, 10.

**Palāpin** in **apalāpin** "not neglectful" see **palāsin**.

**Palāpeti[1]** [Caus. of palāyati] to cause to run away, to put to flight, drive away J ii.433; DhA i.164, 192; iii.206.

**Palāpeti[2]** [Caus. of pa+**lap**, cp. palāpa to which it may be referred as Denom.] to prattle, talk J i.73, 195.

**Palāyati** [cp. Vedic palāyati, **palāy**] to run (away) Vin iii.145 (ubbijjati uttasati p.); A ii.33 (yena vā tena vā palayanti); Sn 120; J ii.10; DhA i.193; PvA 253, 284 (=dhāvati). — ppr. **palāyanto** S i.209=Th 2, 248 =Pv ii.7[17]=Nett 131=DhA iv.21; aor. **palāyi** S i.219; J i.208; ii.209, 219, 257; iv.420; DhA iii.208; DA i.142; PvA 4, 274; ger. **palāyitvā** J i.174; PvA 154; inf. **palāyituṅ** J i.202; vi.420. — Contracted forms are: pres. **paleti** (see also the analogy — form pāleti under pāleti, to guard) D i.54 (spelt phaleti, expl[d] DA i.165 by gacchati); Sn 1074, 1144 (=vajati gacchati Nd[2] 423); Dh 49; Nd[1] 172; J v.173, 241; Vv 84[36] (=gacchati VvA 345); Pv i.11[1] (gacchati PvA 56); aor. **palittha** J v.255; fut. **palehiti** Th 1, 307; imper. **palehi** Sn 831 (=gaccha SnA 542) — pp. **palāta** & **palāyita**; Caus. **palāpeti[1]** (q. v.).

**Palāyana** (nt.) [fr. **palāy**] running away DhA i.164. See also **pālana**.

**Palāyanaka** (adj.) [fr. **palāy**] running away J ii.210 (°ṅ karoti to put to flight).

**Palāyin** (adj.) [fr. **palāy**] running away, taking to flight S i.221=223. — Usually neg. **apalāyin** S i.185, and in phrase abhīru anutrāsin apalāyin S i.99; Th 1, 864; J iv.296 and passim. See **apalāyin** & **apalāsin**.

**Palāla** (m. & nt.) [cp. Ved. & Epic Sk. palāla] straw J i.488; DhA i.69.

**-channaka** a roof of thatch Th 1, 208. **-piṇḍa** a bundle of straw Vism 257=KhA 56. **-pīṭhaka** "straw foot — stool," a kind of punishment or torture M i.87= A ii.122=Miln 197 (see *Miln trsl.* i.277 "Straw Seat," i. e. being so beaten with clubs, that the bones are broken, and the body becomes like a heap of straw); Nd[1] 154; Nd[2] 604; J v.273. **-puñja** a heap of straw D i.71; M iii.3; A i.241; ii.210; Pug 68; VbhA 367. **-puñjaka** same as puñja Miln 342.

**Palāḷita** see **palaḷita**.

**Palāsa**[1] (m. & nt.) [Vedic palāśa] 1. the tree Butea fron- dosa or Judas tree J iii.23 (in Palāsa Jātaka). — 2. a leaf; collectively (nt.) foliage, pl. (nt.) leaves S ii.178; J i.120 (nt.); iii.210, 344; PvA 63 (°antare; so read for pās' antare), 113 (ghana°), 191 (sāli°). **puppha°** blossoms & leaves DhA i.75; **sākhā°** branches & leaves M i.111; J i.164; Miln 254; **paṇḍu°** a sear leaf Vin i.96; iii.47; iv.217; **bahala°** (adj.) thick with leaves J i.57. — **palāsāni** (pl.) leaves J iii.185 (=palāsapaṇṇāni C.); PvA 192 (=bhūsāni).

**Palāsa**[2] & (more commonly) **Paḷāsa** [according to Trenckner, *Notes* 83, from **ras**, but BSk. pradāśa points to pa+ **dāśa=dāsa** "enemy" this form evidently a Sanskritisation] unmercifulness, malice, spite. Its nearest synonym is **yuga-ggāha** (so Vbh 357; Pug 18, where yuddhaggāha is read; J iii.259; VvA 71); it is often comb[d] with **macchera** (Vv 15[5]) and **makkha** (Miln 289). — M i.15, 36, 488; A i.79; J ii.198; Vbh 357; Pug 18 (+paḷāsāyanā, etc.). — **apaḷāsa** mercifulness M i.44.

**Palāsata** [so read for **palasata** & **palasada**; cp. Vedic parasvant given by BR. in meaning "a certain large animal, perhaps the wild ass"] a rhinoceros J v.206, 408; vi.277.

**Palāsika** (adj.) [fr. palāsa[1]] 1. in cpd. **paṇḍu°** one who lives by eating withered leaves DA i.270, 271. — 2. in cpd. **eka°** (upāhanā) (a shoe) with one lining (i. e. of leaves) Vin i.185 (=eka paṭala Bdhgh; see *Vin. Texts* ii.13).

**Palāsin** (paḷāsin) (adj.) [fr. palāsa[2]] spiteful, unmerciful, malicious M i.43 sq., 96; A iii.111; comb[d] with **makkhin** at Vin ii.89 (cp. *Vin Texts* iii.38); J iii.259. **apaḷāsin** D iii.47 (amakkhin+); M i.43; A iii.111; Pug 22; see also separately.

**Pali°** [a variant of pari°, to be referred to the Māgadhī dialect in which it is found most frequently, esp. in the older language, see Pischel, *Prk. Gr.* § 257; Geiger, *P.Gr.* § 44] round, around (=pari) only as prefix in cpds. (q. v.). Often we find both pari° & pali° in the same word.

**Palikujjati** [pali+kujjati] to bend oneself over, to go crooked M i.387.

**Palikuṇṭhita** [a var. of paliguṇṭhita, q. v. & cp. Geiger, *P.Gr.* § 39[1]] covered, enveloped, smeared with J ii.92 (lohita°).

**Palikha** [a variant of paligha on kh for gh see Geiger, *P.Gr.* § 39[2]] a bar J vi.276 (with palighā as gloss).

**Palikhaṇati** [pali+**khaṇ**, cp. parikhā] to dig up, root out S i.123; ii.88 (so read for paliṅ° & phali°)=A i.204; ger. **palikhañña** Sn 968 (=uddharitvā Nd[1] 490); **palikhāya** S i.123 (cp. KS 320); & **palikhaṇitvā** S ii.88; SnA 573. — pp. palikhata (q. v.).

**Palikhata** [pp. of palikhaṇati] dug round or out S iv.83 (so read with v. l. for T. palikhita).

**Palikhati** [pa+**likh**] to scratch, in phrase **oṭṭhaṅ** p. to bite one's lip J v.434=DhA iv.197.

**Palikhādati** [pali+khādati] to bite all round, to gnaw or peck off M i.364 (kukkuro aṭṭhikankalaṅ p.).

**Paligijjhati** [pali+gijjhati] to be greedy Nd[2] 77 (abhi- gijjhati+).

**Paliguṇṭhita** [pali+guṇṭhita, variant palikuṇṭhita, as kuṇṭhita & guṇḍhita are found] entangled, covered, enveloped Sn 131 (mohena; v. l. BB °kuṇṭhita); J ii.150=DhA i.144 (v. l. °kuṇṭh°); iv.56; Miln ii. Expl[d] by **pariyonaddha** J ii.150, by **paṭicchādita** J iv.56. Cp. **pāliguṇṭhima**.

**Paligedha** [pali+gedha but acc. to Geiger, *P.Gr.* § 10= parigṛddha] greed, conceit, selfishness A i.66; Nd[2] taṇhā ii (gedha+); Dhs 1059, 1136.

**Paligedhin** (adj.) [fr. paligedha, but Geiger, *P.Gr.* § 10 takes it as *parigṛddhin, cp. giddhin] conceited, greedy, selfish A iii.265.

**Paligha** [pari+gha of **(g)han**, cp. P. & Sk. parigha] 1. a cross — bar Vin ii.154; Th 2, 263 (vaṭṭa°=parighadaṇḍa ThA 211); J ii.95; vi.276. — 2. an obstacle, hindrance D ii.254=S i.27. — (adj) (—°) in two phrases: **okkhitta°** with cross — bars erected or put up D i.105 (=ṭhapita° DA i.274), opp. **ukkhitta°** with cross — bars (i. e. obstacles) withdrawn or removed M i.139=A iii.84=Nd[2] 284 C.; Sn 622 (=avijjā — palighassa ukkhittattā SnA 467); cp. **parikhā**.

**-parivattika** turning round of the bar the "Bar Turn," a kind of punishment or torture (consisting in "a spike being driven from ear to ear he is pinned to the ground" Hardy, *E.M.* 32, cp. *Miln trsl.* i.277) M i.87=A i.47=ii.122=Nd[1] 154=Nd[2] 604 B (reads palingha, v. l. paligha)=Miln 197.

**Palita** (adj.) [cp. Vedic palita; Gr. πελιτνός, πελιός black — grey; Lith. pilkas grey; Ags. fealu=Ohg. falo, E. fallow, Ger. fahl; also Sk. pāṇḍu whitish; P. paṇḍu, pāṭala pink] grey, in cpd. °kesa with grey (i. e. white) hair M i.88 (f. °kesī); A i.138; J i.59, 79; abs. only at J vi.524. The spelling **phalita** also occurs (e. g. PvA 153). — Der. **pālicca**.

**Palitta** [pp. of palippati] smeared Th 2, 467 (=upalitta ThA 284).

**Palipa** fr. [pa+**lip**] sloppiness, mud, marsh M i.45; Th 1, 89; 2, 291 (=panka ThA 224); J iii.241 (read palipo, cp. C.=mahākaddamo ibid.)=iv.480.

**Palipatha** [for paripatha=°pantha (q. v.), the bases path° & panth° frequently interchanging. Trenckner (*Notes* 80) derives it fr. pa+**lip**] danger, obstacle (or is it "mud, mire"=palipa?) A iv.290; Sn 34=638 (= rāga° SnA 469)=Dh 414 (=rāga° DhA iv.194).

**Palipadaka** see **pāli°**.

**Palipanna** [for paripanna, pp. of paripajjati] fallen, got or sunk into (—° or loc.) Vin i.301 (muttakarīse); D ii.24 (id.); M i.45 (palipa°)=Nd$^2$ 651 B; M i.88; J vi.8; Vism 49 (muttakarīse).

**Palippati** [Med. — Pass. of pa+**lip**; often spelt palimpati] to be smeared; to stick, to adhere to Pv iv.1$^5$ (°amāna read for palimpamāna). — pp. **palitta** (q. v.).

**Palibujjhati** see palibuddhati.

**Palibujjhana** (nt.) [fr. palibujjhati] obstruction DhA iii.258.

**Palibuddha** [pp. of palibujjhati] obstructed, hindered, stopped; being kept back or delayed, tarrying J ii.417; Nd$^2$ 107 (paliveṭhita+); Miln 388 (ākāso a°) 404; DhA iii.198. Often in phrase **lagga laggita** p. Nd$^2$ 88, 107, 332, 596, 597, 657.

**Palibuddhati** [the etym. offered by Andersen, *Pāli Reader* s. v. palibuddha, viz. dissimilation for pari+ruddhati **(rudh)** is most plausible, other expl$^{ns}$ like Trenckner's (*Notes* 66 for pari+**bādh**, med — pass. bajjhati=*bādhyate, seemingly confirmed by v. l. Nd$^2$ 74 & 77 °bajjhati for °bujjhati) and Kern's (*Toev.* s. v.=Ogh. firbiotan, Ger. verbieten) are semantically not satisfactory. Cp. **avaruddhati & avaruddha**] 1. to obstruct, refuse, keep back, hinder, withhold Vin ii.166; iv.42, 131; J i.217 (cp. paṭibāhati ibid.); iii.138 (aor. °buddhi.); iv.159; Miln 263. — 2. to delay Miln 404 (or should we read **°bujjhati** i. e. sticks, tarries, is prevented?). — Pass. **palibujjhati** [this word occurs only in Commentary style & late works. In the Niddesa the nearest synonym is **lag**, as seen from the freq. comb$^n$ palibuddha+lagga, palibodha+laggana: see Nd$^2$ p. 188 under nissita] to be obstructed or hindered, to be kept by (instr. or loc.) to stick or adhere to, to trouble about, attend to Nd$^2$ 74, 77 (paligijjhati+), 88, 107, 597, 657; Miln 263. — pp. **palibuddha** (q. v.).

**Palibodha** [see palibuddhati] obstruction, hindrance, obstacle, impediment, drawback J i.148; iii.241 (a° non — obstruction), 381 (id.); Nett 80; also in var. phrases, viz. kāma° Nd$^2$ 374 (+kāmapariḷāha); kula° cīvara° Nd$^2$ 68, cp. Miln 388 (kule p.); ghar'āvāsa°, putta — dāro etc. Nd$^1$ 136; Nd$^2$ 172$^a$ B, 205, cp. J ii.95 (ghara°); KhA 39 (enum$^d$ as set of **dasa palibodhā** which are also given and expl$^d$ in detail at Vism 90 sq.); cp. DhsA 168, and in comb$^n$ **laggana bandhana** p. Nd$^2$ 332, 620. *Two* palibodhas are referred to at Vin i.265, viz. **āvāsa°** and cīvara° (cp. *Vin. Texts* ii.157) and *sixteen* at Miln 11. Cp. *Cpd.* 53. — The minor obstacles (to the practice of kammaṭṭhāna) are described as **khuddaka°** at Vism 122 & referred to at DhsA 168. — See also sam°.

**Palibhañjana** (nt.) [pari+bhañjana] breaking up Nd$^2$ 576 (sambhañjana+; v. l. pari°). See also sam°. The spelling **phali°** occurs at ThA 288.

**Palimaṭṭha** [pp. of pari+**mṛj**] polished J v.4. Cp. **pari- maṭṭha**. See also sam°.

**Paliveṭhana** (adj. nt.) [fr. pari+**veṣṭ**] wrapping, surrounding, encircling, encumbrance J iv.436; Pug 34; Vism 353 (°camma); DhsA 366.

**Paliveṭhita** [pp. of paliveṭheti] wrapped round, entwined, encircled, fettered Nd$^2$ 107 (°veṭṭh°, comb$^d$ with laggita & palibuddha); J iv.436; vi.89. Cp. sam°.

**Paliveṭheti** [pari+**veṣṭ**] to wrap up, cover, entwine, encircle M i.134; J i.192; ii.95; DhA i.269; DhsA 366. — Pass. **paliveṭhīyati** Miln 74. — pp. **paliveṭhita** (q. v.). See also sam°.

**Palisajjati** [pari+**sṛj**] to loosen, make loose S ii.89 (mū- lāni).

**Palissajati** [pari+**svaj**] to embrace D ii.266; J v.158 (aor. palissaji=ālingi C). 204, 215; vi.325.

**Palissuta** [pp. of pari+**sru**] flowing over J vi.328.

**Palugga** [pp. of palujjati, Sk. *prarugṇa] broken up, crushed, crumbled Bu ii.24; Miln 217.

**Palujjati** [Pass. of palujati=pa+**ruj**] to break (intrs.) to fall down, crumble, to be dissolved Vin ii.284; D ii.181; M i.488; S ii.218; iii.137; iv.52=Nd$^2$ 550 (in exegesis of "loka"); Miln 8; Vism 416. — pp. **palugga** (q. v.). Cp. BSk. **pralujyati** MVastu ii.370.

**Palujjana** (nt.) [fr. palujjati] breaking up, destruction SnA 506.

**Paluddha** [pp. of pa+**lubh**] seduced, enticed S iv.307 (where id. p. M i.511 reads paladdha); J i.158; vi.255, 262. See also **palobheti & palobhita**.

**Palumpati** [pa+**lup**] to rob, plunder, deprive of A i.48.

**Paleti** see **palāyati**.

**Palepa** [fr. pa+**lip**] smearing; plaster, mortar Th 2, 270; ThA 213.

**Palepana** (nt.) [fr. pa+**lip**] smearing, anointing; adj. (—°) smeared or coated with M i.429 (gāḷha° thickly smeared).

**Paloka** [fr. pa+***luj=ruj**, thus standing for *paloga, cp. roga] breaking off or in two, dissolution, decay Vin ii.284; M i.435=Miln 418 (in formula aniccato dukkhato rogato etc., with freq. v. l. paralokato; cp. A iv.423; Nd$^2$ 214; Ps ii.238); S iii.167 (id.) iv.53; v. 163.

**Palokin** (adj.) [fr. paloka] destined for decay or destruc- tion S iv.205=Sn 739 (acc. palokinaṅ=jarā — maraṇehi palujjana — dhamma SnA 506); Th 2, 101 (acc. pl. palokine, see Geiger, *P.Gr.* § 95$^2$).

**Palobha** [fr. pa+**lubh**] desire, greed PvA 265.

**Palobhana** (nt.)=palobha J i.196, 210; ii.183; Miln 286.

**Palobhita** [pp. of palobheti] desired PvA 154.

**Palobheti** [Caus. of pa+**lubh**] to desire, to be greedy Sn 703; J i.79, 157, 298; vi.215; SnA 492; DhA i.123, 125; PvA 55. — pp. **palobhita** (q. v.).

**Pallanka** [pary+anka, cp. Class Sk. palyanka & Māgadhī paliyanka] 1. sitting cross — legged, in instr. **pallankena** upon the hams S i.124, 144; and in phrase **pallankaṅ ābhujati** "to bend (the legs) in crosswise" D i.71; M i.56; A iii.320; J i.17, 71; Ps i.176; Pug 68; Miln 289; DhA ii.201. — This phrase is expl$^d$ at Vism 271 and VbhA 368 as "samantato ūru — baddh' āsanaṅ bandhati." — 2. a divan, sofa, couch Vin ii.163, 170 (cp. *Vin. Texts* iii.209, which is to be corrected after *Dial.* i.12); D i.7; S i.95; J i.268; iv.396; v.161; Vv 31$^1$; Pv ii.12$^7$; iii.3$^2$; DhA i.19; PvA 189, 219.

**Pallati** (pallate), is guarded or kept, contracted (poetical) form of pālayate (so Cy.) J v.242.

**Pallattha** [Sk. *paryasta, pari+pp. of **as** to throw, cp. Prk pal-

lattha Pischel, *Prk. Gr.* § 285] the posture of sitting or squatting or lolling J i.163 (here in expl[n] of tipallattha: pallatthaṅ vuccati sayanaṅ, ubhohi passehi ujukam eva ca go — nisinnaka — vasenā ti tīh'ākārehi pallatthaṅ etc.; see under ti°). Cp. ti°, vi°.

**Pallatthikā** (f.) [fr. pallattha] same meaning as pallattha Vin ii.213; iii.162 (cp. *Vin. Texts* i.62; iii.141); Vism 79 (dussa°).

**Pallatthita** [doubtful, perhaps we should read paliyattha, see Kern, *Toev.* s. v.] perverse J v.79.

**Pallala** (nt.) [cp. Class Sk. palvala=Lat. palus; Ohg. felawa = Ger. felber willow; Lith. pélkè moor; BSk. also palvala, e. g. Divy 56] 1. marshy ground M i.117; S iii.108 sq. — 2. a small pond or lake Vin i.230= D ii.89; J ii.129; v.346.

**Pallava** (nt.) [cp. Class Sk. pallaka] a sprout J i.250; ii.161. See also **phallava**.

**Pallavita** (adj.) [fr. pallava] having sprouts, burgeoning, budding Miln 151; VvA 288 (sa° full of sprouts).

**Pallāsa** see vi°.

**Palloma** [a contraction of pannaloma, see *J.P.T.S.* 1889, 206] security, confidence D i.96; M i.17; cp. DA i.266 "loma — haṅsa — mattam pi 'ssa na bhavissati."

**Pavakkhati** [fut. of pa+**vac**] only in 1st sq. **pavakkhāmi** "I will declare or explain" Sn 701, 963=1050 (cp. Nd[1] 482 & Nd[2] under brūmi).

**Pavacchati** [Sk. prayacchati] see anu°, & cp. **pavecchati**.

**Pavajati** [pa+**vraj**] to wander forth, go about, peram- bulate; ppr. **pavajamāna** S i.42 (but may be pavajjamāna "being predicated" in play of word with act. pavadanto in same verse).

**Pavajjati** [Pass. of pavadati] to sound forth to be played (of music) J i.64 (pavajjayiṅsu, 3rd pl. aor.); VvA 96 (pavajjamāna ppr. med.).

**Pavajjana** (nt.) [fr. pavajjati, Pass. of pavadati] sounding, playing of music VvA 210.

**Pavaḍḍha** [pp. of pavaḍḍhati] grown up, increased, big, strong J v.340 (°kāya of huge stature; so read for pavaddha°; expl[d] as vaḍḍhita — kāya).

**Pavaḍḍhati** [pa+**vṛdh**] to grow up, to increase M i.7; S ii.84, 92; Sn 306 (3rd sg. praet. °atha); Dh 282, 335, 349; Pug 64; PvA 8 (puññaṅ). — pp. **pavaḍḍha** & **pavuddha**.

**Pavati**[1] [pa+**vā**] to blow forth, to yield a scent Th 1, 528 (=gandhaṅ vissajjati C.). See **pavāti**.

**Pavati**[2] [of **plu**, cp. Vedic **plavate** to swim & Epic Sk. **pravate** to jump] to hurry on, to rush VvA 42 (but better read with v. l. **patati** as syn. of gacchati).

**Pavatta** (adj.) [pp. of pavattati] 1. (adj.) happening, going on, procedure, resulting Th 2, 220 (assu ca pavattaṅ, taken by Mrs. Rh. D. as "tears shed"); ThA 179; PvA 35, 83 (gāthāyo), 120, esp. with ref. to natural products as "that which comes," i. e. normal, natural, raw; °**phala** ready or natural, wild fruit (gained without exertion of picking), in cpds. °**phalika** SnA 295 sq.; °**bhojana** (adj.) J i.6; iii.365; Vism 422, and, °**bhojin** one who lives on wild fruit (a certain class of ascetics, tāpasā) D i.101; M i.78, 343; A i.241; ii.206; cp. DA i.269 sq. & SnA 295, 296. °**maṅsa** fresh or raw meat (flesh) Vin i.217 (cp. *Vin. Texts* ii.81). — 2. (nt.) "that which goes on," i. e. the circle or whirl of existence Miln 197, 326 (cp. *Miln trsl*[n] ii.200 "starting afresh in innumerable births," quot. fr. C.), opp. **appavatta** freedom from Saṅsāra, i. e. Nibbāna ibid. — 3. founded on, dealing with, relating to, being in S iv.115 (kuraraghare p. pabbata); DA i.92 (ādinaya°), 217 (°pīti — sukha being in a state of happiness).

**Pavattati** [pa+vattati, **vṛt**] (intrs.) 1. to move on, go forward, proceed Pv i.5[7]; PvA 8, 131; of water: to flow S ii.31; J ii.104; PvA 143, 154, 198. — 2. to exist, to be, continue in existence J i.64; PvA 130 (opp. ucchijjati). — 3. to result, to go on PvA 45 (phalaṅ), 60 (vippaṭisār' aggi). — pp. **pavatta**; Caus. **pavatteti** (q. v.).

**Pavattana** (adj. nt.) [fr. pavattati] 1. moving forward, doing good, beneficial, useful; f. °i M i.214; Pug 35 (spelt pavattinī in T. as well as Pug A 218). — 2. execution, performance, carrying out Miln 277 (āṇā,° cp. pavatti).

**Pavattayitar** [n. ag. to pavatteti] one who sets into motion or keeps up DA i.273 (see foll.).

**Pavattar** [n. ag. of either pa+**vac** or pa+**vṛt**, the latter more probable considering similar use of parivatteti. The P. commentators take it as either] one who keeps up or keeps going, one who hands on (the tradition), an expounder, teacher D i.104 (mantānaṅ p.=pavattayitar DA i.273); S iv.94; Dh 76 (nidhīnaṅ p.=ācikkhitar DhA ii.107).

**Pavattāpanatta** (nt.) [fr. Caus. II. of pavatteti=pavattā- peti] making continue, keeping going, preservation, upkeep Vism 32 (T. °attha).

**Pavatti** (f.) [fr. pa+**vṛt**] 1. manifestation, wielding, exe- cution, giving, in **āṇā°** royal authority J iii.504; iv.145; ThA 283. — 2. happening, incident, news J i.125, 150; ii.416; Vism 91; PvA 6, 17, 29, 35, 92, 152, 242, etc.; DhA i.80 (v. l. pavutti). Cp. **pavutti**.

**Pavattita** [pp. of pavatteti] set going, inaugurated, established Vin i.11 (dhammacakka); M iii.29, 77; S i.191; Sn 556, 557 (dhammacakka); PvA 67 (id.), 140 (sangīti); SnA 454.

**Pavattin** (adj.) [fr. pa+**vṛt**] 1. advancing, moving for- ward, proceeding, effective, beneficial; only in phrase **dhammā pavattino** A i.279; DA i.4=PvA 2; and in **suppavattin** (good — flowing, i. e. well — recited?) A iv.140 (of pātimokkha; trs[ld] as "thoroughly mastered" *J.P.T.S.* 1909, 199, v.71 (id.). — 2. going on, procedure (in f. °inī) Vin ii.271 sq., 277.

**Pavatteti** [Caus. of pavattati] (trs.) 1. to send forth, set going Vin i.87 (assūni); S ii.282 (id.) J i.147 (selagulaṅ pavaṭṭ°); esp. in phrase **dhammacakkaṅ** p. to inaugurate the reign of righteousness Vin i.8, 11; M i.171; S iii.86; Sn 693; Miln 20, 343; VvA 165; PvA 21, etc. — 2. to cause, produce, make arise J ii.102 (mah' oghaṅ); Miln 219. — 3. to give forth, bestow, give (**dānaṅ** a gift) Vin iv.5 (spelt ṭṭ); PvA 19, 123, 139. — 4. to continue, keep on, practise, go on with DhA i.257; PvA 29 (attabhāvaṅ), 42 (kammante). — 5. to move about, behave, linger DhA i.14 (ṭṭ). — 6. to display, execute, wield, enforce Miln 189 (āṇaṅ; cp. āṇāpavatti). — pp. **pavattita** (q. v.).

**Pavadati** [pa+**vad**] to speak out, speak to, talk, dispute; ppr.

**pavadanto** S i.42 (trsl. "predicate"); Nd[1] 293. — aor. **pāvādi** ThA 71. — Cp. **pāvadati**.

**Pavana[1]** (nt.) [cp. Sk. pavana & pāvana, of **pū**] winnowing of grain Miln 201 (read pavanena ṭṭhāyiko who earned his living by winnowing grain).

**Pavana[2]** (nt.) [cp. Vedic pravaṇa; not with Müller, *P.Gr.* 24=upavana; perhaps=Lat. pronus "prone"] side of a mountain, declivity D ii.254; M i.117; S i.26; ii.95, 105; Th 1, 1092; J i.28; ii.180; vi.513; Cp. i.1[5], 10[1]; iii.13[1]; Miln 91, 198 sq., 364, 408; Vism 345. Cp. Pavananagara SnA 583 (v. l. BB for Tumbavanagara=Vanasavhaya). *Note.* Kern, *Toev.* s. v. defends Müller's (after Subhūti) interpretation as "wood, woodland," and compares BSk. pavana MVastu ii.272, 382.

**Pavana[3]** at Vin ii.136 in cpd. **pavan-anta** refers to the end of the girdle (kāyabandhana), where it is tied into a loop or knot. Bdhgh on p. 319 (on C.V. v.29, 2) expl[s] it by pās' anta.

**Pavapati** [pa+**vap**] to sow out Th 2, 112.

**Pavayha** (adv.) [ger. of pavahati] carrying on, pressing, urgently, constantly, always repeated as pavayha pavayha M iii.118=DhA ii.108; M i.442, 444.

**Pavara** (adj.) [pa+vara] most excellent, noble, distin- guished S iii.264; Sn 83, 646, 698 (muni°); Dh 422; Pug 69; Miln 246; PvA 2 (°dhamma — cakka), 67 (id.), 39 (°buddh'āsana); Sdhp 421.

**Pavasati** [pa+**vas**] to "live forth," i. e. to be away from home, to dwell abroad Sn 899; J ii.123 (=pavasaṅ gacchati); v.91. — pp. **pavuttha** (q. v.). Cp. vi°.

**Pavassati** [pa+**vṛṣ**] to "rain forth," to begin to rain, shed rain S i.100; Sn 18 sq. (imper. pavassa), 353 (v. l.); J vi.500 ("cry"), 587 (aor. pāvassi). — pp. **pavaṭṭha & pavuṭṭha**: see abhi°.

**Pavassana** (nt.) [fr. pa+**vṛṣ**] beginning to rain, raining Miln 120.

**Pavāta** (nt.) [pa+vāta, cp. Vedic pravāta] a draught of air, breeze Vin ii.79 (opp. nivāta).

**Pavāti** [pa+**vā**] to diffuse a scent Dh 54; Th 1, 528; J v.63 (disā bhāti p. ca). See also **pavāyati**.

**Pavāda** [pa+**vad**, cp. Epic Sk. pravāda talk, saying] talk, disputation, discussion D i.26, 162; M i.63; Sn 538.

**Pavādaka** (adj.) [fr. pavāda] 1. belonging to a discussion, intended for disputation D i.178 (samaya° "debating hall"). — 2. fond of discussing Miln 4 (bhassa° "fond of wordy disputation"). Cp. **pavādiya**.

**Pavādiya** (adj.) [fr. pavāda, cp. pavādaka] belonging to a disputation, disputing, arguing, talking Sn 885 (n. pl. °āse, taken by Nd[1] 293 as pavadanti, by SnA 555 as vādino).

**Pavāyati** [pa+**vā**] to blow forth, to permeate (of a scent), to diffuse J i.18 (dibba — gandho p.); Vism 58 (dasa disā sīla — gandho p.). Cp. **pavāti**.

**Pavāraṇā** (f.) [pa+**vṛ**, cp. BSk. pravāraṇā Divy 91, 93; whereas Epic Sk. pravāraṇa, nt., only in sense of "satisfaction"] 1. the Pavāraṇā, a ceremony at the termination of the Vassa Vin i.155, 160 (where 2 kinds: cātuddasikā & pannarasikā), ii.32. 167; D ii.220; S i.190. **pavāraṇaṅ ṭhapeti** to fix or determine the (date of) P. Vin ii.32, 276. Later two kinds of this ceremony (festival) are distinguished, viz. **mahā°** the great P. and **°sangaha**, an abridged P. (see DA i.241) J i.29, 82, 193 (mahā°); Vism 391 (id.); SnA 57 (id.); VvA 67 (id.); PvA 140 (id.); — 2. satisfaction Vism 71.

**Pavārita** [pp. of pavāreti] 1. satisfied M i.12 (+pari- puṇṇa pariyosita); Miln 231; Vism 71. — 2. having come to the end of the rainy season Vin i.175. — Freq. in formula **bhuttāvin pavārita** having eaten & being satisfied Vin i.213 (cp. *Vin. Texts* i.39); ii.300; iv.82; PvA 23.

**Pavāreti** [Caus. of pa+**vṛ**, cp. BSk. pravārayati Divy 116, 283, etc.] 1. to invite, offer, present, satisfy S i.190; A iv.79; J iii.352. — 2. to celebrate the Pavāraṇā (i. e. to come to the end of the Vassa) Vin i.160 sq.; ii.255; DhA i.87; J i.29, 215; iv.243 (vuttha — vassa p.); Vism 90; SnA 57. — pp. **pavārita** (q. v.) See also sam°.

**Pavāla & Pavāḷa** (m. & nt.) [cp. Class Sk. prabāla, pra- vāḍa & pravāla] 1. coral J i.394 (°ratta — kambala); ii.88; iv.142; Miln 267 (with other jewels), 380 (id.); SnA 117; VvA 112 (°ratana). — 2. a sprout, young branch, shoot J iii.389, 395 (kāḷa — valli°); v.207; Nett 14 (°ankura); SnA 91 (id.).

**Pavāḷha** [apparently pp. of pavahati (pavāheti), but in reality pp. of pa+**bṛh[1]**, corresp. to Sk. prabṛdha (pravṛdha), cp. abbūlha & ubbahati (ud+**bṛh[1]**), but cp. also ubbāḷha which is pp. of ud+**bādh**. At D i.77 (where v. l. pabbāḷha=pabūḷha, unexpl[d] by Bdhgh) it is synonymous with uddharati=ubbahati] 1. carried away (?), turned away, distracted, dismissed S iii.91 (bhikkhu — sangho p.). — 2. drawn forth, pulled out, taken out D i.77=Ps ii.211=Vism 406 (muñjamhā isīkā p.); J vi.67 (muñjā v'isikā p.).

**Pavāsa** [fr. pa+**vas**, cp. Vedic pravāsa in same meaning] sojourning abroad, being away from home J ii.123; v.434; vi.150; Miln 314. — Cp. vi°.

**Pavāsita** 1. (perhaps we should read pavārita?) given as present, honoured J v.377 (=pesita C.). — 2. (so perhaps to be read for pavūsita T.) scented, permeated with scent [pp. of pavāseti] VvA 237 (v. l. padhūpita preferable).

**Pavāsin** (adj.) [fr. pavāsa] living abroad or from home, in **cira°** long absent Dh 219 (=cirappavuttha DhA iii.293).

**Pavāhaka** (adj.) [fr. pa+**vah**] carrying or driving away Th 1, 758.

**Pavāhati** [Caus. fr. pa+**vah**] 1. to cause to be carried away, to remove; freq. with ref. to water: to wash away, cleanse M i.39; S i.79, 183 (pāpakammaṅ nahānena); ii.88; Th 1, 349; J i.24; iii.176, 225, 289; iv.367; v.134; vi.197; 588; Miln 247; Dāvs ii.59; PvA 256. — 2. to pull out, draw out D i.77 (better to be read as pabāhati).

**Pavāhitatta** (nt.) [abstr. fr. pavāhita, pp. of pavāheti] the fact of being removed or cleansed J v.134.

**Pavāhana** (adj. & nt.) [fr. pa+**vah**] 1. carrying off, putting away, Th 1, 751. — 2. wiping off J iii.290.

**Pavikatthita** [pp. of pa+vi+katthati] boasted J i.359.

**Pavicaya** [fr. pa+vicinati] investigation Sn 1021; Th 1, 593; Pug 25; Nett 3, 87.

**Pavicarati** [pa+vicarati] to investigate thoroughly M iii.85; S v.68.

**Pavicinati** [pa+vicinati] to investigate, to examine M iii.85; S v.68, 262; Nett 21; SnA 545. grd. **paviceyya** J iv.164, & **pavicetabba** Nett 21.

**Pavijjhati** [pa+**vyadh**] to throw forth or down Vin ii.193 (silaṅ cp. J i.173 & v.333); iii.82, 178, 415; DA i.138, 154. — pp. **paviddha** (q. v.).

**Pavijjhana** (nt.) [fr. pavijjhati] hurling, throwing J v.67 (Devadattassa silā°, cp. Vin ii.193); J i.173; v.333.

**Paviṭṭha** [pp. of pavisati] entered, gone into (acc.), visited S i.197; ii.19; Dh 373; DA i.288; PvA 12, 13.

**Pavitakka** [pa+vitakka] scepticism, speculation, con- troversy Sn 834; Nd[1] 176.

**Pavidaṅseti** [pa+vi+Caus. of **dṛś**; daṅseti=dasseti] to make clear, to reveal J v.326 (aor. pavidaṅsayi).

**Paviddha** [pp. of pavijjhati] thrown down, fig. given up, abandoned Th 1, 350 (°gocara).

**Pavineti** [pa+vineti] to lead or drive away, expel Sn 507=J v.148.

**Pavibhajati** [pa+vi+**bhaj**. Cp. Class Sk. pravibhāga division, distribution] to distribute, to apportion S i.193 (°bhajjaṅ, ppr., with jj metri causa)=Th 1, 1242 (°bhajja ger.).

**Pavilīyati** [pa+vi+**lī**] to be dissolved, to melt or fade away S iv.289 (pavilīyamānena kāyena with their body melting from heat; so read for paveliyamānena).

**Paviloketi** [pa+viloketi] to look forward or ahead J vi.559.

**Pavivitta** [pp. of pa+vi+**vic**] separated, detached, secluded, singled M i.14, 77, 386; ii.6; S ii.29; Vism 73; PvA 127 DhA ii.77. Often in phrase **appiccha santuṭṭha pavivitta** referring to an ascetic enjoying the satisfaction of seclusion Nd[2] 225=Nd[1] 342[1b]=Vism 25; J i.107; Miln 244, 358, 371 (with appa — sadda appanigghosa).

**Paviveka** [fr. pa+vi+**vic**] retirement, solitude, seclusion Vin i.104; ii.258 (appicchatā santuṭṭhi+; cp. pavivitta); D i.60; M i.14 sq.; S ii.202; v.398; A i.240; Sn 257; Dh 205 (°rasa, cp. DhA iii.268); Th 1, 597; J i.9; Ps ii.244; Vism 41, 73 (°sukha — rasa); Sdhp 476; DA i.169.

**Pavivekatā** (f.) [abstr. fr. paviveka]=paviveka Vism 81 (appicchatā etc. in enum[n] of the 5 dhuta — dhammas).

**Pavivekiya** (adj.) [fr. paviveka] springing from solitude Th 1, 669.

**Pavisati** [pa+**viś**] to go in, to enter (acc.) Sn 668, 673; DhA ii.72 (opp. nikkhamati); PvA 4, 12, 47 (nagaraṅ). Pot. **°vise** Sn 387 imper. **pavisa** M i.383; S i.213; fut. **pavisissati** Vin i.87; J iii.86; **pavissati** (cp. Geiger *P.Gr.* § 65[2]) J ii.68; Cp. i.9[56], and **pavekkhati** S iv.199; J vi.76 (nāgo bhūmiyaṅ p.); Dāvs iii.26; aor. **pāvisi** Vin ii.79 (vihāraṅ); M i.381; J i.76 (3[rd] pl. pāvisuṅ), 213; J ii.238; Vism 42 (gāmaṅ) PvA 22, 42, 161, 256; and pavisi J ii.238; PvA 12, 35; ger. **pavisitvā** S i.107; J i.9 (araññaṅ); Vism 22; PvA 4, 12, 46, 79 & **pavissa** S i.200; Dh 127=PvA 104. — pp. **paviṭṭha** (q. v.).— Caus. paveseti (q. v.).

**Pavisana** (nt.) [fr. pa+**viś**] going in, entering, entrance J i.294; ii.416; vi.383; DhA i.83. Cp. **pavesana**.

**Pavīṇa** (adj.) [cp. Class. Sk. pravīṇa] clever, skilful Dāvs v.33; VvA 168 (v. l. kusala).

**Pavīnati** [pa+**vī** to seek, Sk. veti, but with diff. formation in P. cp. Trenckner, *Notes* 78 (who derives it fr. veṇ) & apaviṇāti. The form is doubtful; probably we should read **pacināti**] to look up to, respect, honour J iii.387 (T. reading sure, but v. l. C. pavīrati).

**Pavīhi** [pa+vīhi] in pl. diff. kinds of rice J v.405 (=nānap- pakārā vīhayo).

**Pavuccati** [Pass. of pavacati] to be called, said, or pro- nounced Sn 436, 513, 611 & passim; Dh 257; Pv iv.3[47]; PvA 102. The form **pavuccate** also occurs, e. g. at Sn 519 sq. — pp. **pavutta**[1] (q. v.).

**Pavuṭā** at M i.518 is unexplained. The reading of this word is extremely doubtful at all passages. The vv. ll. at M i.518 are pavudhā, pavujā, paṭuvā, *phutā, and the C. expl[n] is pavuṭā=**gaṇṭhikā** (knot or block?). The identical passage at D i.54 reads **paṭuvā** (q. v.), with vv. ll. pamuṭā, pamuvucā, while DA i.164 expl[s] **pacuṭā** =gaṇṭhikā (vv. ll. pamuṭā, pamucā, papuṭā). *Dial.* i.72 reads **pacuṭa**, but leaves the word untranslated; Franke, *Dīgha,* p. 58 ditto.

**Pavuṭṭha** (pavaṭṭha) [pp. of pavassati] see **abhi°**.

**Pavutta**[1] [pp. of pa+**vac**, but sometimes confounded with pavatta, pp. of pa+**vṛt**, cp. pavutti] said, declared, pronounced D i.104 (mantapada p.; v.l. °vatta which is more likely; but DA i.273 expl[s] by vutta & vācita); S i.52; Sn 383 (su°=sudesita SnA 373), 868 (=ācikkhita desita, etc. Nd[1] 271).

**Pavutta**[2] [pp. of pa+**vap**] scattered forth, strewn, sown S i.227.

**Pavutti** [fr. pa+**vṛt**, cp. Class. Sk. pravṛtti] happening, proceeding, fate, event PvA 31 (v. l. pavatti), 46, 53, 61, 78, 81 and passim (perhaps should be read pavatti at all passages).

**Pavuttha** [pp. of pavasati] dwelling or living abroad, staying away from home D ii.261 (°jāti one who dwells away from his caste, i. e. who no longer belongs to any caste); J v.434; DhA iii.293. Freq. in phrase **pavutthapatikā** itthi a woman whose husband dwells abroad Vin ii.268; iii.83; Miln 205.

**Pavūsita** at VvA 237 is misreading either for **pavāsita** or (more likely) for **padhūpita** (as v. l. SS.), in meaning "blown" i. e. scented, filled with scent.

**Pavekkhati** is fut. **pavisati**.

**Pavecchati** [most likely (as suggested by Trenckner, *Notes* 61) a distortion of payacchati (pa+**yam**) by way of *payecchati>pavecchati (cp. sa — yathā>seyyathā). Not with Morris, *J.P.T.S.* 1885, 43 fr. pa+**vṛṣ**, nor with Müller *P.Gr.* 120 fr. pa+**viṣ** (who with this derivation follows the P. Commentators, e. g. J iii.12 pavesati, deti; SnA 407 (pavesati paṭipādeti); Geiger *P.Gr.* § 152, note 3 suggests (doubtfully) a Fut. stem (of **viś**?)] to give, bestow S i.18; Sn 463 sq., 490 sq.; Th 2, 272; J i.28; iii.12 (v. l. pavacchati), 172; iv.363; vi.502, 587 (vuṭṭhi — dhāraṅ pavecchanto devo pāvassi tāvade; v.l. pavattento); Pv ii.9[43] (=deti PvA 130); ii.9[70] (=pavatteti ibid. 139); ii.10[7] (=deti ibid. 144); Miln 375.

another der[n] suggested by Dr. Barnett in *J.R.A.S.* 1924, 186 is=Sk. pra — vṛścati.

**Paveṇi** (f.) [pa+veṇi; cp. late Sk. praveṇi in meanings 1 & 2]

1. a braid of hair, i. e. the hair twisted & unadorned A iii.56 — 2. a mat, cover D i.7 ≈ (see ajina°). — 3. custom, usage, wont, tradition J i.89; ii.353; v.285; vi.380 (kula — tanti, kula — paveṇi); Dpvs xviii.1; Miln 134 (°upaccheda break of tradition), 190, 226 (+vaṅsa), 227; DhA i.284 (tanti+); PvA 131. — 4. succession, lineage, breed, race Sn 26 (cp. SnA 39); DhA i.174.

**-pālaka** guardian of tradition Vism 99 (tanti — dhara, vaṅsanurakkhaka+); DhA iii.386.

**Pavedana** (nt.) [fr. pa+**vid**] making known, telling, proc- lamation, announcement only in stanza "nisīd' ambavane ramme yāva kālappavedanā," until the announcement of the time (of death) Th 1, 563 (trsl[n] "until the hour should be revealed")=J i.118=Vism 389=DhA i.248.

**Pavedita** [pp. of pavedeti] made known, declared, taught M i.67 (su° & du°); S i.231; Dh 79, 281; Sn 171, 330, 838; Nd[1] 186.

**Pavedeti** [Caus. of pa+**vid**] to make known, to declare, communicate, relate S i.24; iv.348; Dh 151; Sn p. 103 (=bodheti ñāpeti SnA 444); PvA 33, 58, 68 (attānaṅ make oneself known), 120. — pp. **pavedita** (q. v.).

**Pavedhati** [pa+**vyath**, cp. pavyatheti] to be afflicted, to be frightened, to be agitated, quiver, tremble, fear Sn 928 (=tasati etc. Nd[1] 384); Vism 180 (reads pavedheti) ThA 203 (allavatthaṅ allakesaṅ pavedhanto, misreading for pavesento); DhA ii.249. — Freq in ppr. med. **pavedhamāna** trembling M i.88; Pv iii.5[5] (=pakampamāna PvA 199); J i.58; iii.395. — pp. **pavedhita & pavyadhita** (q. v.).

**Pavellati** [pa+**vell**] to shake, move to & fro, undulate S iv.289 (paveliyamānena kāyena); J iii.395. — pp. **pavellita** (q. v.).

**Pavellita** [pp. of pavellati] shaken about, moving to & fro, swinging, trembling J vi.456.

**Pavesa** (—°) [fr. pa+**viś**] entrance ThA 66 (Rājagaha°); DhA iv.150.

**Pavesana** (nt.) [fr. paveseti] 1. going in, entering, entrance J i.142; PvA 79 (v. l. for T. °vesa), 217, 221 (asipattavana°). — 2. beginning VvA 71 (opp. nikkhamana). — 3. putting in, application J ii.102 (daṇḍe p.). — 4. means of entry, as adj. able to enter J vi.383.

**Pavesetar** [n. ag. of paveseti] one who lets in or allows to enter, an usher in S iv.194; A v.195.

**Paveseti** [Caus. of pavisati] 1. to make enter, allow to enter, usher in M i.79; J i.150 (miga — gaṇaṅ uyyānaṅ), 291; vi.179; Vism 39; PvA 38, 44, 61 (gehaṅ), 141 (id.); DhA i.397. — 2. to furnish, provide, introduce, procure, apply to (acc. or loc.) J iii.52 (rajjukaṅ gīvāya); vi.383 (siriṅ); Miln 39 (gehe padīpaṅ), 360 (udakaṅ); DA i.218. Perhaps at ThA 203 for pavedheti. — Caus. II. **pavesāpeti** J i.294 (mātugāmaṅ aggiṅ).

**Pavyatheti** [Caus. of pa+**vyath**] to cause to tremble, to shake J v.409. Cp. pavedhati. — pp. **pavyadhita** (q. v.).

**Pavyadhita** [pp. of pa+**vyath**; the dh through analogy with pavedhita] afflicted, frightened, afraid J vi.61, 166.

**Pasaṅsaka** [fr. pasaṅsati] flatterer M i.327; J ii.439; Sdhp 565.

**Pasaṅsati** [pa+**saṅs**] to speak out, praise, commend, agree D i.163; S i.102, 149, 161; J i.143; ii.439; v.331; It 16; Sn 47, 163, 390, 658, 906; Dh 30; Pv ii.9[42]; DA i.149; PvA 25, 131 (=vaṇṇeti). — pp. **pasattha & pasaṅsita** (q. v.). Cp. **paṭi-pasaṅsita**.

**Pasaṅsana** (nt.) [fr. pa+**śaṅs**] praising, commendation Pug 53; Sdhp 213; PvA 30.

**Pasaṅsā** (f.) [fr. pa+**śaṅs**; cp. Vedic praśaṅsā] praise, applause D iii.260; S i.202; Th 1, 609; Sn 213, 826, 895; Miln 377; SnA 155. In composition the form is **pasaṅsa°**, e. g. **°āvahana** bringing applause Sn 256; **°kāma** desirous of praise Sn 825, cp. Nd[1] 163; **°lābha** gain of praise Sn 828. As adj. **pasaṅsa** "laudable, praiseworthy" it is better taken as grd. of pasaṅsati (=pasaṅsiya); thus at Pv iv.7[13] (pāsaṅsa Minayeff); PvA 8, 89 (=anindita).

**Pasaṅsita** [pp. of pasaṅsati, cp. pasattha] praised S i.232; Sn 829, 928; Dh 228, 230; Nd[1] 169; PvA 116 (=vaṇṇita) 130.

**Pasaṅsiya** (adj.) [grd. of pasaṅsati, cp. Vedic praśaṅsia] laudable, praiseworthy S i.149; iii.83; A ii.19; Sn 658; J i.202; Sdhp 563. Cp. **pasaṅsā**.

**Pasakkati** [pa+sakkati] to go forth or out to; ger. **pasak- kiya** S i.199=Th 1, 119; Th 1, 125.

**Pasakkhita** at J iv.365 is doubtful; perhaps we should read **pasakkita** (pp. of pasakkati); the C. expl[s] as "lying down" (nipanna acchati, p. 367); Kern, *Toev.* s. v. proposes change to **pamakkhita** on ground of vv. ll. vamakkhita & malakita.

**Pasankanta** [pp. of pa+sankamati, of **kram**] gone out to, gone forth PvA 22.

**Pasankamati** [pa+saṅ+**kram**] to go out or forth to (acc.) Sdhp 277. — pp. **pasankanta**.

**Pasanga** [fr. pa+**sanj**. Class Sk. prasanga in both meanings] 1. hanging on, inclination, attachment to KhA 18; PvA 130. — 2. occasion, event; loc. **pasange** at the occasion of (—°), instead of KhA 213 (karaṇavacana°, where PvA 30 in id. p. reads karaṇ' atthe).

**Pasajati** [pa+**sṛj**] to let loose, produce; to be attached to Sn 390 (=allīyati SnA 375).

**Pasaṭa** [pp. of pa+**sṛ**] let out, produced D iii.167; SnA 109 (conj. for pasava in expl[n] of pasuta).

**Pasata[1]** (adj.) [Vedic pṛṣant, f. pṛṣatī] spotted, only in cpd. **°miga** spotted antelope J v.418 (v. l. pasada°). The more freq. P. form is **pasada°**, e. g. S ii.279 (gloss pasata°); J v.24, 416; vi.537; SnA 82.

**Pasata[2]** (nt.) [etym.? Late Sk. pṛṣat or pṛṣad a drop; cp. phusita[1] rain — drop=pṛṣata; BR. under pṛṣant= pasata[1], but probably dialectical & Non — Aryan] a small measure of capacity, a handful (seems to be applied to water only) J i.101 (°mattaṅ udakaṅ); iv.201 (udaka°); v.382 (°mattaṅ pānīyaṅ). Often redupl. **pasataṅ pasataṅ** "by handfuls" M i.245, J v.164. At DA i.298 it is closely connected with **sarāva** (cup), as denoting the amount of a small gift.

**Pasattha** (& **Pasaṭṭha**) [pp. of pasaṅsati] praised, extolled, commended S i.169; J iii.234; Vv 44[21]; Miln 212, 361. As **pasaṭṭha** at Pv ii.9[73] (so to be read for paseṭṭha); iv.1[52] (=vaṇṇita PvA 241); DhsA 124.

**Pasada**. See **pasata[1]**.

**Pasanna**[1] (adj) [pp. of pasīdati] 1. clear, bright Sn 550 (°netta); KhA 64 & 65 (°tilatelavaṇṇa, where Vism 262 reads vippasanna°); Vism 409 (id.). — 2. happy, gladdened, reconciled, pleased J i.151, 307; Vism 129 (muddha°). — 3. pleased in one's conscience, reconciled, believing, trusting in (loc.), pious, good, virtuous A iii.35 (Satthari, dhamme sanghe); S i.34 (Buddhe); v.374; Vv 5[9]; Sn 698; Dh 368 (Buddha — sāsane); J ii.111; DhA i.60 (Satthari). Often comb[d] with **saddha** (having faith) Vin ii.190; PvA 20, 42 (a°), and in cpd. **°citta** devotion in one's heart Vin i.16; A vi.209; Sn 316, 403, 690; Pv ii.1[6]; SnA 490; PvA 129; or **°mānasa** Sn 402; VvA 39; PvA 67; cp. **pasannena manasā** S i.206; Dh 2. See also **abhippasanna** & **vippasanna**.

**Pasanna**[2] [pp. of pa+**syad**] flowing out, streaming, issuing forth; in **assu-pasannaṅ** shedding of tears S ii.179.

**Pasannā** (f.) [late Sk. prasannā] a kind of spirituous liquor (made from rice) J i.360.

**Pasammati** [pa+**Śam**] to become allayed, to cease, to fade away Th 1, 702.

**Pasayha** is ger. of **pasahati** (q. v.).

**Pasaraṇa** (nt.) [fr. pa+**sṛ**] stretching, spreading, being stretched out PvA 219 (piṭṭhi°). See also **pasāraṇa**.

**Pasava** [fr. pa+**su**] bringing forth, offspring S i.69.

**Pasavati** [pa+**su**] to bring forth, give birth to, beget, produce; mostly fig. in comb[n] with the foll. nouns: **kibbisaṅ** to commit sin Vin ii.204; A v.75; **pāpaṅ** id. Pv iv.1[50]; **puññaṅ** to produce merit S i.182, 213; A v.76; PvA 121; opp. **apuññaṅ** Vin ii.26; S i.114; **veraṅ** to beget hatred S ii.68; Dh 201. — Caus. **pasaveti** in same meaning J vi.106 (pāpaṅ) — pp. **pasūta** (q. v.).

**Pasavana** (nt.) [fr. pa+**su**] 1. giving birth PvA 35. - 2. producing, generating, effecting PvA 31 (puñña°).

**Pasaha** [fr. pa+**sah**] overcoming, mastering, in **dup°** (adj.) hard to overcome J ii.219; Miln 21.

**Pasahati** [pa+**sah**] to use force, subdue, oppress, over- come M ii.99; Sn 443; Dh 7, 128; DhA iii.46; J iv.126, 494; v.27. — ger. **pasayha** using force, forcibly, by force D ii.74 (okkassa+); A iv.16 (id.); S i.143; Sn 72; J i.143; Pv ii.9[2]; ii.9[10]; (read appasayha for suppasayha); Miln 210 (okassa+; for okkassa?). Also in cpd. **pasayha-kārin** using force J iv.309; v.425.

**Pasākha** (m. & nt.) [pa+sākhā; Epic Sk. praśākhā branch] 1. a smaller branch J vi.324 (**sākha°**). — 2. branch — like wood, i. e. hard wood Th 1, 72. — 3. the body where it branches off from the trunk, i. e. abdomen & thighs; the lower part of the body Vin iv.316 (=adho — nābhi ubbha — jānu — maṇḍalaṅ C.). Cp. Suśruta ii.31, 10. — 4. the extremities (being the 5[th] stage in the formation of the embryo) S i.206.

**Pasāda** [fr. pa+**sad**, cp. Vedic prasāda] 1. clearness, brightness, purity; referring to the colours ("visibility") of the eye J i.319 (akkhīni maṇiguḷa — sadisāni paññāyamāna pañca — ppasādāni ahesuṅ); SnA 453 (pasanna — netto i. e. pañca — vaṇṇa — ppasāda — sampattiyā). In this sense also, in Abhidhamma, with ref. to the eye in function of "sentient organ, sense agency" sensitive surface (so Mrs Rh. D. in Dhs. *tsrl.* 174) at DhsA 306, 307. — 2. joy, satisfaction, happy or good mind, virtue, faith M i.64 (Satthari); S i.202; A i.98, 222 (Buddhe etc.); ii.84; iii.270 (puggala°); iv.346; SnA 155, PvA 5, 35. — 3. repose, composure, allayment, serenity Nett 28, 50; Vism 107, 135; ThA 258. — *Note.* **pasāda** at Th 2, 411 is to be read **pāsaka** (see *J.P.T.S.* 1893 pp. 45, 46). Cp. **abhi°**.

**Pasādaka** (adj.) [fr. pasāda] 1. making bright Miln 35 (udaka° maṇi). — 2. worthy, good, pious PvA 129 (a°). Cp. **pāsādika**.

**Pasādana** (nt.) [fr. pa+**sad**] 1. happy state, reconcilia- tion, purity PvA 132. — 2. granting graces, gratification DhA iii.3 (brahmaṇo mama p. °ṭṭhāne pasīdati he is gracious instead of me giving graces). — Cp. sam°.

**Pasādaniya** (adj.) [fr. pasāda] inspiring confidence, giving faith S v.156; Pug 49, 50; VbhA 282 (°suttanta); Sdhp 543; the 10 pāsādaniyā dhammā at M iii.11 sq. Cp. sam°.

**Pasādiyā** at J vi.530 is doubtful; it is expl[d] in C. together with **saṅsādiyā** (a certain kind of rice: sūkara — sāli), yet the C. seems to take it as "bhūmiyaṅ patita"; v. l. pasāriya. Kern, *Toev.* s. v. takes it as rice plant & compares Sk. ***prasātikā**.

**Pasādeti** [Caus. of pa+**sad**, see pasīdati] to render calm, appease, make peaceful, reconcile, gladden, incline one's heart (cittaṅ) towards (loc.) D i.110, 139; S i.149; A v.71; Pv ii.9[42] (cittaṅ); Miln 210; PvA 50, 123 (khamāpento p.). — Cp. vi°.

**Pasādhana** (nt.) [fr. pa+**sādh**; cp. Class. Sk. prasādhana in same meaning] ornament, decoration, parure J ii.186 (raññosīsa °kappaka King's headdress — maker i. e. barber); iii.437; iv.3 (ura — cchada°); DhA i.227 (°peḷikā), 342 (°kappaka), 393; ThA 267; VvA 165, 187; PvA 155.

**Pasādhita** [pp. of pasādheti] adorned, arrayed with ornaments, embellished, dressed up J i.489 (maṇḍita°); ii.48 (id.); iv.219 (id.); v.510 (nahāta°).

**Pasādheti** [Caus. of pa+**sādh**] to adorn, decorate, array Mhvs vii.38; DhA i.398. — pp. **pasādhita** (q. v.).

**Pasāraṇa** (nt.) [fr. pa+**sṛ**, cp. pasaraṇa] stretching out DA i.196 (opp. sammiñjana); DhA i.298 (hattha°).

**Pasārita** [pp. of pasāreti] 1. stretched out, usually in contrast with **sammiñjita**, e. g. at D i.222; Vin i.230; M iii.35, 90; S i.137; Vism 19; VvA 6. — 2. put forth, laid out, offered for sale Miln i.336.

**Pasāreti** [Caus. of pa+**sṛ**] 1. to cause to move forwards, to let or make go, to give up J vi.58 (pasāraya, imper.). — Pass. **pasāriyati** Vism 318; PvA 240 (are turned out of doors). — 2. to stretch out, hold out or forth, usually with ref. to either arm (bāhuṅ, bāhaṅ, bāhā) S i.137 (opp. **sammiñjeti**); DA i.196; PvA 112, 121; or hand (hatthaṅ) J v.41; vi.282; PvA 113; or feet (pāde, pādaṅ) Th 2, 44, 49, cp. ThA 52; DhsA 324 (=sandhiyo paṭippanāmeti). — 3. to lay out, put forth, offer for sale Vin ii.291; DhA ii.89. — pp. **pasārita** (q. v.), Cp. abhi°

**Pasásati** [pa+**śās**] 1. to teach, instruct S i.38; J iii.367, 443. — 2. to rule, reign, govern D ii.257; Cp. iii.14[1]; PvA 287.

**Pasāsana** (nt.) [fr. pa+**śās**] teaching, instruction J iii.367.

**Pasibbaka** (m. nt.) [fr. pa+**siv**, late Sk. prasevaka> P. paseb-

baka>pasibbaka, cp. Geiger. *P.Gr.* 15[1]] a sack, Vin iii.17; J i.112, 351; ii.88, 154; iii.10, 116, 343 (camma° leather bag); iv.52, 361; v.46 (pūpa°), 483; vi.432 (spelling pasippaka); DA i.41; DhA iv.205.

**Pasibbita** [pp. of pa+**siv**] sewn up, enveloped by (—°) Th 1, 1150 (maṅsa — nahāru°).

**Pasīdati** [pa+**sad**] 1. to become bright, to brighten up PvA 132 (mukha — vaṇṇo p.). — 2. to be purified, reconciled or pleased; to be clear & calm, to become of peaceful heart (**mano** or **cittaṅ p.**); to find one's satisfaction in (loc.), to have faith D ii.202; S i.98; ii.199 (sutvā dhammaṅ p.); A iii.248; Sn 356, 434, 563; Nd[2] 426 (=saddahati, adhimuccati okappeti); Vv 50[14] (mano me pasīdi, aor.); Vism 129; Miln 9; DhA iii.3 (=he is gracious, i. e. good); VvA 6 (better v. l. pasitvā); PvA 141. — pp. **pasanna** (q. v.). See also **pasādeti & vippasīdati**.

**Pasīdana** (nt.) [fr. pasīdati] calming, happiness, purifica- tion Ps ii.121 (SS passādana).

**Pasu** [Vedic paśu, cp. Lat. pecu & pecunia, Gr. πέκος fleece, Goth. vieh, E. fee] cattle M i.79; J v.105; Pv ii.13[12] (°yoni); Miln 100; PvA 166 (°bhāva); n. pl. pasavo S i.69; Sn 858; gen. pl. pasūnaṅ Sn 311; Pv ii.2[5]. — dupasu bad cattle Th 1, 446.

**Pasuka**=pasu Vin ii.154 (ajaka+).

**Pasuta** [pp. of pa+**sā** or **si**, Sk. prasita, on change of i to u see Geiger, *P.Gr.* § 19[3]. In meaning confounded with pasavate of pa+**su**] attached to (acc. or loc.), intent upon (—°), pursuing, doing D i.135 (kamma°); Sn 57 (see Nd[2] 427), 709, 774, 940, Dh 166, 181; Vism 135 (doing a hundred & one things: aneka — kicca°); DhA iii.160; PvA 151 (puñña — kammesu), 175 (kīḷanaka°), 195, 228 (pāpa°).

**Pasura** (adj.) [reading doubtful] many, abundant J vi.134 (=rāsi, heap C.). We should probably read **pacura**, as at J v.40 (=bahu C.).

**Pasūta** [pp. of pasavati] produced; having born, delivered PvA 80.

**Pasūti** (f.) [fr. pa+**su**] bringing forth, birth, in **°ghara** lying — in chamber Nd[1] 120; Vism 235; KhA 58 (where Vism 259 reads sūtighara).

**Paseṭṭha** at Pv ii.9[73] is to be read pasaṭṭha (see pasattha).

**Pasodheti** [pa+Caus. of **śudh**] to cleanse, clean, purity D i.71 (cittaṅ).

**Passa[1]** [cp. Sk. paśya, fr. passati] seeing, one who sees Th 1, 61 (see Morris, in *J.P.T.S.* 1885, 48).

**Passa[2]** (m. & nt.) [Vedic pārśva to parśu & pṛṣṭi rib, perhaps also connected with pārṣṇi side of leg, see under paṇhi] 1. side, flank M i.102; iii.3; A v.18; Sn 422; J i.264; iii.26. Pleonastic in piṭṭhi° (cp. E. backside) the back, loc. behind J i.292; PvA 55. — 2. (mountain — ) slope, in **Himavanta°** J i.218; v.396 (loc. pasmani=passe C.).

**Passati** [Vedic paśyati & *spaśati (aor. aspaṣṭa, Caus. spāśayati etc.); cp. Av. spasyeiti, Gr. σκέπτομαι, (E. "scepsis"); Lat. species etc.; Ohg. spehon=Ger. spāhen (E. spy). — The paradigm pass°, which in literary Sk. is restricted to the pres. stem **(paś)** interchanges with the paradigm dakkh° & dass° **(dṛś)**: see **dassati[1]**] 1. to see — Pres. **passati** Vin i.322; S i.69, 132, 198; ii.29; Sn 313, 647, 953, 1063, 1142 (cp. Nd[2] 428); Pv i.2[3]; Miln 218; PvA 11, 102; 1[st] pl. **passāma** Sn 76, 153, 164; Pv i.10[1] (as future); imper. sg. **passa** Sn 435, 580, 588, 756; J i.223; ii.159; Pv ii.1[16], 1[19]; PvA 38; pl. **passatha** S ii.25; Sn 176 sq., 777, & **passavho** (cp. Sk. paśyadhvaṅ) Sn 998. — ppr. **passaṅ** (see Geiger, *P.Gr.* 97[2]) M ii.9; Sn 739, 837, 909; & **passanto** J iii.52; PvA 5, 6; f. **passantī** S i.199. — grd. **passitabba** J iv.390 (a°). — fut. **passissati** Pv ii.4[6]; PvA 6. — aor. **passi** J ii.103, 111; iii.278, 341. — 2. to recognise, realise, know: only in comb[n] with jānāti (pres. jānāti passati; ppr. jānaṅ passaṅ): see jānāti 11. — 3. to find Sn 1118 (=vindati paṭilabhati Nd[2] 428[b]); J iii.55; Pv ii.9[9]. — Cp. vi°.

**Passaddha** [pp. of passambhati, cp. BSk. praśrabdha Divy 48] calmed down, allayed, quieted, composed, aṭ ease. Almost exclusively with ref. to the body (kāya), e. g. at Vin i.294; D iii.241, 288; M i.37; iii.86; S i 126; iv.125; A i.148; v.30; Vism 134; VbhA 283 (°kāyapuggala). — In lit. appl[n] **°ratha** when the car had slowed down J iii.239. See also paṭi°.

**Passaddhatā** (f.) [abstr. fr. passaddha] calmness, repose Nd[2] 166.

**Passaddhi** (f.) [fr. pa+**śrambh**] calmness, tranquillity, repose, serenity M iii.86; S ii.30; iv.78; v.66; A iv.455 sq.; Ps ii.244; Dhs 40 (kāya°), 41 (citta°), cp. *Dhs. trsl.* 23; Vism 129; VbhA 314 (kāya°, citta°); DhsA 150 (=samassāsa — ppatta). Often comb[d] with **pāmujja & pīti**, e. g. D i.72, 73, 196; Nett 29, 66. Six passaddhis at S iv.217 (with ref. to vācā, vitakka — vicārā, pīti, assāsa — passāsā, saññā — vedanā, rāga — dosa — moha, through the 4 jhānas etc.). Passaddhi is one of the 7 **sambojjhangas** (constituents of enlightenment): see this & cp. M iii.86; Vism 130, 134=VbhA 282 (where 7 conditions of this state are enum[d]).

**Passanā** see anu°, vi°.

**Passambhati** [pa+**śrambh**] to calm down, to be quiet Vin i.294 (fut °issati); D i.73; M iii.86; S v.333; A iii.21. — pp. **passaddha**; Caus. **passambheti** (q. v.).

**Passambhanā** (f.) [fr. passambhati] allayment, calmness, composure Dhs 40, 41, 320.

**Passambhati** [Caus. of passambhati] to calm down, quiet, allay M i.56, 425; S iii.125; Vism 288 (=nirodheti). ppr. **passambhayaṅ** M i.56; iii.82, 89.

**Passaya** [fr. pa+**śri**, cp. Class. Sk. praśraya reverence] refuge Cp. iii.10[4]. — *Note.* °passaya in kaṇṭakapassaya J iii.74, & kaṇṭakāpassayika D i.167 (kaṇṭh°); J iv.299 (kaṇṭaka°) is to be read as °apassaya (apa+**śri**).

**Passavati** [pa+**sru**] to flow forth, to pour out Miln 180.

**Passasati** [pa+**śvas**] to breathe in D ii.291; M i.56; iii.82; J iii.296; v.43; Vism 271; DhA 1.215. See also **assasati** & remarks under ā[1] 3.

**Passāva** [fr. passavati] urine (lit. flowing out) Vin ii.141; iv.266 (p. muttaṅ vuccati); D i.70 (uccāra+); M iii.3, 90; J i.164 (uccāra — passāvaṅ vissajjeti), 338; v.164, 389; Vism 235 (uccāra°).

**-doṇikā** a trough for urine Vin ii.221; Vism 235.

**Passāsa** [fr. pa+**śvas**] inhaled breath, inhalation S i.106, 159; Ps i.95, 164 sq., 182 sq. Usually in comb[n] **assāsapassāsa** (q. v.). At Vism 272 passāsa is expl[1] as "ingoing wind" and assāsa as "outgoing wind."

**Passāsin** (adj.) [fr. passāsa] breathing; in ghuru — ghuru° snoring S i.117.

**Passika** (adj.) (—°) [fr. imper. passa of passati, +ka] only in cpd. ehipassika (q. v.).

**Passupati** [pa+**svap**] to sleep, rest, aor. passupi; fut. passupissati J v.70. 71.

**Paha**[1] (nt.) [?] flight of steps from which to step down into the water, a ghat (=tittha Bdhgh) D i.223. The meaning is uncertain, it is trsl[d] as "accessible" at *Dial.* i.283 (q. v. for further detail). Neumann (*Majjhima trsl[n]* i.513) trsl[s] "ganz und gar erloschen" (pabhā?). It is not at all improbable to take **pahaṅ** as ppr. of pajahati (as contracted fr. pajahaṅ like pahatvāna for pajahitvāna at Sn 639), thus meaning "giving up entirely." The same form in the latter meaning occurs at ThA 69 (Ap. v.3).

**Paha**[2] (adj.)=pahu, i. e. able to (with inf.) J v.198 (C. pahū samattho).

**Pahaṅsati**[1] [pa+haṅsati[1]=ghaṅsati[1], of **ghṛṣ** to rub, grind] to strike, beat (a metal), rub, sharpen (a cutting instrument, as knife, hatchet, razor etc.) J i.278; ii.102 (pharasuṅ); DhA i.253 (khuraṅ pahaṅsi sharpened the razor; corresponds to ghaṭṭeti in preceding context). — pp. **pahaṭṭha**[1] **& pahaṅsita**[1] (q. v.).

**Pahaṅsati**[2] [pa+haṅsati[2]=hassati, of **hṛṣ** to be glad, cp. ghaṅsati[2]] to be pleased, to rejoice; only in pp. **pahaṭṭha**[2] **& pahaṅsita**[2] (q. v.), and in Pass. **pahaṅsīyati** to be gladdened, to exult Miln 326 (+kuhīyati). See also sam°.

**Pahaṅsita**[1] [pp. of pahaṅsati] struck, beaten (of metal), refined J vi.218 (ukkā — mukha°), 574 (id.).

**Pahaṅsita**[2] [pp. of pahaṅsati[2]] gladdened, delighted, happy DhA i.230 (°mukha); VvA 279 (°mukha SS **pahasita** at Miln 297 is better to be taken as pp. of pahasati, because of comb[n] haṭṭha pahaṭṭha hasita pahasita.

**Pahaṭa** [pp. of paharati] assailed, struck, beaten (of musical instruments) J ii.102, 182; vi.189; VvA 161 (so for pahata); PvA 253. Of a ball: driven, impelled Vism 143 (°citra — geṇḍuka)=DhsA 116 (so read for pahaṭṭha — citta — bheṇḍuka and correct *Expositor* 153 accordingly). The reading pahaṭa at PvA 4 is to be corrected to paṭaha.

**Pahaṭṭha**[1] [pp. of pahaṅsati[1]] struck, beaten (of metal) J vi.217 (suvaṇṇa).

**Pahaṭṭha**[2] [pp. of pahaṅsati[2]] gladdened, happy, cheerful, delighted Vin iii.14; J i.278 (twice; once as **°mānasa**, which is wrongly taken by C. as pahaṭṭha[1]), 443; ii.240 (tuṭṭha°); Vism 346 (haṭṭha°); DhA i.230 (tuṭṭha°); VvA 337. In its original sense of "bristling" (with excitement or joy), with ref. to ear & hair of an elephant in phrase **pahaṭṭha-kaṇṇa-vāla** at Vin ii.195= J v.335 (cp. Sk. prahṛṣṭa — roman, N. of an Asura at Kathāsaritsāgara 47, 30).

**Pahata** [pp. of pa+**han**] killed, overcome M iii.46; S ii.54; J vi.512.

**Paharaṇa** (nt.) [fr. paharati] striking, beating SnA 224; PvA 285.

**Paharaṇaka** (adj.) [fr. paharaṇa] striking, hitting J i.418.

**Paharati** [pa+**hṛ**] to strike, hit, beat J iii.26, 347; vi.376; VvA 65; PvA 4; freq. in phrase **accharaṅ** p. to snap one's finger, e. g. J ii.447; see **accharā**[1]. aor. **pahāsi** (cp. pariyudāhāsi) Vv 29[2] (=pahari VvA 123). — pp. **pahaṭa** (q. v.). Caus. **paharāpeti**. — 1. to cause to be assailed J iv.150. — 2. to put on or join on to J vi.32 (°hārāpesi).

**Pahasati** [pa+**has**] to laugh, giggle J v.452 (ūhasati+). See also pahassati & pahāsati. — pp. **pahasita** (q. v.).

**Pahasita** [pp. of pahasati or °hassati] laughing, smiling, joyful, pleased Miln 297; J i.411 (nicca° mukha); ii.179.

**Pahassati** [pa+**has**, perhaps pa+**hṛṣ**, Sk. harṣati, cp. pahaṅsati[2]] to laugh, be joyful or cheerful Sn 887 (=haṭṭha pahaṭṭha Nd[1] 296; cp. SnA 555 hāsajāta). The pp. **pahasita** (q. v.) is derived fr. pres. **pahasati**, which makes the equation pahassati=pahaṅsati[2] all the more likely.

**Pahāna** (nt.) [fr. pa+**hā**, see pajahati] giving up, leaving, abandoning, rejection M i.60, iii.4, 72; S i.13, 132 (dukkha°); ii.170; iii.53; iv.7 sq.; D iii.225, 246; A i.82, 134; ii.26, 232 (kaṇhassa kammassa °āya).; iii.431; Sn 374, 1106 (=vūpasama paṭinissagga etc. Nd[2] 429)); Dh 331; J i.79; Ps i.26; ii.98, 156; Pug 16; Dhs 165, 174, 339; Nett 15 sq., 24, 192; Vism 194 (nīvaraṇa — santāpa°); DhsA 166, 345; VvA 73. **-°pariññā** see pariññā; **-°vinaya** avoidance consisting in giving up (coupled with saṅvara — vinaya avoidance by protection, prophylaxis), based on the 5 qualities tadanga — pahāna, vikkhambhana°, samuccheda°, paṭippassaddhi°, nissaraṇa° DhsA 351; SnA 8.

**Pahāya** is ger. of **pajahati** (q. v.).

**Pahāyin** (adj.) [fr. pa+**hā**, see pajahati] giving up, aban- doning Sn 1113, 1132, cp. Nd[2] 431; Sdhp 500.

**Pahāra** [fr. pa+**hṛ**, Class. Sk. prahāra, see paharati] 1. a blow, stroke, hit D i.144 (daṇḍa°); M i.123, 126; Pv iv.16[7] (sālittaka°); M i.123; DhA iii.48 (°dāna — sikkhāpada the precepts concerning those guilty of giving blows, cp. Vin iv.146); PvA 4 (ekappahārena with one stroke). 56 (muggara°), 66 (id.) 253. — ekappahārena at Vism 418 as adv. "all at once." pahāraṅ deti to give a blow Vin iv.146; S iv.62; A iii.121; Vism 314 (pahārasatāni); PvA 191 (sīse). — 2. a wound J iv.89; v.459 (°mukha).

**Pahāraṇa** see abhi°.

**Pahārin** (adj.) [fr. paharati] striking, assaulting J ii.211.

**Pahāsa** [fr. pa+**has**, cp. Class. Sk. prahāsa] laughing, mirth Dhs 9, 86, 285; VvA 132; Sdhp 223.

**Pahāsati** in pahāsanto saparisaṅ at ThA 69 should preferably be read as **pahāsayanto parisaṅ**, thus taken as Caus. of pa+**has**, i. e. making one smile, gladdening.

**Pahāsi** is 3[rd] sg. aor. of **paharati**; found at Vv 29[8] (musalena=pahari VvA 113); and also 3rd sg. aor of **pajahati**, e. g. at Sn 1057 (=pajahi Nd[2] under jahati)

**Pahāseti** [Caus. of pahasati] to make laugh, to gladden, to make joyful Vism 289 (cittaṅ pamodeti hāseti pahāseti).

**Pahiṇa** (adj. — n.) [fr. pa+**hi**] sending; being sent; a messenger, in **°gamaṇa** going as messenger, doing messages D i.5; M i.345; J ii.82; Miln 370; DA i.78. See also **pahana**.

**Pahiṇaka** (nt.) [fr. pahiṇati?] a sweetmeat A iii.76 (v. l. pahenaka). See also **paheṇaka**. The (late) Sk. form is prahelaka.

**Pahiṇati** [pa+**hi**, Sk. hinoti] to send; Pres. pahiṇati. Vin iii.140 sq.; iv.18; DhA ii.243; aor. **pahiṇi** J i,60 (sāsanaṅ); v.458 (paṇṇāni); VvA 67; DhA i.72; ii.56, 243; ger. **pahiṇitva** VvA 65. — pp. **pahita²** (q. v.). There is another aor.**pāhesi** (Sk. prāhaiṣīt) in analogy to which a new pres. **pāheti** has been formed, so that pāhesi is now felt to be a der. fr. pāheti & accordingly is grouped with the latter. All other forms with he° (pahetuṅ e. g.) are to be found under pāheti.

**Pahiṇana** (nt.) [fr. pahiṇati] sending, dispatch DhA ii.243.

**Pahtta¹** [pp. of padahati] resolute, intent, energetic; only in cpd. pahitatta of resolute will (cp. BSk. prahitātman Divy 37) M i.114; S i.53 (expl^d by Bdhgh with wrong derivation fr. peseti as "pesit — atta" thus identifying pahita¹ & pahita², see *K.S.* 320); ii.21, 239; iii.73 sq.; iv.60, 145, v.187, A ii.14, iii.21, iv.302 sq.; v.84; Sn 425, 432 sq., 961; It 71; Nd¹ 477; Th 2, 161 (expl^d at ThA 143, with the same mistake as above, as pesita citta); Nd¹ 477 (id.; pesit — atta); Miln 358, 366, 406.

**Pahita²** [pp. of pahiṇati] sent J i.86 (sāsana); DhA ii.242; iii.191 (interchanging with pesita).

**Pahīna** [pp. of pajahati] given up, abandoned, left, eliminated Vin iii.97=iv.27; S ii.24; iii.33; iv.305; Sn 351 (°jāti — maraṇa), 370, 564, 1132 (°mala — moha); It 32; Nd² s. v.; Ps i.63; ii.244; Pug 12, 22.

**Pahīyati** [Pass. of pajahati] to be abandoned, to pass away, vanish M i.7; S i.219 (fut. °issati); ii.196 (ppr. °īyamāna); v.152; Sn 806; Nd¹ 124; VbhA 271. Spelt **pahiyyati** at S v.150.

**Pahū** (adj.) [cp. Vedic prabhū, fr. pa+**bhū**] able Sn 98; J v.198; Nd² 615°.

**Pahūta** (adj.) [pp. of pa+**bhū**, cp. Vedic prabhūta] sufficient, abundant, much, considerable Sn 428, 862 sq.; Pv i.5² (=anappaka, bahu, yāvadattha C.; Dhp at PvA 25 gives **bahuka** as inferior variant); i.11⁷ (=apariyanta, uḷāra; v. l. bahū); ii.7⁵ (v. l. bahūta); PvA 145 (dhana; v. l. bahuta); SnA 294 (id.), 321 (id.). See also **bahūta**.

**-jivha** large tongued D ii.18; iii.144, 173. **-jivhatā** the characteristic of a large tongue Sn p. 107. **-dhañña** having many riches J iv.309. **-dhana** id. Th 2, 406 (C. reading for T. bahuta — ratana). **-pañña** rich in wisdom Sn 359, 539, 996. **-bhakkha** eating much, said of the fire S i.69. **-vitta**=°dhañña D i.134; Sn 102; PvA 3.

**Pahūtika** (adj.)=pahuta PvA 135 (v. l. BB bahuta; in expl^n of bahu).

**Paheṇaka** (nt.) [cp. BSk. praheṇaka in sense of "sweet- meat" at Divy 13, 258; the *Sk. form is prahelaka] a present J vi.369 (so here, whereas the same word as **pahiṇaka** at A iii.76 clearly means "sweetmeat").

**Pahena** (nt.) [paheṇa?] same as pahiṇa in **°gamana** going on errands J ii.82.

**Pahoti** & (in verse) pabhavati [pa+**bhu**, cp. Vedic pra- bhavati in meaning "to be helpful"] 1. to proceed from (with gen.), rise, originate D ii.217; M iii.76; S ii.184; as **pabhavati** at Sn 728=1050 (cp. Nd² 401); (perf. med.) **pahottha** it has arisen from (gen.), i. e. it was the fault of J v.102. — 2. to be sufficient, adequate or able (with inf.) D i.240; M i.94; S i.102; Sn 36, 867; J v.305; DA i.192; iii.254 (fut. pahossati); VvA 75; Dāvs iv.18. Neg. both with na° & a° viz. nappahoti J vi.204; DhA iii.408; nappahosi J i.84; appahoti DhA iv.177; appabhonto PvA 73; in verse **appabhavaṅ** J iii.373 (=appahonto C.). — pp. **pahūta** (q. v.).

**Pahona** in **°kāla** at J iii.17 read as pahonaka°.

**Pahonaka** (adj.) [fr. pahoti] sufficient, enough J i.346; ii.122; iii.17 (so read for pahona°); iv.277; Vism 404; DhA i.78, 219; VvA 264; PvA 81.

**Pāka** [Vedic pāka, see pacati] that which is cooked, cooking, quantity cooked J vi.161 (tīhi pākehi pacitvā); VvA 186. Esp. in foll. comb^n **tela°** "oil cooking," an oil decoction Vin ii.105; **thāli°** a th. full of cooking J i.186; **doṇa°** a d. full S i.81; DhA ii.8; **sosāna°** Dhātumañjūsā 132 (under kaṭh). On pāka in appl^d meaning of "effect, result" see *Cpd.* 88³. — As nt. in stanza "pākaṅ pākassa paccayo; apākaṅ avipākassa" at VbhA 175. — Cp. vi°.

**-tela** an oil concoction or mixture, used for rubbing the body; usually given with its price worth 100 or 1,000 pieces, e. g. sata° J ii.397; v.376; VvA 68= DhA iii.311; **sahassa°** J iii.372. **-vaṭṭa** subsistence, livelihood, maintenance Mhvs 35, 120; DhA ii.29; VvA 220. **-haṅsa** a species of water bird J v.356; vi.539; SnA 277.

**Pākata** (adj.) [=pakata; on ā for a see Geiger, *P.Gr.* § 33¹. Cp. Sk. prakaṭa Halāyudha. The spelling is sometimes **pākaṭa**] 1. common, vulgar, uncontrolled, in phrase **pākat-indriya** of uncontrolled mind S i.61 (=saṅvarâbhāvena gihikāle viya vivaṭa — indriya *K.S.* 320), 204; iii.93; v.269; A i.70, 266, 280; iii.355, 391; Th 1, 109 (C. asaṅvuta, see *Brethren* 99); Pug 35. — At Miln 251 pākatā is to be read pāpakā. — 2. open, common, unconcealed J i.262 (pākaṭo jāto was found out); Sn A 343; PvA 103 (for āvi). — 3. commonly known, familiar Vism 279; PvA 17 (devā), 23, 78 (su°), 128; VvA 109 (+paññāta); °ṅ karoti to make manifest Vism 287; °bhāva being known DhsA 243; PvA 103. — 4. renowned, well — known DA i.143; PvA 107.

**Pākatika** (adj.) [fr. pakati, cp. BSk. prākṛtaka (loka) Bodhicaryâvatāra v. 3, ed. Poussin] natural, in its original or natural state J v.274; Miln 218 (maṇiratana); DhA i.20; VvA 288; PvA 66 (where id. p. J iii.167 reads paṭipākatika), 206; **pākatikaṅ karoti** to restore to its former condition, to repair, rebuild J i.354, also fig. to restore a dismissed officer, to reinstate J v.134.

**Pākāra** [cp. Epic Sk. prākāra, pa+ā+**kṛ**] an encircling wall, put up for obstruction and protection, a fence, rampart Vin ii.121 (3 kinds: made of bricks, of stone, or of wood, viz. iṭṭhakā°, silā, dāru°); iv.266 (id.); M iii.11; S iv.194 (°toraṇa); A iv.107; v.195; J i.63; ii.50; vi.330 (mahā°), 341 (+parikhā & aṭṭāla); Pv i.10¹³ (ayo°); Miln 1; Vism 394 (=parikkhepa — pākāra); DhA iii.441 (tiṇṇaṅ pākārānaṅ antare); PvA 24, 52; **sāṇi°** screen — fencing J ii.88; PvA 283.

**-iṭṭhakā** brick or tile of a wall J iii.446 (T. iṭṭhikā). **-parikkhitta** surrounded by a wall DA i.42. **-parikkhepa** a fencing Vism 74.

**Pākāsiya** (adj.) [fr. pa+ā+**kāś**, cp. pakāsati & Class. Sk. prākāśya] evident, manifest, open, clear J vi.230 (opp. guyha; C. pākāsika).

**Pākula** (adj.) [pa+ākula] read at Ud 5 in comb[n] akkula- pakkula (=ākula — pākula) "in great confusion"; read also in gāthā 7 pākula for bakkula. Cp. Morris, *J.P.T.S.* 1886, 94 sq.

**Pāgabbhiya** (nt.) [fr. pagabbha] boldness, impudence, forwardness Sn 930; Nd[1] 228 sq. (3 kinds, viz. kāyika, vācasika, cetasika), 390 sq.; J ii.32; v.449 (pagabbhiya); SnA 165; KhA 242; DhA iii.354 (pa°); VvA 121.

**Pāguññatā** (f.) [abstr. of pāguñña, which is der. fr. paguna] being familiar with, experience Dhs 48, 49; Vism 463 sq., 466.

**Pāgusa** [cp. Sk. vāgusa, a sort of large fish Halāyudha 3, 37] a certain kind of fish J iv.70 (as gloss, T. reads pāvusa, SS puṭusa, BB pātusa & pāvuma; C. expl[ns] as mahā — mukha — maccha).

**Pācaka** (adj. — n.) [fr. **pac**, cp. pāceti] one who cooks, a cook; f. **°ikā** J i.318.

**Pācana[1]** (nt.) [fr. **pac**, Caus. pāceti] bringing to boil, cooking J i.318 (yāgu°). Cp. pari°.

**Pācana[2]** (nt.) [for pājana, cp. pāceti[2] & SnA 147] a goad, stick S i.172; Sn p. 13; v.77; J iii.281; iv.310.

**-yaṭṭhi** driving stick, goad stick S i.115.

**Pācariya** (—°) [pa+ācariya] only as 2[nd] part of a (redupl.) compound **ācariya-pācariya** in the nature of comb[ns] mentioned under a[1] 3 b: "teacher upon teacher" (expl[d] by C[s] as "teacher of teachers") D i.90 (cp. DA i.254); ii.237, etc. (see ācariya).

**Pācittiya** (adj.) [most likely prāk+citta+ika, i. e. of the nature of directing one's mind upon, cp. pabbhāra= *prāg+bhāra. So expl[d] also by S. Lévi *J.As.* x.20, p. 506. Geiger, *P.Gr.* § 27, n. 1 inclines to etym. prāyaś+cittaka] requiring expiation, expiatory Vin i.172, 176; ii.242, 306 sq.; iv.1 sq., 258 sq.; A ii.242 (dhamma); Vism 22. — It is also the name of one of the books of the Vinaya (ed. Oldenberg, vol. iv.). See on term *Vin. Texts* i.18, 32, 245.

**Pācīna** (adj.) [Vedic prācīna, fr. adv. prāc bent forward] eastern i. e. facing the (rising) sun (opp. pacchā) J i.50 (°sīsaka, of Māyādevī's couch), 212 (°lokadhātu); Miln 6; DA i.311 (°mukha facing east); DhA iii.155 (id.); VvA 190; PvA 74, 256. The opposite **apācīna** (e. g. S iii.84) is only apparently a neg. pācīna, in reality a der. fr. **apa** (apa+**ac**), as pācīna is a der. fr. pra+**ac**. See apācīna.

**Pāceti[1]** [Caus. of pacati] to cause to boil, fig. to cause to torment D i.52 (ppr. pācayato, gen., also pācento). Cp. vi°.

**Pāceti[2]** [for pājeti, with c. for j (see Geiger, *P.Gr.* § 39[3]); pra+**aj**: see aja] to drive, urge on Dh 135 (āyuṅ p. — gopālako viya... peseti DhA iii.60).

**Pājana** (nt.) [fr. pa+**aj**, cp. pācana[2]] a goad SnA 147.

**Pājāpeti** [Caus. of pājeti] to cause to drive or go on J ii.296 (sakaṭāni); iii.51 (so read for pajāpeti; BB pāceti & pājeti).

**Pājeti** [Caus. of pa+**aj**, cp. aja] 1. to drive (cp. pāceti[2]) J ii.122, 143, iii.51 (BB for T. pājāpeti); v.443 (nāvaṅ); vi.32 (yogaṅ); SnA 147; DhA iv.160 (goṇe). — 2. to throw (the dice) J vi.281. — Caus. II. **pājāpeti** (q. v.).

**Pāṭankī** (f.) "sedan chair" (?) in phrase **sivikaṅ pāṭankiṅ** at Vin i.192 (MV v.10, 3) is not clear. The vv. ll. (p. 380) are pāṭangin, pāṭangan pāṭakan. Perhaps pallankaṅ?

**Pāṭala** (adj.) [cp. Class. Sk. pāṭala, to same root as palita & pāṇḍu: see Walde, *Lat. Wtb.* under palleo & cp. paṇḍu] pale red, pink J iv.114.

**Pāṭalī** (f.) [cp. Class. Sk. pāṭalī, to pāṭala] the trumpet flower, Bignonia Suaveolens D ii.4 (Vipassī pāṭaliyā mūle abhisambuddho); Vv 35[9]; J i.41 (°rukkha as the Bodhi tree); ii.162 (pāṭali — bhaddaka sic. v. l. for phālibhaddaka); iv.440; v.189; vi.537; Miln 338; VvA 42, 164; ThA 211, 226.

**Pāṭava** (nt.) [cp. late Sk. pāṭava, fr. paṭu] skill KhA 156.

**Pāṭikankha** (adj.) [grd. of paṭikankhati, Sk. *pratikānk- ṣya] to be desired or expected M i.25; iii.97; S i.88; ii.152; A iii.143=Sn p. 140 (=icchitabba SnA 504); Ud 36; DhA iv.2 (gati °ā) PvA 63 (id.).

**Pāṭikankhin** (—°) (adj. — n.) [fr. paṭi+**kānka**, cp. patikankhin] hoping for, one who expects or desires D i.4; M iii.33; A ii.209; J iii.409.

**Pāṭikā** (f.) [etym. unknown; with pāṭiya cp. Sk. pāṣya?] half — moon stone, the semicircular slab under the staircase Vin i.180 (cp. *Vin. Texts* ii.3). As pāṭiya at J vi.278 (=piṭṭhi — pāsāṇa C.).

**Pāṭikulyā** (f.) [fr. paṭi(k)kūla]=pāṭikkūlyatā (perhaps to be read as such) J v.253 (nava, cp. Vism 341 sq.).

**Pāṭikkulyatā** (f.) [abstr. fr. paṭikkūla] loathsomeness, objectionableness A iii.32; iv.47 sq.; v.64. Cp. paṭikulyatā, paṭikūlatā & pāṭikulyā.

**Pāṭidesanīya** (adj.) [grd. of paṭideseti with pāti for pāṭi in der.] belonging to confession, (a sin) which ought to be confessed Vin i.172; ii.242; A ii.243 (as °desanīyaka).

**Pāṭipada[1]** (adj.) [the adj. form of paṭipadā] following the (right) Path M i.354=It 80 (+sekha).

**Pāṭipada[2]** [fr. paṭi+**pad**, see patipajjati & cp. paṭipadā] lit, "entering, beginning"; the first day of the lunar fortnight Vin i.132; J iv.100; VvA 72 (°sattamī).

**Pāṭipadaka** (adj.) [fr. pāṭipada[2]] belonging to the 1[st] day of the lunar fortnight; only with ref. to **bhatta** (food) & in comb[n] with pakkhika & uposathika, i. e. food given on the half — moon days, on the 7[th] day of the week & on the first day of the fortnight Vin i.58= ii.175; iv.75; (f. °ikā), 78.

**Pāṭipuggalika** (adj.) [fr. paṭipuggala] belonging to one's equal M iii.254 sq. (dakkhiṇā).

**Pāṭibhoga** [for paṭibhoga (?); difficult to explain, we should suspect a ger. formation *prati — bhogya for *bhujya i. e. "counter — enjoyable," i. e. one who has to be made use of in place of someone else; cp. Geiger, *P.Gr.* § 24] a sponsor A ii.172; Ud 17; It 1 sq.; J ii.93; Vism 555 sq.; DhA i.398; VbhA 165.

**Pātimokkha (pāti)°** (nt.) [with Childers plausibly as paṭi+mokkha, grd. of **muc** (Caus. mokṣ°) with lengthening of paṭi as in other grd. like pāṭidesaniya. Thus in reality the same as paṭimokkha 2 in sense of binding, obligatory, obligation, cp. J v.25. The spelling is freq. pāti° (BB pāṭi°). The Sk. prāṭimokṣa is a wrong adaptation fr. P. pātimokkha, it should really be pratimokṣya "that which should be made binding." An expl[n] of the word after the style of a popular etym. is to be found at Vism 16] a name given to a collection of various precepts contained in the Vinaya (forming the foundation of the Suttavibhanga, Vin vols. iii & iv., ed. Oldenberg), as they were recited on Uposatha days for the purpose of confession. See Geiger, *P. Lit.* c. 7, where literature is given; & cp. *Vin. Texts* i.27 sq.; Franke, *Dighanikāya* p. 66 sq.; — **pāṭimokkhaṅ uddisati** to recite the P. Vin i.102, 112, 175; ii.259; iii.8; iv.143; Ud 51; opp. **°ṅ ṭhapeti** to suspend the (recital of the) P. Vin ii.240 sq. — See Vin i.65, 68; ii.95, 240 sq. 249; S v.187; Sn 340; Dh 185, 375; Nd[1] 365; Vism 7, 11, 16 sq., 36, 292; DhA iii.237 (=jeṭṭhakasīla); iv.111 (id.); Sdhp 342, 355, 449. **-uddesa** recitation of the P. Vin i.102; D ii.46; M ii.8; SnA 199. **-uddesaka** one who recites the P. Vin i.115, cp. *Vin. Texts* i.242. **-ṭhapana** suspension of the P. Vin ii.241 sq.; A v.70. **-saṅvara** "restraint that is binding on a recluse" (*Dial.* i.79), moral control under the P. Vin iv.51; D i.62; ii.279; iii.77, 266, 285; A iii.113, 135, 151; iv.140; v.71, 198; It 96, 118; Ud 36; Vism 16 (where expl[d] in detail); VbhA 323; cp. saṅvuta — pāṭimokkha (adj.) Pv iv.1[32].

**Pāṭiyekka** see **pāṭekka**.

**Pāṭirūpika** (adj.) [fr. paṭirūpa, cp. paṭirūpaka] assuming a disguise, deceitful, false Sn 246.

**Pāṭihāra** [=pāṭihāra, with pāṭi after analogy of pāṭi- hāriya] striking, that which strikes (with ref. to marking the time) J i.121, 122 (v. l. SS pāṭihāriya)

**Pāṭihārika** [=pāṭihāriya or der. fr. pātihāra in meaning of °hāriya] special, extraordinary; only in cpd. **°pakkha** an extra holiday A i.144; Vv 15[6] (cp. VvA 71, 109); ThA 38.

**Pāṭihāriya** (adj.) [grd. formation fr. paṭi+**hṛ** (paṭihāra) with usual lengthening of paṭi to pāṭi, as in °desanīya, °mokkha etc. Cp. pāṭihīra; BSk. prātihārya] striking, surprising, extraordinary, special; nt. wonder, miracle. Usually in stock phrase iddhi°, ādesanā°, anusāsanī° as the 3 marvels which characterise a Buddha with regard to his teaching (i. e. superhuman power, mind reading, giving instruction) D i.212; iii.3 sq.; S iv.290; A i.170; v.327; Ps ii.227. — Further: Vin i.34 (aḍḍhuḍḍha° sahassāni); Vism 378, 390 (yamaka°); VvA 158 (id.); PvA 137 (id.). For yamaka — pāṭihāriya (or °hīra) see yamaka. — Two kinds of p. are given at Vism 393, viz. pākaṭa° and apākaṭa°. — **sappāṭihāriya** (with ref. to the Dhamma) wonderful, extraordinary, sublime, as opposed to appāṭi° plain, ordinary, stupid M ii.9 (where Neumann, *Majjhima Nikāya* ii.318 trsl[s] **sa°** "intelligible" and a° "incomprehensible," referring to Chāndogyopaniṣat i.11, 1); D ii.104; cp. also Windisch, *Māra* 71.

**-pakkha** an extra holiday, an ancient festival, not now kept S i.208 (cp. Th 2, 31); Sn 402 (cp. expl[n] at SnA 378, where var. opinions are given); J iv.320; vi.118. See also Kern's discussion of the term at *Toev.* ii.30.

**Pāṭihīra** (adj.) [contracted form of pāṭihāriya viâ meta- thesis *pāṭihāriya>*pāṭihēra>paṭihīra] wonderful; nt. a wonderful thing, marvel, miracle Ps i.125 (yamaka°); ii.158 (id.); Mhvs 5, 118; Miln 106; Dāvs i.50; DhA iii.213. — **appāṭihīrakathā** stupid talk D i.193, 239; Kvu 561 (diff. Kern. *Toev.* ii.30); opp. **sa°** ibid.

**Pāṭī** (f.) [?] at VvA 321 in phrase sukka — pakkha — pāṭiyaṅ "in the moonlight half" is doubtful. Hardy in Index registers it as "part, half —," but pakkha already means "half" and is enough by itself. We should probably read paṭipāṭiyaṅ "successively." Note that the similar passage VvA 314 reads sukka — pakkhe pannarasiyaṅ.

**Pāṭuka & Pāṭubha** only neg. **a°** (q. v.).

**Pāṭukamyatā**: see pātu°.

**Pāṭekka (Pāṭiyekka)** (adj.) [paṭi+eka; the diaeretic form of pacceka: see Geiger, *P.Gr.* § 24] several, distinct, single Vin i.134; iv.15; J i.92 (T. pāṭiekka, SS pāṭiyekka); Vism 249 (pāṭiyekka, SS pāṭiekka), 353, 356, 443, 473; DhA iv.7 (pāṭiy° SS pāṭieka). — nt. **°ṅ** (adv.) singly, separately, individually Vism 409 (pāṭiy°); VvA 141.

**Pāṭeti** [Caus. of **paṭ**] to remove; Pass. **pāṭiyati** Pv iv.1[47] (turned out of doors); v. l. pātayati (bring to fall). Prob, in sense of Med. at Miln 152 in phrase visaṅ pāṭiyamāno (doubtful, cp. Kern, *Toev.* ii.139, & Morris, *J.P.T.S.* 1884, 87).

**Pāṭha** [fr. **paṭh**] reading, text — reading; passage of a text, text. Very freq. in Commentaries with phrase "ti pi pāṭho," i. e. "so is another reading," e. g. KhA 78, 223; SnA 43 (°ṅ vikappeti), 178, 192, 477; PvA 25 (pamāda° careless text), 48, 58, 86 and passim.

**Pāṭhaka** (—°) [fr. pāṭha] reciter; one who knows, expert Nd[1] 382 (nakkhatta°); J i.455 (asi — lakkhaṇa°); ii.21 (angavijjā°), 250 (id.); v.211 (lakkhaṇa° fortune — teller, wise man).

**Pāṭhīna** [cp. Sk. pāṭhīna Manu 5, 16; Halāyudha 3, 36] the fish Silurus Boalis, a kind of shad J iv.70 (C: pāṭhīna — nāmakaṅ pāsāṇa — macchaṅ); v.405; vi.449.

**Pāṇa** [fr. pa+**an**, cp. Vedic prāṇa breath of life; P. apāna, etc.] living being, life, creature D iii.48, 63, 133; S i.209, 224; v.43, 227, 441 (mahā — samudde); A i.161; ii.73, 176, 192; Sn 117, 247, 394, 704; Dh 246; DA i.69, 161; KhA 26; ThA 253; PvA 9, 28, 35; VvA 72; DhA ii.19. — pl. also **pāṇāni**, e. g. Sn 117; Dh 270. — Bdhgh's def[n] of pāṇa is "pāṇanatāya pāṇā; assāsapassās' āyatta — vuttitāyā ti attho" Vism 310.

**-âtipāta** destruction of life, murder Vin i.83 (in "dasa sikkhāpadāni," see also sīla), 85, 193; D iii.68, 70, 149, 182, 235; M i.361; iii.23; Sn 242; It 63; J iii.181; Pug 39 sq.; Nett 27; VbhA 383 (var. degrees of murder); DhA ii.19; iii.355; DA i.69; PvA 27. **-âtipātin** one who takes the life of a living being, destroying life D iii.82; M iii.22; S ii.167; It 92; DhA ii.19. **-upeta** possessed or endowed with life, alive [cp. BSk. prāṇopeta Divy 72, 462 etc.] S i.173; Sn 157; DA i.236. **-ghāta** slaying life, killing, murder DA i.69; **-ghātin**= âtipātin DhA ii.19. **-bhu** a living being J iv.494. **-bhūta**=°bhu M iii.5; A ii.210; iii.92; iv.249 sq.; J iv.498. **-vadha**=âtipāta DA i.69. **-sama** equal to or as dear as life J ii.343; Dpvs xi.26; DhA i.5. **-hara** taking away life, destructive M i.10=iii.97; S iv.206; A ii.116, 143, 153; iii.163.

**Pāṇaka** (adj. — n.) (usually — °) [fr. pāṇa] a living being, endowed with (the breath of) life S iv.198 (chap°); DhA i.20 (v. l. BB mata°); **sap°** with life, containing living creatures J i.198 (udaka); **ap°** without living beings, lifeless Vin ii.216; M i.13, 243; S i.169; Sn p. 15 (udaka); J i.67 (jhāna).

**Pāṇana** (nt.) [fr. pāṇa] breathing Vism 310 (see pāṇa); Dhātupāṭha 273 ("baḷa" pāṇane).

**Pāṇi** [Vedic pāṇi, cp. Av. p□r□nā hand, with n — suffix, where we find m — suffix in Gr. παλάμη, Lat. palma, Oir lām, Ohg. folma=Ags. folm] the hand Vin iii.14 (pāṇinā paripuñchati); M i.78 (pāṇinā parimajjati); S i.178, 194; Sn 713; Dh 124; J i.126 (°ṅ paharati); PugA 249 (id.); PvA 56; Sdhp 147, 238. As *adj.* (—°) "handed," with a hand, e. g. **alla°** with clean hand Pv ii.9[9]; **payata°** with outstretched hand, open — handed, liberal S v.351; A iii.287; iv.266 sq.; v.331.

**-tala** the palm of the hand D ii.17. **-bhāga** handshare, division by hands VvA 96. **-matta** of the size of a hand, a handful PvA 70, 116, 119. **-ssara** hand sound, hand music, a cert. kind of musical instrument D i.6; iii.183; DA i.84 (cp. Dial i.8), 231; J v.390, 506; cp. BSk. pāṇisvara MVastu ii.52. Also *adj.* one who plays this instrument J vi.276; cp. BSk. pāṇisvarika MVastu iii.113.

**Pāṇikā** (f.) [fr. pāṇi; Sk. *pāṇikā] a sort of spoon Vin ii.151. Cp. puthu — pāṇikā (°pāṇiyā?) Vin ii.106.

**Pāṇin** (adj. — n.) [fr. pāṇa] having life, a living being S i.210, 226, Sn 220 (acc. pl. pāṇine, cp. Geiger, *P.Gr.* § 95[2]), 587 (id.), 201, 575; PvA 287; DhA ii.19.

**Pāta** (—°) [fr. **pat**] 1. fall DA i.95 (ukkā°); PvA 45 (asani°). The reading "anatthato pātato rakkhito" at PvA 61 is faulty we should prefer to read apagato (apāyato?) rakkhito. — 2. throwing, a throw Sn 987 (muddha°); PvA 57 (akkhi°). See also piṇḍa.

**Pātana** (nt.) [fr. pāteti] bringing to fall, destroying, killing, only in **gabbha°** destroying the foetus, abortion (q. v.) DhA i.47 and passim.

**Pātar** (adv.) [Vedic prātar, der. fr. *prō, *prā, cp. Lat. prandium (fr. prām — ediōm=pātar — āsa); Gr. πρωί early; Ohg. fruo=Ger. früh] early in the morning, in foll. forms: (1) **pātar** (before vowels), only in cpd. **°āsa** morning meal, breakfast [cp. BSk. prātar — aśana Divy 631] D iii.94; Sn 387; J i.232; VvA 294, 308; SnA 374 (pāto asitabbo ti pātar — āso piṇḍa — pātass' etaṅ nāmaṅ). — katapātarāsa (adj.) after breakfast J i.227; vi.349 (°bhetta); Vism 391. — (2) **pāto** (abs.) D iii.94; DhA ii.60; PvA 54, 126, 128; **pāto va** right early J i.226; vi.180. — (3) **pātaṅ** S i.183; ii.242; Th 2, 407. — *Note.* Should **piṇḍa-pāta** belong here, as suggested by Bdhgh at SnA 374 (see above)? See detail under piṇḍa.

**Pātavyatā** (f.) [fr. **pāt**, see pāteti] downfall, bringing to fall, felling M i.305; A i.266; Vin iv.34 (°by°); VbhA 499.

**Pātāpeti** [Caus. II. of pāteti] to cause to fall, to cause an abortus Vin ii.108; DA i.134.

**Pātāla** [cp. Epic Sk. pātāla an underground cave] proclivity, cliff, abyss S i.32, 127, 197; iv.206; Th 1, 1104 (see *Brethren* 418 for fuller explⁿ); J iii.530 (here expl[d] as a cliff in the ocean).

**Pāti** [Vedic pāti of **pā**, cp. Gr. π¨ωυ herd, ποιμήν shepherd, Lat. pāsco to tend sheep] to watch, keep watch, keep J iii.95 (to keep the eyes open, C. ummisati; opp. nimisati); Vism 16 (=rakkhati in def. of pāṭimokkha).

**Pātika**=pātī, read at Vism 28 for patika.

**Pātita** [pp. of pāteti] brought to fall, felled, destroyed Sn 631; Dh 407; J iii.176; PvA 31 (so read for patita).

**Pātin** (—°) (adj.) [fr. pāta] throwing, shooting, only in cpd. **dūre°** throwing far A i.284; ii.170. See akkhaṇa — vedhin.

**Pātimokkha** see **pāṭi°**.

**Pātī & Pāti** (f.) [the **femin.** of patta, which is Vedic pātra (nt.); to this the f. Ved. pātrī] a bowl, vessel, dish Vin i.157 (avakkāra°), 352 (id.); ii.216 (id.); M i.25 (kaṅsa°), 207; S ii.233; A iv.393 (suvaṇṇa°, rūpiya°, kaṅsa°); J i.347, 501; ii.90; v.377 (suvaṇṇa°) vi.510 (kañcana°); VvA 65; PvA 274.

**Pātukamyatā** is frequent v. l. for **cāṭu-kamyatā**, which is probably the correct reading (see this). The meaning (according to Vism 27=VbhA 483) is "putting oneself low," i. e. flattery, "fawning" (*Vism trsl.* 32). A still more explicit defⁿ is found at VbhA 338. The diff. spellings are as follows: **cāṭukamyatā** Vism 17, 27; KhA 236; VbhA 338, 483; **cāṭukammatā** Miln 370; **pāṭukamyatā** Vbh 246; **pātukamyatā** Nd[2] 39. See standing phrase under mugga — sūpyatā.

**Pātur** (—°) **(°pātu)** (indecl.) [cp. Vedic prāduḥ in prādur+ **bhu**; on t for d see Geiger, *P.Gr.* § 39[4]. As regards etym. Monier Williams suggests prā=pra+dur, door, thus "before the door, openly"; cp. dvāra] visible, open, manifest; only in compⁿ with **kṛ** and **bhū**, and with the rule that pātu° appears before cons., whereas pātur° stands before vowels. (1) with **kṛ** (to make appear): pres. **pātukaroti** Sn 316; J iv.7; Pug 30; SnA 423; aor. **pātvākāsi** S ii.254; DhA ii.64; pp. **pātukata** Vv 84[41]. — (2) with **bhū** (to become manifest, to appear): pres. **pātubhavati** D i.220; D ii.12, 15, 20, 226; M i.445; S iv 78; Pv ii.9[41] (pot. °bhaveyyuṅ); aor. **pāturahosi** [cp. BSk. prādurabhūt Jtm. 211] Vin i.5; D i.215; ii.20; S i.137; Pv ii.8[6]; Miln 10, 18; VvA 188; pl. **pāturahaṅsu** J i.11, & **°ahiṅsu** J i.54. — pp. **pātubhūta** S iii.39; Dhs 1035; PvA 44.

**-kamma** making visible, manifestation S ii.254; DhA iv.198. **-bhāva** appearance, coming into manifestation M i.50; S ii.3; iv.78; A i.266; ii.130; Sn 560, 998; J i.63; Nd[2] s. v.; Vism 437.

**Pāteti** [Caus. of **pat**] 1. to make fall, drop, throw off S i.197 (sakuṇo rajaṅ); J i.93 (udakaṅ); Miln 305 (sāraṅ). — 2. to bring to fall J v.198; Miln 187. — 3. to kill, destroy, cut off (the head) J i.393; iii.177; PvA 31, 115. — pp. **pātita**. Caus. II. **pātāpeti** (q. v.). — Cp. abhi°. *Note.* In meaning 3 it would be better to assume confusion with pāṭeti (for phāṭeti=Sk. sphāṭayati to split [**sphuṭ=(s)phal**], see phāleti & phāṭeti In the same sense we find the phrase **kaṭṭhaṅ pāteti** to split firewood M i.21 (MA ereti), besides phāleti.

**Pātheyya** (nt.) [grd. form. fr. patha] "what is necessary for the road," provisions for a journey, viaticum Vin i.244; S i.44; Dh 235, 237; J v.46, 241; DA i.288; DhA i.180; iii.335; PvA 5, 154.

**Pātheyyaka** (nt.)=patheyya PvA 126.

**Pāda** [Vedic pāda, see etym. under pada] 1. the foot, usually pl.

**pādā** both feet, e. g. Vin i.9, 34, 188; It 111; Sn 309, 547, 768, 835, 1028; J ii.114; iv.137; DhA iii.196; PvA 4, 10, 40, 68; VvA 105. In sg. scarce, and then specified as eka° & dutiya°, e. g. at Nd[2] 304[iii]; J vi.354. — 2. foot or base of a mountain Vism 399 (Sineru°); DhA i.108 (pabbata°). — 3. the fourth part ("foot") of a verse (cp. pada 4) SnA 239, 273, 343, 363; ThA 23. — 4. a coin Vin iii.47; VvA 77 (worth here 1/4 of a kahāpaṇa and double the value of māsaka; see also kākaṇikā).

**-anguṭṭha** a toe M i.337. **-anguṭṭhaka** same J ii.447; Vism 233. **-anguli** same PvA 125 (opp. to hatth' anguli finger). **-aṭṭhika** bone of the foot M i.58, 89; iii.92; KhA 49. **-âpacca** offspring fr. the foot (of Brahmā): see bandhu. **-ûdara** "(using) the belly as feet," i. e. a snake Sn 604. **-odaka** water for washing the feet Vin i.9. **-kathalika** (°iya) acc. to Bdhgh either a foot stool or a towel (adhota — pāda — ṭhapanakaṅ pāda — ghaṅsanaṅ vā, see *Vin. Texts* i.92; ii.373) Vin i.9, 46; ii.22; iv.310; Kvu 440; VvA 8; DhA i.321. **-kudārikā** holding the feet like an axe (?) Pv iv.1[47] (expl[d] at PvA 240 by pādasankhātā kudārikā; does k. here represent kuṭhārikā? The reading & meaning is uncertain). **-khīla** a corn in the foot Vin i.188 (as °ālādha, cp. *Vin Texts* ii.19). **-ghaṅsanī** a towel for rubbing the feet (dry) Vin ii.130. **-cāra** moving about on feet J iv.104. **-tala** the sole of the foot Vin i.179; M iii.90; D iii.143, 148; PvA 74. **-dhovana** cleaning or washing one's feet DhA ii.9. **-pa** "drinking with the foot," N. for tree Pv iv.3[9] (cp. PvA 251); Miln 117, 376; Vism 533; VvA 212; Sdhp 270. **-paricārikā** "serving on one's feet," i. e. a wife (cp. S i,125) J iii.95; vi.268; DhA iii.194. **-pīṭha** a foot — stool Vin i.9 (cp. *Vin. Texts* i.92); iv.310; DhA iii.120=186; VvA 291. **-puñchana(ka)** wiping one's feet (with a towel) Vism 358 (°rajju — maṇḍalaka, in comparison=VbhA 62); VbhA 285 (°coḷaka); KhA 144; SnA 333; DhA i.415 (°ka). **-puñchanī** a towel for the feet Vin ii.174. **-bbhañjana** ointment for the feet, foot — salve Vin i.205; J v.197, 376; PvA 44, 78; anointing the feet VvA 44 (°tèla), 295 (id.). **-mūla** the sole of the foot, the foot J iv.131. Cp. mūla. **-mūlika** "one who sits at one's feet," a foot — servant, lackey J i.122, 438; ii.300 sq. (Gāmaṇicaṇḍa); iii.417; v.128; vi.30. **-lola** loafing about, one who lingers after a thing, a greedy person Sn 63, 972; Nd[1] 374; Nd[2] 433; abstr. f. **°lolatā** SnA 36, & **°loliya** Nd[2] 433. **-visāṇa** "a horn on the foot," i. e. an impossibility J vi.340. **-sambāhana** massaging the feet DhA i.38.

**Pādaka** (adj. n.) [fr. pāda] 1. having a foot or basis Vin ii.110 (a°); Sn 205; ThA 78. — 2. fundamental; **pādakaṅ karoti** to take as a base or foundation Vism 667. — 3. (nt.) basis, foundation, base PvA 167. — **pādaka-jjhāna** meditation forming a basis (for further introspective development) Vism 390, 397, 412 sq., 428, 667. — Cp. **āhacca°**.

**Pādāsi** is aor. of **padāti**.

**Pāduka** [=pādaka] a little foot J vi.554.

**Pādukā** (f.) [cp. Epic Sk. pāduka & pādukā] a shoe, slipper, clog Vin i.190; ii.142, 222; J iii.327; iv.129, 379; v.298; vi.23; Miln 330; DA i.136; DhA iii.451 (muñja°). — At Vin ii.143 (according to Rh. D.) pādukā (dāru°) is a kind of stool or stand in a privy.

**Pāna** [Vedic pāna, fr. **pā**, pibati=Lat. bibo, pp. **pīta**, Idg. *po[i], cp. Gr. πίνω to drink, πότος drink; Obulg. piti to drink, pivo drink; Lith. penas milk; Lat. potus drink, poculum drinking vessel (=Sk. pātra, P. patta)] drink, including water as well as any other liquid. Often comb[d] with **anna°** (food), e. g. Sn 485, 487; Pv i.5[2]; and **°bhojana** (id.) e. g. Dh 249; J i.204. Two sets of 8 drinks are given in detail at Nd[1] 372. — Vin i.245, 249 (yāgu°); S v.375 (majja°); Sn 82, 398, 924; J i.202 (dibba°); Pug 51; PvA 7, 8, 50.

**-âgāra** a drinking booth, a tavern Vin ii.267; iii.151; J i.302 (=surā — geha C.); Vbh 247; VbhA 339.

**Pānaka** (nt.) [fr. pāna] a drink J ii.285; iv.30; Dāvs v.2; DhA iii.207 (amba°); VvA 99, 291. — Der. **pānakatta** (abstr. nt.) being provided with drink J v.243 (a°).

**Pānada** in cpd. pānad' ûpama at J ii.223 is faulty. The meaning is "a badly made sandal," and the reading should probably be (with v. l. & C.) "dupāhan' ûpama," i. e. du(ḥ)+upāhanā. The C. expl[s] as "dukkatupāhan' ûpama."

**Pānīya** (adj. nt.) [Vedic pānīya, fr. pāna] 1. drinkable S ii.111. — 2. drink, be erage, usually water for drinking Vin ii.207; iv.263; J i.198, 450; iii.491; v.106, 382; Pv i.10[7]; ii.1[19], 7[10]; PvA 4, 5. A reduced form **pāniya** (cp. Geiger, *P.Gr.* § 23) is also found, e. g. Vin ii.153; D i.148; Pv ii.10[2].

**-ghata** a pot for drinking water Vin ii.216; J vi.76, 85. **-cāṭika** drinking vessel DhA iv.129. **-cāṭī** id. J i.302. **-ṭhālika** drinking cup Vin ii.214; iv.263. **-bhājana** id. Vin ii.153. **-maṇḍapa** water reservoir (BSk. id. e. g. AvŚ ii.86) Vin ii.153. **-māḷaka** (?) J vi.85 (Hardy: Flacourtia cataphracta). **-sālā** a hall where drinking water is given Vin ii.153; PvA 102; cp. papā.

**Pānudi** see **panudati**.

**Pāpa** (adj. nt.) [Vedic pāpa, cp. Lat. patior≈E. passion etc.; Gr. π¨ημα suffering, evil; ταλαίπωρος suffering evil] 1. (adj.) evil, bad, wicked, sinful A ii.222 sq. (and compar. pāpatara); Sn 57; Dh 119 (opp. bhadra). Other compar — superl. forms are pāpiṭṭha S v.96; pāpiṭṭhatara Vin ii.5; pāpiyyasika D iii.254. See pāpiya. — 2. unfertile (of soil) S iv.315. — 3. (nt.) evil, wrong doing, sin Sn 23, 662; Dh 117 (opp. puñña) 183; Pv i.6[6]; 11[2]; iv.1[50]; DhA ii.11. — pp. **pāpāni** Sn 399, 452, 674; Dh 119, 265.

**-iccha** having bad wishes or intentions Vin i.97; D iii.246; S i.50; ii.156; A iii.119, 191, 219 sq.; iv.1, 22, 155; v.123 sq.; Sn 133, 280; It 85; Nd[2] 342; Vism 24 (def.); VbhA 476; **-icchatā** evil intention A iv.160, 165; DhA ii.77. **-kamma** evil doing, wickedness, sin, crime D iii.182; It 86; Sn 407; Dh 127; Vism 502; VbhA 440 sq.; PvA 11, 25, 32, 51, 84. **-kammanta** evil — doer, villain S i.97. **-kammin** id. M i.39 Dh 126. **-kara** id. Sn 674. **-karin** id. Dh 15, 17. **-dassana** sinful view Pv iv.3[55]. **-dhamma** wickedness, evil habit Dh 248, 307; Pug 37; DhA iii.4; PvA 98; as adj. at PvA. 58. **-dhammin** one of evil character or habits Pv i.11[7]. **-parikkhaya** decay or destruction of demerit (opp. puñña°) Pv ii.6[15]. **-mitta** an evil associate, a bad companion (opp. kalyāṇa°) M i.43, 470; D iii.182. **-mittatā** bad company, association with wicked people A i.13 sq., 83; iv.160, 165; D iii.212; Dhs 13, 27; Vbh 359, 369, 371. **-sankappa** evil thought Sn 280. **-sīla** bad morals Sn 246. **-supina** an evil dream (opp. bhaddaka) Vism 312; DhA iii.4.

**Pāpaka** (adj.) [fr. pāpa] bad, wicked, wretched, sinful Vin i.8; S i.149, 207; v.418 (p. akusala citta); Sn 127, 215, 664; Dh 66, 78, 211, 242; J i.128; Pv ii.7[16] (=lāmaka C.); ii.9[3]; Pug 19; Dhs 30, 101; Miln 204 (opp. kalyāṇa); Vism 268 (=lāmaka), 312 (of dreams, opp. bhaddaka). — f. **pāpikā** Dh 164, 310; **a°** without sin, innocent, of a young maiden (daharā) Th 2, 370; Vv 31[4]; 32[6] (so expl[d] by VvA, but ThA expl[ns] as faultless, i. e. beautiful).

**Pāpaṇika** (adj. n.) [pa+āpaṇa+ika] belonging to a shop, i. e. 1. a shopkeeper A i.115 sq. — 2. laid out in the shop (of cīvara) Vin i.255; Vism 62 (=āpaṇa — dvāre patitaka). See also *Vin. Texts* ii.156.

**Pāpika**=pāpaka D i.90 (cp. DA i.256); A iv.197.

**Pāpita** [pp. of pāpeti[1], in meaning=pāpika] one who has done wrong, sinful, evil M ii.43 (where D i.90 at id. p. has pāpika); DA i.256 (for pāpika, v. l. vāpita).

**Pāpimant** (adj. n.) [fr. pāpa, cp. Vedic pāpman] sinful; a sinner, esp. used as Ep. of Māra, i. e. the Evil, the wicked one S i.103; A iv.434; Ud 64; Sn 430; Th 1, 1213; Miln 155 sq.; DhA iv.32.

**Pāpiyo** (adj.) [compar. of pāpa, cp. Sk. pāpīyas] worse, more evil or wicked S i.162, 202; Sn 275; Dh 42, 76; J i.158; iv.303; Miln 155; DhA ii.108.

**Pāpuṇana** (nt.) [fr. pāpuṇāti] attainment J iv.306.

**Pāpuṇāti** [pa+**āp**; cp. Sk. prāpnoti] to reach, attain, arrive at, obtain, get to learn. — pres. **pāpuṇāti** Vin ii.208; J iv.285; vi.149; Pug 70; DA 21; PvA 74, 98, 125, 195; and **pappoti** S i.25; Dh 27; Vism 501; DhA i.395; pot. **pāpuṇe** Sn 324; Dh 138; J v.57 (1st pl. pāpuṇeyyāma for T. pappomu); DhA iv.200. aor. **apāpuṇi** ThA 64, and **pāpuṇi** J ii.229. pret. **apattha** J v.391 (proh. mā a.). fut. **pāpuṇissati** J i.260. ger. **pāpuṇitvā** S ii.28; **patvā** Sn 347, 575, and **pappuyya** S i.7 (cp. Vin ii.56; A i.138), 181, 212. inf. **pappotuṅ** Si. 129=Th 2, 60, and **pāpuṇituṅ** VbhA 223. — grd. **pattabba** S i.129; ii.28; SnA 433. — pp. **patta**; Caus. **pāpeti[2]** (q. v.).

**Pāpuraṇa** (nt.) [through *pāvuraṇa fr. pra+**vṛ**, cp. Sk. prāvaraṇa] cover, dress, cloak S i.175; Miln 279; DhA iii.1. See also **pārupana**.

**Pāpurati** [fr. pa+ā+**vṛ**, cp. Vedic pravṛṇoti] to cover, veil; shut, hide; only neg. **a°** and only in phrase **apāpurati Amatassa dvāraṅ** to open the door of Nibbāna Vin i.5; Vv 64[27] (=vivarati VvA 284).

**Pāpeti[1]** [Denom. fr. pāpa] to make bad, bring into dis- grace Vin iv.5. — pp. **pāpita**.

**Pāpeti[2]** [Caus. of pāpuṇāti] to make attain, to let go to, to cause to reach, to bring to J iv.494; v.205, 260; DA i.136. imper. **pāpaya** S i.217, and **pāpayassu** J iv.20. fut. **pāpessati** J i.260 and **pāpayissati** J v.8.

**Pābhata** [pa+ābhata] brought, conveyed DA i.262; SnA 356 (kathā°).

**Pābhati** (nt.) [pa+ā+pp. of **bhṛ**] "that which has been brought here," viz. 1. a present, bribe DA i.262. — 2. money, price J i.122; v.401, 452. — **kathā°** "a tale brought," occasion for something to tell, news, story J i.252, 364, 378; SnA 356.

**Pāmanga** (nt.) [etym.?] a band or chain Vin ii.106; iii.48; Mhvs 11, 28; Dpvs xii.1; DhA iv.216. See on this *Vin. Texts* iii.69 & *Mhvs trsl.* 79[7].

**Pāmujja** (nt.) [grd. form. tr. pa+**mud**, see similar forms under pāmokkha] delight, joy, happiness; often comb[d] with **pīti**. — D i.72, 196; S iii.134; iv.78=351; v.156, 398; A iii.21; v.1 sq., 311 sq., 339, 349; Sn 256; Nett 29; DA i.217; Sdhp 167. See also **pāmojja**.

**Pāmokkha** (adj.) [a grd. form. fr. pamukha, with length- ening of a as frequently in similar form[s] like pāṭidesanīya, pāṭimokkha, pāmojja] 1. chief, first, excellent, eminent, (m.) a leader. — A ii.168 (sanga sa°); Pug 69, 70; Miln 75 (hatthi° state elephant). disā° worldfamed J i.166, 285; ii.278; vi.347. — Freq. in series agga seṭṭha pāmokkha attama, in exegesis of mahā (at Nd[2] 502 A e. g., when A ii.95 reads mokkha for p.). See **mahā**. Def[d] as "pamukhe sādhū ti" at VbhA 332. — 2. facing east Pv iv.3[53] (=pācīna — dis' âbhimukha).

**Pāmojja**=pāmujja [Cp. BSk. prāmodya Divy 13, 82, 239] D ii.214; iii.288; M i.37, 98; S i.203; ii.30; v.157; Dh 376, 381; Ps i.177; Dhs 9, 86; Miln 84; Vism 2, 107, 177 (T. pa°); DhA iv.111 (°bahula).

**Pāya** [fr. pa+ā+**yā**] setting out, starting S ii.218 (nava° newly setting out); instr. **pāyena** (adv.) for the most part, commonly, usually J v.490; DA i.275 (so read for pāṭhena).

**Pāyaka** (—°) [fr. **pā** to drink] drinking J i.252 (vāruṇi°)

**Pāyāta** [pp of pāyāti] gone forth, set out, started J i.146.

**Pāyāti** [pra+ā+**yā**] to set out, start, go forth DhA ii.42; aor. 3[rd] sg. **pāyāsi** D ii.73; J i.64, 223; iii.333; VvA 64; PvA 272; 3[rd] pl. **pāyesuṅ** J iv.220, and **pāyiṅsu** D ii.96; J i.253; DhA iii.257. — pp. **pāyāta** (q. v.). See also the quasi synonymous **abhiyāti**.

**Pāyāsa** [cp. Class. Sk. pāyāsa] rice boiled in milk, milk — rice, rice porridge S i.166; Sn p. 15; J i.50, 68; iv.391; v.211; Vism 41; SnA 151; DhA i.171; ii.88; VvA 32.

**Pāyin** (adj. n.) [fr. **pā**, see pivati] drinking J iii.338.

**Pāyeti** [Caus. fr. **pā**, see pibati] 1. to give to drink, to make drink D ii.19; Sn 398 (Pot. pāyaye); Miln 43, 229; DhA i.87 (amataṅ); VvA 75 (yāguṅ); PvA 63; aor. **apāyesi** S i.143; ger. **pāyetvā** J i.202 (dibba — pānaṅ); ii.115 (lohitaṅ); iii.372 (phāṇīt' odakaṅ); iv.30 (pānakaṅ); vi.392 (suraṅ). — 2. to irrigate J i.215. — ppr. f. **pāyamānā** a woman giving suck, a nursing woman D i.166; M i.77; A i.295; ii.206; iii.227; Pug 55; DhA i.49. — Caus. II. **pāyāpeti** J v.422.

**Pāra** (adj. — nt.) [fr. para] 1. as *adv.* (°—) beyond, over, across, used as prep. with abl., e. g. pāra — Gangāya beyond the G. S i.207, 214; SnA 228. See under cpds. — 2. as *nt.* the other side, the opposite shore S i.169, 183; Sn 1059; Nd[1] 20 (=amataṅ nibbānaṅ); Dh 385; DhA iv.141 aparā pāraṅ gacchati to go from this side to the other (used with ref. to this world & the world beyond) S iv.174; A v.4; Sn 1130; pāraṅ gavesino M ii.64=Th 1, 771 — 3. Cases adverbially: acc. **pāraṅ** see sep.; abl. **pārato** from the other side Vin ii.209. — 3. the guṇa form of para, another: see cpds.:

**-atthika** (pār') wishing to cross beyond D i.244. **-ga** "going beyond," traversing, crossing, surmounting S iv.71 (jāti-

maraṇassa); Sn 32, 997. **-gata** one who has reached the opposite shore S i.34; ii.277; iv.157; A iv.411; Sn 21, 210, 359; Dh 414; Vv 53[1] (cp. VvA 231); one who has gone over to another party Th 1, 209. **-gavesin** looking for the other shore Dh 355; DhA iv.80. **-gāmin**=gata S i.123; A v.232 sq., 253 sq.; DhA ii.160. **-gū** (a) gone beyond, i. e. passed, transcended, crossed S i.195=Nd[2] 136[a] (dukkhassa), iv.210 (bhavassa); A ii.9 (id.); iii.223; It 33 (jarāya); Dh 348. (b) gone to the end of (gen. or. — °), reached perfection in, well — versed in, familiar with, an authority on Sn 992 (sabbadhammānaṅ), 1105 (cp. Nd[2] 435); D i.88 (tiṇṇaṅ vedānaṅ); DhA iii.361 (id.). **-dārika** an adulterer, lit. one of another's wife S ii.259; J iii.43 (so read for para°); DhA ii.10.

**Pāraṅ** (adv. — prep.) [acc. of pāra] beyond, to the other side D i.244; M i.135; Sn 1146 (Maccu — dheyya°, vv. ll. °dheyassa & °dheyya°), expl[d] by Nd[2] 487 as amataṅ nibbānaṅ; VvA 42.
**-gata** (cp. pāragata) gone to the other side, gone beyond, traversed, transcended M i.135; S ii.277; Sn 803; Nd[1] 114; Nd[2] 435; Pug 72; Vism 234. **-gamana** crossing over, going beyond S v.24, 81; A v.4, 313; Sn 1130.

**Pāramitā** (f.) [pāramī+tā]=pāramī Nett 87.

**Pāramī** (f.) [abstr. fr. parama, cp. BSk. mantrāṇāṅ pāramiṅ gata Divy 637] completeness, perfection, highest state Sn 1018, 1020; Pug 70; DhA i.5; VvA 2 (sāvakañāṇa°); PvA 139; Sdhp 328. In later literature there is mentioned a group of 10 perfections (**dasa pāramiyo**) as the perfect exercise of the 10 principal virtues by a Bodhisatta, viz. dāna°, sīla°, nekkhamma°, paññā°, viriya°, khanti°, sacca°, adhiṭṭhāna°, mettā°, upekhā° J i.73; DhA i.84.
**-ppatta** (pārami°) having attained perfection M iii.28; Nd[2] 435; Miln 21 22; cp. *Miln trsl.* i.34.

**Pārājika** [etym. doubtful; suggested are parā+**aj** (Bur- nouf); para+**ji**; pārācika (S. Lévi, see Geiger, *P.Gr.* § 38, n. 3; also Childers s. v.)] one who has committed a grave transgression of the rules for bhikkhus; one who merits expulsion (see on term *Vin. Texts* i.3; *Miln trsl[n]* i.268; ii.78) Vin i.172; ii.101, 242; A ii.241; iii.252; v.70; J vi.70, 112; Miln 255; Vism 22; KhA 97, DhA i.76 (as one of the divisions of the Suttavibhanga, see also Vin iii.1 sq.).

**Pārāpata** [Epic Sk. pārāvata] a dove, pigeon J i.242; v.215; VvA 167 (°akkhi); Pgdp 45. See the doublet **pārevata**.

**Pārāyana** (nt.) [late Sk. pārāyaṇa, the metric form of parāyana] the highest (farthest) point, final aim, chief object, ideal; title of the last Vagga of the Sutta Nipāta A iii.401; Sn 1130; Nd[2] 438; SnA 163, 370, 604.

**Pārikkhattiya**=parikkhattatā, Pug 19=VbhA 358.

**Pāricariyā** (f.) same as **paricariya** serving, waiting on, service, ministration, honour (for=loc.) D iii.189, 250, 281; M ii.177; S iv.239; A ii.70; iii.284, 325, 328; J iii.408; iv.490; v.154, 158 (kilesa°); PvA 7, 58, 128. Cp. BSk. pāricāryā MVastu ii.225.

**Pāricchatta**=pāricchattaka, Sn 64 (°ka Nd[2] 439; expl[d] as koviḷāra); J v.393.

**Pāricchattaka** [Epic Sk. pārijāta, but P. fr. pari+chatta +ka, in pop. etym. "shading all round"] the coral tree Erythmia Indica, a tree in Indra's heaven Vin i.30; A iv.117 sq.; Vv 38[1] (expl[d] as Māgadhism at VvA 174 for pārijāta, which is also the BSk. form); J i.40; ii.20; KhA i.122; SnA 485; DhA i.273; iii.211; DhsA 1; VvA 12, 110; PvA 137.

**Pārijāta**=pāricchattaka, VvA 174.

**Pārijuñña** (nt.) [abstr. fr. parijuṇṇa, pp. of pari+**jur**] 1. decay, loss M ii.66; DhA i.238; VvA 101 (bhoga°). — 2. loss of property, poverty PvA 3.

**Pāripanthika** [fr. paripantha] 1. highwayman, robber S ii.188; J v.253. — 2. connected with danger, threatening, dangerous to (—°) Vism 152; PugA 181 (samādhi°, vipassanā°).

**Pāripūrī** (f.) [abstr. fr. pari+**pūr**, cp. BSk. pāripūri AvŚ ii.107] fulfilment, completion, consummation S i.139; A v.114 sq.; Sn 1016; J vi.298; Nd[2] 137 (pada°); SnA 28 (id.); Pug 53; Dhs 1367; DhA i.36; PvA 132, 133; VbhA 468 (°mada conceit of perfection).

**Pārima** (adj.) [superl. form. fr. pāra] yonder, farther, only comb[d] with **°tīra** the farther shore D i.244; M i.134, 135; S iv.174; Miln 269; DhA ii.100. Cp. BSk. pārimaṅ tīraṅ AvŚ i.148.

**Pāribhaṭya** (nt.) (& der.) [fr. pari+**bhṛ**] "petting (or spoiling) the children" (*Miln trsl.* ii.287) but perhaps more likely "fondness of being petted" or "nurture" (as *Vism trsl.* 32) (being carried about like on the lap or the back of a nurse, as expl[n] at Vism 28=VbhA 483). The readings are different, thus we find **°bhaṭyatā** at Vbh 240; VbhA 338, 483; **°bhatyatā** at Vism 17, 23, 27 (vv. ll. **°bhaṭṭatā** & °bbhaṭṭatā); **°bhaṭṭakatā** at Miln 370; **°bhaṭṭatā** at Vbh 352; KhA 236; Nd[2] 39. The more det. expl[n] at VbhA 338 is "alankāra — karaṇ' ādīhi dāraka — kīḷāpanaṅ etaṅ adhivacanaṅ." — See stock phrase under **muggasūpyatā**.

**Pāribhogika** (adj.) [fr. paribhoga] belonging to use or enjoyment, with ref. to relics of personal use J iv.228 (one of the 3 cetiyas, viz. sarīrika, pāribhogika, uddesika); Miln 341 (id.).

**Pārivattaka** (adj.)=**pari°**; changing, turning round (of cīvara) Vin iv.59, 60.

**Pārivāsika=pari°** (a probationer), Vin i.136; ii.31 sq., where distinguished from a **pakatatta bhikkhu**, a regular, ordained bh. to whom a **pārivāsika** is inferior in rank.

**Pārisajja** [fr. parisā] belonging to an assembly, pl. the members of an assembly, esp. those who sit in council, councillors (cp. BSk. pāriṣadya councillor Divy 291) Vin i.348; D i.136; iii.64, 65; M i.326; S i.145, 222; A i.142; Miln 234; DA i.297.

**Pārisuddhi** (f.) [fr. parisuddha] purity Vin i.102, 136 (cp. *Vin. Texts* i.242, 280); M iii.4; A ii.194 sq. (°padhāniy' angāni, the four, viz. sīlapārisuddhi, citta°, diṭṭhi°, vimutti°); Nd[1] 475; Ps i.42 (°sīla); Dhs 165; Miln 336 (ājīva°, and in 4[th] jhāna); Vism 30 (=parisuddhatā), 46 (°sīla), 278; DhA iii.399 (catu° — sīla); iv.111 (ājīva°); Sdhp 342.

**Pārihāriya** (adj.) [fr. parihāra] connected with preserva- tion or attention, fostering, keeping Vism 3 (°paññā), 98 (°kammaṭṭhāna); SnA 54 (id.).

**Pāruta** [pp. of pārupati] covered, dressed S i.167, 175; Th 1, 153; J i.59, 347; SnA 401; PvA 48, 161. — **duppāruta** not properly dressed (without the upper robe) Vin i.44; ii.212; S ii.231,

271. See also **abhipāruta**. *Note.* The form **apāruta** is apparently only a neg. pāruta, in reality it is apa+ā+**vṛta**.

**Pārupati** [metathesis fr. pāpurati=Sk. prāvṛṇoti, pra+ **vṛ**; see also pāpurati etc.] to cover, dress, hide, veil D i.246; Vin iv.283; M iii.94; S ii.281; J ii.24, 109; Pv ii.11[2] (=nivāseti PvA 147); Mhvs 22, 67; Vism 18; DhA iii.325; VvA 44, 127; PvA 73, 74, 77. — pp. **pāruta** (q. v.).

**Pārupana** (nt.) [fr. pārupati] covering, clothing; dress J i.126, 378; iii.82; Miln 279; DhA i.70, 164; PvA 74, 76.

**Pāreti** [Denom. fr. pāra; cp. Lat. portare] to make go through, to bore through, pierce, break (?) J iii.185 (reading uncertain).

**Pārevata** [the Prk. form (cp. Māgadhi pārevaya) of the Sk. pārāpata, which appears also as such in P.] 1. a dove, pigeon A i.162 (dove — coloured); Vv 36[3] (°akkhi= pārāpat' akkhi VvA 167); J vi.456. — 2. a species of tree, Diospyros embryopteris J vi.529, 539.

**Pāroha** [fr. pra+**ruh**, cp. Sk. *prāroha] 1. a small (side) branch, new twig (of a Nigrodha tree) J v.8, 38, 472; vi.199; SnA 304; PvA 113. — 2. a shoot, sprout (from the root of a tree, tillering) S i.69 (see C. expl[n] at *K.S.* 320); J vi.15; DhA ii.70; VbhA 475; 476.

**Pāla** (—°) [fr. **pā**, see pāleti] a guard, keeper, guardian, protector S i.185 (vihāra°); J v.222 (dhamma°); VvA 288 (ārāma°); Sdhp 285. See also go°, loka°.

**Pālaka** (—°) [fr. **pā**] a guardian, herdsman M i.79; S iii.154; A iv.127; J iii.444.

**Pālana** (nt.) (& **pālanā?**) [fr. pāleti 2, to all likelihood for palāyana through *pālāna, with false analogy] moving, running, keeping going, living, in phrase **vutti pālana yapana** etc. at Vism 145; DhsA 149 167; also in def[n] of bhuñjati[1] as "pālan' ajjhohāresu" by eating & drinking for purposes of living, at Dhtp 379. As **pālanā** at the Dhs passages of same context as above (see under **yapana**).

**Pālanā** (f.) [fr. pāleti cp. Ep. Sk. pālana nt.] guarding, keeping J i.158; Dhs 19, 82,295.

**Pāli (Pāḷi)** (f.) [cp. Sk. pālī a causeway, bridge Halāyudha iii.54] 1. a line, row Dāvs iii.61; iv.3; Vism 242 (dvattiṅs' ākāra°), 251 (danta°); SnA 87. — 2. a line, norm, thus the canon of Buddhist writings; the text of the Pāli Canon, i. e. the original text (opp. to the Commentary; thus "pāliyaṅ" is opposed to "aṭṭhakathāyaṅ" at Vism 107, 450, etc). It is the literary language of the early Buddhists, closely related to Māgadhī. See Grierson, *The Home of Lit. Pāli* (Bhandarkar Commemoration vol. p. 117 sq.), and literature given by Winternitz, *Gesch. d. Ind. Litt.,* ii.10; iii.606, 635. The word is only found in Commentaries, not in the Piṭaka. See also Hardy, *Introd. to Nett,* p. xi. — J iv.447 (°nayena accord. to the Pāli Text); Vism 376 (°nay' anusārena id.), 394, 401, 565 (°anusārato accord. to the text of the Canon); 607, 630, 660 sq., 693, 712; KhA 41; SnA 333, 424, 519, 604; DhsA 157, 168; DhA iv.93; VvA 117, 203 (pālito+aṭṭhuppattito); PvA 83, 87, 92, 287; and freq. elsewhere.

**-vaṇṇanā** is explanation of the text (as regards meaning of words), purely textual criticism, as opposed to **vinicchaya-kathā** analysis, exegesis, interpretation of sense Vbh 291; Vism 240 (contrasted to bhāvanāniddesa).

**Pāliguṇṭhima** (adj.) [doubtful, fr pali+**guṇṭh**, see pali- guṇṭhita; hapax legomenon] covered round (of sandals) Vin i.186 (*Vin. Texts* ii.15: laced boots); v. l. BB °gunṭhika.

**Pālicca** (nt.) [fr. palita] greyness of hair M i.49; S ii.2, 42; A iii.196; Dhs 644, 736, 869; VbhA 98.

**Pālibhaddaka** [fr. palibhadda=pari+bhadda, very aus- picious] the tree Butea frondosa J iv.205; Nd[2] 680A[ii]; Vism 256 (°aṭṭhi); VbhA 239 (id.); KhA 46, 53; DhsA 14; DhA i.383. As **phālibhaddaka** ( — vana) at J ii.162 (v. l. pātali°).

**Pāleti** [cp. (Epic) Sk. pālayati, fr. **pā**] 1. to protect, guard, watch, keep Sn 585; J i.55; iv.127; vi.589; Miln 4 (paṭhavī lokaṅ pāleti, perhaps in meaning "keeps, holds, encircles," similar to meaning 2); Sdhp 33. — 2. (lit. perhaps "to see through safely"; for **palāyati** by false analogy) to go on, to move, to keep going, in def[n] of carati as viharati, iriyati, vattati, pāleti, yapeti, yāpeti at Nd[2] 237; Vbh 252; DhsA 167. Cp. pālana. So also in phrase **atthaṅ pāleti** (so read for paleti?) "to come home" i. e. to disappear Sn 1074 (see expl[d] Nd[2] 28). See other refs. under **palāyati**. — pp. **pālita**. See also abhi° & pari°. A contracted (poetical) form is found as **pallate** at J v.242, expl[d] by C. as pālayati (pālayate), used as Med. — Pass.

**Pāvaka** (adj. n.) [fr. **pu**, Vedic pāvaka] 1. (adj.) pure, bright, clear, shining J v.419. — 2. (m.) the fire S i.69; A iv.97; Dh 71, 140; J iv.26; v.63 (=kaṇha — vattanin) vi.236 (=aggi C.); Pv i.8[5]; Vism 170 (=aggi).

**Pāvacana** (nt.) [pa+vacana, with lengthening of first a (see Geiger, *P.Gr.* § 33[1])] a word, esp. the word of the Buddha D i,88; S ii.259; Th 1, 587; 2, 457.

**Pāvadati** [=pavadati] to speak out, to tell, show J ii.439; Pv iv.1[48]; PvA 118.

**Pāvassi** see pavassati.

**Pāvāra** [fr. pa+**vṛ**] 1. a cloak, mantle Vin i.281; J v.409 (expl[d] as pavara — dibba — vattha!). — 2. the mango tree KhA 58 (°puppha; Vism 258 at id. p. has pāvāraka°).

**Pāvārika** [fr. pāvāra] a cloak — seller (?) Vin iv.250.

**Pāvāḷa** [see pavāḷa] hair; only in cpd. **°nipphoṭanā** pulling out one's hair S iv.300.

**Pāvisa & Pāvekkhi** see **pavisati**.

**Pāvuraṇa** (nt.) [fr. pa+ā+**vṛ**; see pāpuraṇa & pārupana] cloak, mantle M i.359; Vin iv.255, 289; ThA 22.

**Pāvusa** [pa+**vṛṣ**, cp. Vedic prāvṛṣa & pravarṣa] 1. rain, the rainy season (its first 2 months) Th 1, 597; J v.202, 206. — 2. a sort of fish J iv.70 (gloss pāgusa, q. v.).

**Pāvussaka** (adj.) [fr. pāvusa] raining, shedding rain M. i.306; S v.51; A iv.127; J i.95, 96; Miln 114.

**Pāsa[1]** [Vedic pāśa] a sling, snare, tie, fetter S i.105, 111; A ii.182; iv.197; Vin iv.153 (? hattha°); Sn 166; It 36 (Māra°); J iii.184; iv.414; PvA 206. On its frequent use in similes see *J.P.T.S.* 1907, 111.

**Pāsa[2]** [Class. Sk. prāsa fr. pra+**as**] a spear, a throw Sn 303; A iv.171 (kuṭhāri° throw of an axe). — **asi°** a class of deities Miln 191.

**Pāsa**[3] (a stone?) at PvA 63 (pās' antare) is probably a misreading and to be corrected to **palāsa** (palās' antare, similarly to rukkh' antare, kaṭṭh' — and mūl' antare), foliage.

**Pāsaṅsa** (adj.) [grd. fr. pasaṅsati with pā for pa as in similar formations (see pāmokkha)] to be praised; praiseworthy M i.15, 404; ii.227 (dasa °ṭṭhānāni); A v.129 (id.); J iii.493; Pv iv.7[13]; Nett 52.

**Pāsaka**[1] [fr. pāsa[1]] a bow, for the dress Vin ii.136; for the hair Th 2, 411 (if Morris, *J.P.T.S.* 1893, 45, 46, is right to be corr. fr. pasāda).

**Pāsaka**[2] [fr. pāsa[2]] a throw, a die J vi.281.

**Pāsaka**[3] lintel Vin ii.120=148 (see *Vin. Texts* iii.144).

**Pāsaṇḍa** [cp. late Sk. pāṣaṇḍa] heresy, sect S i.133, A ii.466; Th 2, 183 Miln 359; ThA 164. **-°ika** heretic, sectarian Vin iv.74.

**Pāsati** (?) only in "sammaṅ pāsanti" at SnA 321 as expl[n] of **sammāpāsa** (q. v.).

**Pāsāṇa** [Epic Sk. pāṣāṇa] a rock, stone A i.283; Sn 447; J i.109, 199; v.295; Vism 28, 182, 183; VbhA 64 (its size as cp[d] with pabbata); DhA iii.151; DhsA 389; VvA 157; Sdhp 328.

**-guḷa** a ball of (soft) stone, used for washing (pumice stone?) A ii.200 (sāla — laṭṭhiṅ... taccheyya... likheyya... pāsāṇaguḷena dhopeyya... nadiṅ patāreyya), cp. M i.233; and Vism 28 "bhājane ṭhapitaṅ guḷapiṇḍaṅ viya pāsāṇaṅ." **-cetiya** a stone Caitya DhA iii.253. **-tala** a natural plateau J i.207. **-piṭṭhe** at the back of a rock Vism 116. **-pokkharaṇī** a natural tank Vism 119. **-phalaka** a slab of stone J iv.328. **-macchaka** a kind of fish (stone — fish) J iv.70; vi.450. **-lekha** writing on a stone Pug 32. **-sakkharā** a little stone, fragment of rock S ii.137; A iv.237. **-sevāla** stone Vallisneria J v.462. **-vassa** rain of stones SnA 224.

**Pāsāṇaka**=pāsāṇa Vin ii.211.

**Pāsāda** [pa+ā+**sad**, cp. Class. Sk. prāsāda] a lofty plat- form, a building on high foundations, a terrace, palace Vin i.58, 96, 107, 239; ii.128, 146, 236 (cp. *Vin. Texts* i.174; iii.178); D ii.21; S i.137; A i.64; Sn 409; It 33; Pv ii.12[5]; J ii.447; iv.153 (pillars); v.217; Vism 339 (°tala); DhsA 107; SnA 502; ThA 253, 286; VvA 197; PvA 23, 75, 279 (cp. upari°); Sdhp 299. — **satta-bhū- maka°** a tower with 7 platforms J i.227, 346; iv.323, 378; v.426, 577. The Buddha's 3 castles at D ii.21; A i.145; J vi.289. See also *J.P.T.S.* 1907, 112 (p. in similes).

**Pāsādika** (adj.) [fr. pasāda] 1. pleasing, pleasant, lovely, amiable Vin iv.18; D iii.141; S i.95; ii.279; A ii.104 sq., 203; iii.255 sq.; DhA i.119; ThA 266, 281; DA i.141, 281; VvA 6; PvA 46, 186, 187, 261. — **samanta°** lovely throughout A i.24; v.11. — 2. comfortable Vism 105.

**Pāsāvin** (adj.) [fr. pasavati] bringing forth S v.170; J i.394.

**Pāsuka** [for the usual **phāsuka**] a rib Vin ii.266. (loop? Rh.D.).

**Pāsuḷa** [for **phāsuka**] a rib Vin iii.105.

**Pāssati** fat. of **pibati** (for pivissati).

**Pāhuna** (m. nt.) [fr. pa+ā+**hu**, see also āhuna & der.] 1. (m.) a guest A iii.260; J vi.24, 516. — 2. (nt.) meal for a guest D i.97=M ii.154; Vism 220; DA i.267.

**Pāhunaka** (m. — nt.) [fr. pāhuna] 1. (m.) a guest J i.197; iv.274; Miln 107; DA i.267, 288; DhA ii.17. — 2. (nt.) meal for a guest S i.114.

**Pāhuṇeyya** (adj.) [fr. pāhuna, see also āhuneyya] worthy of hospitality, deserving to be a guest D iii.5; S i.220; ii.70; A ii.56; iii.36, 134, 248, 387; iv.13 sq.; v.67, 198; It 88; Vism 220.

**Pāhuneyyaka**=pāhuṇeyya J iii.440.

**Pāheti** [secondary form. after aor. pāhesi fr. pahiṇati] to send J i.447; Miln 8; PvA 133.

**Pi** (indecl.) [the enclitic form of api (cp. **api** 2a); on simi- larities in Prk. see Pischel, *Prk. Gr.* § 143] emphatic particle, as prefix only in **pidahati** and **pilandhati**, where api° also is found (cp. api 1b). — 1. also, and also, even so D i.1; Vin iv.139 (cara pi re get away with you: see re); J i.151, 278. — 2. even, just so; with numbers or num. expressions "altogether, in all, just that many" J i.151; iii.275; iv.142. — cattāro pi J iii.51; ubho pi J i.223; sabbe pi Sn 52; J i.280. — 3. but, however, on the other hand, now (continuing a story) J i.208; iv.2. — 4. although, even if J ii.110 (ciram pi kho... ca although for a long time... yet). — 5. perhaps, it is time that, probably Sn 43; J i.151; ii.103. — 6. **pi... pi** in correlation (like **api... api**): (a) both... and; very often untranslatable Sn 681 (yadā pi... tadā pi when... then), 808 (diṭṭhā pi sutā pi); J i.222 (jale pi thale pi); (b) either... or J i.150; ii.102.

**Piṅsa** [pp. of piṅsati[2]] crushed, ground, pounded DhA iii.184 (v. l. piṭṭha, perhaps preferable).

**Piṅsati**[1] [piś or **piṅś**, cp. Vedic piṅśati, with two bases viz. Idg. ***peig**, as in P. piñjara & pingala; Lat. pingo to paint, embroider; and ***peik**, as in Sk. piṅśati, peśaḥ; Av. paes — to embellish; Gr. ποικίλος many — coloured; Goth. fēh, Ags. fāh id. See detail in Walde, *Lat. Wtb.* under pingo] to adorn, form, embellish; orig. to prick, cut. Perhaps **piṅsare** (3. pl. med.) J v.202 belongs here, in meaning "tinkle, sound" (lit. prick), expl[d] in C. by viravati. Other der. see under pingala. piñjara, pesakāra.

**Piṅsati**[2] [piṣ or **piṅṣ**, Vedic pinaṣṭi, cp. Lat. pinso to grind, pīla=pestle, pistillum=pistil; Lith. paisýti to pound barley; Gr. πτίσσω id.; Ohg. fesa=Nhg. fese] 1. to grind, crush, pound J i.452; ii.363; iv.3 (matthakaṅ), 440 (akaluñ candanañ ca silāya p.); Miln 43; DhA iii.184 (gandhe piṅsissati; BB pisissati). — 2. to knock against each other, make a sound J v.202: see piṅsati[1]. — pp. **piṅsa & piṭṭha**[1]. See also pisati and paṭi°.

**Pinka** [for pinga yellow, brownish, tawny] a young shoot, sprout J iii.389 (v. l. singa, which also points to pinga; expl[d] by pavāla).

**Pinga** see **pinka**.

**Pingala** (adj.) [see piṅsati[1], cp. Vedic pingala] 1. reddish- yellow, brown, tawny S i.170; J vi.199 (=pingiya). — 2. red — eyed, as sign of ugliness J iv.245 (as Np.; comb[d] with nikkhanta — dāṭha); v.42 (tamba — dāṭhika nibbiddha — pingala); Pv ii.4[1] (=°locana PvA 90; +kaḷāra — danta).

**-kipillaka** the red ant DhA iii.206. **-cakkhutā** redeyedness PvA 250. **-makkhikā** the gadfly J iii.263 (=ḍaṅsa) Nd[2] 268=SnA 101 (id.); SnA 33 (where a distinction is made between kāṇa — makkhikā and pingala°), 572 (=ḍaṅsa).

**Pingiya** (adj.) [fr. Vedic pinga] reddish — brown, yellow J vi.199.

**Pingulā** (f.) [a var. of Sk. **pingalā**, a kind of owl] a species of bird J vi.538.

**Picu**[1] [cp. Class. Sk. picu] cotton Vin i.271; usually in cpds, either as **kappāsa°** S v.284, 443, or **tūla°** S v.284, 351 (T. thula°), 443; J v.480 (T. tula°).

**-paṭala** membrane or film of cotton Vism 445. **-manda** the Nimb or Neem tree Azadizachta Indica Pv iv.1[6] (cp. PvA 220); the usual P. form is pucimanda (q. v.).

**Picu**[2] [etym. unknown, prob. Non — Aryan] a wild animal, said to be a kind of monkey J vi.537.

**Piccha** (nt.) [cp. Epic Sk. piccha & puccha tail, to Lat. pinna, E. fin. Ger. finne] tail — feather, esp. of the peacock Vin i.186 (mora°). — **dve°** (& de°) having two tail — feathers J v.339, 341 (perhaps to be taken as "wing" here, cp. Halāyudha 2, 84=pakṣa). Cp. piñcha & piñja.

**Picchita** in su° J v.197 is not clear, C. expl[5] by suphassita, i. e. pleasing, beautiful, desirable, thus dividing su — picch°.

**Picchila** (adj.) [cp. Class. Sk. picchila] slippery Vism 264; VbhA 247 (lasikā=p — kuṇapaṅ); DhA iii.4 (°magga).

**Piñcha**=piccha, i. e. tail — feather, tail Vin ii.130 (mora°). Cp. piñja.

**Piñja** (nt.) [=piccha] a (peacock's) tail — feather J i.38 (mora° kalāpa), 207 (=pekkhuṇa); iii.226 (BB piccha & miccha); DA i.41 (mora°); DhA i.394 (id.); VvA 147 (mayūra°; BB piñcha, SS pakkha); PvA 142 (mora° kalāpa).

**Piñjara** [cp. Class. Sk. piñjara; for etym. see piṅsati[1]] of a reddish colour, tawny J i.93; DA i.245; VvA 165, 288.

**-odaka** fruit of the esculent water plant Trapa Bispinosa J vi.563 (v. l. ciñcarodaka), expl[d] by singhāṭaka.

**Piñjita** (adj.) [fr. piṅsati[1], cp. Sk. piñjana] tinged, dyed Miln 240. On expression see Kern, *Toev.* s. v.

**Piññāka** (nt.) [to piṅsati[2], cp. Class. Sk. piṇyāka] ground sesamum, flour of oil — seeds M i.78, 342; Vin iv.341. (p. nāma tilapiṭṭhaṅ vuccati); VvA 142 (tila° seed cake); PvA 48.

**-bhakkha** feeding on flour of oil — seeds D i.166; A i.241, 295; ii.206; Nd[1] 417; Pug 55.

**Piṭaka** [cp. Epic Sk. piṭaka, etym. not clear. See also P. **peḷā & peḷikā**] 1. basket Vin i 225 (ghaṭa p. ucchanga), 240 (catudoṇika p.); Pv iv.3[33]; Vism 28 (piṭake nikkhitta — loṇa — maccha — phāla — sadisaṅ phaṇaṅ); **dhañña°** a grain — basket DhA iii.370; **vīhi°** a rice basket DhA iii.374. Usually in comb[n] **kuddāḷa-piṭaka** "hoe and basket," wherever the act of digging is referred to, e. g. Vin iii.47; D i.101; M i.127; S ii.88; v.53; A i.204; ii.199; J i.225, 336; DA i.269. — 2. (fig.) t.t. for the 3 main divisions of the Pāli Canon "the three baskets (basket as container of tradition Winternitz, *Ind. Lit.* ii.8; cp. peḷā 2) of oral tradition," viz. **Vinaya°, Suttanta°, Abhidhamma°**; thus mentioned by name at PvA 2; referred to as "tayo piṭakā" at J i.118; Vism 96 (pañca — nikāya — maṇḍale tīṇi piṭakāni parivatteti), 384 (tiṇṇaṅ Vedānaṅ uggahaṇaṅ, tiṇṇaṅ Piṭakānaṅ uggahaṇaṅ); SnA 110, 403; DhA iii.262; iv.38; cp. Divy 18, 253, 488. With ref. to the Vinaya mentioned at Vin v.3. — **Piṭaka** is a later collective appellation of the Scriptures; the first division of the Canon (based on *oral* tradition entirely) being into *Sutta* and *Vinaya* (i. e. the stock paragraphs learnt by heart, and the rules of the Order). Thus described at D ii.124; cp. the expression **bhikkhu suttantika vinayadhara** Vin ii.75 (earlier than **tepiṭaka** or **piṭakadhara**). Independently of this division we find the designation "Dhamma" applied to the doctrinal portions; and out of *this* developed the 3[rd] Piṭaka, the **Abhidhammap**. See also Dhamma C. 1. — The Canon as *we* have it comes very near in language and contents to the canon as established at the 3[rd] Council in the time of King Asoka. The latter was in Māgadhī. — The knowledge of the 3 Piṭakas as an accomplishment of the bhikkhu is stated in the term **tepīṭaka** "one who is familiar with the 3 P." (thus at Miln 18; Dāvs v.22; KhA 41 with v. l. ti°; SnA 306 id.; DhA iii.385). **tipetakī** (Vin v.3 Khemanāma t.), **tipeṭaka** (Miln 90), and **tipiṭaka-dhara** KhA 91. See also below **°ttaya**. In BSk. we find the term **trepiṭaka** in early inscriptions (1[st] century a.d., see e. g. Vogel, Epigraphical discoveries at Sārnāth, *Epigraphia Indica* viii. p. 173, 196; Bloch, *J. As. Soc. Bengal* 1898, 274, 280); the term **tripiṭaka** in literary documents (e. g. Divy 54), as also **tripiṭa** (e. g. AvŚ i.334; Divy 261, 505). — On the Piṭakas in general & the origin of the P. Canon see Oldenberg, in ed. of Vin 1; and Winternitz, *Gesch. d. Ind. Litt.* 1913, ii.1 sq.; iii.606, 635. — Cp. **peṭaka**.

**-ttaya** the triad of the Piṭakas or holy Scriptures SnA 328. **-dhara** one who knows (either one or two or all three) the Piṭaka by heart, as **eka°, dvi°, ti°** at Vism 62, 99. **-sampadāya** according to the P. tradition or on the ground of the authority of the P. M i.520 (itihītiha etc.); ii.169 (id.); and in exegesis of **itikirā** (hearsay — tradition) at A i.189=ii.191=Nd[2] 151.

**Piṭṭha**[1] (nt.) [pp. of piṅsati[2]. cp. Sk. piṣṭa] what is ground, grindings, crushed seeds, flour. Vin i.201, 203; iv.261, 341 (tila°=piññāka); J ii.244 (māsa°). As **piṭṭhi** at J i.347.

**-khādaniya** "flour — eatables," i. e. pastry Vin i.248 (cp. *Vin. Texts* ii.139). **-dhītalikā** a flour — doll, i. e. made of paste or a lump of flour PvA 16, 19 (cp. uddāna to the 1[st] vagga p. 67 piṭṭhi & reading piṇḍa° on p. 17). **-piṇḍi** a lump of flour Vism 500 (in comp.). **-madda** flour paste Vin ii.151 (expl[d] in C. by piṭṭha — khali; cp. piṭṭhi — madda J iii.226, which would correspond to piṣṭī). **-surā** (intoxicating) extract or spirits of flour VvA 73.

**Piṭṭha**[2] (nt.) [identical in form with piṭṭha[3]] a lintel (of a door) Vin i.47 (kavāṭa°); ii.120 (°saṅghāṭa, cp. *Vin. Texts* iii.105), 148, 207.

**Piṭṭha**[3] (nt.) [cp. Vedic pṛṣṭha, expl[d] by Grassmann as pra — stha, i. e. what stands out] back, hind part; also surface, top J i.167 (pāsāṇa° top of a rock). Usually in oblique cases as adv., viz. instr. **piṭṭhena** along, over, beside, by way of, on J ii.111 (udaka°); iv.3 (samudda°), loc. **piṭṭhe** by the side of, near, at: parikhā° at a ditch PvA 201; on, on top of, on the back of (animals): ammaṇassa p. J vi.381 (cp. piṭṭhiyaṅ); tiṇa° J iv.444; panka° J i.223; samudda° J i.202. — assa° on horseback D i.103; similarly: vāraṇassa p. J i.358; sīha° J ii.244; haṭṭhi° J ii.244; iii.392. See also following.

**Piṭṭhi & Piṭṭhī** (f.) [=piṭṭha[3], of which it has taken over the main function as noun. On relation piṭṭha> piṭṭhi cp. Trenckner, *Notes* 55; Franke, *Bezzenberger's Beiträge* xx.287. Cp. also the Prk. forms piṭṭha, piṭṭhī & piṣṭī, all representing Sk. pṛṣṭha:

Pischel, *Prk. Gram.* §53] 1. the back Vin ii.200 (piṭṭhī); M i.354; J i.207; ii.159, 279. **piṭṭhiṅ** (paccāmittassa) **passati** to see the (enemy's) back, i. e. to see the last of somebody J i.296, 488; iv.208. piṭṭhi as opposed to ura (breast) at Vin ii.105; Sn 609; as opposed to tala (palm) with ref. to hand & foot: hattha (or pada — ) tala & °piṭṭhi: J iv.188; Vism 361. — abl. **piṭṭhito** as adv. (from) behind, at the back of Sn 412 (+anubandhati to follow closely); VvA 256; PvA 78 (geha°). **piṭṭhito karoti** to leave behind, to turn one's back on J i.71 (cp. pṛṣṭhato — mukha Divy 333). **piṭṭhito piṭṭhito** right on one's heels, very closely Vin i.47; D i.1, 226. — 2. top, upper side (in which meaning usually piṭṭha[3]), only in cpd. °pāsāṇa and loc. **piṭṭhiyaṅ** as adv. on top of J v.297 (ammaṇa°) piṭṭhi at VvA 101 is evidently faulty reading.

**-ācariya** teacher's understudy, pupil — teacher, tutor J ii.100; v.458, 473, 501. **-kaṇṭaka** spina dorsi, backbone M i.58, 80, 89; iii.92; Vism 271; VbhA 243; KhA 49 sq.; Sdhp 102. **-koṭṭhaka** an upper room (bath room?) DhA ii.19, 20. **-gata** following behind, foll. one's example Vism 47. **-paṇṇasālā** a leaf — hut at the back J vi.545. **-parikamma** treating one's back (by rubbing) Vin ii.106. **-passe** (loc.) at the back of, behind J i.292; PvA 55, 83, 106. **-pāda** the back of the foot, lit. foot — back, i. e. the heel Vism 251; KhA 51, (°aṭṭhika); DA i.254. **-pāsāṇa** a flat stone or rock, plateau, ridge J i.278; ii.352; vi.279; DhA ii.58; VbhA 5, 266. **-bāha** the back of the arm, i. e. elbow (cp. °pāda) KhA 49, 50 (°aṭṭhi): **-maṅsa** the flesh of the back PvA 210; SnA 287. **-maṅsika** backbiting, one who talks behind a person's back Sn 244 (=°maṅsakhādaka C.); J ii.186 (of an unfair judge); v.1; Pv iii.9[7] (BB; T. °aka). As **°maṅsiya** at J v.10. **-maṅsikatā** backbiting Nd[2] 39. **-roga** back — ache SnA 111. **-vaṅsa** back bone, a certain beam in a building DhA i.52.

**Piṭṭhika** (adj.) (—°) [fr. piṭṭhi] having a back, in **dīgha°** with a long back or ridge Sn 604; **mudu°** having a flexible back Vin iii.35.

**Piṭṭhikā** (f.)=piṭṭhi; loc. **piṭṭhikāya** at the back of, behind J i.456 (maṇḍala°).

**Piṭṭhimant** (adj.) [fr. piṭṭhi] having a back, in f. piṭṭhi- matī (senā) (an army) having troops on (horse — or, elephant — ) back J vi.396.

**Piṭhara** (m. & nt.) [cp. Epic Sk. piṭhara] a pot, a pan Miln 107 (spelt pīthara). As **piṭharaka** [cp. BSk. piṭharikā Divy 496; so read for T. piparikā] at KhA 54 to be read for T. pivaraka according to App. SnA 869.

**Piṇḍa** [cp. Vedic piṇḍa; probably connected with **piṣ** i. e. crush, grind, make into a lump; Grassmann compares **pīḍ** to press; on other attempts at etym. see Walde, *Lat. Wtb.* s. v. puls] 1. a lump, ball, thick (& round) mass S i.206 (aṭṭhīyaka°); Pv iii.5[5] (nonīta°); VvA 62 (kummāsa°), 65; Sdhp 529 (ayo°). — 2. a lump of food, esp. of alms, alms given as food S i.76; Sn 217, 388, 391; J i.7 (nibbuta° cooled); Miln 243 (para °ṅ ajjhupagata living on food given by others). **piṇḍāya** (dat.) for alms, freq. in comb[n] with carati, paṭikkamati, (gāmaṅ) pavisati, e. g. Vin ii.195; iii.15; M iii.157; Sn 386; SnA 141, 175; PvA 12, 13, 16, 47, 81, 136 and passim. — 3. a conglomeration, accumulation, compressed form, heap, in **akkhara°** sequence of letters or syllables, context DhA iv.70.

**-attha** condensed meaning, résumé J i.233, 275, 306; KhA 124, 192. Cp. sampiṇḍanattha. **-ukkhepakaṅ** in the manner of taking up lumps (of food), a forbidden way of eating Vin ii.214=iv.195, cp. *Vin. Texts* i.64 (=piṇḍaṅ piṇḍaṅ ukkhipitvā C.). **-gaṇanā** counting in a lump, summing up DA i.95. **-cāra** alms — round, wandering for alms Sn 414. **-cārika** one who goes for alms, begging Vin ii.215; iii.34, 80; iv.79; J i.116; VvA 6. **-dāyika** (& °dāvika) one who deals out food (as occupation of a certain class of soldiers) D i.51 (°dāvika); A iv.107 (v. l. °dāyaka); Miln 331; cp. DA i.156. See also Geiger, *P.Gr.* 46, 1; Rh. D. *Dial.* i.68 (trsl. "camp — follower"); Franke, *Dīgha trsl.* 53[1] trsl. "Vorkämpfer" but recommends trsl. "Klossverteiler" as well). **-dhītalikā** a doll made of a lump of dough, or of pastry PvA 17; cp. piṭṭha°. **-paṭipiṇḍa (kamma)** giving lump after lump, alms for alms, i. e. reciprocatory begging J ii.82 (piṇḍa — paṭipiṇḍena jīvikaṅ kappesuṅ), 307 (piṇḍapāta — paṭipiṇḍena jīvikaṅ kappenti); v.390 (mayaṅ piṇḍa — paṭipiṇḍa — kammaṅ na karoma). **-pāta** food received in the alms — bowl (of the bhikkhu), alms — gathering (on term see Vism 31 yo hi koci āhāro bhikkhuno piṇḍolyena patte patitattā piṇḍapāto ti vuccati, and cp. BSk. piṇḍapāta — praviṣṭha AvŚ i.359; piṇḍapāta — nirhāraka Divy 239) Vin i.46; ii.32 (°ṅ nīharāpeti), 77, 198, 223; iii.80, 99; iv.66 sq., 77; M iii.297; S i.76, 92; A i.240; ii.27, 143; iii.109, 145 sq.; v.100; Sn 339; J i.7, 149, 212, 233; Pug 59; Vism 31, 60; VbhA 279 (°âpacāyana); SnA 374; PvA 11 sq., 16, 38, 240. **-pātika** one who eats only food received in the alms — bowl; °*anga* is one of the dhutanga ordinances (see dhutanga) Vin i.253; ii.32 (°anga), 299 (+paṅsukūlika); iii.15 (id.); M i.30; iii.41; A iii.391; Pug 59, 69; SnA 57 (°dhutanga). — *piṇḍapātika bhikkhu* a bh. on his alms — round Vism 246 (in simile); VbhA 229 (id.). Cp. BSk. piṇḍapātika AvŚ i.248. **-pātikatta** (abstr. to prec.) the state of eating alms — food, a characteristic of the Buddhist bhikkhu M iii.41; S ii.202, 208 sq.; A i.38; iii.109.

**Piṇḍaka** [fr. piṇḍa] (alms) — food A iv.185 (SS piṇḍapāta); in phrase **na piṇḍakena kilamati** not go short of food Vin iii.15, 87; iv.23, in **ukka-piṇḍaka** meaning a cluster of msects or vermin Vin i.211=239 (v. l. piṇḍuka).

**Piṇḍi** (f.) [cp. piṇḍa & Sk. piṇḍī] a lump, round mass, ball, cluster D i.74=A iii.25 (nahāniya° ball of fragrant soap; DA i.218: piṇḍa); M iii.92; J i.76 (phala°); ii.393; iii.53 (amba°); Miln 107; Vism 500 (piṭṭha°); DhA iii.207 (amba°).

**Piṇḍika** (—°) in **chatta°-vivara** is a little doubtful, the phrase prob. means "a crevice in the covering (i. e. the round mass) of the canopy or sunshade" J vi.376. — Dutoit (*J. trsl*[n] vi.457) translates "opening at the back of the sunshade," thus evidently reading "**piṭṭhika.**"

**Piṇḍita** (adj.) [pp. of piṇḍeti, cp. BSk. piṇḍitamūlya lump — sum Divy 500] 1. made into a lump, massed together, conglomerated, thick Th 2, 395. — 2. "ball-like," close, compact; of sound: J ii.439; vi.519.

**Pindiyālopa** [piṇḍi+ālopa] a morsel of food Vin i.58 (°bhojana), 96 (id.); A ii.27; It 102.

**Piṇḍeti** [Denom. fr. piṇḍa] to ball together, mix, put together Pv ii.9[52] (=pisana — vasena yojeti PvA 135). — pp. **piṇḍita**.

**Piṇḍola** [etym. unclear] one who seeks alms S iii.93= It 89; cp. Np. °bhāradvāja SnA 346, 514, 570.

**Piṇḍolya** (nt.) [fr. piṇḍola] asking for alms, alms — round S iii.93=It 89; Vism 31.

**Pitar** [Vedic pitṛ, pitar —; cp. Gr. πατήρ; Lat. pater, Jup- piter, Dies — piter=*Zε*Ζευς πατήρ; Goth. fadar=Ger. vater= E. father; Oir. athir etc. to onomat. syllable *pa — pa, cp. tāta & mātā] father. — *Cases:* sg. nom. **pitā** S i.182; Dh 43; J v.379; SnA 423; acc. **pitaraṅ** Dh 294; & **pituṅ** Cp. ii.9$^3$; instr. **pitarā** J iii.37, **pitunā, petyā** J v.214; dat. gen. **pitu** M iii.176; J iv.137; vi.365, 589; & **pituno** Vin i.17 (cp. Prk. piuṇo); abl. **pitarā** J v.214; loc. **pitari**. — pl. nom. **pitaro** Sn 404; J iv.1; PvA 38, 54 (mātā°); acc. **pitaro** PvA 17, **pitare, & pitū** Th 2, 433; instr. **pitarehi & pitūhi**; dat. gen. **pitunnaṅ** J iii.83; (mātā°); vi.389 (id.); Pv ii.8$^4$; **pitūnaṅ** It 110; loc. **pitusu** Th 2, 499; J i.152 (mātā°); and **pitūsu** PvA 3 (mātā°). *Further:* abl. sg. **pitito** by the father's side D i.113 (+mātito); A iii.151; J v.214. — A i.62, 132, 138 sq.; Sn 296, 579 (paralokato na pitā tāyate puttaṅ); Nd$^2$ 441 (=yo so janako); J i.412 (=tāta); v.20; VbhA 108 (where pretty popular etym. is given with "piyāyatī ti pitā"), 154 (in simile). — Of *Brahmā:* D i.18, cp. DA i.112; of *Inda* J v.153. There is sometimes a distinction made between the father as such and the grandfather (or ancestors in gen.) with **culla°** (cūḷa°), i. e. little and **mahā°** i. e. grand — father, e. g. at J i.115 (+ayyaka); PvA 107. The collective term for "parents" is **mātāpitaro** (pl. *not* dual), e. g. Sn 404; J i.152; iii.83; iv.1; PvA 107. On similes of father and son op. *J.P.T.S.* 1907, 112. In *cpds.* there are the 3 bases pitā, piti° & pitu°. (a) **pitā°: °putta** father & son J i.253; pl. **°puttā** fathers & sons, or parents & children J iv.115; vi.84. **°mahā** grandfather Pv ii.8$^4$; J ii.263; DA i.281; PvA 41; **°mahāyuga** age of a grandfather (i. e. a generation of ancestors) D i.113 (see det. expl$^n$ DA i.281=SnA 462); Sn p. 115; KhA 141; **petti-pitā-mahā** great — grandfathers, all kinds of ancestors J ii.48 (=pitu — vitā mahā C.). — (b.) **piti°: °kicca** duty of a father J v.153; **°ghāta** parricide J iv.45 (BB pitu°); **°pakkha** father's side DhA i.4; **°pitāmahā** (pl.) fathers & grandfathers, ancestors J v.383; **°vadha** parricide DA i.135. — (c) **pitu°: °ja** originating from the father J vi.589 (+mātuja); **°ghātaka** parricide (+mātughātaka) Vin i.88, 136, 168, 320; **°nāma** fathers name SnA 423; **°pitāmahā** (pl.) ancestors (cp. piti°) A iv.61; J i.2; ii.48. **°rakkhita** guarded by a father M iii.46. **°santaka** father's possession J i.2. **°hadaya** father's heart J i.61.

**Pitika** (—°) (adj.) [fr. pitā] one who has a father, having a father VvA 68 (sa° together with the f.); PvA 38 (mata° whose f. was dead): cp. dve° with 2 fathers J v.424.

**Pitucchā** (f.) [pitu+svasā, cp. Sk. pitṛ — ṣvasṛ] father's sister, aunt; decl. similarly to pitā & mātā DhA i.37; acc. sg. pitucchasaṅ [Sk. *svasaṅ instead of *svasāraṅ] J iv.184.

**-dhītā** aunt's daughter, i. e. (girl) cousin DhA i.85. **-putta** aunt's son, i. e. (boy) cousin S ii.282 (Tisso Bhagavato p.); iii.106 (id.); J ii.119, 324.

**Pitta** (nt.) [cp. Vedic pitta] 1. the bile, gall; the bile also as seat of the bilious temperament, excitement or anger. Two kinds are distinguished at KhA 60= Vism 260, viz. **baddha°** & **abaddha°**, bile as organ & bile as fluid. See also in detail Vism 359; VbhA 65, 243. — In enumerations of the parts or affections of the body pitta is as a rule comb$^d$ with **semha** (cp. Vin ii.137; Kh 111; Vism 260, 344; Miln 298). — Vin ii.137; M iii.90; S iv.230, 231 (+semha); A ii.87; iii.101, 131; Sn 198 (+semha), 434 (id., expl$^d$ as the two kinds at SnA 388); Nd$^1$ 370; J i.146 (+semha); ii.114 (pittan te kupitaṅ your bile is upset or out of order, i. e. you are in a bad mood); Miln 112 (vāta — pittasemha...), 304 (roga,+semha), 382 (+semha); DhsA 190 (as blue — green); DhA iii.15 (cittaṅ n' atthi pittaṅ n' atthi has no heart and no bile, i. e. does not feel & get excited; vv. ll. vitta & nimitta). — 2. [according to Morris, *J.P.T.S.* 1893, 4 for *phitta=phīta, Sk. sphīta] swelling, a gathering Vin ii.188 (*Vin. Texts* iii.237 "a burst gall, i. e. bladder"); S ii.242. The passage is not clear, in C. on Ud i.7 we read cittaṅ, see Morris loc. cit. May the meaning be "muzzle"?

**-kosaka** gall — bladder KhA 61; Vism 263; VbhA 246.

**Pittika** (adj.) [fr. pitta] one who has bile or a bilious humoui, bilious Miln 298 (+semhika).

**Pittivisaya** [Sporadic reading for the usual petti°] the realm of the departed spirits M i.73; J i.51; Nd$^1$ 489.

**Pittivisayika** (adj.) [fr. pittivisaya] belonging to the realm of the departed Nd$^1$ 97 (gati; v. l. petti°).

**Pithīyatī** (pithiyyati) [Pass. of pidahati, cp. api — dahati, Sk. apidhīyate] to be covered, obscured or obstructed; to close, shut M ii.104; iii.184; Sn 1034, 1035; Nd$^2$ 442 (BB pidhiyyati; expl$^d$ by pacchijjati); Th 1, 872; Dh 173; J i.279 (akkhīni pithīyiṅsu the eyes shut); ii.158 (=paticchādiyati); vi.432. The spelling of the BB manuscripts is pidhīyati (cp. Trenckner, *Notes* 62).

**Pidalaka** [etym.? Kern, *Toev.* s. v. suggests diminutive- formation fr. Sk. bidala split bamboo] a small stick, skewer Vin ii.116, cp. Bdhgh on p. 317: "daṇḍakathina — ppamāṇena kaṭasārakassa pariyante paṭisaṅharitvā duguṇa — karaṇa." See also *Vin Texts* iii.94.

**Pidahati** [api+**dhā**, cp. apidahati & Prk. piṇidhattae= Sk. apinidhātave] to cover, to close, conceal, shut M i.117, 380 (dvāraṅ); J i.292; iii.26; v.389; Miln 139 (vajjaṅ); DhA i.396; ii.4, 85; iv.197 (ūruṅ); Sdhp 321; aor. **pidahi** J iv.308 (kaṇṇe); ger. **pidahitvā** Pv ii.7$^6$ (dvāraṅ); Vism 182 (nāsaṅ); DA i.136, **pidhatvā** Th 2, 480, & **pidhāya** J i.150 (dvāraṅ), 243 (id.); ThA 286; DhA ii.199 (dvārāni). — Pass. pithīyati; pp. **pihita** (q. v.). The opp. of p. is **vivarati**.

**Pidahana** (nt.) [fr. api+**dhā**, cp. apidahana] covering up, shutting, closing Vism 20; DhA iv.85 (=thakana).

**Pidhara** [fr. api+**dhṛ**] a stick (or rag?) for scraping (or wiping?) Vin ii.141 (avalekhana°), 221 (id.). Meaning doubtful.

**Pidhāna** (nt.) [=pidahana] cover J vi.349. **-°phalaka** covering board Vism 261 (where KhA in same passage reads paṭikujjana — phalaka)=VbhA 244.

**Pināsa** [cp. Sk. pīnasa] cold in the head, catarrh, in enum$^n$ of illnesses under **dukkha**, at Nd$^2$ 304$^1$ ≈ (kāsa, sāsa, pināsa, etc.).

**Pipati** [dial. form for pibati, pivati, usually restricted to Gāthā Dial., cp. Geiger, *P.Gr.* § 132] to drink, only in imper. pres. **pipa** M i.316; S i.459, and ppr. **pipaṅ** J v.255, gen. pl. **pipataṅ** Sn 398.

**Pipāsā** (f.) [Desid. form. fr. **pā**, pibati>pipati, lit. desire to drink] 1. thirst Nd[2] 443 (=udaka — pipāsā); Miln 318; VbhA 196 (in comparison); PvA 23, 33, 67 sq.; Sdhp 288. Often comb[d] with **khudā** (hunger) e. g. Sn 52, 436 (khup°); PvA 67; or **jighacchā** (id.), e. g. M i.10; S i.18; A ii.143, 153; Miln 304. — 2. longing (for food), hunger J ii.319. — 3. desire, craving, longing D iii.238 (avigata°); S iii.7, 108, 190; iv.387; A ii.34 (pipāsavinaya; expl[d] at Vism 293); iv.461 sq.

**Pipāsita** (adj.) [pp. of pipāsati, Desid. fr. **pā**, cp. pipāsā] thirsty S i.143; ii.110 (surā°); J vi.399; Miln 318 (kilantatasita — p.); Vism 262; PvA 127; Sdhp 151.

**Pipāsin** (adj.) [fr. pipāsā] thirsty D ii.265.

**Pipi** (adj.) [fr. **pā**, see pivati] drinking (?) in su° good to drink (?) J vi.326 (v. l. BB sucimant). Or is it "flowing" (cp. Vedic pipiṣvat overflowing)?

**Pipīlikā** (f.) & **pipillika** [cp. Vedic pipīlikā, pipīlaka & pipīlika; BSk. pipīlaka AvŚ ii.130 (kunta°). See also kipillikā] ant J iii.276 (BB kipillikā); Sdhp 23; as pipillikā at J i.202.

**Pippala** [for the usual P. pipphalī, Sk. pippalī] pepper Vin i.201, cp. *Vin. Texts* ii.46.

**Pipphala** [cp. Epic Sk. pippala, on ph for p see pipphalī] the fruit of Ficus religiosa, the holy fig tree J vi.518 (Kern's reading, *Toev.* s. v. for T. maddhu — vipphala, C. reads madhuvipphala & expl[ns] by madhuraphala).

**Pipphalaka** (nt.?) [etym.? BR give Sk. *pippalaka in meaning "thread for sewing"] scissors (? so ed.) DA i.70.

**Pipphalī** (f.) [with aspirate ph for p, as in Sk. pippalī, see Geiger, *P.Gr.* § 62. See also pippala. Etym. loan words are Gr. πέπερι=Lat. piper=E. pepper, Ger. pfeffer] long pepper S v.79; J iii.85; Vv 43[6]; DhA i.258 (°guhā Npl.); iv.155.

**Piya**[1] (adj.) [Vedic priya, **prī**, cp. Gr. προπροών; Goth. frijōn to love, frijonds loving=E. friend; Ger. frei, freund; Ohg. Frīa=Sk. priyā, E. Friday, etc.] dear, in two applications (as stated Nd[1] 133=Nd[2] 444, viz. dve piyā: sattā vā piyā sankhārā vā piyā, with ref. to living beings, to sensations): 1. dear, beloved (as father, mother, husband, etc.) S i.210 (also compar. °tara); Dh 130, 157, 220; Vism 296, 314 sq.; often comb[d] with **manāpa** (pleasing, also in 2), e. g. D ii.19; iii.167; J ii.155; iv.132. — 2. pleasant, agreeable, liked Sn 452, 863: Dh 77, 211; often comb[d] (contrasted) with **appiya**, e. g. Sn 363, 450 (see also below). nt. **piyaṅ** a pleasant thing, pleasantry, pleasure S i.189; Sn 450, 811; DhA iii.275. — **appiya** unpleasant M i.86; Kh viii.5. **appiyatā** unpleasantness J iv.32. See also pīti & pema.

**-âpāya** separation from what is dear to one, absence of the beloved A iii.57; Dh 211. **-âppiya** pleasant & unpleasant D ii.277 (origin of it); Dh 211. **-kamya** friendly disposition Vin iv.12. **-ggāhin** grasping after pleasure Dh 209, cp. DhA iii.275. **-cakkhu** a loving eye D iii.167. **-dassana** lovely to behold, goodlooking D iii.167. **-bhāṇin** speaking pleasantly, flattering J v.348. **-manāpatā** belovedness M i.66. **-rūpa** pleasant form, an enticing object of sight D i.152 (cp. DA i.311); S ii.109 sq.; A ii.54; It 95, 114; Sn 337, 1086 (cp. Nd[2] 445); Vbh 103; Nett 27. **-vacana** term of endearment or esteem, used with ref. to āyasmā Nd[2] 130; SnA 536, etc.; or mārisa SnA 536. **-vācā** pleasant speech S i.189; Sn 452. **-vādin** speaking pleasantly, affable D i.60 (manāpacārin+); A iii.37; iv.265 sq. **-vippayoga** separation from the beloved object Sn 41 (cp. Nd[2] 444); PvA 161 (here with ref. to the husband); syn. with appiya — sampayoga, e. g. at Vism 504 sq.

**Piya**[2] [sporadic for **phiya**, q. v.] oar; usually so in cpd. **piyâritta** (nt.) oar & rudder S i.103; A ii.201; J iv.164.

**Piyaka** [cp. Class. Sk. priyaka] a plant going under various names, viz. Nauclea cadamba; Terminalia tomentosa; Vitex trifolia J v.420 (=setapuppha C.); vi.269.

**Piyangu** (f.) [cp. Vedio priyangu] 1. panic seed, Panicum Italicum Vv 53[7]; J i.39; PvA 283. Mixed with water and made into a kind of gruel (piyangûdaka) it is used as an emetic J i.419. See also **kangu**. — 2. a medicinal plant, Priyangu J v.420.

**Piyatta** (nt.) [abstr. fr. piya[1]] belovedness, pleasantness A v.164 sq.; Sdhp 66.

**Piyāyati** [Denom. fr. piya[1]] to hold dear, to like, to be fond of (acc.), to be devoted to S i.210; J i.156; ii.246; vi.5; VbhA 108 (in etym. of pitā, q. v.); DhA iv.125; SnA 78; VvA 349; PvA 71. — pp. **piyāyita**. *Note.* A ppr. **piyaṅ** is found at SnA 169 for Sn 94 adj. piya, and is expl[d] by **pīyamāna** tussamāna modamāna.

**Piyāyanā** (f.) [fr. piyāyati] love, fondness for (loc.) S i.210.

**Piyāyita** [pp. of piyāyati] held dear, fondled, loved, liked Sn 807; Nd[1] 126.

**Piyāla** [cp. Class. Sk. priyāla] the Piyal tree, Buchanania latifolia J v.415. — (nt.) the fruit of this tree, used as food J iv.344; v.324.

**Pire** at Vin iv.139 is to be separated (cara pi re get away with you), both pi and re acting as part. of exclamation. The C. expl[n] (p. 362) by "pire (voc.?)=para, amāmaka" is an artificial construction.

**Pilaka** [cp. Class. Sk. piḍakā] a boil Sn p. 124 (piḷaka, v. l. pilaka); Vism 35 (pīḷaka); DhA i.319 (v. l. piḷaka).— See also piḷakā.

**Pilakkha** [cp. Vedic plakṣa] the wave — leaved fig tree, Ficus infectoria Vin iv.35; DA i.81. As **pilakkhu** [cp. Prk. **pilakkhu** Pischel, *Prk. Gr.* § 105] at S v.96; J iii.24, 398.

**Pilandha** (adj.) (—°) [fr. pilandhati] adorning or adorned Miln 336, 337. Cp. apiḷandha.

**Pilandhati** [see apilandhati, api+**nah**] to adorn, put on, bedeck Miln 337; J v.400. Caus. II. **pilandhāpeti** J i.386.

**Pilandhana & Piḷandhana** (nt.) [=apilandhana] putting on ornaments, embellishment, ornament, trinkets A i.254, 257; iii.16; Th 2, 74; Vv 64[17] (ḷ); J i.386 (ḷ); v.205; VbhA 230 (°vikati; ḷ); VvA 157 (ḷ), 167 (ḷ); PvA (ḷ); Sdhp 243.

**Pilava & Plava** [fr. **plu**, cp. Vedic plava boat, Russ. plov ship] 1. swimming, flowing, floating J v.408 (suplav — athaṅ in order to swim through well=plavana C.). — 2. a kind of duck [so Epic Sk.] Vv 35[8] (cp. VvA 163); J v.420.

**Pilavati & Plavati** [cp. Vedic plavati; **plu**, as in Lat. pluo to rain, pluvius rain, Gr. πλέω swim, πλύνω wash; Ohg. flouwen

etc. to rinse=E. flow] to move quickly (of water), to swim, float, sway to & fro Th 1, 104; Miln 377; VvA 163; DhsA 76. As **plavati** at J i.336 (verse); Dh 334 (v. l. SS; T. palavati). As **palavati** at Th 1, 399. — See also uppalavati (uppluta), opilāpeti, paripalavati.

**Pilavana & Palavana** (nt.) [fr. **plu**] swimming, plunging J v.409 (pl°).

**Pilāpanatā** (f.) [fr. **plu**, see pilavati] superficiality Dhs 1349, cp. DhsA 405.

**Pilāla** at J i.382 (°piṇḍa+mattikā — piṇḍa) is doubtful. Fausböll suggests mistake for **palala** straw, so also Ed. Müller, *P.Gr.* 6.

**Pilotikā** (f.) [cp. Class. Sk. plota (BR=prota), Suśr. i.15, 3; 16, 7 & passim] a small piece of cloth, a rag, a bandage Vin i.255, 296 (khoma° cp. *Vin. Texts* ii.156); M i.141 (chinna — °o — dhammo laid bare or open); S ii.28 (id.), 219 (paṭa°); J i.220; ii.145; iii.22 (jiṇṇa°), 511; vi.383; Miln 282; Vism 328; KhA 55; DhA i.221 (tela° rags dipped in oil); VvA 5; PvA 185; — As m. at J iv.365. The BSk. forms vary; we read **chinna-pilotika** at AvŚ i.198; MVastu iii.63; **pilotikā** (or °ka) at MVastu iii.50, 54. Besides we have **ploti** in karmaploti (pūrvikā k.) Divy 150 etc. AvŚ i.421.

**-khaṇḍa** a piece of rag DhA iv.115; ThA 269; PvA 171.

**Pillaka** [cp. Sk. *pillaka] the young of an animal, sometimes used as term for a child J ii.406 (sūkara°); DhA iv.134 (as an abusive term; vv. ll. SS kipillaka; gloss K pitucūḷaka, BB cūḷakaniṭṭha); Sdhp 164, 165. — As **pillika** at J i.487 (godha°, v. l. BB godha — kippillika).

**Piḷakā** (f.) [cp. Class. Sk. piḍakā] 1. a small boil, pustule, pimple Vin i.202; S i.150; J v.207, 303; Nd[1] 370; Miln 298; DA i.138. — 2. knob (of a sword) J vi.218. — Cp. **pilaka**.

**Piḷayhati** [api+nayhati, cp. Sk. pinahyate] to fasten on, put on, cover, dress, adorn J v.393 (piḷayhatha 3rd sg. imper.=pilandhatu C.).

**Piḷhaka** (v. l. **miḷhakā**) at S ii.228 is to be read as **mīḷhakā** "cesspool" (q. v.). The C. quoted on p. 228 expls incorrectly by "kaṅsalak' ādi gūthapāṇakā," which would mean "a low insect breeding in excrements" (thus perhaps=paṭanga?). The trsl. (*K.S.* ii.155) has "dung — beetle."

**Pivati & Pibati** [Vedic pāti & pibati, redupl. pres. to root Idg. ***poi & pī**, cp. Lat. bibo (for * pibo); Gr. πίνω to drink, πότος drink; Obulg. piti to drink, also Lat. pōtus drink, pōculum beaker (=pātra, P. patta). See also pāyeti to give drink, pāna, pānīya drink, pīta having drunk] to drink. — pres. **pivati** D i.166; iii.184; J iv.380; v.106; PvA 55. — 1st pl. **pivāma** Pv i.11[8]; 2nd pl. **pivatha** PvA 78 & **pivātha** Pv i.11[2]; 3rd pl. med. **piyyare** J iv.380. — imper. **piva** PvA 39, & **pivatu** Vin iv.109. — ppr. **pivaṅ** Sn 257; Dh 205, & **pivanto** SnA 39. — fut. **pivissati** J vi.365; PvA 5, 59; **pissāmi** J iii.432; **pāssati** J iv.527. — aor. pivi J i.198; **apivi** Mhvs 6, 21; **pivāsiṅ** Ud 42; **apāyiṅha** J i.362 (or °siṅha?); **apaṅsu** A i.205. — ger. **pivitvā** J i.419; iii.491; vi.518; PvA 5, 23; **pītvā** Sn 257; Dh 205; J i.297; pītvāna J ii.71; **pitvā** Pv i.11[8]. — grd. **pātabba** Vin ii.208; **peyya**; see kāka.° — inf. **pātuṅ** J ii.210; Pv i.6[4]. — pp. **pīta** (q. v.). — Of forms with p for v we mention the foll.: **pipati** M i.32; DhsA 403 (as v. l.); imper. **pipa** J i.459; ppr. pipaṅ M i.316, 317. — Caus. **pāyeti & pāyāpeti** (q. v.).

**Pivana** (nt.) [fr. pivati] drinking PvA 251.

**Pivaraka** see **piṭharaka**.

**Pisati** [=piṅsati] to grind, crush, destroy; Pass. **pisīyati** to perish VvA 335 (+vināseti). — pp. **pisita**.

**Pisana** (nt.) [fr. piṅsati?] grinding, powder see upa°.

**Pisāca** [cp. Sk. piśāca & Vedic piśāci; to same root as pisuna=Vedic piśuna, & Lat. piget, Ohg. fēhida enmity=Ags. faehp ("feud"), connected with root of Goth. fijan to hate; thus pisāca=fiend] 1. a demon, goblin, sprite D i.54 (T. pesācā, v. l. pisācā, expld at DA i.164 as "pisācā mahanta — mahantā sattā ti vadati"), 93; S i.209; A iii.69; Ud 5; J i.235; iv.495 (yakkha p. peta); Miln 23; VvA 335; PvA 198; Sdhp 313. — f. **pisācī** J v.442. — 2. [like pisāca — loha referring to the Paiśāca district, hailing from that tribe, cp. the term **malla** in same meaning and origin] a sort of acrobat, as pl. **pisācā** "tumblers" Miln 191.

**-nagara** town of goblins (cp. yakkha — nagara) Vism 531. **-loha** [connected with the tribe of the Paiśāca's: Mhbh vii.4819; cp. Paiśācī as one of the Prākrit dialects: Pischel, *Prk. Gr.* § 3] a kind of copper VbhA 63 (eight varieties).

**Pisācaka=pisāca**, only in cpd. **paṅsu°** mud — sprite J iv.380, 496; DA i.287; DhA ii.26.

**Pisācin** (adj. n.) [fr. pisāca, lit. having a demon] only f. pisācinī a witch (=pisācī) Th 1, 1151.

**Pisācillikā** (f.) [fr. pisāca] a tree — goblin Vin i.152; ii.115, 134; SnA 357; cp. *Vin. Texts* i.318.

**Pista** [pp. of pisati] crushed, ground Vism 260 (=piṭṭha KhA id. p.); VbhA 243.

**Pisīyati** Pass. of **pisati** (q. v.).

**Pisīla** (nt.) [Sk. piśāla] a dial. expression for **pātī** or **patta** "bowl" M iii 235 (passage quite misunderstood by Neumann in his trsln iii.414).

**Pisuṇa** (adj.) [Vedic piśuṇa, see etym. under pisāca] back- biting, calumnious, malicious M iii.33, 49; J i.297; Pug 57; PvA 15, 16. Usually combd with **vācā** malicious speech, slander, **pisuṇavācā** and **pisuṇāvācā** D i.4, 138; iii.70 sq., 171, 232, 269; M i.362; iii.23; adj. **pisuṇāvāca** & M iii.22, 48; S ii.167; Pug 39. — Cp. pesuna.

**Pisodara** [pṛṣa, i. e. pṛṣant+udara, see pasata[1]] having a spotted belly KhA 107 (ed. compares pṛṣodarādi Pāṇini vi.3, 109).

**Pihaka** (nt.) [cp. Sk. plihaṇaka & plīhan (also Vedic plāśi?), Av. sp□r□□an; Gr. σπλήν, σπλάγξνα entrails; Lat. lien spleen] the spleen M iii.90; Sn 195; J v.49. In detail at Vism 257; VbhA 240.

**Pihana** (nt.) & **°ā** (f.) [fr. piheti] envying Dhs 1059; SnA 459 (°sīla).

**Pihayati & Piheti** [cp. Vedic spṛhayati, **spṛh**] 1. to desire, long for (with acc.) Vin ii.187; S ii.242 (pihāyittha 2nd pl. aor.); J i.401; iv.198 (pattheti+); Th 2, 454; Vv 84[45] (=piyāyati VvA 349). — 2. to envy (with gen. of person & object), covet M i.504; S i.202, 236; Th 1, 62; Sn 823, 947; It 36; Dh 94 (=pattheti DhA 177), 181 (id. iii.227), 365 (ppr. pi-

hayaṅ=labhaṅ patthento DhA iv.97); J i.197 (aor. mā pihayi); Miln 336. — pp. **pihayita**.

**Pihayita** [pp. of pihayati] desired, envied, always comb[d] with **patthita** Miln 182, 351.

**Pihā** (f.) [fr. **spṛh**, cp. Sk. spṛhā] envy, desire M i.304; J i.197; Vism 392 (Bhagavantaṅ disvā Buddha — bhāvāya pihaṅ anuppādetvā thita — satto nāma n' atthi). — adj. apiha without desire S i.181.

**Pihāyanā** (f.)=**pihanā** Nett 18.

**Pihālu** (adj.) [cp. Sk. spṛhālu, fr. **spṛh**, but perhaps=Ved. piyāru malevolent. On y>h cp. P. paṭṭhayati for paṭṭhahati] covetous, only neg. **a°** S i.187=Th 1, 1218; Sn 852; Nd[1] 227.

**Pihita** [pp. of pidahati] covered, closed, shut, obstructed (opp. vivaṭa) M i.118; iii.61; S i.40; A ii.104; Nd[1] 149; J i.266; Miln 102 (dvāra), 161; Vism 185; DA i.182 (°dvāra).

**Pīṭha** (nt.) [cp. Fpic Sk. pīṭha] a seat, chair, stool, bench. — 4. kinds are given at Vin iv.40=168, viz. **masāraka, bundikābaddha, kuḷirapādaka, āhaccapādaka** (same categories as given under mañca). — Vin i.47, 180; ii.114, 149, 225; A iii.51 (mañca°, Dvandva); iv.133 (ayo°); Ps i.176; Vv 1[1] (see discussed in detail at VvA 8); VvA 295 (mañca°). — **pāda°** footstool J iv.378; VvA 291; **bhadda°** state — chair, throne J iii.410.

**-sappin** "one who crawls by means of a chair or bench," i. e. one who walks on a sort of crutch or support, a cripple (pīṭha here in sense of "hatthena gahana — yogga" VvA 8; exlp[d] by Bdhgh as "chinn' iriyāpatha" *Vin. Texts* i.225) J i.76, 418; v.426 (khujja+) vi.4, 10; Miln 205, 245, 276; Vism 596 (& jaccandha, in simile); DhA i.194; ii.69; PugA 227; PvA 282.

**Pīṭhaka** [fr. pīṭha] a chair, stool VvA 8, 124. See also palāla°.

**Pīṭhikā** (f.) [fr. pīṭha] a bench, stool Vin ii.149 ("cushioned chair" Bdhgh; see *Vin. Texts* iii.165); J iv.349; DA i.41; VvA 8.

**Pīṇana** (nt.) [fr. **prī**, cp. pīti] 1. gladdening, thrill, satis- faction Vism 143=DhsA 115. — 2. embellishment Vism 32 (=maṇḍana).

**Pīṇita** [pp. of pīṇeti] pleased, gladdened, satisfied Vv 16[13] (=tuṭṭha VvA 84); Miln 238, 249, 361; usually in phrase **pīṇitindriya** with satisfied senses, with joyful heart M ii.121; PvA 46, 70.

**Pīṇeti** [cp. Vedic prīṇāti, **prī**, see piya. The meaning in Pāli however has been partly confused with **pī**, pinvati (see pīna), as suggested by Bdhgh in DA i.157: "pīṇentī ti pīṇitaṅ **thāma-** bal' ûpetaṅ karonti"] to gladden, please, satisfy, cheer; to invigorate, make strong, often in phrase (attānaṅ) **sukheti pīṇeti** "makes happy and pleases" D i.51; iii.130 sq.; S i.90; iv.331; PvA 283: cp. DhsA 403 (sarīraṅ p.). It also occurs in def. of pīti (pīṇayatī ti pīti) at Vism 143=DhsA 115. — pp. **pīṇita**.

**Pīta**[1] [pp. of pivati] 1. having drunk or (pred.) being drunk (as liquid) S i.212 (madhu°); J i.198; PvA 25 (with asita, khāyita & sāyita as fourfold food). — 2. soaked or saturated with (—°), in **kasāyarasa°** J ii.98 (or=pīta[2]?) and **visapīta** (of an arrow) J v.36; Vism 303, 381; which may however be read (on acct. of v. l. visappīta) as **visappita** "poison — applied" (see appita). Does M i.281 pīta — nisita belong here (=visapīta)? — 3. (nt.) drink M i.220 sq.=A v.347 sq.; A v.359; Th 1, 503; Pv ii.7[10]; Nett 29, 80.

**Pīta**[2] (adj.) [Epic Sk. pīta, etym. unclear] yellow, golden-coloured Vin i.217 (virecana); D i.76 (nīla p. lohita odāta); iii.268 (°kasiṇa); M i.281 (pīta — nisita, belonging here or under pīta[1]?), cp. 385 (below); A iii.239; iv.263, 305, 349; v.61; J vi.185 (nīla p. lohita odāta mañjeṭṭhaka), 449 (°alankāra, °vasana °uttara, cp. 503); Dhs 203 (°kasiṇa), 246, 247 (nīla p. lohitaka, odāta); Vism 173 (°kasiṇa). — **pīta** is prominent (in the sense of golden) in the description of Vimānas or other heavenly abodes. A typical example is Vv 47 (Pītavimāna v.1 & 2), where everything is characterised as pīta, viz. vattha, dhaja, alankāra, candana, uppala, pāsāda, āsana, bhojana, chatta, ratha, assa, bījanī; the C. expl[n] of pīta at this passage is "suvaṇṇa"; cp. Vv 36[1] (=parisuddha, hemamaya VvA 166); 78[4] (=suvaṇṇamaya C. 304).

**-antara** a yellow dress or mantle Vv 36 (=pītavaṇṇā uttarīyā C. 166). **-aruṇa** yellowish red Th 2, 479. **-âvalepana** "golden — daubed" M i.385.

**Pītaka** (adj.) [fr. pīta] yellow Vin iv.159; Th 2, 260; J ii.274; Pv iii.1[3] (=suvaṇṇavaṇṇa PvA 170); Dhs 617 (nīla p. lohitaka odāta kāḷaka mañjeṭṭhaka); ThA 211. **-pītakā** (f.) saffron, turmeric M i.36.

**Pīti** (f.) [cp. Class. Sk. prīti & Vedic prīta pp. of **prī**, see pīneti & piya] emotion of joy, delight, zest, exuberance. On term see *Dhs. trsl.* 11 and *Cpd.* 243. Classed under sankhārakkhandha, not vedanā°. — D i.37, 75; iii.241, 265, 288; M i.37; S ii.30; iv.236; A iii.26, 285 sq.; iv.411, 450; v.1 sq., 135, 311 sq., 333 sq.; Sn 257, 687, 695, 969, 1143 (=Bhagavantaṅ ārabbha p. pāmujjaṅ modanā pamodanā citti — odagyaṅ etc. Nd[2] 446); Nd[1] 3, 491; Pug 68; Dhs 9, 62, 86, 172, 584, 999; Nett 29; Vism 145 (& **sukha** in contrasted relation), 212, 287 (in detail); DA i.53 (characterised by ānanda); DhA i.32; Sdhp 247, 461. On relation to **jhāna** see the latter. In series pīti passaddhi samādhi upekkhā under **sambojjhanga** (with eleven means of cultivation: see Vism 132 & VbhA 282). — Phrase **pītiyā sarīraṅ pharati** "to pervade or thrill the body with joy" (aor. phari), at J i.33; v.494; DhA ii.118; iv.102; all passages refer to pīti as the fivefold pīti, **pañcavaṇṇā pīti**, or joy of the 5 grades (see *Dhs. trsl.* 11, 12, and *Cpd.* 56), viz. khuddikā (slight sense of interest), khaṇikā (momentary joy), okkantikā (oscillating interest, flood of joy), ubbegā (ecstasy, thrilling emotion), and pharaṇā pīti (interest amounting to rapture, suffusing joy). Thus given at DhsA 115 & Vism 143, referred to at DhsA 166. — pīti as **nirāmisa** (pure) and **sāmisa** (material) at M iii.85; S iv.235.

**-gamanīya** pleasant or enjoyable to walk M i.117. **-pāmojja** joy and gladness A iii.181. 307 (°pāmujja); Dh 374; DhA iv.110; KhA 82. **-pharaṇatā** state of being pervaded with joy, joyous rapture, ecstasy D iii.277; Ps i.48; Vbh 334; Nett 89. **-bhakkha** feeding on joy (Ep. of the Ābhassara Devas) D i.17; iii.28, 84, 90; A v.60; Dh 200; A i.110; DhA iii.258; Sdhp 255. **-mana** joyful — hearted, exhilarated, glad of heart or mind M i.37; iii.86; S i.181; A iii.21; v.3; Sn 766; Nd[1] 3; J iii.411; Vbh 227. **-rasa** taste or emotion of joy VvA 86. **-sambojjhanga** the joy — constituent of enlightenment M iii.86; D iii.106, 226, 252, 282. Eleven results of such a state are enum[d] at DhsA 75, viz. the 6 anussatis, upam' ânus-

sati, lūkhapuggalaparivajjanatā, siniddha — pug. — sevanatā, pasādanīyasuttanta — paccavekkhaṇatā, tadadhimuttatā (cp. Vism 132 & VbhA 282). **-sahagata** followed or accompanied by joy, bringing joy Dhs 1578 (dhammā, various things or states); Vism 86 (samādhi). **-sukha** zest and happiness, intrinsic joy (cp. *Cpd.* 56, 243) S i.203; D iii.131, 222; Dhs 160; Vism 158; ThA 160. According to DhsA 166 "rapture and bliss," cp. *Expositor* 222. **-somanassa** joy and satisfaction J v.371; Sn 512; PvA 6, 27, 132.

**Pītika** (—°) (adj.) [fr. pīti] belonging to joy; only as **sappī- tika & nippītika** bringing joy & devoid of joy, with & without exuberance (of sukha) A iii.26; iv.300, 441.

**Pītin** (adj.) [fr. pīta[1]) drinking, only at Dh 79 in cpd. **dhamma°** drinking in the Truth, expl[d] as dhammapāyako, dhammaṅ pivanto at DhA ii.126.

**Pīna** (adj.) [cp. Epic Sk. pīna of **pī** to swell up (with fat); to which also Vedic pīvan & pīvara fat, Gr. πιμελή & πιμελή & πιον fat, Lat. opīmus fat, Ger. feist & fett=E. fat] fat, swollen Th 2, 265 (of breasts).

**Pīḷaka** [fr. **pīd**?] a (sort of) boil Vism 35; see **pilaka**.

**Pīḷana** (nt.) [fr. **pīḍ**, cp. pīḷā] oppression, injury, suffering (from dukkha) Vism 212=494; also in **nakkhatta°** harm to a constellation, i. e. occultation DhA i.166 sq.

**Pīḷā** (f.) [cp. Class. Sk. pīḍā fr. **pīḍ**] 1. pain, suffering J i.421; Miln 278; Vism 42. — 2. oppression, damage, injury SnA 353; DA i.259.

**Pīlikoḷikā** (f.) [reading not quite sure, cp. koḷikā] eye- secretion Th 2, 395 (=akkhigūthaka ThA 259, q. v. for fuller expl[n]; see also *J.P.T.S.* 1884, 88).

**Pīḷita** [pp. of pīḷeti] crushed, oppressed, molested, harassed Vin iv.261; Vism 415 (dubbhikkha°); DhA iv.70; ThA 271. Cp. abhi°, pa°.

**Pīḷeti** [cp. Vedic pīḍayati, **pīḍ**, cp. Gr. πιέζω (*πισεδιω?) to press, oppress (lit. sit upon?)] 1. to press, press down Vin ii.225 (coḷakaṅ). — 2. to weigh down heavily J i.25 (ppr. pīḷiyamāna), 138. — 3. to press, clench Miln 418 (muṭṭhiṅ pīḷayati); DhA iv.69 (anguliyā pīḷiyamānāya). — 4. to crush, keep under, subjugate Miln 277 (janaṅ). — 5. to molest VvA 348 (pīḷanto ppr. for pīḷento?). — pp. **pīḷita**.

**Puṅ** as a term for Purgatory (niraya): see Bdhgh's etym. of puggala Vism 310, as quoted under puggala.

**Puṅs** [Vedic puṅs (weak base) and pumāṅs (strong base), often opp. to strī (woman, female); cp. putra & potaka]. Of the simplex no forms are found in Pāli proper. The base **puṅ** occurs in pukusa (?), puggala (?), pungava, pullinga; **puṅs** in napuṅsaka (cp. Prk. napuṅsaveya Pischel, *Gram.* § 412). The role of puṅs as contrast to **itthi** has in Pāli been taken over by **purisa**, except in **itthi-pumā** at the old passage D iii.85. The strong base is in P. **puman** (q. v.). See also posa[1].

**Pukkusa** [non — Aryan; cp. Epic Sk. pukkuśa, pukkaśa pulkasa. The "**Paulkāsa**" are mentioned as a mixed caste at Vājasaneya Saṅhitā 30, 17 (cp. Zimmer, *Altind. Leben* 217)] N. of a (Non — Aryan) tribe, hence designation of a low social class, the members of which are said (in the Jātakas) to earn their living by means of refuseclearing. On the subject see Fick, *Sociale Gliederung* 206, 207. — Found in foll. enumerations: khattiyā brāhmaṇā vessā suddā caṇḍāla — pukkusā A i.162= iii.214; J iii.194 (expl[d] by C. chava — chaḍḍaka — caṇḍālā ca puppha — chaḍḍaka — pukkusā ca); iv.303; Pv ii.6[12]; Miln 5. Further as **pukkusakula** as the last one of the despised clans (caṇḍālakula, nesāda°, veṇa°, rathakāra°, p.°) at M iii.169; S i.94; A ii.85; Vin iv.6; Pug 51. With nesāda at PvA 176. — Cp. M iii.169.

**Puggala** [cp. Class. Sk. pudgala, etym. connected with puṅs, although the fantastic expl[n] of native Commentators refers it to puṅ "a hell" and **gal**; so at Vism 310: "pun ti vuccati nirayo, tasmiṅ galantī ti puggalā"] 1. an individual, as opposed to a group (sangha or parisā), person, man; in later philosophical (Abhidhamma) literature=character, soul (=attan). — D i.176; M iii.58; S i.93 sq.; iii.25; A i.8, 197; ii.126 sq.; Sn 544, 685; Dh 344; Ps i.180 sq.; ii.1 sq., 52; Pv ii.3[25] (cp. PvA 88); ii.9[7]; PvA 40, 132. — pl. **puggalā** people VvA 86 (=sattā), 149. — **para-puggala** another man D i.213; S ii.121; v.265; Vism 409. — **purisa-puggala** individual man, being, person S ii.206; iv.307; A i.173=M ii.217. Characterised as an individual in var. ways, e. g. as agga° Sdhp 92, 558; abhabba° J i.106; ariya° Vin v.117; asura — parivāra° A ii.91; kodhagaru° A ii.46; gūtha°, puppha° madhubhāṇī° A i.128; dakkhiṇeyya° VvA 5; diṭṭhisampanna° A i.26 sq.; iii.439 sq.; iv.136; nibbiriya kusīta° J iv.131; pāsāṇalekh' ûpama° etc. A i.283; valāhak' ûpama A ii.102 sq.; saddha, asaddha Ps i.121; ii.33; sivāthik' upama A iii.268; suppameyya etc. A i.266 sq. [a]sevitabba A iv.365; v.102, 247, 281; hīna majjhima paṇīta S ii.154. — *Groups* of characters: (2) A i.76, 87; (3) gilān' ûpama etc. A i.121 sq.; avuṭṭhika — sama padesa — vassin, sabbatth' âbhivassin It 64 sq.; satthar, sāvaka, sekha It 78; sekha asekha n' eva — sekha — nāsekha D iii.218; (4) D iii.232, 233; S i.93; J iv.131; (5) Nett 191; (6) rāga — carita, dosa°, moha°, saddhā°, buddha°, vitakka° Vism 102; (7) ubhato — bhāga — vimutta, paññāvimutta etc. D iii.105; (8) A iii.212; S v.343 (19) Nett 190; (26) Nett 189, 190. — See also **paṭipuggala**. — 2. (in general) being, creature Miln 310 (including Petas & animals).

**-ñū** knowing individuals D iii.252, 283. **-paññatti** descriptions of persons, classification of individuals D iii.105 (cp. *Dial.* iii.101); also N. of one of the canonical books of the Abhidhamma — piṭaka. **-vemattatā** difference between individuals S ii.21; v.200; Sn p. 102 (=°nānatta SnA 436).

**Puggalika** (adj.) [fr. puggala] belonging to a single person, individual, separate Vin i.250; ii.270. The BSk. paudgalika at Divy 342 is used in a sense similar to the Vin passages. Divy Index gives, not quite correctly, "selfish."

**Punkha** [cp. Epic Sk. punkha, etym. puṅ (base of puṅs)+ kha (of **khan**), thus "man — digging"?] the feathered part of an arrow J ii.89. Cp. ponkha.

**Pungava** [puṅ+gava (see go), cp. Class. Sk. pungava in both meanings] a bull, lit "male — cow," A i.162; ii.75 sq.; Sn 690; J iii.81, 111; v.222, 242, 259, 433; SnA 323. As — ° in meaning "best, chief" Vism 78 (muni°); ThA 69 (Ap v.5) (nara°).

**Pucimanda** [fr. picumanda] the Nimba tree, Azadirachta Indica J iii.34; iv.205; vi.269 (°thanī, of a woman= nimba — phala — saṇṭhāna — thana — yuggalā C.).

**Puccaṇḍatā** (f.) [pūti+aṇḍa+tā, viâ *pūtyaṇḍatā] state of a rotten egg M i.357.

**Puccha** (nt.) [cp. Vedic puccha (belonging with punar to Lat. puppis) & P. piccha] a tail DhsA 365 (dog's tail). See puñcikata.

**Pucchaka** (adj.) [fr. **pṛch**] asking, questioning DhsA 2, 3 (pañha°).

**Pucchati** [**pṛcch**, cp. Vedic pṛcchati=Lat. posco, postulo, with which connected also Lat. precor=Goth. fraihnan; Ohg. frāgōn; Vedic praśna=P. pañha] 1. to ask, to question S i.207, 214; Vin ii.207; Sn 995; Nd[1] 341 etc. — Pres. 1[st] sg. **pucchāmi** Sn 83, 241, 682, 1043, 1049; Nd[2] 447: Pv ii.1[12]. — 1[st] pl. **pucchāma** Sn 1052; Imper. **puccha** Sn 460; DA i.155; **pucchatha** D ii.154; **pucchassu** Sn 189, 993; Pot. **puccheyyāmi** D i.51; **puccheyya** A i.199; PvA 6; ppr. **pucchanto** Sn 1126; aor. 1[st] sg. **apucchissaṅ** Sn 1116, **pucchisaṅ** Vv 30[11], **apucchiṅ** VvA 127; 2[nd] sg. **apucchasi** Sn 1050; 3[rd] sg. **apucchi** Sn 1037, **apucchasi** Nd[2] 447; **pucchi** Sn 981, 1031; PvA 6, 39, 68; **apucchatha** Sn 1017; 1st. pl. apucchimha Sn 1052. 3[rd] pl. **pucchiṅsu** J i.221; **pucchisuṅ** Mhvs 10, 2. Fut. **pucchissāmi** J vi.364. Inf. **pucchituṅ** Vin i.93; Sn 510; **puṭṭhuṅ** Sn 1096, 1110; **pucchitāye** J v.137. Grd. **pucchavho** Sn 1030; Pass. **pucchiyati** DhA i.10. — Caus. II. **pucchāpeti** Mhvs 10, 75. — pp. **puṭṭha** & **pucchita** (q. v.). — 2. to invite to (instr.), to offer, to present to somebody (acc.), lit. to ask with Vin ii.208, 210 (pāniyena); iii.161 (odanena, sūpena etc.); D ii.240. — See also anu°, abhi°, sam°.

**Pucchana** (nt.) & **°ā** (f.) [fr. **pṛch**] asking, enquiring, questioning Sn 504 (ā); PvA 121, 223.

**Pucchā** (f.) [cp. Class. Sk. pṛcchā=Ohg. forsca question] a question Sn 1023; SnA 46, 200, 230. A system of questions ("questionnaire") is given in the Niddesa (and Commentaries), consisting of 12 groups of three questions each. In full at Nd[1] 339, 340=Nd[2] under pucchā (p. 208). The first group comprises the three adiṭṭha — jotanā pucchā, diṭṭha — saṃsandanā p., vimaticchedanā p. These three with addition of anumati p. and kathetu — kamyatā p. also at DA i.68=DhsA 55. The complete list is referred to at SnA 159. — **apuccha** (adj.) that which is not a question, i. e. that which should not be asked Miln 316. — **puccha-vissajjanā** question and answer PvA 2. — At Nett 18 p. occurs as quâsi synonym of icchā and patthanā.

**Pucchita** [pp. of pucchati] asked Sn 76, 126, 383, 988, 1005; Nd[1] 211; KhA 125 (°kathā); PvA 2, 13, 51. — Cp. **puṭṭha**.

**Pucchitar** [n. ag. to pucchita] one who asks, a questioner M i.472; S iii.6 sq.; Sn p. 140.

**Pujja** (adj.) [grd. of **pūj**, cp. Sk. pūjya] to be honoured M iii.38 sq., 77 sq.; A iii.78 (v. l.); Nett 52, 56 (=pūjaniya C.). Compar. **pujjatara** M i.13; & see **pūja**.

**Puñcikatā** is wrong reading at Dhs 1059 in **taṇhā** para- phrase (pattern 1 Nd[2] taṇhā) for **mucchañcikatā**. The readings of id. p. are **puñcikatā** Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañji°); **mucchañci°** at Nd[1] 8 (v. l. BB mucchañji°, SS suvañci°); Nd[2] p. 152 (v. l. BB pucchiñci°, SS pupañci°); **pucchañjikatā** VbhA 477. The translation of Dhs gives "agitation" as meaning. The C. (DhsA 365) reads puñcikạtā (vv. ll. puñcaṅ vikatā; pucañcikaka; pucchakatā) and connects it with pucchaṅ cāleti (wagging of a dog's tail, hence "agitation"); *Expositor* ii.470 gives "fluster." The C. on Vbh (VbhA 477) expl[s] as "lābhan' âlābhanaka — ṭṭhāne vedhanā kampanā nīcavuttatā," thus "agitation."

**Puñchati** [cp. Sk. *proñchati, but BSk. poñcchate (v. l. puñchati & pocchate) Divy 491: upânahān mūlāc ca p.] to wipe off, clean Vin ii.208 (upāhanā), 210; A iv.376 (rajoharaṇaṅ suciṅ p., asuciṅ p. etc.); J i.392 (akkhīni); Vism 63 (gabbha — malaṅ), 415=KhA 120= J i.47 (assūni hatthehi p.); KhA 136 (paṅsukaṅ). The reading **puñjati** occurs at J i.318 (akkhīni); v.182; vi.514, also as v. l. at A iv.376 (v. l. also muñcati: cp. puñcikatā). — Caus. II. **puñchāpeti** Vism 63. Cp. pari°.

**Puñchana** (adj. nt.) [fr. **proñch**] wiping Vin i.297 (mukha°- colaka); ii.208 (upāhana° — colaka), 210. Cp. puñchanī.

**Puñchanī** (f.) [see puñchana] a cloth for wiping, a towel Vin ii.122; Th 1, 560 (pāda° napkin for the feet). See *Vin. Texts* iii.114.

**Puñja** (usually — °) [cp. Epic Sk. puñja] a heap, pile, mass, multitude Vin ii.211; J i.146 (sabba — rogānaṅ). As — ° in foll. cpds.: **aṭṭhi°** It 17 (+aṭṭhikandala); **kaṭṭha°** A iii.408; iv.72; J ii.327; **gūtha°** J ii.211; **tiṇa°** A iii.408; **palāla°** D i.71; M iii.3; A i.241; ii.210; **maṅsa°** D i.52; **vālika°** J vi.560; **sankhāra°** S i.135.

**-kata** (& °kita) for **puñjikata**; cf. Sk. puñjīkṛta, with i for a in comp[n] with **kṛ** & **bhū** heaped up, heaped together Vin ii.208 (puñjakita); M i.58, 89 (id. but id. p. M iii.92 puñjakajāta); A iii.324 (puñjakata; v. l. puñjakita & puñjanika); J ii.408 (puñjakata, v. l. pancalikata); vi.111 (id., v. l. puñca°).

**Puñjaka**=puñja M iii.92 (°jātāni aṭṭhikāni, where M i.89 at id. p. reads puñjakitāni); Miln 342 (palāla°).

**Puñjati** is a variant of **puñchati** (q. v.).

**Puñña** (nt.) [cp. (late) Vedic puṇya favourable, good; etym. not clear, it may be dialectical. The word is expl[d] by Dhammapāla as "santānaṅ punāti visodheti," i. e. cleaning the continuation (of life) VvA 19, thus taken to **pu**. The expl[n] is of course fanciful] merit, meritorious action, virtue. Always represented as foundation and condition of heavenly rebirth & a future blissful state, the enjoyment (& duration) of which depends on the amount of merit accumulated in a former existence. With ref. to this life there are esp. 3 qualities contributing to merit, viz., dāna, sīla & bhāvanā or liberality, good conduct & contemplation. These are the puñña — kiriya — vatthūni (see below). Another set of *ten* consists of these 3 and apaciti, veyyāvacca, patti — anuppadāna, abbhanumodanā, desanā, savana, diṭṭh' ujjuka — kamma. The opp. of puñña is either **apuñña** (D iii.119; S i.114; ii.82; A i.154; iii.412; Sdhp 54, 75) or **pāpa** (Sn 520; Dh 39; Nett 96; PvA 5). The true Arahant is above both (Pv ii.6[15]). See on term also *Kvu trsl.* 201. — (a) *Passages (selected):* D iii.58, 120; M i.404; ii.191, 199; S i.72; ii.82; iv.190; iv.190; v.53; A i.151, 155 sq.; iii.412; Sn 427 sq., 547, 569, 790; Dh 18, 116 sq., 196, 220, 267, 331, 412; Nd[1] 90; Pv 1.[2]; i.5[12]; Pug 55; Vism 541 (puññānaṅ paccayo duvidhā); DhA iv.34; PvA 6, 8 30, 69 sq.; Sdhp 4, 19 sq. — (b) *Var. phrases & characterisations:* Merit is represented as *great* (uḷāra DA i.110; PvA 5; anappaka Pv i.5[12]) or *little* (paritta DA i.110; appa S ii.229); as *adj.* (—°) mahā° S i.191,

opp. appa° M ii.5. puñña is defined at Nd[1] 90 as follows: "puññaṅ vuccati yaṅ kiñci tedhātukaṅ kusal' âbhisankhāraṅ; apuññaṅ vuccati sabbaṅ akusalaṅ. " It is defined as "dāna — sīl' — ādi — pabheda" & "sucaritaṅ kusala — kammaṅ" at VvA 19; considered as leading to future happiness: Vv 1[3]; PvA 58; consisting mainly in **dāna** (dānamayaṅ p.) PvA 8, 51, 60, 66, 73, but also in **vandana** PvA 1. To do good= puññaṅ (puññāni) **karoti** D i.137; S iv.331; A v.177; Pv i.11[9]; or pasavati S i.182, 213; A i.89; ii.3 sq.; iii.244; v.249, 282; PvA 121, cp. puññaṅ pasutaṅ Pv i.5[12]; VvA 289. Other phrases: °ṅ ākankhati S i.18, 20; pavaḍḍhati S i.33; corehi duharaṅ S i.36; puññānaṅ vipāko A iv.89; āgamo S iii.209 iv.349; opadhikaṅ S i.233; It 78; purāṇaṅ & navaṅ S i.92; sayaṅ katāni puññāni S i.37; puññassa dhārā S i.100; v.400.

**-atthika** desirous of merit Sn 487 sq. **-ânubhāva** the majesty of merit PvA 58. **-âbhisankhāra** accumulation of merit D iii.217; S ii.82; Nd[1] 90, 206, 442; Vism 557 sq., 571; VbhA 142 sq., 166, 184. **-âbhisanda** (+kusalâbhisanda) meritorious results A ii.54 sq.; iii.51, 337; iv.245. **-assaya** seat of merit DA i.67. **-iddhi** the magic power of m. PvA 117. **-kata** one who has done a deed of m. A ii.32. **-kamma** good works, righteousness, merit S i.97, 143; DA i.10; VvA 32; PvA 54, 87; Sdhp 32. **-kāma** (adj.) desirous of doing good works S v.462. **-kiriyā** a good or meritorious action S i.87 (°kriyā), 101; PvA 54; usually as °*kiriyavatthu* item of m. action (of which 3 are usually enum[d]: see above) D iii.218; A iv.241; It 51; Nett 50, 128. **-kkhandha** mass of merit (only as mahā°) S v.400; A iii.337. **-kkhaya** decay (or waning of the effect) of merit D i.18 (cp. āyukkhaya & DA i.110). **-kkhetta** field of m., Ep. of the Sangha or any holy personalities, doing good (lit. planting seeds of merit) to whom is a source of future compensation to the benefactor. Usually with adj. **anuttara** unsurpassed field of m. (see also sangha) D iii.5, 227; M i.446; iii.80; S i.167, 220; v.343, 363, 382; A i.244; ii.34 sq., 56, 113; iii.158, 248, 279 sq., 387; iv.10 sq., 292; It 88; Sn 486; Vv 50[31] (cp. VvA 216); Pv iv.1[33] (of a bhikkhu); Vism 220; VvA 286; PvA 1 (ariyasangha), 5 (Moggallāna), 6 (arahanto), 132, 140, 214 and passim. Cp. BSk. puṇyakṣetra Divy 63, 395 (+udāra). **-paṭipadā** the meritorious path, path of m. A i.168; Nett 96. **-pasavana** creation of m. PvA 31. **-pekkha** looking for merit (i. e. reward), intent upon m. S i.167; Sn 463 sq., 487 sq.; Dh 108 (cp. DhA ii.234). **-phala** the fruit (or result) of m. action S i.217; Pug 51; DhA ii.4; PvA 8, 50, 52. **-bala** the power of m. PvA 195. **-bhāga** taking part in meritorious action S i.154. **-bhāgiya** having share in m. M iii.72 sq.; Nett 48. **-maya**=puñña J iv.232 (°iddhi); cp. BSk. puñyamaya AvŚ i.183.

**Puññavant** (adj.) [fr. puñña] possessing merit, meritorious, virtuous Ps ii.213; Vism 382; DhA i.340; PvA 75.

**Puṭa** [etym. unknown, prob. dialectical, as shown by N. of Pāṭaliputta, where putta=puṭa since unfamiliar in origin] orig. meaning "tube," container, hollow, pocket. — 1. a container, usually made of leaves (cp. J iv.436; v.441; vi.236), to carry fruit or other viands, a pocket, basket: **ucchu°** basket for sugar J iv.363; **paṇṇa°** leaf — basket PvA 168; **phala°** fruit basket J iv.436=vi.236; **phānita(ssa)°** basket of molasses, sugar — basket S i.175 (*KS.:* jar); J iv.366; DhA iv.232; **mālā°** basket for garlands or flowers DhA iii.212 (baddha made, lit. bound). In puṭa — baddha — kummāsa VvA 308 perhaps meaning "cup." — 2. a bag or sack, usually referring to food carried for a journey, thus "knapsack" (or directly "provisions," taking the container for what it contains DA i.288 puts puṭaṅsa= pātheyya), in **bhatta°** bag with provisions J ii.82 (with bandhati), 203; iii.200; DA i.270. Also at J iv.375 "bag" (tamba — kipillaka°). See below °aṅsa & °bhatta. — 3. a tube, hollow, in **nāsā°** (nāsa°) nostril J vi.74; Vism 195, 263, 362; KhA 65; **hattha°** the hollow of the hand Miln 87; **vatthi°** bladder( — bag) Vism 264; **sippi-** puṭa oyster shell J v.197, 206. **puṭaṅ karoti** to form a hollow VbhA 34. — 4. box, container, see °bheda & °bhedana, in pāṭali — puṭa seed box for the P. flower.

**-aṅsa** "bag — shoulder" (for "shoulder — bag," cp. aṅsa-puṭa (assapuṭa) & Ger. rucksack=knapsack. Rightly expl[d] by Bdhgh at DA i.288), a bag carrying provisions on journeys, hence "provision," in phrase **puṭaṅsena** with provisions (v. l. at all places **puṭosena**) D i.117; M iii.80; A ii.183; cp. *Dialogues* i.150; see also **mutoḷī.** **-pāka** something cooked in a bag (like a meal — pudding) Vism 500. **-baddha** kind of moccasins Vin i.186, see *Vin. Texts* ii.15. Spelt *puṭa — bandha* at Vism 251=VbhA 234. **-bhatta** "bag — food," viaticum, provisions for journey J ii.423; KhA 46. **-bheda** the breaking of the container (i. e. seed boxes of the Sirīsa plant) VvA 344 (in vatthu where Sirīsa refers to Pāṭaliputta, cp. Vv 84[52, 53]). **-bhedana** breaking of the (seed — ) boxes of the Pāṭali plant, referring primarily to the N. of Pāṭali — putta, where putta represents a secondary Pālisation of Sk. °putra which again represents P. (or Non — Aryan) puṭa (see Pischel, *Prk. Gr.* § 238 & 292). Through popular etym. a wrong conception of the expression arose, which took puṭa in the sense of "wares, provisions, merchandise" (perhaps influenced by puṭaṅsa) and, based on C. on Ud 88 (bhaṇḍakānaṅ mocara — ṭṭhānaṅ vuttaṅ hoti) gave rise to the (wrong) trsl[n] *Dial.* ii.92 "a centre for interchange of all kinds of *wares.*" See also *Miln trsl[n]* i.2; *Buddh. Suttas* xvi. — Vin i.229=D ii.87=Ud 88. After the example of Pāṭaliputta applied to the city of Sāgala at Miln 1 (nānā — puṭa — bhedanaṅ S° nagaraṅ). Here clearly meant for "merchandise." — Rh. D. in a note on puṭabhedana gives expl[n] "a town at the confluence or bend of a river" (cp. Jaina Sūtras 2, 451).

**Puṭaka** (nt.) [fr. puṭa] a bag, pocket, knapsack or basket J ii.83 (°bhatta=provisions); DA i.263; DhA ii.82 (v. l. piṭaka & kutaka); iv.132 (pockets of a serpent's hood). Cp. bhatta.

**Puṭṭha[1]** [pp. of **puṣ** (see poseti), Vedic puṣṭa] nourished, fed, strengthened, brought up Sn 831; J iii.467.

**Puṭṭha[2]** [pp. of pucchati, Vedic pṛṣṭa] asked S ii.36; Sn 84, 122, 510 sq., 1036; DhA iv.132; PvA 10 (after acc.) 68, 72 with samāno A i.197. See also **pucchita**.

**Puṭṭha[3]** see **phuṭṭha** [=Sk. spṛṣṭa, cp. Pischel, *Prk. Gr.* § 311].

**Puṭṭhatta** (nt.) [abstr. fr. puṭṭha[1]] the fact of being fed or brought up by J ii.405 (vaḍḍhakinā °ā).

**Puṭṭhavant** [fr. puṭṭha[3], cp. same form in Prk. AMg. puṭṭhavaṅ=Sk. spṛṣṭavān: Pischel, *Prk. Gr.* § 569] one who has touched or come in direct contact with ThA 284.

**Puṇḍarīka** (nt.) [Non — Aryan (?). Cp. Vedic puṇḍarīka] the

white lotus D i.75=A iii.26 (in sequence uppala, paduma, p.); D ii.4 (Sikhī puṇḍarīkassa mūle abhisambuddho); M iii.93; S i.138, 204=J iii.309; A i.145 (uppala paduma p.); ii.86 sq. (samaṇa° adj.); Sn 547; J v.45, 215 (°ttac' angī=ratta — paduma — patta — vaṇṇasarīrā); Vv 44[12] (=seta — kamala VvA 191); Pv ii.12[2]; iii.3[3] (pokkharaṇī bahu °ā); Pug 63; DA i.219, 284 (sankho elo uppalo puṇḍarīko ti cattāro nidhayo). N. of a hell S i.152; Sn p. 126 (here in sq. Uppalaka, Puṇḍ°, Paduma).

**Puṇḍarīkinī** (f.) [adj. pundarīkin, of puṇḍarīka] a pool or pond of white lotuses D i.75≈(M iii.93; S i.138).

**Puṇṇa** [pp. of **pṛ**, Vedic pṛṇāti, Pass. pūryate, *pelē to fill; cp. Sk. prāṇa & pūrṇa=Av. p□r□na; Lith. pílnas; Lat. plēnus; Goth fulls=E. full=Ger voll] full, seldom by itself (only passage so far pannarase puṇṇāya puṇṇamāya rattiyā D i.47=Sn p. 139). nor — ° (only Sn 835 muttakarīsa°), usually in cpds., and there mostly restricted to phrases relating to the full moon.

**-ghaṭa** a full pitcher (for feeding the bhikkhus, as offering on festive days, cp. *J.P.T.S.* 1884) DhA i.147; KhA 118 (v. l. suvaṇṇaghaṭa); DA i.140 (°paṭimaṇḍita ghara). **-canda** the full moon J i.149, 267; v.215. **-patta** a full bowl (as gift, °ṅ deti to give an ample gift) J iii.535. **-baddha** at Miln 191 should be read as °bhadda. **-bala** at DA i.110 read puñña — bala. **-bhadda** worshipper of Puṇṇabhadda, perhaps a Yakkha (father of the Yakkha Harikesa) Nd[1] 92 (Vāsuvadeva, Baladeva, P. and Maṇibhadda, cp. p. 89); Miln 191 (pisācā maṇibhaddā p.). **-mā** the full moon (night) D i.47 (komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā, cp. DA i.140); Sn p. 139 (similar); M iii.21; J v.215 (dve p — māyo); Vism 292 (puṇṇa — m — uposatha=puṇṇa — māuposatha), 418 (Phagguṇa — puṇṇama — divase); VvA 66 (āsāḷhi p.); PvA 137 (id.); DA i.140; DhA iii.461 (komudi). **-māsa=°mā** only in loc. puṇṇamāse Vv 81[1] (=**puṇṇa-māsiyaṅ sukka-pakkhe pannarasiyaṅ** VvA 314; the similar pass. at VvA 321 reads, prob. by mistake, sukka — pakkha — pāṭiyaṅ: see pāṭī); J v.215 (=puṇṇa candāya rattiyā C.). **-māsī** (f.; fr. **°māsa)=mā** J i.86 (Phagguṇi p.); VvA 314; cp. BSk. pūrṇamāsī AvŚ i.182.

**Puṇṇatā** (f.) [abstr. to puṇṇa] fulness DA i.140 (māsa° full — moon).

**Puṇṇatta** (nt.) [abstr. ro puṇṇa] fulness SnA 502.

**Putolī** see **muṭolī**.

**Putta** [Vedic putra, Idg. *putlo=Lat. pullus (*putslos) young of an animal, fr. pōu, cp. Gr. παυς, παίς child, Lat. puer, pubes, Av. pupra, Lith. putýtis (young animal or bird), Cymr. wyr grandchild; also Sk. pota(ka) young animal and base pu — in pumaṅs, puṅs "man"] 1. a son S i.210; Sn 35, 38, 60, 557, 858; Dh 62, 84, 228, 345; J iv.309; Vism 645 (simile of 3 sons); PvA 25, 63, 73 sq.; DA i.157 (dāsaka°). Four kinds of sons are distinguished in the old Cy. viz. **atraja** p., **khettaja, dinnaka, antevāsika**, or born of oneself, born on one's land, given to one, i. e. adopted, one living with one as a pupil. Thus at Nd[1] 247; Nd[2] 448; J i.135. Good and bad sons in regard to lineage are represented at J vi.380. — Metaph. "sons of the Buddha" S i.192= Th 1, 1237 (sabbe Bhagavato puttā); It 101 (me tumhe puttā orasā mukhato jātā dhammajā), J iii.211. — The parable of a woman eating her sons is given as a punishment in the Peta condition at Pv i.6 (& 7). — pl. **puttāni** Pv i.6[3]. — aputta — bhāvaṅ karoti to disinherit formally J v.468. — 2. (in general) child, descendant, sometimes pleonastic like E. °man, °son in names: see putta — dāra; so esp. in later literature, like ludda° hunter's son=hunter J ii.154; ayya°=ayya, i. e. gentleman, lord J v.94; PvA 66. See also rāja°. — Of a girl Th 2, 464. — mātucchā° & mātula° cousin (from mother's side), pitucchā° id (fr. father's side). On putta in N. Pāṭali° see puṭa. — f. puttī see rāja°.

**-jīva** N. of a tree: Putranjiva Roxburghii J vi.530. **-dāra** child & wife (i. e. wife & children, family) D iii.66, 189, 192; S i.92; A ii.67; Pv iv.3[48] (sa° together with his family); J iii.467 (kiṅ °ena what shall I do with a family?); v.478. They are hindrances to the development of spiritual life: see Nd[2] under āsiṅsanti & palibodha. **-phala** a son as fruit (of the womb) J v.330. **-maṅsa** the flesh of one's children (sons) a metaphor probably distorted fr. **pūta°** rotten flesh. The metaphor is often alluded to in the kasiṇa — kammaṭṭhāna, and usually coupled with the akkha — bbhañjana (& vaṇapaticchādana) — simile, e. g. Vism 32, 45; DhA i.375; SnA 58, 342. Besides at S ii.98 (in full); Th 1, 445 (°ūpamā); 2, 221. **-mata** a woman whose sons (children) are dead M i.524.

**Puttaka** [fr. putta] 1. a little son S i.209, 210. — 2. a little child Th 2, 462 (of a girl). — 3. a young bird (=potaka) J ii.154.

**Puttatta** (nt.) [fr. putta] sonship DhA i.89.

**Puttavant** (adj.) [fr. putta] having sons S iv.249. Trenck- ner, *Notes* 62[16] gives a f. *puttapatī for puttavatī, but without ref.

**Puttimant** (adj.) [fr. *puttamant] having sons S i.6; Sn 33.

**Puttiya** (—°) in **Sakya°** is compound Sakyaputta+iya "belonging to the son of the Sakyas" (i. e. to the Sakya prince) PvA 43. — asakyaputtiya dhamma Vin ii.297.

**Puthavī & Puthuvī** (f.) [doublets of paṭhavī] the earth; as puthavi at S i.186; J i.14 (v. l. puthuvi); iv.233, & in cpds. **°nābhi** the navel of the earth (of the bodhimaṇḍa, the Buddha's seat under the holy fig tree) J iv.232; **°maṇḍala** the round of the earth Sn 990. — As **puthuvī** at A ii.21, and in cpd. puthuvi — agga SnA 353.

**Puthu** (adj.) [both Vedic pṛthak & pṛthu, lit. spread out, far & wide, flat, of Idg. *plēt broad, Sk. **prath** to expand, pṛthaḥ palm of hand Av. frapah breadth, cp. Gr. πλατύς broad, πλάτανος plane tree, Lith. platùs broad, Lat. planta sole of foot, Ohg. flado pancake, Ags. flet ground, E. flat] 1. (=pṛthak) separated, individual, adv. separated, individual, adv. separately, each (also given as puthag eva Kacc. 29) S i.75 (puthu attā individual self); Th 1, 86; J iv.346 (=visuṅ visuṅ C.); Miln 4. See further under cpds. — 2. (=pṛthu). The forms (pl.) are both puthu & puthū, both as adj. & n.; puthū more freq. found in metre. — numerous, various, several, more, many, most D i.185 (puthu saññaggā; opp. ekaṅ); S i.18[1] (puthū), 207 (id.); Sn 769 (puthū kāme=bahū Nd[1] 11); 1043, 1044 (puthū= bahukā Nd[2] 449[b]); Th 2, 344 (puthu=puthu sattā ThA 241); J vi.205 (puthū). nt. adv. puthu & puthuṅ greatly, much, in many ways Sn 580 (=aneka — ppakārāṅ SnA 460); Vv 62[4] (=mahantaṅ VvA 258).

**-gumba** experienced in many crafts J vi.448 (=aneka — sippa — ññu C.). **-jja** (puthu 1, but see remarks on puthujjana) common, ordinary Sn 897, 911 (=puthujjanehi janita Nd[1]

308). **-titthakara** a common sectarian D i.116 (thus to puthu 1, but DA i.287= bahū t.) **-ddisā** (puthu 1) each separate quarter "all the diverse quarters" S i.234. **-pañña** (adj.) of wide wisdom (p. 2) A i.130; ii.67 (v. l. hāsa°). **-paññatā** wide wisdom A i.45. **-pāṇiya** ordinary (p. 1) mode of shampooing with the hand Vin ii.106 (Bdhgh on p. 316 expl[ns] pudhu — pāṇikan ti hattha parikammaṅ vuccati "manual performance," thus not identical with pāṇikā on p. 151). **-bhūta** (p. 2) widely spread S ii.107; but cp. BSk pṛthag bhavati to be peculiar to Divy 58, 100. **-mati** wide understanding S i.236. **-loma** "flat fin," N of a fish "the finny carp" (Mrs. Rh. D.) Vv 44[11] (=dibba — maccha VvA 191); Th 2, 508 (=so — called fish ThA 292); J iv.466. **-vacana** "speaking in many (bad) ways," or "people of various speech" (so expl[d] Nd[1] 397) Sn 932 (prob. better "speaking ordinary talk"=puthu 1). **-sattā** (pl.)=puthujjanā, common people, the masses S i.44; Pv iii.7[3].

**Puthuka** [fr. puthu, cp. (late) Vedic pṛthuka "flat corn," also "young of an animal," with which cp. perhaps Gr. παρχένος: see Walde, *Lat. Wtb.* under virgo] rice in the ear DhA i.98 (°agga as first gift of the field).

**Puthujjana** [*pṛthag — jana, thus puthu 1+jana, but from the point of Pali identical in form and meaning with puthu 2, as shown by use of puthu in similar cpds. and by C. expl[ns]. One may even say that puthu 1=pṛthak is not felt at all in the P. word. Trenckner (*Notes* 76) already hinted at this by saying "puthujjana, partly confounded with puthu"; a connection which also underlies its expl[n] as "one — of — the — many — folk" at *Kvu trsl[n]* 80[7] & 291[3]. It is felt to belong to puthu 2 in the same sense as Ger. "die *breite* Masse," or Gr. οἱ πολλοί. The expl[n] at Nd[1] 308=328 is puthu — nānā — janā. A long and detailed etym. — speculation expl[n] of the term is found at DA i.59, trsl[d] at *Dhs trsl[n]* 258. The BSk. form is pṛthagjana Divy 133 etc.] an ordinary, average person (4 classes of ordinary people are discussed at *Cpd.* 49, 50), a common worldling, a man of the people, an ordinary man M i.1, 7, 135, 239, 323; iii.64, 227; S i.148; ii.94 sq. (assuṭavā), 151 (id.); iii.46, 108, 162; iv.157, 196, 201 (assutavā), 206 sq.; v.362 (opp. to sotāpanna); A i.27, 147 (maraṇa — dhammin), 178, 267; ii.129, 163; iii.54; iv.68, 97, 157, 372; Sn 351, 455, 706, 816, 859; Dh 59, 272; Vv 82[6] (=anariya VvA 321,+anavabodha); Nd[1] 146, 248; Ps i.61 sq., 143, 156; ii.27; Dhs 1003 (cp. DhsA 248 sq.); Vism 311 (=anariya); VbhA 133 (avijj' âbhikhūta, bhava — taṇh' âbhibhūta), 186 (ummat— taka, opposed to upabrūhita — ñāṇa — purisa, exemplifying upādāna and kamma); DhA i.5 (opp. ariyasāvaka), 445; Sdhp 363.

**-kalyāṇaka** (cp. BSk. pṛthagjana — kalyāṇaka Divy 419, 429) an ordinary man striving after his spiritual good Nd[1] 477; Ps i.176; ii.190, 193. **-bhikkhu** a bh. of the common sort DA i.269; VbhA 383. **-sukha** ordinary happiness M i.454.

**Puthujjanatā** (f.) [abstr. fr. puthujjana] common — place character S i.187=Th 1, 1217.

**Puthujjanika** (adj.) [fr. puthujjana] common, ordinary J i.360 (of iddhi).

**Puthutta (Puthatta)** (nt.) [fr. puthu, cp. Sk. *pṛthutva; not with Kern, *Toev.* s. v.=Sk. pṛthaktva, speciality, peculiarity] being at variance, diversity S ii.77 (opp. ekatta; v. l. SS puthatta). At A iv.97 we have to read **puth' attānaṅ** for puthuttānaṅ which has nothing to do with puthutta, but is puthu+attānaṅ as borne out by v. l. puthujj' attānaṅ, and by AA: **puthu** nānākāraṇehi attānaṅ hanti.

**Puthula** (adj.) [fr. puthu] broad, large, flat J iii.16 (°sīsa flat — headed); vi.171 (°antaraṅsa flat — chested); Miln 121 (of a river); VvA 301 (°gambhīra). — abl. **puthulato** (as adv.) across DhA i.396.

**Puthuso** (adv.) [abl. of puthu] broadly, i. e. diversely, at variance Sn 891, 892 (=puthu — diṭṭhi — gata Nd[1] 301).

**Pudava (poddava?)** see **gāma°** (Vin ii.105 with Bdhgh note on p. 315).

**Puna** (indecl.) [cp. Vedic punar, punaḥ, to base *pŭ (related to *apo: see apa), as in puccha tail, Lat. puppis, poop, Gr. πύματος the last; orig. meaning "behind"] again. There are several forms of this adv., but **puna** has to be considered as the orig. Pali form. The form **puno** is doubtful; if authentic, a Sanskritisation; only found at ThA 71 (Ap. v. 38; v. l. puna) & 72 (Ap. v. 41, v. l. puna). The sandhi **r** is preserved only in *metre* and in *comp[n.]*. That it is out of fashion even in metre is shown by a form **punā** where **ā** is the regular metrical lengthening instead of ar (J iii.437: na hi dāni punā atthi; v. l. puna). Besides this the **r** is apparent in the doubling of the first consonants of cpds. (punappunaṅ, punabbhava); it is quite lost in the enclitic form **pana**. — We find **r** in punar āgami Sn 339; punar āgato J i.403 (=puna āgato J i.403 (=puna āgato, ra — kāro sandhivasena vutto C.); in cpds.: punar — **abhiseka** see *J.P.T.S.* 1885, 49; a — punar **-āvattitā** the fact of not turning back Miln 276 (cp. Prk. apuṇar — avatti Pischel, § 343). Otherwise **r** stands on the same level as other sandhi (euphonic) consonants (like m. & d., see below), as in **puna-r-eva** Dh 338; Pv ii.8[7]; ii.11[6]. We have **m** in puna — m — upāgamuṅ Sn 306; puna by itself is rarely found, it is usually comb[d] with other emphatic part, like **eva** and **api**. The meaning is "again," but in enclitic function (**puna** still found Sn 677, 876, otherwise **pana**); it represents "however, but, now" (cp. same relation in Ger. abermals: aber), similar to the development in Prk. puṇo vi & puṇar avi "again": puna "now" (Pischel Gr. § 342). — **puna** by itself at SnA 597; PvA 3, 45; Mhvs 14, 12. doubled as **punappunaṅ** S i.174; Th 1, 531, 532; Sn 728, 1051; Dh 117, 118, 325, 337; J v.208; SnA 107; PvA 45, 47; **punappuna** at DhA ii.75; as **puna-d-eva** at D i.60, 142; Pv ii.11[3] (v. l.); Vism 163; DhA ii.76; **puna-m-eva** Pv ii.11[3]; **puna pi** once more J i.279; PvA 67, 74; **puna-p-pi** J v.208. The phrase **puna c' aparaṅ** "and again something else" stands on the same level as the phrase aparo pi (apare pi), with which one may compare the parallel expressions puna — divase: aparadivase, all of which show the close relation between pi, puna, **apara**, but we never find **para** in these connections. Trenckner's (& following him Oldenberg in Vin. and Hardy in A etc.) way of writing **puna ca paraṅ** (e. g. Miln 201, 388, 418 etc.) is to be corrected to **puna c' aparaṅ**, cp. punâpara Sn 1004; Cp iii.6[1].

**-āgamana** coming again, return S i.22 (a°). **-āvāsa** rebirth S i.200. **-divase** on the following day J i.278; PvA 19, 38. **-nivattati** to turn back again S i.177. **-bbhava** renewed existence, new birth D ii.15; S i.133; It 62; S iv.201 (āyati°); Sn 162, 273, 502, 514, 733; Nd[2] s. v.; Nett 28, 79 sq.; PvA 63,

200; cp. ponobhavika; **a°** no more rebirth S i.174, 208; Nd[2] 64; **°âbhinibbatti** birth in a new existence M i.294; S ii.65; A i.223; Vin iii.3; PvA 35. **-vacana** repetition SnA 487. **-vāre** (loc.) another time J v.21.

**Punāti** [cp. Vedic pavate, punāti, **pū** to cleanse, as in Lat. purus clean, purgo, Ohg. fowen to sift also Gr. πῦρ (cp. P. pāvaka)=Ohg. fūir=E. fire, Armen. hur, lit. "cleansing," see also puñña] 1. to clean, cleanse VvA 19 (+visodheti, in def. of puñña). — 2. to sift J vi.108 (angāraṅ p.=attano sīse angāre p. okirati C.; so read with v. l. for phunati T.); DA i.268 (bhusaṅ pumanto viya like sifting the chaff, winnowing). Cp. puneti.

**Puneti** [Caus. fr. puna? or=punāti?] to experience (over & over) again: in this meaning at It 1 sq. & Nd[1] 202= Nd[2] 337 (kilese na p. na pacceti etc.); perhaps also at Th 1, 533 (sattayugaṅ), although Kern, *Toev.* s. v. takes it=punāti and Mrs. Rh. D. translates "lifts to lustrous purity."

**Punnāga** [dial.?] a species of tree J i.9 (°puppha); vi.530; KhA 50 (aggacchinna° — phala), 53 (id.).

**Puppha[1]** (nt.) [Vedic puṣpa according to Grassmann for *puṣka fr. **puṣ** (?) see poseti] a flower Vin ii.123; S i.204=J iii.308; Sn 2, 5; Dh 47 sq.; 377; Vism 430; SnA 78 (paduma°); VvA 73; PvA 127; Sdhp 550. — **pupphāni** (pl.) VbhA 255 (of 32 colours, in simile), 292 sq. (for Cetiya — worship). — adj. **°puppha** in ghana° thick with flowers DA i.87. — Cp. pokkharatā.

**-âbhikiṇṇa** decked with flowers Vv 64[29]; Pv ii.11[2] **-ādhāna** "a ledge (on a Tope) where offerings of flowers are laid down" (Geiger, Mhvs p. 355; cp. *Mhvs trsl.* p. 202[2]) Mhvs 30, 51, 56, 60; 33, 22 Reading uncertain. **-āveḷā** flower — garland VvA 125. **-āsava** wine made from flowers, flower — liquor J iv.117; KhA 26. **-gandha** odour of flowers Dh 54; Dhs 625. **-cumbaṭaka** a fl. cushion. **-chaḍḍaka** a remover of (dead) flowers, a rubbish — remover, a low occupation, including cleaning of privies & bins etc. Vin iv.6; Th 1, 620; J v.449 (=vacca — ṭṭhāna — sodhaka C.); Miln 331; Vism 194 (in simile). Cp. *J.P.T.S.* 1884, 89 and *Miln trsl.* ii.211. **-cchatta** a parasol with flowers DhA i.110. **-dāna** offering of flowers VbhA 336. **-dāma** a wreath or garland of fls. J i.397; VvA 198. **-dhara** bearing flowers Pv ii.12[4] (so read for T. °dada). **-pañjara** a cage (ornamented) with flowers J v.365. **-paṭa** a cloth (embroidered) with flowers J iv.283; DhA ii.45. **-palāsa** a fl. heap DhA i.75. **-bhāṇin** "speaking flowers," i. e. speaking the truth Pug 29. **-mālā** garland of fls. SnA 78. **-muṭṭhi** a handful of fl. Vism 432 (in simile). **-rasa** (wine — ) juice made of fls., flower — liquor Vin i.246; taste of fls. Dhs 629. **-rāsi** a heap of fls. Dh 53.

**Puppha[2]** (nt.) [cp. Class. Sk. puṣpa "les fleurs" in **strī°** the menses Am. Kośa 3, 4, 30, 233 and Mārk. Pur. 51, 42. Similarly **phala** is used in the sense of "menstruation": see BR s. v. phala 12] blood: see pupphaka & pupphavatī. With ref. to the menses at J v.331.

**Pupphaka** (nt.) [fr. puppha[2]] blood J iii.541 (v. l. pubbaka; C.=lohita); Miln 216 (tiṇa° — roga, a disease, Kern. "hay — fever"). Kern, *Toev.* s. v. trsl[s] the J passage with "vuil, uitwerpsel."

**Pupphati** [**puṣp**] to flower J i.76 (aor. °iṅsu); PvA 185 (=phalati). — pp. pupphita.

**Pupphavatī** (f.) [fr. puppha[2], but cp. Vedic puṣpavat flowering] a menstruous woman Miln 126.

**Pupphita** [pp. of pupphati] flowering, in blossom S i.131= Th 2, 230 (su°); Vv 35[4]; J i.18; Miln 347; ThA 69 (Ap. v. 12); DhA i.280; ii.250 (su°).

**Pupphin** (adj.) [fr. puppha[1] cp. Vedic puṣpin] bearing flowers; in nīlapupphī (f.) N. of a plant ("with blue flowers") J vi.53.

**Pubba[1]** [Vedic pūya>*pūva>*puvva>pubba (Geiger, *P.Gr.* § 46[1]); cp. pūyati to smell rotten, Lat. pūs=E. pus, Gr. πύχω to rot, πύον matter; Vedic pūti smelling foul; Goth. fūls=E. foul] pus, matter, corruption M i.57; iii.90; S i.150; ii.157; A i.34; J ii.18; Miln 382; PvA 80. — In detail discussed (as one of the 32 **ākāras**) at Vism 261, 360; KhA 62; VbhA 244. — Often in comb[n] **pubba-lohita** matter & blood, e. g. Sn p. 125; Sn 671; J v.71; DhA i.319; as food of the Petas Pv i.6[9]; i.9[1] (lohita — pubba); i.11[8]; ii.2[6]. **pubba-vaṭṭi** a lump of matter DhA iii.117.

**Pubba[2]** (adj.) [Vedic pūrva, to Idg. *per, see pari & cp. Goth. fram=from; Gr. πρόμος first, Goth. fruma=As. formo first, Av. pourvō, also Sk. pūrvya=Goth. frauja =Ohg. frō Lord, frouwa=Ger. frau. See also Lat. prandium, provincia] previous, former, before. The adj. never occurs in abs. forms by itself (for which see pubbaka), it is found either as — ° or ° — or in cases as adv. The phrase pubbam antam anissita Sn 849 is poetical for pubbantam. — 1. (—°) having been before J iii.200; na diṭṭha° not seen before Nd[1] 445; mātabhūta° formerly (been) his mother PvA 79; vuttha° (gāma) formerly inhabited DhA i.15; as adv. **bhūtapubbaṅ** before any beings (existed) Vin i.342; DhA i.102 and passim (see bhūta). — 2. (neg.) **apubba** (nt.) what has not been before, something new VvA 117, 287. acc. as adv. in phrase **apubbaṅ acarimaṅ** not earlier, not after, i. e. simultaneously M iii.65; Pug 13 (=apure apacchā, ekappahāren' evâti attho PugA 186). — 3. (cases adverbially) instr. pubbena in °âpara gradual M iii.79; acc. **pubbaṅ** see 1, 2, with abl. as prep.= before SnA 549 (=purā); loc. pubbe in earlier times (also referring to previous births, cp. pure), in the past, before S iv.307; Sn 831, 949 (with pacchā & majjhe, i. e. future & present); Pv i.3[1]; ii.2[2]; SnA 290, 385, 453; PvA 4, 10, 39, 40, 100. With abl. as prep.= before S ii.104. In comp[n] with **°nivāsa** see sep. An old acc. f. *pūrvīṅ (cp. Prk. puvviṅ Pischel, *Gr.* § 103) we find in Cpd. anupubbikathā (q. v.). The compar. **pubbatara** ("quite early") occurs abs. at S iv. 117 as nom. pl. "ancestors" (cp. Gr. οἱ πρότεροι), as loc. adv. at S i.22.

**-angin** in f. °angī (cāru°) at J v.4 & vi.481 read *sabbangin*. **-aṇṇa** "first grain," a name given to the 7 kinds of grain, as distinguished from *aparaṇṇa,* the 7 sorts of vegetables, with which it is usually combined; Vin iii.151; iv.267; Nd[1] 248 (where the 7 are enum[d]); Nd[2] 314; J ii.185; Miln 106; DA i.78, 270; DhA iv.81 etc. (see aparaṇṇa). See also bīja — bīja. **-aṇha** the former part of the day, forenoon, morning (as contrasted with majjhaṇha & sāyaṇha) D i.109, 226; A i.294; iii.344; S i.76 (°samayaṅ); SnA 139 (id.); DhA iii.98; PvA 61, 216. The spelling pubbanha M i.528 (cp. Trenckner, *Notes* 80). **-anta** (1) the East J i.98 (°ato aparantaṅ aparantato pub-

bantaṅ gacchati from E. to W. from W. to E.); v.471. — (2) the Past (opp. aparanta the Future) D i.12 sq.; S ii.26; Nd[1] 212; Dhs 1004. pubbam antaṅ for pubbantaṅ is poetical at Sn 849. — °*ânudiṭṭhi* theory concerning the past or the beginning of things D i.13 (cp. DA i.103); M ii.233; S iii.45; Dhs 1320. **-aḷha(ka) (āḷhaka)** at Th 2, 395 is doubtful. T. reads bubbuḷaka, Mrs. Rh. D. translates "bubble of film"; ThA 259 expl[ns] by "ṭhita — jalapubbaḷha — sadisa." **-ācariya** (1) an ancient teacher, a scholar of previous times A i.132; ii.70; It 110; Vism 523=VbhA 130; KhA 11, 64, 65. — (2) a former teacher SnA 318. **-āciṇṇa** ( — vasena) by way of former practice, from habit SnA 413. **-âpara** (1) what precedes and what follows, what comes first and what last (with ref. to the successive order of syllables and words in the text of the Scriptures) A iii.201 (°kusala); Dh 352; Nett 3 (°ânusandhi); cp. BSk. pūrvāpareṇa vyākhyānaṅ karoti "expl[d] in due order" AvŚ ii.20. — (2) °*rattaṅ* "as in the former, so in the foll. night," i. e. without ceasing, continuous Th 1, 413. cp. pub baratt — âparattaṅ DhA iv.129. **-âpariya** former & future, first & last Ud 61 (°vivesa); **-ābhoga** previous reflection ThA 30. **-ārāma** "Eastern Park," N. of a locality east of Sāvatthi A iii.344; Sn p. 139 (cp. Sn A 502). **-āsava** former intoxication Sn 913, cp. Nd[1] 331. **-uṭṭhāna** getting up before (someone else) either applied to a servant getting up before the master, or to a wife rising before her husband VvA 71, 136. **-uṭṭnāyin** "getting up earlier" (with complementary Ep. pacchā — nipātin "lying down later"), see above D i.60; iii.191; A iii.37; iv.265 sq.; DA i.168. — abstr. °*uṭṭhāyitā* J iii.406 (°ādīhi pañcahi kalyāṇa dhammehi samannāgatā patidevatā)=v.88; KhA 173. **-uttara** (1) preceding and following Kacc. 44. 47. — (2) "eastnorthern," i. e. north — eastern J v.38 (°kaṇṇa N.E. corner); vi.519 (id.). **-kamma** a former deed, a deed done in a former existence Cp. iii.11[3]. **-kārin** "doing before," i. e. looking after, obliging, doing a favour A i.87; Pug 26 (=paṭhamaṅ eva kāraka PugA 204) PvA 114. **-kicca** preiiminary function Vin v.127 (cattāro pubbakiccā); cp. *Cpd.* 53. **-koṭṭhaka** "Eastern Barn," Npl. A iii.345. **-(n)gama** (1) going before, preceding A iii.108 (okkamane p.); M iii.71 sq. — (2) "allowing to go before"; controlled or directed by, giving precedence Dh 2 (mano° dhammā=tena paṭhama — gāminā hutvā samannāgatā DhA i.35); Nd[2] 318; Pug 15 (paññā° ariyamagga=paññaṅ pure — cārikaṅ katyā PugA 194); Sdhp 547 (paññā°). Cp. BSk. pūrvangama Divy 333 ("obedient" Index). **-carita** former life SnA 382, 385. **-ja** born earlier, i. e. preceding in age PvA 57 (=jeṭṭhaka). **-ñāti** former relative PvA 24. **-deva** a former god, a god of old, pl. the ancient gods (viz. the Asuras) S i.224. **-devatā** an ancient deity A ii.70; It 110 (v. l. °deva). **-nimitta** "previous sign," a foregoing sign, prognostic, portent. forecast It 76 (the 5 signs of decay of a god); J i.11 (the 32 signs at the conception of a Buddha, given in detail on p. 51), 48; Miln 298 (of prophetic dreams, cp. *Cpd.* p. 48); VbhA 407 (in dreams); DhA ii.85. **-pada** the former, or antecedent, part (of a phrase) DhsA 164. **-parikamma** a former action SnA 284 (opp. to pacchā — parikamma). **-purisa** ancestor D i.93, 94. **-peta** a deceased spirit, a ghost (=peta) D i.8 (°kathā, cp. DA i.90 & *Dial.* i.14). pubbe pete is poetical at Pv i.4[1] for pubbapete. Cp. BSk. pūrvapreta AvŚ i.149 (see Index p. 230); Divy 47, 97. **-bhāga** "former part," i. e. previous PvA 133 (°cetanā opp. apara — bhāga — cetanā. SS omit bhāga). **-bhāsin** speaking obligingly (cp. pubbakārin) D i.116 (trsl. "not backward in conversation"), DA i.287 (bhāsanto va paṭhamataraṅ bhāsati etc.). **-yoga** "former connection, " i. e. connection with a former body or deed, former action (and its result) J v.476; vi.480; Miln 2 (pubbayogo ti tesaṅ pubba — kammaṅ). Kern, *Toev.* s. v. remarks that it is frequent in BSk. as pūrvayoga (**yoga=yuga**; syn. with pūrvakalpa), e. g. Saddh. Puṇḍ. ch. vii.; MVastu ii.287; iii.175; and refers to *Ind. Studien* 16, 298; *J.R.A.S.* 1875, 5. **-rattâparattaṅ** the past and future time, the whole time, always A iii.70; DhA iv.129. **-vāsana** an impression remaining in the mind from former actions Sn 1009; ThA 31 (Ap. v. 8). **-videha** Eastern Videha KhA 123, 176; SnA 443. **-sadisa** an old (former) friend DhA i.57

**Pubbaka** (adj.) [fr. pubba[2]] 1. former, ancient, living in former times D i.104 (isayo), 238 (id.); Sn 284 (id.); S ii.105; iv.307 (ācariya — pācariyā); Th 1, 947. — 2. ( — °; cp. pubba[2] 1) having formerly been, previous J i.182 (suvaṇṇakāra° bhikkhu), cp. BSk. °pūrvaka in same use at AvŚ i.259, 296, 322. — 3. (—°) accompanied or preceded by ThA 74 (guṇ' âbhitthavana° udāna); PvA 122 (puññânumodana° maggācikkhana); cp. āśvāsana — pūrvaka Jtm 210.

**Pubbāpeti** [Denom. fr. pubba[2]] occurs only in *one* phrase (gattāni pubbāpayamāno) at M i.161 & A iii.345≈402 in meaning "drying again"; at both A pass. the vv. ll. (glosses) are "sukkhāpayamāno" and "pubba — sadisāni kurumāno"; to the M. pass. cp. Trenckner's notes on p. 543, with the BB expl[n] of the word (=pubbabhāvaṅ gamayamāno), also Neumann, *Majjh. trsl*[n] i.260. The similar passage at S i.8, 10 has "gattāni sukkhāpayamāno" as T. reading and "pubbāpayamāno" as v. l. BB.

**Pubbe** (°—) [loc. of pubba[2], see pubba[2] 3] in cpds.: "in a former existence": **°kata** (nt.) deeds done in a past life M ii.217=A i.173 (°hetu); J v.228 (°vādin fatalist); Nett 29 (°punnata). **°nivāsa** [cp. BSk. pūrve — nivāsasaṅprayuktaṅ MVastu iii.224, otherwise as pūrvanivāsa Divy 619] abode in a former life, one's former state of existence D ii.1, 2; iii.31 sq., 50 sq., 108 sq, 230, 281; M i.278; ii.21; iii.12; S i.167; A i.164 sq.; It 100; Sn 647; Dh 423; Pug 61; Vism 411 (remembered by 6 classes of individuals); ThA 74, 197. — **pubbe-nivās' ânussati ( -ñāṇa)** (knowledge of) remembrance of one's former state of existence, one of the faculties of an Arahant (cp. A i.164 sq., and *Cpd.* 64) D iii.110, 220; M i.35, 182, 248, 278, 496; Dhs 1367; Nett 28, 103; Vism 433; VbhA 373 sq., 401, 422; Tikp. 321. — See also under **nivāsa** and cp. Vism ch. xiii, pp. 410 sq.

**Pumati** [onomat. ***pu** to blow, cp. Gr. φυσα blowing, bubble, φυσάω blow, Lat. pustula=pustule, Sk. *pupphusa=P. papphasa lung, phutkaroti blow, etc., see Uhlenbeck *Ai. Wtb.* s. v. pupphusa] to blow, aor. pumi J i.171; ger. **pumitvā** J i.172. See *J.P.T.S.* 1889, 207 (?).

**Puman** (Pumā) [see puṅs] a male, a man, nom sg. pumo D n.273; Cp. ii.6[2]; instr. pumunā J vi.550. nom. pl. pumā D iii.85 (itthi — pumā men & women; v. l. K. °purisā); J iii.459; acc. sg. pumaṅ J v.154 (gata, cp. purisantara — gata). — On decl. cp. Müller, *P.Gr.* p. 79; Greiger, *P.Gr.* § 93[5].

***Pura** [on etym. see purā, purāṇa, pure] base of adv. & prep. denoting "before"; abl. **purato** (adv. & prep.) in front of (with

gen.), before (only local) Vin i.179; ii.32; D ii.14 (mātu); S i.137; Pv i.11[1], 11[3] (opp. pacchā); ii.8[6] (janâdhipassa); DA i.152; PvA 5 (purisassa), 22, 39 (tassa). Often repeated (distributively) **purato purato** each time in front, or in front of each, or continuously in front Vin ii.213; Vism 18; cp. pacchato pacchato. — Otherwise *pura occurs only in foll. der.: (1) *adverbial:* *puraḥ in purakkharoti, purekkhāra, purohita; purā, pure, puratthaṅ, puratthato. — (2) *adjectival:* purāṇa, puratthima, purima.

**Pura** (nt.) [Vedic pur. f., later Sk. puraṅ nt. & purī f.] 1. a town, fortress, city Vin i.8=M i.171 (Kāsinaṅ puraṅ); J i.196, 215; Sn 976, 991, 1012 (°uttama), 1013; J vi.276 (=nagara C); Mhvs 14, 29. — **avapure** below the fortress M i.68. — **devapura** city of the Gods S iv.202; Vv 64[30] (=Sudassana — mahā — nagara VvA 285). See also purindada. — 2. dwelling, house or (divided) part of a house (=antepura), a meaning restricted to the Jātakas, e. g. v.65 (=nivesana C.); vi.251, 492 (=antepura). Cp. thīpura lady's room, harem, also "lady" J v.296, and antepura. — 3. the body [cp. Sk. pura body as given by Halāyudha 2, 355, see Aufrecht p. 273] Th 1, 279 1150 (so read for pūra, cp. Kern, *Toev.* s. v. & under sarīradeha). — Cp. porin.

**Purakkhata** [pp. of purakkharoti] honoured, esteemed, preferred D i.50; M i.85; S i.192, 200; Sn 199, 421, 1015; Nd[1] 154; Dh 343 (=parivārita DhA iv.49); J ii.48 (°parivārita); Pv iii.7[1] (=payirupāsita PvA 205); DA i.152 (=purato nisinna); ThA 170. Cp. **purekkhata**.

**Purakkharoti** [fr. puraḥ, cp. Ved. puras — karoti, see pure] to put in front, to revere, follow, honour; only in foll. sporadic forms: ppr. **purakkharāna** holding before oneself, i. e. looking at S iii.9 sq.; aor. 3[rd] pl. **purakkharuṅ** Miln 22; ger. **purakkhatvā** M i.28; Sn 969; Nd[1] 491; J v.45 (=purato katvā C.); PvA 21, 141. — **purakkhata** pp. (q. v.). See also **purekkhāra**.

**Puratthaṅ** (adv.) [for Vedic purastāt, fr. puraḥ, see *pura] 1. before S i.141 (na pacchā na puratthaṅ=no after, no before). — 2. east D i.50 (°âbhimukha looking eastward.)

**Puratthato** (adv.) [fr. puratthaṅ, cp. BSk. purastataḥ MVastu ii.198] in front, coram Sn 416 (sic, v. l. BB purakkhato); J vi.242.

**Puratthima** (adj.) [fr. *pura, cp. Prk. (AMg.) puratthima, acc. to Pischel, Gr. § 602 a der. fr. purastāt (=P. puratthaṅ) as *purastima, like *pratyastima (=paccatthima) fr. *pratyastaṅ] eastern D i.153; S i.144; J i.71 (°âbhimukha: Gotama facing E. under the Bo tree).

**Purā** (indecl.) [Vedic purā; to Idg. *per, cp. Goth. faúr= Ags. for=E. (be — ) fore; also Lat. prae=Gr. παραί=Sk. pare] prep. c. abl. "before" (only temporal) Vin iv.17 (purāruṇā=purā aruṇā before dawn); Sn 849 (purā bhedā before dissolution (of the body), after which the Suttanta is named Purābhedasutta, cp. Nd[1] 210 sq.; expl[d] by sarīra — bhedā pubbaṅ at SnA 549).

**Purāṇa** (adj.) [Venic purāṇa, fr. *per, cp. Sk. parut in former years, Gr. πέρυσι=Lith. pernai, Goth. fairneis, Ohg. firni=Ger. firn (last year's snow), forn formerly, ferro far] 1. ancient, past Sn 312, 944 (=Nd[1] 428 atītaṅ, opp. **nava**=paccuppannaṅ); Dh 156 (=pubbe katāni C.); with ref. to former births or previous existences: p. kammaṅ S ii.64=Nd[1] 437=Nd[2] 680 Q. 2; puññaṅ S i.92. — 2. old (of age), worn out, used (opp. **nava** recent) D i.224 (bandhanaṅ, opp. navaṅ); Vin ii.123 (udakaṅ p.°ṅ stale water); S ii.106 (magga); Sn 1 (tacaṅ); J ii.114 (f. **purāṇī**, of an old bow string, applied jokingly to a former wife); iv.201 (°paṇṇa old leaf, opp. nava); v.202 (a° not old, of years); vi.45 (apurāṇaṅ adv. recently); VbhA 363 (udaka stale water). — 3. former, late, old in cpds. as **°dutiyikā** the former wife (of a bhikkhu) Vin i.18, 96; iv.263; S i.200; Ud 5; J i.210; **°rājorodhā** former lady of the harem Vin iv.261; **°sālohita** former blood — relation Sn p. 91; Ud 7; DhA ii.210. Cp. **porāṇa**.

**Purātana** (adj.) [fr. purā, cp. sanātana in formation] belonging to the past, former, old Nett A 194.

**Purindada** [distorted fr. Vedic puraṅ — dara, pura+**dṛ** to break, see darī, thus "breaker of fortresses," Ep. of Indra (& Agni). The P. Commentator (VvA 171) of course takes it popularly as "pure dānaṅ dadātī ti Purindado ti vuccati," thus pure+**dā**; see also Trenckner, *Notes* 59[6]; Geiger, *P.Gr.* § 44[3]] "townbreaker," a name of Sakka (Indra) D ii.260; S i.230; Vv 37[4], 62[2]; PvA 247.

**Purima** (adj.) [compar. — superl. formation fr. *pura, cp. Sk. purima] preceding, former, earlier, before (opp. pacchima) D i.179; Sn 773, 791, 1011; Nd[1] 91; J i.110; SnA 149 (°dhura); PvA 1, 26. In sequence p. majjhima pacchima; past, present, future (or first, second, last) D i.239 sq.; DA i.45 sq. and passim. — **purimatara** =purima J i.345 (°divase the day before).

**-attabhāva** a former existence VvA 78; PvA 83, 103, 119. **-jāti** a previous birth PvA 45, 62, 79, 90.

**Purimaka** (adj.) [fr. purima] previous, first Vin ii.167 (opp. pacchimaka). f. **°ika** Vin i.153.

**Purisa** [according to Geiger, Gr. § 30[3] the base is *pūrṣa, from which the Vedic form puruṣa, and the Prk. — P. form purisa. The further contraction *pussa *possa yielded **posa** (q. v.). From the Prk. form puliśa (Māgadhī) we get **pulla**] man (as representative of the male sex, contrasted to **itthi** woman, e. g. at A iii.209; iv.197; J i.90; v.72; PvA 51). Definitions of the C. are "puriso nāma manussa — puriso na yakkho na peto etc." (i. e. man κα'τ ἐξοξήν) Vin iv.269 (the same expl[n] for purisa — puggala at Vin iv.214); "seṭṭh' aṭṭhena puri setī ti puriso ti satto vuccati" VvA 42 — 1. man D i.61 (p. kassaka "free man"); ii.13; S i.225; A i.28, 126; ii.115; iii.156; Sn 102, 112, 316, 740, 806 and passim; Dh 117, 152, 248; Nd[1] 124; PvA 3, 4, 165, 187; VvA 13 (majjhima°, paṭhama°, as t.t. g.?). **uttama°** S ii.278; iii.61, 166; iv.380; It 97; **mahā°** S v.158; A ii.35; iii.223; iv.229 (see also under mahā); **sappurisa** (q. v.). Var. epithets of the Buddha e. g. at S. i.28 sq. — **Kāpurisa** a contemptible man; **kimpurisa** a wild man of the woods ("whatever man"), f. **kimpurisī** J v.215. — **purisa** as "a man, some one, somebody" as character or hero in var. *similes,* e. g. angārakāsuyaṅ khipanaka° Vism 489; asucimhi patita Vism 465; āgantuka° VbhA 23; dubbala Vism 533; papāte *patanto* VbhA 23 (cannot be a help to others; similarly with *patita* at VbhA 170=Vism 559); bhikkhusanghaṅ disvā Vism 333; maṇḍapa — lagga Vism 339 sq.; lakuṇṭaka — pāda & dīghapāda VbhA 26; cp. the foll.: of a man pleasing the king VbhA 442 sq.; a man wishing to perform a long journey

in *one* day Vism 244; a man breathing when exhausted Vism 274. Frequently elsewhere. — 2. an attendant, servant, waiter Vin ii.297; D i.60 (dāsa+), 72 (id.); J i.385 (dāsa°); vi.462. Cp. porisa, posa.

**-atthika** one who seeks a servant Vin ii.297. **-anta=purisādhama** Sn 664 (anta=Sk. antya; Sn A 479 expl[ns] by antimapurisa). **-antaragatā** touched by a man (lit. gone in by...), a woman who has sexual intercourse, a woman in intercourse with a man D i.166 (cp. *Dial.* i.228); M i.77; A i.295; ii.206; Vin iv.322; Pug 55 (=he does not accept food, lest their intercourse should be broken: rati antarāyo hoti PugA 231); DA i.79 (=itthi, as opp. to kumārikā). Cp. pumaṅ gata, J v.154. **-allu** (& ālu) N. of certain monstrous beings, living in the wilderness J v.416 (=vaḷavā — mukhayakkhinī, a y. with the face of a mare), 418; vi.537 (°ālu=vaḷavā — m. — pekkhī C.). **-ājañña** "a noble steed of a man," a thorough — bred or remarkable man S iii.91; A v.325 sq., Sn 544; Dh 193; as — *ājāneyya* at DhA i.310; — *ājāniya* at A i.290; ii.115; iv.397 sq.; v.324. **-āda** a bad man ("man — eater") a wild man, cannibal J v.25 (cp. puruṣāda Jtm 31[41]); °*ādaka* J v.30. **-ādhama** a wicked man Dh 78; J v.268. **-indriya** male faculty, masculinity S v.204; A iv.57; Dhs 634, 715, 839, 972; Vism 447, 492. **-uttama** "the highest of men," an excellent man A v.16, 325 sq.; Sn 544; Dh 78; DhA ii.188. **-usabha** (purisusabha) "a bull of a man," a very strong man Vin iii.39. **-kathā** talk about men D i.8. **-kāra** manliness D i.53 (cp. DA i.161); Miln 96. **-thāma** manly strength D i.53; S ii.28; A ii.118; iv.190. **-dammasārathi** guide of men who have to be restrained, Ep. of the Buddha [cp. BSk. puruṣa — damyasārathi Divy 54 and passim] S ii.69; A i.168, 207; ii.56, 112, 147; Sn p. 103 (=vicitrehi vinayan' ûpāyehi purisadamme sāretī ti SnA 443); It 79; Pug 57; Vism 207; ThA 178. **-dosā** (pl.) faults or defects in a man; eight are discussed in detail at A iv.190 sq.; Ps i.130; eighteen at J vi.542, 548. **-dhorayha** a human beast of burden S i.29. **-parakkama** manly energy D i.53; S ii.28. **-puggala** a man, a human character D iii.5, 227 (eight); S i.220 (8); ii.69, 82, 206; iv.272 sq.= It 88 (8) (expl[d] at Vism 219); A i.32, 130, 173, 189; ii.34, 56; iii.36, 349; iv.407 (8); v.139, 183 (8), 330 (8); Vin iv.212 sq. (=male); VbhA 497; **-bhava** state of being a man, manhood, virility J iii.124; Dhs 634, 415, 839; PvA 63. **-bhūmi** man's stage, as "eight stages of a prophet's existence" (*Dial.* i.72) at D i.54, in detail at DA i.162, 163. **-medha** man — sacrifice, human sacrifice S i.76; A ii.42; iv.151; It 21; Sn 303. **-yugāni** (pl.) (4) pairs of men S iv.272 sq.; A i.208; ii.34, 56; iii.36; iv.407; v.330; D iii.5, 227; It 88; in verse Vv 44[21]; expl[d] Vism 219 (see under yuga). **-lakkhaṇa** (lucky) marks on a man D i.9. **-linga** (see also pullinga) a man's characteristic, membrum virile Vin iii.35; Dhs 634, 715, 839; Tikp 50; Vism 184. **-viriya** manly vigour S ii.28. **-vyañjana** the membrum virile (=°linga) Vin ii.269.

**Purisaka** (n. — adj.) [fr. purisa] 1. a (little) man, only in **°tiṇa** doll effigy made of grass (straw), scarecrow Miln 352; Vism 462; DhsA 111. — 2. (adj.) having a man, f. **°ikā** in eka° (a woman) having intercourse with only *one* man J i.290.

**Purisatta** (nt.) [abstr. fr. purisa] manhood, virility Dhs 634, 715, 839.

**Purisattana** (nt.) [=purisatta, cp. Trenckner, *Notes* 70[37]] manhood Miln 171.

**Pure** (indecl.) [is the genuine representative (with Mā- gadhī e) of Vedic puraḥ, which also appears as *puro in purohita, as *pura in purakkharoti. It belongs to base Idg. *per (cp. pari), as in Cr. πάρος before, earlier, πρέσβυς "preceding in life," i. e. older; Ohg. first] before (both local & temporal), thus either "before, in front" or "before, formerly, earlier." In both meanings the opp. is **pacchā** — (a) *local* S i.176 (pure hoti to lead); J ii.153 (opp. pacchima) — (b) *temporal* S i.200; Sn 289, 311, 541, 645, 773 (=atītaṅ Nd[1] 33; opp. pacchā); Dh 348 (opp. pacchato); J i.50 (with abl. pure puṇṇamāya). Often meaning "in a former life," e. g. Vv 34[8], 34[13]; Pv i.2[1] (=pubbe atītajātiyaṅ PvA 10); ii.3[2] (cp. purima); ii.4[2]; ii.7[4] (=atītabhāve PvA 101); ii.9[13]. — **apure apacchā** neither before nor after, i. e. simultaneously PugA 186 (see apubbaṅ): — **puretaraṅ** (adv.) first, ahead, before any one else DhA i.13, 40. — (c) *modal,* meaning "lest" DA i.4; cp. purā in same sense Jtm. 28.

**-cārika** going before, guiding, leading, only in phrase °*n katvā* putting before everything else, taking as a guide or ideal J i.176 (mettā — bhāvanaṅ); iii.45 (id.), 180 (khantiñ ca mettañ ca); vi.127 (Indaṅ); PugA 194 (paññaṅ). **-java** [cp. BSk. purojava attendant Divy 211, 214, 379; also Vedic puroyāva preceding] preceding, preceded by, controlled by (=pubbangama) S i.33 (sammādiṭṭhi°); Sn 1107 (dhamma — takka°, cp. Nd[2] 318). **-jāta** happening before, as logical category (°paccaya) "antecedence"; Vism 537 (elevenfold)= Tikp. 17; freq. in Dukp. & Tikp. (as ārammaṇa° & vatthu°), cp. VbhA 403 (°ārammaṇa & °vatthuka). **-dvāra** front door J ii.153. **-bhatta** the early meal, morning meal, breakfast [cp. BSk. purobhaktakā Divy 307] VvA 120; PvA 109; **°ṅ** in the morning VvA 51; PvA 78; °*kicca* duties after the morning meal DA i.45 sq.; SnA 131 sq. **-bhava** "being in front," i. e. superior DA i.75 (in exegesis of porī). **-samaṇa** one who wanders ahead of someone else Vin ii.32 (opp. pacchā°).

**Purekkhata**=purakkhata Sn 849, 859, (a°); Nd[1] 73, 214.

**Purekkharoti** [for purakkharoti, pure=Sk. **puraḥ**] to honour etc. Sn 794=803; ppr. **purekkharāna** Sn 844, 910.

**Purekkhāra** [for purakkhāra, puraḥ+**kṛ**, see pure] defer- ence, devotion, honour; usually — ° (adj.) devoted to, honouring D i.115; Vin iii.130; iv.2, 277; Nd[1] 73, 214; Dh 73 (=parivāra DhA ii.77); Vv 34[14] (attha°= hitesin VvA 152); VbhA 466 (°mada); VvA 72.

**Purekkhāratā** (f.) [abstr. fr. purekkhāra] deference to (—°) DhA iv.181 (attha°).

**Purohita** [purah+pp. of **dhā**, ch. Vedic purohita] 1. placed in front, i. e. foremost or at the top, in phrase devā Inda — purohitā the gods with Inda at their head J vi.127 (=Indaṅ pure — cārikaṅ katvā C.). — 2. the king's headpriest (brahmanic), or domestic chaplain, acting at the same time as a sort of Prime Minister D i.138; J i.210; v.127 (his wife as brāhmaṇī); Pug 56 (brāhmaṇa p.); Miln 241, 343 (dhamma — nagare p.); PvA 74.

**Pulaka** [cp. Sk. pulāka, Halāyudha 5, 43; not Sk. pulaka, as Kern, *Toev.* s. v. for which see also Walde, *Lat. Wtb.* s. v. pilus] shrivelled grain Miln 232 (sukka — yava° of dried barley); DhA ii.154 (SS; T. reads **mūlakaṅ**, which is expl[d] by Bdhgh

as "nitthusaṅ katvā ussedetvā gahita — yava — taṇḍula vuccanti" ibid). Here belongs **pulasa-patta** of J iii.478. (vv. ll. pulā°, mūlā°, mulā°; expl[d] by C. as "saṇhāṇi pulasa — gaccha — paṇṇāni," thus taking pulasa as a kind of shrub, prob. because the word was not properly understood).

**Puḷava** [etym.? dial; cp. Class. Sk. pulaka erection of the hairs of the body, also given by lexicographers (Hemachandra 1202) in meaning "vermin"] a worm, maggot M iii.168; Sn 672; J iii.177; vi.73; Miln 331, 357; Vism 179 (=kimi) DhA iii.106, 411. See next.

**Puḷavaka** (BB puḷuvaka)=puḷava DhA iv.46; VvA 76; PvA 14. One of the (asubha) kammaṭṭhānas is called p. "the contemplation (°saññā idea) of the worminfested corpse" S v.131; Dhs 264; Vism 110, 179 (puḷu°), 194 (id.; as asubha — lakkhaṇa); DhA iv.47. See also **asubha**.

**Pulasa** see **pulaka**.

**Pulina** (& **Puḷina)** (nt.) [cp. Epic Sk. pulina, also Halā- yudha 3, 48] 1. a sandy bank or mound in the middle of a river J ii.366 (vālika°); iii.389 (id.); v.414; Miln 297 (ḷ); Dāvs iv.29; Vism 263 (nadī°); VvA 40 (paṇḍara°). — 2. a grain of sand Miln 180 (l).

**Pulla** [a contracted form of purisa (q. v.)] man, only in cpd. **pullinga** (=purisa — linga) membrum virile, penis J v.143 (where expl[d] by C. as uṇha — chārikā pl. "hot embers"; the pass. is evidently misunderstood; v. l. BB phull°).

**Pussa°** at Nd[1] 90 in cpds. **°tila, °tela, dantakaṭṭha, mat- tikā**, etc. is probably to be read with v. l. **phussa°**; meaning not quite clear ("natural, raw"?).

**Pussaka** at A i.188 is to be read as **phussaka** (see phussa[3]) cuckoo.

**Pussaratha** at J vi.39 read **phussa°** (q. v.).

**Pūga[1]** (nt.) [etym.? cp. Vedic pūga in meaning of both pūga[1] & pūga[2]] heap, quantity; either as n. with gen. or as adj.=many, a lot Sn 1073 (pūgaṅ vassānaṅ= bahūni vassāni Nd[2] 452); Pv iv.7[9] (pūgāni vassāni); VbhA 2 (khandhaṭṭha, piṇḍ°, pūg°).

**Pūga[2]** (m.) [see preceding] corporation, guild Vin ii.109, 212; iv.30, 78, 226, 252; M iii.48; A iii.300; Ud 71; Pug 29 (=seṇi PugA 210).

**-āyatana** guild's property J vi.108 (=pūga — santaka dhana C.). **-gāmaṇika** superintendant of a guild, guildmaster A iii.76. **-majjhagata** gone into a guild A i.128=Pug 29; SnA 377.

**Pūga[3]** [Class. Sk. pūga] the betel — palm, betel nut tree J v.37 (°rukkha — ppamāṇaṅ ucchu — vanaṅ).

**Pūja** (adj.) [Epic Sk. pūjya, cp. pujja] to be honoured, honourable A iii.78 (v. l.; T. pūjja); J iii.83 (apūja= apūjanīya C.); **pūjaṅ karoti** to do homage Vism 312. — See also **pūjiya**.

**Pūjanā** (f.) [fr. pūjeti] veneration, worship A ii.203 sq.; Dh 106, 107; Pug 19; Dhs 1121; Miln 162.

**Pūjaneyya & Pūjanīya** [grd. of pūjeti] to be honoured, entitled to homage S i.175; SnA 277; **-īya** J iii.83; Sdhp 230, 551.

**Pūjā** (f.) [fr. **pūj**, see pūjeti] honour, worship, devotional attention A i.93 (āmisa°, dhamma°); v.347 sq.; Sn 906; Dh 73, 104; Pv i.5[5]; i.5[12]; Dpvs vii.12 (cetiya°); SnA 350; PvA 8; Sdhp 213, 230, 542, 551.

**-âraha** worthy of veneration, deserving attention Dh 194; DhA iii.251. **-karaṇa** doing service, paying homage PvA 30. **-kāra**=karaṇa DhA ii.44.

**Pūjita** [pp. of pūjeti] honoured, revered, done a service S i.175, 178; ii.119; Th 1, 186; Sn 316; Ud 73 (sakkata mānita p. apacita); Pv i.4[2] (=paṭimānita C.); ii.8[10].

**Pūjiya** [=pūja, Sk. pūjya] worthy to be honoured Sn 527; J v.405; Sdhp 542.

**Pūjetar** [n. ag. fr. pūjeti] one who shows attention or care A v.347 sq., 350 sq.

**Pūjeti** [**pūj**, occurring in Rigveda only in śācipūjana RV viii.16, 12] to honour, respect, worship, revere Sn 316 (Pot. pūjayeyya), 485 (imper. pūjetha); Dh 106, 195; DA i.256; PvA 54 (aor. sakkariṅsu garukkariṅsu mānesuṅ pūjesuṅ); Sdhp 538. — pp. **pūjita** (q. v.).

**Pūti** (adj.) [cp. Sk. pūti, pūyati to fester; Gr. πύχω, πῦον= pus; Lat. pūtidus putrid; Goth. fūls=Ger. faul, E. foul] putrid, stinking, rotten, fetid D ii.353 (khaṇḍāni pūtīni); M i.73, 89=iii.92 (aṭṭhikāni pūtīni); Vin iii.236 (anto°); S iii.54; Pv i.3[2]; i.6[1] (=kuṇapagandha PvA 32); Vism 261 (=pūtika at KhA 61), 645 (°pajā itthi, in simile); PvA 67; Sdhp 258. — See also puccaṇḍatā.

**-kāya** foul body, mass of corruption, Ep. of the human body M ii.65; S i.131; iii.120; Th 2, 466; ThA 283; SnA 40; DhA iii.111. **-kummāsa** rotten junket Vism 343. **-gandha** bad smell, ill — smelling Pv i.3[1] (=kuṇapa° PvA 15); J v.72. **-dadhi** rancid curds Vism 362; VbhA 68; cp. pūti — takka Vism 108. **-deha**=°kāya S i.236. **-maccha** stinking fish M iii.168 (+°kuṇapa & °kummāsa); in simile at It 68=J iv.435 =vi.236=KhA 127. **-mukha** having a putrid mouth SnA 458 (āsīvisa); PvA 12, 14. **-mutta** strong — smelling urine, usually urine of cattle used as medicine by the bhikkhu Vin i.58=96 (°bhesajja); M i.316; It 103; VvA 5 (°harītaka). **-mūla** having fetid roots M i.80. **-latā** "stinking creeper," a sort of creeper or shrub (Coccolus cordifolius, otherwise gaḷoci) Sn 29=Miln 369; Vism 36, 183; KhA 47 (°saṇṭhāna); DhA iii.110, 111 (taruṇā galoci — latā pūtilatā ti vuccati). **-lohitaka** with putrid blood Pv i.7[8] (=kuṇapa° PvA 37). **-sandeha**=°kāya Dh 148.

**Pūtika** (adj.)=pūti M i.449; S v.51; A i.261; J i.164; ii.275; Miln 252; DhA i.321; iii.111; VvA 76. — **apūtika** not rotten, fresh M i.449; A i.261; J v.198; Miln 252.

**Pūpa** [cp. Epic Sk. pūpa; "a rich cake of wheaten flour" Halāyudha, 2, 164; and BSk. pūpalikā Av.Ś ii.116] a special kind of cake, baked or boiled in a bag J v.46 (°pasibbaka cake — bag); DhA i.319 (jāla° net — cake; v. l. pūva). See also **pūva**.

**Pūra** (adj.) [cp. Class. Sk. pūra; fr. **pṛ**, see pūreti] full; full of (with gen.) D i.244 (nadī); M i.215; iii.90, 96; A iv.230; Sn 195, 721; Ud 90 (nadī); J i.146; Pv iv.3[13] (=pānīyena puṇṇa PvA 251); Pug 45, 46; PvA 29. — **dup°** difficult to fill J v.425. — **pūraṅ** (—°) nt. as adv. in **kucchi-pūraṅ** to his belly's fill J iii.268; Vism 108 (udara — pūra — mattaṅ).

**Pūraka** (adj.) [=pāra+ka] filling (—°) Vism 106 (mukha°).

**Pūraṇa** (adj. n.) [fr. pūreti] 1. (adj.) filling Sn 312 (? better read purāṇa with SnA 324); PvA 70 (eka — thālaka°), 77 (id.). As Np. in Pūraṇa Kassapa, which however seems to be distorted from Purāṇa K. (D i.47; Sn p. 92, cp. KhA 126, 175; SnA 200, 237, 372). The expl$^n$ (popular etym.) of the name at DA i.142 refers it to pūreti ("kulassa ekūnaṅ dāsa — sataṅ pūrayamāno jāto" i. e. making the hundred of servants full). — 2. (nt.) an expletive particle (pada° "verse — filler"), so in C. style of "a" SnA 590; "kho" ib. 139; "kho pana" ib. 137; "taṅ" KhA 219; "tato" SnA 378; "pi" ib. 536; "su" ib. 230; "ha" ib. 416; "hi" ib. 377. See pada°.

**Pūratta** (nt.) [abstr. fr. pūra] getting or being full, fulness Vin ii.239 (opp. unattaṅ).

**Pūraḷāsa** [cp. Vedic puroḍāśa] sacrificial cake (brahmanic), oblation Sn 459 (=carukañ ca pūvañ ca SnA 405), 467, 479 (=havyasesa C.), 486.

**Pūrita** [pp. of pūreti] filled with (—°), full Pv ii.1[20] (=pari- puṇṇa PvA 77); PvA 134.

**Pūreti** [Caus. of **pṛ**, pṛṇāti to fill, intrs. pūryate, cp. Lat. pleo; Gr. πίμ πλημι, πλήχω, πολύς much, Goth. filu= Ger. viel; Ohg. folc=folk] 1. to fill (with=gen. or instr.) S i.173; Sn 30, 305; J i.50 (pāyāsassa), 347; ii.112 (pret. pūrayittha); iv.272 (sagga — padaṅ pūrayiṅsu filled with deva world); DhA ii.82 (sakaṭāni ratanehi); iv.200 (pattaṅ); PvA 100 (bhaṇḍassa), 145 (suvaṇṇassa). — 2. to fulfil DhA i.68. — 3. (Caus.) to make fill Vism i 37 (lakāraṅ). — pp. **puṇṇa**. See also pari°. Caus. II. **pūrāpeti** to cause to fill S ii.259: J i.99.

**Pūva** [cp. Sk. pūpa; with v for p] a cake, baked in a pan (kapalla) A iii.76; J i.345 (kapalla° pan — cake), 347; iii.10 (pakka°); Vv 13[6]; 29[6] (=kapalla — pūva VvA 123); Pv iv.3[13] (=khajjaka PvA 251); Vism 108 (jāla° net — cake, cp. jāla — pūpa), 359 (pūvaṅ vyāpetvā, in comp.); VbhA 65, 255 (simile of woman going to bake a cake); KhA 56; DA i.142; VvA 67, 73 (°surā, one of the 5 kinds of intoxication liquors, see surā); PvA 244. See also *Vin. Texts* i.39 (sweetmeats, sent as presents).

**Pūvika** [fr. pūva] a cake — seller, confectioner Miln 331.

**Pe** is abbreviation of **peyyāla** (q. v.); cp. **la**.

**Pekkha**[1] (adj.) (—°) [cp. Sk. prekṣā f. & prekṣaka adj.; fr. pa+**īks**] looking out for, i. e. intent upon, wishing; usually in **puñña°** desirous of merit S i.167; Dh 108 (=puññaṅ icchanto DhA ii.234); Vv 34[21] (=puññaphalaṅ ākankhanto VvA 154); PvA 134.

**Pekkha**[2] (adj.) [grd. of pekkhati, Sk. prekṣya] to be looked for, to be expected, desirable J vi.213.

**Pekkhaka** (adj.) (—°) [fr. pekkha[1]] seeing, looking at; wishing to see ThA 73 (Ap. v.59), f. **°ikā** S i.185 (vihāra°).

**Pekkhaṇa** (nt.) [fr. pa+**īkṣ**] seeing, sight, look DA i.185, 193; KhA 148 (=dassana).

**Pekkhati** [pa+**īkṣ**] to behold, regard, observe, look at D ii.20; S iv.291; J vi.420. — ppr. **pekkhamāna** Vin i.180; Sn 36 sq. (=dakkhamāna Nd[2] 453), 1070, 1104; Pv ii.3[7]; Vism 19 (disā — vidisaṅ). gen. pl. **pekkhataṅ** Sn 580 (cp. SnA 460). — Caus. **pekkheti** to cause one to behold, to make one see or consider Vin ii.73≈ A v.71. — Cp. anu°.

**Pek(k)havant** [fr. pekkhā] desirous of (loc.) J v.403.

**Pek(k)hā** (f.) [fr. pa+**īkṣ**] 1. consideration, view Vbh 325, 328. — 2. desire J v.403 (p. vuccati taṇhā). — 3. (or (pekkhaṅ?) show at a fair D i.6 (=naṭa — samajjā DA i.84); see *Dial.* i.7, n. 4 and cp. *J.R.A.S.* 1903, 186.

**Pekkhin** (adj.) [fr. pekkhati] looking (in front), in phrase yugamattaṅ p. "looking only the distance of a plough" Miln 398.

**Pekhuṇa** (pekkh°) (nt.) [not with Childers fr. *pakṣman, but with Pischel, *Gr.* § 89 fr. Sk. prenkhaṇa a swing, Vedic prenkha, fr. pra+**īnkh**, that which swings, through *prenkhuṇa>prekhuṇa>pekhuṇa] 1. a wing Th 1, 211 (su° with beautiful feathers), 1136; J i.207. — 2. a peacock's tail — feathers J vi.218 (=morapiñja C.), 497 (citrapekkhuṇaṅ moraṅ).

**Pecca** [ger. of pa+i, cp. BSk. pretya Jtm 31[54]] "after having gone past," i. e. after death, having departed S i.182; iii.98; A ii.174 sq.; iii.34, 46, 78; Sn 185, 188, 248, 598, 661; It 111; Dh 15, 131 (=paraloke DhA hi.51); J i.169; v.489, Pv i.11[9]; iii.7[5] (v. l. pacca). The form **peccaṅ** under influence of Prk. (AMg.) **peccā** (see Pischel, *Prk. Gr.* 587) at J vi.360.

**Peṭaka** (adj.) [fr. piṭaka] "what belongs to the Piṭaka," as title of a non — canonical book for the usual **Peṭak' opadesa** "instruction in the Piṭaka." dating from the beginning of our era (cp. Geiger, *P.Gr.* p. 18), mentioned at Vism 141 DhsA 165. Cp. **tipeṭaka**, see also **piṭaka**.

**Peṇāhikā** (f.) [dial.; etym. uncertain] a species of bird (crane?) Miln 364, 402; shortened to **peṇāhi** at Miln 407 (in the uddāna). Cp. *Miln trsl.* ii.343.

**Peṇṇakata** is v. l. for **paṇṇakata** Npl. at Vv 45[5] sq. (see VvA 197).

**Peta** [pp of pa+ī, lit. gone past, gone before] dead, departed, the departed spirit. The Buddhistic **peta** represents the Vedic **pitaraḥ** (manes, cp. pitṛyajña), as well as the Brāhmaṇic **preta**. The first are souls of the "fathers," the second ghosts, leading usually a miserable existence as the result (kammaphala) or punishment of some former misdeed (usually avarice). They may be raised in this existence by means of the **dakkhiṇā** (sacrificial gift) to a higher category of **mahiddhikā petā** (alias yakkhas), or after their period of expiation shift into another form of existence (manussa, deva, tiracchāna). The punishment in the Nirayas is included in the peta existence. Modes of suffering are given S ii.255; cp *K.S.* ii, 170 p. On the whole subject see Stede, *Die Gespenstergeschichten des Peta Vatthu,* Leipzig 1914; in the Peta Vatthu the unhappy ghosts are represented, whereas the Vimāna Vatthu deals with the happy ones. — 1. (souls of the departed, manes) D iii.189 (petānaṅ kālakatānaṅ dakkhiṇaṅ anupadassati); A iii.43 (id.); i.155 sq.; v.132 (p. ñātisalohita); M i.33; S i.61=204; Sn 585, 590, 807 (petā — kālakatā=matā Nd[1] 126); J v.7 (=mata C.); Pv i.5[7]; i.12[1]; ii.6[10]. As **pubbapeta** ("deceased — before") at A ii.68; iii.45; iv.244; J ii.360. — 2. (unhappy ghosts) S ii.255 sq.; Vin iv.269 (contrasted with purisa, yakkha & tiracchāna — gata); A v.269 (dānaṅ petānaṅ upakappati); J iv.495 sq. (yakkhā pisācā petā, cp. preta — piśācayoḥ MBhār. 13, 732); Vbh 412 sq.; Sdhp 96 sq. — **manussapeta** a ghost in human form J iii.72; v.68; VvA

23. The later tradition on Petas in their var. classes and states is reflected in Miln 294 (4 classes: vantāsikā, khuppipāsā, nijjhāma — taṇhikā, paradatt' ûpajīvino) & 357 (appearance and fate); Vism 501=VbhA 97 (as state of suffering, with narakā, tiracchā, asurā); VbhA 455 (as nijjhāmataṇhikā, khuppipāsikā, paradatt' upajīvino). — 3. (happy ghosts) mahiddhikā petī Pv i.10[1]; yakkha mahiddhika Pv iv.1[54]; Vimānapeta mahiddhika PvA 145; peta mahiddhika PvA 217. [Cp. BSk. pretamahardhika Divy 14]. — f. **petī** Vin iv.20; J i.240; Pv i.6[2]; PvA 67 and passim. **Vimānapetī** PvA 47, 50, 53 and in Vimāna — vatthu passim.

**-upapattika** born as a peta PvA 119. **-katha** (pubba°) tales (or talk) about the dead (not considered orthodox) D i.8, cp. DA i.90; A v.128. **-kicca** duty towards the deceased (i. e. death — rites) J ii.5; DhA i.328. **-rājā** king of the Petas (i. e. Yama) J v.453 (°visayaṅ na muñcati "does not leave behind the realm of the Petaking"); C. expl[s] by **petayoni** and divides the realm into **petavisaya** and **kālakañjaka-asura-visaya. -yoni** the peta realm PvA 9, 35, 55, 68, 103 and passim. **-loka** the peta world Sdhp 96. **-vatthu** a peta or ghost — story; N. of one (perhaps the latest) of the canonical books belonging to the Suttanta — Piṭaka KhA 12; DA i.178 (Ankura°).

**Petattana** (nt.) [abstr. fr. peta] state or condition of a Peta Th 1, 1128.

**Pettanika** [fr. pitar] one who lives on the fortune or power inherited from his father A iii.76=300.

**Pettāpiya** [for pettāviya (Epic Sk. pitṛvya), cp. Trenckner, *Notes* 62[16], 75] father's brother, paternal uncle A iii.348; v.138 (gloss pitāmaho).

**Pettika** (adj.) [fr. pitar, for pētika, cp. Epic Sk. paitṛka & P. petteyya] paternal Vin iii.16; iv.223; D ii.232; S v.146=Miln 368 (p. gocara); (sake p. visaye □ your own home — grounds ') D iii.58; S v.146; J ii.59; vi.193 (iṇa). Also in cpd. **mātāpettika** maternal & paternal D i.34, 92; J i.146.

**Pettivisaya** (& **Pitti°**) [Sk. *paitrya — viṣaya & *pitrya- viṣaya, der. fr. pitar, but influenced by peta] the world of the manes, the realm of the petas (synonymous with petavisaya & petayoni) D iii.234; It 93; J v.186; Pv ii.2[2]; ii.7[9]; Miln 310; DhA i.102; iv.226; Vism 427; VbhA 4, 455; PvA 25 sq., 29, 59 sq., 214, 268; Sdhp 9.

**Petteyya** (adj.) [fr. pitar; cp. Vedic pitrya] father — loving, showing filial piety towards one's father D iii.72, 74; S v.467; A i.138; J iii.456; v.35; Pv ii.7[18]. See also **matteyya**.

**Petteyyatā** (f.) [abstr. fr. petteyya] reverence towards one's father D iii.70 (a°), 145, 169; Dh 332 (=pitari sammāpaṭipatta DhA iv.34); Nd[2] 294. Cp. **matteyyatā**.

**Petyā** (adv.) [fr. pitar, for Sk. pitrā; cp. Trenckner, *Notes* 56[4]] from the father's side J v.214 (=pitito).

**Pema** (nt.) [fr. **prī**, see pīṇeti & piya & cp. BSk. prema Jtm 221; Vedic preman cons. stem] love, affection D i.50; iii.284 sq.; M i.101 sq.; S iii.122; iv.72, 329; v.89, 379; A ii.213; iii.326 sq.; Sn 41; Dh 321; DA i.75. **-(a)vigata-pema** with(out) love or affection D iii.238, 252; S iii.7 sq., 107 sq., 170; iv.387; A ii.174 sq.; iv.15, 36, 461 sq.

**Pemaka** (m. or nt.) [fr. pema]=pema J iv.371.

**Pemanīya** (adj.) [fr. pema as grd. formation, cp. BSk., premaṇīya MVastu iii.343] affectionate, kind, loving, amiable, agreeable D i.4 (cp. DA i.75); ii.20 (°ssara); A ii.209; Pug 57; J iv.470.

**Peyya**[1] [grd. of pibati] to be drunk, drinkable, only in comp[n] or neg. **apeyya** undrinkable A iii.188; J iv.205, 213 (apo apeyyo). **maṇḍa°** to be drunk like cream, i. e. of the best quality S ii.29. **manāpika°** sweet to drink Miln 313. **duppeyya** difficult to drink Sdhp 158. See also **kākapeyya**.

**Peyya**[2]=piya, only in cpds. **vajja°** [*priya — vadya] kindness of language, kind speech, one of the 4 sangaha — vatthus (grounds of popularity) A ii.32, 248; iv.219, 364; D iii.190, 192, 232; J v.330. Cp. BSk. priya — vādya MVastu i.3; and **°vācā** kind language D iii.152; Vv 84[36] (=piyavacana VvA 345). — It is doubtful whether **vāca-peyya** at Sn 303 (Ep. of sacrifice) is the same as °vācā (as adj.), or whether it represents vāja — peyya [Vedic vāja sacrificial food] as Bdhgh expl[s] it at SnA 322 (=vājam ettha pivanti; v. l. vāja°), thus peyya= peyya[1].

**Peyyāla** (nt.?) [a Māgadhism for pariyāya, so Kern, *Toev.* s. v. after Trenckner, cp. BSk. piyāla and peyāla MVastu iii.202, 219] repetition, succession, formula; way of saying, phrase (=pariyāya 5) Vism 46 (°mukha beginning of discourse), 351 (id. and bahu° — tanti having many discourses or repetitions), 411 (°pāḷi a row of successions or etceteras); VvA 117 (pāḷi° vasena "because of the successive Pāli text"). — Very freq. in abridged form, where we would say "etc.," to indicate that a passage has be to repeated (either from preceding context, or to be supplied from memory, if well known). The literal meaning would be "here (follows) the formula (pariyāya)." We often find **pa** for **pe**, e. g. A v.242, 270, 338, 339, 355; sometimes **pa+pe** comb[d], e. g. S v.466. — As **pe** is the first syllable of peyyāla so **la** is the last and is used in the same sense; the variance is according to predilection of certain MSS.; **la** is found e. g. S v.448, 267 sq.; or as v. l. of **pe**: A v.242, 243, 354; or **la+pe** comb[d]: S v.464, 466. — On syllable **pe** Trenckner, *Notes* 66, says: "The sign of abridgment. **pe**, or as it is written in Burmese copies, **pa**, means peyyāla which is not an imperative □ insert, fill up the gap, ' but a substantive, peyyālo or peyyālaṅ, signifying a phrase to be repeated over & over again. I consider it a popular corruption of the synonymous pariyāya, passing through *payyāya, with — eyy — for — ayy —, like seyyā, Sk. śayyā." See also *Vin. Texts* i.291; Oldenberg, *K.Z.* 35, 324.

**Perita** is Kern's (*Toev.* s. v.) proposed reading for what he considered a faulty spelling in bhaya — merita (p for m) J iv.424=v.359. This however is bhaya — m — erita with the hiatus — m, and to supplant perita (=Sk. prerita) is unjustified.

**Pelaka** [etym.?] a hare J vi.538 (=sasa C.).

**Peḷa** [a Prk. form for piṇḍa, cp. Pischel, *Prk. Gr.* § 122 peḍhāla] a lump, only in **yaka°** the liver ( — lump) Sn 195 (=yakana — piṇḍa SnA 247)=J i.146.

**Peḷā** [cp. Class. & B. Sk. peṭa, f. peṭī & peṭā, peḍā Divy 251, 365; and the BSk. var. phelā Divy 503; MVastu ii.465] 1. a (large) basket J iv.458; vi.185; Cp. ii.2[5]; Miln 23, 282; Vism 304; KhA 46 (peḷāghata, wrong reading, see p. 68 App.); ThA

29. — 2. a chest (for holding jewelry etc.) Pv iv.1[42]; Mhvs 36, 20; DhsA 242 (peḷ — opamā, of the 4 treasure — boxes). — Cp. **piṭaka**.

**Peḷikā** (f.) [cp. peḷā] a basket DhA i.227 (pasādhana°, v. l. pelakā).

**Pesa** is spurious spelling for **pessa** (q. v.).

**Pesaka** [fr. pa+**iṣ**, cp. Vedic preṣa order, command] employer, controller, one who attends or looks after Vin ii.177 (ārāmika° etc.); A iii.275 (id.).

**Pesakāra** [pesa+kāra, epsa=Vedic peśaḥ, fr. **piś**: see piṅsati[1]] weaver D i.52; Vin iii.259; iv.7; J iv.475; DhA i.424 (°vīthi); iii.170 sq.; VbhA 294 sq. (°dhītā the weaver's daughter; story of — ) PvA 42 sq., 67.

**Pesana** (nt.) [fr. pa+**iṣ**, see peseti] sending out, message; service J iv.362 (pesanāni gacchanti); v.17 (pesane pesiyanto.)

**-kāraka** a servant J vi.448; VvA 349. **-kārikā** (a girl) doing service, a messenger, servant J iii 414; DhA i.227.

**Pesanaka** (adj.) [fr. pesana] "message sender," employing for service, in **°corā** robbers making (others) servants J i.253.

**Pesanika (°iya)** (adj.) [fr. pesana] connected with messages, going messages, only in phrase **jangha°** messenger on foot Vin iii.185; J ii.82; Miln 370 (°iya).

**Pesala** (adj.) [cp. Epic Sk. peśala; Bdhgh's pop. etym. at SnA 475 is "piya — sīla"] lovable, pleasant, well — behaved, amiable S i.149; ii.387; A iv.22; v.170; Sn 678; Sn p. 124; Miln 373; Sdhp 621. Often as Ep. of a good bhikkhu, e. g. at S i.187; Vin i.170; ii.241; J iv.70; VvA 206; PvA 13, 268.

**Pesāca** is reading at D i.54 for **pisāca** (so v. l.).

**Pesi (pesī)** (f.) [cp. Epic Sk. peśī] 1. a lump, usually a mass of flesh J iii.223=DhA iv.67 (pesi=maṅsapesi C.). Thus **maṅsapesi**, muscle Vin ii.25 ≈ (maṅsapes' ûpamā kāmā); iii.105; M i.143, 364; S ii.256; iv.193 (in characteristic of lohitaka); Vism 356; PvA 199. — 2. the foetus in the third stage after conception (between **abbuda & ghana**) S i.206; J iv.496; Nd[1] 120; Miln 40; Vism 236. — 3. a piece, bit (for pesikā), in **veḷu°** J iv.205.

**Pesikā** (f.) (—°) [cp. Sk. *peśikā] rind, shell (of fruit) only in cpds. **amba°** Vin ii.109; **vaṅsa°** J i.352; **veḷu°** (a bit of bamboo) D ii.324; J ii.267, 279; iii.276; iv.382.

**Pesita** [pp. of peseti] 1. sent out or forth Sn 412 (rāja- dūta p.) Vv 21[7] (=uyyojita VvA 108); DhA iii.191. **pesit-atta** is the C. expl[n] at S i.53 (as given at *K.S.* 320) of **pahit-atta** (*trsl*[n] "puts forth all his strength"); Bdhgh incorrectly taking pahita as pp. of pahiṇati to send whereas it is pp. of padahati. — 2. ordered, what has been ordered, in **pesit-âpesitaṅ** order and prohibition Vin ii.177.

**Pesuṇa** (nt.) [fr. pisuṇa, cp. Epic Sk. paiśuna]=pesuñña S i.240; Sn 362, 389, 862 sq., 941; J v.397; Pv i.3[3]; PvA 16; Sdhp 55, 66, 81.

**-kāraka** one who incites to slander J i.200, 267.

**Pesuṇika** (adj.) [fr. pesuṇa] slanderous, calumnious PvA 12, 13.

**Pesuṇiya & Pesuṇeyya** (nt.)=pesuñña; 1. (pesuṇiya) Sn 663, 928; Pv i.3[2]. — 2. (pesuṇeyya) S i.228, 230; Sn 852; Nd[1] 232.

**Pesuñña** (nt.) [abstr. fr. pisuṇa, cp. Epic Sk. paiśunya. The other (diaeretic) forms are pesuṇiya & pesuṇeyya] backbiting, calumny, slander M i.110; D iii.69; A iv.401; Vin iv.12; Nd[1] 232, 260; PvA 12, 15.

**Peseti** [pa+**iṣ** to send] to send forth or out, esp. on a message or to a special purpose, i. e. to employ as a servant or (intrs.) to do service (so in many derivations) 1. to send out J i.86, 178, 253; iv.169 (paṇṇaṅ); v.399; vi.448; Mhvs 14, 29 (rathaṅ); DhA iii.190; PvA 4, 20, 53. — 2. to employ or order (cp. pesaka), in Pass. **pesiyati** to be ordered or to be in service Vin ii.177 (ppr. pesiyamāna); J v.17 (ppr. pesiyanto). — pp. **pesita**. See also **pessa** & derivations.

**Pessa** [grd. form[n] fr. peseti, Vedic preṣya, f. preṣyā. This is the contracted form, whilst the diaeretic form is pesiya, for which also pesika] a messenger, a servant, often in comb[n] **dāsā ti vā pessā ti vā kammakarā ti vā**, e. g. D i.141; S i.76, 93 (slightly diff. in verse); A ii.208 (spelt pesā); iv.45; DhA ii.7. See also A iii.37; iv.266, 270; J v.351; Pug 56; DA i.300. At Sn 615 pessa is used in the sense of an abstr. n.= pessitā service (=veyyavacca SnA 466). So also in cpds.

**-kamma** service J vi.374; **-kāra** a servant J vi.356.

**Pessitā** (f.) [abstr. fr. pessa, Sk. *preṣyatā] being a servant, doing service J vi.208 (para° to someone else).

**Pessiya & °ka** [see pessa] servant; m. either **pessiya** Vv 84[46] (spelt pesiya, expl[d] by pesana — kāraka, veyyāvaccakara VvA 349); J vi.448 (=pesana — kāraka C.), or **pessika** Sn 615, 651; J vi.552; f. either **pessiyā** (para°) Vv 18[5] (spelt pesiyā, but v. l. SS pessiyā, expl[d] as pesaniyā paresaṅ veyyāvacca — kārī VvA 94); J iii.413 (=parehi pesitabbā pesana — kārikā C. 414), or **pessikā** J vi.65.

**Pehi** is imper. 2[nd] sg. of pa+**i**, "go on," said to a horse A iv.190 sq., cp. S i.123.

**Pokkhara** (nt.) [cp. Vedic puṣkara, fr. **pus**, though a certain relation to puṣpa seems to exist, cp. Sk. puṣpapattra a kind of arrow (lit. lotus — leaf) Halāyudha 2, 314, and P. pokkhara — patta] 1. a lotus plant, primarily the leaf of it, figuring in poetry and metaphor as not being able to be wetted by water Sn 392, 812 (vuccati paduma — pattaṅ Nd[1] 135); Dh 336; It 84. — 2. the skin of a drum (from its resemblance to the lotus — leaf) S ii.267; Miln 261 (bheri°). As Np. of an angel (Gandhabba) "Drum" at Vv 18[9]. — 3. a species of waterbird (crane): see cpd. °sataka.

**-ṭṭha** standing in water (?) Vin i.215 (vanaṭṭha+), 238 (id.). **-patta** a lotus leaf Sn 625; Dh 401 (=paduma — patta DhA iv.166); Miln 250. **-madhu** the honey sap of Costus speciosus (a lotus) J v.39, 466. **-vassa** "lotus — leaf rain," a portentous shower of rain, serving as special kind of test shower in which certain objects are wetted, but those showing a disinclination towards moisture are left untouched, like a lotus — leaf J i.88; vi.586; KhA 164; DhA iii.163. **-sātaka** a species of crane, Ardea Siberica J vi.539 (koṭṭha+); SnA 359. Cp. Np. Pokkharasāti Sn 594; Sn p. 115; SnA 372.

**Pokkharaṇī** (f.) [fr. puṣkara lotus; Vedic puṣkariṇī, BSk. has puskiriṇī, e. g. AvŚ i.76; ii.201 sq.] a lotuspond, an artificial pool or small lake for water — plants (see note in *Dial.* ii.210) Vin i.140, 268; ii.123; D ii.178 sq.; S i.123, 204; ii.106; v.460;

A i.35, 145; iii.187, 238; J ii.126; v.374 (Khemī), 388 (Doṇa); Pv iii.3[3]; iv.12[1]; SnA 354 (here in meaning of a dry pit or dugout); VvA 160; PvA 23, 77, 152. **pokkharaññā** gen. Pv ii.12[9]; instr. S i.233; loc. Vin ii.123. **pokkharaṇiyāyaṅ** loc. A iii.309. — pl. **pokkharaṇiyo** Vin i.268; VvA 191; PvA 77; metric **pokkharañño** Vv 44[11]; Pv ii.1[19]: ii.7[8].

**Pokkharatā** (f.) [is it fr. pokkhara lotus (cp. Sk. pauṣkara), thus "lotus — ness," or founded on Vedic puṣpa blossom? The BSk. puṣkalatā (AvŚ ii.201) is certainly a misconstruction, if it is constructed fr. the Pali] splendidness, "flower — likeness," only in cpd. **vaṇṇa-pokkharatā** beauty of complexion D i.114; Vin i.268; S i.95; ii.279; A i.38, 86; ii.203; iii.90; DA i.282; KhA 179; VvA 14; PvA 46. The BSk. passage at AvŚ ii.202 reads "śobhāṅ varṇaṅ puṣkalatāṅ ca."

**Ponkha** [increment form of punkha] arrow, only in redupl. (iterative) cpd. **ponkh' ânuponkhaṅ** (adv.) arrow after arrow, shot after shot, i. e. constantly, continuously S v.453, 454; Nd[2] 631 (in def. of sadā); DA i.188; VvAh 351. The expl[n] is problematic.

**Poṭa** [fr. **sphuṭ**] a bubble J iv.457 (v. l. poṭha). See also phoṭa.

**Poṭaki (°ī?)** (m. f.?) [etym. uncertain, prob. Non — Aryan] a kind of grass, in **°tūla** a kind of cotton, "grass — tuft," thistle — down (?) Vin ii.150; iv.170 (id., 3 kinds of cotton, spelt potaki here).

**Poṭakila** [etym. unknown, cp. poṭaki & (lexic.) Sk. poṭa- gala a kind of reed; the variant is poṭagala] a kind of grass, Saccharum spontaneum Th 1, 27=233; J vi.508 (=p.° — tiṇaṅ nāma C.).

**Poṭṭhabba** is spurious reading for **phoṭṭhabba** (q. v.).

**Poṭha** [fr. **puth**, cp. poṭhana & poṭheti] is **anguli°** snap- ping of one's fingers (as sign of applause) J v.67. Cp. poṭhana & phoṭeti.

**Poṭhana (& Pothana)** (nt.) [fr. poṭheti] 1. striking, beating J ii.169 (tajjana°); v.72 (udaka°); vi.41 (kappāsa°dhanuka). At all J passages **th**. — 2. (th) snapping one's fingers J i.394 (anguli°, +celukkhepa); ThA 76 (anguli°, for accharā — sanghāta Th 2, 67). Cp. nippothana.

**Poṭhita** (& **Pothita)** [pp. of poṭheti] beaten, struck Miln 240 (of cloth, see Kern, *Toev.* s. poṭheti); J iii.423 (mañca; v. l. BB pappoṭ°) KhA 173 (°tulapicu cotton beaten seven times, i. e. very soft; v. l. pothita, see App. p. 877); DhA i.48 (su°); PvA 174. — Cp. **paripothita**.

**Poṭheti** (& **Potheti)** [fr. **puth=sphuṭ**] 1. to beat, strike Sn 682 (bhujāni=appoṭheti SnA 485); J i.188, 483 (th) ii.394; vi.548 (=ākoṭeti); DhA i.48; ii.27 (th), 67 (th); VvA 68 (th); PvA 65 (th). — 2. to snap one's fingers as a token of annoyance D ii.96; or of pleasure J iii.285 (anguliyo poṭhesi). — pp. **poṭhita**. — Caus. II. **poṭhāpeti** (poth°) to cause to be beaten or flogged Miln 221; DhA i.399. — Cp. **pappoṭheti**.

**Poṇa**[1] (nt.) [=poṇa[2]?] only in cpd. **danta°** a tooth pick Vin iv.90; J iv.69; Miln 15; SnA 272. As **dantapoṇaka** at Dāvs i.57. — kūṭa — poṇa at Vism 268 read **°goṇa**.

**Poṇa**[2] (adj.) [fr. pa+ava+**nam**, cp. ninna & Vedic pra- vaṇa] 1. sloping down, prone, in **anupubba°** gradually sloping (of the ocean) Vin ii.237=A iv.198 sq.=Ud 53. — 2. (—°) sloping towards, going to, converging or leading to Nibbāna; besides in var. phrases, in general as **tanninna tappoṇa tappabbhāra**, "leading to that end." As **nibbāna°** e. g. at M i.493; S v.38 sq.; A iii.443; cp. Vv 84[42] (nekkhamma° — nibbāna — ninna VvA 348); **taṅ°** Ps ii.197; **ṭhāne** PvA 190; **viveka°** A iv.224, 233; v.175; **samādhi°** Miln 38; **kiṅ°** M i.302.

**Poṇika** (adj.) [fr. poṇa[2]] that which is prone, going prone; DA i.23 where the passage is "tiracchāna — gata — pāṇāpoṇika — nikāyo cikkhallika — nikāyo ti," quoted from S iii.152, where it runs thus: "tiracchāna — gata pāṇā te pi bhikkhave tiracchānagatā pāṇā citten' eva cittatā." The passage is referred to *with* poṇika at KhA 12, where we read "tiracchāna — gatā pāṇā poṇika — nikāyo cikkhallika — nikāyo ti." Thus we may take **poṇikanikāya** as "the kingdom of those which go prone" (i. e. the animals).

**Pota**[1] [cp. Epic Sk. pota, see putta for etym.] the young of an animal J ii.406 (°sūkara); Cp. i.10[2] (udda°); SnA 125 (sīha°).

**Pota**[2] [Epic Sk. pota; dial. form for plota (?), of **plu**] a boat Dāvs v.58; VvA 42.

**Pota**[3] [etym.?] a millstone, grindstone, only as **nisada°** Vin i.201; Vism 252.

**Potaka** (—°) [fr. pota[1]] 1. the young of an animal M i.104 (kukkuṭa°); J i.202 (supaṇṇa°), 218 (hatthi°); ii.288 (assa° colt); iii.174 (sakuṇa°); PvA 152 (gaja°). — f. **potikā** J i.207 (haṅsa°); iv.188 (mūsika°). — 2. a small branch, offshoot, twig; in twig; in **amba°** young mango sprout DhA iii.206 sq.; **araṇi°** small firewood Miln 53.

**Pottha**[1] [?] poor, indigent, miserable J ii.432 (=potthaka- pilotikāya nivatthatā pottho C.; v. l. poṭha). See also ***ponti**, with which ultimately identical.

**Pottha**[2] [later Sk. pusta, etym. uncertain; loan — word?] modelling, only in cpd. **°kamma** plastering (i. e. using a mixture of earth, lime, cowdung & water as mortar) J vi.459; carving DhsA 334; and **°kara** a modeller in clay J i.71. Cp. **potthaka**[1].

**Potthaka**[1] [cp. Class. Sk. pustaka] 1. a book J i.2 (aya° ledger); iii.235, 292; iv.299, 487; VvA 117. — 2. anything made or modelled in clay (or wood etc.), in **rūpa°** a modelled figure J vi.342; ThA 257; DA i.198; Sdhp 363, 383. Cp. **pottha**[2].

**Potthaka**[2] (nt.) [etym.?] cloth made of makaci fibre Vin i.306 (cp. *Vin. Texts* ii.247); A i.246 sq.; J iv.251 (=ghana — sāṭaka C.; v. l. saṇa°); Pug 33.

**Potthanikā** (f.) [fr. **puth**?] a dagger (=potthanī) Vin ii.190=DA i.135 (so read here with v. l. for T. °iyā).

**Potthanī** (f.) [fr. **puth**?] a butcher's knife J vi.86 (maṅsakoṭṭhana°), 111 (id.).

**Pothujjanika** (adj.) [fr. puthujjana] belonging to ordinary man, common, ordinary, in 2 comb[ns] viz. (1) phrase **hīna gamma p. anariya** Vin i.10; S iv.330; A v.216; (2) with ref. to **iddhi** Vin ii.183; J i.360; Vism 97. — Cp. *Vin. Texts* iii.230. The BSk. forms are either pārthag — janika Lal. Vist 540, or prāthug — janika MVastu iii.331.

**Pothetvā** at J ii.404 (ummukkāni p.) is doubtful. The vv. ll. are **yodhetvā & sodhetvā** (the latter a preferable reading).

**Poddava** see **gāma°**.

**Ponobhavika** (adj.) [fr. punabbhava, with preservation of the second o (puno>punaḥ) see puna] leading to rebirth M i.48, 299, 464, 532; S iii.26; iv.186; D iii.57; A ii.11 sq., 172; iii.84, 86; v.88; Nett 72; Vism 506; VbhA 110.

**Ponti** (vv. ll. poṭhi, sonti) Th 2, 422, 423 is doubtful; the expl[n] at ThA 269 is "pilotikākhaṇḍa," thus "rags (of an ascetic)," cp. *J.P.T.S.* 1884. See also **pottha[1]**, with which evidently identical, though misread.

**Porāṇa** (adj.) [=purāṇa, cp. Epic Sk. paurāṇa] old, ancient, former D i.71, 238; S ii.267; Sn 313; Dh 227 (cp. DhA iii.328); J ii.15 (°kāle in the past); VbhA 1 (°aṭṭhakathā), 523 (id.); KhA 247 (°pāṭha); SnA 131 (id.); DhA i.17; PvA 1 (°aṭṭhakathā), 63. — **Porāṇā** (pl.) the ancients, ancient authorities or writers Vism passim esp. *Note,* 764; KhA 123, 158; SnA 291, 352, 604; VbhA 130, 254, 299, 397, 513.

**Porāṇaka** (adj.) [fr. porāṇa] 1. ancient, former, of old (cp. purāṇa 1) J iii.16 (°paṇḍitā); PvA 93 (id.), 99 (id.); DhA i.346 (kula — santaka). — 2. old, worn, much used (cp. purāṇa 2) J iv.471 (magga).

**Porin** (adj.) [fr. pora=Epic Sk. paura citizen, see pura. Semantically cp. urbane>urbanus>urbs; polite= πολίτησ᾽πόλις. For pop. etym. see DA i.73 & 282] belonging to a citizen, i. e. citizenlike, urbane, polite, usually in phrase **porī vācā** polite speech D i.4, 114; S i.189; ii.280=A ii.51; A iii.114; Pug 57; Dhs 1344; DA i.75, 282; DhsA 397. Cp. BSk. paurī vācā MVastu iii.322.

**Porisa[1]** (adj. — n.) [abstr. fr. purisa, for *pauruṣa or *puruṣya)] 1. (adj.) human, fit for a man Sn 256 (porisa dhura), cp. porisiya & poroseyya. — 2. (m.)=purisa, esp. in sense of purisa 2, i. e. servant, used collectively (abstract form[n] like Ger. dienerschaft, E. service= servants) "servants" esp. in phrase dāsa — kammakaraporisa Vin i.240; A i.145, 206; ii.78; iii.45, 76, 260; DhA iv.1; dāsa° a servant Sn 769 (three kinds mentioned at Nd[1] 11, viz. bhaṭakā kammakarā upajīvino); rāja° king's service, servant of the king D i.135; A iv.286, 322; sata° a hundred servants Vism 121. For **purisa** in uttama° (=mahāpurisa) Dh 97 (cp. DhA ii.188). Cp. posa.

**Porisa[2]** (nt.) [abstr. fr. purisa, *pauruṣyaṅ, cp. porisiya and poroseyya] 1. business, doing of a man (or servant, cp. purisa 2), service, occupation; human doing, activity M i.85 (rāja°); Vv 63[11] (=purisa — kicca VvA 263); Pv iv.3[24] (uṭṭhāna°=purisa — viriya, purisa — kāra PvA 252). — 2. height of a man M. i.74, 187, 365.

**Porisatā** (f.) [abstr. fr. porisa], only in neg. a° inhuman or superhuman state, or: not served by any men (or servants) VvA 275. The reading is uncertain.

**Porisāda** [fr. purisa+**ad** to eat] man — eater, cannibal J v.34 sq., 471 sq., 486, 488 sq., 499, 510.

**Porisādaka**=porisāda J v.489. Cp. pursādaka J v.91.

**Porisiya** (adj.) [fr. purisa, cp. porisa & poroseyya] 1. of human nature, human J iv.213. — 2. Of the height of man Vin ii.138.

**Poroseyya**=porisiya (cp. porisa[1] 1) fit for man, human M i.366. The word is somewhat doubtful, but in all likelihood it is a derivation fr. pura (cp. porin; Sk. *paura), thus to be understood as *paurasya>*porasya >*poraseyya>*poroseyya with assimilation. The meaning is clearly "very fine, urbane, fashionable"; thus *not* derived from purisa, although C. expl[s] by "puris' ânucchavikaṅ yānaṅ" (M. i.561). The passage runs "yānaṅ poroseyyaṅ pavara — maṇi — kuṇḍalaṅ"; with vv. ll. **voropeyya & oropeyya**. Neumann accepts **oropeyya** as reading & translates (wrongly) "belüde": see *Mittl. Slg.* [2]1921; vol. ii. pp. 45 & 666. The reading **poroseyya** seems to be established as lectio difficilior. On form see also Trenckner, *Notes* 75.

**Porohita**=**purohita**; DhA i.174 (v. l. BB pur°).

**Porohacca** (nt.) [fr. purohita] the character or office of a family priest D ii.243. As **porohicca** at Sn 618 (=purohita — kamma SnA 466). Cp. Trenckner, *Notes* 75.

**Posa[1]** [contraction of purisa fr. *pūrṣa>*pussa>*possa> posa. So Geiger, *P.Gr.* 30[3]]=purisa, man (poetical form, only found in verse) Vin i.230; S i.13, 205= J iii.309; A iv.266; Sn 110, 662; Dh 104, 125 (cp. DhA iii.34); J v.306; vi.246, 361. — **poso** at J iii.331 is gen. sg. of puṅs=Sk. puṅsaḥ.

**Posa[2]** (adj.) [=*poṣya, grd. of poseti, **puṣ**] to be fed or nourished, only in **dup°** difficult to nourish S i.61.

**Posaka** (adj.) [fr. posa[2]] nourishing, feeding A i.62, 132= It 110 (āpādaka+); f. **°ikā** a nurse, a female attendant Vin ii.289 (āpādikā+).

**Posatā** (f.) [abstr. fr. posa[2]] only — °, in **su° & dup°** easy & difficult support Vin ii.2.

**Posatha**=uposatha [cp. BSk. poṣadha Divy 116, 121, and Prk. posaha (posahiya=posathika) Pischel, *Prk. Gr.* § 141] J iv.329; vi.119.

**Posathika**=uposathika J iv.329. Cp. anuposathika & anvaḍḍhamāsaṅ.

**Posana** (nt.) [fr. **puṣ**] nourishing, feeding, support VvA 137.

**Posāpeti & Posāveti** [Caus. II. fr. poseti] to have brought up, to give into the care of, to cause to be nourished Vin i.269 (pp. posāpita) ≈ DA i.133 (posāvita, v. l. posāp°).

**Posāvanika & °ya** (adj. — nt.) [fr. posāvana=posāpana of Caus. posāpeti] 1. (adj.) to be brought up, being reared, fed Vin i.272; J iii.134, 432. **-°iya** DhA iii.35; J iii.35; J iii.429 (&°iyaka). — 2. (nt.) fee for bringing somebody up, allowance, money for food, sustenance J ii.289; DhA iv.40; VvA 158 (°mūla). **-°iya** J i.191.

**Posita** [pp. of poseti] nourished, fed Cp. iii.3[2]; VvA 173 (udaka°).

**Posituṅ** at Vin ii.151 stands for **phusituṅ** "to sprinkle," cp. *Vin. Texts* iii.169. See phusati[2].

**Posin** (—°) (adj.) [fr. poseti] thriving (on), nourished by Vin i.6; D i.75; S i.138; Sn 65 (**anañña°** cp. Nd[2] 36), 220 (**dāra°**); DA i.219.

**Poseti** [**puṣ**] to nourish, support, look after, bring up, take care of, feed, keep Vin i.269; S i.181; A i.117; J i.134; iii.467; Nd[2] 36; Vism 305; VvA 138, 299. — pp. **posita**. — Caus. **posāpeti**.

# Ph

**Phaggu** [in form=Vedic phalgu (small, feeble), but in meaning different] a special period of fasting M i.39= DA i.139. See also **pheggu**.

**Phagguṇa** & Phagguṇī (f.) [cp. Vedic phālguna & °ī] N. of a month (Feb. 15th — March 15th), marking the beginning of Spring; always with ref. to the spring full moon, as **phagguṇa-puṇṇamā** at Vism 418; **phagguṇi°** J i.86.

**Phaṇa** [cp. Epic Sk. phaṇa] the hood of a snake Vin i.91 (°hatthaka, with hands like a snake's hood); J iii.347 (patthaṭa°); DhA iii.231 (°ṅ ukkhipitvā); iv.133. Freq. as **phaṇaṅ katvā** (only thus, in ger.) raising or spreading its hood, with spread hood J ii.274; vi.6; Vism 399; DhA ii.257.

**Phaṇaka** [fr. phaṇa] an instrument shaped like a snake's hood, used to smooth the hair Vin ii.107.

**Phaṇijjaka** [etym.?] a kind of plant, which is enum[d] at Vin iv.35=DA i.81 as one of the aggabīja, i. e. plants propagated by slips or cuttings, together with ajjuka & hirivera. At J vi.536 the C. gives **bhūtanaka** as expl[n]. According to Childers it is the plant Samīraṇa.

**Phandati** [**spand**, cp. Gr. σφαδάζω to twitch, σφοδρός violent; Lat. pendeo "pend" i. e. hang down, cp. pendulum; Ags. finta tail, lit. mover, throbber] 1. to throb, palpitate D i.52=M i.404, cp. DA i.159; Nd[1] 46. — 2. to twitch, tremble, move, stir J ii.234; vi.113 (of fish wriggling when thrown on land). — Caus. II. **phandāpeti** to make throb D i.52=M i.404. — pp. phandita (q. v.). Cp. pari°, vi°, sam°. The nearest synonym is **calati**.

**Phandana** [fr. phandati, cp. Sk. spandana] 1. (adj.) throbbing, trembling, wavering Dh 33 (phandanaṅ capalaṅ); J vi.528 (°māluvā trembling creeper); DhA i.50 (issa° throbbing with envy). — 2. (m.) N. of a tree Dalbergia (aspen?) A i.202; J iv.208 sq.; Miln 173. — 3. (nt.) throb, trembling, agitation, quivering J vi.7 (°mattaṅ not even one throb; cp. phandita); Nd[1] 46 (taṇhā etc.).

**Phandanā** (f.) [fr. phandati] throbbing, agitation, move- ment, motion SnA 245 (calanā+); DA i.111; Nett 88 C.; cp. iñjanā.

**Phandita** (nt.) [pp. of phandati] throbbing, flashing; throb M ii.24 (°mattā "by his throbbings only"); pl. **phanditāni** "vapourings," imaginings Vbh 390 (where VbhA 513 only says "phandanato phanditaṅ") cp. *Brethren* 344.

**Phanditatta** (nt.) [abstr. fr. phandita]=phandanā S v.315 (=iñjitatta).

**Pharaṇa** (adj. — nt.) [fr. pharati] 1. (adj.) pervading, suffused (with), quite full (of) Miln 345. — 2. (nt.) pervasion, suffusion, thrill J i.82 (°samattha mettacitta); Nett 89 (pīti° etc., as m., cp. pharaṇatā); DhsA 166 (°pīti all — pervading rapture, permeating zest; cp. pīti pharaṇatā). — Cp. anu°.

**Pharaṇaka** (adj.) [fr. pharaṇa] thrilling, suffusing, pervading, filling with rapture VvA 16 (dvādasa yojanāni °pabho sarīra — vaṇṇo).

**Pharaṇatā** (f.) [abstr. fr. pharaṇa] suffusion, state of being pervaded (with), only — ° in set of 4 — fold suffusion, viz. **pīti°** of rapture, **sukha°** of restful bliss, **ceto°** of [telepathic] consciousnss, **āloka°** of light, D iii.277; Ps i.48; Vbh 334; Nett 89.

**Pharati** [**sphur & sphar**, same root as in Gr. σπαίρω to twitch; Lat. sperno "spurn" lit. kick away; Ags. speornan to kick; spurnan=spur] 1. (trs.) to pervade, permeate, fill, suffuse Pv i.10[14] (=vyāpetvā tiṭṭhati PvA 52); J iii.371 (sakala — sarīraṅ); v.64 (C. for pavāti); PvA 14 (okāsaṅ), 276 (obhāsaṅ). To excite or stimulate the nerves J v.293 (rasa — haraṇiyo khobhetvā phari: see under **rasa**). — Often in standard phrase **mettā-sahagatena cetasā** ekaṅ (dutiyaṅ etc.) disaṅ **pharitvā** viharati D ii.186; S v.115 and passim, where pharitvā at Vism 308=VbhA 377 is expl[d] by **phusitvā** ārammaṇaṅ katvā. Cp. BSk. ekaṅ disāṅ spharitvopasampadya viharati MVastu iii.213. Also in phrase **pītiyā** sarīraṅ pharati (aor. **phari**) to thrill the body with rapture, e. g. J i.33; v.494; DhA ii.118; iv.102. — 2. [in this meaning better to be derived from **sphar** to spread, expand, cp. pharita & phālita] to spread, make expand J i.82 (metta — cittaṅ phari). — 3. [prob. of quite a diff. origin and only taken to pharati by pop. analogy, perhaps to **phal=sphaṭ** to split; thus kaṭṭh'atthaṅ pharati=to be split up for fuel] to serve as, only with **°atthaṅ** in phrases āhāratthaṅ ph. (after next phrase) to serve as food Miln 152; kaṭṭhatthaṅ ph. to serve as fuel A ii.95=S iii.93=It 90=J i.482; khādaniyatthaṅ & bhojaniyatthaṅ ph. to serve as eatables Vin i.201 (so to be read in preference to °attaṅ). — pp. pharita, phurita & phuṭa; cp. also phuṭṭha; see further anu°, pari°.

**Pharasu** [cp. Vedic paraśu=Gr. πέλεκυς; on p>ph cp. Prk. pharasu & parasu, Pischel Gr. § 208; Geiger, *Gr.* § 40] hatchet, axe A iii.162; J i.199, 399; ii.409; v.500; DhA ii.204; PvA 277. The spelling **parasu** occurs at S v.441 & J iii.179.

**Pharita** [pp. of pharati] 1. being pervaded or permeated (by) VvA 68 (mettāya). — 2. spread (out) J vi.284 (kittisaddo sakala — loke ph.). — Cp. **phuṭṭha & phālita**.

**Pharusa** (adj.) [cp. Vedic paruṣa, on ph.>p see pharasu, on attempt at etym. cp. Walde, *Lat. Wtb.* s. v. fario] 1. (lit.) rough Pv ii.4[1]. — 2. (fig.) harsh, unkind, rough (of speech) Vin ii.290 (caṇḍa+); Pv ii.3[4]; iii.5[7]; J v.296; Kvu 619. In comb[n] with **vācā** we find both **pharusa-** vācā and **pharusā-** vācā D i.4, 138; iii.69 sq., 173, 232; M i.42 (on this and the same uncertainty as regards pisuṇā — vācā see Trenckner, at M i.530). **pharusa vacana** rough speech PvA 15, 55, 83. — 3. cruel Pv iv.7[6] (kamma=daruṇa PvA 265).

**Phala[1]** (nt.) [cp. Vedic phala, to **phal [sphal]** to burst, thus lit. "bursting," i. e. ripe fruit; see phalati] 1. (lit.) fruit (of trees etc.) Vv 84[14] (dumā nicca — phal' ûpapannā, not to phalu, as Kern, *Toev.* s. v. phalu); Vism 120. — **amba°** mango — fruit PvA 273 sq.; **dussa°** (adj.) having clothes as their fruit (of magic trees) Vv 46[2] (cp. VvA 199); **patta°** leaves & fruits, vegetables Sn 239; PvA 86 **pavatta°** wild fruit D i.101; **puppha°** flower & fruit J iii.40. **rukkha°-ûpama** Th

1, 490 (in simile of kāmā, taken fr. M i.130) lit. "like the fruit of trees" is expl[d] by ThA 288 as "anga — paccangānaṅ p(h)alibhañjan' aṭṭhena, and trsl[d] according to this interpretation by Mrs. Rh. D. as "fruit that brings the climber to a fall." — Seven kinds of medicinal fruits are given at Vin i.201 scil. vilanga, pippala, marica, harītaka, vibhītaka, āmalaka, goṭhaphala. At Miln 333 a set of 7 fruits is used metaphorically in simile of the Buddha's fruit — shop, viz. sotāpatti°, sakadāgāmi°, anāgāmi°, arahatta°, suññata° samāpatti (cp. *Cpd.* 70), animitta° samāpatti, appaṇihita° samāpatti. — 2. a testicle J iii.124 (dantehi °ṅ chindati=purisabhāvaṅ nāseti to castrate); vi.237 (uddhita — pphalo, adj.,=uddhaṭa — bījo C.), 238 (dantehi phalāni uppāṭeti, like above). — 3. (fig.) fruit, result, consequence, fruition, blessing. As t.t. with ref. to the Path and the progressive attainment (enjoyment, fruition) of Arahantship it is used to denote the realization of having attained each stage of the sotāpatti, sakadāgāmi etc. (see the Miln quot. under 1 and cp. *Cpd.* 45, 116). So freq. in exegetical literature **magga, phala, nibbāna**, e. g. Tikp 155, 158; VbhA 43 & passim. — In general it immediately precedes Nibbāna (see Nd[2] no 645[b] and under satipaṭṭhāna), and as **agga-phala** it is almost identical with Arahantship. Frequently it is comb[d] with **vipāka** to denote the stringent conception of "consequence," e. g. at D i.27, 58; iii.160. Almost synonymous in the sense of "fruition, benefit, profit" is ānisaṅsā D iii.132; phala at Pv i.12[5]=ānisaṅsa PvA 64 — Vin i.293 (anāgāmi°); ii.240 (id.); iii.73 (arahatta°); D i.51, 57 sq. (sāmañña°); iii.147, 170 (sucaritassa); M i.477 (appamāda°); S i.173 (Amata°); Pv i.11[10] (kaṭuka°); ii.8[3] (dāna°); iv.1[88] (mahap° & agga°); Vism 345 (of food, being digested); PvA 8 (puñña° & dāna°), 22 (sotāpatti°), 24 (issā — macchariya°).

**-atthika** one who is looking for fruit Vism 120. **-āpaṇa** fruit shop Miln 333. **-âphala** [phala+aphala, see ā[4]; but cp. Geiger, *P.Gr.* § 33[1]] all sorts of fruit, lit. what is not (i. e. unripe), fruit without discrimination; a phrase very freq. in Jātaka style, e. g. J i.416; ii.160; iii.127; iv.220; 307, 449, v.313; vi.520; DhA i.106. **-āsava** extract of fruit VvA 73. **-uppatti** ripening PvA 29. **-esin** yielding fruit J i.87=Th 1, 527, cp. phalesin MVastu iii.93. **-gaṇḍa** see palagaṇḍa. **-ṭṭha** "stationed in fruition," i. e. enjoying the result or fruition of the Path (cp. *Cpd.* 50) Miln 342. **-dāna** gift of fruit VbhA 337. **-dāyin** giver of fruit Vv 67[6]. **-pacchi** fruit — basket J vi.560. **-pañcaka** fivefold fruit Vism 580; VbhA 191. **-puṭa** fruit — basket J vi.236. **-bhājana** one who distributes fruit, an official term in the vihāra Vin iv.38, cp. BSk. phalacāraka. **-maya** see sep. **-ruha** fruit tree Mbvs 82. **-sata** see palasata.

**Phala[2]** is spelling for **pala** (a certain weight) at J vi.510. See pala & cp. Geiger, *P.Gr.* § 40.

**Phala[3]** [etym.? Sk. *phala] the point of a spear or sword S ii.265 (tiṇha°). Cp. phāla[2].

**Phalaka** [fr. **phal=*sphal** or ***sphaṭ** (see phalati), lit. that which is split or cut off (cp. in same meaning "slab"); cp. Sk. sphaṭika rock — crystal; on Prk. forms see Pischel, *Prk. Gr.* §206. Ved. phalaka board, phāla ploughshare; Gr. ἄσπαλον, σπολάς, ψαλίς scissors; Lat. pellis & spolium; Ohg. spaltan=split, Goth, spilda writing board, tablet; Oicel. spjald board] 1. a flat piece of wood, a slab, board, plank J i.451 (a writing board, school slate); v.155 (akkhassa ph. axle board); vi.281 (dice — board). **pidhāna°** covering board VbhA 244= Vism 261; **sopāna°** staircase, landing J i.330 (maṇi°); Vism 313; cp. MVastu i.249; **°āsana** a bench J i.199; **°kāya** a great mass of planks J ii.91. **°atthara** — sayana a bed covered with a board (instead of a mattress) J i.304, 317; ii.68. **°seyya** id. D i.167 ("plank — bed"). — 2. a shield J iii.237, 271; Miln 355; DhA ii.2. — 3. a slip of wood or bark, used for making an ascetic's dress (°cīra) D i.167, cp. Vin i.305. ditto for a weight to hang on the robe Vin ii.136. — 4. a post M iii.95 (aggaḷa° doorpost); ThA 70 (Ap. v.17).

**Phalagaṇḍa** is spurious writing for palagaṇḍa (q. v.).

**Phalatā** (f.) [abstr. fr. phala] the fact or condition of bearing fruit PvA 139 (appa°).

**Phalati** [**phal** to split, break open=***sphal** or ***sphaṭ**, cp. phāṭeti. On etym. see also Lüders, K.Z. xlii, 198 sq.] 1. to split, burst open (intrs.) A i.77 (asaniyā phalantiyā); usually in phrase "**muddhā sattadhā phaleyya**," as a formula of threat or warning "your (or my) head shall split into 7 pieces," e. g. D i.95; S i.50; Sn 983; J i.54; iv.320 (me); v.92 (=bhijjetha C.); Miln 157 (satadhā for satta°); DhA i.41 (m. te phalatu s.); VvA 68; whereas a similar phrase in Sn 988 sq. has adhipāteti (for *adhiphāṭeti=phalati). — Caus. phāleti (& phāṭeti). — pp. **phalita & phulla**. — 2. to become ripe, to ripen Vin ii.108; J iii.251; PvA 185.

**Phalamaya** stands in all probability for **phalika-maya**, made of crystal, as is suggested by context, which gives it in line with kaṭṭha — maya & loha — maya (& aṭṭhi°, danta°, veḷu° etc.). It occurs in same phrase at all passages mentioned, and refers to material of which boxes, vessels, holders etc. are made. Thus at Vin i.203 (of añjani, box), 205 (tumba, vessel); ii.115 (sattha — daṇḍa, scissors — handle), 136 (gaṇṭhikā, block at dress). The trsl[n] "made of fruits" seems out of place (so Kern, *Toev.* s. v.), one should rather expect "made of crystal" by the side of made of wood, copper, bone, ivory, etc.

**Phalavant** (adj.) [fr. phala] bearing or having fruit J iii.251.

**Phalasata** see **palasata**. — At J vi.510 it means "gold- bronze" (as material of which a "sovaṇṇa — kaṅsa" is made).

**Phalika[1]** [fr. phala] a fruit vendor Miln 331.

**Phalika[2] & °kā** (f.) [also spelt with ḷ; cp. Sk. sphaṭika; on change ṭ>ḷ see Geiger, *P.Gr.* § 38[6]. The Prk. forms are phaḷiha & phāḷiya, see Pischel, *Gr.* § 206] crystal, quartz Vin ii.112; J vi.119 (°kā=phaḷika — bhittiyo C.); Vv 35[1] (=phalika — maṇi — mayā bhittiyo VvA 160); 78[3] (°kā); Miln 267 (ḷ), 380 (ḷ).

**Phalita[1]** (adj.) [sporadic spelling for **palita**] grey — haired PvA 153.

**Phalita[2]** [pp. of **phal** to burst, for the usual **phulla**, after analogy with phalita[3]] broken, only in phrase **hadayaṅ phalitaṅ** his heart broke DhA i.173; **hadayena phalitena** with broken heart J i.65.

**Phalita[3]** [pp. of **phal** to bear fruit] fruit bearing, having fruit, covered with fruit (of trees) Vin ii.108; J i.18; Miln 107, 280.

**Phalin** (adj.) [fr. phala] bearing fruit J v.242.

**Phalina** (adj.) [fr. phala, phalin?] at J v.92 is of doubtful meaning. It cannot very well mean "bearing fruit," since it is used

as Ep. of a bird (°sakuṇī). The Cy. explⁿ is sakuṇa — potakānaṅ phalinattā (being a source of nourishment?) phalina — sakuṇī." The v. l. SS is phalīna & palīna.

**Phalima** (adj.) [fr. phala] bearing fruit, full of fruit J iii.493.

**Phalu** [cp. Vedic paru] a knot or joint in a reed, only in cpd. **°bīja** (plants) springing (or propagated) from a joint D i.5; Vin iv.34, 35.

**Phaleti** at D i.54 is spurious reading for **paleti** (see palā- yati), expl[d] by gacchati DA i.165; meaning "runs," not with trsl[n] "spreads out" [to **sphar**].

**Phallava** is spelling for **pallava** sprout, at J iii.40.

**Phassa**[1] [cp. Ved. sparśa, of spṛś: see phusati] contact, touch (as sense or sense — impression, for which usually **phoṭṭhabbaṅ**). It is the fundamental fact in a senseimpression, and consists of a combination of the sense, the object, and perception, as expl[d] at M i.111: tiṇṇaṅ (i. e. cakkhu, rūpā, cakkhu — viññāṇa) sangati phasso; and gives rise to feeling: phassa — paccayā vedanā. (See paṭicca — samuppāda & for expl[n] Vism 567; VbhA 178 sq.). — Cp. D i.42 sq.; iii.228, 272, 276; Vism 463 (phusatī ti phasso); Sn 737, 778 (as fundamental of attachment, cp. SnA 517); J v.441 (rājā dibba — phassena puṭṭho touched by the divine touch, i. e. fascinated by her beauty; puṭṭho=phutto); VbhA 177 sq. (in detail), 193, 265; PvA 86 (dup° of bad touch, bad to the touch, i. e. rough, unpleasant); poet. for trouble Th 1, 783. See on phassa: *Dhs. trsl.* 5 & introd. (lv.) lxiii.; *Cpd.* 12, 14, 94.

**-āyatana** organ of contact (6, referring to the several senses) PvA 52. **-āhāra** "touch — food," acquisition by touch, nutriment of contact, one of the 3 āhāras, viz. phass°, mano — sañcetanā° (n. of representative cogitation) and viññāṇ° (of intellection) Dhs 71 — 73; one of the 4 kinds of āhāra, or "food," with ref. to the 3 vedanās Vism 341. **-kāyā** (6) groups of touch or contact vîz. cakkhu — samphasso, sota°, ghāna°, kāya°, mano° D iii.243. **-sampanna** endowed with (lovely) touch, soft, beautiful to feel J v.441 (cp. phassita).

**Phassa**[2] (adj.) [grd. fr. phusati, corresp. to Sk. spṛśya] to be felt, esp. as a pleasing sensation; pleasant, beautiful J iv.450 (gandhehi ph.).

**Phassati** stands for phusati at Vism 527 in def. of **phassa** ("phassatī ti phasso").

**Phassanā** (f.) [abstr. fr. phassa] touch, contact with DhsA 167 (jhānassa lābho... patti... phassanā sacchikiriyā).

**Phassita** (adj.) [pp. of phasseti=Sk. sparśayati to bring into contact] made to touch, brought into contact, only in cpd. **suphassita** of pleasant contact, beautiful to the touch, pleasant, perfect, symmetrical J i.220 (cīvara), 394 (dantā); iv.188 (dant' āvaraṇaṅ); v.197 (of the membrum muliebre), 206 (read °phassita for °phussita), 216 (°cheka — karaṇa); VvA 275 (as expl[n] of atīva sangata Vv 64[2]). — *Note.* Another (doubtful) **phassita** is found at J v.252 (dhammo phassito; touched, attained) where vv. ll. give passita & phussita.

**Phasseti** [Caus. of phusati[1]] to touch, attain J v.251 (rājā dhammaṅ phassayaṅ=C. phassayanto; vv. ll. pa° & phu°); Miln 338 (amataṅ, cp. phusati), 340 (phassayeyya Pot.). — Pass. **phassīyati** Vin ii.148 (kavāṭā na ph.; v. l. phussiy°). — pp. **phassita** & **phussita**[3].

***Phāṭeti** is conjectured reading for **pāteti** in phrase **kaṭṭhaṅ pāteti** M i.21, and in **adhipāteti** to split (see adhipāta & vipāta). The derivation of these expressions from **pat** is out of place, where close relation to **phāleti** (phalati) is evident, and a derivation from **phaṭ=sphat**, as in Sk. sphāṭayati to split, is the only right expl[n] of meaning. In that case we should put **phal=sphaṭ**, where l=ṭ, as in many Pali words, cp. phalika<sphaṭika (see Geiger, *P.Gr.* § 38[6]). The Prk. correspondent is phāḍei (Pischel, *Gr.* § 208).

**Phāṇita** (nt.) [cp. Epic Sk. phāṇita] 1. juice of the sugar cane, raw sugar, molasses (ucchu — rasaṅ gahetvā kataphāṇitaṅ VvA 180) Vin ii.177; D i.141; Vv 35[25]; 40[4]; J i.33, 120, 227; Miln 107; DhA ii.57. phāṇitassa puṭaṅ a basket of sugar S i.175; J iv.366; DhA iv.232. — 2. (by confusion or rightly?) salt J iii.409 (in expl[n] of aloṇika=phāṇita — virahita).

**-odaka** sugar water J iii.372, **-puṭa** sugar basket J iv.363.

**Phāti** (f.) [cp. Sk. sphāti, fr. **sphāy**, sphāyate to swell, increase (Idg. *spē(i), as in Lat. spatium, Ohg. spuot, Ags. spēd=E. speed; see Walde, *Lat. Wtb.* s. v. spatium), pp. sphīta=P. phīta] swelling, increase J ii.426 (=vaḍḍhi); Vism 271 (vuddhi+). Usually comb[d] with **kṛ**, as **phāti-kamma** increase, profit, advantage Vin ii.174; VbhA 334 & **phāti-karoti** to make fat, to increase, to use to advantage M i.220=A v.347; A iii.432.

**Phāruka** (adj.) at VvA 288 is not clear; meaning something like "bitter," comb[d] with **kasaṭa**; v. l. **pāru°**. Probably=phārusaka.

**Phāruliya** at Vbh 350 (in thambha — exegesis) is faulty spelling for **phārusiya** (nt.) harshness, unkindness, as evidence of id. passage at VbhA 469 shows (with expl[n] "pharusassa puggalassa bhāvo phārusiyaṅ").

**Phārusaka** [fr. pharusa, cp. Sk. *pāruṣaka Mvyut 103, 143] 1. a certain flower, the (bitter) fruit of which is used for making a drink Vin i.246; Vv 33[31]=DhA iii.316. — 2. N. of one of Indra's groves J vi.278, similarly Vism 424; VbhA 439.

**Phāla**[1] (m. & nt.) [cp. Vedic phāla] ploughshare S i.169; Sn p. 13 & v.77 (expl[d] as "phāletī ti ph." SnA 147); J i.94; iv.118; v.104; Ud 69 (as m.); DhA i.395.

**Phāla**[2] [to phala[3]] an (iron) board, slab (or ball?), maybe spear or rod. The word is of doubtful origin & meaning, it occurs always in the same context of a heated iron instrument, several times in correlation with an iron ball (ayogula). It has been misunderstood at an early time, as is shown by kapāla A iv.70 for phāla. Kern comments on the word at *Toev.* ii.139. See Vin i.225 (phālo divasantatto, so read; v. l. balo corr. to bālo; corresp. with guḷa); A iv.70 (divasa — santatte ayokapāle, gloss ayogule); J v.268; v.109 (phāle ciraratta — tāpite, v. l. pāle, hale, thāle; corresp. with pakaṭṭhita ayogula), id. v.113 (ayomayehi phālehi pīḷeti, v. l. vālehi).

**Phāla**[3] in **loṇa-maccha°** a string (?) or cluster of salted fish Vism 28.

**Phālaka** (adj.) [fr. phāleti] splitting; one who splits Vism 413 (kaṭṭha°).

**Phālana** (nt.) [fr. phāleti] splitting J i.432 (dāru°); Vism 500 (vijjhana°).

**Phālita** [=Sk. sphārita, **sphar**] 1. made open, expanded, spread J iii.320 (+vikasita). — 2. split [fr. phāleti **phal**], split open Vism 262=VbhA 245 (°haliddi — vaṇṇa).

**Phāliphulla** [either Intensive of phulla, or Der. fr. pari- phulla in form phaliphulla] in full blossom M i.218; J i.52.

**Phālibhaddaka** is spurious spelling for pāli° at J ii.162 (v. l. pātali — bhaddaka). Cp. Prk. phālihadda (=pāribhadra Pischel, *Gr.* § 208).

**Phālima** (adj.) [either fr. Caus. of **phal**[1] (phāleti), or fr. **sphar** (cp. phārita, i. e. expanded), or fr. **sphāy** (swell, increase, cp. sphāra & sphārī bhavati to open, expand)] expanding, opening, blossoming in cpd. aggi — nikāsi — phālima paduma J iii.320 (where Cy. expl[ns] by phālita vikasita).

**Phāleti** [Caus. of phalati, **phal**; a variant is **phāṭeti** fr. **sphaṭ**, which is identical with ***(s)phal**] to split, break, chop, in phrases 1. **kaṭṭhaṅ phāleti** to chop sticks (for firewood) Vin i.31; J ii.144; Pv ii.9[51], besides which the phrase **kaṭṭhaṅ *phāṭeti**. 2. **sīsaṅ** (muddhā) sattadhā **phāleti** (cp. adhipāteti & phalati) DhA i.17 (perhaps better with v. l. phal°), 134. — 3. (various:) A i.204=S ii.88; J ii.398; Nd[2] 483; Vism 379 (kucchiṅ; DhA iv.133 (hadayaṅ). — pp. **phālita**. Caus. II. **phālāpeti** to cause to split open J iii.121; Miln 157 (v. l. phāḷāp°).

**Phāsu** (adj.) [etym.? Trenckner, *Notes* 82 (on Miln 14[17]: corr. *J.P.T.S.* 1908, 136 which refers it to Miln 13[15]) suggests connection with Vedic **prāśu** enjoying, one who enjoys, i.e. a guest, but this etym. is doubtful; cp. phāsuka. A key to its etym. may be found in the fact that it never occurs by itself in form phāsu, but either in composition or as °ka] pleasant, comfortable; only neg. **a°** in phrase **aphāsu-karoti** to cause discomfort to (dat.) Vin iv.290; and in cpds. **°kāma** anxious for comfort, desirous of (others) welfare D iii.164; **°vihāra** comfort, ease Vin ii.127; D i.204; Dhs 1348=Miln 367 (cp. DhsA 404); Miln 14; Vism 33; VbhA 270; PvA 12.

**Phāsu** at Miln 146 (cp. p. 425) "bhaggā phāsū" is un certain reading, it is *not* phāsuka; it may represent a pāsa snare, sling. The likeness with phāsukā bhaggā (lit.) of J i.493 is only accidental.

**Phāsuka** (adj.) [fr. phāsu. Cp. Prk. phāsuya; acc. to Pischel, *Prk. Gr.* § 208 Jain Sk. prāsuka is a distortion of P. phāsuka. Perhaps phāsu is abstracted from phāsuka] pleasant, convenient, comfortable J iii.343; iv.30; DhA ii.92; PvA 42. — **aphāsuka** unpleasant, uncomfortable, not well J ii.275, 395; DhA i.28; ii.21. — *Note.* It seems probable that phāsuka represents a Sk. *sparśuka (cp. Pischel § 62), which would be a der. fr. **spṛś** in same meaning as phassa[2] ("lovely"). This would confirm the suggestion of phāsu being a secondary formation.

**Phāsukā** (f.) [cp. Sk *pārśukā & Ved. pārśva, see passa[2]] a rib, only in pl. **phāsukā** Vin i.74 (upaḍḍha° bhañjitabbā), in phrase **sabbā te phāsukā bhaggā** J i.493 (lit.), which is fig. applied at Dh 154 (expl[d] as "sabbā avasesa — kilesa — phāsukā bhaggā" at DhA iii.128), with which cp. bhaggā phāsū at Miln 146; both the latter phrases prob. of diff. origin. — (adj.) (—°) in phrase **mahā°passa** the flank (lit. the side of the great ribs) J i.164, 179; iii.273; abs. **mahā°** with great ribs J v.42; **uggata°** with prominent ribs PvA 68 (for upphāsulika adj. Pv ii.1[1]). — in *cpds.* as **phāsuka°**, e. g. **°aṭṭhīni** the rib — bones (of which there are 24) Vism 254 (v. l. pāsuka°); VbhA 237; **°dvaya** pair of ribs Vism 252; VbhA 235. — See also **pāsuka, pāsuḷa** & the foll.

**Phāsulikā** (f.) [fr. phāsuḷi] rib, only in cpd. **upphāsulika** (adj.) Pv ii.1[1].

**Phāsuḷā** [for phāsukā] rib S ii.255 (phāsuḷ — antarikā).

**Phāsuḷī** [cp. phāsukā & phāsuḷā] a rib M i.80.

**Phiya** [etym. unknown] oar Sn 321 (+aritta rudder, expl[d] by dabbi — padara SnA 330); J iv.21 (°ârittaṅ). See also **piya**[2] which is the more freq. spelling of phiya.

**Phīta** [pp. of **sphāy**, cp. Sk. sphīta & see phāti] opulent, prosperous, rich; in the older texts only in stock phrase **iddha ph. bahujana** (rich & prosperous & well — populated) D i.211 (of the town Nālandā); ii.146 (of Kusāvatī); M i.377; (of Nālandā) ii.71 (of country); S ii.107 (fig. of brahmacariyaṅ; with bahujañña for °jana); A iii.215 (of town). By itself & in other comb[n] in the Jātakas, e. g. J iv.135 (=samiddha); vi.355 (v. l. pīta). With iddha & detailed description of all classes of the population (instead of bahujana) of a town Miln 330.

**Phuṭa**[1] [pp. of pharati] 1. (cp. pharati[1]) pervaded, per- meated, thrilled (cp. pari°) D i.73, 74 (pītisukhena; T. prints phuta; v. l. phuṭa; v. l. at DA i.217 p(h)uṭṭha); M i.276; J i.33 (sarīraṅ pītiyā ph.); DhA ii.118 (pītiyā phuṭa — sarīro); SnA 107 (referring to the nerves of taste). — 2. (cp. pharati[2]) expanded, spread out, spread with (instr.) Vin i.182 (lohitena); J v.266 (in nirayapassage T. reads bhūmi yojana — sataṅ phuṭā tiṭṭhanti, i. e. the beings fill or are spread out over such a space; C. 272 expl[ns] by "ettakaṅ ṭhānaṅ **anupharitvā** tiṭṭhanti." The id. p. at Nd[1] 405=Nd[2] 304[iii d] reads bh. yojana — sataṅ **pharitvā** (intrs.: expanding, wide) tiṭṭhati, which is the more correct reading). — See also **ophuṭa** & cp. **phuta**[3].

**Phuṭa**[2] [pp. of **sphuṭ** to expand, blossom] blossoming out, opened, in full bloom Dāvs iv.49 (°kumuda). Cp. **phuṭita**.

**Phuṭa**[3] at M i.377 (sabba — vāri°, in sequence with vārita, yuta, dhuta) is unnecessarily changed by Kern, *Toev.* s. v. into **pūta**. The meaning is "filled with, spread with," thus=phuṭa[1], cp. sequence under ophuṭa. The v. l. at M i.377 is puṭṭha. On miswriting of phuṭṭa & puṭṭha for phuṭa cp. remark by Trenckner, M i.553. A similar meaning ("full of, occupied by, overflowing with") is attached to phuṭa in *Avīci* passage A i.159 (Avīci maññe phuṭo ahosi), cp. Anāgata Vaṅsa (*J.P.T.S.* 1886, v.39) & remarks of Morris's *J.P.T.S.* 1887, 165. — The same passage as M i.377 is found at D i.57, where T. reads **phuṭṭa** (as also at DA i.168), with vv. ll. puṭṭha & phuṭa.

**Phuṭita** [for phoṭita, pp. of *sphoṭayati, **sphuṭ**] 1. shaken, tossed about, burst, rent asunder, abstr. nt. **phuṭitattaṅ** being tossed about Miln 116 (v. l. put °). — 2. cracked open, chapped, torn (of feet) Th 2, 269 (so read for T. phuṭika, ThA 212 expl[ns] by bāhita & has v. l. niphuṭita).

**Phuṭṭha** [pp. of phusati[1]] touched, affected by, influenced by; in specific sense (cp. phusati[1] 2) "thrilled, permeated" Vin i.200 (ābādhena); A ii.174 (rogena); J i.82 (mettacittena, v.

l. puṭṭha); v.441 (dibbaphassena); Vism 31 (°samphassa contact by touch), 49 (byādhinā); VvA 6 (in both meanings, scil. pītiyā & rogena). On phuṭṭha at D i.57 see phuṭa[3]. Cp. sam°.

**Phunati** [?] to shake, sprinkle, of doubtful spelling, at J vi.108 (angārakāsuṅ ph.; v. l. punanti perhaps better; C. expl[ns] by vidhunati & okirati). Perhaps we should read **dhunati**.

**Phulaka** (=pulaka) a kind of gem VvA 111.

**Phulla[1]** [pp. of phalati, or root formation fr. **phull**, cp. phalita[3]] blossoming, in blossom J v.203. Also as Intensive **phāliphulla** "one mass of flowers" M i.218; J i.52. *Note.* phulla[1] may stand for phuṭa[2].

**Phulla[2]** [pp. of phalati, cp. phalita[2]] broken, in phrase **akhaṇḍa-phulla** unbroken (q. v.), Pv iv.1[76] and passim.

**Phullita** [pp. of phullati] in flower, blossoming J v.214 (for phīta=rich), 216 (su° — vana).

**Phusati[1]** [spṛś, fr. which sparśa=phassa; cp. also phas- sati] 1. (lit.) to touch Vism 463 (phusatī ti phasso); DA i.61 (aor. phusī=metri causa for phusi); Miln 157 (grd. aphusa not to be touched). — 2. (fig.) [see on this term of Buddhist ecstatic phraseology *Cpd.* 133[2]. In this meaning it is very closely related to **pharati**, as appears e. g. from the foll. expl[ns] of Cys.: D i.74 parippharati=samantato phusati DA i.217; D ii.186 ≈ pharitvā=phusitvā ārammaṇaṅ katvā Vism 308] to attain, to reach, only in specific sense of attaining to the highest ideal of religious aspiration, in foll. phrases: **ceto-samādhiṅ** ph. D i.13=iii.30, 108 etc.; **nirodhaṅ** D i.184; **samatha-samādhiṅ** Vv 16[9] (reads āphusiṅ but should prob. be aphusiṅ as VvA 84, expl[d] by adhigacchiṅ); **phalaṅ** aphussayi (aor. med.) Pv iv.1[88]; cp. PvA 243; **amataṅ padaṅ** Pv iv.3[48]; **amataṅ** Miln 338 (but T. reads khippaṅ *phasseti* a.); in bad sense **kappaṭṭhitikaṅ kammaṅ** Miln 108 (of Devadatta). — pp. **phuṭṭha**. Cp. upa°.

**Phusati[2]** this is a specific Pali form and represents two Sk. roots, which are closely related to each other and go back to the foll. 2 Idg. roots: 1. Idg. ***sp(h)ṛj**, burst out, burst (forth), spring, sprinkle, as in Sk. sphūrjati burst forth, parjanya rain cloud; Gr. σφαραγέω; Ags. spearca=E. spark, E. spring, sprinkle. This is an enlargement of **sphur** (cp. pharati, phuṭṭha, phuta). — 2. Idg. ***spṛk** to sprinkle, speckle, as in Sk. **pruṣ**, pṛśni speckled, pṛṣan, pṛṣatī spotted antelope, pṛṣata raindrop; Gr. περκνός of dark (lit. spotted) colour; Lat. spargere=Ger. sprengen. To this root belong P. pasata, phoseti, paripphosaka, phussa, phusita. — Inf. **phusituṅ**, conjectured reading at Vin i.205 for T. phosituṅ (vv. ll. posituṅ & dhovituṅ), & Vin ii.151 for T. posituṅ; *Vin. Texts* iii.169 translate "bespatter."

**Phusana** (nt.) [abstr. fr. phusati[1] 1] touch Vism 463.

**Phusanā** (f.) [abstr. fr. phusati[1] 2] attainment, gaining, reaching Vism 278 (=phuṭṭha — ṭṭhāna); DhA i.230 (ñāṇa°); VvA 85 (samādhi°).

**Phusāyati** [Caus. of **pruṣ**, but formed fr. P. phusati[2]] to sprinkle (rain), to rain gently, drizzle S i.104 sq., 154, 184 (devo ekaṅ ekaṅ ph. "drop by drop"). See also anuphusāyati (so read for °phusīyati).

**Phusita[1]** (nt.) [either pp. of phusati[2] or direct correspon- dent of Sk. pṛṣata (see pasata[2])] rain — drop M iii.300; S ii.135; DhA iii.243. The Prk. equivalent is phusiya (Pischel, *Gr.* § 208), cp. Ger. sprenkeln> E. sprinkle.

**Phusita[2]** [pp. of phusati[2] 2. i. e. **pruṣ**, cp. Sk. pruṣita sprinkled, pṛṣatī spotted antelope] spotted, coloured, variegated (with flowers) Sn 233 (°agga=supupphit' agga — sākha KhA 192).

**Phus(s)ita[3]** [=phassita[2], Kern. *Toev.* s. v. takes it as pp. of *puṅsayati] touched, put on, in **°aggaḷa** with fastened (clinched) bolts (or better: door — wings) M i.76 (reads phassit°; cp. v. l. on p. 535 phussit°); A i.101; Th 1, 385; J vi.510.

**Phusitaka** (adj.) (—°) [fr. phusita[1]) having raindrops, only in phrase **thulla° deva** (the sky) shedding big drops of rain S ii.32 (reads phulla — phusitaka); iii.141; A i.243; ii.140; v.114; Vism 259.

**Phussa[1]** [fr. **puṣ** to blossom, nourish, etc. cp. Ved. puṣya] 1. see phussa[3] 2. — 2. N. of a month (Dec. — Jan.) J i.86. N. of a lunar mansion or constellation Vv 53[4] (=phussa — tārakā VvA 236). — Frequent as Np., cp. Vism 422, and comb[ns] like °deva, °mitta.

**Phussa[2]** [ger. of phusati[1]] touching, feeling, realising; doubled at D i.45, 54.

**Phussa[3]** (adj. — n.) [grd. formation fr. phusati[2] 2; scarcely fr. Sk. puṣya (to **puṣ** nourish, cp. poseti), but meaning rather "speckled" in all senses. The Sk. puṣyaratha is Sanskritisation of P. phussa°] 1. speckled, gaily — coloured, **°kokila** the spotted cuckoo [Kern, *Toev.* s. v. phussa however takes it as "male — cuckoo," Sk. puṅs — kokila] J v.419, 423; VvA 57. — As **phussaka** at A i.188 (so read for pussaka). — 2. in sense of "clear, excellent, exquisite" (or it is puṣya in sense of "substance, essence" of anything, as Geiger, *P. Gr.* § 40 1a?) in **°ratha** [cp. Sk, puṣpa°, but prob. to be read puṣya°?] a wonderful state carriage running of its own accord J ii.39; iii.238; iv.34; v.248; vi.39 sq.) v. l. pussa°); PvA 74. **-rāga** [cp. Sk. puṣpa — rāga] topaz Miln 118; VvA 111. — At Nd[1] 90 as v. l. to be preferred to **pussa°** in °tila, °tela, °dantakaṭṭha, etc. with ref. to their use by Brahmins.

**Pheggu** [cp. Vedic phalgu & P. phaggu in form] acces- sory wood, wood surrounding the pith of a tree, always with ref. to trees (freq. in similes), in sequence **mūla, sāra, pheggu, taca, papaṭikā** etc. It is represented as next to the pith, but inferior and worthless. At all passages contrasted with **sāra** (pith, substance). Thus at M i.192 sq., 488; D iii.51; S iv.168; A i.152 (pheggu+ sāra, v. l. phaggu); ii.110=Pug 52; A iii.20; J iii.431 (opp. sāra); Miln 267, 413 (tacchako phegguṅ apaharitvā sāraṅ ādiyati).

**Phegguka** (—°) (adj.) [fr. pheggu] having worthless wood, weak, inferior M i.488 (apagata°, where °ka belongs to the whole cpd.); J iii.318 (a°+sāramaya).

**Pheggutā** (f.) [abstr. fr. pheggu] state of dry wood; lack of substance, worthlessness Pug A 229.

**Pheṇa** [cp. Vedic phena, with *ph fr. sp°, connected with Lat. spūma, scum, Ags. fām=Ger. feim=E. foam] scum, foam, froth, only in cpds. viz.:

**-uddehakaṅ** (adv.) (paccamāna, boiling) with scum on top, throwing up foam M iii.167; A i.141; Nd[2] 304[iii c]; J iii.46; Miln 357. **-paṭala** a film of scum Vism 359; VbhA 65.

**-piṇḍa** a lump or heap of foam S iii.140 sq.=Vism 479 (in simile of rūpa); Nd[2] 680 A[ii]; Vism 40 (in comp); VbhA 32 sq. **bubbuḷaka** a bubble of scum Vism 171, 259, 345; VbhA 242. **-mālā** a wreath or garland of scum Miln 117. **-mālin** with a wreath of scum Miln 260. **-missa** mixed with froth Vism 263. **-vaṇṇa** colour of scum Vism 263.

**Pheṇaka**=pheṇa Vism 254; VbhA 237.

**Phoṭa** [fr. **sphuṭ**, cp. Sk. sphoṭa] swelling, boil, blister J iv.457; vi.8 (v. l. pota & poṭha); cp. **poṭa** bubble.

**Phoṭaka**=**phoṭa** Vism 258; VbhA 242.

**Phoṭana** "applause," in brahma — pphoṭana at DhA iii.210 should be taken as **ā**+phoṭana (=apphoṭana).

**Phoṭeti** [Caus. of **sphuṭ**, if correct. Maybe mixed with **sphūrj**. The form apphoṭesi seems to be ā+phoṭeti= Sk. āsphoṭayati] to shake, toss (or thunder?) only at two places in similar formula, viz. devatā sādhukāraṅ adaṅsu, brahmāno apphoṭesuṅ (v. l. appoṭh°) Miln 13, 18; Sakko devarājā appoṭhesi (v. l. appoṭesi), Mahābrahmā sādhukāraṅ adāsi J vi.486. Perhaps we should read **poṭheti** (q. v.), to snap one's fingers (clap hands) as sign of applause. At DhA iii.210 we read fut. **apphoṭessāmi** (i. e. ā+phoṭ).

**Phoṭṭhabba** (nt.) [grd. of phusati] tangible, touch, con- tact; it is synonymous with phassa, which it replaces in psychol. terminology. **Phoṭṭhabbaṅ** is the senseobject of **kāya** (or **taca**) touch ("kāyena phoṭṭhabbaṅ phusitvā" D iii.226, 250, 269; Nd[2] p. 238 under rūpa). See also **āyatana**. — D iii.102 (in list of ajjhattikabāhirāni āyatanāni: kāyo c' eva phoṭṭhabbā ca; with pl. like m.); VbhA 79 (°dhātu).

**Phosita** [pp. of phoseti, cp. Sk. pruṣita] sprinkled J vi.47 (candana°, v. l. pusita).

**Phoseti** [Caus. of phusati[2], cp. Sk. pruṣāyati=P. phusa- yati] to sprinkle (over) Vin ii.205 (inf. phosituṅ). — pp. **phosita**. Cp. pari°.

# B

**Ba** (indecl.) the sound (& letter) *b,* often substituted for or replaced by *p (& ph):* so is *e. g.* in Bdhgh's view pahuta the word bahuta, with p for b (KhA 207), cp. bakkula, badara, badālatā, baddhacara, bandhuka 2, bala, balīyati, bahuka, bahūta, billa, bella; also paribandha for paripantha; phāla[2]. Also substituted for *v,* cp. bajjayitvā *v.l.* vajjetvā DAI, 4, and see under Nibb —.

**Baka** [cp. Epic Sk. baka] 1. a crane, heron Cp. iii.10[2]; J i.205 (°suṇikā), 221, 476; ii.234; iii.252. — 2. N. of a dweller in the Brahma world M i.326; S i.142.

**Bakula** [cp. Class. Sk. bakula, N. of the tree Mimusops elengi, and its (fragrant) flower] in **milāta°-puppha** is v. l. KhA 60 (see App. p. 870 Pj.) for **°ākuli°**, which latter is also read at Vism 260.

**Bakkula** [=vyākula? Morris, *J.P.T.S.* 1886, 94] a demon, uttering horrible cries, a form assumed by the Yakkha Ajakalāpaka, to terrify the Buddha Ud 5 (see also ākulī, where pākula is proposed for bakkula).

**Bajjha** see **bandhati**.

**Bajjhati** Pass. of **bandhati** (q. v.).

**Battiṅsa** (num. card.) [for dvat — tiṅsa] thirty — two J iii.207.

**Badara** (m. & nt.) [cp. Ved. badara & badarī] the fruit of the jujube tree (Zizyphus jujuba), not unlike a crabapple in appearance & taste, very astringent, used for medicine A i.130=Pug 32; A iii.76; Vin iv.76; J iii.21; DhsA 320 (cited among examples of acrid flavours); VvA 186. Spelling **padara** for b° at J iv.363; vi.529.

**-aṭṭhi** kernel of the j. SnA 247. **-paṇḍu** light yellow (fresh) jujube — fruit A i.181 (so read for bhadara°). **-missa** mixture or addition of the juice of jujube — fruits Vin iv.76. **-yūsa** juice of the j. fruit VvA 185.

**Badarī** (f.) [cp. Sk. badarī] the jujube tree J ii.260.

**Badālatā** (f.) [etym. uncertain, may it be *padālatā, pa+ n. ag. of **dal** Caus., lit. "destroyer"?] a creeper (with thorns Kern, *Toev.* s. v.) D iii.87=Vism 418; Bdhgh says (see *Dial.* iii.84) "a beautiful creeper of sweet taste."

**Baddha[1]** [pp. of bandhati] 1. bound, in bondage M i.275; S i.133; iv.91; Sn 957 (interpreted as "baddhacara" by Nd[1] 464); Dh 324. — 2. snared, trapped J ii.153; iii.184; iv.251, 414. — 3. made firm, settled, fastened, bound (to a cert. place) KhA 60 (°pitta, opp. abaddha°). — 4. contracted, acquired Vin iii.96. — 5. bound to, addicted or attached to Sn 773 (bhavasāta°, cp. Nd[1] 30). — 6. put together, kneaded, made into cakes (of meal) J iii.343; v.46; vi.524. — 7. bound together, linked, clustered DhA i.304 kaṇṇika° (of thoughts). — 9. set, made up (of the mind) DhA i.11 (mānasaṅ te b.). — Cp. ati°, anu°, a°, ni°, paṭi°, vini°, sam°.

**-añjalika** keeping the hands reverently extended Dāvs iii.30. **-rāva** the cry of the bound (or trapped) J iv.279, 415 (v. l. bandhana°). **-vera** having contracted an enmity, hostile, bearing a grudge DhA i.324.

**Baddha[2]** (nt.) [fr. bandhati] a leather strap, a thong Vin i.287 (T. bandha perhaps right, cp. ābandhana 3); PvA 127.

**Baddhacara** see **paddhacara**.

**Badhira** (adj.) [cp. Vedic badhira, on etym. see Walde, *Lat. Wtb.* s. v. fatuus, comparing Goth. baups and M. Irish bodar] deaf Vin i.91, 322; Th 1, 501= Miln 367; J i.76 (jāti°); v.387; vi.7; DhA i.312. See also **mūga**.

**-dhātuka** deaf by nature J ii.63; iv.146; DhA i.346.

**Bandha** (adj.) [cp. Vedic bandha, fr. **bandh**] 1. bond, fetter It 56 (abandho Mārassa, not a victim of M.); Nd[1] 328 (taṇhā°,

diṭṭhi°); ThA 241. — 2. one who binds or ties together, in **assa°** horsekeeper, groom J ii.98; v.441, 449; DhA i.392. — 3. a sort of binding: **maṇḍala°** with a circular b. (parasol) Vin iv.338, **salāka°** with a notched b. ibid. — 4. a halter, tether Dpvs i.76. — Cp. **vinibandha**.

**Bandhaka** as v. l. of **vaṭṭaka** see **aṅsa°**.

**Bandhakī** (f.) [fr. bandhaka, cp. Epic Sp. bandhukī a low woman=pāṅśukā & svairinī Halāy 2, 341] an unchaste woman (lit. binder) Vin iv.224 (pl. bandhakiniyo), 265 (id.); J v.425, 431 (va°).

**Bandhati** [Vedic badhnāti, later Sk. bandhati, Idg. ***bhendh**, cp. Lat. offendimentum i. e. band; Goth. bindan=Ohg, bintan, E. bind; Sk. bandhu relation; Gr. πενχερός father-in-law, πεῖσμα bond, etc.] to bind etc. — 1. *Forms:* Imper. **bandha** D ii.350; pl. **bandhantu** J i.153. Pot. **bandheyya** S iv.198; Vin iii.45; Fut. **bandhayissati** Mhvs 24. 6; Aor. **abandhi** J iii.232, & **bandhi** J i.292; DhA i.182. Ger. **bandhitvā** Vin i.46; S iv.200; J i.253, 428, & **bandhiya** Th 2, 81. Inf. **bandhituṅ** Th 2, 299. Caus. **bandheti** (see above Fut.) & **bandhāpeti** (see below). — II. *Meanings* — 1. to bind S iv.200 (rajjuyā). fig. combine, unite DhA ii.189 (gharāvāsena b. to give in marriage). — 2. to tie on, bind or put on to (loc.) DhA i.182 (dasante). fig. to apply to, put to, settle on DhA ii.12 (mānasaṅ paradāre). — 3. to fix, prepare, get up, put together J iv.290 (ukkā); also in phrase **cakk' âticakkaṅ mañc' âtimañcaṅ b.** to put wheels upon wheels & couches upon couches J ii.331. iv.81; DhA iv.61. fig. to start, undertake, begin, make, in phrases **āghātaṅ b.** to bear malice DhA ii.21; and **veraṅ b.** to make enmity against (loc.) J ii.353. — 4. to acquire, get J iii.232 (atthaṅ b.= nibbatteti C.). — 5. to compose Miln 272 (suttaṅ); J ii.33; v.39. — Caus. II. **bandhāpeti** to cause to be bound (or fettered) Vin iv.224, 316 (opp. mocāpeti); Nd[2] 304[iii. b] (bandhanena); PvA 4, 113. — Pass. **bajjhati** Nd[2] 74 (for bujjhati, as in palābujjhati to be obstructed: see palibuddhati). I. *Forms* Ind. 3[rd] pl. bajjhare Th 1, 137; pret. 3[rd] pl. abajjhare J i.428. Imper. **bajjhantu** S iv.309; A v.284. Pot. **bajjheyya** S ii.228. Aor. **bajjhi** J ii.37; iv.414. Ger. **bajjha** J iv.441, 498, & **bajjhitvā** J ii.153; iv.259; v.442. — II. *Meanings.* — 1. to be bound, to be imprisoned Sn 508 (cp. SnA 418); J iv.278. — 2. to be caught (in a sling or trap) J iii.330; iv.414. — 3. to incur a penalty (with loc., e. g. bahudaṇḍe) J iv.116. — 4. to be captivated by, struck or taken by, either with *loc.* J i.368 (bajjhitvā & bandhitvā in Pass. sense); v.465; or with *instr.* J i.428; iv.259. — pp. **baddha** (q. v.). — Cp. ati°, anu°, ā, o°, paṭi°, sam°.

**Bandhana** (nt.) [fr. **bandh**, cp. Vedic bandhana] 1. binding, bond, fetter Vin i.21; D i.226, 245 (pañca kāma- guṇā); iii.176; M ii.44; S i.8, 24 (Māra°), 35, 40; iv.201 sq. (5 fold) to bind the king of the Devas or Asuras, 291; Sn 532, 948; Th 1, 414; 2, 356 (Māra°) Dh 345 sq.; J ii.139, 140; iii.59=PvA 4; v.285; Nd[2] 304[iii. b] (var. bonds, andhu°, rajju° etc. cp. Nd[1] 433); DA i.121 (with ref. to kāmā). — 2. binding, tying, band, ligature; tie (also fig.) Vin i.204 (°suttaka thread for tying) ii.135 (kāya° waistband); ii.117 (°rajju for robes); S iii.155 (vetta° ligatures of bamboo; cp. v.51); Sn 44 (gihi°, cp. Nd[2] 228: puttā ca dāsī ca); DhA i.4 (ghara° tie of the house); KhA 51 (paṭṭa°). — 3. holding together, composition, constitution Vin i.96 (sarīra°), cp. iii.28. — fig. composition (of literature) J ii.224 (gāthā°). — 4. joining together, union, company DhA ii.160 (gaṇa° joining in companies). — 5. handle Vin ii.135. — 6. piecing together Vin i.254 (°mattena when it, i. e. the stuff, has only been pieced together, see *Vin. Texts* ii.153 n.). — 7. strap (?) doubtful reading in **aṅsa°** (q. v.) Vv 33[40], where we should prefer to read with v. l. **°vaṭṭaka**. — 8. doubtful in meaning in cpd. **paṅca-vidha-bandhana** "the fivefold fixing," as one of the torments in Niraya. It is a sort of crucifixion (see for detail pañca 3) Nd[2] 304[iii. c]=Nd[1] 404; J i.174; PvA 221; VbhA 278. In this connection it may mean "set," cp. mūla°. — On use of bandhana in similes see *J.P.T.S.* 1907, 115. Cp. **vini°**.

**-âgāra** "fetter — house," prison D i.72; M i.75; Vin iii.151; J iii.326; DhA ii.152; VvA 66; PvA 153. **-āgārika** prison — keeper, head — jailer A ii.207.

**Bandhanīya** (adj.) [grd. of bandhati] 1. to be bound or fettered Miln 186. — 2. apt to bind, binding, constraining D ii.337 (cp. *Dial.* ii.361); Th 2, 356.

**Bandhava** [cp. Class. Sk. bāndhava] 1. kinsman, member of a clan or family, relative A iii.44; Sn 60 (pl. bandhavāni in poetry; cp. Nd[2] 455); Dh 288 (pl. bandhavā); J ii.316; v.81; DA i.243. — 2. (—°) one who is connected with or belongs to Sn 140 (manta°, well-acquainted with Mantras; cp. SnA 192; vedabandhū veda — paṭisaraṇā ti vuttaṅ hoti); J v.335 (bodhaneyya°); cp. bandhu 3.

**Bandhu** [Vedic bandhu, see bandhati & cp. bandhava] 1. a relation, relative, kinsman; pl. **bandhū** J iv.301; PvA 86 (=ñātī) & **bandhavo** Nd[2] 455 (where Nd[1] 11 in id. p. reads **bandhū).** **-Ādicca°** kinsman of the Sun, an Ep. of the Buddha Vin ii.296; A ii.17; Sn 54, 915, 1128, cp. Nd[2] 152[b]; Vv 24[13]; 78[10], cp. VvA 116. — *Four* kinds of relations enum[d] at Nd[1] 11. viz. ñāti°, gotta°, manta° (where Nd[2] 455 reads mitta°), sippa°. — 2. Ep. of Brahmā, as ancestor of the brahmins DA i.254: see below **°pāda**. — 3. (°—) connected with, related to, dealing with [cp. Vedic amṛta — bandhu RV x.72[5]] S i.123 (pamatta°); 128; Sn 241, 315, 430, 911; J iv.525; Miln 65 (kamma°); SnA 192 (veda°.). — f. **bandhunī** J vi.47 (said of the town of Mithilā (rāja°); expl[d] by C. as "rāja — ñātakeh'eva puṇṇā").

**-pāda** the foot of Brahma, from which the Śūdras are said to have originated (cp. Sk. pādaja), in cpd. bandhupād'apacca "offering from the foot of **our** kinsman," applied as contemptuous epithet to the Samaṇas by a Brahmin D i.90; M i.334; S iv.117.

**Bandhuka** (adj.) [fr. bandhu] 1. the plant Pentapetes phoenicea J iv.279 (°puppha, evidently only a contraction of bandhu — jīvaka, cp. C. bandhujīvaka— puppha; although Sk. bandhūka is given as syn. of bandhujīva at Halāyudha 2, 53). — 2. in **bandhukaroga** M ii.121 prob. to be read paṇḍuka°, as v. l. BB; see paṇḍuroga.

**Bandhujīvaka** [cp. Class. Sk. bandhujīva] the plant Pentapetes phoenicea M ii.14 (°puppha); D ii.111 (id.); J iv.279; Vism 174; DhsA 14; VvA 43, 161.

**Bandhumant** (adj.) [fr. bandhu, cp. Vedic bandhumant] having relatives, rich in kinsmen; only as Np. m **bandhumā** N. of father of the Buddha Vipassin D ii.11=Vism 433; f. bandhumatī N. of mother of the Buddha Vipassin ibid.; also N. of a

town D ii.12 (capital of king Bandhumā); SnA 190=J iv.388 (where the latter has Vettavatī), and a river SnA 190= J iv.388 (: Vettavatī).

**Bandhuvant** (adj.) [bandhu+vant] having relatives, rich in relatives J vi.357.

**Babbaja** [cp. Vedic balbaja, doubtful whether it belongs to Lat. bulbus; for the initial b. very often p. is found: see pabbaja] a sort of coarse grass or reed, used to make slippers, etc. Vin i.190; D ii.55; S ii.92; iii.137; iv.158; A ii.211; Dh 345; DhA iv.55.

**-pādukā** a slipper out of b. grass DhA iii.451. **-lāyaka** cutter or reaper of grass S iii.155; A iii.365.

**Babbu** (& °**ka**) Epic [Sk. babhruka a kind of ichneumon; Vedic babhru brown, cp. Lat. fiber=beaver, further connection "bear," see Walde, *Lat. Wtb.* s. v. fiber] a cat J i.480 (=biḷāra C.)=DhA ii.152.

**Babbhara** [onomat., cp. Sk. balbalā — karoti to stammer or stutter, barbara=Gr. βάρβαρος stuttering, people of an unknown tongue, balbūtha Np. "stammerer"; also Lat. balbas, Ger. plappern, E. blab; **babbhara** is a redupl. formation fr. *bhara — bhara=barbara, cp. *J.P.T.S.* 1889, 209; Geiger, *P.Gr.* § 20] imitation of a confused rumbling noise M i.128. — Cp. also P. **mammana** and **sarasara**.

**Barihin** [cp. Sk. barhin] a peacock J iv.497.

**Barihisa** (nt.) [Vedic barhis] the sacrificial grass D i.141; M i.344; A ii.207; Pug 56.

**Bala[1]** (nt.) [Vedic bala, most likely to Lat. de — bilis "without strength" (cp. E. debility, P. dubbala), and Gr. βέλτιστος (superl.)=Sk. baliṣṭha the strongest. The Dhātupāṭha (273) defines b. with pāṇane. At DhsA 124 bala is understood as "na kampati"] 1. strength, power, force D ii.73; A i.244; Th 1, 188; Dh 109 (one of the 4 blessings, viz. āyu, vaṇṇa, sukha, bala; cp. DhA ii.239); Pv i.5[12] (=kāya — bala PvA 30); i.7[6]; VvA 4 (iddhi°); PvA 71 (id.), 82 (kamma°). — Of cases used as adv. **balasā** (instr.) is mentioned by Trenckner at Miln 430 (notes), cp. Prk. balasā (Pischel, *Gr.* § 364). **yathā balaṅ** according to one's power, i. e. as much as possible PvA 1, 54. The comp[n] form of bala in conn. with **kṛ** is **balī°**, e. g. dubbalīkaraṇa making weak M iii.4; Pug 59, 68; **°karaṇin** id. D iii.183. — *adj.* **bala** strong J v.268, **abala** weak Sn 770, 1120, **dubbala** id. S i.222; J ii.154; Nd[1] 12; PvA 55; compar. °tara M i.244, nt. n. **abalaṅ** weakness S i.222. — 2. an army, military force Mhvs 25, 57; SnA 357. See cpds. below. — Eight balāni or strong points are 1. of young children (ruṇṇa — balaṅ). — 2. of womanhood (kodha°). — 3. of robbers (āvudha°). — 4. of kings (issariya°), — 5. of fools (ujjhatti°). — 6. of wise men (nijjhatti°). — 7. of the deeply learned (paṭisankhāna°). — 8. of samaṇas & brāhmaṇas (khanti°) A iv.223 (where used as adj. — ° strong in...); cp. Sn 212, 623. — Five **balāni** of women are: **rūpabalaṅ, bhoga°, ñāti°, putta°, sīla°** S iv.246 — 8. The five — fold force (balaṅ pañca — vidhaṅ) of a king J v.120, 121 consists of bāhābalaṅ strength of arms, bhoga° of wealth, amacca° of counsellors, abhijacca° of high birth, paññā° the force of wisdom; in the religious sense five **balāni** or powers are commonly enum[d]: **saddhābalaṅ, viriya°, sati°, samādhi°, paññā°** A iii.12; D ii.120; M ii.12, iii.296; S iii.96, 153; iv.366, v.219, 249; Ps ii.56, 86, 166, 174, 223; ii.84, 133, 168 etc. They correspond to the 5 **indriyāni** and are developed with them. S v.219, 220; Nett 31; they are cultivated to destroy the five **uddhambhāgiyāni saṅyojanāni** S v.251. They are freq. referred to in instructions of the Buddha about the constituents of the "Dhamma," culminating in the eightfold Path, viz. cattāro satipaṭṭhānā, samappadhānā, cattāro iddhipādā, pañcindriyani, p. balāni, sattabojjhangāni, ariyo aṭṭhangiko maggo e. g. S iii.96; Ps ii.56; Nd[1] 13=360 =Nd[2] 420; Nd[2] s. v. satipaṭṭhāna; and passim. [Cp. BSk. catvāra ṛddhipādāḥ pañc' endriyāni p. balāni, sapta bodhyangāni etc. Divy 208.] Two **balāni** are specially mentioned A i.52 (paṭisankhānabalaṅ and bhāvanā°), also D iii.213, followed here by the other "pair" **satibalaṅ** and **samādhi°**. There are four **balāni** of the ariyasāvaka, by which he overcomes the five fears (**pañca bhayāni** q. v.); the four are **paññābalaṅ, viriya°, anavajja° sangāha°** A iv.363 sq., as given at A ii.141, also the foll. 3 groups of **cattāri balāni**:— (1) **saddhābalaṅ, viriya°, sati°, samādhi°**, cp. D iii.229. — (2) sati° samādhi, anavajja°, sangāha°. (3) paṭisankhāna°, **bhāvanā°, anavajja°**, sangāha°. — For 4 **balāni** see also D iii.229 note, and for paṭisankhānabala (power of computation) see *Dhs. trsl.* 1353. The ten **balāni** of the Tathāgata consist of his perfect comprehension in ten fields of knowledge A v.32 sq.; M i.69; Nd[2] 466; Miln 105, 285; VbhA 397. — In a similar setting 10 powers are given as consisting in the knowledge of the Paṭiccasamuppāda at S ii.27, 28. — The balāni of the **sāvaka** are distinct from those of the Tathāgatha: Kvu 228 sq. — There are seven balāni D iii.253, and seven khīṇāsava — balāni 283 i. e. **saddhābalaṅ, viriya°, sati°, samādhi°, paññā°, hiri°** and **ottappa°**. The same group is repeated in the Abhidhamma; Dhs 58, 95, 102; DhsA 126. The Ps. also enumerates seven **khīṇāsavabalāni** i.35; and sixty — eight balāni ii.168 sq.

**-agga** front of an army, troops in array D i.6; Vin iv.107, cp. DA i.85. **-ānīka** (adj.) with strong array Sn 623; Dh 399 (cp. DhA iv.164). **-kāya** a body of troops, an army cp. Fick, *Sociale Gliederung* p. 52 note; (also in BSk. e. g. Divy 63, 315) A i.109; iv.107, 110; S i.58; J i.437 (°ṅ saṅharati to draw up troops); ii.76; iii.319; v.124; vi.224, 451; DhA i.393; PugA 249. **-koṭṭhaka** fortress, camp J i.179; Mhvs 25, 29. **-(k)kāra** application of force, violence J i.476; ii.421; iii.447; instr. °ena by force PvA 68, 113. **-gumba** a serried troop J ii.406. **-cakka** wheel of power, of sovereignty Dpvs vi.2. **-ṭṭha** a military official, palace guard, royal messenger Miln 234, 241, 264, 314; Mhvs 34, 17. **-da** strength — giving S i.32; Sn 297. **-dāyin** id. A ii.64. **-deva** "God of strength" N. of the elder brother of Kaṇha J iv.82; Nd[1] 89, 92 (Vāsudeva+); Vism 233 (id). **-(p)patta** grown — strong DhsA 118 (v. l. phala°). **-vāhana** troops, an army J ii.319, iv.170, 433; vi.391, 458. **-vīra** a hero in strength Vv 53[1], cp. VvA 231. **-sata** for **palāsata**, q. v. (cp. *J.P.T.S.* 1908, 108 note).

**Bala[2]** [cp. *Sk. bala: Halāyudha 5, 23; & P. balākā] a species of carrion crow J v.268; also in cpd. **bal'ankapāda** having crow's feet, i. e. spreading feet (perhaps for balāka°?) J vi.548 (C. expl[ns] by pattharita — pāda, read patthārita°).

**Balaka** (adj.) [fr. bala] strong; only in **kisa°** of meagre strength, weakly M i.226; and **dub°** weak M i.435. Cp. **balika**.

**Balatā** (f.) [abstr. fr. bala] strength, lit. strength — quality M

i.325.

**Balati** [fr. **bal**, as in bala] to live KhA 124 (in def. of bālā as "balanti anantī ti bālā").

**Balatta** (nt.) [abstr. fr. bala, cp. balatā] strength, only in cpd. **dubbalatta** weakness J ii.154.

**Balavatā** (f.) [abstr. fr. balavant; cp. Epic Sk. balavattā] strength, force (also in military sense) J ii.369 (ārakkhassa b.); Miln 101 (kusalassa & akusalassa kammassa b.).

**Balavant** (adj.) [fr. bala] strong, powerful, sturdy M i.244 (purisa) S i.222; J ii.406; DhA ii.208; VvA 35; PvA 94. Comparative **balavatara** Miln 131; f. **°a(n)tarī** Sdhp 452. In comp$^{n}$ **balava°**, e. g. **°gavā** sturdy oxen M i.226; **°vippaṭisāra** deep remorse PvA 14, **°balava** very strong J ii.406. **-balavaṅ** as nt. adv. "exceedingly," in cpd. **balav' âbalavaṅ** very (loud and) strong Vin ii.1 (=suṭṭhu balavaṅ C.), and **°paccūse** very early in the morning Vism 93, and **°paccūsa-samaye** id. J i.92; DhA i.26.

**Balasata** see **palasata**.

**Balākā** (f.) [cp. Vedic balākā, perhaps to Lat. fulica, Gr. φαλαρίς a water fowl, Ohg. pelicha=Ger. belche] a crane Th 1, 307; J ii.363; iii.226; Miln 128 (°ānaṅ megha — saddena gabbhâvakkanti hoti); Vism 126 (in simile, megha — mukhe b. viya); DA i.91 (v. l. baka).

**Bali** [cp. Vedic bali; regarding etym. Grassmann connects it with **bhṛ**] 1. religious offering, oblation D ii.74 (dhammika); A iv.17, 19; Sn 223; Mhvs 36, 88 (particularly to subordinate divinities, cp. *Mhvs. trsl*$^{n}$ 263); DhA ii.14 (v. l. °kamma). — **pañca°** the fivefold offering, i. e. ñāti°, atithi°, pubbapeta°, rāja°, devatā°, offering to kinsfolk, guests, the departed, the king, the gods; A ii.68; iii.45. — 2. tax, revenue (cp. Zimmer, *Altind. Leben* 166 & Fick, *Sociale Gliederung* 75) D i.135, 142; J i.199 (daṇḍa° fines & taxes), 339; DhA i.251 (daṇḍa°). — 3. Np. of an Asura D ii.259.

**-kamma** offering of food to bhūtas, devas & others J i.169, 260; ii.149, 215; iv.246 (offering to tutelary genii of a city. In this passage the sacrifice of a human being is recommended); v.99, 473; SnA 138; Mhbv 28. **-karaṇa** oblation, offering of food PvA 81; VvA 8 (°pīṭha, reading doubtful, v. l. valli°). **-kāraka** offering oblations J i.384. **-°nkatā** one who offers (the five) oblations A ii.68. **-paṭiggāhaka** receiving offerings, worthy of oblations J ii.17 (yakkha; interpreted by Fick, *Sociale Gliederung* 79 as "tax — collector," hardly justified); f. **°ikā** A iii.77 (devatā), 260 (id.), cp. BSk. balipratigrāhikā devatā Divy 1. **-pīḷita** crushed with taxes J v.98. **-puṭṭha** a crow (cp. Sk. balipuṣṭa "fed by oblations") Abhp 638. **-vadda** (cp. Sk. balivarda, after the Pali?) an ox, esp. an ox yoked to the plough or used in ploughing (on similes with b. see *J.P.T.S.* 1907, 349) S i.115, 170; iv.163 sq., 282 sq.; A ii.108 sq.; Sn p. 13 (cp. SnA 137); Dh 152=Th 1, 1025; J i.57; v.104 (Sāliyo b. phālena pahaṭo); Vism 284 (in simile of their escape from the ploughman); DhA i.24 (dhuraṅ vahanto balivaddassa, v. l. balibaddassa); VvA 258 (vv. ll. °baddha & °bandha). The spelling **balibadda** occurs at Vin iv.312. **-sādhaka** tax collector, tax gatherer J iv.366; v.103 sq. **-haraṇa** taking oblations A v.79 (°vanasaṇḍa).

**Balika** (adj.) [fr. bala] strong; only in der. **balikataraṅ** (compar.) adv. in a stronger degree, more intensely, more Miln 84; & **dubbalika** weak ThA 211. Cp. **balaka**.

**Balin** (adj.) [fr. bala] strong Th 1, 12 (paññā°); Vv 64[7]; Dh 280; J iii.484; vi.147.

**Balisa & Baḷisa** (m. & nt.) [cp. Sk. baḍiśa] a fish-hook S ii.226=iv.158 (āmisa — gataṅ b.); Nd[2] 374 (kāma°, v. l. palisa); J i.482 sq.; iii.283; iv.195; v.273 sq., 389; vi.416; Miln 412; SnA 114 (in expl$^{n}$ of gaḷa Sn 61); ThA 280, 292; VbhA 196 (in comparison); Sdhp 610. On use in similes cp. *J.P.T.S.* 1907, 115.

**-maṅsikā** (f.) "flesh-hooking," a kind of torture M i.87; iii.164; A i.47; ii.122; Nd[1] 154; Nd[2] 604; Miln 197. **-yaṭṭhi** angling rod DhA iii.397.

**Balī°**=bala° in comb$^{n}$ with **bhū & kṛ**, see bala.

**Balīyati** [Denom. fr. bala, cp. BSk. balīyati MVastu i.275] to have strength, to grow strong, to gain power, to overpower Sn 770 (=sahati parisahati abhibhavati Nd[1] 12, cp. 361); J iv.84 (vv. ll. khalī° & paliyy°; C. expl$^{s}$ by avattharati)=Pv ii.6[1] (=balavanto honti vaḍḍhanti abhibhavanti PvA 94); J vi.224 (3$^{rd}$ pl. balīyare; C. abhibhavati, kuppati, of the border provinces); Nett 6 (vv. ll. bali°, pali°; C. abhibhavati).

**Balya[1]** (nt.) [der. fr. bala] belonging to strength, only in cpd. **dub°** weakness M i.364; Pug 66; also spelt **dubballa** M i.13. — abl. **dubbalyā** as adv. groundlessly, without strong evidence Vin iv.241 (cp. *J.P.T.S.* 1886, 129).

**Balya[2]** [fr. bāla, cp. P. & Sk. bālya] foolishness, stupidity Dh 63 (v. l. bālya); J iii.278 (C. bālya); DhA ii.30.

**Baḷavā** (f.) [cp. Vedic vaḍavā] a mare, only in cpd. **°mukha** the mare's mouth, i. e. an entrance to Niraya (cp. Vedic vaḍavâgni & vaḍavāmukha) Th 1, 1104 (trsl. "abyss — discharged mouth," cp. *Brethren,* p. 418).

**Baḷīyakkha** [etym.?] a species of birds J vi.539.

**Bahati[1]** [bṛh[1]] to pull, see ab°, ub°, nib°, & cp. udabbahe, pavāḷha.

**Bahati[2]** [baṅh doublet of **bṛh[2]**] to strengthen, increase, see brūhana (upa°); otherwise only in pp. **bāḷha** (q. v.). The Dhtp (344, cp. Dhtm 506) expl$^{ns}$ "baha braha brūha: vuddhiyaṅ."

**Bahati[3]** [a Pali root, to be postulated as der. fr. bahi in sense of "to keep out"] only in Caus. formations: to keep outside, lit. to make stay outside or away. See bāhā 2; bāheti, paribāhati.

**Bahala** (adj.) [cp. Class. Sk. bahala & Ved. bahula] dense, thick Vin ii.112; J i.467 (°palāpa — tumba a measure thickly filled with chaff); ii.91; Miln 282; Vism 257 (°pūva, where KhA 56 omits bahala), 263 (opp. tanuka); KhA 62 (°kuthita — lākhā thickly boiled, where in id. p. Vism 261 has accha — lākhā, i. e. clear); DhA iv.68; VvA 162 (=aḷāra). — **subahala** very thick Miln 258 (rajojalla).

**Bahalatta** (nt.) [abstr. fr. above] thickness, swollen con- dition, swelling J i.147.

**Bahi** (adv.) [cp. Vedic bahis & bahir; the s(ḥ) is restored in doubling of cons. in comp$^{n}$ like bahig — gata Vv 50[15], in bahiddhā and in lengthening of i as bahī J v.65] outside: 1. (adv.) J i.361 (°dvāre — gāma a village outside the city gates); Pv i.10[2]; DhA iii.118; PvA 24, 61. — 2. (prep.) with *acc.* (di-

rection to) J i.298 (°gāmaṅ); with *loc.* (place where) **°dvāra-koṭṭhake** outside the gate M ii.92; A iii.31; **°nagare** outside the city J ii.2; PvA 39. 47; **°vihāre** outside the monastery DhA i.315.

**-gata** gone outside (i. e. into worldly affairs, or according to VvA 213 engaged with the bahiddh' ārammaṇāni) Vv 50[15] (abahiggata — mānasa with his mind not gone outside himself). **-nikkhamana** going outside of (abl.), leaving Vism 500 (mātukucchito bahinikkhamanaṅ mūlakaṅ dukkhaṅ).

**Bahiddhā** (adv.) [fr. bahi, cp. Vedic bahirdhā, formation in °dhā, like ekadhā, sattadhā etc. of numerals] outside (adv. & prep.) D i.16; ii.110; S i.169; iii.47, 103; iv.205; v.157; Vin iii.113 (°rūpa opp. ajjhatta — rūpa: Sn 203; VbhA 260 (kāye); DhA i.211 (c. gen); iii.378 (sāsanato b.); DhsA 189. — **ajjhatta°** inside & outside, personal — external see ajjhatta. — The **bahiddh' ārammaṇāni** (objects of thought concerning that which is external) are the outward sense — objects in the same meaning as bāhirāni āyatanāni are distinguished fr. ajjhattikāni āyatanāni (see āyatana 3 and ārammaṇa 3). They are discussed at Vism 430 sq.; cp. Dhs 1049. — The phrase "ito bahiddhā" refers to those outside the teaching of the Buddha ("outside this our doctrine"), e. g. at D i.157; S i.133; A iv.25; Dhs 1005.

**Bahu** (adj.) [Vedic bahu, doubtful whether to Gr. παξύς; fr. **bṛh**[2] to strengthen, cp. upabrūhana, paribbūḷha] much, many, large, abundant; plenty; in comp[n] also: very, greatly (°—) instr. sg. **bahunā** Dh 166; nom. pl. **bahavo** Vin iii.90; Dh 307, & **bahū** Dh 53; J iv.366; v.40; vi.472; Bu 2, 47; Pv iv.1[4]; Mhvs 35, 98; PvA 67; nt. pl. **bahūni** Sn 665, 885; gen. dat. **bahunnaṅ** S i.196; Sn 503, 957, & **bahūnaṅ** J v.446; Kvu 528 (where id. p. M i.447 reads bahunnaṅ); instr. **bahūhi** PvA 241; loc. **bahūsu** PvA 58. — nt. nom. **bahu** Dh 258; **bahuṅ** PvA 166, & **bahud** in comp[n] **bahud-eva** (d may be euphonic) J i.170; Bu 20, 32. As nt. n. **bahuṅ** a large quantity A ii.183 (opp. appaṅ); abl. **bahumhā** J v.387. As adv. **bahu** so much Pv ii.13[11]. — Compar. **bahutara** greater, more, in greater number A i.36 (pl. bahutarā, opp. appakā); ii.183; S v.457, 466; J ii.293; vi.472; Pv ii.1[17]; Miln 84; PvA 38, 76. — In composition with words beginning with a vowel (in sandhi) **bahu** as a rule appears as **bavh°** (for bahv°, see Geiger, *P.Gr.* § 49, 1), but the hiatus form **bahu** is also found, as in bahu — itthiyo J i.398 (besides bahutthika); bahuamaccā J i.125; bahu — āyāsa (see below). Besides we have the contracted form **bah&ucirc**; as in bahûpakāra, etc.).

**-ābādha** (bavh°) great suffering or illness, adj. full of sickness, ailing much M ii.94; A i.107; ii.75, 85; Miln 65; Sdhp 89 (cp. 77). **-āyāsa** (bahu°) great trouble Th 2, 343. — **(i)tthika** (bahutthika) having many women Vin ii.256; S ii.264. **-ûdaka** containing much water J iii.430 (f. bahūdikā & bahodikā). **-ûpakāra** of great service, very helpful, very useful S iv.295; v.32; M iii.253; It 9; Vin v.191; J i.121; Pv iv.1[56]; PvA 114. **-odaka** (bavh°)=°ûdaka Th 1, 390. **-kata** (a.) benevolent, doing service Vin iv.57, 212. (b) much moved or impressed by (instr.), paying much attention to Vin i.247. **-karaṇīya** having much to do, busy D ii.76; Vin i.71; S ii.215; A iii.116; DA i.237. **-kāra** (a) favour Dāvs iv.39 (b) doing much, of great service, very helpful M i.43, 170; A i.123, 132; ii.126; S v.67; Pv ii.12[19]; J iv.422; Miln 264. **-kāratta** service, usefulness KhA 91. **-kicca** having many duties, very busy Vin i.71; D i.106; ii.76; S ii.215; A iii.116; DA i.237. **-khāra** a kind of alkali (product of vegetable ash) J vi.454. **-jañña** see **bāhu°. -jana** a mass of people, a great multitude, a crowd, a great many people D i.4; It 78; J vi.358; Pug 30, 57; Pv ii.7[7]; PvA 30. At some passages interpreted by Bdhgh as "the unconverted, the masses," e. g. D i.47, expl[d] at DA i.143 by "assutavā andha — bāla puthujjana"; Dh 320 (bahujjana), expl[d] at DhA iv.3 by "lokiya — mahājana." **-jāgara** very watchful Dh 29 (=mahante sativepulle jāgariye ṭhita DhA i.262); Sn 972 (cp. Nd[1] 501). **-jāta** growing much, abundant J vi.536. **-ṭhāna** ( — cintin) of far — reaching knowledge, whose thoughts embrace many subjects J iii.306; iv.467; v.176. **-dhana** with many riches PvA 97. **-patta** having obtained much, loaded with gifts Vin iv.243. **-pada** many — footed, a certain order of creatures, such as centipedes, etc. Vin ii.110; iii.52; A ii.34; It 87. **-(p)phala** rich in fruit Sn 1134, cp. Nd[2] 456. **-(b)bīhi** t.t.g., name of cpds. with adj. sense, indicating possession. **-bhaṇḍa** having an abundance of goods, well — to — do Vin iii.138; KhA 241. **-bhāṇika**=°bhāṇin PvA 283. **-bhāṇitā** garrulousness PvA 283. **-bhāṇin** garrulous A iii.254, 257; Dh 227. **-bhāva** largeness, richness, abundance DhA ii.175. **-bherava** very terrible A ii.55. **-maccha** rich in fish J iii.430. **-mata** much esteemed, venerable Cp. vi.7; PvA 117. **-manta** very tricky DhA ii.4 (v. l. māya). **-māna** respect, esteem, veneration J i.90; PvA 50, 155, 274. **-māya** full of deceit, full of tricks J v.357 (cp. °manta). **-vacana** (tt.g.) the plural number J iv.173; PvA 163. **-vāraka** the tree Cordia myxa Abhp 558. **-vighāta** fraught with great pain Th 2, 450. **-vidha** various, multiform Cp. xv.7; Pgdp 37. **-sacca** see **bāhu°. -(s)suta** having great knowledge, very learned, well-taught D i.93, 137; iii.252, 282; J i.199; iv.244; A i.24; ii.22, 147, 170, 178; iii.114; Sn 58 (see Nd[2] 457); It 60, 80; Th 1, 1026; Dh 208; Vin ii.95; J i.93; Miln 19; ThA 274, 281; SnA 109, 110. **-(s)sutaka** of great knowledge (ironical) D i.107 (see *Dial.* i.132).

**Bahuka** (adj.) [fr. bahu] great, much, many, abundant J. iii.368 (b. jano most people, the majority of p.); v.388; iv.536; Mhvs 36, 49; PvA 25 (gloss for pahūta Pv i.5[2]); DhA ii.175. — nt. **bahukaṅ** plenty, abundance A ii.7=Pug 63; Vism 403 (opp. thokaṅ). Compar. **bahukataraṅ** more J ii.88 (v. l. bahutaraṅ).

**Bahukkhattuṅ** (adv.) [bahu+khattuṅ, like sattakkhat- tuṅ, ti° etc.] many times Miln 215.

**Bahutta** (nt.) [cp. Sk. bahutvaṅ] multiplicity, manifoldedness VbhA 320 (cetanā°).

**Bahudhā** (adv.) [fr. bahu, cp. Vedic bahudhā] in many ways or forms S v.264 (hoti he becomes many), 288; M i.34; Sn 966; Pv iv.1[52] (=bahūhi pakārehi PvA 241); Mhvs 31, 73; Dāvs v.68.

**Bahula** (adj.) [usually — °, as ° — only in cpd. °ājīva] much, abundant, nt. abundance (°—); full of, rich in, fig. given to, intent on, devoted to D ii.73; S i.199, 202; A iii.86 (pariyatti°), 432 (āloka°); iv.35; It 27, 30; J iv.5 (vināsa°), 22; PvA 80 (chārik' angāra°). — sayana° as much as "particular in one's choice of resting place" Miln 365 nt. **bahulaṅ** (—°) in the full-

ness of, full of S iii.40 (nibbidā°). The comp[n] form with karoti (& kamma) is bahulī° (q. v.). Cp. **bāhulla**.

**-ājīva** living in abundance (opp. lūkh' ājīvin) D iii.44, 47.

**Bahula** (nt.) [=preceding] N. of a lucky die J vi.281.

**Bahulī°** [rare in Ep. Sk.; when found, diff. in meaning] in comp[n] with **kar**=bahula (adj.)+**kar**, lit. "to make much of," i. e. to practise, in foll. words: **°kata** (pp.) practised (frequently), usually comb[d] with bhāvita S ii.264; iv.200, 322; v.259; A i.6; Vism 267 (=punappunaṅ kata); **°katatta** (nt.) practice D ii.214; **°kamma** continuous practice, an act often repeated M i.301; DhsA 406 (=punappuna — karaṇa); **°karoti** to take up seriously, to practise, devote oneself to (acc.) M i.454; A i.275; iii.79; S iv.322; DhA iii.356 (sevati+); VbhA 291; **°kāra** zealous exercise, practice M iii.25 sq. (tab — bahulī° to this end).

**Bahuso** (adv.) [cp. Sk. bahuśaḥ] repeatedly PvA 107.

**Bahūta** (adj.) [for pahūta=Sk. prabhūta] abundant, much Th 2, 406 (°ratana, so read for bahuta°), 435 (for bahutadhana); J iii.425 (bahūtam ajjaṅ "plenty of food"; ajja=Sk. ādya, with Kern, *Toev.* s. v. bahūta for T. bahūtamajjā, which introd. story takes as bahūtaṅ =balaṅ ajja, with ajjā metri causâ. C. expl[s] however as mataka — bhattaṅ); vi.173 (°tagarā mahī); Pv ii.7[5] (v. l. for pahūta, cp. pahūtika).

**Bahūtaso** (adv.) [der. fr. bahūta, cp. Sk. prabhūtaśaḥ] in abundance J iii.484 (where C. expl[n] with bahūtaso is faulty and should perhaps be read pahūtaso); vi.538.

**Bākucī** (f.) [cp. *Sk. bākucī] the plant Vernonia anthel- minthica Abhp 586.

**Bāṇa** [cp. Vedic bāṇa] an arrow Mbhv 19.

**Bādha** [fr. **bādh**] lit. pressing (together), oppression, hin- drance, annoyance J vi.224. Cp. sam°.

**Bādhaka** (adj.) [fr. **bādh**] oppressing, harassing, injurious Vism 496 (dukkhā aññaṅ na °ṅ); VvA 214; PvA 175.

**Bādhakatta** (nt.) [abstr. fr. bādhaka] the fact of being oppressive or injurious Vism 496.

**Bādhati** [Vedic bādhate, **bādh**; Idg. ***bheidh** to force, cp. Goth. baidjan, Ohg. beitten. See Walde, *Lat. Wtb.* s. v. fido. In Pali there seems to have taken place a confusion of roots **bādh** and **bandh**, see bādheti & other derivations] to press, weigh on; oppress, hinder, afflict, harm D ii.19; J i.211; iv.124; Vism 400; DhA i.24. grd. **bādhitabba** ThA 65; Pass. **bādhiyati** to be afflicted, to become sore, to suffer SnA 481; ThA 282; ppr. **bādhiyamāna** PvA 33 (so read for °ayamāna), 69. — Caus. **bādheti**; pp. **bādhita** (q. v.). Cp. vi°.

**Bādhana** (nt.) [fr. **bādh**] 1. snaring, catching (of animals etc.) S v.148; J i.211. — 2. hindrance DA i.132. — 3. affliction, injury, hurting Vism 495; PvA 116.

**Bādhita** [pp. of bādhati] oppressed, pressed hard, harassed Dh 342 (but taken by C. as "trapped, snared," baddha DhA iv.49); ThA 65.

**Bādhin** (adj.) (—°) [fr. **bādh**] (lit. oppressing), snaring; as n. a trainer Vin ii.26 (Ariṭṭha gaddha° — pubba); iv.218 (id.).

**Bādheti** [Caus. of bādhati; the confusion with bandhati is even more pronounced in the Caus. According to Kern, *Toev.* s. v. we find bādhayati for bandhayati in Sk. as well] 1. to oppress, afflict, hurt, injure J vi.224; PvA 198 (bādheyya=heṭhayeyya). grd. **bādhanīya** PvA 175. Cp. **paribādheti** in same sense. — 2. to bind, catch, snare Th 1, 454; 2, 299; J ii.51 (aor. bādhayiṅsu); iv.342; v.295, 445 (pot. bādhaye= bādheyya C. on p. 447; vv. ll. baddh°, bandh°). grd. **bādhetabba** S iv.298.

**Bārāṇaseyyaka** (adj.) [fr. Bārāṇasī] of Benares, coming fr. B. (a kind of muslin) D ii.110; iii.260.

**Bāla**[1] (adj.) [cp. Sk. bāla (rarely Vedic, more freq. in Ep. & Class. Sk.); its orig. meaning is "young, unable to speak," cp. Lat. infans, hence "like a child, childish; infantile"] 1. ignorant (often with ref. to ignorance in a moral sense, of the common people, the puthujjana), foolish (as contrasted with paṇḍita cp. the Bālapaṇḍita — sutta M iii.163 sq.; D ii.305 sq.; Vism 499, and contrasts at Sn 578; Dh 63, 64; Pv iv.3[32]; Dhs 1300), lacking in reason, devoid of the power to think & act right. In the latter sense sometimes coupled with **andha** (spiritually blind), as **andhabāla** stupid & ignorant, mentally dull, e. g. at DhA i.143; ii.89; PvA 254. — A fanciful etym. of b. at KhA 124 is "balanti ananti ti bālā." Other refs.: D i.59, 108; S i.23; A i.59, 68, 84; ii.51, 180; Sn 199, 259, 318, 578, 879; It 68; Dh 28, 60 sq., 71 sq., 206 sq., 330; J i.124 (lola° greedy — foolish); v.366 (bālo āmaka — pakkaṅ va); Vv 83[5]; Pv i.8[2]; iv.1[29]; Pug 33; Nd[1] 163, 286 sq., 290; SnA 509 (=aviddasu); PvA 193. Compar. **bālatara** J iii.278, 279; VvA 326. — 2. young, new; newly risen (of the sun): **°ātāpa** the morning sun DA i.287; DhA i.164; Mhbv 25; °vasanta "early spring" (=Citramāsa), N. of the first one of the 4 summer months (gimha — māsā) KhA 192; **-suriya** the newly risen sun J v.284; PvA 137, 211. — 3. a child; in wider application meaning a youth under 16 years of age (cp. Abhp 251) DA i.134. Cp. **bālaka**.

**-nakkhatta** N. of a certain "feast of fools," i. e. carnival DhA i.256. **-sangatacārin** one who keeps company with a fool Dh 207.

**Bāla**[2] [for vāla] the hair of the head PvA 285 (°koṭi- matta not even one tip of the hair; gloss BB vālagga°).

**Bālaka** [fr. bāla] 1. boy, child, youth S i.176; ThA 146 (Ap. v.44: spelt °akka); Sdhp 351. — f. **bālikā** young girl ThA 54 (Ap. v.1). — 2. fool DhsA 51 (°rata fond of fools).

**Bālakin** (adj.) [fr. bālaka] having fools, consisting of fools; f. **°inī** M i.373 (parisā).

**Bālatā** (f.) [abstr. to bāla] foolishness J i.101, 223.

**Bālisika** [fr. balisa] a fisherman S ii.226; iv.158; J i.482; iii.52 (cp. Fick. *Sociale Gliederung* p. 194); Miln 364, 412; DhA iii.397.

**Bālya** (nt.) [fr. bāla] 1. childhood, youth S iii.1. — 2. ignorance, folly Dh 63; J ii.220 (=bāla — bhāva); iii.278 (balya); PvA 40. Also used as *adj.* in compar. **bālyatara** more foolish, extremely foolish Vv 83[6] sq.=DhA i.30 (=bālatara, atisayena **bāla** VvA 326). — 3. weakness (?) J vi.295 (balya, but C. **bālya**=dubbala — bhāva).

**Bāḷha** (adj.) [Vedic bāḍha, orig. pp. of bahati[2]] strong; only as adv. **°ṅ** and ° —, viz. — 1. bāḷhaṅ strongly, very much, excessively, too much, to satiety J ii.293; vi.291 (i. e. too often, C. punappunaṅ); Miln 407; PvA 274. Comparative **bāḷhataraṅ** in a higher degree, even more, too much Vin ii.270, 276; Miln

125. — 2. (°—) in **bāḷha-gilāna** very ill, grievously sick D i.72; A ii.144; S v.303; DA i.212.

**Bāḷhika** (adj.) [fr. bāḷha], only in **su°** having excess of good things, very prosperous J v.214 (C. expl[s] by suṭṭhu aḍḍha).

**Bāvīsati** (num.) [bā=dvā,+vīsati] twenty — two Kvu 218; Miln 419; DhsA 2.

**Bāhati** see **bāheti**.

**Bāhā** (f.) [a specific Pali doublet of bāhu, q. v. It is on the whole restricted to certain phrases, but occurs side by side of bāhu in others, like pacchā — bāhaṅ & °bāhuṅ, bāhaṅ & bāhuṅ pasāreti] 1. the arm A ii.67=iii.45 (°bala); Vin ii.105; J iii.62; v.215 (°mudu). **pacchā-bāhaṅ** arm(s) behind (his back) D i.245 (gāḷhabandhanaṅ baddha). **bāhaṅ pasāreti** to stretch out the arm D i.222=M i.252≈. **bāhāyaṅ gahetvā** taking (him or her) by the arm D i.221 sq.; M i.365 (nānā — bāhāsu g.); PvA 148. **bāhā paggayha** reaching or stretching out one's arms (as sign of supplication) D ii.139; J v.267; PvA 92 and passim. — 2. not quite certain, whether "post" of a door or a "screen" (from bahati[3]), the former more likely. Only — ° in **ālambana°** post to hold on to, a balustrade Vin ii.120, 152; **dvāra°** doorpost D ii.190; Pv i.5[1]. Cp. **bāhitikā**.

**-aṭṭhi** (bāh°) arm — bone KhA 50. **-paramparāya** arm in arm Vin iii.126.

**Bāhika** (adj.) [=bāhiya] foreign in °raṭṭha — vāsin living in a foreign country J iii.432 (or is it N.? Cp. J vii. p. 94).

**Bāhitatta** (nt.) [abstr. fr. bāhita] keeping out, exclusion Nd[2] 464 (in expl[n] of word brāhmaṇa).

**Bāhitikā** (f.) [fr. bāhita, pp. of bāheti[1]] a mantle, wrapper (lit. "that which keeps out," i. e. the cold or wind) M ii.116, 117.

**Bāhiteyya** [unclear; grd. of bāheti[1], but formed fr. pp.?] to be kept out (?) M i.328. The reading seems to be corrupt; meaning is very doubtful; Neumann trsl[s] "musst (mir) weichen."

**Bāhiya** (adj.) [fr. bahi, cp. bāhira and Vedic bāhya] foreign J i.421; iii.432.

**Bāhira** (adj.) [fr. bahi, as Sk. bāhya fr. bahis, cp. also bāhiya] 1. external, outside (opp. **abbhantara** inside), outer, foreign D ii.75; A iv.16; Dh 394 (fig. in meaning of 2); J i.125 (antara° inside & outside); 337 (out of office, out of favour, of ministers); vi.384 (bāhiraṅ karoti to turn out, turn inside out); Pv iv.1[1] (nagarassa b.); Miln 281 (°abbhantara dhana); VvA 68 (°kittibhāva fact of becoming known outside). — **santara°** (adj.) [=sa — antara] including the inward & outward parts D i.74; A iii.25; Th 1, 172; J i.125. — 2. external to the individual, objective (opp. **ajjhattika** subjective) M iii.274 (cha āyatanā); J iv.402 (°vatthuṅ ayācitvā ajjhattikassa nāmaṅ gaṇhāti); Dhs 674 (cp. *trsl.* p. 207); Vbh 13; Miln 215; Vism 450. — 3. heretical, outsider in religious sense, non — Buddhist, freq. applied to the Brahmanic religion & their practice (samaya) Kvu 251 (+puthujjana — pakkhe ṭhita); DhA iii.378 (=mana, i. e. Bhagavato sāsanato bahiddhā). — Cases as *adv.* **bāhirato** from outside, from a foreign country J i.121; **bāhire** outside (the Buddhist order) Dh 254.

**-assāda** finding his enjoyment in outward things A i.280 (Kern, *Toev.* s. v. suggests "inclined towards heretic views"). **-āsa** one whose wishes are directed outwards, whose desires are turned to things external Th 1, 634. **-kathā** non — religious discourse, profane story Miln 24 (applied to the introductory chapter, thus "outside story" may be translated). **-tittha** doctrine of outsiders J iii.473. **-dāna** gift of externals, gift of property as opposed to gift of the person J iv.401; vi.486; Dāvs iii.33. **-pabbajjā** the ascetic life outside the community of the Buddha; Brahmanic saintly life (thus equal to isi — pabbajjā. cp. bāhiraka°). J iii.352; iv.305. **-bhaṇḍa** property, material things, objects J iv.401. **-mantā** ritualistic texts (or charms) of religions other than the Buddha's J iii.27. **-rakkhā** protection of external means S i.73. **-lomi** with the fleece outside (of a rug) Vin ii.108. **-samaya** doctrine of the outsiders, i. e. Brahmins DhA iii.392.

**Bāhiraka** (adj.) [=bāhira, but specialised in meaning bāhira 3] outsider, non — religious, non — Buddhist, heretic, profane S ii.267; A i.73; iii.107; Kvu 172 (isayo); VvA 67 (itthi).

**-kathā** unreligious discussion, profane story KhA 118 (cp. bāhirakathā). **-tapa**=foll. J i.390. **-pabbajjā** the ascetic life as led by disciples of other teachers than the Buddha, esp. Brahmanic (cp. bāhira° and BSk. bāhirako mārgaḥ, e. g. MVastu i.284; ii.210; ii.223) J iii.364; DhA i.311.

**Bāhiratta** (nt.) [abstr. fr. bāhira] being outside (of the individual), externality Vism 450.

**Bāhirima** (adj.) [fr. bāhira, compar. — adversative formation] outer, external, outside Vin iii.149 (b. māna external measure; opp. abbhantarima); J v.38 (opp. abbhantarima).

**Bāhu** [cp. Vedic bāhu, prob. to bahati[2]; cp. Gr. π῾ηξυς in same meaning, Ohg. buoc. It seems that bāhu is more frequent in later literature, whereas the by — form **bāhā** belongs to the older period] the arm J iii.271 (bāhumā bāhuṅ pīḷentā shoulder to shoulder); Vism 192. **-°ṅ pasāreti** to stretch out the arm (cp. bāhaṅ) PvA 112; **pacchā-bāhuṅ** (cp. bāhaṅ) PvA 4 (gāḷha — bandhanaṅ bandhāpetvā).

**-(p)pacālakaṅ** (adv.) after the manner of one who swings his arms about Vin ii.213 (see expl[n] at Vin iv.188).

**Bāhujañña** (adj.) [fr. bahu+jana, cp. sāmañña fr. sa- maṇa] belonging to the mass of people, property of many people or of the masses D ii.106, 219; S ii.107= v.262; J i.29 (v.212). *Note.* The expression occurs only in stock phrase iddha phīta vitthārika bāhujañña.

**Bāhulya** (nt.) [fr. bahula, the Sk. form for P. bāhulla] abundance Sdhp 77.

**Bāhulla** (nt.) [fr. bahula] 1. abundance, superfluity, great quantity M i.171; A iv.87 (°kathā) A iv.87; Ps i.197; J i.81. — 2. luxurious living, swaggering, puffed up frame of mind Vin i.9, 59, 209; ii.197; iii.251. — See also **bāhulya & bāhullika**.

**Bāhullika** (adj.) [fr. bāhulla] living in abundance, swaggering, luxurious, spendthrift Vin i.9 (+padhāna — vib- bhanto, as also J i.68, with which Kern, *Toev.* s. v. compares MVastu ii.241 & iii.329); ii.197; iii.250; M i.14; iii.6; A i.71; iii.108, 179 sq.; J i.68; iii.363. The reading is often **bāhulika**.

**Bāhusacca** (nt.) [fr. bahu+sacca, which latter corresponds to a Sk. śrautya fr. **śru**, thus b. is the abstract to bahussuta. See on expl[n] of word Kern, *Toev.* s. v.] great learning, profound knowledge M i.445; A i.38 (so read for bahu°); ii.218; Vin iii.10; Dh 271; Vv 63[9].

**Bāheti**[1] [Caus. of bahati[3] or Denom. fr. bahi] to keep away, to keep outside, to ward off; only with ref. to **pāpa** (pāpaka) to keep away (from) sin S i.141 (bāhetvā pāpāni); Sn 519=Nd[2] 464[a] (bāhetvā pāpakāni); Dh 267; a popular etymology of brāhmaṇa (pāpaṅ bahenti) D iii.94 (bāhitvā, better bāhetvā, expl[d] by panuditvā DhA iii.393; v. l. K vāh°). — pp. **bāhita** (q. v.). See also nib°, pari°.

**Bāheti**[2] [Caus. of bahati[4], cp. Sk. vāhayati] to carry, see **sam°** (sambāhana, meaning rubbing, stroking). Whether **atibāheti** belongs here, is doubtful.

**Bidala** (adj. n.) [cp. Sk. vidala in same meaning, fr. vi+**dal**] 1. a kind of pulse, split pea J iv.353 (=mugga), in **°sūpa** haricot soup J iv.352. — 2. a split bamboo cane, in **°mañcaka** a bedstead made of laths of split bamboo, the use of which is given as one of the characteristic features of the ascetic life Vin ii.149; J i.9; DhA i.135.

**Bindu** [cp. Vedic bindu & vindu] 1. a drop, usually a drop of water Sn 392, 812 (uda°); J i.100; Vism 531 (madhu°); ThA 281; PvA 98 (udaka°). — 2. a spot (cp. SBE xvii.155) Vism 222 (°vicitvā gāvī a spotted cow). — 3. (as adj.) one of the eight qualities of perfect sound (brahma — ssara, with ref. to the voice of Brahmā and of Buddha, cp. aṭṭhanga), which are given at D ii.211= 227 as (saro hoti) vissaṭṭho ca viññeyyo ca mañjū ca savanīyo ca bindu [vv. ll. bandu & bhindu] ca avisārī ca gambhīro ca ninnādī ca. We may translate by "full, close, compact" (*Dial.* ii.245 "continuous"). See also below °ssara.

**-tthanī** having breasts round as a bubble J v.215. **-bindu(ṅ)** drop by drop DA i.218. **-matī** (f.) Np. of a courtesan of Pāṭaliputta in the time of Asoka Miln 121 sq. **-matta** measuring a drop, even a drop PvA 100, 104 (eka °ṅ). **-sāra** Np. of king of India, father of Asoka Dpvs v.101; vi.15; Mhvs v.18, 19. **-ssara** a full rounded voice Sn 350 (referred by SnA to a Mahāpurisa); adj. having a full voice (see above bindu 3) Pv iii.3[4] (T. vindu°, BB bindu°; PvA expl[ns] by avissaṭṭha — ssara sampiṇḍita — ssara, i. e. "continuous"); J ii.439 (=bindhunā avisaṭena piṇḍitena sarena samannāgata C.); v.204, 299 (=sampiṇḍita — ghana — ssara); vi.518=581 (=piṇḍita — ssara C.).

**Bimba** (nt.) [cp. Class. Sk. bimba] 1. shape, image (=pa- ṭimā VvA 168) S i.134 (trsl. "puppet"); v.217 (vimba); J v.452. In phrase **cittakataṅ bimbaṅ** it refers to the human body ("the tricked — out puppet — shape" *Brethren* 303): M ii.64 = Th 1, 769 = Dh 147=VvA 47, cp. DhA iii.109 (=attabhāva). — 2. the red fruit of Momordica monadelpha, a species of Amaranth [cp. Sk. bimba & bimbī, a kind of gourd] J iii.478; vi.457, 591; Vv 36[6] (kañcana° — vaṇṇa of the colour of the golden Bimba Dhp. at VvA 168 takes it as bimba[1]=paṭimā; DhA i.387 (°phala, with ref. to red lips). **bimboṭṭha** (f. °ī) (having) red lips J iii.477; vi.590 (nigrodhapatta — bimb' oṭṭhī) ThA 133 (Ap. v.57). The Sk. vimbī according to Halāyudha 2, 48 is equal to oṣṭhī, a plant (Bryonia grandis?).

**-oṭṭhi** see above 2. **-ohana** [second part either= *ūhana vāhana "carrying," or contracted form of odahana fr. ava+dhā, i. e. *odhana *ohana "putting down," or still more likely for ūhana as seen in ūhanati[2] 2 fr. ud+**hṛ** raising, lifting up] a pillow Vin i.47 (bhisi°); ii.76, 150, 208, 200, 218; iii.90, 119 (bhisi°); iv.279; S ii.268; A iii.240; VbhA 365; Vism 79. See also bhisi[1]. **-jāla** [BR. bimbajā?] the Bimba tree, Momordica monadelpha (lit. net of b. fruits) J i.39; vi.497 (cp. p. 498 ratt' ankura — rukkhaṅ probably with v. l. to be read ratta — kuravaka°, see bimbi — jāla); Bu xvi.19.

**Bimbaka** =bimba 2; VvA 168.

**Bimbi** (or **bimbī**) [=Sk. bimbī, see bimba] gold, of golden colour DA i.280=SnA 448 (in Bdhgh's fanciful etym. of king Bimbisāra, viz. bimbī ti suvaṇṇaṅ, sārasuvaṇṇa — sadisa — vaṇṇatāya B.).

**-jāla** the red amaranth tree, the Bodhi tree of the former Buddha Dhammadassin J i.39; v.155. At J vi.497, 498 the form is bimbajāla. The C. expl[n] gives **ratta-kuravaka** as a synonym.

**Bila**[1] (nt.) [Vedic bila, perhaps fr. **bhid** to break, cp. *K.Z.* 12, 123. Thus already expl[d] by Dhtp 489: bila bhedane] a hole, den, cave A ii.33=S iii.85; Th 1, 189; Nd[1] 362; J i.480; ii.53; vi.574 (=guhā C.); Miln 151; Sdhp 23. — **kaṇṇa°** orifice of the ear Vism 195; **vammīka°** ant's nest J iv.30; **sota°**=kaṇṇa° DhsA 310.

**-āsaya** (adj.) living in holes, a cave — dweller, one of the four classes of animals (bil°, dak°, van°, rukkh°) S iii.85=A ii.33; Nd[1] 362; Bu ii.97; J i.18.

**Bila**[2] (nt.) [identical with bila[1]] a part, bit J vi.153 (°sataṅ 100 pieces); abl. **bilaso** (adv.) bit by bit M i.58=iii.91 (v. l. vilaso). At J v.90 in cpd. **migābilaṅ** (maṅsaṅ) it is doubtful whether we should read mig'ābilaṅ (thus, as we have done, taking ābila=āvila), or migā — bilaṅ with a lengthened metri causâ, as the C. seems to take it (migehi khādita — maṅsato atirittaṅ *koṭṭhāsaṅ*).

**-kata** cut into pieces, made into bits J v.266 (read macchā bilakatā yathā for macchābhīlā katā y.). The C. here (p. 272) expl[s] as *koṭṭhāsa* — kata; at J vi.111 however the same phrase is interpreted as *puñja* — kata, i. e. thrown into a heap (like fish caught by a fisherman in nets). Both passages are applied to fish and refer to tortures in Niraya.

**Bila**[3] [cp. Sk. viḍa] a kind of salt Vin i.202; M ii.178, 181.

**Bilanga** [etym. doubtful; one compares both Sk. viḍanga the plant Embelia ribes, and vilanga the plant Erycibe paniculata] sour gruel J vi.365 (=kañjiya); usually in stock phrase **kaṇājaka bilanga-dutiya** (seed — cake?) accompanied by sour gruel Vin ii.77, 78; S i.90; A i.145; iv.392; J i.228; iii.299; SnA 94; DhA iii.10 (v. l. pilanka — °akaṅ); iv.77; VvA 222, 298 (bilanka°).

**-thālika** a certain torture, called "gruel — pot" (should there be any relation to bila — kata under bila[2]?) A i.47; ii.122; Nd[2] 604 (v. l. khil°); Miln 197, 290, 358 (all passages in standard setting).

**Bilangika** (adj.) living on sour gruel; N. of a class of brāhmaṇas at Rājagaha S i.164.

**Billa** [cp. Ved. bilva] fruit of the Bilva tree, Aegle mar- melos or Bengal quince, only in *one* stock phrase where its size is compared with sizes of smaller fruits, and where it is preceded by āmalaka S i.150=A iv.170 (vv. ll. villa, bila, beḷu, bilāla)=Sn p. 125 (vv. ll. pillā billā, billa; T. reading after SS **billi**). Cp. derivations **bella & beluva**.

**Biḷāra** [etym. uncertain, prob. a loan — word; cp. late Sk. biḍāla

& see also P. biḷāla. The Prk. forms are birāla & virāla, f. birālī] a cat D ii.83; M i.128, 334; S ii.270; A iii.122 (viḷāra); v.202, 289; Th 1, 1138; J i.461 (as representing deceit), 480; v.406, 416, 418; Miln 118; DhA ii.152; PugA 225. On biḷāra in similes cp. *J.P.T.S.* 1907, 116.

**-nissakkana** ( — matta) (large enough) for a cat to creep through A v.195. **-bhastā** (a bag of) catskin M i.128 (expl[d] by Bdhgh as "biḷāra — camma — pasibbako"); Th 1, 1138. At both passages in similes.

**Biḷārikā** (f.) [cp. Sk. biḍālikā] a she — cat J iii.265.

**Biḷāla**[1] [see biḷāra] a cat J i.110; ii.244; vi.593. **pakkha** a flying fox J vi.538.

**Biḷāla**[2] [see bila[3]] a kind of salt Abhp 461.

**Biḷālī** (f.) [f. of biḷāla=biḷāra, cp. Sk. biḍālī, also N. of a plant, see on Prk. chira — birālī=Sk. kṣīra — biḍālī Pischel *Gr.* § 241] a bulbous plant, a tuber J iv.46 (=°vallīkanda, cp. gloss latātanta on kalamba), 371 (=°kanda Com. p. 373); vi.578. Cp. **takkaḷa**.

**Biḷibiḷikā** (f.) [onomat. cp. E. babble] tittle — tattle S i.200= Th 1, 119. Mrs. Rh. D. (*Brethren* 106 n.) trsl "finglefangle," noting the commentator's paraphrase "vilivilikriyā" (lit. sticky — sticky — action?).

**Bīja** (nt.) [cp. Vedic bīja] 1. seed, germ, semen, spawn. Used very frequently in figurative sense: see on similes *J.P.T.S.* 1907, 116. — D i.135 (°bhatta seed — corn & food); iii.44 (the five kinds: see below under °gāma); M i.457; S i.21, 134, 172, 227; iii.54, 91; iv.315; A i.32 (ucchu°), 135, 223, 229, 239; iii.404; iv.237; v.213 (ucchu°); Sn 77 (saddhā bījaṅ tapo vuṭṭhi, cp. SnA 142 sq., where a detailed discussion on bīja is found), 209, 235 (khīṇa° adj. fig.); J i.242 (tiṇa° — ādīni grass and other seeds), 281; Pv i.1[1]; Vism 555 (in simile); KhA 194 (on Sn 235, in another comparison); Sdhp 24, 270 sq., 318. **nibbatta°** (or nivatta°) (adj.) that which has dropped its seed (hence a lawful food) Vin i.215, cp. ii.109; iv.35. — 2. element, in **udaka°** whose element is the water J vi.160.

**-gāma** seed — group, seed — kingdom, seed — creation (opp. bhūta — gāma). There are 5 kinds of seeds usually enum[d], e. g. at D i.5 (expl[d] at DA i.77, trsl[n] at *Dial.* i.6 and passim), viz. mūla°, khandha°, phalu°, agga°, bija°, or plants propagated by roots, cuttings, joints, buddings, shoots, seeds (*Dial.* iii.40: tubers, shoots, berries, joints, seeds). The same set occurs at D iii.44, 47; Vin iv.34; SnA 144. — Without ref. to the 5 kinds at M iii.34; S v.46; Miln 33. **-jāta** species of seed S iii.54. **-bīja** one of the 5 groups of edible or useful plants, falling under bījagāma. It is expl[d] at Vin iv.35 & DA i.81 by the terms **pubbaṇṇa** (i. e. the seven dhaññāni or grains, sāli, vīhi, yava, godhūma, kangu, varaka, kudrūsa) and **aparaṇṇa** (i. e. beans and other leguminous plants, and gourds such as mugga, māsa, tila, kulattha, alābu, kumbhaṇḍa). **-sakaṭa** a cart ( — load) of seeds SnA 137.

**Bījaka** [fr. bīja] scion, offspring Vin iii.18. — **nīla°** a water- plant Vin iii.276 (C. on Vin iii.177).

**Bījati & Bījanī** are by — forms of **vījati** & **vījanī** (q. v.).

**Bījin** (—°) (adj.) [fr. bīja] having seed, only in cpd. **eka°** having one seed (for only *one* future life) left A i.233; S v.205; Nett 189, cp. A. iv.380; Kvu ii.471, see also KvuA in *J.P.T.S.* 1889, 137.

**Bībhaccha** (adj.) [cp. Epic Sk. bībhatsa, bībhatsate to feel disgust. *Not* a des. fr. bādhate: see Walde, *Lat. Wtb.* s. v. fastidium] disgusting, awful, horrible, dreadful J ii.276; iv.71 (°vaṇṇa), Sdhp 603. **°dassana** a disgusting sight, horrible to behold J i.171; PvA 32, 56, 68, 99 (: all with ref. to Petas). — The spelling **bhībhaccha** (after **bhī**) is sometimes found, e. g. at J i.61; iv.491; v.42.

**Bīraṇa** [cp. Sk. vīraṇa & vīraṇī — mūla=uśīra Halāyudha 2, 467] a fragrant grass, Andropogon muricatum S iii.137; (here represented as larger than the kusa & babbaja grasses, smaller than a tree).

**Bujjhaka** (adj.) [fr. **budh**] intelligent, prudent, judicicus, in **a°** Dpvs ix.17, foolish, imprudent, unmindful of their own interest (trsl[n] suggested by E. Hardy as preferable to Oldenberg's "unnoticed"). Morris, *J.P.T.S.* 1893, 69 suggests "not fighting," thus making abujjhaka= avujjh°=ayujjh° (of **yudh**).

**Bujjhati** [**budh**, y — formation, corresp. to Sk. budhyate for the usual bodhate. The sense is that of a Med., but is also used as Act. with acc. of object, e. g. saccāni bujjhi he recognised the truths Vism 209. — The Dhtp (414) and Dhtm (652) explain **budh** by "avagamane" (understanding, see ogamana), Dhtm (242) also by "bodhane" (awakening). Bdhgh's expl[n] of the meaning is "kilesa — santāna — niddāya uṭṭhahati cattāri vā ariyasaccāni paṭivijjhati Nibbānam eva vā sacchikaroti" DhsA 217, cp. trsl[n] at *Expos.* 294 "to rise from the slumber of the continuum of the lower nature, or a penetrating the Ariyan Truths, or a realizing Nibbāna"] to be awake, to be enlightened in (acc.), to perceive, to know, recognise, understand D ii.249; S i.74, 198; Dh 136, 286; Th 1, 146; J iii.331; iv.49, 425; Miln 165, 348 (pot. bujjheyya); Dpvs i.14 (with gen.) KhA 219 (so attho sukhaṅ b.). 3[rd] pl. **bujjhare** Th 2, 453; Bu ii.183. imper. **bujjhassu** Bu ii.183. — fut. **bujjhissati** Bu ii.65; aor. **abujjhi** Bu ii.211, and **bujjhi** J iv.425; Vism 209; pret. 3[rd] sg. **abujjhatha** Bu vii.22. — ppr. **bujjhamāna** Sn 395; Bu vii.22; DhA i.93. — pp. **buddha** (q. v.). — Caus. I. **bodheti** (q. v.). — Caus. II. **bujjhāpeti** to lead to knowledge or recognition J i.407. Two infinitives formed fr. **bodh**, but belonging to **budh** are **bodhuṅ** J v.341, and **boddhuṅ** Th 1, 167.

**Bujjhana** (nt.) [fr. **budh**] awakening, attaining to know- ledge, recognition Ps i.18; Miln 194; DA i.51.

**Bujjhanaka** (adj.) [fr. bujjhana] endowed with know- ledge, having the elements of bodhi, being enlightened DhsA 217.

**Bujjhitar** [n. ag. of bujjhati] one who becomes enlight- ened or recognises Nd[1] 457=Ps i.174=Vism 209 (bujjhitā saccāni, of the Buddha).

**Buḍḍha** [for vuḍḍha, pp. of **vṛdh**, see vaḍḍhati] aged, old D ii.162; J i.164 (°pabbajita one who has become an ascetic in his old age). Compar. **buḍḍhatara** DhA ii.239 (v. l. K.B.S. vuḍḍhatara).

**Buddha**[1] (adj.) [med. — pass. pp. of bujjhati, cp. Epic Sk. buddha] (a) understood S i.35=60 (su — dub — buddha very difficult to understand). — (b) having attained enlightenment, wise A iv.449; PvA 16 (buddh' ādayo), 60 (=ariya). Usually appl[d] to the Bhagavant (Gotama) M i.386 (one of the adj. de-

scribing Gotama to Nigaṇṭha Nāthaputta); Sn 993. The true brāhmaṇa is buddha, e. g. Sn 622, 643, 646.

**Buddha[2]** [=buddha[1]] A. one who has attained enlighten- ment; a man superior to all other beings, human & divine, by his knowledge of the truth, a Buddha. At A ii.38 the Buddha declares himself to be neither a god (deva) nor a Gandharva, nor a Yakṣa nor a man. — The word Buddha is an appellative, not a proper name (na mātarā kataṅ etc., vimokkh' antikaṅ etaṅ buddhānaṅ Bhagavantānaṅ bodhiyā mūle... paññatti) Nd[1] 458 & Ps i.174. — There are 2 sorts of B's, viz. **Pacceka-buddhas** or Buddhas who attain to complete enlightenment, but do not preach the way of deliverance to the world, and **Sammāsambuddhas**, who are omniscient and endowed with the 10 powers (see bala), and whose mission is to proclaim the saving truth to all beings (cp. Miln 106). In this function the B's are **Satthāro** or teachers, Masters. In his rôle of a preeminent man a Buddha is styled **Bhagavā** or Lord: Buddho so Bhagavā M i.235; Pv ii.9[60]=DhA iii.219. — Besides the 18 dhammā and the 10 balāni they are gifted with the 4 vesārajjāni (A ii.9, cp. Miln 106). These teachers appear upon the earth from time to time; the approach of the birth of a B. (buddh' — uppāda) is hailed by the acclamation of the worlds, they live the houseless life and found an Order (Buddha — pamukha bhikkhu — sangha Sn p. 111; Sn 81, 386; Miln 212; DA i.242; PvA 19). The news that a B. has appeared upon earth is a cause of the greatest rejoicing: opportunity to see him is eagerly sought (Vin ii.155; S i.210; DA i.248). The B. is always born in a brāhmaṇa or khattiya family. It is impossible here to give all the references for the Buddhas or Buddhahood in general; see e. g. Vin iii.24 sq.; Dh 182 sq., 194, 195 (=sammā sambuddhā DhA iii.252), 387; J i.51; iii.128; Vism 442 (pubba — buddhā); PvA 20. — The remembrance of former births a B. shares with other classes of privileged beings, only in a different (higher) degree. This faculty (in an ascending scale) is possessed by the foll. 6 classes: titthiyā, pakati — sāvakā, mahā — sāvaka, agga — sāvakā, pacceka — buddhā, buddhā (see Vism 411). — B. The word Buddha is specially applied to the Buddha of the present world — age, Gotama by family — name. He is said to be the 25[th] of the series of former Buddhas (pubbā buddhā) S i.109, 140; iv.52. — *Seven* Buddhas are mentioned in the earlier texts & frequently referred to (cp. the 7 Rishis of the Vedic period, see also under satta, No. 7). They are Vipassī, Sikhī, Vessabhū, Kakusandha, Konāgamana, Kassapa and Gotama (D ii.5 — 7; S ii.5 — 11; cp. Th 1, 491; J ii.147). They are also mentioned in an old formula against snake — bites (Vin ii.110). The (allegorical) names of the predecessors of these in former ages are Dīpankara, Kondañña, Mangala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Narada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa. — The typical career of a Buddha is illustrated in the life of Gotama and the legends connected with his birth, as they appear in later tradition. Before his last existence he practised the 10 perfections (pāramitā, q. v.) for many ages, & finally descended from the Tusita Heaven (see Buddhavaṅsa). He was born in a khattiya family and was distinguished by the 32 signs of a great man (Mahāpurisa — lakkhaṇāni see D ii.17 sq. and similar passages; cp. Ud 48). His mother Māyā bore him painlessly and died seven days after his birth M iii.118 sq. — The story of each of the 25 Buddhas is given in the Buddhavaṅsa, quoted in the introductory chapters of the Jātak' aṭṭhakathā. — Convinced that asceticism was not the way to enlightenment, he renounced austerities. He became enlightened when seated in meditation under an Assattha tree (Ficus religiosa, hence called Bodhi or Bo tree). At the supreme moment he was tempted by Māra, but vanquished the evil one. He was then ready to depart, but resolved to remain in the world and preach the truth (M i.169; Vin i.6; a rather diff. account A ii.20). That day he knew and proclaimed himself to be the Buddha and his career as a teacher began (M i.171; Vin i.9; Sn 558). — Like all the other Sammā — sambuddhas he founded an Order, converting and gladdening men by his discourses. After a long life of teaching he attained Nibbāna (nibbānaṅ adhigacchi), and passed utterly away: S i.210; D ii.156; Sn 83, 513, 1133 sq.; Miln 96. — The *Epithets* attributed to all the Buddhas are naturally assigned also to Gotama Buddha. Out of the almost endless series of these we only give a few. He is adored as the highest and holiest of men (S i.47; iii.84; loke anuttaro, lokassa aggo; Miln 70). He is the supremely wise, the conqueror of the powers of darkness, the teacher of gods (devas and yakkhas) and men S i.50, 132, 206. 301; A i.142; ii.33; iii.65; Sn 157 sq. He is the **ādicca-bandhu** kinsman of the sun S i.186; and compared to a universal monarch (rājā cakkavattī) A i.76; iii.150 and to the lion (sīha), the king of the animals A iii.122. He is **buddha-vīra** Th 1, 47; the refuge of all beings M ii.305; DA i.233; Miln 95; further **appaṭipuggala** S i.134; his teaching leads to enlightenment, to self — conquest, to security & deliverance M i.235; Sn 454, 993; DA i.230. He himself is not to be reborn (antima — sarīro with his last body) S i.210; he is vimutto, freed & has come to the end of sorrow A iv.258; S iii.65; full of compassion for all beings S i.25, 51; M ii.100; he is **bhisakko** the physician A iv.340; **magga-ññu**, magga — vidū, maggakovido S iii.66. — Under Buddh' anussati (Vism 198 sq.) we find the *famous formula* Bhagavā Arahaṅ Sammāsambuddho vijjā — caraṇa — sampanno sugato lokavidū anuttaro purisa — damma — sārathi Satthā devamanussānaṅ buddho Bhagavā (D i.49≈), analysed & exegetically discussed. Here (p. 209) "Buddha" is expl[d] with the formula as found at Ps i.174; Nd[1] 457. More explicitly with var. epithets at the latter passage. This formula is one of the highest & most comprehensive characterisations of a Buddha, & occurs frequently in the Canon, e. g. M i.179; S ii.69; v.343. — A *khattiya* by birth he is called a **brāhmaṇa** because he carries on the sacred tradition, and because he excels in wisdom, self — control and virtue Miln 225.

**-ânubuddha** enlightened after the Enlightened one Th 1, 679, 1246 (trsl[d] "who next to our Great Waked one was awoke"). **-ânubhāva** the majestic power of the B. PvA 38, 171. **-ânussati** mindfulness of the B., one of the 6 anussatis (B.°, dhamma°, sangha°, sīla°, cāga°, devatā°) D iii.250, 280; Vism 132 (where followed by upasamânussati and 4 other qualities making up the pīti — sambojjh'anga; see anussati), 197 sq. (the 10, as mentioned under anussati). **-ankura** a nascent (lit. sprouting) Buddha, one who is destined to be a B. DhA i.83. **-antara** a Buddha — interval, the period between the appearance of one Buddha & the next Miln 3; DhA i.201 (the 4 last ones); iv.201; PvA 10, 14, 21, 47, 191.

**-ārammaṇa** having its foundation or cause in the B., in °*pīti* joy, caused by contemplation of a B. J iii.405; Vism 143 (here as ubbegā — pīti). **-ûpaṭṭhāna** B. — worship DhA i.101; PvA 93. **-uppāda** the coming into existence of a Buddha, time or age in which a B. was born (opp. buddh' antara), a Buddha — period J i.59; Mhbv 12; VbhA 50; ThA 28. **-kara** making a B., bringing about Buddhahood J i.20. **-kāraka**=°kara Mhbv 9. **-kāla** the time of a B. Vism 91 (Buddhakālo viya pavattati it is like the time of the B.) **-kula** Buddha — clan SnA 532 (B. — pitā, °mātā ibid.). **-kolāhala** the announcement of a Buddha, one of the 5 kolāhalas (q. v.) KhA 121, cp. J i.48. **-khetta** field or region of (or for the existence of) a Buddha Vism 414 (divided into 3 spheres: jātikkhetta, āṇākkhetta, visayakkhetta, see khetta). **-gata** directed or referring to the B. S i.211 (sati); Dh 296. **-guṇa** quality of a B., virtue, character of a Buddha J i.27; ii.147; Bu ii.177; Mbhv 80; KhA 121 (cp. App.). **-cakkhu** the eye of a Buddha, i. e. an eye (or the faculty) of complete intuition Vin i.6; ThA 2; see discussed in detail at Nd[1] 359=Nd[2] 235[4]; cp. cakkhu. **-ñāṇa** knowledge of a B., which is boundless (cp. Saddh. 73, *J.P.T.S.* 1887, 40) Bu i.64 (appameyya); x.5 (cuddasa). **-dhamma** Buddhahood Miln 276; pl. condition or attributes of a B. J i.20; referred to as 6 at Nd[1] 143= Nd[2] 466 (bhāgī channaṅ °ānan ti Bhagavā), as 18 at Miln 105, 285. Kern (*Manual & Grundriss* iii.8, p. 63) gives (after Lal. Vist. 183, 343) the foll. 18 āveṇikadharmas ("extraordinary qualities") as such: (1) seeing all things past, (2) present, (3) future, (4) propriety of actions of the body, (5) of speech, (6) of thought, (7) firmness of intuition, (8) of memory, (9) of samādhi, (10) of energy, (11) of emancipation, (12) of wisdom, (13) freedom from fickleness, (14) noisiness, (15) confusedness, (16) hastiness, (17) heedlessness, (18) inconsiderateness. **-pañha** the name given to one question asked by Sāriputta, which the paribbājikā Kuṇḍalakesī was unable to answer DhA ii.225. **-pasanna** finding one's happiness, or believing in the B. Vin iv.39. **-putta** son of the B. said of bhikkhus or arahants Miln 143, cp. S iii.83: puttā Buddhassa orasā. **-bala** the force of a B. (iddibala & paññā°) Bu i.3. **-bījankura** a future B. Bu ii.71. **-bhāva** condition of a B. enlightenment J i.14, 147 (abuddhabhāva un — buddhahood, of Devadatta); DA i.1. **-bhūmi** the ground of Buddhahood Bu ii.175. **-manta** mystic verses of a B. DA i.248. **-māmaka** devotedly attached to the B. DhA i.206 (+Dhamma°, Sangha°). **-rakkhita** saved by the B. (Np.) SnA 534 (+Dhamma°). **-rasmi** (pl. °iyo) rays shining forth from the person of the Buddha; they are of 6 colours J i.501; SnA 132; Mhbv 6, 15, 38; VvA 207; DhsA 13. **-rūpa** form or figure of the B. Vism 228 (Mārena nimmita, cp. Divy 162, 166; Buddha — nirmāṇa the magic figure of the B.). **-līḷha (& °līḷhā)** deportment, ease, grace of a Buddha J i.54; Mhbv 39; DhA i.33; ii.41. **-vacana** the word (teaching) of the Buddha Miln 17; KhA 13; SnA 274, 331. **-visaya** the sphere (of wonder), the range, scope or power of a Buddha (cp. buddha — khetta) DhA i.33; ii.199; SnA 154, 228. **-veneyya** one able to be led to enlightenment, accessible to Buddha's teaching SnA 15, 331. **-sāsana** the teaching (instructions) of the B. Dh 368, 381. **-sukumāla** delicate, sensitive (to fatigue), as Buddhas are DhA i.5.

**Buddhaka** (—°) (adj.) [fr. buddha] in cpd. dvangula — buddhikā (f.) possessing insight as much as 2 finger — breadths VvA 96. — The °ka belongs to the whole cpd.

**Buddhatā** (f.) [abstr. fr. buddha] enlightenment, wisdom DhA iv.228; ThA 4 (Buddha — subuddhatā). — Cp. buddhatta.

**Buddhati** to obstruct, withhold etc.: see pali°.

**Buddhatta** (nt.) [abstr. fr. buddha] state of (perfect) enlightenment, (attainment of) Buddhahood J iii 363 (sabbadhammānaṅ b.); Vism 209 (buddhattā Buddho); Mhbv 12. Cp. buddhatā and abhisambuddhatta.

**Buddhi** (f.) [fr. **budh**; cp. Class. Sk. buddhi] wisdom, in- telligence D iii.165 (in sequence saddhā sīla suta b. cāga etc.); J iii.369; v.257; Miln 349; Sdhp 263. The ref. Vism 439 should be read vuddhi for b°.

**-carita** one whose behaviour or character is wisdom Vism 104 (=paññavā). **-sampanna** endowed with (highest) wisdom PvA 39.

**Buddhika** (adj.) [ — °) [fr. buddhi] intelligent, in cpds **a°** unintelligent & **sa°** possessed of wisdom Miln 76.

**Buddhimant** (adj.) [fr. buddhi] possessing insight, full of right knowledge Vin ii.195; J v.257; Miln 21, 294; PvA 131 (paṇḍita, b., sappañña — jātika).

**Bunda** [Vedic budhna] the root of a tree Abhp 549.

**Bundika** in cpd. **°ābaddha** is of uncertain origin; the whole means a sort of seat or bedstead (fixed up or tied together with slats?) Vin ii.149; iv.40, 357.

**Bubbuḷa** (& **Bubbula)** [cp. Epic Sk. budbuda] a bubble. On similes cp. *J.P.T.S.* 1907, 117. — Usually of a waterbubble **udaka°** S iii.141; A iv.137; J v.216; Miln 117; Vism 109; DhA iii.209; VbhA 33 (as unsubstantial to which vedanā are likened). In other connection at J i.68 (of cooking gruel).

**Bubbuḷaka**=bubbuḷa, viz. 1. a bubble DhA iii.166; Miln 118. — 2. the iris of the eye Th 2, 395 (cp. Morris, in *J.P.T.S.* 1884, 89, but according to ThA 259 the reading pubbaḷhaka is to be preferred.)

**Bubhukkhita** [pp. of bubhukkhati, Desid. of bhuñjati] wishing to eat, hungry J ii.14; v.70; Miln 66; Dāvs iii.32.

**Būḷha** [for vūḷha, cp. Sk. vyūḍha for the usual vyūha, q. v.] array of troops J i.387.

**Būha** see **vyūha**.

**Beluva & Beḷuva** [the guṇa — form of billa, in like meaning. It is the diaeretic form of Sk. *bailva or *vailva, of which the contracted form is P. bella] 1. the Vilva tree, Aegle marmelos M i.108; ii.6; J iv.363, 368; vi.525, 560. — 2. wood of the Vilva tree S i.22; D ii.264; Mhbv 31.

**-pakka** ripe fruit of the Vilva J v.74. **-paṇḍu( -vīṇā)** a yellow flute made of Vilva wood, representing a kind of magic flute which according to SnA 393 first belonged to Māra, and was then given to Pañcasikha, one of the Heavenly Musicians, by Sakka. See Vism 392 (attributed to Pañcasikha); DhA i.433 (of Māra; v. l. veḷuvadaṇḍa — vīṇā); iii.225 (of P.); SnA 393 (v. l. veluva°). **-laṭṭhi** a young sprout of the Vilva tree KhA 118. **-salāṭuka** the unripe fruit of the Vilva, next in size to the smaller **kola**, surpassed in size by the ripe **billa** or **billi** S i.150=A iv.170=Sn p. 125.

**Bella** (m. & nt.) [=beluva, q. v.] the fruit of the Vilva tree (a kind of citron?) J iii.77 (C. beluva); vi.578. Also in doubtful passage at J iii.319 (v. l. mella, phella).

**Bojjha** (nt.) [orig. grd. of bujjhati or bodheti] a matter to be known or understood, subject of knowledge or understanding Nett 20.

**Bojjhanga** [bodhi+anga; cp. BSk. bodhyanga, e. g. Lal. Vist. 37, where the 7 are given at Divy 208] a factor or constituent of knowledge or wisdom. There are 7 bojjhangas usually referred to or understood from the context. There are enum[d] at several places, e. g. at D iii.106, where they are mentioned in a list of qualities (dhammā) which contribute to the greatest happiness of gods and man, viz. the 4 satipaṭṭhānā, 4 sammapadhānā, 4 iddhipādā, 5 indriyāni, 5 balāni & the 7 bojjhangas and ariya aṭṭhangika magga, 37 in all. The same list we find at Divy 208. — The 7 b. (frequently also called **sambojjhangā**) are **sati**, **dhamma-vicaya**, **viriya**, **pīti**, **passaddhi**, **samādhi**, **upekhā** or mindfulness, investigation of the Law, energy, rapture, repose, concentration and equanimity (DhsA 217, cp. *Expositor* ii.294). — D ii.79, 83, 120, 303; iii.101, 128, 284; M i.11, 61; ii.12; iii.85, 275; S i.54; v.82, 110; A i.14; iv.23; Nd[1] 14, 45, 171 (°kusala), 341; Kvu i.158; Dhs 358, 528, 1354; Vbh 199 sq., 227 sq.; Vism 160; Miln 340; DhA i.230; VbhA 120, 310; ThA 27, 50, 160. They are counted among the 37 constituents of Arahantship, viz. the 30 above — mentioned qualities (counting *magga* as one), with addition of sīlesu paripūrikāritā, indriyesu gutta — dvāratā, bhojane mattaññutā, jāgariy' ânuyoga, sati — sampajaññaṅ (see e. g. Nd[1] 14; Nd[2] s. v. satipaṭṭhāna & sīla); cp. Th 1, 161, 162; Th 2, 21 (maggā nibbāna — pattiyā); DhsA 217 (bodhāya saṅvattantī ti bojjhangā etc.; also def. as "bodhissa ango ti pi bojjhango sen' angarath' ang' ādayo viya). They are also called the paribhoga — bhaṇḍāni or "insignia" of the Buddha Miln 330.

**-kosalla** proficiency in the constituents of wisdom Vism 248.

**Bodha**[1] [fr. **budh**; the usual] form is sambodha=bodhi, viz. knowledge, wisdom, enlightenment, Buddhaship D iii.54 (v. l. sam°); DhsA 217; in phrase **bodhāya maggo** J i.67; Miln 244, 289; and in **bodha-pakkhiyadhammā** (for which usually bodhi°) SnA 164 (where given as 37); complementary to santi (arousing, soothing) Th 1, 342. **bodhangama** leading to enlightenment (dhammā) Nett 31, 83 (v. l. bojjh°).

**Bodha**[2] see **pali°**.

**Bodhana** (nt.) [fr. bodheti] 1. knowing Miln 168 (cp. S v.83). — 2. (adj.) enlightening, teaching Bu 26, 22 (pacchima — jana°).

**Bodhanīya** (adj.) [grd. fr. bodheti] capable of being en- lightened, worthy to be taught Bu 5, 31. See also **bodhaneyya**.

**Bodhaneyya** (adj.) [fr. bodheti, see bodhanīya] capable of being enlightened, to be taught the truth Bu 2, 195 (jana); Miln 169 (yena yogena bodhaneyyā sattā bujjhanti tena y. bodheti); otherwise in comb[n] **bodhaneyya-bandhavo** the (Buddha's) relations (or fellowmen) who are able to be enlightened J i.345=DhA i.367; J v.335.

**Bodhi**[1] (f.) [fr. **budh**, cp. Vedic bodhin — manas having an attentive mind; RV v.75, 5; viii.82, 18] (supreme) knowledge, enlightenment, the knowledge possessed by a Buddha (see also sambodhi & sammā — sambodhi) M i.356; ii.95=D iii.237 (saddho hoti, saddahati Tathāgatassa bodhiṅ); D iii.159 (anuttaraṅ pappoti bodhiṅ), 165 (id.); S i.103, 196; v.197 sq.; A ii.66; VbhA 310 (def.). Bodhi consists of 7 elements called **bojjhangā** or **sambojjhangā**, and is attained by the accomplishment of the perfections called bodhi — pācanā dhammā (see under cpds. & cp. bodhi — pakkhiya — dhammā). The Buddha is said to have found the Path followed by former Buddhas, who "catusu satipaṭṭhānesu supatiṭṭhitacittā satta — bojjhange yathābhūtaṅ bhāvetvā anuttaraṅ sammā — sambodhiṅ abhisambujjhiṅsu" S v.160. The moment of supreme enlightenment is the moment when the Four Truths (ariya — saccāni) are grasped S v.423. Bodhi is used to express the lofty knowledge of an ascetic (Bodhi — paribbājaka Np. J v.229 sq.), and the stage of enlightenment of the Paccekabuddha (paccekabodhi J iii.348; pacceka — bodhi — ñāṇa J iv.114; paccekasambodhi SnA 73), as distinguished from sammāsambodhi.

**-ṭṭhāna** the state of Bodhi, state of enlightenment. Dpvs 2.61. **-pakkhika**=**pakkhiya** **(& pakkhika**, e. g. A iii.70=300; Th 1, 900; cp. bodha°) belonging to enlightenment, usually referred to as the **37 bodhipakkhiyā dhammā** qualities or items constituting or contributing to Bodhi, which are the same as enum[d] under bojjhanga (q. v.). They are enum[d] & discussed at Vism 678 sq. and mentioned at many other passages of the Abhidhamma, e. g. Vbh 244, 249; Nett 31, 197, 240, 261; and in the Commentaries, e. g. J i.275; iii.290; v.483; DhA i.230. When they are increased to **43** they include the above with the addition of aniccasaññā; dukkha°, anatta°, pahāna°, virāga°, nirodhasaññā, thus at Nett 112, 237. In the older texts we do not find any numbered lists of the b. — p. — dhammā. At A iii.70 only indriyesu guttadvāratā, bhojane mattaññutā and jāgariy' ânuyoga are mentioned in connection with bodhipakkhikā dhammā in general. At S v.227, 239 sq. (so read in Vbh preface xiv. for 327, 337!) the term is applied to the 5 indriyas: saddh' indriyaṅ, viriy°, sati°, samādhi°, paññ°. A more detailed discussion of the bodhi — p — dhammā and their mention in the Piṭakas is found in Mrs. Rh. D.'s preface to the Vbh edition, pp. xiv. — xvi. Of BSk. passage may be mentioned Divy 350 (saptatriṅśad — bodhi — pakṣān dharmān amukhī — kṛtya pratyekāṅ bodhiṅ sākṣātkṛtavantah) & 616 (bodhipakṣāṅs tān dharmān Bhagavān saṅprakāśayati sma). **-paripāka** the maturing of enlightenment Vism 116. **-pācana** ripening of knowledge (of a Buddha); adj. leading to enlightenment Bu ii. 121 sq.; Cp i.1[1] (cp. J i.22). It is a *late* term. The b. dhammā are the 10 perfections (pāramiyo), i. e. dāna°, sīla°, nekkhamma°, paññā°, viriya°, **khanti°**, sacca°, adhiṭṭhāna°, mettā°, upekhā°. **-satta** (1) a "bodhi — being," i. e. a being destined to attain fullest enlightenment or Buddhaship. A Bodhisatta passes through many existences & many stages of progress before the last birth in which he fulfils his great destiny. The "amhākaṅ Bodhisatto," or "our Bodhisatta" of the Buddhist Texts (e. g. Vism 419 (imasmiṅ kappe ayam eva Bhagavā Bodhisatta — bhūto); DA i.259) refers to Gotama, whose previous existences are related in the Jātaka collection. These tales illustrate the wisdom & goodness of the future Buddha, whether as an animal, a god, or a human being. In his last existence before attaining Bud-

dhahood he is a man. Reference is made to a Bodhisatta or *the* B. at very many places throughout the Canon. See e. g. M i.17, 163, 240; S ii.5; iii.27; iv.233; v.263, 281, 317; A ii.130; iii.240; iv.302, 439; Vism 15, 116, 499; SnA 52 (pacceka°), 67, 72. — (2) N. of the author of a Pali grammar, used by Kaccāyana (not extant): see Windisch, *Proceedings of XIV^th^ Or. Congress, Vol.* i.290. **-sambhāra** (pl.) conditions (lit. materials) necessary for the attainment of bodhi J i.1; vi.595; Mbvs 12.

**Bodhi**[2] [=bodhi[1]] the tree of wisdom, the sacred Bo tree, the fig tree (Assattha, Ficus religiosa) under which Gotama Buddha arrived at perfect knowledge. The tree is near the spot where Buddhagāya is now, about 60 miles fr. Patna. It is regarded by pilgrims as the centre of the world (cp. pathavī — nābhi mahā — bodhimaṇḍo Mbvs 79). It is also spoken of as Mahābodhi (e. g. J iv.228; Vism 403). — Vism 72, 299, 342; DhA i.105; ThA 62; VbhA 473.

**-angaṇa** the courtyard in which the Bo tree stands DA i.191; Vism 188 (°vatta); VbhA 349. **-tala** "Bodhifoundation," i. e. the place or ground of the B. tree, otherwise bodhi — maṇḍa J i.105; Mhbv 9; DhA i.117. **-pakka** fruit of the Bo tree J iv.229. **-pādapa** the Bodhi tree Mbhv 1. **-pūjā** veneration of, or offerings to the Bo tree Mhbv 81. **-maṇḍa** (for °maṇḍala) the ground under the Bodhi tree, hence the spot (or "throne"), on which the Buddha was seated at the time of attaining highest enlightenment. The term is only found in very late canonical and post — canonical literature. Bu ii.65, 183; Vism 203; J iv.228, 232; Mhbv 79; SnA 2, 30, 225, 258, 281, 340, 391, 441; DhA i.86; ii.69; iv.72; ThA 2. Cp. BSk. bodhimaṇḍa Divy 392. **-maha** feast in honour of the Bo tree J iv.229. **-mūla** the root or foot of the Bo tree SnA 32, 391; cp. Bodhiyā mūle Nd[1] 172, 458=Ps i.174. **-rukkha** the Bodhi tree Vin i.1.

**Bodhetar** [n. ag. fr. bodheti] awakener, enlightener Nd[1] 457; Ps i.174; Vism 209.

**Bodheti** [Caus. of bujjhati] 1. to awaken to the truth, to enlighten S i.170; Bu ii.195. aor. **bodhesi** Vism 209, **abodhayi** Bu ii.196 & **bodhayi** Bu v.31; xxv.6 inf. **bodhuṅ**: see bujjhati, & **bodhetuṅ** J iv.393. grd. **bodhabba** D ii.246; A iv.136. — 2. to make aware (of), to make known J vi.412; SnA 444.

**Bondi** [etym. doubtful, one proposed by Morris, *J.P.T.S.* 1889, 207 derives it fr. **bandh=bundh** to bind, which is an erroneous comparison; on his hint "probably cognate with E. body" cp. Walde, *Lat. Wtb.* under fidelia. The orig. meaning may have been, as Morris suggests, "trunk." It certainly is a dial. word] body Pv iv.3[32]; J i.503; ii.160; iii.117; PvA 254.

**Bya°** etc. (byā°, byu°) words not found under these initials are to be looked up under **vya°** etc.

**Byagā** 3[rd] sg. aor. of vi+**gam**, to depart, to be lost, perish Th 1, 170.

**Byaggha** [cp. Sk. vyāghra] a tiger J ii.110; Sdhp 388. f. **byagghinī** Miln 67.

**Byañjana** (nt.) [cp. Sk. vyañjana] 1. sign, mark: see vyañjana. — 2. the letter, as compared with **attha**, the spirit or meaning; thus in phrase atthato byañjanato ca according to the meaning & the letter Miln 18, 345; Nett 23. As **vyañjana** is the more usual (& classical) form, other refs. will be found under vyañjana.

**Byatta** (adj.) [cp. P. vyatta; Sk. vyakta] experienced, learned Miln 21.

**Byattatā** (f.) [fr. byatta] experience, learning Miln 349. See also **pari°**.

**Byanti°** in **°bhavati, bhāva** etc. see **vyanti°**.

**Byapagata** [=vy — apa — gata] departed, dispelled Miln 225.

**Byappatha** [so for byappattha; according to Kern, *Toev.* s. v. the word is a distortion fr. ***vyāpṛta** (for which usually P. **vyāvaṭa**) of vy+ā+pṛ[3], pṛṇoti to be busy or active] busy, active. Thus Kern, but the trsl[n] is not satisfactory. It occurs only at 2 passages; Vin iv.2, where comb[d] with vācā, girā, vacībheda, and meaning "mode of speech," and at Sn 961, where it has the same meaning & is referred by Nd[1] 472 to a mode of speech & expl[d] by SnA 572 by **vacana**. Thus the derivation fr. **pṛ** with vyā° can hardly be claimed to be correct for Bdhgh's conception of the word; to him it sounded more likely like vy+ā+patha (cp. cpds. vacana — patha & vāda — patha), thus "way of speaking."

**Byamha** [cp. vyamha] a celestial mansion, a Vimāna Vv 52[3]. As **vyamha** at J iv.464.

**Byasana** see **vyasana**.

**Byā** (indecl.) [distorted fr. iva=eva, with metathesis & diaeresis *veyya>*veyyā>*vyā>byā] intensive particle: "just so, certainly, indeed" only in phrase **"evaṅ byā kho"** Vin ii.26; iv.134=DA i.27; M i.130 (evaṅ vyā kho ti evaṅ viya kho C.), 257.

**Byādhi** [cp. Sk. vyādhi; lit. "upset" fr. vy+ā+**dhā**] sickness, disease A i.146; Kvu ii.457; Miln 351.

**Byādhita** [pp. fr. byādheti] afflicted with disease Th 1, 73; Miln 168.

**Byādheti** [Caus. fr. byādhi] to cause to waver, unsettle, agitate, trouble S i.120; Th 1, 46, 1211. Pass. **byādhiyati** Kvu ii.457 (aor. byādhiyiṅsu). — pp. **byādhita**.

**Byāpajjha** [fr. vy — ā — **pad**] 1. trouble, opp. **a°** relief M i.10. — 2. malevolence; neg. **a°** benevolence Vin i.3; M i.38; cp. **avyāpajjha** S iv.296, 371.

**Byāpanna** [fr. vyāpajjati] malevolent Sdhp 70; otherwise **vy°**, e. g. S ii.168 (°citta).

**Byāpāda** [fr. vy+ā+**pad**] ill — will, malevolence, one of the 5 "obstructions" (āvaraṇāni, see e. g. S v.94; Nd[2] 379); and of the 4 "bonds" (kāya — ganthā see e. g. Nd[1] 98). — M i.434; S i.99; It 119; Ps i.31; ii.12; Nd[1] 149, 207, 386.

**-vitakka** a malevolent or angry thought M i.11; S i.203; ii.151; iii.93; v.417; Nd[1] 501; Kvu 113.

**Byābādha** [vy+ā+**bādh**] evil, wrong, hurt; usually referred to as 3 fold: atta°, para°, ubhaya°, or against oneself, against others, & both — M i.416; S iv.159 (vyā°), 339.

**Byābādheti** [Denom. fr. byābādha] to injure, hurt, oppress S v.393 (na kiñci byābādhemi tasaṅ vā thāvaraṅ vā).

**Byābhangī** (f.) [vy+**ā+bhañj**] 1. a pole for carrying burdens Th 1, 623. — 2. a flail S iv.201.

**Byāma** [cp. Vedic & P. vyāma cp. Śatap. Br. i.2, 5, 14 a fathom, measured by both hands being extended to their full length, only in phrase °**ppabhā** a halo extending for a fathom around the Buddha J i.12, 90; Bu i.45; Miln 75; VvA 213.

**Byāruddha** [pp. of vy+ā+**rundh**; reading by° in Nd$^1$; vy° in Sn & SnA; v. l. BB] obstructed, opposed, hindered Sn 936 (aññam — aññehi b. in enmity with each other; =paṭiviruddha Nd$^1$ 408), 938 (412 id.; SnA 566=āhata — citta).

**Byāvaṭa** [vy+ā+**vṛ**] covered, adorned with VvA 213 (rūpakāya byāvaṭa jana; v. l. byāgata).

the meaning (wrongly given as "adorned") is to be deleted. The reading at VvA 213 is doubtful. It may be kāyavyāvaṭa, but **dassana-vyāvaṭa** is to be preferred (see under **vyāvaṭa**).

**Byāsatta** [pp. of vy+ā+**sañj**, cp. āsatta$^1$] attached to, clinging to, in cpd. °**mānasa** possessed with longing Dh 47 (=sampatte vā asampatte vā lagga — mānasa DhA i.361), 287 (cp. DhA iii.433; lagganatāya sattamānasa).

**Byūha** [cp. Sk. & P. vyūha fr. vi+**vah**] 1. the array or arrangement of troops in particular positions, order of parade or battle DA i.85. Three formations of troops are mentioned at J ii.404 & 406, viz. paduma — vyūha (lotus formation), cakka° (wheel form$^n$), sakaṭa° (cart form$^n$). — 2. a heap, collection, in **byūhaṅ karoti** to put into a (well — arranged) heap Miln 2 (kacavaraṅ). — 3. a (blind) alley, cul — de — sac Vin iv.271 (byūhan nāma yen' eva pavisanti ten' eva nikkhamanti).

**Byūhati** [Denom. fr. byūha] to stand in array (like a troop) VvA 104 (byūhanto, v. l. brahmanto).

**Brahant** (adj.) [cp. Vedic bṛhant, of **bṛh$^2$** to increase, to be great or strong; paribṛdha solid (cp. brūha, paribrahaṇa & paribrūhana), Av. b□r□□at high; Arm. barjr high; Oir. brī, Cymr. bre mountain; Goth. baurgs "borough," Ohg. etc. burg "burgh," i. e. fortress; Ger. berg mountain. — The fundamental notion is that of an increase above normal or the ordinary: vuddhi (of **vṛdh**) is used in expl$^{ns}$ of the term; thus Dhtp 344 (Dhtm 506) baha braha brūha=vuddhiyaṅ; VvA 278 brahā=vuddhā. Its use is almost entirely restricted to poetry] very great, vast, high, lofty, gigantic; nom. sg. **brahā** Sn 410, 550; Th 1, 31; J iii.117 (=dīgha C.); iv.111 (su°); 64$^7$; Pv iv.3$^{10}$ (of a huge tree), acc. sg. **brahantaṅ** A iii.346; VvA 182; nom. pl. also **brahantā** Vv 52$^4$ (=mahantā VvA 224; of the Yama — dūtā or Death's giant messengers). — f. **brahatl** J v.215 (=uḷārā C.); also given as N. of a plant Abhp 588. — Superl. **brahaṭṭha** (=Sk. barhiṣṭha; on inversion bar>bra cp. Sk. paribarhanā>P. paribrahaṇa) in °**puppha** a large or fully developed blossom J v.416.

**-arañña** woodlands, vast forest A i.187. **-vana** the wild wood, immense forest A i.152; iii.44; Vv 63$^3$; J v.215. **-sukha** (— vihāra — jjhāna — jhāyin) (a thinker enjoying his meditations in) immense happiness Miln 226 (in characterisation of the term "brāhmaṇa").

**Brahma & Brahmā** [fr. **bṛh**, see brahant. Perhaps less with regard to the greatness of the divine principle, than with ref. to the greatness or power of prayer or the ecstatic mind (i. e. holy enthusiasm). On etym. see Osthoff, *"Bezzenberger's Beiträge"* xxiv.142 sq. (=Mir. bricht charm, spell: Oicel. bragr poetry)] — I. **Brahman** (nt.) [cp. Vedic bráhman nt. prayer; nom. sg. bráhma] 1. the supreme good; as a buddhistic term used in a sense different from the brahmanic (save in controversy with Brahmans); a state like that of Brahmā (or Brahman) A ii.184 (brahmappatta). In cpds. brahma°. — 2. Vedic text, mystic formula, prayer DA i.244 (brahmaṅ aṇatī ti brāhmaṇo).

II. **Brahmā** [cp. Vedic brahmán, m., one who prays or chants hymns, nom. sg. Brahmā] 1. the god Brahmā chief of the gods, often represented as the creator of the Universe (vasavattī issaro kattā nimmātā) D i.18; iii.30, also called **Mahābrahmā** (D i.235 sq., 244 sq.; iii.30; It 15; Vism 578; DhA ii.60); and **Sahampati** (Vin i.5; D ii.157; S i.136 sq.; Vism 201; KhA 171; SnA 56) and **Sanaṅkumāra** (D ii.226; iii.97). The duration of his life is given as being 1 kalpa (see Kvu 207, 208). — nom. **Brahmā** Vin i.5; D ii.46; J vi.486; Miln 224; Vism 2 (brahmānaṅ atibrahmā, Ep. of Buddha Bhagavā); SnA 229 (B. mahānubhāvo); gen. abl. **Brahmano** D ii.209; Vism 205; SnA 177; instr. **Brahmanā** D i.252; ii.239; Dh 105, 230; Vism 48, 405; DhA ii.60; acc. **Brahmānaṅ** D ii.37; voc. **Brahme** S i.138. — 2. a brahma god, a happy & blameless celestial being, an inhabitant of the higher heavens (brahma — loka; in which to be reborn is a reward of great merit); nom. sg. **brahmā** S i.142 (Baka br.); M i.327 (id.); A iv.83; PvA 138 (°devatā for brahma°?); gen. abl. **brahmuno** S i.142, 155; instr. **brahmunā** D iii.147, 150 & **brahmanā** PvA 98; voc. sg. **brahme** M i.328. pl. nom. **brahmāno** Miln 13, 18 (where J vi.486 has Mahā — brahmā in id. p.); DhsA 195; gen. **brahmānaṅ** Vism 2; Mhbv 151. — paccekabrahmā a br. by himself S i.149 (of the name of Tudu; cp. paccekabuddha). — **sabrahmaka** (adj.) including the brahma gods D i.62; A ii.70; Vin i.11; DA i.174.

III. **brahma** (adj. — n.) [cp. brahmā II. 2; Vedic brahma° & Sk. brāhma] 1. holy, pious, brahmanic; (m.) a holy person, a brahmin — (adj.) J ii.14 (br. vaṇṇa=seṭṭha vaṇṇa C.); KhA 151 (brahma — cariyaṅ= brahmaṅ cariyaṅ). — (m.) acc. **brahmaṅ** Sn 285; voc. **brahme** (frequent) Sn 1065 (=brahmā ti seṭṭhavacanaṅ SnA 592); J ii.346; iv.288; vi.524, 532; Pv i.12$^9$ (=brāhmaṇa PvA 66). — 2. divine, as incorporating the highest & best qualities, sublime, ideal, best, very great (see esp. in cpds.), A i.132 (brahmā ti mātāpitaro etc.), 182; iv.76. — 3. holy, sacred, divinely inspired (of the rites, charms, hymns etc.) D i.96 (brahme mante adhiyitvā); Pv ii.6$^{13}$ (mantaṅ brahmacintitaṅ) =brāhmaṇānaṅ atthāya brahmaṇā cintitaṅ) PvA 97, 98). — *Note.* The comp$^n$ form of all specified bases (I. II. III.) is **brahma°**, and with regard to meaning it is often not to be decided to which of the 3 categories the cpd. in question belongs.

**-attabhāva** existence as a brahma god DhA iii.210. **-ujjugatta** having the most divinely straight limbs (one of the 32 marks of a Great Man) D ii.18; iii.144, 155. **-uttama** sublime DhsA 192. **-uppatti** birth in the brahma heaven S i.143. **-ûposatha** the highest religious observance with meditation on the Buddha & practice of the uposatha abstinence A i.207. **-kappa** like Brahmā Th 1, 909. **-kāya** divine body D iii.84; J i.95. **-kāyika** belonging to the company of **Brahmā**, N of a high order of Devas in the retinue of Br. (cp. Kirfel, *Kosmographie* pp. 191, 193, 197) D i.220; ii.69; A iii.287, 314; iv.40, 76, 240, 401; Th 1, 1082; Vism 225, 559; KhA 86. **-kutta** a work of Brahmā D iii.28, 30 (cp. similarly

yaṅ mama, pitrā kṛtaṅ devakṛtaṅ na tu brahmakṛtaṅ tat Divy 22). See also under kutta. **-giriya** (pl.) name of a certain class of beings, possibly those seated on Brahmagiri (or is it a certain class of performers, actors or dancers?) Miln 191. **-ghaṭa** (=ghaṭa[2]) company or assembly of Brahmans J vi.99. **-cakka** the excellent wheel, i. e. the doctrine of the Buddha M i.69; A ii.9, 24; iii.417; v.33; It 123; Ps ii.174; VbhA 399 (in detail); **-cariya** see separate article. **-cārin** leading a holy or pure life, chaste, pious Vin ii.236; iii.44; S i.5, 60; ii.210; iii.13; iv.93, A ii.44; M iii.117; Sn 695, 973; J v.107, 382; Vv 34[11] (acc. pl. brahmacāraye for °cārino); Dh 142; Miln 75; DA i.72 (brahmaṅ seṭṭhaṅ ācāraṅ caratī ti br. c.); DhA iii.83; *a*° S iv.181; Pug 27, 36. **-cintita** divinely inspired Pvi i.6[13]=Vv 63[16] (of manta); expl[n] at PvA 97, as given above III.3, differs from that at VvA 265, where it runs: brahmehi Aṭṭhak' ādīhi cintitaṅ paññācakkhunā diṭṭhaṅ, i. e. thought out by the divine (seer) Aṭṭhaka and the others (viz. composers of the Vedic hymns: v. s. brāhmaṇa[1], seen with insight). **-ja** sprung from Brahmā (said of the Brāhmaṇas) D iii.81, 83; M ii.148. Cp. dhammaja. **-jacca** belonging to a brahman family Th 1, 689. **-jāla** divine, excellent net, N. of a Suttanta (D No. 1) Vism 30; VbhA 432, 516; KhA 12, 36, 97; SnA 362, 434. **-daṇḍa** "the highest penalty," a kind of severe punishment (temporary deathsentence? ) Vin ii.290; D ii.154; DhA ii.112; cp. Kern, *Manual* p. 87. **-dāyāda** kinsman or heir of Brahmā D iii.81, 83. **-deyya** a most excellent gift, a royal gift, a gift given with full powers (said of land granted by the King) D i.87 (=seṭṭha — deyyaṅ DA i.246; cp. *Dial.* i.108 note: the first part of the cpd. (brahma) has always been interpreted by Brahmans as referring to themselves. But *brahma* as the first part of a cpd. never has that meaning in Pali; and the word in our passage means literally "a full gift." — Cp. id. p. Divy 620, where it does *not* need to mean "gift to brahmans," as Index suggests); D i.114; J ii.166=DhA iii.125 (here a gift to a br., it is true, but not with that meaning); J vi.486 (sudinnaṅ+); Mhbv 123. We think that both Kern (who at *Toev.* s. v. unjustly remarks of Bdhgh's expl[n] as "unjust") and Fick (who at *"Sociale Gliederung"* p. 126 trsl[s] it as "gift to a Brahman") are wrong, at least their (and others') interpretation is doubtful. **-devatā** a deity of the Brahmaloka PvA 138 (so read for brahmā°). **-nimantanika** "addressing an invitation to a brahma — god," title of a Suttanta M i.326 sq., quoted at Vism 393. **-nimmita** created by Brahmā D iii.81, 83. **-patta** arrived at the highest state, above the devas, a state like the Br. gods M i.386; A ii.184. **-patti** attainment of the highest good S i.169, 181; iv.118. **-patha** the way to the Br. world or the way to the highest good S i.141; A iii.346; Th 1, 689. Cp. Geiger, *Dhamma* 77. **-parāyana** devoted to Brahmā Miln 234. **-parisā** an assembly of the Brahma gods D iii.260; M i.330; S i.155; A iv.307. **-pārisajja** belonging to the retinue of Br., N. of the gods of the lowest Rūpa — brahmaloka S i.145, 155; M i.330; Kvu 207; cp. Kirfel, *Kosmographie* 191, 194. **-purohita** minister or priest to Mahābrahmā; °*deva* gods inhabiting the next heaven above the Br. — pārisajjā devā (cp. Kirfel loc. cit.) Kvu 207 (read °purohita for °parohita!). **-pphoṭana** [a — pphoṭana; ā+ph.] a Brahmaapplause, divine or greatest applause DhA iii.210 (cp. Miln 13; J vi.486). **-bandhu** "brahma — kinsman," a brāhmaṇa in descent, or by name; but in reality an unworthy brahman, Th 2, 251; J vi.532; ThA 206; cp. Fick, *Sociale Gliederung* p. 140. **-bhakkha** ideal or divine food S i.141. **-bhatta** a worshipper of Br. J iv.377 sq. **-bhavana** Br. — world or abode of Br. Nd[1] 448. **-bhūta** divine being, most excellent being, said of the Buddha D iii.84; M i.111; iii.195, 224; S iv.94; A v.226; It 57; said of Arahants A ii.206; S iii.83. **-yāna** way of the highest good, path of goodness (cp. brahma — patha) S v.5; J vi.57 (C. ariyabhūmi: so read for arāya°). **-yāniya** leading to Brahmā D i.220. **-loka** the Br. world, the highest world, the world of the Celestials (which is like all other creation subject to change & destruction: see e. g. Vism 415=KhA 121), the abode of the Br. devas; Heaven. — It consists of 20 heavens, *sixteen* being worlds of form (*rūpa* — brahmaloka) and *four,* inhabited by devas who are incorporeal *(arūpa°).* The devas of the Br. l. are free from kāma or sensual desires. Rebirth in this heaven is the reward of great virtue accompanied with meditation (jhāna) A i.227 sq.; v.59 (as included in the sphere called sahassī cūḷanikā lokadhātu). — The brahmās like other gods are not necessarily sotāpannā or on the way to full knowledge (sambodhi — parāyaṇā); their attainments depend on the degree of their faith in the Buddha, Dhamma, & Sangha, and their observance of the precepts. — See e. g. D iii.112; S i.141, 155, 282; A iii.332; iv.75, 103; Sn 508, 1117; J ii.61; Ps i.84; Pv ii.13[17]; Dhs 1282; Vbh 421; Vism 199, 314, 367, 372, 390, 401, 405, 408, 415 sq., 421, 557; Mhbv 54, 83, 103 sq., 160; VbA 68; PvA 76; VbhA 167, 433, 437, 510. See also *Cpd.* 57, 141 sq.; Kirfel, *Kosmographie* 26, 191, 197, 207, and cp. in BSk. literature Lal. Vist. 171. The Br. — l. is said to be the one place where there are no women: DhA i.270. — yāva Brahmalokā pi even unto Br.'s heaven, expression like "as far as the end of the world" M i.34; S v.265, 288. — °*ûpaga* attaining to the highest heaven D ii.196; A v.342; Sn 139; J ii.61; Kvu 114. — °*ûpapatti* rebirth in Heaven Sn 139. — °*parāyana* the Br. — loka as ultimate goal J ii.61; iii.396. — °*sahavyatā* the company of the Br. gods A iv.135 sq. **-yāna** the best vehicle S v.5 (+dhammayāna). **-vaccasin** with a body like that of Mahābrahmā, comb[d] with **-vaṇṇin** of most excellent complexion, in ster. passage at D i.114, 115; M ii.167, cp. DA i.282: °vaccasī ti Mahābrahmuṇo sarīra — sadisena sarīrena samannāgato; °vaṇṇī ti seṭṭhavaṇṇī. **-vāda** most excellent speech Vin i.3. **-vimāna** a palace of Brahmā in the highest heaven D iii.28, 29; It 15; Vism 108. **-vihāra** sublime or divine state of mind, blissful meditation (exercises on *a,* altruistic concepts; *b,* equanimity; see on these meditations *Dial* i.298). There are 4 such "divine states," viz. mettā, karuṇā, muditā, upekkhā (see Vism 111; DhsA 192; and cp. *Expositor* 258; *Dhs trsl.* 65; BSk. same, e. g. Divy 224); D ii.196; iii.220 (one of the 3 vihāra's: dibba°, brahma°, ariya°); Th 1, 649; J i.139 (°vihāre bhāvetvā... brahmalok' ûpaga), ii.61; Dhs 262; Vism 295 sq. (°niddesa), 319. **-veṭhana** the head — dress of a brahmin SnA 138 (one of the rare passages where brahma°=brahma III. 1). **-sama** like Brahmā Sn 508; SnA 318, 325; DhsA 195. **-ssara** "heavenly sound," a divine voice, a beautiful and deep voice (with 8 fine qualities: see enum[d] under bindu) D ii.211=227; J i.96; v.336.

**Brahmaka** (adj.) only in cpd. sa° with Brahmā (or the Br. world). q. v.

**Brahmacariya** (nt.) [brahma+cariya] a term (not in the strictly

Buddhist sense) for observance of vows of holiness, particularly of chastity: good & moral living (brahmaṅ cariyaṅ brahmāṇaṅ vā cariyaṅ=brahmacariyaṅ KhA 151); esp. in Buddh. sense the moral life, holy life, religious life, as way to end suffering, Vin i.12, 19, renouncing the world, study of the Dhamma D i.84, 155; ii.106; iii.122 sq., 211; M i.77, 147, 193, 205, 426, 463, 492, 514; ii.38; iii.36, 116; S i.38, 43, 87, 105, 154, 209; ii.24, 29, 120, 219, 278, 284 (°pariyosāna); iii.83, 189; iv.51, 104, 110, 126, 136 sq., 163, 253, v.7 sq., 15 sq., 26 sq., 54 sq., 233, 262, 272, 352; A i.50, 168, 225; ii.26, 44, 185; iii.250, 346; iv.311; v.18, 71, 136; Sn 267, 274 (vas — uttama), 566, 655, 1128; Th 1, 1027, 1079; It 28, 48, 78, 111; Dh 155, 156, 312; J iii.396; iv.52; Pv ii.9[13]; DhA iv.42 (vasuttamaṅ); VbhA 504. — brahmacariyaṅ **vussati** to live the religious life A i.115 (cp. °ṅ vusitaṅ in formula under Arahant II. A); °assa **kevalin** wholly given up to a good life A i.162; °ṅ **santānetuṅ** to continue the good life A iii.90; DhA i.119; **komāra°** the religious training of a well — bred youth A iii.224; Sn 289. — **abrahmacariya** unchastity, an immoral life, sinful living M i.514; D i.4; Sn 396; KhA 26.

**-antarāya** raping DhA ii.52. **-ânuggaha** a help to purity A i.167; iv.167; Dhs 1348. **-ûpaddava** a disaster to religious life, succumbing to worldly desires M iii.116. **-vāsa** state of chastity, holy & pure life; adj. living a pure life A i.253; J iii.393; Kvu 93; DhA i.225.

**Brahmacariyaka** (adj.) [fr. brahmacariya] only in phrase ādi° leading to the highest purity of life D i.189, 191; iii.284; A iv.166.

**Brahmacariyavant** (adj.) [fr. brahmacariya] leading the religious life, pure, chaste S i.182; Dh 267.

**Brahmañña** (adj.) [fr. brāhmaṇa] brahman, of the brah- man rank; brahmanhood, of higher conduct, leading a pure life D i.115 (at which passage DA i.286 includes Sāriputta, Moggallāna & Mahākassapa in this rank); M ii.167; A i.143. — abstr. der. **brāhmaññā** (nt.) higher or holy state, excellency of a virtuous life D i.166; Vin iii.44; J iv.362 (=brāhmaṇa dhamma C.); **brahmañña** (nt.) D ii.248; **brahmaññā** (f.) D iii.72, 74; A i.142; & brahmaññattha (nt.) S iii.192; v.25 sq., 195; A i.260 (brāhmaññattha).

**Brahmaññatā (& brāh°)** [fr. brahma or brāhmaṇa] state of a brahman D iii.145, 169; Dh 332, cp. DhA iv.33. — Neg. **a°** D iii.70, 71.

**Brahmaññattha** see **brahmañña**.

**Brahmatta** (nt.) [abstr. fr. brahma] state of a Brahma god, existence in the Br. world Vbh 337; Vism 301; VbhA 437; DhA i.110. **brahmattabhāva** is to be read as brahm' attabhāva (see under brahma).

**Brahmattara** at J iii.207 (of a castle) is probably to be read brahmuttara "even higher than Brahmā," i. e. unsurpassed, magnificent. C. expl[ns] by **suvaṇṇa-**pāsāda.

**Brahmavant** (adj.) [fr. brahma] "having Brahmā," possessed or full of Brahmā; f. **brahmavatī** Np. Vism 434.

**Brāhmañña. brāhmaññatā & brāhmaññattha** see **brahmañ°**.

**Brāhmaṇa[1]** [fr. brahma; cp. Vedic brāhmaṇa, der. fr. brahmán] a member of the Brahman caste; a Br. teacher. In the Buddhist terminology also used for a man leading a pure, sinless & ascetic life, often even syn. with arahant. — On brāhmaṇas as a caste & their representation in the Jātaka collection see Fick, *Sociale Gliederung;* esp. ch. 8, pp. 117 — 162. — Var. fanciful etymologies, consisting of a word — play, in P. definitions are e. g. "sattannaṅ dhammānaṅ bāhitattā br." (like def. of bhikkhu) Nd[1] 86=Nd[2] 464[a] (cp. Sn 519); ye keci bho — vādikā Nd[1] 249=Nd[2] 464[b]; brahā — sukhavihāra — jhāna — jhāyin Miln 226; pāpaṅ bāhesuṅ D iii.94; bāhita — pāpattā br. DhA iii.84; ariyā bāhita — pāpattā br. DA i.244. — pl. **brāhmaṇāse** Sn 1079 sq. — Var. ref[s] in the Canon to all meanings of the term: D i.90, 94, 104, 119 sq., 136 (mahāsālā), 150 (°dūta), 247; iii.44 sq., 61, 83 sq., 94 sq. (origin of), 147, 170, 258 (°mahāsālā), 270; M i.271 (°karaṇā dhammā), 280; ii.84, 148, 177; iii.60, 270 (a bhikkhu addressed as br.); S i.47, 54, 94 sq., 99 (°kumāra), 117, 125, 160 sq.; ii.77, 259; iv.157; v.194; A i.66, 110, 163 (tevijjā); 166; ii.176; iii.221 sq. (brāhmaṇa — vagga); It 57 sq., 60, 98, 101; J iii.194; iv.9; vi.521 sq.; Vbh 393 sq. For br. with the meaning "arahant" see also: Vin i.3; ii.156 (br. parinibbuta); Th 1, 140, 221 (brahma — bandhu pure āsiṅ, idāni kho 'mhi brāhmaṇo); Dh 383 sq.; Sn passim (e.g. v. 142 kammanā hoti brāhmaṇo; 284 sq.); J iv.302 sq.; Miln 225. Ten kinds of Br. are pronounced to be **apetā brahmaññā** degraded fr. brahmanship J iv.361 sq. Diff. schools of br. teachers are enum[d] at D i.237 sq. (Tevijja Sutta). — brāhmaṇānaṅ pubbakā isayo mantānaṅ kattāro "the ten inspired Seers of old times, who composed the Vedic hymns"; their names are Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāseṭṭha, Kassapa, Bhagu Vin i.245; D i.104; A iii.224; iv.61; cp. VvA 265. — f. **brāhmaṇī** (n. or adj.) the wife of a brāhmaṇa D i.193; J v.127 (of a purohita or high priest); DhA i.33; iv.176; PvA 55, 61, 64. Freq. in comb[n] **brāhmaṇī pajā** this generation of brāhmaṇas, e. g. D i.249; A i.260; ii.23 (see pajā).

**-ibbhā** Brahmins & Vaiśyas J vi.228 sq. **-kumārikā** a brahmin young girl J iii.93. **-kula** a br. clan or family J ii.85, 394, 411; iii.147, 352; PvA 21, 61. **-gahapatikā** priests & laymen ("clerk & yeoman" Rh. D. in S.B.E. xi.258) D ii.178; iii.148, 153, 170 sq.; S i.59, 184; A i.110; Vin i.35; J i.83. **-gāma** a br. village Vin i.197; D i.87, 127; S i.111; J ii.368; iii.293; iv.276. **-dhamma** duty of a br.; see on contrast between Brahmaṇic & Buddhist view J iv.301 sq., cp. also SnA 312 — 325 (br. — dhammika — suta) & Fick, l. c. 124. **-putta** son of a br. PvA 62. **-bhojana** giving food (alms) to brahmans Vin i.44. **-māṇava** a young brahmin J iv.391. **-rūpa** (in) form of a br. PvA 63. **-vaḍḍhakī** a br. carpenter J iv.207. **-vaṇṇin** having the appearance of a brahmin Cp. x.10. **-vācanaka** a br. disputation, some sort of elocution show J i.318; iv.391. **-vāṭaka** circle of brahmins DhA iv.177 (v. l. °vādaka). **-vāṇija** a br. merchant PvA 113. **-sacca** a brahmanic (i. e. standard, holy) truth A ii.176 (where the Buddha sets forth 4 such br. — saccāni, diff. from the usual 4 ariyasaccāni).

**Brāhmaṇa[2]** (nt.) [for brahmañña] state of a true brahman, "holiness supreme" Th 1, 631.

**Brūti** [**brū**, Sk. bravīti, Med. brūte; cp. Geiger, *P.Gr.* § 141[2]. Expl[d] by Dhtp 366 as "vacane," by Dhtm 593 as "vācāyaṅ, viyattiyaṅ"] to say, tell, call; show, explain D i.95; Sn 308 sq.;

Dh 383 sq.; Cp. vi.8; Miln 314, 327. — Constructed with double acc. or with dat. of person & acc. of thing said (cp. Miln 233). — *Forms:* Pres. 1st sg. **brūmi** It 33, 40; S 1033, 1042 sq. (expld as ācikkhāmi desemi paññāpemi etc. by Nd.); Pv i.2[3] (=kathemi PvA 11); Th 1, 214; 2nd sg. **brūsi** Sn 457, 1032, 1081; J ii.48; Th 2, 58; 3rd sg. **brūti** Sn 122; imper. **brūhi** Th 1, 1266; Sn 1018, 1034, 1043; Miln 318. — pret. **abravi** Sn 981; Th 1, 1275; J vi.269; Pv ii.9[64] (v. l. abruvi); PvA 264; **abruvi** J iii.62, and **bravi** J v.204; 3rd sg. med. **bravittha** Vv 53[10] (=kathesi VvA 240); 1st sg. also **abraviṅ** Cp. ii.6[8]; 3rd pl. **abravuṅ** J v.112.

**Brūmeti** [possible Caus. fr. brūti, but as Geiger, *P.Gr.* 141[2], rightly remarks "not critically sound"] to say D i.95 (expld as "brūmetū ti vadatu" DA i.265).

**Brūhana** (nt.) [fr. brūheti] expansion, increasing, spreading; cultivation, development (trs. & intrs.) Miln 313 (Kern, *Toev.* s. v. "amusement"); DhsA 332; VvA 20 (sukha°). Cp. **upa°**.

**Brūhetar** [n. ag. of brūheti] increaser; one who practises, is devoted to; in phrase **brūhetā suññâgārānaṅ** frequenter of solitary places; given up to solitary meditation M i.33, 213.

**Brūheti** [cp. Sk. bṛṅhayati; fr. **brh**[2] to increase; Dhtp 346 & Dhtm 505: vuddhiyaṅ. Cp. brahant] to cause to grow, increase; hence: to promote, develop, practise, to put or devote oneself to; to look after, to foster, make enjoy; practically syn. with **sevati**; S i.198 (saddhaṅ); Sn 324 (kammāni); Dh 285 (imper. brūhaya=vaḍḍhaya DhA iii.429); Ud 72; J i.289; Miln 313 (saddena sotaṅ br.); PvA 168 (vaḍḍheti+, for ābhāveti). — Cp. **anu°**, **pari°**.

# Bh

**Bha** (indecl.) the letter or sound (syllable) bh; figuring in Bdhgh's exegesis of the N. **Bhagavā** as representing *bhava,* whereas **ga** stands for *gamana,* **va** for *vanta* KhA 109. — Like **ba°** we often find **bha°** mixed up with **pa°**; — see e. g. bhaṇḍa bhaṇḍati; bh represents b. in bhasta=Sk. basta, bhisa=Sk. bisa, bhusa=Sk. buśa. — **bha-kāra** the sound (or ending) **°bha**, which at Vin iv.7 is given as implying contempt or abuse, among other low terms (hīnā akkosā). This refers also to the sound (ending) **°ya** (see ya — kāra). The expln for this probably is that **°bha** is abstracted from words ending thus, where the word itself meant something inferior or contemptible, and this shade of meaning was regarded as inhering in the ending, not in the root of the word, as e. g. in **ibbha** (menial).

**Bhakuṭi** (f.) [cp. Epic Sk. bhrakuṭi from older bhṛkuti, bhrukuṭi or bhrūkuṭi] superciliousness Sn 485. J iii.99; Vism 26 (°karaṇa); SnA 412. Der. **bhākuṭika** (q. v.). See also **bhūkuṭi**.

**Bhakkha** (—°) (adj.) [fr. **bhakṣ**] 1. eating, feeding on D iii.41 (sāka° etc.); S i.69 (pahūta° voracious, of fire), 238 (kodha°); Pv i.9[1] (lohita — pubba°); Pug 55 (tiṇa°); Sdhp 388 (tiṇa°). — 2. eatable, to be eaten; nt. **°ṅ** food, prey, in cpd. appa — bhakkha offering no food Vv 84[3] (appodaka+). — pl. also **bhakkhā** (eatables) J ii.14; iv.241 (similar context; =bhojana C.); Pv ii.9[41] (=āhārā PvA 129). It is to be pointed out that bhakkhā occurs in poetry, in stock phrase "dibbā bhakkhā pātubhavanti"; cp. Vedic **bhakṣa** *(m)* feeding, partaking of food, esp. drink (of Soma), thus something extraordinary.

**Bhakkhati** [**bhakṣ** fr. **bhaj**, cp. Sk. bhakṣati & bhakṣayati; Dhtp 17 & 537 explns by "adana"] to eat, to feed upon Pv ii.2[5] (pubba — lohitaṅ); DhA ii.57 (vātaṅ). — inf. **bhakkhituṅ** J ii.14. — Caus. **bhakkheti** in same meaning J iv.349 (aor. bhakkhesuṅ); cp. BSk. bhakṣayati Divy 276.

**Bhaga** [Vedic bhaga, **bhaj**, see bhagavant etc.] luck, lot, fortune, only in cpd. **dub°** (adj.) unhappy, unpleasant, uncomfortable It 90; DA i.96 (°karaṇa). — **bhaga** (in verse "bhagehi ca vibhattavā" in exegesis of word "Bhagava") at DA i.34 read **bhava**, as read at id. p. Vism 210.

**Bhagandala** (& ā) [cp. late Sk. bhagandara] an ulcer, fistula Vin i.216, 272; Nd[1] 370. Has expln at Dhtm 204 "bhaganda secane hoti" ("comes from sprinkling") anything to do with our word?

**Bhagalavant** [of uncertain origin] N. of a mountain SnA 197 (loc. Bhagalavati pabbate). Occurs also as an assembly — hall under the N. of Bhagalavatī at D iii.201. Cp. Kirfel, *Kosmographie* 196.

**Bhagavant** (adj. n.) [cp. Vedic bhagavant, fr. bhaga] fortunate, illustrious, sublime, as Ep. and title "Lord." Thus applied to the Buddha (amhākaṅ Bh.) and his predecessors. Occurs with extreme frequency; of fanciful exegetic explns of the term & its meaning we mention e. g. those at Nd[1] 142=Nd[2] 466; Vism 210 sq.; DA i.33 sq. Usual trs. Blessed One, Exalted One.

**Bhaginī** (f.) [Epic Sk. bhaginī] a sister J vi.32. The popular etym. of bh. as given at VbhA 108 is the same as that for bhātar, viz. "**bhagatī** ti bh." — Cpd. **bhagini-māla** a "sister garland" (?) N. of a tree J vi.270 (=upari — bhaddaka).

**Bhagga**[1] [pp. of **bhañj**, Sk. bhagna] broken, in phrases "sabbā te **phāsukā** bhaggā" J i.493, which is applied metaphorically at Dh 154 (phāsukā=pāpakā?), expld DhA iii.128 (artificially) by "avasesa — kilesa — phāsukā bhaggā"; further "bhaggā pāpakā dhammā" Vism 211; bhaggā **kilesā** Miln 44; and bhagga **-rāga**, °dosa etc. (in def. of Bhagavā) at Nd[1] 142=Nd[2] 466 B, quoted at Vism 211.

**Bhagga**[2] (nt.) [fr. bhaga; cp. Sk. & P. bhāgya] fortune, good luck, welfare, happiness Vism 210 (akāsi °ṅ ti garū ti Bhāgyavā etc.).

**Bhaggava** [cp. Sk. *bhārgava, a der. fr. bhṛgu, & bhargaḥ, of same root as Lat. fulgur lightning; Gr. φλόξ light; Ger. blitzen, blank; Ags. blanca white horse, all of the idea of "shining, bright, radiant." — How the meaning "potter" is con-

nected with this meaning, is still a problem, perhaps we have to take the word merely as an Epithet at the *one* passage where it occurs, which happens to be in the Kumbhakāra — jātaka, v. 6, 7. i. e. the "Jātaka of the potter"] potter (?) J iii.381, 382, in voc. **bhaggava** (m.) & **bhaggavī** (f.). The terms are not expl[d] in C., evidently because somewhat obscure. According to Kern, *Toev.* s. v. the Sk. form in this meaning occurs at MBh. i.190, 47; Saddhp. 191 sq., MVastu iii.347.

**Bhaggavant** (adj. n.) [fr. bhagga[2], cp. Sk. & P. bhāgya- vant] having good luck or auspices, fortunate; in def. of "Bhagavā" at Vism 210=DA i.34 ("bhāgyavā bhaggavā yutto"); with ref. to the 4 qualities implied in the word "bhagavā," which passage is alluded to at VvA 231 by remark "bhāgyavantat' ādīhi catūhi kāraṇehi Bhagavā."

**Bhanga[1]** (nt.) [cp. Sk. bhanga, which occurs already Atharva — veda xi. 6. 15 (see Zimmer. *Altind. Leben* 68), also Av. baṅha, Polish pienka hemp. On its possible etym. connection with Vedic śaṇa (Ath. Veda ii. 4. 5) =P. saṇa & sāṇa hemp (=Gr. κάνναβις, Ger. hanf, E. hemp) see Walde, *Lat. Wtb.* s. v. cannabis] hemp; coarse hempen cloth Vin i.58 (where comb[d] with sāṇa).

**Bhanga[2]** (nt.) [cp. Class. Sk. bhanga, fr. **bhañj**: see bhañ- jati] 1. (lit.) breaking, breaking off, in **sākhā°** a layer of broken — off branches J iii.407. — 2. (fig.) breaking up, dissolution, disruption (see on form *Cpd.* 25, 66) Ps i.57 sq. (°ânupassanā insight into disruption), quoted & expl[d] at Vism 640 sq.; VbhA 27 (°khaṇa); Sdhp 48, 78 (āsā°). Cp. vi°.

**Bhangana & Bhangaloka** [to bhanga[1]?] are vv. ll. of Npl. at Nd[1] 155 for **Gangaṇa & Angaṇeka** respectively. With misspelling bh>g, cp. bheṇḍaka>geṇḍaka.

**Bhacca** (adj.) [grd. fr. **bhṛ**, cp. Sk. bhṛtya] to be carried, kept or sustained A iii.46 (=a dependant) J iv.301 (C. bharitabba). As Kern. *Toev.* s. v. bhacca points out this gāthā "*bhaccā* mātā pitā bandhū, yena jāto sa yeva so" is a distortion of MBh i.74, 110, where it runs "*bhastrā* mātā, pituḥ putro, yena jāto sa eva saḥ" (or is it *bhrastā?*).

**Bhajati** [**bhaj** to divide, partake etc.: see Caus. **bhājeti** & cp. vi°] to associate with (acc.), keep companionship with, follow, resort to; to be attached to (acc.), to love. Freq. syn. of **sevati**. The Dhtp & Dhtm mark the fig. meaning (bhaj[2]) by sevāyaṅ (Dhtp 61), sevāputhakkare (Dhtm 523) & saṅsevane (ib. 76), whilst the lit. (bhaj[1]) is expressed by vibhājane. — Sn 958 (bhajato rittaṅ āsanaṅ; gen. sq. ppr.=sevato etc. Nd[1] 466); Dh 76, 303; Pug 26, 33; J i.216=iii.510 (disā bh.) vi.358; Sdhp 275. — Pot. **bhaje** Dh 76, 78, and **bhajetha** Dh 78 (=payirupāsetha), 208 in sense of imper.; hence 2[nd] sg. formed like Caus. as **bhajehi** J iii.148 (C. bhajeyyāsi; cp. Geiger, *P.Gr.* 139[2]). — — grd. **bhajitabba** Nd[2] s. v. kāmaguṇā B (sevitabba, bh., bhāvetabba).

**Bhajanā** (f.) [fer. **bhaj**] resorting to, familiarity with Pug 20=Dhs 1326, cp. sam° & *Dhs trsl.* 345.

**Bhajin** (adj.) [fr. bhajati] loving, attached to, worshipping Nd[1] 142 (in expl[n] of "Bhagavā").

**Bhajjati** [Vedic bhṛjjati, cp. Gr. φρύγω to roast, φρύγανον dry wood; Lat. frīgo to make dry] to roast, toast Vin iv.264; Dhtp 79 & Dhtm 94, expl[d] by "pāke." — Caus. **bhajjāpeti** to have, or get roasted Vin iv.264; DhA i.224 (v. l. K. paccāpeti).

**Bhañjaka** (adj.) [fr. bhañjati] breaking, spoiling, destroying (**attha°** — visaṅvāda; cp. bhañjanaka) J iii.499.

**Bhañjati** [**bhañj**, cp. Vedic bhañjati & bhanakti, roots with & without r, as Lat. frango=Goth. brikan=Ohg. brehhan, E. break, Sk. giri — bhraj breaking forth from the mountain; and Sk. bhanga, bhañji wave. — The Dhtp. 68 paraphrases by "omaddana," Dhtm 73 by "avamaddana"] 1. (trs. & intrs.) to break Vin i.74 (phāsukā bhañjitabbā ribs to be broken); Dh 337 (mā bhañji=mā bhañjatu C.). Pv ii.9[3] (sākhaṅ bhañjeyya =chindeyya PvA 114); PvA 277 (akkho bhañji the axle broke, intrs.). — 2. to fold or furl (the lip): **oṭṭhaṅ** bh. J ii.264. — 3. (fig.) to break up, spoil, destroy, in **atthaṅ** bh. to destroy the good S iv.347 (cp. bhañjanaka). — pp. **bhagga[1]** (q. v.).

**Bhañjana[1]** (nt.) [fr. bhañjati] breakage, breaking down, break, only in cpd. **akkha°** break of the axle Vism 32, 45; DhA i.375; PvA 277.

**Bhañjana[2]** (nt.) [for byañjana, in composition; maybe graphical mistake] anointing, smearing, oiling, in **gatta°** and **pāda°** — bbhañjana — tela oil for rubbing the body and the feet Vism 100; VvA 295.

**Bhañjanaka** (nt.) [fr. bhañjana[1]] destroying, hurting, spoiling, in phrase **attha°** destroying the welfare (with ref. to the telling of lies) DhA iii.356; VvA 72; cp. **bhañjaka**.

**Bhañjanin** (adj.) [fr. **bhañj**] breaking, destroying, in **cakka°** breaking the wheel, fig. breaking the state of harmony J v.112.

**Bhaññam** (J v.317) see **bhā**.

**Bhaṭa** [cp. Epic & Class. Sk. bhaṭa, fr, dial. **bhaṭ** to hire; originally the same as bhṛtya fr. bhṛta & bhṛti of **bhṛ** Dhtp 94, Dhtm 114. — bhaṭa=bhatyaṅ i. e. bhṛtyaṅ] servant, hireling, soldier Miln 240; VvA 305 (bhattavetana°). As to suggestion of bhaṭa occurring in phrase yathā — bhaṭaṅ (Kern. *Toev.* s. v. yathābhaṭaṅ) see discussion under **yathā bhataṅ**.

**-patha** service, employment, salary Vin iv.265; SnA 542.

**Bhaṭṭha[1]** [pp. of **bhraṅś**, see bhassati] dropped, fallen down J i.482; iv.222, 382; v.444. Cp. pari°.

**Bhaṭṭha[2]** [pp. of **bhaṇ**, for bhaṇita] spoken, said Vv 63[19] (su°=subhāsita VvA 265). See also paccā° & pari°; cp. also next.

**Bhaṭṭha[3]** (?) [perhaps for bhatta?] wages, tip, donation J iv.261 (by C. expl[d] as **kathita**, thus same as bhattha[2]). v. l. bhatta. Cp. Sk. bhāṭa & BSk. bhāṭaka MVastu iii.37.

**Bhaṇati** [**bhaṇ**; cp. Sk. bhaṇati; Ohg. ban=E. ban etc. "proclamation." See connections in Walde, *Lat. Wtb.* under fabula. — Expl[d] by Dhtp 111 as "bhaṇana." by Dhtm 162 as "bhāsana"] to speak, tell, proclaim (the nearest synonym is **katheti**: see Nd[2] s. v. katheti) Dh 264; Pug 33, 56; DhA ii.95. — ppr. **bhaṇanto** Sn 397. Pot. **bhaṇe** Sn 1131 (=bhaṇeyya Nd[2] 469); Dh 224 (saccaṅ; =dīpeyya vohareyya DhA iii.316). Also **bhaṇeyya** Sn 397. An old subjunctive form is **bhaṇāmase** S i.209 (cp. Geiger, *P.Gr.* § 126). Prohib. **mā bhāṇi**. A Caus. form is **bhāṇaye** (Pot.) Sn 397.

**Bhaṇana** (nt.) [fr. bhaṇati] telling, speaking DhA iv.93 (°sīla, adj. wont to speak); Dhtp 111.

**Bhaṇe** (indecl.) [orig. 1st sg. pres. Med. of bhaṇati] "I say," used as an interjection of emphasis, like "to be sure," "look here." It is a familiar term of address, often used by a king to his subjects Vin i.240 (amhākaṅ kira bhaṇe vijite Bhaddiya — nagare), 241 (gaccha bhaṇe jānāhi...) Miln 21 (atthi bhaṇe añño koci paṇḍito...).

**Bhaṇḍa** (nt.) [cp. Epic Sk. bhāṇḍa] 1. stock in trade; collectively goods, wares, property, possessions, also "object" S i.43 (itthi bhaṇḍānaṅ uttamaṅ woman is the highest property), Nd² 38; J iii.353 (yācita° object asked,=yāca); ThA 288 (id.); Vism 22. — bhaṇḍaṅ **kiṇāti** to buy goods VbhA 165. — bhaṇḍaṅ **vikkiṇati** to sell goods J i.377 (+paṭibhaṇḍaṅ dāpeti to receive goods in return); vikkiṇiya — bh. goods for sale DhA i.390. — **assāmika°** ownerless goods, unclaimed property J vi.348; **ābharaṇa°** trinkets, jewelry J iii.221; **piya°** best goods, treasure J iii.279; **bahu°** having many goods, rich in possessions Vin iii.138; KhA 241 (of a bhikkhu); **vara°** best property or belongings Vin iv.225. — 2. implement, article, instrument Vin ii.142, 143 (where 3 kinds are distinguished: of wood, copper, & of earthenware), 170 (id.); Dāvs iv.50 (turiya°). — In **assa**(hatthi°)**-bhaṇḍa** Vin i.85 sq., the meaning "horse (elephant — ) trader (or owner)" does not seem clear; should we read **paṇḍaka?** Cp. bhaṇḍa=paṇḍa under bhaṇḍati.

**-âgāra** store house, warehouse, only in der. **-âgārika** keeper of stores Vin i.284; ii.176; surveyor of the (royal) warehouses, royal treasurer (a higher court office: cp. Fick. *Sociale Gliederung* 101 sq.) J iii.293; iv.43; v.117; Miln 37; DA i.21; PvA 2, 20. **-āhāraka** (trader) taking up goods DhA iv.60.

**Bhaṇḍaka** (adj. in sense of collect. nt.) [fr. bhaṇḍa] 1. article, implement; **kīḷā°** toys J vi.6. — 2. belongings, property Vin iv.225. — 3. trappings, in **assa°** horsetrappings J ii.113.

**Bhaṇḍati** [**bhaṇḍ**, cp. "paṇḍa bhaṇḍa paribhāse" Dhtp 568; Dhtm 798] to quarrel, abuse Vin i.76 (saddhiṅ); iv.277; Th 1, 933; SnA 357 (aññamaññaṅ).

**Bhaṇḍana** (nt.) [fr. **bhaṇḍ**, cp. BSk. bhāṇḍana Divy 164] quarrel, quarrelling, strife It 11; J iii,149; Nd¹ 196; DhA i.55, 64.

**Bhaṇḍi** [?] a certain plant or flower J v.420. Reading uncertain.

**Bhaṇḍikā** (f.) [fr. bhaṇḍaka, in collect. sense] collection of goods, heap, bundle; **bhaṇḍikaṅ karoti** to make into a heap J iii.221, 437; or **bhaṇḍikaṅ bandhati** to tie into a bundle DhA ii.254; VvA 187. **sahassa°** a heap of 1,000 kahāpaṇas J ii.424; iii.60; iv.2. — *Note.* bhaṇḍika is v. l. at J iii.41 for gaṇḍikā.

**Bhaṇḍu** (adj.) [etym. uncertain, dialectical or=paṇḍu?] bald — headed, close shaven Vin i.71 (°kamma shaving), 76 (kammāra°); J iii.22; vi.538 (+tittira); Miln 11, 128.

**Bhata** (adj.) [cp. Epic Sk. bhṛta] 1. supported, fed, reared, maintained A iii.46 (bhatā bhaccā "maintained are my dependents"); J v.330 (kicchā bh.), given by Kern, *Toev.* s. v. in meaning "full" with wrong ref. J vi.14. Cp. **bharita**.

**Bhataka** [cp. Epic Sk. bhṛtaka] a hired servant, hireling, servant Th 1, 606, 685, 1003; J iii.446; Miln 379; DhA i,119, 233 (°vīthi servant street). See also Fick. *Sociale Gliederung* 158, 195, 196.

**Bhati** (f.) [cp. Vedic bhṛti, fr. **bhṛ**] wages, fee, pay J i.475; iii.325, 446; DhA i.21, 70; Dhtp 94 (in explⁿ of root **bhaṭ**, see bhaṭa).

**Bhatikā** (f.) [fr. bhati] fee J iv.184.

**Bhatta** (nt.) [cp. Epic & Class. Sk. bhakta, orig. pp. of bhajati] feeding, food, nourishment, meal Dh 185; Pug 28, 55; J ii.15; v.170 (bhatta — manuñña — rūpaṅ for bhattaṅ — ); Vism 66 (where 14 kinds enumᵈ, i. e. sangha°, uddesa° etc.); Sdhp 118. — ucchiṭṭha° food thrown away PvA 173; uddesa° special food Vin i.58=96, cp. ii.175; devasika° daily food (as fee or wages) DA i.296 (=bhatta — vetana); dhura° a meal to which a bhikkhu is invited as leader of others, i. e. a responsible meal J i.449; iii.97 (v. l. dhuva°); dhuva° constant supply of food Vin i.25, 243.

**-agga** [cp. BSk. bhaktāgra Divy 335; MVastu ii.478] a refectory Vin i.44; M i.28; J v.334. **-ammaṇa** food trough J vi.381. **-âbhihāra** gift of food S i.82. **-uddesaka** (thera) (an elder) who supervises the distribution of food, a superintendent of meals Vism 388, DhA i.244. **-kāraka** one who prepares the meal or food, a cook, butler J i.150 sq.; v.296; vi.349; DA i.157. **-kicca** "meal — performance," meal (cp. BSk. bhaktakṛtya Divy 185) J i.87; Miln 9; Vism 278 (kata° after the meal, cp. kata ii.1. a); PvA 76. **-kilamatha** fatigue after eating SnA 58 (cp. °sammada). **-gāma** a village giving tribute or service DhA i.398. **-dāna** gift of a meal PvA 54. **-puṭa** a bag with food J ii.82, 203; iii.200; DA i.270. Cp. puṭabhatta. **-puṭaka** same KhA 44; VbhA 234; Vism 251. **-bhoga** enjoyment of food S i.92. **-randhaka** a cook J iv.431. **-vissagga** serving a meal, meal — function, participation at a meal Vin iv.263; Pv iii.2⁹ (so read for vissatta; explᵈ at PvA 184 by bhattakicca & bhuñjana); Miln 9; SnA 19, 140. **-vetana** service for food, food as wages (cp. bhaktā — dāsa a slave working for food Manu viii.415, see Fick. *Sociale Gliederung* p. 197), in general "hire, wages," also "professional fee" D iii.191; Vin iii.222 (rañño bh — v. — āhāro "in the King's pay"); J iv.132 sq., Miln 379; DhA i.25 (to a physician); VvA 305. **-velā** meal — time SnA 111. **-sammada** drowsiness after a meal S i.7; J vi.57; Vbh 352; Vism 278, 295. **-sālā** hall for meals, refectory Vism 72.

**Bhattar** [Vedic bhartṛ to **bhṛ**] a husband; nom. sg. **bhattā** Th 2, 413; J v.104, 260 (here in meaning "supporter"); vi.492; gen. **bhattu** J v.169, 170; acc. **bhattāraṅ** Th 2, 412.

**Bhattavant** (adj.) [fr. *bhakta, pp. of bhajati] possessing reverence or worship(pers), worshipful, adored; in a (late) verse analysing fancifully the word "Bhagavant," at DA i.34=Vism 210 sq. Explᵈ at Vism 212 by "bhaji — sevi — bahulaṅ karoti."

**Bhatti** (f.) [cp. Vedic & Class. Sk. bhakti, fr. **bhaj**: see bhajati] 1. devotion, attachment, fondness Pug 20= Dhs 1326 (cp. *Dhs trsl.* 345); Pug 65; J v.340 (=sineha C.); vi.349; VvA 353, 354. — 2. in **bhatti-kata** Th 2, 413 it means "service," thus "doing service" (or "rendered a servant"?). — 3. of uncertain meaning in **bhatti-kamma**, probably "making lines, decoration, ornamentation" Vin ii.113 (°kamma — kata decorated), i.51. The reading is uncertain, may be bhati° (? Kern, *Toev.* s. v. trslˢ "patchwork"?). Cp. vi°.

**Bhattika** (adj.) (—°) [fr. bhatta] in **dhuva°** being in constant supply of food, being a regular attendant (servant) or adviser Vin ii.15. Also at ThA 267 in meaning "being a servant, working for food" in explⁿ of bhattikatā (=kata — sāmi — bhattikā),

said of a toiling housewife.

**Bhattimant** (adj.) [from bhatti] 1. devoted? 2. discerning, analytical, perspicacious? Th 1, 370; *Com.* has: yathānusiṭṭhaṅ paṭipattiyā tattha bhattimā nāma.

**Bhadanta (Bhaddanta)** [a secondary adj. formation from address bhaddaṅ (=bhadraṅ) te "hail to thee," cp. "bhaddaṅ vo" under bhadda 1] venerable, reverend. mostly in *voc.* as address "Sir, holy father" etc., to men of the Order. voc. sg. **bhadante** S i.216 (v. l. bhaddante); voc. pl. **bhadantā** DhA iii.414. — A contracted form of bhadante is **bhante** (q. v.). *Note.* In case of bhadanta being the corresp. of Sk. *bhavanta (for bhavān) we would suppose the change v>d and account for dd on grounds of pop. analogy after bhadda. See bhante. The pl. nom. from bhadantā is formed after bhadante, which was felt as a voc. of an a — stem with — e for — a as in Prk. Māgadhī.

**Bhadantika** (adj.) (—°) [fr. bhadanta] only in cpd. **ehi°**, lit. "one belonging to the (greeting) □ come hail to thee, '" i. e. one who accepts an invitation D iii.40, M ii.161; A i.295; ii.206; Pug 55. See also under **ehi**.

**Bhadara** in **°paṇḍu** at A i.181 is to be read as **badara°**.

**Bhadda**[(a)] **& Bhadra**[(b)] (adj.) [cp. Vedic bhadra, on diff. forms see Geiger, *P.Gr.* § 53[2]. Dhtp 143, 589 expl[s] **bhadd** by "kalyāṇe"; whereas Dhtm 205 & 823 gives **bhad (bhadd)** with expl[n] "kalyāṇa kammāni"] 1. auspicious, lucky, high, lofty, august, of good omen, reverend (in address to people of esteem), good, happy, fortunate D ii.95[(a)]; S i.117[(b)]; Dh 143 sq.[(b)] (of a good, well — trained horse), 380[(b)] (id.); J vi.281[(b)] (24 bhadrā pāsakā or lucky throws of the dice); DhA i.33[(a)] (voc. bhadde=ayye). — **bhadraṅ** (nt.) something bringing luck, a good state, welfare; a good deed (=kalyāṇaṅ) Dh 120 (=bhadra — kamma, viz. kāyasucarita etc. DhA iii.14); PvA 116 (=iṭṭhaṅ). Also as form of address "hail to thee," bhaddaṅ vo J v.260. — 2. a kind of arrow (cp. Sk. bhalla) J ii.275 (v. l. bhadra; so Kern, *Toev.* s. v.; but C. takes it as bhadda lucky, in neg. sense "unlucky, sinister," & expl[s] by bībhaccha=awful). — 3. bull (cp. Sk. bhadra, Halāyudha 5, 21) Th 1, 16, 173, 659.

**-mukha** one whose face brings blessings, a complimentary address, like "my noble &c friend!" [cp. BSk. bhadramukha; Divy frequent: see Index], M ii.53; S i.74 (cp. *K.S.* i.100[n]) J ii.261 (v. l. bhadda°); Vism 92 (v. l. SS bhadda°). **-muttaka** [cp. Sk. bhadramusta] a kind of fragrant grass (Cyperus rotundus) DA i.81; Abhp 599. **-yuga** a noble pair DhA i.95 (Kolita & Upatissa), **-vāhana** the auspicious (royal) vehicle (or carriage) Miln 4.

**Bhaddaka**[(a)] **& Bhadraka**[(b)] [fr. bhadda] 1. good, of good quality (opp. pāpaka) A iv.169[(a)]. — 2. honoured, of high repute J iii.269[(a)] (=sambhāvita C.). — 3. (m. nt.) a good thing, lucky or auspicious possession, a valuable. Appl[d] to the 8 requisites (parikkhārā) of a Samaṇa at J v.254[(b)]. — On **upari-bhaddaka** (N. of a tree J vi.269; C.=bhagini — mālā) see **upari**. — At A iv.255 bhaddaka is given as one of the eight ingredients of the sun & moon; it may be gold (? cp. Kirfel, *Kosmographie* 190), or simply a term for a very valuable quality.

**Bhanta** [pp. of **bham**] swerving, swaying, staggering, deviating; always used of an uncontrolled car (ratha or yāna) Dh 222 (ratha=ativegena dhāvanta DhA iii.301); (yāna=adanta akārita aviṇīta Nd[1] 145); DhsA 260 (°yāna). Cp. vi°.

**Bhantatta** (nt.) [fr. bhanta] turmoil, confusion Dhs 429 (=vibhanti — bhāva DhsA 260, so read for vibhatti°); cp. *Dhs trsl.* 120.

**Bhante** [would correspond either to Sk. *bhavantaḥ (with ending °e as Māgadhism for °aḥ)=bhavān, or to P. bhadanta. In both cases we have a contraction. The expl[n] bhante=bhadante (bhadantaḥ) is advocated by Pischel, *Prk. Gr.* §§ 165, 366[b], intimated also by Weber, *Bhagavatī* 156 n. 3 (unable to explain — e); the expl[n] bhante=bhavantah (see bhavaṅ) by Geiger, *P.Gr.* 98[3]; hinted at by Weber loc. cit. (bhavantaḥ=bhagavantaḥ)] voc. of polite address: Sir, venerable Sir, used like bhadante. Either abs. as voc.: Vin i.76; D ii.154, 283; J ii.111; iii.46; Miln 19; or with another voc.: Miln 25; or with other oblique cases, as with nom. D i.179; DhA i.62. with gen. D i.179.

**Bhabba** (adj.) [grd of **bhū**, Sk. bhavya] 1. able, capable, fit for ( — ° or with dat. or inf.); abhabba unfit, incapable; Vin i.17; S iii.27 (dukkha — kkhayāya); iv.89 (id.); Pug 12, 13; Vism 116 (bhikkhu), neg. It 106 (antakiriyāya), 117 (phuṭṭhuṅ sambodhiṅ); J i.106 (°puggala a person unfit for the higher truths & salvation). **bhabbâbhabba** nt & unfit people Nd[2] 235[3]=Vism 205, expl[d] at Vbh 341, 342 by "bhabbā niyāmaṅ okkamituṅ kusalesu dhammesu sammattaṅ." — 2. possible (& abhabba impossible) M iii.215 (kammaṅ bhabbaābhāsa apparently possible). — See also **abhabba**.

**Bhabbatā** (f.) [abstr. fr. bhabba] possibility; neg. **a°** im- possibility Sn 232; KhA 191; VvA 208.

**Bhamati** [**bhram**; on etym. see *K.Z.* iv.443; vi.152. Expl[d] at Dhtp 219 by "anavaṭṭhāne," i. e. unsettledness] to spin (of a wheel), to whirl about, to roam Dh 371 (mā te kāmaguṇe bhamassu cittaṅ); J i.414; iii.206= iv.4 (cakkaṅ matthake); iv.6 (kumbha — kāra — cakkaṅ iva bh.); v.478. — pp. **bhanta**. — Caus. **bhameti** to make whirl Vism 142 (cakkaṅ).

**Bhamara** [cp. Epic & Class. Sk. bhramara; either to **bhram** (semantically quick, unsteady motion=confused noise), cp. Gr. φόρμιγς zither; or perhaps for *bramara to Ohg. bremo=Ger. bremse gadfly, bremen=brummen to hum; Gr. βρόμος thunder, Lat. fremo to growl, roar: see Walde, *Lat. Wtb.* s. v. fremo] 1. a bee J v.205 (°vaṇṇa bee — coloured, i. e. of *black* colour, in expl[n] of kaṇha); Th 2, 252. Usually in similes, e. g. at Dh 49 (cp. DhA i.374 sq.); Vism 142, 152; SnA 139. — 2. in **bhamara-tanti** "the string that sounds," one of the seven strings of the lute J ii.253, cp. VvA 140.

**Bhamarikā** (f.) [fr. bhamara] a humming top J v.478.

**Bhamu** (f.) [secondary formation after bhamuka] eyebrow J vi.476 (ṭhita°), 482 (nīla°).

**Bhamuka (& Bhamukha)** (f.) [cp. Vedic bhrū; the Pali word is possibly a comp[n] of bhrū+mukha with dissimilation of first u to a] eyebrow Th 11, 232=S i.132 pamukh —; J iv.18 (in expl[n] of su — bbhū=su — bhamukhā in C., Fausböll puts "bhamuka"? Kern on this passage quotes BSk. bhrūmukha, see *Toev.* s. v.); vi.503 (aḷāra° for pamukha); DhA iii.102; iv.90, 197=J v.434; SnA 285.

**Bhaya** (nt.) [fr. **bhī**, cp. Vedic bhaya, P. bhāyati] fear, fright, dread A ii.15 (jāti — maraṇa°); D iii.148, 182; Dh 39, 123, 212 sq., 283; Nd[1] 371, 409; Pug 56; Vism 512; KhA 108; SnA 155; DhA iii.23. There are some lengthy enum[ns] of objects causing fear (sometimes under term mahabbhaya, mahā — bhaya), e. g. one of **17** at Miln 196, one of **16** (four times four) at A ii.121 sq., the same in essence, but in different order at Nd[2] 470, and at VbhA 502; one of **16** (with remark "ādi," and so on) at Vism 645. Shorter comb[ns] are to be found at Sn 964 (5, viz. ḍaṅsā, adhipātā, siriṅsapā, manussaphassā, catuppādā); Vbh 379 (5, viz. ājīvika°, asiloka°, parisa — sārajja°, maraṇa°, duggati°, expl[d] at VbhA 505 sq.), 376 (4: jāti°, jarā°, vyādhi°, maraṇa°) 367 (3: jāti°, jarā°, maraṇ°); Nd[1] 402 (2: diṭṭha — dhammikaṅ & samparāyikaṅ bh.). — **abhaya** absence of fear, safety Vin i.75 (abhay — ûvara for abhaya — vara?); Dh 317; J i.150; DhA iii.491.

**-ñāṇa** insight into what is to be feared: see *Cpd.* 66. **-dassāvin** seeing or realising an object of fear, i. e. danger Vbh 244, 247 and passim. **-dassin** id. Dh 31, 317. **-bherava** fear & dismay M i.17 (=citt' uttrasassa ca bhayānak'ārammaṇassa adhivacanaṅ MA 113), N. of Suttanta No. 4 in Majjhima (pp. 16 sq.), quoted at Vism 202; SnA 206.

**Bhayānaka** (adj.) [fr. bhaya, cp. Epic Sk. bhayānaka] frightful, horrible J iii.428; MA 113; PvA 24 (as °ika); Sdhp 7, 208. — nt. °ṅ something awful Nd[2] 470 (in def. of bhaya).

**Bhara-bhara**, a word imitating a confused sound M i.128; otherwise contracted to **babbhara** (q. v.).

**Bhara** (adj.) (—°) [fr. **bhṛ**] "bearing" in act. & pass. meaning, i. e. supporting or being supported; only in cpd. **dubbhara** hard to support A v.159, 161 (v. l. dubhara), and **subhara** easy to support Th 1, 926 (trsl. "of frugal ways").

**Bharaṇa** (nt.) [fr. **bhṛ**, Epic Sk. bharaṇa] bearing, sup- porting, maintenance Dhtm 346 (in expl[n] of **bhṛ**); Abhp 1053.

**Bharatā** (f.) [abstr. fr. bhara] only in cpd. **dub°** difficulty to support, state of being hard to maintain, synonymous with **kosajja** at A iv.280, and **kuhanā** at A v.159, 161. — opp. **subharatā** A iv.280.

**Bharati** [**bhṛ**, cp. Lat. fero, Gr. φέρω, Av. baraiti, Oir. berim, Goth. bairan=to bear, Ger. gebāren. Dhtm expl[s] simply by "bharena"] to bear, support, feed, maintain J v.260 (mama bharatha, ahaṅ bhattā bhavāmi vo; C. expl[ns] as "maṅ icchatha"). — pp. **bhata**. See also bhaṭa, bhara, bharita, and Der. fr. bhār°. A curious Passive form is **anu-bhīramāna** (ppr.) M iii.123 (chatta: a parasol being spread out), on which see Geiger, *P.Gr.* § 52, 5; 175 n. 3, 191.

**Bharita** (adj.) [lit. made to bear, i. e. heavy with etc. Cp. formations bhār°, fr. bharati] filled with (—°) J i.2 (suvaṇṇa — rajata° gabbha); iv.489 (udaka°); v.275 (kimi°); SnA 494 (vāta°); ThA 283 (kuṇapa°).

**Bhariyā** (f.) [fr. **bhṛ**, Vedic bhāryā] a wife (lit. one who is supported) D iii.190; It 36; J iii.511; DhA i.329.

**Bharu** [a dial. (inscription) word, cp. Kern, *Toev.* s. v.] sea, in two names for a town and a kingdom viz. **Bharukaccha** Nd[1] 155; J ii.188; iv.137, and **Bharu-raṭṭha** J ii.169 sq., a kingdom which is said to have been swallowed up by the sea. — Also in N. of the King of that country **Bharu** — rājā J ii.171 (v. l. Kuru°). — Der. **Bhārukacchaka** an inhabitant of Bharukaccha DhsA 305 (so read at *Expos.* ii.401).

**Bhallaka** [lit. from the Bhalla people] a kind of copper, enum[d] under the eight pisāca — lohāni, or copper coming from the Piśāca country VbhA 63 (is reading correct?). It is doubtful whether we should not read mallaka, cp. malla.

**Bhallāṭaka** [cp. Epic Sk. bhallātaka] the marking nut plant Semicarpus anacardium J vi.578.

**Bhava** [cp. Sk. bhava, as philosophical term late, but as N. of a deity Vedic; of **bhū**, see bhavati] "becoming," (form of) rebirth, (state of) existence, a "life." There are 3 states of existence conventionally enum[d] as **kāma°, rūpa°, arūpa°** or sensual existence, deva — corporeal, & formless existence (cp. rūpa) D ii.57; iii.216; S ii.3; iv.258; A ii.223; iii.444; Nd[1] 48; Nd[2] s. v. dhātu B.; Vism 210=DA i.34; Vism 529; VbhA 204. — Another view is represented by the division of bhava into **kamma°** and **upapatti°** (uppatti°), or the active functioning of a life in relation to the fruitional, or resultant way of the next life (cp. *Cpd.* 43) Vbh 137; Vism 571; VbhA 183; also in def. of bhava at Nd[2] 471 (kamma° and paṭisandhika punabbhava). — In the "causal chain" (Paṭicca — samuppāda, q. v.) bhava is represented as condition of birth (jāti), or resultant force for new birth. — See Sn 361, 514, 742, 839, 923, 1055, 1133; Dh 348; Nd[1] 274; Vbh 294, 358; Vism 556 sq.; DhA iv.221; Sdhp 33, 333, 335. — On **itibhav'— âbhava** see iti, and add ref. Vbh 375. — A remarkable use of **bhava** as **nt.** (obstr.) to **bhū** (in cpd.) is to be noted in the def. given by Bdhgh. of divya=divi bhavaṅ (for divi — bhū) KhA 227; SnA 199; and mānasaṅ=manasi bhavaṅ (for manasi — bhū) KhA 248, cp. Pāṇini iv.3, 53. Similarly āroga bhava health DhA i.328 for °bhava. — Cp. anu°, vi°, sam°.

**-agga** the best (state of) existence, the highest point of existence (among the gods) J iii.84; Vbh 426; Miln 132; KhA 179, 249; SnA 17, 41, 507; often as highest "heaven" as opposed to Avīci, the lowest hell; thus at J iv.182; vi.354; Miln 336. **-anga** constituent of becoming, function of being, functional state of subconsciousness, i. e. subliminal consciousness or subconscious life — continuum, the vital continuum in the absence of any process [of mind, or attention] (thus Mrs. Rh. D. in *Expos.* 185 n.), subconscious individual life. See on term *Cpd.* 26 sq., 265 — 267; & cp. *Dhs trsl.* 134. — J vi.82; Miln 299 sq.; Vism 164, 676; DhsA 72, 140, 269; DhA i.23; VbhA 81, 156 sq., 406. **-antaga** "gone to the ends of existence," past existence, Ep. of the Bhagavan Buddha Vism 210. **-antara** an existence interval, i. e. transition fr. one life to another, a previous or subsequent life Vism 553 sq. **-âbhava** this or that life, any form of existence some sort of existence Sn 1060, 1068; Nd[1] 48, 109, 284; Nd[2] 472, 664 A; Th 1, 784 (ThA mahantāmahanta bh.) ThA 71 (Ap. v. 30); VbhA 501. **-āsava** the intoxicant of existence D iii.216; Vbh 364, 373. **-uppatti** coming into (a new) ex. — Four such bh. — uppattis lead to rebirth among the foll. gods: the paritt' — ābhā devā, the appamāṇ'ābhā d., the sankiliṭṭh' — ābhā d., the parisuddh' — ābhā d. M iii.147. **-esanā** longing for rebirth D iii.216, 270. **-ogha** the flood of rebirth (see ogha) Nd[1] 57, 159; Vism 480. **-cakka** the wheel or round of rebirth, equivalent to the Paṭicca — samuppāda Vism 529, 576 sq.; in the same context at VbhA 138, 194 sq. **-carimakā** the

last rebirth Vism 291. **-taṇhā** craving for rebirth D iii.212, 216, 274; S v.432; Sn 746; Vbh 101, 358, 365; Th 2, 458; ThA 282; VbhA iii.133. **-netti** [cp. BSk. bhava — netrī M. Vastu ii.307; °netrika iii.337] leader to renewed ex., guide to ex. Vin i.231; It 38; Dhs 1059≈ (cp. DhsA 364=bhava — rajju). **-saṅyojana** the fetter of rebirth: see arahant II. C. **-salla** the sting or dart of rebirth Dh 351 (=sabbāni bhavagāmīni sallāni DhA iv.70). **-sāta** (pl. sātāni) the pleasures of ex., variously enum[d] in sets of from one to six at Nd[1] 30. **-ssita** at J v.371 read with v. l. as ghaṭa — ssita.

**Bhavati** [**bhū** to become, cp. Sk. bhūmi earth; Gr. φύσις nature (physical), φύομαι to grow; Lat. fui I have been, futurus=future; Oir. buith to be; Ags. būan=Goth. bauan to live, Ger. bauen, also Ags. bȳldan=to build; Lith. búti to be, būtas house Dhtp 1: bhū sattāyaṅ] to become, to be, exist, behave etc. (cp. Nd[2] 474= sambhavati jāyati nibbattati pātu — bhavati). — I. *Forms.* There are two bases used side by side, viz. **bhav°** and (contracted) **ho°**, the latter especially in the (later) Gāthā style and poetry in general, also as archaic in prose, whereas bhav° forms are older. On compounds with prepositions, as regards inflection, see Geiger, *P.Gr.* §§ 131[2], 151[3]; and cp. anubhavati, abhibhavati, abhisaṅ°, pa° (also pahoti, pahūta), pari°, vi°, saṅ°. — 1. Pres. ind. **bhavāmi** Sn 511 & **homi** J iii.260; 2nd **bhavasi & hosī** M iii.140; Vv 84[20]; 3rd **bhavati** freq.; Sn 36 (where Nd[2] 474 with v. l. BB of Sn reads bhavanti; Divy p. 294 also reads bhavanti snehāḥ as conjecture of Cowell's for MSS. bhavati); Dh 249, 375; & **hoti** freq.; 1st pl. **homa** Pv i.11[8]; 2nd **hotha** J i.307; 3rd **bhavanti & honti** freq. — imper. 2nd sg. **bhava** Sn 337, 340, 701; Dh 236; Th 2, 8; **bhavāhi** Sn 510; hohi Sn 31; M iii.134; J i.32; PvA 89. 3rd sg. hotu Sn 224; J iii.150; PvA 13; Miln 18. pl. 1st med. **bhavāmase** Th 1, 1128; Sn 32; 2nd pl. **bhavatha** J ii.218, **bhavātha** Sn 692; Dh 144; **hotha** Dh 243; Dh ii.141; J ii.302; DhA i.57; 3rd pl. **bhavantu** Sn 145; **hontu** J ii.4. Pot. 1st sg. **bhaveyyaṅ** J vi.364; 2nd **bhaveyyāsi** Ud 91; PvA 11; 3rd **bhave** Sn 716, **bhaveyya** J ii.159; DhA i.329, & **hupeyya** Vin i.8 (for huveyya: see Geiger, *P.Gr.* § 39[6] & 131[2]); pl. 1st **bhaveyyāma**; 2nd **bhavetha** Sn 1073, 3rd **bhaveyyuṅ** Sn 906. — ppr. **bhavaṅ** Sn 92, & **bhavanto** Sn 968; f. **hontī** PvA 79. — fut. 1st sg. **bhavissāmi** PvA 49, **hessāmi** Th 2, 460 (ThA 283 reads bhavissāmi), & **hessaṅ** Th 1, 1100; J iii.224; Pv i.10[5]; 2nd **bhavissasi** PvA 16, **hohisi** Pv i.3[3]; 3rd **bhavissati** Dh 228, 264; DhA ii.82, **hessati** J iii.279 & med. **hessate** Mhvs 25, 97, **hehitī** Bu ii.10=A i.4; Vv 63[32]; & **hossati** (in pahossati fr. pahoti DhA iii.254); 1st pl. **bhavissāma** Dh 200; 2nd **hessatha** S iv.179; 3rd **bhavissanti** freq. — Cond. 1st sg. **abhavissaṅ** J i.470; 2nd **abhavissa** J ii.11; iii.30; 3rd **abhavissa** It 37; Vin i.13; D ii.57; M iii.163; J i.267; ii.112 (na bhavissa=nābhavissa?); 3rd pl. **abhavissaṅsu** Vin i.13. *1st aor.* (orig. pret. of *huvati, cp. hupeyya Pot.; see Geiger *P.Gr.* 131[2], 162[2]): 1st sg. **ahuvā** S i.36, with by — form (see aor.) **ahuvāsiṅ** Vv 82[6]; 2nd **ahuvā** ibid., 3rd **ahuvā** Vv 81[24]; J ii.106; iii.131; 1st pl. **ahuvāma** M i.93; ii.214, & **ahuvamha** ibid.; 2nd **ahuvattha** S iv.112; M i.445; DhA i.57. — *2nd aor.* (simple aor., with pret. endings): 1st sg. **ahuṅ** Pv ii.3[2] (v. l. BB ahu) (=ahosiṅ PvA 83); 2nd ahu (sk. abhūḥ) Pv ii.3[5]; 3rd **ahū** (Sk. abhūt) Sn 139, 312, 504 and passim; Pv i.2[3], & **ahu** Pv i.9[3]; i.11[3]; & **bhavi** DhA i.329 (pātubhavi); 1st pl. **ahumhā** (Sk. abhūma) Pv i.11[6], & **ahumha** J i.362; DhA i.57. — *3rd aor.* (s aor.) 1st sg. **ahosiṅ** Th 1, 620; J i.106; VvA 321: PvA 10 (=āsiṅ); 2nd **ahosi** J i.107; 3rd **ahosi** Sn 835; Vin i.23; 1st pl. **ahesumha** M i.265; 3rd **ahesuṅ** D ii.5; Vv 74[4]; J i.149; DhA i.327; & **bhaviṅsu** (Sk. abhāviṣuḥ) DhA iv.15. — Of *medial* forms we mention the 1st pl. pres. **bhavāmahe** Mhvs i.65, and the 3rd sg, pret. **ahuvattha** VvA 103. — Inf. **bhavituṅ** Sn 552, & **hetuye** Bu ii.10. — ger. **bhavitvā** Sn 56, **hutvā** Sn 43, & **hutvāna** Sn 281. — grd. **bhavitabba** J i.440; vi.368; **hotabba** Vin i.46; **bhabba** (Sk. bhavya); see sep.; **bhuyya** see cpd. **abhibhuyya**. — Caus. **bhāveti** see sep. — pp. **bhūta**. *Note.* In comp[n] with nouns or adjectives the final vowel of these is changed into ī, as in comb[n] of the same with the root **kṛ**, e. g. bhasmībhavati to be reduced to ashes, cp. bhasmī — karaṇa s. v. bhasma, etc. — II. *Meanings.* In general the meaning "to become, to get" prevails, but many shades of it are possible according to context & combinations. It is impossible & unnecessary to enumerate all shades of meaning, only a few idiomatic uses may be pointed out. — 1. to happen, to occur, to befall J vi.368. — 2. The fut. **bhavissati** "is certainly," "must be" DhA iii.171 (sātthikā desanā bh.); Miln 40 (mātā ti pi na bh.). — 3. Imper. **hotu** as adv. "very well" Miln 18 (hotu bhante very well, sir). — 4. aor. in meaning and as substitute of āsiṅ, pret. of **as** to be; etad ahosi this occurred to him DhA i.399 (assā etad ahosi "this thought struck her").

**Bhavatta** (nt.) [abstr. fr. **bhū**] the fact of being, state, con- dition KhA 227.

**Bhavana** (nt.) [fr. **bhū**] dwelling, sphere, world, realm S i.206, Sn 810 (see expl[n] Nd[1] 132: nerayikānaṅ nirayo bh. etc. & SnA 534: niray' ādi — bhede bhavane); Nd[1] 448 (Inda° the realm of Indra); J iii.275 (nāga° the world of the Nāgas).

**Bhavant** [cp. Sk. (& Vedic) bhavant, used as pron. of the 2nd; but constructed with 3rd person of the verb. Probably a contraction fr. bhagavant, see Whitney, *Altind. Gr.* 456] pron. of polite address "Sir, Lord," or "venerable, honourable," or simply "you." Cases as follows (after Geiger, *P.Gr.* § 98[3]): sg. nom. **bhavaṅ** Sn 486; D i.249; M i.484. nt. **bhavaṅ** M iii.172. acc. **bhavantaṅ** Sn 597; D ii.231; instr. **bhotā** D i.93, 110; S iv.120. gen. **bhoto** Sn 565; M i.486; voc. **bhavaṅ** D i.93 & **bho** D i.93; M i.484; J ii.26. See **bho** also sep. — pl. nom. **bhavanto** Sn p. 107 (only as v. l.; T. **bhagavanto), & bhonto** ibid.; M ii.2; Miln 25; acc. **bhavante** M ii.3; instr. **bhavantehi** M iii.13; gen. **bhavataṅ** M ii.3; voc. **bhonto** Th 1, 832; M ii.2; — f. **bhotī**: sg. nom. **bhotī** Sn 988; J iii.95; acc. **bhotiṅ** J vi.523; loc. **bhotiyā** ibid. voc. **bhoti** ibid.; D ii.249. — On form **bhante** see this.

**Bhaveyya** [cp. Class. Sk. bhavya] a sort of tree, perhaps Averrhoa carambola J vi.529.

**Bhasati** [cp. Epic Sk. bhaṣate] to bark (of dogs) J iv.182 (aor. bhasi; so read for T. bhusi). — pp. **bhasitaṅ** (as n.) bark ibid. (mahā — bhasitaṅ bhasi, read for bhusita). See also **bhusati**.

**Bhasita** 1. see bhasati. — 2. pp. of **bhas** "crumbled to ashes" see **bhasma**.

**Bhasta** [cp. Vedic basta] a he — goat J iii.278.

**Bhastā** (f.) & **bhasta** (nt.) [cp. Class. Sk. bhastrā (also *one* MBh. passage), orig. n. ag. fr. **bhas** (to bark?), lit. bel-

lower, blower] 1. a bellows Th 1, 1134; J vi.12 (vāta — puṇṇa — bhasta — camma, skin of bellows full of wind); SnA 171 (vāta — pūrita — bhastrā viya), 494 (vātabharita°); DhA i.442 (bhastaṅ dhamāpeti); Vism 287. — 2. a sack Th 1, 1151; 2, 466 (T. reads gatta, but ThA 283 reads bhasta & expl[s] as "camma — pasibbaka"); J iii.346 (sattu°=sattu pasibbaka flour sack); v.45; ThA 212 (udaka°). **biḷāra-bhastā** a bag of catskin M i.128 (=biḷāra — camma — pasibbaka Bdhgh); Th 1, 1138.

**Bhasma(n)** (nt.) [cp. Vedic bhasman (adj.); Sk. bhasman (n.), originally ppr. of **bhas** to chew & thus n — stem. It has passed into the a — decl. in Pali, except in the loc. **bhasmani** (S i.169). Etymologically & semantically bhasman is either "chewing" or "anything chewed (small)," thus meaning particle, dust, sand, etc.; and **bhas** is another form of **psā** (cp. Sk. psā morsel of food, psāta hungry=P. chāta). Idg. *bhsā & *bhsam, represented in Gr. ψώξω to grind, ψάμμος & ψ΄ωξος sand; Lat. sabulum sand. The Dhtp 326 & Dhtm 452 explain **bhas** by bhasmīkaraṇa "reduce to ashes," a pp. of it is bhasita; it also occurs in Sk. loc. bhasi] ashes S i.169=Nd[2] 576 (loc. bhasmani); Vv 84[44]; J iii.426; Vism 469 (in comparison).

**-antāhuti** (bhasm' ant' āhuti) "whose sacrifice ends in ashes" D i.55 (so read for bhassant°, according to DA i.166, & cp. Franke, *Dīgha Nikāya* p. 60); M i.515; S iii.207. **-âcchanna** covered by ashes Dh 71 (=chārikāya paṭichanna DhA ii.68); J vi.236 (... **va pāvaka). -puṭa** a sack for ashes DA i.267 (as expl[n] for assa — puṭa of D. i.98; fanciful; see assa[1]). **-bhāva** "ashy" state, state of being crumbled to dust VvA 348.

**Bhassa** (nt.) [cp. Class. Sk. bhāṣya, of **bhāṣ**] speech, conversation, way of talking, disputation Sn 328 (v. l. for hassa); It 71; Miln 90; Vism 127 (grouped into fit talk, as the 10 kathā — vatthus, and unfit talk or gossip, as the 32 tiracchāna — kathā).

**-kāraka** one who makes talk, i. e. invites disputation, or one who gossips Vin i.1; Nd[1] 142; f. **°kārikā** Vin iv.230. **-pavādaka** one who proposes disputation, one who is fond of debate & discussions M i.161, 227 (°ika); Miln 4. **-pavedin** one experienced in debating Miln 90. **-samācāra** (good) conduct in speech, proficiency in disputation D iii.106. **-samussaya** grandiloquence, proud talk Sn 245 (cp. SnA 288=att'ukkaṅsanatā ti vuttaṅ hoti).

**Bhassati** [**bhranś**, Sk. bhraśyate] to fall down, drop, to droop (Dhtp 455 & Dhtm 695: adho — patane & adhopāte) J iv.223; vi.530. ppr. **bhassamāna** Miln 82; pret. 3[rd] sg. **bhassittha** J ii.274 (cp. pabhassittha Vin ii.135), & **abhassittha** S i.122 (so read for abhassatha). — pp. **bhaṭṭha[1]**.

**Bhassara** (adj. n.) [fr. **bhās**] 1. (adj.) shining, resplendent J v.169 (C. pabhassara). — 2. N. of a bird J vi.538 (=sata — haṅsa C.). — Cp. ā°, pa°.

**Bhā** (f.) [cp. Vedic bhā & bhāḥ nt.] light, splendour; given as name of a jewel at an extremely doubtful passage J v.317, 318, where T. reads "vara taṅ bhañ ñam icchasi," & C. expl[s].: "bhā ti ratanass' etaṅ nāmaṅ." The v. l. for bhaññaṅ is bhuñjaṅ; the passage may be corrupt from "varatu bhavaṅ yam icchasi."

**Bhākuṭika** (adj.) [fr. bhakuṭi] knitting the eyebrows, frowning, only in redupl. cpd. **bhākuṭika-** bhākuṭiko frowning continually, supercilious Vin ii.11=iii.181 (manda — mando+); Nd[2] 342 (korajika — korajiko+); Vism 26 (id.). — f. **bhākuṭikā** a frown, frowning, superciliousness, def. at Vism 26 as "padhāna — parimathitabhāva — dassanena bhākuṭi [read bhakuṭi] — karaṇaṅ **mukha-sankoco** ti vuttaṅ hoti." It occurs in stock phrase bhākuṭikā bhākuṭiyaṅ kuhanā kuhāyanā in def. of kuhanā at Vbh 352=Vism 23, 25 (cp. Nd[1] 225), and at Nd[2] 342 D. See also VbhA 482 (bhākuṭikaraṇaṅ sīlam assā ti bhākuṭiko). The form **bhākuṭiyaṅ** (nt.) is originally the same as **bhākuṭikā**, only differentiated in C. — style. The def. at Vism 26 is "bhākuṭikassa bhāvo bhākuṭiyaṅ." The v. l. ibid. is **bhākuṭitā. -bhākuṭikaṅ** karoti to make a frowning face, to act superciliously Vism 105 (as a quality of one "dosa — carita").

**Bhāga** [cp. Vedic bhāga, fr. **bhaj**, bhajati] 1. part, portion, fraction, share Vin i.285; Sn 427 (sahassa — bhāgo maraṇassa=sahassaṅ bhāgānaṅ assā ti SnA 387; a thousand times a share of death, i. e. very near death, almost quite dead), 702 (v. l. SnA 492 for Sn samāna — bhāva, evenness, proportionate — ness); Vv 14[6] (=kummāsa — koṭṭhāsa VvA 62); Pv i.11[5] (aḍḍhi° one half); Vin iv.264. — Cp. **vi°. -bhāgaso** (abl. — adv.) in parts, by parts, by portions, esp. in even portions, i. e. evenly, in proportion S i.193 (according to each one's share; cp. Th 1, 1242); M iii.183; Vv 7[2]; Miln 330, 415 (aneka° hundredfold or more). **bhāgaso mita** (of cities or dwelling — places etc.) evenly planned, well laid out, i. e. in squares Sn 300, 305 (nivesanāni suvibhattāni bhāgaso); J v.266 (cp. C. on p. 272)=Nd[2] 304[iii. d]; Pv i.10[13] (=bhāgato mita PvA 52). — **bhāgabhatta** apportioned food, ration DhA i.134. — Cp. **dobbhagga** "disproportionateness," i. e. bad luck. — 2. apportioned share (of money), fee, remuneration, always in term **ācariya°** (ācariyassa) the teacher's fee (usually consisting in 1,000 kahāpaṇas) J i.273; v.457; vi.178; Miln 10; DhA i.253. — 3. division of space, quarter, side, place, region: **disā°** quarter of the compass Vin ii.217; **para°** outside part KhA 206 =PvA 24 (kuḍḍānaṅ parabhāgā=tiro — kuḍḍā); **pacchābhāgaṅ** (acc. adv.) at the back part, behind PvA 114. — fig. way, respect, in **ubhato-bhāga** — vimutta "free in both ways" D ii.71; M i.477 (see *Dial* ii.70; i. e. free both by insight and by the intellectual discipline of the 8 stages of Deliverance, the aṭṭha vimokkhā). — 4. division of time, time, always — °, e. g. **pubba°** the past, **apara°** the future PvA 133; obl. cases adverbially: tena **divasa-bhāgena** (+ratti **bhāgena) at that** day (& that very night) Miln 18; **apara-bhāge** (loc.) in future J i.34; PvA 116.

**Bhāgavant** (adj.) [fr. bhāga, equal to bhāgin] sharing in, partaking of (gen.) Dh 19, 20 (sāmaññassa).

**Bhāgin** (adj.) [fr. bhāga. Cp. Vedic bhāgin] sharing in, partaking of (with gen.), endowed with; getting, receiving A ii.80; iii.42 (āyussa vaṇṇassa etc.); J i.87 (rasānaṅ); Miln 18 (sāmaññassa); Vism 150 (lābhassa); DhA ii.90; VbhA 418 sq. (paññā as hāna — bhāginī, ṭhiti°, visesa° & **nibbedha°**). — Also in def. of term **Bhagavā** at Nd[1] 142=Nd[2] 466=Vism 210. — pl. **bhāgino** Pv iii.1[12] (dukkhassa); PvA 18 (dānaphalassa), 175. — Cp. bhāgavant, bhāgimant, bhāgiya.

**Bhāgineyya** [fr. bhaginī, Cp. Epic Sk. bhāgineya] sister's son, nephew Sn 695; J i.207; ii.237; DhA i.14; PvA 215.

**Bhāgimant** (adj.) [a double adj. formation bhāgin+ mant] partaking in, sharing, possessing (with gen.) Th 2, 204 (dukkhassa);

ThA 171 (=bhāgin).

**Bhāgiya** (adj.) (—°) [fr. bhāga, cp. bhāgin] connected with, conducive to, procuring; in foll. philos. terms: kusala° A i.11; hāna°, visesa° D iii.274 sq.; hāna°, ṭhiti°, visesa°, nibbedha° Vism 15 (in verse), 88=Ps i.35. — Cp. BSk. mokṣa bhāgīya, nirvedha° Divy 50; mokṣa° ibid. 363.

**Bhāgya** (nt.) [cp. Epic & Class. Sk. bhāgya; fr. bhaga, see also contracted form bhagga[2]] good luck, fortune J v.484.

**Bhāgyavant** (adj.) [same as bhaggavant, only differentiated as being the Sk. form and thus distinguished as sep. word by Commentators] having good luck, auspicious, fortunate, in def. of term "Bhagavā" at DA i.34=Vism 210; also at VvA 231, where the abstr. **bhāgyavantatā** is formed as expl[n] of the term. **bhāgyavatā** (f.) at Vism 211.

**Bhājaka** (adj.) (—°) [fr. bhajeti] distributing, one who distributes or one charged with the office of distributing clothes, food etc. among the Bhikkhus Vin i.285 (cīvara°); A iii.275 (cīvara°, phala°, khajjaka°).

**Bhājana[1]** (nt.) [cp. Epic Sk. bhājana, fr. **bhāj**] a bowl, vessel, dish, usually earthenware, but also of other metal, e. g. gold (suvaṇṇa°) DA i.295; copper (tamba°) DhA i.395; bronze (kaṅsa°) Vism 142 (in simile). — Vin i.46; Sn 577 (pl. mattika — bhājanā); J ii.272 (bhikkhā°); iii.366 (id.), 471; v 293 (bhatta°); Miln 107; VvA 40, 292 (v. l. bhojana); PvA 104, 145, 251; Sdhp 571.

**-vikati** a special bowl J v.292 (so read for T. bhojana°); Vism 376.

**Bhājana[2]** (nt.) [fr. **bhāj**] division, dividing up, in **pada°** dividing of words, treating of words separately DhsA 343; similarly **bhājaniyaṅ** that which should be classed or divided DhsA 2, also in **pada°** division of a phrase DhsA 54.

**Bhājita** [pp. of bhājeti] divided, distributed; nt. that which has been dealt out or allotted, in cpd. **bhājit-âbhājita** A iii.275.

**Bhājeti** [Caus. of bhajati, but to be taken as root by itself; cp. Dhtm 777 bhāja=puthakkare] to divide, distribute, deal out Vin iv.223 (ppr. bhājiyamāna); J i.265; DhsA 4 (fut. bhājessati) grd. **bhājetabba** Vin i.285. — pp. **bhājita**.

**Bhāṇa** [fr. bhaṇati] reciting or preaching, in **pada°** reciting the verses of the Scriptures DhA ii.95 (v. l. paṭibhāna); iii.345; iv.18.

**-vāra** a section of the Scriptures, divided into such for purposes of recitation, "a recital" Vin i.14; ii.247; DA 13; MA 2 (concerning the Bh. of Majjhima Nikāya); SnA 2 (of Sutta Nipāta), 608 (id.); DhsA 6 (of Dhammasanganī, cp. *Expos.* 8 n. 3), and frequently in other Commentaries & Expositionary Works.

**Bhāṇaka[1]** (adj. — n.) [fr. bhaṇati] speaking; (n.) a reciter, repeater, preacher (of sections of the Scriptures), like **Anguttara°** Vism 74 sq.; **Dīgha°** DA i.15, 131; J i.59; Vism 36, 266; **Jātaka°** etc. Miln 341 sq.; **Majjhima°** Vism 95 (Revatthera), 275, 286, 431; **Saṅyutta°** Vism 313 (Cūḷa — Sivatthera). Unspecified at SnA 70 (Kalyāṇavihāravāsī — bhāṇaka — dahara — bhikkhu; reading doubtful). — f. **bhāṇikā** Vin iv.285 (Thullanandā bahussutā bhāṇikā); also in cpd. **mañjubhāṇikā** sweet — voiced, uttering sweet words J vi.422.

**Bhāṇaka[2]** [cp. Sk. bhāṇḍaka a small box: Kathāsarits. 24, 163; & see Müller, *P.Gr.* p. 48] a jar Vin ii.170 (loha°); iii.90.

**Bhāṇin** (adj.) (—°) [fr. bhaṇati] speaking, reciting Sn 850 (**manta°** a reciter of the Mantras, one who knows the M. and speaks accordingly, i. e. speaking wisely, expl[d] by SnA 549 as "mantāya pariggahetvā vācaṅ bhāsitā"); Dh 363 (id.; expl[d] as "mantā vuccati paññā, tāya pana bhaṇana — sīlo" DhA iv.93). — **ativela°** speaking for an excessively long time, talking in excess J iv.247, 248.

**Bhāṇeti** Caus. of **bhaṇati** (q. v.) with 3rd praet. **bhāṇi** & pot. **bhāṇaye**.

**Bhātar** [cp. Vedic bhrātar=Av. bratar, Gr. φράτωρ, Lat. frater, Goth. brōþar=Ohg. bruoder, E. brother] brother, nom. sg. bhātā Sn 296; J i.307; PvA 54, 64; gen. sg. **bhātuno** ThA 71 (Ap. v.36), & **bhātussa** Mhvs 8, 9; instr. **bhātarā** J i.308; acc. **bhātaraṅ** Sn 125; J i.307; loc. **bhātari** J iii.56. — nom. pl. **bhātaro** J i.307, & **bhātuno** Th 2, 408; acc. **bhāte** Dpvs vi.21. — In cpds. both **bhāti°** (. bhātisadisa like a brother J v.263), and **bhātu°** (: bhātu — jāyā brother's wife, sister-in-law J v.288; Vism 95). Cp. **bhātika & bhātuka**. On pop. etym. see bhaginī.

**Bhāti** [**bhā** Dhtp 367, Dhtm 594: dittiyaṅ; Idg. ***bhē**, cp. Sk. bhāḥ nt. splendour, radiance, bhāsati to shine forth; Gr. φάος light, φαίνω to show etc.; Ags. bonian to polish=Ger. bohnen; also Sk. bhāla shine, splendour, =Ags. bael funeral pile] to shine (forth), to appear D ii.205; Vv 35[2]; J ii.313. — pp. **bhāta**: see vi°.

**Bhātika (& Bhātiya)** [fr. bhātar, cp. Class. Sk. bhrātṛka] lit. brotherly, i. e. a brother, often° —: "brother" — (a) **bhātika**: J i.253 (jeṭṭhaka°); vi.32; DhA i.14 (°thera my Thera — brother or br. — thera), 101, 245; PvA 75. — (b) **bhātiya**: Vism 292 (dve °therā two Th. brothers). — Cp. **bhātuka**.

**Bhātuka** [=bhātika, fr. Sk. bhrātṛka] brother, usually — °, viz. **pati°** brother-in-law, husband's brother J vi.152; **putta°** son & brother DhA i.314; **sa°** with the brother ThA 71 (Ap. v.36).

**Bhānu** (adj.) [cp. Vedic bhānu (m.) shine, light, ray; Epic Sk. also "sun"] light, bright red J iii.62 (of the kaṇavera flower); VvA 175 (°raṅsi).

**Bhānumant** (adj.) [fr. bhānu, ray of light Vedic bhānu- mant, Ep. of Agni; also Epic Sk. the sun] luminous, brilliant; mostly of the sun; nom. **bhānumā** S i.196= Th 1, 1252; Vv 64[17], 78[7] (=ādicca VvA 304); J i.183. acc. **bhānumaṅ** Sn 1016. — The spelling is sometimes **bhāṇumā**.

**Bhāyati** [cp. Sk. bhayate, **bhī**, pres. redupl. bibheti; Idg. ***bhei**, cp. Av. bayente they frighten; Lith. bijotis to be afraid; Ohg. bibēn=Ger. beben. Nearest synonym is **tras**] to be afraid. Pres, Ind. 1st sg. **bhāyāmi** Th 1, 21; Sn p. 48; 2nd sg. **bhāyasi** Th 2, 248; 1st pl. **bhāyāma** J ii.21; 3rd pl. **bhāyanto** Dh 129; Imper. 2nd pl. **bhāyatha** Ud 51; J iii.4; Pot. 3rd sg. **bhāye** Sn 964 & **bhāyeyya** Miln 208; 3rd pl. **bhāyeyyuṅ** Miln 208. — Aor. 1st sg. bhāyiṅ DhA iii.187; 2nd sg. **bhāyi** Th 1, 764; DhA iii.187; & usually in Prohib. **mā bhāyi** do not be afraid S v.369; J i.222; DhA i.253. — grd. **bhāyitabba** Nd[2] s.v. kāmaguṇā B; DhA iii.23. — Caus. I. **bhāyayate** to frighten J iii.99 (C.: utraseti); Caus. II. **bhāyāpeti** J iii.99, 210. — pp. **bhīta**.

**Bhāyitabbaka** (adj.) [grd. of bhāyati+ka] to be feared, dreadful, fearful, Sdhp 95.

**Bhāra** [fr. **bhṛ**, Vedic bhāra; cp. bhara] 1. anything to carry, a load Vin iii.278 (Bdhgh; dāru° a load of wood). **bhāraṅ vahati** to carry a load A i.84; VvA 23. — **garu°** a heavy load, as "adj." "carrying a heavy load" J v.439 (of a woman,=pregnant). — **bhāratara** (adj.— compar.) forming a heavier load Miln 155. — Cp. **ati°**, sam°. — 2. a load, cartload (as measure of quantity) VvA 12 (saṭṭhi — sakaṭa° — parimāṇa); PvA 102 (aneka°parimāṇa). — 3. (fig.) a difficult thing, a burden or duty, i. e. a charge, business, office, task, affair Vism. 375; J i.292; ii.399; iv.427; vi.413; DhA i.6, 111. Several bhārā or great tasks are mentioned exemplifying the meaning of "gambhīra" & "duddasa" (saccāni) at VbhA 141, viz. mahā — samuddaṅ manthetvā ojāya nīharaṇaṅ; Sineru — pādato vālikāya uddharaṇaṅ; pabbataṅ pīḷetvā rasassa nīharaṇaṅ. — 4. (fig.) in metaphors for the burden of (the factors of renewed) existence (the khandhas and similar agents). Esp. in phrase **panna-bhāra** "one whose load (or burden) has been laid down," one who has attained Arahantship M i.139; A iii.84; S i.233; Dh 402 (=ohita — khandha — bhāra DhA iv.168); Sn 626 (same expl[n] at SnA 467), 914 (expl[d] as patita — bhāra, oropita°, nikkhitta° Nd[1] 334, where 3 bhāras in this sense are distinguished, viz. khandha°, kilesa°, abhisankhāra°); Th 1, 1021. So at Vism 512 with ref. to the ariya — saccāni, viz. bhāro= dukkha — saccaṅ, bhār' ādānaṅ=samuda — saccaṅ, bhāranikkhepanaṅ=nirodha — s., bhāra — nikkhepan'upāya = magga — s. — On bhāra in similes see *J.P.T.S.* 1907, 118.

**-ādāna** the taking up of a burden S iii.25. **-(m)oropana** "laying down the load," i. e. delivery of a pregnant woman Bu ii.115. **-ṭṭha** contained in a load, carried as a burden Vin iii.47. **-nikkhepana** the laying down or taking off of a burden S iii.25. **-mocana** delivery (of a pregnant woman) J i.19. **-vāhin** "burden-bearer," one who carries an office or has a responsibility A iv.24 (said of a bhikkhu). **-hāra** load — carrier, burden-bearer S iii.25 sq.

**Bhāraka** (—°) [fr. bhāra] a load, only in cpd. **gadrabha°** a donkey — load (of goods) J ii.109; DhA i.123.

**Bhārataka** [fr. bhara] "the petty descendants of Bhārata" or: load — carrier, porter (?) Ś iv.117 (indignantly applied to apprentices and other low class young men who honour the Mahā — Kaccāna).

**Bhārika** (adj.) [fr. bhāra] 1. loaded, heavy J v.84, 477; Miln 261. — 2. full of, loaded down with (—°) VvA 314 (sineha° hadaya). — 3. grievous, serious, sorrowful PvA 82 (hadaya). — 4. important Miln 240, 311. — See **bhāriya**.

**Bhārin** (adj.) [fr. **bhṛ**, cp. bhāra] carrying, wearing, only in cpd. **mālā°** (māla°), wearing a garland (of flowers) J iv.60, 82; v.45; where it interchanges with °dhārin (e. g. Vv.32[3]; v. l. at PvA 211; cp. BSk. **°dhārin** MVastu i.124). — f. **°bhārinī** J iii.530; VvA 12; and **°bhārī** Th 1, 459 (as v. l.; T. °dhārī). See also under **mālā**.

**Bhāriya** (adj.) [fr. bhāra Vedic **bhārya** to be nourished or supported; **bhāryā** wife] 1. heavy, weighty, grave, serious; always fig. with ref. to a serious offence, either as bhāriyaṅ **pāpaṅ** a terrible sin PvA 195, or bh. **kammaṅ** a grave deed, a sin DhA i.298, 329; ii.56; iii.120; VvA 68; or **bhāriyaṅ** alone (as nt.), something grave, a sin DhA i.64. Similarly with **ati°** as atibhāriyaṅ kammaṅ a very grave deed DhA i.70, or atibhāriyaṅ id. DhA i.186. — 2. **bhāriyā** (=bhārikā, f. of bhāraka) carrying, fetching, bringing J vi.563 (phala°).

**Bhārukacchaka** see **bharu°**.

**Bhāva** [fr. **bhū**, cp. Vedic bhāva] 1. being, becoming, condition, nature; very rarely by itself (only in later & C. literature, as e. g. J i.295 thīnaṅ bhāvo, perhaps best to be translated as "women's character," taking bhāva=attabhāva); usually — °, denoting state or condition of, and representing an abstr. der. from the first part of the cpd. e. g. gadrabha° □ asininity ' J ii.109. Thus in connection with (a) *adjectives:* **atthika°** state of need PvA 120; **ūna°** depletion SnA 463; **ekī°** loneliness Vism 34; **sithill°** (for sithila° in conn. with **kṛ & bhū**) relaxation Vism 502. — (b) *adverbs.* **upari°** high condition M i.45; **pātu°** appearance Sn 560; **vinā°** difference Sn 588. (c) *nouns & noun — derivations:* **atta°** individual state, life, character Sn 388 (=citta SnA 374); **asaraṇa°** state of not remembering DhA iii.121; **samaṇa°** condition of a recluse Sn 551. — (d) forms of *verbs:* **nibbatta°** fact of being reborn DhA iii.121; **magg' ārūḷha°** the condition of having started on one's way VvA 64; **baddha°** that he was bound; **suhita°** that they were well J iv.279. The translation can give either a full sentence with "that it was" etc. (VvA 64: "that he had started on his way"), or a phrase like "the fact or state of," or use as an English abstract noun ending in — *ness* (atthika — bhāva needfulness, eki° loneliness), — *ion* (ūna° depletion, pātu° manifestation). — *hood* (atta° selfhood), or — *ship* (samaṇa° recluseship). — Similarly in Com. style: sampayutta — **bhāvo** (m.) DhA iii.94, for *sampayuttattaṅ (abstr.); bhākuṭikassa bhāvo=bhakuṭiyaṅ Vism 26; sovacassassa bhāvo= sovacassatā KhA 148; mittassa bh.=mettaṅ KhA 248. Here sometimes **bhava** for **bhāva**. — 2. (in pregnant, specifically *Buddhistic* sense) cultivation or production by thought, mental condition, esp. a set mental condition (see der. bhāvanā). Sometimes (restricted to Vin & J) in sense "thinking of someone," i. e. affection, love, sentiment. — (a) in comb[n] **khanti, diṭṭhi, ruci, bhāva** at Vin ii.205; iii.93; iv.3, 4. — (b) in Jātaka passages: J v.237; vi.293 (bhāvaṅ karoti, with loc., to love). — **abhāva** (late, only in C. style) not being, absence, want PvA 25; abl. **abhāvato** through not being, in want of PvA 9, 17. — **sabhāva** (sva+bhāva) see sep.

**Bhāvanā** (f.) [fr. bhāveti, or fr. bhāva in meaning of bhāva 2, cp. Class. Sk. bhāvanā] producing, dwelling on something, putting one's thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. — See on term *Dhs trsl* 261 (=[2] 240); *Expos.* i.217 (=DhsA 163); *Cpd.* 207 n. 2. — Cp. pari°, vi°, sam°. — Vin i.294 (indriya°); D iii.219 (three: kāya°, citta°, paññā°), 221, 225, 285, 291; S i.48; Dh 73, 301; J i.196 (mettā°); iii.45 (id.); Nd[1] 143 (saññā°); Nett 91 (samatha — vipassanaṅ); Vbh 12, 16 sq., 199, 325; Vism 130 (karaṇa, bhāvanā, rakkhaṇa; here bh.=bringing out, keeping in existence), 314 (karuṇā°), 317 (upekkhā°); Miln 25 (°ṅ anuyuñjati); Sdhp 15, 216, 233, 451.

**-ânuyoga** application to meditation Vbh 244, 249. **-ārāma** joy of or pleasure in self culture A ii.28. **-bala** power to increase the effect of meditation, power of self — culture

A i.52; D iii.213. **-maya** accomplished by culture practice; brought into existence by practice (of cultured thought), cp. *Cpd.* 207. D iii.218, 219; Nett 8; with *dānamaya & sīlamaya* at It 19, 51; Vbh 135, 325. **-vidhāna** arrangement of process of culture DhsA 168=Vism 122.

**Bhāvanīya** (adj.) [grd. fr. bhāveti, but taken by Bdhgh as grd. formation fr. bhāvanā] "being as ought to be," to be cultivated, to be respected, in a self — composed state (cp. bhāvitatta) M i.33 (garu+; expl[d] by Bdhgh as "addhā 'yam āyasmā jānaṅ jānāti passaṅ passatī ti evaṅ sambhāvanīyo" MA 156); S v.164; A iii.110; Miln 373; PvA 9. See also under **manobhāvanīya**.

**Bhāvita** [pp. of bhāveti] developed, made to become by means of thought, cultured, well-balanced A v.299 (cittaṅ parittaṅ abhāvitaṅ; opp. cittaṅ appamāṇaṅ subhāvitaṅ); Sn 516, 558.

**Bhāvitatta[1]** (adj.) [bhāvita+attan] one whose attan (ātman) is bhāvita, i. e. well trained or composed. Attan here=citta (as PvA 139), thus "self — composed, well — balanced" A iv.26; Sn 277, 322, 1049; Dh 106, 107; Nd[2] 142; Nd[2] 475 B (indriyāni bh.); J ii.112 (°bhāvanāya when the training of thought is perfect); Vism 185 (°bhāvana, adj. one of well — trained character), 267, 400 (+bahulī — kata); DhA i.122 (a°); ThA 164 (indriya°). See foll.

**Bhāvitatta[2]** (nt.) [abstr. fr. bhāvita=*bhāvitattvaṅ] only neg. a° the fact of not developing or cultivating S iii.153, 475; Pv ii.9[66].

**Bhāvin** (adj.) [fr. bhāva, Epic Sk. bhāvin "imminent"] "having a being," going to be, as — ° in **avassa°** sure to come to pass, inevitable J i.19. — f. **bhāvinī** future VvA 314 (or is it bhāvanīya? cp. v. l. S bhāvaniyā).

**Bhāveti** [Caus. of **bhū**, bhavati] to beget, produce, increase, cultivate, develop (by means of thought & meditation), The Buddhist equivalent for mind — work as creative in idea, M i.293; cp. *B.Psy* p. 132. — D ii.79; M ii.11 (cattāro sammappadhāne & iddhipāde); S i.188 (cittaṅ ekaggaṅ), Th 1, 83, 166 (ppr. bhāvayanto); Sn 341 (cittaṅ ekaggaṅ), 507 (ppr. bhāvayaṅ), 558 (grd. bhāvetabba), 1130 (ppr. bhāvento=āsevanto bahulī — karonto Nd[2] 476); Dh 87, 350, 370; J i.264 (mettaṅ), 415, ii.22; Nd[2] s. v. kāmaguṇā (p. 121) (where grd. in sequence "sevitabba, bhajitabba, bhāvetabba, bahulī — kātabba"); Pug 15, DhA iii.171; Sdhp 48, 495. — Pass. ppr. **bhāviyamāna** A ii.140; KhA 148. — pp. **bhāvita**.

**Bhāsa** [cp. Epic Sk. bhāsa] **-sakuṇa** a bird of prey, a vulture [Abhp. 645, 1049]; as one of the lucky omens enum[d] (under the so — called mangala — kathā) at KhA 118 (with v. l. SS. cāta° & vāca°, BB cāba°)=Nd[1] 87 (on Sn 790) (T. reads vāta°; v. l. SS vāpa°, BB chapa°).

**Bhāsaka** (adj.) (—°) [fr. **bhāṣ**] speaking DA i.52 (**avaṇṇa°** uttering words of blame).

**Bhāsati[1]** [**bhāṣ**; Dhtp 317: vacane; Dhtm 467; **vācāya**] to speak, to say, to speak to, to call M i.227, Sn 158, 562, 722; Dh 1, 246, 258; also **bhāsate** Sn 452. — Pot. **bhāseyya** Vin ii.189; Sn 451, 930; SnA 468 (for udīraye Dh 408); **bhāse** Dh 102; Sn 400; & **bhāsaye** A ii.51= J v.509 (with gloss katheyya for joteyya=bhāseyya). — Aor. **abhāsi** Vin iv.54; PvA 6, 17, 23, 69; 1[st] sg. also **abhāsissaṅ** (Cond.) Pv i.6[8] (=abhāsiṅ PvA 34); imper. pres. **bhāsa** Sn 346; ppr. bhāsamāne A ii.51= J v.509; Sn 426; Dh 19; J iv.281 (perhaps better with v. l. as hasamāna); v.63; & **bhāsanto** Sn 543. — grd. **bhāsitabba** A iv.115; Vism 127. — Med. ind. pres. 2[nd] sg. **bhāsase** Vv 34[2]; imper. pres. 2[nd] sg. **bhāsassu** M ii.199. — An apparent ger. form **abhāsiya** It 59, 60 (micchā vācaṅ abhāsiya) is problematic. It may be an old misspelling for ca bhāsiya, as a positive form is required by the sense. The vv. ll. however do not suggest anything else but abhāsiya; the editor of It suggests pa°. — Cp. **anu, o°, samanu°**.

**Bhāsati[2]** [**bhās** Dhtm 467: dittiyaṅ] to shine, shine forth, fill with splendour Sn 719 (2[nd] sg. fut. bhāsihi=bhāsissasi pakāsessasi SnA 499). Usually with prep. prefix **pa°** (so read at Pv i.10[9] for ca bh.). Cp. **o°, vi°**.

**Bhāsana** (nt.) [fr. **bhāṣ**] speaking, speech Dhtm 162; Sdhp 68.

**Bhāsā** (f.) [cp. Epic Sk. bhāṣā] speech, language, esp. vernacular, dialect J iv.279 (manussa° human speech), 392 (caṇḍāla°); KhA 101 (saka — saka° — anurūpa); SnA 397 (Milakkha°); DA i.176 (Kirātā — Yavanâdi — Millakkhānaṅ bhāsā); MA i.1 (Sīhaḷa°); VbhA 388 (18 dialects, of which 5 are mentioned; besides the Māgadhabhāsā).

**Bhāsita** [pp. of bhāsati[1]] spoken, said, uttered A v.194; Miln 28; DhA iv.93. — (nt.) speech, word Dh 363; M i.432. Usually as **su° & dub°** (both adj. & nt.) well & badly spoken, or good & bad speech Vin i.172; M ii.250; A i.102; ii.51 (su°; read bhāsita for bāsita); vi.226; Sn 252, 451, 657; J iv.247, 281 (su°, well spoken or good words); Pv ii.6[20] (su°); PvA 83 (dub°).

**Bhāsitar** [n. ag. fr. **bhāṣ**] one who speaks, utters; a speaker S i.156; Pug 56; SnA 549.

**Bhāsin** (adj.) (—°) [cp. Epic Sk. bhāṣin] speaking A i.102 (dubbhāsita — bhāsin).

**Bhāsura** (adj.) [cp. Epic Sk. bhāsura fr. **bhas**] bright, shining, resplendent ThA 139, 212; VvA 12.

**Bhiṅsa** (adj.) [=Vedic bhīṣma, of which there are 4 P. forms, viz. the metathetic **bhiṅsa**, the shortened **bhisma**, the lengthened **bhesma**, and the contracted **bhīsa** (see bhīsana). Cp. also Sk. — P. bhīma; all of **bhī**] terrible; only in cpd. **°rūpa** (nt. & adj.) an awful sight; (of) terrific appearance, terrible, awful J iii.242, 339; iv.271, 494.

**Bhiṅsana & °ka** (adj.) [the form with **°ka** is the canonic form, whereas bhiṅsana is younger. See bhiṅsa on connections] horrible, dreadful, awe — inspiring, causing fear. (a) **bhiṅsanaka** (usually comb[d] with lomahaṅsa) D ii.106=A iv.311; D ii.157; Vin iii.8; PvA 22; ThA 242 (°sabhāva=bhīmarūpa); J v.43. — (b) **bhiṅsana** Pv iv.3[5] (+lomahaṅsa).

**Bhiṅsā** (f.) [fr. bhiṅsa] terror, fright; **mahā-bhiṅsa** (adj.) inspiring great terror D ii.259. Cp. **bhismā**.

**Bhiṅsikā** (f.) [fr. bhiṅsa] frightful thing, terror, terrifying omen Mhvs 12, 12 (vividhā bhiṅsikā kari he brought divers terrors to pass).

**Bhikkhaka** [fr. bhikkhu, Cp. Epic Sk. bhikṣuka & f. bhikṣukī] a beggar, mendicant S i.182 (bh. brāhmaṇa); J vi.59 (v. l. BB. °uka); VbhA 327.

**Bhikkhati** [cp. Vedic bhikṣate, old desid. to **bhaj**; def. Dhtp

13 "yācane"] to beg alms, to beg, to ask for S i.176, 182 (so read for T. bhikkhavo); Dh 266; VbhA 327. — ppr. med. **bhikkhamāna** Th 2, 123.

**Bhikkhā** (f.) [cp. Epic & Class. Sk. bhaikṣa of **bhikṣ**, adj. & nt.] begged food, alms, alms — begging; food Vin iv.94; Cp i.1[4]; Vv 70[4] (ekāhā bh. food for one day); Miln 16; PvA 3, 75, 131 (kaṭacchu°); **bhikkhāya carati** to go out begging food [cp. Sk. bhaikṣaṅ carati] J iii.82; v.75; PvA 51 & passim. — **subhikkha** (nt.) abundance of food D i.11. **dubbhikkha** (nt.) (& **°ā** f.) scantiness of alms, famine, scarcity of food, adj. famine — stricken (cp. Sk. durbhikṣaṅ) Vin ii.175; iii.87 (adj.); iv.23 (adj.); S iv.323, 324 (dvīhitikaṅ); A i.160; iii.41; J ii.149, 367; v.193; vi.487; Cp i.3[3] (adj.); Vism 415 (°pīḷita), 512 (f. in simile); KhA 218; DhA i.169; ii.153 (f.); iii.437 (°bhaya).

**-āhāra** food received by a mendicant J i.237 (=bhikkhu — āhāra?). **-cariyā** going about for alms, begging round Sn 700; PvA 146. **-cāra**=°cariyā Mhbv 28. **-paññatti** declaration of alms, announcement that food is to be given to the Sangha, a dedication of food Vin i.309.

**Bhikkhu** [cp. later Sk. bhikṣu, fr. **bhikṣ**] an almsman, a mendicant, a Buddhist monk or priest, a bhikkhu. — nom. sg. **bhikkhu** freq. passim; Vin iii.40 (vuḍḍhapabbajita); A i.78 (*thera* bh., an elder bh.; and *nava* bh. a young bh.); iii.299 (id.); iv.25 (id.); Sn 276, 360, 411 sq., 915 sq., 1041, 1104; Dh 31, 266 sq., 364 sq., 378; Vv 80[1]; acc. **bhikkhuṅ** Vin iii.174; Dh 362, & **bhikkhunaṅ** Sn 87, 88, 513; gen. dat. **bhikkhuno** A i.274; Sn 221, 810, 961; Dh 373; Pv i.10[10]; & **bhikkhussa** A i.230; Vin iii.175; instr. **bhikkhunā** Sn 389. pl. nom. **bhikkhū** Vin ii.150; iii.175; D iii.123; Vism 152 (in sim.); VbhA 305 (compared with amaccaputtā) & **bhikkhavo** Sn 384, 573; Dh 243, 283; acc. **bhikkhu** Sn p. 78; M i.84; Vv 22[10]; & **bhikkhavo** Sn 384, 573; gen. dat. **bhikkhūnaṅ** Vin iii.285; D iii.264; Sn 1015; Pv ii.1[7]; & **bhikkhunaṅ** S i.190; Th 1, 1231; instr. **bhikkhūhi** Vin iii.175; loc. **bhikkhūsu** A iv.25, & **bhikkhusu** Th 1, 241, 1207; Dh 73; voc. **bhikkhave** (a Māgadhī form of nom. bhikkhavaḥ) Vin iii.175; Sn p. 78; VvA 127; PvA 8, 39, 166; & **bhikkhavo** Sn 280, 385.

There are several allegorical *etymologies* (definitions) of the word bhikkhu, which occur frequently in the commentaries. All are fanciful interpretations of the idea of what a bhikkhu is or should be, and these qualities were sought and found in the word itself. Thus we mention here the foll. (a) bhikkhu=**bhinnakilesa** ("one who has broken the stains" i. e. of bad character) VbhA 328; VvA 29, 114, 310; PvA 51. — (b) Another more explicit expl[n] is "sattannaṅ dhammānaṅ bhinnattā bhikkhu" (because of the breaking or destroying of 7 things, viz. the 7 bad qualities, leading to rebirth, consisting of sakkāyadiṭṭhi, vicikicchā, sīlabbata — parāmāsa, rāga, dosa, moha, māna). This def. at Nd[1] 70=Nd[2] 477[a]. — (c) Whereas in a & b the first syllable *bhi*( — kkhu) is referred to **bhid**, in this def. it is referred to **bhī** (to fear), with the further reference of (bh — ) *ikkh*(u) to **īkṣ** (to see), and bhikkhu defined as "saṅsāre bhayaṅ ikkhati ti bh." Vism 3, 16 (saṅsāre bhayaṅ ikkhaṇatāya vā bhinna — paṭa — dharaditāya vā). — A very comprehensive def. of the term is found at Vbh 245 — 246, where bhikkhu — ship is established on the ground of 18 qualities (beginning with samaññāya bhikkhu, paṭiññāya bh., bhikkhatī ti bh., bhikkhako ti bh., bhikkhācariyaṅ ajjhupagato ti bh., bhinna — paṭa — dharo ti bh., bhindati pāpake dhamme ti bh., bhinnattā pāpakānaṅ dhammānan ti bh. etc. etc.). — This passage is expl[d] in detail at VbhA 327, 328. — Two *kinds* of bhikkhus are distinguished at Ps i.176; Nd[1] 465=Nd[2] 477[b], viz. **kalyāṇa[ -ka- ]puthujjana** (a layman of good character) and **sekkha** (one in training), for which latter the term paṭilīnacara (one who lives in elimination, i. e. in keeping away from the dangers of worldly life) is given at Nd[1] 130 (on Sn 810).

**-gatika** a person who associates with the bhikkhus (in the Vihāra) Vin i.148. **-bhāva** state of being a monk, monkhood, bhikkhuship D i.176; Sn p. 102; **-sangha** the community of bhikkhus, the Order of friars D iii.208; Sn 403, 1015; Sn p. 101, 102; Miln 209; PvA 19 sq. & passim.

**Bhikkhuka** (—°) (adj.) [fr. bhikkhu] belonging to a Buddhist mendicant, a bhikkhu —, a monk's, or of monks, in **sa°** with monks, inhabited by bhikkhus Vin iv.307, 308; opp. **a°** without bhikkhus, ibid.

**Bhikkhunī** (f.) [fr. bhikkhu, cp. BSk. bhiksuṇī, but classical Sk. bhikṣukī] an almswoman, a female mendicant, a Buddhist nun D iii.123 sq., 148, 168 sq., 264; Vin iv.224 sq., 258 sq. (°sangha); S i.128; ii.215 sq., iv.159 sq.; A i.88, 113, 279; ii.132 (°parisā), 144; iii.109; iv.75; Miln 28; VbhA 498 (dahara°, story of); VvA 77.

**Bhinka** [cp. Vedic bhṛṅga large bee] the young of an animal, esp. of an elephant, in its property of being dirty (cp. pigs) Vin ii.201=S ii.269 (bhinka — cchāpa); J v.418 (with ref. to young cats: "mahā — biḷārā nelamaṇḍalaṅ vuccati taruṇā bhinka — cchāpa — maṇḍalaṅ," T. °cchāca°, vv. ll. bhiñjaka — cchāca; taruṇa — bhiga — cchāpa; bhinga — cchāja).

**Bhinkāra**[1] (& °gāra) [cp. late Sk. bhṛṅgāra] a water jar, a (nearly always golden) vase, ceremonial vessel (in donations) Vin i.39 (sovaṇṇa — maya); D ii.172; A iv.210=214 (T. °gāra, v. l. °kāra); Cp. i.3[5]; J i.85, 93; ii.371; iii.10 (suvaṇṇa°); Dpvs xi.32; PvA 75; KhA 175 (suvaṇṇa°; v. l. BB °gāra), Sdhp 513 (soṇṇa°).

**Bhinkāra**[2] [?] cheers, cries of delight (?) Bu i.35 (+sādhu kāra).

**Bhinkāra**[3] [cp. Sk. bhṛṅga bee, bhṛṅgaka & bhṛṅga — rājā] a bird: Lanius caerulescens J v.416.

**Bhijjati** [Pass. of **bhindati**, cp. Sk. bhidyate] to be broken, to be destroyed; **to break** (instr.); pres. **bhijjati** Dh 148, ppr. bhijjamāna: see phrase abhijjamāne udake under abhijj°, with which cp. phrase **abhejjantyā pathavyā** J vi.508, which is difficult to explain (not breaking? for abhijjantī after abhejja & abhedi, and *abhijjanto for abhijjamāna, intrs.?). imper. bhijjatu Th 1, 312. — praet. 2[nd] pl. **bhijjittha** J i.468; aor. **abhedi** Ud 93 (abhedi kāyo). — fut. **bhijjhissati** DA i.266; grd. bhijjitabba J iii.56; on grd. °bhijja see **pabhindati**; grd. **bhejja** in **abhejja** not to be broken (q. v.).

**Bhijjana** (nt.) [fr. bhijjati] breaking up, splitting, perishing; destruction J i.392; v.284; vi.11; DhA i.257 (kaṇṇā bhijjan' ākāra — pattā); ThA 43 (bhijjana — sabhāva of perishable nature; expl[n] of bhidura Th 2, 35); PvA 41 (°dhammā destructible, of sankhārā). — Der. **abhijjanaka** see sep.

**Bhitti** (f.) [fr. **bhid**, cp. *Sk. bhitta fragment, & Class. Sk. bhitti wall] a wall Vin i.48; D ii.85; S ii.103; iv.183; v.218; J i.491;

Vism 354=VbhA 58 (in comparison); ThA 258; VvA 42, 160, 271, 302; PvA 24.

**-khīla** a pin (peg) in the wall Vin ii.114, 152. **-pāda** the support or lower part of a wall J iv.318.

**Bhittika** (adj.) [fr. bhitti] having a wall or walls J iv.318 (naḷa °ā **paṇṇasālā**); vi.10 (catu° with 4 walls).

**Bhidura** (adj.) [fr. **bhid**] fragile, perishable, transitory Th 2, 35 (=bhijjana — sabhāva ThA 43).

**Bhindati** [**bhid**, Sk. bhinatti; cp. Lat. findo to split, Goth. beitan=Ger. beissen. Def. at Dhtp 381, 405 by "vidāraṇe" i. e. splitting] to split, break, sever, destroy, ruin. In two bases: ***bhid** (with der. ***bhed) & *bhind**. — (a) ***bhid**: aor. 3rd sg. **abhida** (=Sk. abhidat) D ii.107; J iii.29 (see also under abhida); **abbhidā** J i.247; ii.163, 164. — fut. **bhecchati** (Sk. bhetsyati) A i.8. — ger. **bhetvā** (Sk. bhittvā) Th 1, 753; Sn 62 (v. l. BB bhitvā). — grd. **bhejja**: only neg. **abhejja** (q. v.). See also der. bheda, bhedana. — pp. **bhinna** & Pass. **bhijjati**. — (b) ***bhind**: pres. **bhindati** Nd[1] 503; DhA i.125 (kathaṅ bh. to break a promise); Sdhp 47. — ppr. **bhindanto** Mhvs 5, 185. — Pot. **bhinde** Vism 36 (sīlasaṅvaran). — fut. **bhindissati** Vin ii.198. — aor. **bhindi** J i.467 (mitta — bhāvaṅ), & **abhindi** A iv.312 (atta — sambhavaṅ). — ger. **bhinditvā** J i.425, 490; PvA 12; also in phrase **indriyāni bhinditvā** breaking in one's senses, i. e. mastering, controlling them J ii.274; iv.104, 114, 190. — Caus. I. **bhedeti**: see vi°. Caus. II. **bhindāpeti** to cause to be broken J i.290 (sīlaṅ); vi.345 (pokkharaṇiṅ) and **bhedāpeti** Vin iii.42. — See also bhindana.

**Bhindana** (adj.) [fr. bhindati] breaking up, brittle, falling into ruin S i.131 (kāya).

**Bhindivāla** [Non — Aryan; Epic Sk. bhindipāla spear, but cp Prk bhiṇḍi — māla & °vāla, Pischel, *Prk. Gr.* § 248; see also Geiger, *P.Gr.* § 38] a sort of spear J vi.105, 248; Abhp 394.

**Bhinna** [pp. of bhindati] 1. broken, broken up (lit. & fig.) Sn 770 (nāvā); J i.98 (abhinna magga an unbroken path); iii.167 (uda — kumbha); PvA 72 (°sarīra — cchavi). — 2. (fig.) split, fallen into dissension, not agreeing D iii.117=210, 171. — Usually in cpds., & often to be translated by prep. "without," e.g. bhinnahirottappa without shame. — Cp. sam°.

**-ājīva** without subsistence, one who has little means to live on, one who leads a poor mode of living Miln 229 sq. (opp. parisuddh' ājīva); Vism 306. **-nāva** ship — wreeked J iv.159. **-paṭa** a torn cloth, in cpd. °*dhara* "wearing a patchwork cloth," i. e. a bhikkhu (see also s. v. bhikkhu) Th 1, 1092. **-plava** ship — wrecked J iii.158. **-manta** disobeying (i. e. breaking) a counsel J vi.437. **-sira** with a broken head J iv.251. **-sīmā** (f.) one who has broken the bounds (of decency) Miln 122. **-sīla** one who has broken the norm of good conduct Vism 56. **-hirottappa** without shame, shameless J i.207.

**Bhinnatta** (nt.) [fr. bhinna] state of being broken or destroyed, destruction A iv.144.

**Bhiyyo** (Bhīyo, Bhīyyo) [Vedic bhūyas, compar. form fr. **bhū**, functioning as compar. to bhūri. On relation Sk. bhūyaḥ: P. bhiyyo cp. Sk. jugupsate: P. jigucchati] 1. (adj.) more Sn 61 (dukkham ettha bhiyyo), 584 (id.), 306 (bh. taṇhā pavaḍḍhatha); Dh 313 (bh. rajan ākirate), 349 (bh. taṇhā pavaḍḍhati). — 2. (adv.) in a higher degree, more, repeatedly, further S i.108 (appaṅ vā bhīyo less or more); Sn 434 (bh. cittaṅ pasīdati); Dh 18 (bh. nandati=ativiya n. C.); Miln 40. — See also bhiyyoso, yebhuyyena.

**-kamyatā** desire for more, greed Vin ii.214. **-bhāva** getting more, increase, multiplication D iii.221; Vin iii.45; S v.9, 198, 244; A i.98; v.70; VbhA 289.

**Bhiyyoso** (adv.) [abl. formation fr. bhiyyo 1] still more, more and more, only in cpd. **°mattāya** [cp. BSk. bhūyasyā mātrāya MVastu ii.345; Divy 263 & passim] exceedingly, abundantly A i.124=Pug 30 (expl[d] at PugA 212 by "bhiyyoso — mattāya uddhumāyana — bhāvo daṭṭhabbo"); J i.61; PvA 50.

**Bhisa** (nt.) [cp. Vedic bisa, with bh for b: see Geiger, *P.Gr.* § 40 1a] the sprout (fr. the root) of a lotus, the lotus fibres, lotus plant S i.204; ii.268; J i.100; iv.308.

**-puppha** the lotus flower Sn 2 (=paduma — puppha SnA 16). **-muḷāla** fibres & stalk of the lotus J v.39; Vism 361.

**Bhisakka** [cp. Vedic bhiṣaj physician, P. bhesajja medicine & see Geiger, *P.Gr.* § 63[1]] a physician M i.429; A iii.238; iv.340; It 101; Miln 169, 215, 229, 247 sq., 302; Vism 598 (in simile); DA i.67, 255.

**Bhisi[1]** (f.) [cp. Epic Sk. bṛṣī & bṛsī, with bh for b, as in Prk. bhisī, cp. Pischel, *Prk. Gr.* § 209] a bolster, cushion, pad, roll Vin i.287 sq. (cīvara° a robe rolled up); ii.150, 170; iii.90; iv.279. *Five* kinds are allowed in a Vihāra, viz. uṇṇa — bhisi, cola°, vāka°, tiṇu°, paṇṇa°, i. e. bolsters stuffed with wool, cotton — cloth, bark, grass, or talipot leaves, Vin ii.150=VbhA 365 (tiṇa°).

**-bimbohana** bolster & pillow Vin i.47; ii.208; DhA i.416; VbhA 365.

**Bhisi[2]** [etym.?] a raft Sn 21. — Andersen, *Pali Reader,* Glossary s. v. identifies it with bhisi[1] and asks: "Could it also mean a sort of cushion, made of twisted grass, used instead of a swimming girdle?"

**Bhisikā** (f.) [fr. bhisi[1]] a small bolster Vin ii.148 (vāta- pāna° a roll to keep out draughts); KhA 50 (tāpasa°, v. l. K[k] kapala — bhitti, see Appendix to Indexes on Sutta Nipāta & Pj.).

**Bhismā** (f.) [=bhiṅsā] terror, fright D ii.261 (°kāya adj. terrific).

**Bhīta** [pp. of bhāyati] frightened, terrified, afraid Dh 310; J i.168 (niraya — bhaya°); ii.110 (maraṇa — bhaya°), 129; iv.141 (+tasita); PvA 154, 280 (+tasita). Cp. sam°.

**Bhībhaccha** see **bībhaccha**.

**Bhīma** (adj.) [fr. **bhī**, cp. Vedic bhīma] dreadful, horrible, cruel, awful J iv.26; Miln 275.

**-kāya** of horrible body, terrific J v.165. **-rūpa** of terrifying appearance Th 2, 353. **-sena** having a terrifying army J iv.26; vi.201. Also Np. of one of the 5 sons of King Paṇḍu J v.426; Vism 233.

**Bhīmala** (adj.) [fr. bhīma] terrifying, horrible, awful J v.43 (T. bhīmūla, but read bhīmala; C. expl[s] by bhiṅsanaka — mahāsadda).

**Bhīrati** Pass. to bharati, only in cpd. ppr. **anubhīramāna** M iii.123 (chatta: being brought up,or carried behind). Neumann, M. trsl.[2] iii.248 translates "über ihm schwebt," & proposes reading (on p. 563) **anu-hīramāna** (fr. **hṛ**). This read-

ing is to be preferred, & is also found at D ii.15.

**Bhīru** (adj. n.) [fr. **bhī**; cp. Vedic bhīru] 1. fearful, i. e. having fear, timid, afraid, shy, cowardly Sdhp 207 (dukkha°); usually in neg. **abhīru** not afraid, without fear, combd with **anutrāsin**: see utrāsin. — 2. fearful, i. e. causing fear, awful, dreadful, terrible Pv ii.4[1] (°dassana terrible to look at). — 3. (m.) fear, cowardice Sn 437 (=utrāsa SnA 390).

**-ttāṇa** refuge for the fearful, adj. one who protects, those who are in fear A ii.174; It 25; Sdhp 300.

**Bhīruka** (adj.) [fr. bhīru] afraid, shy, cowardly, shunning (—°) Vism 7 (pāpa°), 645 (jīvitu — kāma bhīruka — purisa).

**Bhīsana** (adj.) =**bhiṅsana** (q. v.) Pv iv.3[5] (v. l. in PvA 251), expld by bhayajanana PvA 251, where C. reading also bhīsana.

**Bhukka** (adj.) [fr. onomat. root ***bhukk**, dialectical, cp. Prk. bhukkai to bark, bhukkiya barking, bhukkana dog (Pischel, *Prk. Gr.* § 209); the root **bhukk (bukk)** is given by Hemacandra 4, 98 in meaning "garjati" (see P. gajjati), cp. also Prk. bukkaṇa crow] barking, n. a barker, i. e. dog; only in redupl. intens. formation **bho-bhu-kka** (cp. E. bow — wow), lit. bhu — bhu — maker (: kka fr. **kṛ**?) J vi.354 (C.: bhun — karaṇa). See also **bhussati**.

**Bhunkaraṇa** (adj. — nt.) [bhu+**kṛ**, see bhukka] making "bhu," i. e. bow — wow, barking J vi.355 (°sunakha); v. l. bhu — bhukka — sadda — karaṇa.

**Bhucca** (adj.) [ger. of **bhū** in composition, corresponding to *bhūtya>*bhutya, like pecca (*pretya) fr. pra+**i**. In function equal to **bhūta**] only in cpd. **yathā-bhuccaṅ** (nt. adv.) as it is, that which really is, really (=yathā bhūtaṅ) Th 2, 143. See under **yathā**.

**Bhuja[1]** (m. & nt.) [cp. Epic & Class. Sk. bhuja m. & bhujā; **bhuj**, bhujate to bend, lit. "the bender"; the root is expld by **koṭilya** (koṭilla) at Dhtp 470 (Dhtm 521). See also bhuja[3]. Idg. ***bheng**, fr. which also Lat. fugio to flee=Gr. φεύγω, Lat. fuga flight=Sk. bhoga ring, Ohg. bouc; Goth. biugan to bend=Ger. beugen & biegen; Ohg. bogo=E. bow. Semantically cp. Lat. lacertus the arm, i. e. the bend, fr. ***leq** to bend, to which P. laguḷa a club (q. v. for etym.), with which cp. Lat. lacerta=lizard, similar in connotation to P. bhujaga snake] the arm Sn 48 (expld by Nd[2] 478 as hattha, hand); 682 (pl. bhujāni); J v.91, 309; vi.64; Bu i.36; Vv 64[18].

**Bhuja[2]** [fr. bhuñjati[2]] clean, pure, bright, beautiful J vi.88 (°dassana beautiful to look at; C. explns by kalyāṇa dassana).

**Bhuja[3]** (adj.) [fr. **bhuj** to bend] bending, crooked, in **bhuja-laṭṭhi** betel — pepper tree J vi.456 (C.: bhujangalatā, perhaps identical with bhujaka?), also in cpd. **bhuja-ga** going crooked, i. e. snake Miln 420 (bhujaginda king of snakes, the cobra); Dāvs. 2, 17; also as **bhujanga** Dāvs 2, 56, & in der. **bhujanga-latā** "snake-creeper," i. e. name of the betel — pepper J vi.457; and **bhujangama** S i.69. — Cp. **bhogin[2]**.

**Bhujaka** [fr. **bhuj**, as in bhuñjati[2]; or does it belong to bhuja[3] and equal to bhuja — laṭṭhi?] a fragrant tree, growing (according to Dhpāla) only in the Gandhamādana grove of the Devaloka Vv 35[5]; VvA 162.

**Bhujissa** [cp. BSk. bhujiṣya Divy 302, according to Mhvyut § 84 meaning "clean"; thus fr. **bhuj** (see bhuñjati[2]) to purify, sort out] 1. (n. m.) a freed slave, freeman; a servant as distinguished from a slave Vin i.93; J ii.313; PvA 112. — **bhujissaṅ karoti** to grant freedom to a slave J v.313; vi.389, 546; DhA i.19; ThA 200. — f. **bhujissā** Vin ii.271 (in same sequence as bhujissa at Vin i.93). — 2. (adj.) freeing fr. slavery, productive of freedom D ii.80 (cp. *Dial.* ii.80); iii.245; S ii.70; iv.272; A iii.36, 132, 213; Vism 222 (with exegesis). Cp. bhoja & bhojaka.

**-bhāva** state of being freed fr. slavery, freedom ThA 200.

**Bhuñjaka** (adj.) [fr. bhuñjati[1]] eating, one who eats or enjoys, in °**sammuti** definition of "eater," speaking of an eater, declaration or statement of eating VbhA 164.

**Bhuñjati[1]** [bhuj to Lat. fruor, frūx=E. fruit, frugal etc.; Goth. brūkjan=As. brūkan=Ger. brauchen. The Dhtp 379 (& Dhtm 613) explns **bhuj** by "pālan' ajjhohāresu," i. e. eating & drinking for the purpose of living] to eat (in general), to enjoy, make use of, take advantage of, use Sn 102, 240, 259, 619; Dh 324; Pug 55. Pot. **bhuñjeyya** Sn 400; Dh 308, 2nd pl. **bhuñjetha** Dh 70; Mhvs 25, 113. Imper. 2nd med. **bhuñjassa** S v.53; 3rd act. bhuñjatu S i.141; Sn 479; bhuñjassu Sn 421; ppr. **bhuñjanto** J iii.277: **bhuñjamāna** Th 1, 12; Sn 240. Fut. 1st sg. **bhokkhaṅ** [Sk. bhoksyāmi] J iv.117. Aor. 1st sg. **bhuñjiṅ Miln** 47; 3rd sg. **bhuñji** J iv.370; 3rd pl. **abhuñjiṅsu** Th 1, 922; **abhuñjisuṅ** Mhvs 7, 25. Ger. **bhutvā** J iii.53 (=bhuñjitvā C.); DhA i.182; **bhutvāna** Sn 128. Grd. **bhuñjitabba** Mhvs 5, 127. Inf. **bhottuñ**: see ava°. — pp. **bhutta**. — Caus. **bhojeti** (q. v.). Cp. bhoga, bhojana, bhojanīya, bhojja; also Desid. pp. bubbhukkhita; & ābhuñjati.

**Bhuñjati[2]** [bhuj to purify, cleanse, sift, not given in this meaning by the Dhātupāṭha. Cp. Av. buxti purification **buj** to clean, also Lat. fungor (to get through or rid of, cp. E. function), Goth. us — baugjan to sweep; P. paribhuñjati 2, paribhojaniya & vinibbhujati. See Kern, *Toev.* p. 104, s. v. bhujissa] to clean, purify, cleanse: see bhuja[2] and bhujissa, also bhoja & bhojaka.

**Bhuñjana** (nt.) [fr. bhuñjati[1]] taking food, act of eating, feasting J iv.371 (°kāraṇa); PvA 184.

**-kāla** meal — time DhA i.346.

**Bhutta** [pp. of bhuñjati[1]; Sk. bhukta] 1. (Pass.) eaten, being eaten Sn p. 15; Dh 308; impers. eating Vin iv.82 (bhuttaṅ hoti). Also °**geha** eating house J v.290, and in phrase **yathā-bhuttaṅ bhuñjatha** "eat according to eating," i. e. as ought to be eaten, eating in moderation D ii.173 (where Rh. D., *Dial.* ii.203, trsls "ye shall eat as ye have eaten")=iii.62, 63 (where Rh. D., *Dial.* iii.64 trsls "enjoy your possessions as you have been wont to do"; see note ibid.). We should favour a translation in the first sense. — **dubbhuttaṅ**, indigestible. — 2. (Med. cp. bhuttar) having eaten, one who has eaten Miln 370 (sace bhutto bhaveyy' âhaṅ); also in phrase **bhutta-pātar-āsa** after having eaten breakfast J ii.273; DhA iv.226.

**-âvasesa** the remainder of a meal Vin ii.216.

**Bhuttar** [n. ag. fr. **bhuj**, cp. Sk. bhoktṛ already Vedic & Epic] one who eats or has eaten, or enjoys (cp. bhutta 2) J v.465 (ahaṅ bhuttā bhakkhaṅ ras' uttamaṅ).

**Bhuttavant** (adj.) [bhutta+vant] having eaten, one who has eaten J v.170 (=kata — bhatta — kicca); VvA 244.

**Bhuttāvin** (adj.) [bhutta+suffix °āvin, corresponding to Vedic °āyin] having eaten, one who has had a meal; nom. sg. **bhuttāvī** Vin iv.82; Miln 15 (+onīta — pattapāṇi); PvA 23 (+pavārita); SnA 58; instr. **bhuttāvinā** Vin iv.82; gen. dat. **bhuttavissa** D ii.195. acc. **bhuttāviṅ** Vin i.213; Sn p. 111 (+onīta — pattapāṇiṅ); J v.170; nom. pl. **bhuttāvī** Vin iv.81, & **bhuttāvino** S iv.289.

**Bhumma** (adj. — n.) [fr. bhūmi, Vedic bhūmya] 1. belonging to the earth, earthly, terrestrial; nt. soil, ground, floor Sn 222 (bhūtāni bhummāni earthly creatures, contrasted with creatures in the air, antalikkhe), 236 (id.); Sdhp 420 (sabba — bhummā khattiyā). pl. **bhummā** the earthly ones, i. e. the gods inhabiting the earth, esp. tree gods (Yakkhas) Vv 84[2] (=bhumma — deva VvA 334). — nt. ground: Pv ii.10[2] (yāva bhummā down to the ground); v. l. BB bhūm(i). — 2. the locative case KhA 106, 111, 224; SnA 140, 210, 321, 433; PvA 33.

**-attharaṇa** "earth — spread," a ground covering, mat, carpet Vin i.48; ii.208; iv.279. **-antara** "earth — occasion," i. e. (1) sphere of the earth, plane of existence Miln 163; DhsA 296. — (2) in °*pariccheda* discussion concerning the earth, i. e. cosmogony DhsA 3. **-antalikkha** earthly and celestial, over earth & sky (of portents) Miln 178. The form would correspond to Sk. *bhaum — āntarīkṣa. **-jāla** "terrestrial net (of insight) gift of clear sight extending over the globe (perhaps to find hidden treasures) SnA 353 (term of a vijjā, science or magic art). Cp. bhūrikamma & bhūrivijjā. — **ṭṭha** (a) put into the earth, being in the earth, found on or in the earth, earthly Vin iii.47. (b) standing on the earth Dh 28. — (c) resting on the earth Miln 181. Also as °*ka* living on earth, earthly (of gods) J iii.87. **-deva** a terrestrial deva or fairy A iv.118; Ps ii.149; VbhA 12; DhA i.156; VvA 334; PvA 5, 43, 55, 215, 277. **-devatā**=°deva J iv.287 (=yakkha); KhA 120.

**Bhummi[1]** (f.) [fr. bhumma] that which belongs to the ground, i. e. a plane (of existence), soil, stage (as t.t. in philosophy) DhsA 277 (°y — āpatti), 339 (id.), 985 (dukkha°), 1368, 1374 sq. (see *Dhs trsl.*[2] 231).

**Bhummi[2]** [old voc. of bhumma] a voc. of friendly address "my (dear) man" (lit. terrestrial) Vin ii.304 (=piyavacanaṅ Bdhgh).

**Bhuyya** the regular P. representative of Sk. bhūyas (compar.); for which usually **bhiyya** (q. v.). Only in cpd. yebhuyyena (q. v.).

**Bhuvi** see **bhū**.

**Bhusa[1]** [cp. Vedic busa (nt.) & buśa (m.)] chaff, husks A i.241 (°**āgāra** chaff — house); Dh 252 (opuṇāti bhusaṅ to sift husks); Ud 78; Pv iii.4[1]; iii.10[7]; VvA 47 (tiṇa° litter).

**Bhusa[2]** (adj.) [cp. Vedic bhṛśa] strong, mighty, great Dh 339 (taṇhā=balavā DhA iv.48); J v.361 (daṇḍa= **daḷha**, **balavā** C.). — nt. **bhusaṅ** (adv.) much, exceedingly, greatly, vehemently. In cpds. bhusaṅ° & bhusa°. — S i.69; J iii.441; iv.11; v.203 (bhusa — dassaneyya); vi.192; Vv 6[9]; Pv 3[38]; iv.7[7]; Miln 346; SnA 107 ("verbum intensivum"); Sdhp 289.

**Bhusati, Bhussati** [perhaps a legitimate form for Sk. bhaṣate (see P. bhasati), with u for a, so that the suggested correction of bhusati to bhasati (see under bhasati) is unfounded] to bark DA i.317 (bhusati; vv. ll. bhussati & bhūsati); DhA i.171, 172. — See also **bhasati** & **bhukka**; — pp. **bhusita**.

**Bhusikā** (f.) [fr. bhusa[1]] chaff A i.242; Vin ii.181.

**Bhusita** [pp. of bhusati] barking J iv.182 (°sadda, barking, noise). See also **bhasita**.

**Bhuseti** [Denom. fr. bhusa[2]=*bhṛśayati; but not certain, may have to be read bhūseti, to endeavour, cp. Sk. bhūṣati] to make strong, to cause to grow (?) J v.218 (C. expl[ns] by "bhusaṅ karoti, vaḍḍheti" p. 224).

**Bhū[1]** [fr. **bhū**] (adj.) being, (n.) creature, living being in **pāṇa-bhū** a living being (a breathing being) J v.79 (=pāṇa — bhūta C.).

**Bhū[2]** (f.) [fr. **bhū**, otherwise bhūmi] the earth; loc. **bhuvi** according to Kaccāyana; otherwise bhuvi is aor. 3[rd] sg.; of **bhū**: see Pischel, *Prk. Gr.* § 516; Geiger, *Pali Gr.* § 86[5].

**Bhūkuṭi** (f.) [a different spelling of bhakuṭi, q. v. — Cp. Sk. bhṛkuti & bhrukuṭi] frown, anger, superciliousness M i.125 (v. l. bhakuṭi & bhā°); J v.296.

**Bhūja** [cp. late Sk. bhūrja, with which related Lat. fraxinus ash, Ags. beorc=E. birch, Ger. birke] the Bhūrja tree, i. e. a kind of willow J v.195, 405 (in both places=ābhujī), 420.

**Bhūta** [pp. of bhavati, Vedic etc. bhūta] grown, become; born, produced; nature as the result of becoming. — The (exegetical) definition by Bdhgh of the word **bhūta** is interesting. He (at MA i.31) distinguishes the foll. 7 meanings of the term: (1) animate Nature as principle, or the vital aggregates (the 5 Khandhas), with ref. M i.260; (2) ghosts (amanussā) Sn 222; (3) inanimate Nature as principle, or the Elements (the 4 dhātus) S iii.101 (mahābhūtā); (4) all that exists, physical existence in general (vijjamānaṅ) Vin iv.25 (bhūtaṅ); (5) what we should call a simple *predicative* use, is exemplified by a typical dogmatic example, viz. "kālaghaso *bhūto,*" where bhūta is given as meaning *khīṇāsava* (Arahant) J ii.260; (6) all beings or specified existence, animal kingdom (sattā) D ii.157; (7) the vegetable kingdom, plants, vegetation (rukkh' ādayo) Vin iv.34 (as bhūta — gāma). — *Meanings:* 1. **bhūtā & bhūtāni** (pl.) beings, living beings, animate Nature Sn 35 (expl[d] at Nd[2] 479 as 2 kinds, viz. tasā & thāvarā, movable & immovable; S. ii.47 (*K.S.* ii.36) mind and body as come — to — be; Dh 131 (bhūtāni), 405; M i.2 sq. (paṭhavī, āpo etc., bhūtā, devā, Pajāpatī etc.), 4; MA i.32. The pl. nt. **bhūtāni** is used as pl. to meaning 2; viz. inanimate Nature, elements, usually enum[d] under term mahā — bhūtāni. — 2. (nt.) nature, creation, world M i.2 (bhūte bhūtato sañjānāti recognises the beings from nature, i. e. from the fact of being nature); DhsA 312 (°pasāda — lakkhaṇa, see *Expos.* 409). See cpds. °**gāma**, °pubba (?). — 3. (nt. adj.) that which is, i. e. natural, genuine, true; nt. truth; neg. **abhūta** falsehood, lie Sn 397; PvA 34. See cpds. °bhāva, °vacana, °vāda. — 4. a supernatural being, ghost, demon, Yakkha; pl. **bhūtā** guardian genii (of a city) J iv.245. See cpds. °vijja, °vejja. — 5. (—°) pp. in *predicative* use (cp. on this meaning Bdhgh's meaning No. 5, above): (a) what has been or happened; viz. mātu — bhūtā having been his mother PvA 78; abhūtapubbaṅ bhūtaṅ what has never happened before happened (now) DA i.43 (in expl[n] of abbhuta); — (b) having become such & such, being like, acting as, being, quâsi (as it were), consisting of, e. g.

andha° blind, as it were J vi.139; aru° consisting of wounds DhA iii.109; udapāna° being a well, a well so to speak PvA 78; opāna° acting as a spring A iv.185; hetu° as reason, being the reason PvA 58; cp. cakkhu° having become an eye of wisdom. Sometimes bhūta in this use hardly needs to be translated at all.

**-kāya** body of truth DhA i.11. — gāma vegetation, as trees, plants, grass, etc. Under bhūtagāma Bdhgh understands the 5 bīja — jātāni (5 groups of plants springing from a germinative power: see bīja), viz. mūla — bījaṅ, khandha°, phala°, agga°, bīja°. Thus in C. on Vin iv.34 (the so — called bhūtagāma — sikkhāpada, quoted at DhA iii.302 & SnA 3); cp. M iii.34; J v.46; Miln 3, 244. **-gāha** possession by a demon Miln 168 (cp. Divy 235). **-ṭṭhāna** place of a ghost KhA 170. **-pati** (a) lord of beings J v.113 (of Inda); vi.362 (id.); Vv 64[1] (id.). (b) lord of ghosts, or Yakkhas J vi.269 (of Kuvera). **-pubba** (a) as adj. (—°) having formerly been so & so, as mātā bhūtapubbo satto, pitā etc., in untraced quotation at Vism 305; also at SnA 359 (Bhagavā kuṇāla — rājā bhūtapubbo). — (b) as adv. (bhūtapubbaṅ) meaning: before all happening, before creation, at a very remote stage of the world, in old times, formerly Vin ii.201; D i.92; ii.167, 285, 337; M i.253; iii.176; S i.216, 222, 227; iv.201; v.447; A iv.136=Vism 237; A iv.432; J i.394; DhA i.56. **-bhavya** past and future D i.18. **-bhāva** truthful character, neg. a° PvA 14. **-vacana** statement of reality or of the truth SnA 336. **-vādin** truthful, speaking the truth M i.180; D iii.175; Pug 58; **a°** untruthful Dh 306; J ii.416. **-vikāra** a natural blemish, fault of growth, deformity SnA 189 (opp. nibbikāra). **-vijjā** knowledge of demons, exorcism D i.9; Dh i.93, cp. *Dial.* i.17). **-vejja** a healer of harm caused by demons, an exorcist Vin iv.84; J ii.215; iii.511; Miln 23.

**Bhūtatta** (nt.) [abstr. fr. bhūta] the fact of having grown, become or being created (i. e. being creatures or part of creation) Vism 310 (in def. of bhūtā); MA i.32 (id.).

**Bhūtanaka** [cp. *Sk. bhūtṛna] a fragrant grass; Andropogon schoenanthus J vi.36 (=phanijjaka); Vism 543 (so v. l. for T. bhūtinaka).

**Bhūtika** (adj.) (—°) in cpd. cātummahā° belongs to the whole expression, viz. composed of the 4 great elements M i.515.

**Bhūnaha** [difficult to expl[n]; is it an old misspelling for bhūta+gha? The latter of **han**?] a destroyer of beings Sn 664 (voc. bhūnahu, expl[d] by SnA 479 as "bhūti — hanaka vuddhi — nāsaka"; vv. ll. bhūnahaṭa, bhūnahoṭa, bhūhata, all showing the difficulty of the archaic word); J v.266 (pl. bhūnahuno, expl[d] by C. 272 as "isīnaṅ ativattāro attano vaḍḍhiyā hatattā bh."). Cp. M i.502 ("puritanical" suggested by Lord Chalmers).

**Bhūma** (—°) [=bhūmi] 1. (lit.) ground, country, district S iii.5 (pacchā° the western district). — 2. (fig.) ground, reason for, occasion; stage, step Sn 896 (avivāda° ground of harmony; according to SnA 557 Ep. of Nibbāna).

**Bhūmaka** (& **°ika)** (adj.) (only — °) [from bhūma, or bhūmi] 1. having floors or stories (of buildings) as **dve°** pāsāda DhA i.414; **pañca°** pāsāda a palace with 5 stories J i.58, 89; **satta°** with 7 stories (pāsāda) DhA ii.1, 260. The form **°ika** at DhA i.182 (dve° geha). — 2. belonging to a place or district, as jāti° from the land of (their) birth M i.147; **pacchā°** from the western country S iv.312 (brāhmaṇā). — 3. being on a certain plane or in a certain state, as **paritta° & mahā°** Vbh 340 **te°** in 3 planes SnA 4 (of the 5 Khandhas), 510 (°vaṭṭa); DhA i.36 (kusala), 305 (°vaṭṭa); iv.69 (tebhūmaka — vaṭṭa — sankhātaṅ Māra — bandhanaṅ), 72 (dhammā); **catu°** in 4 planes DhsA 296 (kusala); DhA i.35 (citta). The form **°ika** at DhA i.288 (with ref. to citta).

**Bhūmi** (f.) [cp. Vedic bhūmi, Av. būmiš soil, ground, to **bhū**, as in bhavati, cp. Gr. φύσις etc. See bhavati] 1. (lit.) ground, soil, earth Vin ii.175; Sn 418 (yāna° carriage road); Pv i.10[14]≈; SnA 353 (heṭṭhā — bhūmiyaṅ under the earth); DhA i.414 (id., opp. upari — bhūmiyaṅ). — 2. place, quarter, district, region M i.145 (jāti° district of one's birth); Sn 830 (vighāta°); Nd[2] 475 (danta°); DhA i.213 (āpāna°); PvA 80 (susāna°). — **uyyāna°** garden ( — place or locality) Vv 64[19]; Pv ii.12[9]; J i.58. — 3. (fig.) ground, plane, stage, level; state of consciousness, Vin. i.17; Vbh 322 sq.; Vism 126, 442 (with ref. to the 4 Paṭisambhidā, as sekha — bhūmi & asekha — bhūmi), 517 (paññā° — niddesa). Usually — °: indriya° Nett 192; dassana° plane of insight Nett 8, 14, 50; sukha° ground for happiness Dhs 984 (cp. DhsA 214). — **bhūmi-ttaya** the 3 stages, viz. kāmâvacara, rūpâvacara, lokuttara Vism 493. — pl. **bhūmiyo** Ps ii.205=Vism 384 (appl[d] to the 4 jhānas); purisa° (aṭṭha p. bh. eight stages of the individual; viz. manda — bhūmi, khiḍḍā°, vīmaṅsana°, ujugata°, sekha°, samaṇa°, jina°, panna°, or as trsl[d] by Rh. D. in *Dial.* i.72, under "eight stages of a prophet's existence"; babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time & prostrate time. Cp. the 10 decades of man's life, as given by Bdhgh at Vism 619). — Bdhgh, when defining the 2 meanings of bhūmi as "mahā — paṭhavī" and as "cittuppāda" (rise of thought) had in view the distinction between its literal & figurative meaning. But this def. (at DhsA 214) is vague & only popular. — An old loc. of bhūmi is **bhumyā**, e. g. J i.507; v.84. Another form of bhūmi at end of cpds. is **bhūma** (q. v.).

**-kampa** shaking of the ground, earthquake Miln 178. **-gata** "gone into the soil," i. e. hiding, stored away J i.375. **-ghana** thick soil SnA 149, cp. paṭhavi — ghana ibid. 146. **-tala** ground ( — surface) PvA 186. **-padesa** place or region upon the earth J vi.95. **-pappaṭaka** outgrowths in the soil D iii.87=Vism 418. **-pothana** beating the ground DhA i.171. **-bhāga** division of the earth, district J i.109; v.200; VvA 125; PvA 29, 154. **-laddh'**(uppanna) acquired on a certain stage of existence SnA 4. **-saya** lying or sleeping on the ground DhA ii.61.

**Bhūri**[1] (f.) [cp. late Sk. bhūr] the earth; given as name for the earth (paṭhavi) at Ps ii.197; see also def. at DhsA 147. Besides these only in 2 doubtful cpds., both resting on demonology, viz. **bhūrikamma** D i.12, expl[d] as "practices to be observed by one living in a bhūrighara or earth — house" (?) DA i.97, but cp. Vedic bhūri — karman "much effecting"; and **bhūrivijjā** D i.9, expl[d] as "knowledge of charms to be pronounced by one living in an earth — house" (?) DA i.93. See *Dial.* i.18, 25. The meaning of the terms is obscure; there may have been (as Kern rightly suggests: see *Toev.* s. v.) quite a diff. popular practice behind them, which was unknown to the later Commentator. Kern suggests that **bhūri-vijjā** might be a secret sci-

ence to find gold (digging for it: science of hidden treasures), and °**kamma** might be "making gold" (alchemistic science). Perhaps the term **bhumma-jāla** is to be connected with these two.

**Bhūri**[2] (adj.) [cp. Vedic bhūri] wide, extensive, much, abundant, DhsA 147 (in def. of the term bhūri[1], i. e. earth); otherwise only in cpds.: °**pañña** (adj.) of extensive wisdom, very wise S iv.205; Sn 346, 792, 1097, 1143; Pv iii.5[5]; Ps ii.197 ("paṭhavī — samāya vitthatāya vipulāya paññāya samannāgato ti bhūripañño," with other definitions); Nd[1] 95 (same expl[n] as under Ps ii.197); Nd[2] 415 C. (id.). °**paññāṇa (adj.)** same as °pañña Sn 1136 ≈ (cp. Nd[2] 480). °**medhasa** (adj.) very intelligent S i.42, 174; iii.143; A iv.449; Sn 1131, 1136; Th 1, 1266; Pv iii.7[7].

**Bhūrī** (f.) [is it original? Cp. BSk. bhūri in same sense at Lal. V. 444, 541; MVastu iii.332] knowledge, understanding, intelligence Dh 282, quoted at DhsA 76 (expl[d] as termed so because it is as widespread as the earth; Dhs 16; DhA iii.421; same expl[n] at DhsA 148); J vi.415.

**Bhūsana** (nt.) [fr. **bhūṣ**] ornament, decoration Vism 10 (yatino — sīla — bhūsana — bhūsitā contrasted to rājāno muttāmaṇi — vibhūsitā).

**Bhūsā** (f.) [fr. **bhūṣ**] ornament, decoration, only in cpd. bhūsa — (read bhūsā — )dassaneyya beautiful as an ornament Pv iii.3[2].

**Bhūseti** [Caus. of **bhūṣ**, to be busy; in meaning "to adorn" etc. Expl[d] at Dhtp. 315, 623 by **"alankāra"**] to adorn, embellish, beautify. Only in pp. **bhūsita** adorned with (—°) Pv ii.9[52], 12[7]; iii.3[5]; J vi.53. Cp. vi°.

**Bheka** [cp. Vedic bheka, onomat.] a frog Th 1, 310; J iii.430; iv.247; vi.208.

**Bhecchati** is fut. of **bhindati** (q. v.).

**Bhejja** (adj.) [grd. of bhindati] to be split, only in neg. form **abhejja** not to be split or sundered Sn 255; J i.263; iii.318; Pug 30; Miln 160, 199.

**Bhejjanaka** (adj.) [fr. bhejja] breakable; like bhejja only in neg. form **abhejjanaka** indestructible J i.393.

**Bheṇḍi** [perhaps identical with & only wrong spelling for bheṇḍu=kaṇḍu[2]] a kind of missile used as a weapon, arrow Vin iii.77 (where enum[d] with asi, satti & laguḷa in expl[n] of upanikkhipana).

**Bheṇḍu** [with v. l. geṇḍu, of uncertain reading & meaning. Pischel, *Prk. Gr.* § 107 gives giṇḍu & remarks that this cannot be derived fr. kaṇḍuka (although **kaṇḍu** may be considered as gloss of bheṇḍu at Th 1, 164: see kaṇḍu[2]), but belongs with Prk. geṇḍui play & P. geṇḍuka and the originally Sk. words genduka, ginduka, geṇḍu, geṇḍuka to a root **gid, giḍ**, Prk. giṇḍai to play. Morris, *J.P.T.S.* 1884, 90 says: "I am inclined to read geṇḍu in all cases & to compare it with geḍuka & geṇḍuka a ball"] a ball, bead; also a ball — shaped ornament or turret, cupola Th 1, 164 (see kaṇḍu[2]) J i.386 (also °maya ball — shaped); iii.184 (v. l. geṇḍu).

**Bheṇḍuka**[1] [in all probability misreading for geṇḍuka. The v. l. is found at all passages. Besides this occur the vv. ll. keṇḍuka (=kaṇḍuka?) & kuṇḍika] a ball for playing J iv.30, 256; v.196; vi.471; DhsA 116. See also **geṇḍuka**.

**Bheṇḍuka**[2] [fr. bheṇḍu, identical with bheṇḍuka[1]] a knob, cupola, round tower J i.2 (mahā — bh° — pamāṇa).

**Bhettar** [n. ag. fr. **bhid**] a breaker, divider A v.283.

**Bheda** [fr. **bhid**, cp. Ved. & Class. Sk. bheda in same meanings] 1. breaking, rending, breach, disunion, dissension Vism 64 sq. (contrasted with ānisaṅsa), 572 sq. (with ref. to upādāna & bhava); VbhA 185 (id.); Sdhp 66, 457, 463. — **mithu**° breaking of alliance D ii.76; J iv.184; Kvu 314. — **vacī**° breaking of [the rule as to] speech Miln 231. — **sangha**° disunion in the Sangha Vin ii.203. — **sīla**° breach of morality J v.163. — abl. **bhedā** after the destruction or dissolution in phrase kāyassa bhedā param maraṇā, i. e. after the breaking up of the body & after death: see kāya I. e. & cp. D iii.52, 146 sq., 258; Dh 140; Pug 51. — 2. (—°) sort, kind, as adj. consisting of, like J ii.438; vi.3 (kaṭuk' ādi°); DhA iii.14 (kāya — sucarit' — ādi° — bhadra — kammāni); SnA 290 (Avīci — ādi — ° niraya).

**-kara** causing division or dissension Vin ii.7; iii.173; v.93 (cp. Vin i.354 & *Vin. Texts* iii.266 for the 18 errors in which the Sangha is brought into division by bhikkhus who are in the wrong); DhsA 29 (aṭṭhārasa bheda — kara — vatthūni the 18 causes of dissension).

**Bhedaka** (adj. n.) [fr. bheda] breaking, dividing, causing disunion; (m.) divider Vin ii.205; J vi.382. — nt. adv. **bhedakaṅ**, as in °**nakha** in such a way as to break a nail DA i.37.

**Bhedana** (nt.) [fr. **bhid**, as in Caus. bhedeti] 1. breaking (open), in **puṭa**° breaking of the seed — boxes (of the Pāṭali plant), idiomatic for "merchandise" Miln 1. See under **puṭa**. — 2. (fig.) breach, division, destruction A iv.247; Dh 138; Bu ii.7; J i.467 (mittabhāva°).

**-dhamma** subject to destruction, fragile, perishable A iv.386; J i.146, 392; ThA 254. **-saṅvattanika** leading to division or dissension Vin iii.173.

**Bhedāpeti & Bhedeti** are Causatives of **bhindati** (q. v.).

**Bheraṇḍaka** [cp. *Sk. bheruṇḍa] a jackal J v.270; the *nom.* probably formed after the *acc.* in phrase **bheraṇḍakaṅ nadati** to cry after the fashion of, or like a jackal A i.187.

**Bherava** (adj.) [fr. bhīru, cp. Epic Sk. bhairava] fearful, terrible, frightful Th 1, 189; Sn 959, 965, 984; Nd[1] 370, 467; J vi.520; Dpvs 17, 100; Pgdp 26, 31. — **bahu**° very terrible A iii.52; stricken with terror J vi.587. — (n) terror, comb[d] with **bhaya** fear & dismay M i.17; A iv.291; v.132; Th 1, 367, 1059. — **pahīna-bhayabherava** having left behind (i. e. free from) fear & terror S iii.83.

**-rāva** cry of terror Miln 254.

**Bheri** (f.) [cp. Epic Sk. bherī] a kettle — drum (of large size; DhsA 319 distinguishes 2 kinds: mahā° & paṭaha°) D i.79; A ii.185; Vv 81[10]; J vi.465; DhA i.396; Sdhp 429. — **issara**° the drum of the ruler or lord J i.283; **paṭaha**° kettle — drum Dpvs 16, 14; DhsA 319; PvA 4; **yāma**° ( — velāya) (at the time) when the drum sounds the watch J v.459. — bheriṅ **vādeti** to sound the drum J i.283. — bheriyo **vādentā** (pl.) beating (lit. making sound) the drums J ii.110. bheriñ **carāpeti** to make the drum go round, i. e. to proclaim by beat of drum J v.41; vi.10.

**-caraṇa** the carrying round of the drum (in proclama-

tions), in cpds. °*magga* the proclamation road DhA ii.43; & **°vīthi** id. DhA ii.45. **-tala** the head of the drum Vism 489 (in comparison); VbhA 80 (id.). **-paṇava** drum & tabor (in battle) A ii.117. **-vāda** drum — sound, fig. for a loud voice PvA 89 (bherivādena akkosati rails like drum). **-vādaka** a drummer J i.283. **-saññā** sign of the drum DhA i.396. **-sadda** sound of the drum J i.283.

**Bhesajja** (nt.) [cp. Vedic bhaiṣajya=bheṣaja, fr. bhiṣaj; see also P. bhisakka] a remedy, medicament, medicine Vin i.278; D ii.266; M i.30; SnA 154, 446; Sdhp 393. — bhesajjaṅ karoti to treat with a medicine DhA i.25; mūla — bhesajjāni the principal medicines Miln 43; pañca bhesajjāni the 5 remedies (allowed to bhikkhus) DhA i.5.

**-kapālaka** medicine bowl VbhA 361. **-sikkhāpada** the medicine precepts VbhA 69.

**Bhesma** (adj.) [cp. Vedic bhīṣma of which the regular P. form is **bhiṅsa**, of **bhī**; bhesma would correspond to a form *bhaiṣma] terrible, awful Vin ii.203=It 86 ("bhesmā hi udadhī mahā," so read for *Vin.* bhasmā, with v. l. bhesmā, and for *It* tasmā, with v. l. BB bhesmā, misunderstood by ed. — Bdhgh Vin ii.325 on *Vin.* passage expl^s by bhayānaka); J v.266; vi.133 (v. l. bhasma).

**Bho** (indecl.) [voc. of bhavant, cp. Sk. bhoḥ which is the shortened voc. bhagoḥ of Vedic bhagavant; cp. as to form P. āvuso>Sk. āyuṣmaḥ of āyuṣmant] a familiar term of address (in speaking to equals or inferiors): sir, friend, you, my dear; pl. sirs D i.88, 90, 93, 111; M i.484; Sn 427, 457, 487; with voc. of noun: **bho purisa** my dear man J i.423; **bho brahmaṇā** oh ye brahmans J ii.369. Double **bho bho** DhA iv.158.

**-vādika**=°vādin Nd[1] 249. **-vādin** a brahman, i. e. one who addresses others with the word "bho," implying some superiority of the speaker; name given to the brahman, as proud of his birth, in contrast to **brāhmaṇa**, the true brahman Sn 620; Dh 396; J vi.211, 214; DhA iv.158.

**Bhokkhaṅ** is fut. of **bhuñjati** (q. v.).

**Bhokkhi** at VbhA 424, in phrase sucikāmo bh. brāhmaṇo is a kind of Desider, formation fr. **bhuj° (bhuñj)**, appearing as *bhukṣ=**bhokkh** (cp. bhokkhaṅ), with ending **°in**; meaning "wishing to eat." It corresponds to Sk. bhoktu — kāma. Cp. also n. ag. bhoktṛ of *bhukṣ, enjoyer, eater. P. bhokkhi might be Sk. bhoktrī, if it was not for the latter being f. The word is a curiosity.

**Bhoga**[1] [fr. **bhuñj**: see bhuñjati] 1. enjoyment A iv.392 (kāmaguṇesu bh.). — 2. possession, wealth D iii.77; Sn 301, 421; Dh 139, 355; Pug 30, 57; Sdhp 86, 228, 264. — **appa°** little or no possession Sn 114.

**-khandha** a mass of wealth, great possessions D ii.86 (one of the 5 profits accruing from virtue). **-gāma** "village of revenue," a tributary village, i. e. a village which has to pay tribute or contributions (in food etc.) to the owner of its ground. The latter is called **gāmabhojaka** or **gāmapati** "landlord" J ii.135. Cp. Fick, *Sociale Gliederung* 71, 112. **-cāgin** giving riches, liberal A iii.128.. **-pārijuñña** loss of property or possessions VvA 101. **-mada** pride or conceit of wealth VbhA 466. **-vāsin**, as f. **vāsinī** "living in property," i. e. to be enjoyed or made use of occasionally, one of the 10 kinds of wives: a kept woman Vin iii.139, 140; cp. M i.286.

**Bhoga**[2] [fr. **bhuj** to bend, cp. bhuja[3] & Sk. bhoga id. Hāla- yudha 3, 20] the coil of a snake J iii.58. See also nib°.

**Bhogatā** (—°) (f.) [abstr. fr. bhoga] condition of prosperity, having wealth or riches, in **uḷāra°** being very rich, M iii.38.

**Bhogavant** (adj.) [fr. bhoga] one who has possessions or supplies, wealthy J v.399; Mhvs 10, 20; Sdhp 511.

**Bhogika** (—°) (adj.) [fr. bhoga] having wealth or power, in **antara°** an intermediate aristocrat Vin iii.47.

**Bhogin**[1] (—°) (adj. — n.) [fr. bhoga] enjoying, owning, abounding in, partaking in or devoted to (e. g. to pleasure, **kāma°**) D ii.80; iii.124; S i.78; iv.331, 333; A iii.289; v.177. — m. owner, wealthy man M i.366.

**Bhogin**[2] (adj.) [fr. **bhuj**, see bhuja[3]] having coils, of a snake J iii.57; vi.317.

**Bhogiya** is diaeretic form of Sk. bhogya=P. **bhogga**[2] with which identical in meaning 2, similar also to **bhogika**.

**Bhogga**[1] (adj.) [fr. **bhuj** to bend, pp. corresp. to Sk. bhugna] bent, crooked M i.88; D ii.22; A i.138; J iii.395.

**Bhogga**[2] (adj.) [grd. of **bhuñj** to enjoy, thus=Sk. bhogya] 1. to be enjoyed or possessed, n. property, possession, in cpd. **rāja°** (of an elephant) to be possessed by a king, serviceable to a king, royal D i.87; A i.244, 284; ii.113, 170; J ii.370; DhA i.313 (royal possessions in general); DA i.245. Cp. BSk. rājabhogya MVastu i.287. See in detail under rāja — bhogga. — **naggabhogga** one who possesses nothing but nakedness, i. e. an ascetic J iv.160; v.75; vi.225. — 2. (identical with bhogika & bhogiya & similar in meaning to bhojarājā) royal, of royal power, entitled to the throne, as a designation of "class" at Vin iii.221 in sequence rājā **rāja-bhoggā** brāhmaṇā, etc., where it takes the place of the usual **khattiya** "royal noble."

**Bhoja** [lit. grd. of bhuñjati[2], to be sorted out, to be raised from slavery; thus also meaning "dependence," "training," from **bhuj**, to which belongs bhujissa] one who is getting trained, dependent, a freed slave, villager, subject. Only in cpds. like **bhojisiyaṅ** [bhoja+isi+ ya=issariya] mastery over dependence, i. e. independence S i.44, 45; **bhojājānīya** a well — trained horse, a thoroughbred J i.178, 179; **bhojaputta** son of a villager J v.165; **bhojarājā** head of a village ( — district) a subordinate king Sn 553=Th 1, 823. — In the latter phrase however it may mean "wealthy" kings, or "titled" kings (khattiyā bh — r., who are next in power to and serve on a rājā cakkavatti). The phrase is best taken as *one,* viz. "the nobles, royal kings." It may be a term for "vice — kings" or substitute — kings, or those who are successors of the king. The expl^n at SnA 453 takes the three words as three diff. terms and places bhojā= bhogiyā as a designation of a class or rank (=bhogga). Neumann in his trsl^n of Sn has "Königstämme, kühn and stolz," free but according to the sense. The phrase may in bhoja contain a local designation of the Bhoja princes (N. of a tribe), which was then taken as a special name for "king" (cp. Kaiser>Caesar, or Gr. βασιλεύς). With the wording "khattiyā bhoja — rājāno anuyuttā bhavanti te" cp. M iii.173: "**paṭirājāno** te rañño cakkavattissa anuyuttā bhavanti," and A v.22: "**kuḍḍarājāno**" in same phrase. — Mrs. Rh. D. at *Brethren,* p. 311, trsl^s "nobles and wealthy lords."

**Bhojan** is ppr. of bhojeti, feeding J vi.207.

**Bhojaka** [fr. **bhuj**, bhojeti] 1. one who provides food, attendant at meals J v.413. — 2. (is this from bhuñjati[2] & bhujissa?) one who draws the benefit of something, owner, holder, in **gāma°** landholder, village headman (see *Dial.* i.108 n. & Fick, *Sociale Gliederung* 104 sq.) J i.199, 354, 483; ii.135 (=gāmapati, gāmajeṭṭhaka); v.413; DhA i.69. Cp. **bhojanaka**.

**Bhojana** (nt.) [fr. bhuñjati] food, meal, nourishment in general J ii.218; iv.103, 173; J i.178; iv.223; Sn 102, 128, 242, 366, 667; Dh 7, 70; Pug 21, 55; Miln 370; Vism 69, 106; Sdhp 52, 388, 407. Some similes with bhojana see *J.P.T.S.* 1907, 119. — **tika°** food allowed for a triad (of reasons) Vin ii.196. dub° having little or bad food J ii.368; DhA iv.8. **paṇīta°** choice & plentiful meals Vin iv.88. **sabhojane** kule in the family in which a bhikkhu has received food Vin iv.94. — **bhojane mattaññu(tā)** knowing proper measure in eating (& abstr.); eating within bounds, one of the 4 restricttions of moral life S ii.218; A i.113 sq.; Nd[1] 483. — 5 bhojanāni or meals are given at Vin iv.75, viz. niccabhatta°, salākabhatta°, pakkhikaṅ, uposathikaṅ, pāṭipadikaṅ. — As part of the regulations concerning food, hours of eating etc. in the Sangha there is a distinction ascribed to the Buddha between **gaṇabhojanaṅ, parampara-bhojanaṅ, atirittabhojanaṅ, anatirittabhojanaṅ** mentioned at Kvu ii.552; see Vin iv.71, 77. All these ways of taking food are forbidden under ordinary circumstances, but allowed in the case of illness (gilāna — samaye), when robes are given to the Bhikkhus (cīvarasamaye) and several other occasions, as enum[d] at Vin iv.74. — The distinction is made as follows: **gaṇabhojanaṅ** said when 4 bhikkhus are invited to partake together of one of the five foods; or food prepared as a joint meal Vin iv.74; cp. ii.196; v.128, 135; **paramparabhojanaṅ** said when a bhikkhu, invited to partake of one of the 5 foods, first takes one and then another Vin iv.78; **atirittabhojanaṅ** is food left over from that provided for a sick person, or too great a quantity offered on one occasion to bhikkhus (in this case permitted to be eaten) Vin iv.82; **anatirittabhojanaṅ** is food that is not left over & is accepted & eaten by a bhikkhu without inquiry Vin iv.84.

**-aggadāna** gift of the best of food SnA 270. **-atthika** in need of food, hungry Pv ii.9[29]. **-pariyantika** restricting one's feeding Vism 69. **-vikati** at J v.292 is to be read as **bhājana°** (q. v.).

**Bhojanaka**=bhojaka, in **°gāma** owner or headman of the village J ii.134.

**Bhojaniya, Bhojanīya, Bhojaneyya** [grd. of **bhuj**, Caus. bhojeti. Cp. bhuñjitabba] what may be eaten, eatable, food; fit or proper to eat. — **bhojaniya**: food Vin iv.92 (*five* foods: odana rice, kummāsa gruel, sattu meal, flour, maccha fish, maṅsa meat). Soft food, as distinguished from **khādaniya** hard food J i.90. See also khādaniya. **bhojanīya**: eatable S i.167, cp. pari°. **bhojaneyya**: fit to eat DA i.28; a° unfit to be eaten Sn 81; J v.15.

**Bhojin** (—°) (adj.) [fr. **bhuj**] feeding on, enjoying A iii.43; M i.343; Sn 47; J ii.150; Pug 55.

**Bhojeti** [Caus. of bhuñjati] to cause to eat, to feed, entertain, treat, regale Vin i.243; iv.71; J vi.577; DhA i.101.

**Bhojja** (adj.) [grd. of bhuñjati] to be eaten, eatable; **khajja°** what can be chewed & eaten DA i.85. **°yāgu** "eatable rice — gruel," i. e. soft gruel, prepared in a certain way Vin i.223, 224.

**Bhojjha** a good horse, a Sindh horse J i.180.

**Bhoti** f. of **bhavant** (q. v.) DhA iii.194.

**Bhottabba & Bhottuṅ** are grd. & inf. of bhuñjati (q. v.); **bhottabba** to be eaten J v.252, 253; **bhottuṅ** to eat J ii.14.

**Bhobhukka** [intens — redupl. of **bhukk=bukk**, to bark: see bhukka & cp. Sk. bukkati, bukkana] one making a barking sound, barker, i. e. dog J vi.345 (=bhunkaraṇa C.).

# M

**-M-** euphonic consonant inserted between two vowels to avoid hiatus, as **agga-m-agga** the best of all Vin iv.232; **anga-m-angāni** limb by limb Vin iii.119; Vv 38[2], etc. See also S iii.254 (yena — m — idh' ekacco); Dh 34 (oka — mokata ubbhato); Sn 765 (aññatra — m — ariyehi); Nd[1] 269 (dvaye — m — eva); J i.29 (asīti — hattha — m — ubbedha, for hatth' ubbedha); iii.387 (katattho — m — anubujjhati); v.72 (orena — m — āgama); vi.266 (pacchā — m — anutappati); SnA 309 (rāg' ādi — m — anekappakārāṅ). — On wrong syllable division through Sandhi — m —, and thus origin of specific Pali forms see **māsati**.

**Ma** ( — kāra) the letter or sound m J iii.273 (sandhi — vasena vutta put in for the sake of euphony); v.375 (ma — kāro sandhikaro); KhA 155, 224; SnA 181, 383, 404.

**Maṅsa** (nt.) [cp. Vedic māṅsa, fr. Idg. *memsro —, as in Gr. μηρός thigh, Lat. membrum limb ("member"); Goth. mims flesh; Oir mīr bite, bit (of flesh)] flesh, meat S ii.97 (putta°); Dh 152; J iii.184; Pug 55; Vism 258, 357 (in compar.); DhA i.375 (putta°); ii.51 (alla° living flesh); VbhA 58, 61 (pilotika — paliveṭhita). Described and defined in detail as one of the 32 ākāras or constituents of the human body at Vism 252, 354; KhA 46; VbhA 235.

**-ûpasecana** sauce for meat J iii.144=vi.24; DhA i.344. **-kalyāṇa** beauty of flesh, one of the 5 beauties of a girl (see kalyāṇa) J i.394; DhA i.387. **-khādaka** flesh — eater J vi.530. **-cakkhu** the bodily eye, one of the 5 kinds of the sense of sight (see cakkhu III) D iii.219; Nd[1] 100, 354. **-dhovanī** **odaka** water for washing meat KhA 54. **-piṇḍika** a meat — ball, lump of flesh Vism 256. **-puñja** a heap of flesh Vism 361 (in comp.); VbhA 67. **-pesi** a piece of flesh or meat (see on simile *J.P.T.S.* 1907, 122) Vin ii.25; iii.105 (°ṅ vehāsaṅ gac-

chantiṅ addasaṅ); M i.143; A iii.97; Miln 280; Vism 195, 252, 468; DhA i.164; VbhA 235; **-lohita** flesh & blood Dh 150.

**Maṅsi** (f.) [cp. Sk. māṅsī] a certain plant Nardostychus jatamansi J vi.535.

**Maṅsika** [fr. maṅsa; cp. *Sk. māṅsika] 1. a dealer in meat, meat — seller Miln 331. — 2. in **piṭṭhi°** the °ka belongs to the whole cpd., thus: one who is a backbiter, a slanderer Sn 244 (=piṭṭhi — maṅsa — khādaka SnA 287). Similarly piṭṭhi — maṅsikatā (q. v.) Nd[2] 39[1].

**Makaci** [etym.?] a kind of cloth, material, fibre DhA iii.68 (vākakhaṇḍa).

**-pilotikā** rough cloth (used for straining) J ii.96; DhA ii.155. Cp. makkhi — vāla. **-vāka** m. bark Vism 249 (+akkavāka); VbhA 232.

**Makara** [cp. Epic Sk. makara] a mythical fish or sea monster, Leviathan (cp. Zimmer, *Altind. Leben* 97) J ii.442; iii.188; Miln 131, 377; ThA 204. — f. **makarinī** Miln 67.

**-dantaka** the tooth of a sword fish, used as a pin Vin ii.113, cp. p. 315. — as a design in painting or carving Vin ii.117. 121, 152; iv.47. In these latter passages it occurs comb[d] with latākamma & pañca-paṭṭhika (q. v.). The meaning is not quite clear.

**Makaranda** [cp. Class. Sk. makaranda] the nectar of a flower J vi.530.

**Makasa** [fr. Vedic maśaka viâ ***masaka**>makasa: see Geiger, *P.Gr.* § 47[2]] mosquito Vin ii.119; S i.52 (a° free from m.); A ii.117; Sn 20; J i.246; Sdhp 50. See also cpd. ḍaṅsa°.

**-kuṭikā** mosquito net or curtain Vin ii.119, 130. **-vījanī** mosquito fan Vin ii.130.

**Makuṭa** (f.) [cp. BSk. makuṭa Divy 411] a crest Abhp 283 (kirīṭa+, i. e. adornment).

**Makula** [cp. Sk. makula] 1. a bud (Hardy in Index to VvA gives "Mimusops elengi" **after** BR) Th 2, 260; Vv 45[26]; J i.273; ii.33; iv.333; v.207 (makuḷa), 416; Vism 230 (ḷ); 256 (paduma°); VvA 177 (kaṇavīra°), 194 (makuḷa), 197 (id.); VbhA 228, 239 (where Vism 256 has makulita, & KhA 53 mukulita). — 2. a knob J i.31; ii.90; Vism 253 (kandala°). — 3. v. l. at Nd[2] 485 B for pakulla (=pakuṭa).

**Makkaṭa** [cp. Epic Sk. markaṭa] 1. a monkey J i.385; ii.267; DhA ii.22; VbhA 408 (°niddā, a m.'s sleep, said to be quickly changing); KhA 73 (in simile); SnA 522 (cp. Sn 791). Names of monkeys famous in Jātaka tales: Sālaka J ii.268; Kālabāhu J iii.98 sq.; on the monkey as a figure in similes see *J.P.T.S.* 1907, 119, to which add VbhA 228 & 259 (tālavana°), cp. Vism 245. — 2. a spider: see °sutta.

**-chāpaka** the young of a monkey M i.385; J i.218. **-sutta** spider's thread J v.47; Vism 136 (in simile); DhA i.304.

**Makkaṭaka** [cp. Sk. markaṭaka; der. fr. markaṭa=mak- kaṭa] a spider (see on similes *J.P.T.S.* 1907, 119) Dh 347 (cp. DhA iv.58); J ii.147 (=uṇṇanābhi); iv.484 (aptly called Uṇṇanābhi); v.47, 469; Miln 364, 407 (**pantha**° road spider, at both passages). **-°sutta** spider's thread Vism 285.

**Makkaṭiya** (nt.) [fr. makkhaṭa+ya] monkey grimace J ii.448 (mukha°). The same as mukha — makkaṭika at J ii.70.

**Makkaṭī** (f.) [of makkaṭa] a female monkey Vin iii.33, 34; J i.385; DhA i.119.

**Makkha**[1] [fr. **mṛkṣ**, lit. smearing over. Cp. BSk. mrakṣa Śikṣ 198. 8, in cpd. māna — mada — mrakṣa — paridāha etc.] hypocrisy; usually comb[d] with **paḷāsa** (see also palāsa) M i.15; A i.95, 100, 299; iv.148, 456; v.39, 156, 209, 310, 361; It 3; Sn 56, 437, 631, 1132 (cp. Nd[2] 484= makkhāyanā makkhāyitattaṅ niṭṭhuriya — kammaṅ, i. e. hardness, mercilessness); Dh 150, 407; J v.141; Vbh 357, 380, 389; Pug 18, 22; Miln 289, 380; DhA iii.118; vi.181.

**-vinaya** restraining fr. hypocrisy S ii.282; A v.165 sq.

**Makkha**[2] [probably=makkha[1], but BSk. differentiates with *mrakṣya* Divy 622, trsl. Index "ill — feeling"? Böhtlingk — Roth have: mrakṣya "wohlgefühl"] anger, rage Vin i.25.

**Makkhaṇa** (nt.) [fr. mṛkṣ, cp. *Sk. mrakṣaṇa] smearing, oil J iii.120; Miln 11 (tela°); Dhtp 538.

**Makkhāyanā** (f.) & **Makkhāyitatta** (nt.) [abstr. fr. makkha] the fact of concealment, hypocrisy: in exegesis of **makkha** at Nd[2] 484; Pug 18, 22.

**Makkhikā** (f.) [cp. Vedic makṣika & makṣikā] a fly M iii.148; Nd[1] 484; J ii.275 (nīla°); iii.263 (pingala° gadfly), 402; SnA 33 (pingala°), 572 (id.); DhA iv.58; Sdhp 396, 529.

**Makkhita** [pp. of makkheti] smeared with (—°), soiled; anointed M i.364 (lohita°); J i.158 (madhu°); iii.226 (piṭṭhi — maddena); v.71 (ruhira°); vi.391.

**Makkhin** (adj.) [fr. makkha] concealing, hypocritical; harsh, merciless; often comb[d] with **palāsin** (e. g. at Vin ii.89; J iii.259) D iii.45, 246. **a° (+apalāsin)** D iii.47; A iii.111; Sn 116; Pug 22.

**Makkhi-vāla** [cp. makaci — pilotikā] a cloth of hair for straining J ii.97.

**Makkheti** [Caus. of **mṛkṣ**; Dhtp 538: makkhaṇa] to smear, paste, soil, anoint J iii.225, 314; Pug 36; Miln 268; Vism 344; DhA ii.65. — Pass **makkhīyati** Miln 74. — Caus. II. **makkhāpeti** to cause to be anointed J i.486; DhA i.400. — pp. **makkhita**.

**Maga** [another form of miga=Sk. mṛga, cp. Geiger, *P.Gr.* 12[4]] 1. animal for hunting, deer, antelope M i.173 (in simile); S i.199 (id.); A i.70; ii.23; Th 1, 958, 989; Sn 275, 763, 880; J v.267. — 2. a stupid person J vi.206, 371.

**Magga** [cp. Epic Sk. mārga, fr. **mṛg** to track, trace] 1. a road (usually high road), way, foot — path Vism 708 (maggaṅ agata — pubba — purisa, simile of); VbhA 256 (tiyojana°, simile of a man travelling); DhA i.229. — **addhāna°** high road Vin iv.62; M iii.158; see under addhāna; **antāra-** magge on the road Miln 16; **ujuka°** a straight way S i.33; DhA i.18; **ummagga** (a) a conduit; (b) a devious way: see ummagga, to which add refs. J v.260; Th 2, 94; **kummagga** a wrong path: see kum°, to which add S iv.195; Th 1, 1174. **passāva° & vacca°** defecation & urination Vin iii.127; **visama°** a bad road S i.48. — 2. the road of moral & good living, the path of righteousness, with ref. to the moral standard (cp. the 10 commandments) & the way to salvation. The exegetic (edifying) etym. of magga in this meaning is "nibbān' atthikehi maggīyati (traced by those who are looking for N.), nibbānaṅ vā maggeti, kilese vā mārento gacchatī ti maggo" (VbhA 114). — Usually designated (a) the "**ariya aṭṭhangika magga**" or the "Noble

Eightfold Path" (see **aṭṭhangika**). It is mentioned at many places, & forms the corner — stone of the Buddha's teaching as to the means of escaping "dukkha" or the ills of life. It consists of 8 *constituents,* viz. sammā — diṭṭhi, sammā — sankappa, °vācā, °kammanta, °ājīva, °vāyāma, °sati, °samādhi, or right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness, right rapture. The 7 first constituents are at D ii.216 & M iii.71 enum[d] as requisites for sammā — samādhi. The name of this table of ethical injunctions is given as "maggam uttamaṅ" at Sn 1130, i. e. the Highest Path. See for ref. e. g. Vin iii.93; iv.26; D ii.353; iii.102, 128, 284, 286; It 18; Nd[1] 292; Nd[2] 485; Vbh 104 sq. 235 sq., VbhA 114 sq. (its constituents in detail), 121, 216; Vism 509 sq. (where the 8 constituents are discussed). — (b) as **ariya** magga: M iii.72; Pug 17; DA i.176 sq., 225 sq., 233; VbhA 373 sq.; ThA 205. — (c) as **pañcangika** or the Path of 5 constituents (the above first 2 and last 3): Dhs 89; Vbh 110 sq., 237 sq. — (d) other expressions of same import: **dhamma°** Miln 21; **magga** alone; S i.191 (Bhagavā maggassa uppādetā etc.)=M iii.9=S iii.66; Sn 429, 441, 724 sq., 1130; Dh 57, 273 sq., It 106; VbhA 53, 73. As the first condition & initial stage to the attainment of Arahantship (Nibbāna) it is often found in sequence of either **magga-phala-nirodha** (e. g. Vism 217, cp. Nd[2] under dukkha II. p. 168), or **magga, phala, nibbāna** (e. g. Tikp. 155 sq., 158; VbhA 43, 316, 488). — magga as entrance to Arahantship is the final stage in the recognition (ñāṇa, pariññā, paññā) of the truth of the causal chain, which realises the origin of "ill," the possibility of its removal & the "way" to the removal. These stages are described as **dukkhe** ñāṇaṅ, **samudaye** ñāṇaṅ **nirodhe** ñāṇaṅ and **magge** ñāṇaṅ at D iii.227, Ps i.118. At the latter passage the foll. chapter (i.49) gives **dukkha-nirodha gāminī paṭipadā** as identical with **magga**. — *Note.* On the term see *Cpd.* 41 sq., 66 sq., 175, 186; *Dhs trsl.*[2] 58, 299 sq., 362 sq.; *Expos.* 216, 354[n]. On passages with **aṭṭhangika magga** & others where magga is used in similes see Mrs. Rh. D. in *J.P.T.S.* 1907, pp. 119, 120. — 3. Stage of righteousness, with ref. to the var. conditions of Arahantship divided into 4 stages, viz. **sotāpatti-**magga, **sakadāgāmi°, anāgāmi°, arahatta°**, or the stage of entering the stream (of salvation), that of returning once, that of the never — returner, that of Arahantship. — At DhA i.110 **magga-phala** "the fruit of the Path" (i. e. the attainment of the foundation or first step of Arahantship) is identical with **sotāpattiphala** on p. 113 (a) in general: **arahatta°** S i.78; A iii.391; DA i.224. — (b) in particular as the 4 paths: Nd[2] 612 A; Vbh 322 sq., 328, 335; Vism 453, 672— 678; DhA iv.30; VbhA 301. — 4. In the Tikapaṭṭhāna (under magga — paccaya — niddesa p. 52) 12 constituents of magga are enum[d]; viz. paññā, vitakka, sammāvācā, s — kammanta, s — ājīva, viriya, sati, samādhi, micchā — diṭṭhi, micchā — vācā, m — kammanta, m — ājīva.

**-angāni** the constituents of the Ariyan Path VbhA 120. **-âmagga** which is the (right) road and which is not M i.147; Vism ch. xx (°ssa kovida)=Sn 627; S iii.108 (id.); DhA iv.169 (id.); A v.47 (°ssa ñāṇadassana); Dh 403. **-udaka** water found on the road Vism 338 (simile). **-kilanta** wearied by the road J i.129. **-kusala** one who is clever as regards the road, one who knows the road well S iii.108; Nd[1] 171; VbhA 332 (in simile); KhA 70, 126. **-kovida**=°kusala Nd[1] 446. **-kkhāyin** (should be °akkhāyin) one who tells the (right) way M iii.5; Nd[1] 33. **-jina** Conqueror of the paths Sn 84 sq. **-jīvin** who lives in the right path Sn 88. **-jjhāyin** reflecting over the Path Sn 85. **-ñāṇa** knowledge of the Path VbhA 416. **-ññū** knows the Path Nd[1] 446. **-ṭṭhāna** one who stands in the Path, attains the P. see *Cpd.* 23, 50. **-ttaya** the triad of the paths (i. e. the first 3 of the 4 Paths as given above under 3) DhA iv.109. **-dūsin** highway robber Sn 84. **-desaka** one who points out the way, a guide Sn 84; J iv.257; as **°desika** at DhA ii.246. **-desin=°desaka** Sn 87. **-dhamma** the rule of the Path, i. e. righteous living Sn 763. **-dhīra** wise as regards the Path Nd[1] 45. **-paṭipanna** — 1. one on the road, i. e. wandering, tramping DhA i.233. — 2. one who has entered the Path Pv iv.3[49]. **-parissaya** danger of the road VvA 200. **-bhāvanā** cultivation of the Path (i. e. righteousness) Nd[1] 323. **-mūḷha** one who has lost the way VvA 332. **-vaṇṇa** praise of the Path DhA i.115. **-vidū** one who knows the Path Nd[1] 446. **-sacca** the truth concerning the Path VbhA 114, 124. **-sira** N. of a month DA i.241.

**Maggana** (nt.) & **magganā** (f.) [fr. **magg**] tracking, search for, covetousness Vism 29 (syn. for nijigiṅsanatā & gaveṭṭhi); Dhtp 298 (& gavesana).

**Maggika** [fr. magga] wayfarer, tramp DhA i.233.

**Maggati** & (spurious) **mageti** [Denom. fr. magga, cp. Sk. margayati. The Dhtp. gives both **mag & magg** in meaning "anvesana," i. e. tracking, following up; see Dhtp Nos. 21, 540, 541] to track, hunt for, trace out, follow, seek M i.334 (ppr. magayamana); S ii 270 (pp. maggayamāna); Th 2, 384 (cp. ThA 255=pattheti); J v.102 (where T. reads **maggheyya**, which is expl[d] by C. as vijjheyya to pierce, hurt, & which is doubtful in meaning, although Kern, *Toev.* s. v. defends it. The v. l. reads **magg°**. Same on p. 265 where one ought to read phasseyya in C. instead of passeyya. The form pp. **magga** (?) on p. 102 must belong to the same root); DhsA 162 (=gavesati). — Caus. II. **maggāpeti** PvA 112. — Pass. **maggīyati** VbhA 114.

**Magghati** see **maggeti**.

**Maghavant** [cp. Epic Sk. maghavā, on etym. see Walde, *Lat. Wtb.* s. v. Maia] N. of Indra, or another angel (devaputta) S i.221 (voc. maghavā; so read for mathavā), 229; Dh 30. Cp. **māgha**.

**Maghā** (f.) [cp. *Sk. maghā] N. of a nakkhatta, in cpd. **°deva** SnA 352 (cp. M ii.74, n. 6, where spelling Makkādeva; we also find Makhadeva at Śatapatha — brāhmaṇa xiv. i. 1).

**Mankati** is given as root **mank** (aor. maki) at Dhtm 13, in meaning **maṇḍana**, i. e. adornment. It is meant to be an expl[n] of mankato?

**Mankato** (adv.) [for Sk. mat — kṛte, Cp. E. Müller, *P.Gr.* 12] on my account, for me Miln 384.

**Manku** (adj.) [cp. Vedic manku; see on meaning Hardy in preface to Anguttara v. p. vi] staggering, confused, troubled, discontented Vin ii.118; S v.74; Dh 249; Nd[1] 150; DhA iii.41, 359 (with loc.). — f. pl. **mankū** Vin i.93. — **dummanku** "staggering in a disagreeable manner," evil — minded A i.98; iv.97 (read line as "dummanku' yaṅ padusseti dhūm' aggamhi va pāvako" he, staggering badly, is spoilt like the fire on the crest

of smoke); v.70; Vin ii.196; iii.21; iv.213; S ii.218; Nett 50.

**-bhāva** discontent, moral weakness J iv.49; Miln 227; DhA iii.359. **-bhūta** discontented, troubled, confused Vin ii.19; D ii.85; A i.186; Dh 263; J v.211; vi.362; DhA ii.76; **a°** self — possessed A iii.40; Miln 21, 339.

**Mankuna** (& **°ṇa**) [cp. late Sk. matkuṇa, see Geiger, *P.Gr.* § 6[3]] an insect, bug or flea J i.10; iii.423; Vism 109 (where *kīla — mankula* ought to be read as kīṭamankuna); DhA ii.12.

**Mangala** (adj.) [cp. Vedic mangala. Expl[d] by Dhtp 24 with root **mang**, i. e. lucky; see also mañju] auspicious, prosperous, lucky, festive Nd[1] 87, 88; KhA 118 sq.; SnA 273, 595; Sdhp 551. — nt. **mangalaṅ** good omen, auspices, festivity Sn 258; Vin ii.129; PvA 17. A curious popular etymology is put forth by Bdhgh at KhA 123, viz. "maṅ galanti imehi sattā ti" mangalāni. — **mangalaṅ karoti** lit. to make an auspicious ceremony, i. e. to besprinkle with grains etc. for luck (see on this PvA 198), to get married DhA i.182; **mangalaṅ vadati** to bless one J iv.299; DhA i.115. Three (auspicious) wedding — ceremonies at DhA i.115 viz. abhiseka° consecration, geha — ppavesana° entering the house, vivāha° wedding. — Certain other general signs of good luck or omina κα᾽τ ἐχοξήν are given at J iv.72, 73 and KhA 118 sq. (see also mangalika). — Several ceremonious festivities are mentioned at DhA ii.87 with regard to the bringing up of a child, viz. nāma — karaṇa — mangala the ceremony of giving a name; āhāra — paribhoga° of taking solid food; kaṇṇa — vijjhana° of piercing the ears; dussa — gahaṇa° of taking up the robe: cūḷā — karaṇa° of making the top — knot. — Cp. **abhi°**.

**-usabha** an auspicious bull SnA 323. **-chaṇa** a merry time, fair J ii.48; DhA i.392. **-kicca** auspicious function, festivity SnA 175, 323. **-kiriyā** festivity, wedding SnA 69; finding good omens J iv.72. **-kolāhala** the lucky, or most auspicious, foreboding, one of the 5 kolāhalas (q. v.) KhA 121. **-pañha** see mangalika. **-divasa** a lucky day J iv.210; DhA iii.467. **-vappa** ploughing festival SnA 137. Cp. vappa — mangala. **-sindhava** state horse J i.59. **-silāpaṭṭa** auspicious slab (of stone) J i.59; vi.37; PvA 74. **-supina** lucky dream J vi.330. **-hatthi** state elephant Mhvs 35, 21; DhA i.389.

**Mangalika** (adj.) (—°) [fr. mangala] 1. one who is feasting in, one whose auspices are such & such; fond of; only in **kotūhala°** fond of excitement J i.372; Miln 94 (apagata°, without passion for excitement). — 2. superstitious, looking out for lucky signs Vin ii.129 (gihī), 140 (id.). At J iv.72, 73; three sets of people are exemplified, who believe in omina as either **diṭṭhaṅ** (seen) or **sutaṅ** (heard) or **mutaṅ** (sensed); they are called **diṭṭha-mangalikā, suta° & muta°** respectively. The same group is more explicitly dealt with in the Mangala — sutta KhA 118 sq. (cp. Nd[1] 89); **diṭṭhamangalika pañha** "a question concerning visible omina" J iv.73 (correct meaning given under diṭṭha[1], vol. ii.156[1]!), 390 (?). The Np. diṭṭha — mangalikā at J iv.376 sq.

**Mangalya** (nt.) [fr. mangala] auspiciousness, good luck, fortune Dhtp 24.

**Mangura** (adj.) [etym.? or=mangula? See *J.R.A.S.* 1903, 186 the corresponding passage to M i.246 in Lal. v. 320 has madgura.] golden; in cpd. **°cchavi** of golden colour, f. **cchavī** D i.193, 242; M i.246, 429; ii.33; Vism 184.

**Mangula** (adj.) [cp. mangura] sallow; f. **mangulī** woman of sallow complexion S ii.260=Vin iii.107; Vin iii.100.

**Macca** (adj. — n.) [orig. grd. of marati, **mṛ** corresponding to Sk. martya. A diaeretic form exists in P. mātiya (q. v.)] mortal; (m.) man, a mortal S i.55; Sn 249, 577, 580, 766; J iii.154; iv.248; v.393; Dh 53, 141, 182; Vv 63[12]; Kvu 351. — See also refs. under **jāta**.

**Maccu** [in form=Vedic mṛtyu, fr. **mṛ**; in meaning differentiated, the Ved. — Sk. meaning "death" only] the God of Death, the Buddhist Māra, or sometimes equivalent to Yama S i.156; Sn 357 (gen. maccuno), 581 (instr. maccunā), 587; Th 1, 411; Dh 21, 47, 128, 135, 150, 287; VbhA 100; SnA 397; DhA iii.49; Sdhp 295, **304**.

**-tara** one who crosses or overcomes death Sn 1119 (=maraṇaṅ tareyya Nd[2] 486). **-dheyya** the realm of Māra, the sphere of Death S i.4; adj. belonging to death or subject to death (=Māradheyya, maraṇadheyya Nd[2] 487[b]). — Sn 358, 1104 (with expl[n] "m. vuccanti kilesā ca khandhā ca abhisankhārā ca" Nd[2] 487[a]), 1146 (°pāra — maccudheyyassa pāraṅ vuccati amataṅ nibbānaṅ Nd[2] 487); Th 2, 10 (=maccu ettha dhīyati ThA 13); Dh 86; DhA ii.161. **-parāyaṇa** surmounting death Sn 578; **pareta** id. Sn 579. **-pāsa** the sling or snare of Māra Sn 166; J v.367. **-bhaya** the fear of death Mhvs 32, 68. **-maraṇa** dying in death M i.49 (cp. C. on p. 532: maccu — maraṇan ti maccu — sankhātaṅ maraṇaṅ tena samuccheda — maraṇ' ādīni nisedheti. — See also def. of maraṇa s.v.). **-mukha** the mouth of death Sn 776; Nd[1] 48. **-rājā** the king of death Sn 332, 1118 (=Maro pi Maccurājā maraṇaṅ pi Nd[2] 488); Dh 46, 170; KhA 83. **-vasa** the power of death 3 i.52: Sn 587, 1100 (where *maccu* is expl[d] by *maraṇa & Māra*). **-hāyin** leaving death behind, victorious over death It 46=Sn 755; Th 1, 129.

**Maccha** [cp. Vedic matsya] fish A iii.301; Sn 605, 777, 936; J i.210, 211; v.266 (in simile); vi.113 (phandanti macchā, on dry land); Pug 55; Sdhp 610. — maccha is given at Nd[2] 91 as syn. of ambucārin. — **pūti°** rotten fish M iii.168; & in simile at It 68=J iv.435=vi.236 =KhA 127. Cp. *J.P.T.S.* 1906, 201. **bahu°** rich in fish J iii.430. **loṇa°** salt fish Vism 28. **rohita°** the species Cyprinus rohita J ii.433; iii.333; DhA ii.132. On maccha in simile see *J.P.T.S.* 1907, 121. Of names of fishes several are given in the Jātaka tales; viz.**Ānanda** (as the king of the fishes or a Leviathan) J i.207; ii.352; v.462; **Timanda & Timirapingala** J v.462; **Mitacintin** J i.427; **Bahucintin** J i.427.

**-maṅsa** the flesh of fishes Sn 249. **-bandha** one who sets net to catch fish, a fisherman A iii.301; Vism 379. **-bhatta** food for fishes, devoured by fishes J v.75. **-vālaka** a garment made in a particular fashion (forbidden to bhikkhus) Vin ii.137. **-sakalika** "a bit of fish" (fish — bone?) in description of constitution of the finger nails at Vism 250=KhA 43=VbhA 233.

**Macchara** (adj.) [Vedic matsara & matsarin enjoyable; later period also "envious," cp. maccharin] niggardly, envious, selfish Pgdp ii.49. — **maccharaṅ** (nt.) avarice, envy A iv.285; Sn 811, 862, 954 (vīta — macchara, adj.).

**Maccharāyati** [Demon. fr. macchariya] to be selfish, greedy or envious J vi.334; DhA ii.45, 89.

**Maccharāyanā** (f.) & **Maccharāyitatta** (nt.) the condition of selfishness, both expressions in def[n] of **macchariya** at Dhs 1122; Pug 19, 23; DhsA 375.

**Maccharin** (adj.) [cp. Vedic matsarin, fr. mat+**sṛ**, i. e. "reflecting to me"] selfish, envious, greedy (cp. *Dhs trsl.*[2] p. 320); A ii.82; iii.139, 258, 265; D iii.45, 246; Dh 263; Sn 136, 663; Nd[1] 36; J i.345; v.391; Vv 52[26]; Pug 20; DhsA 394; DhA ii.89; Sdhp 89, 97. — a° unselfish D iii.47; A iv.2; Sn 852, 860; It 102.

**Macchariya & Macchera** (nt.) [cp. Epic Sk. mātsarya] avarice, stinginess, selfishness, envy; one of the principal evil passions & the main cause of rebirth in the Petaloka. — 1. *macchariya:* A i.95, 299; iii.272; Dh iii.44 (issā°), 289; Sn 863 (°yutta), 928; Pug 19, 23; Vbh 357, 389, 391. — Five sorts of selfishness are mentioned: **āvāsa°, kula°, lābha°, vaṇṇa°, dhamma°** D iii.234; Nd[1] 118, 227; A iv.456; Dhs 1122 (cp. *Dhs tsrl.*[2] p. 276); Vism 683; DhsA 373, 374. Selfishness is one of the evil conditions which have to be renounced as habits of mind by force of intelligence A v.40, 209; Miln 289; PvA 87, 124. — 2. *macchera* A i.105 (°mala), 281; Dh 242; It 18; Nd[1] 260; Sdhp 313, 510. At A ii.58 and elsewhere the state called **vigata-mala-macchera** "with the stain of avarice vanished," is freq. mentioned as a feature of the blameless life and a preparation for Arahantship. — *Note.* The (etym.) expl[n] of **macchariya** at VbhA 513 is rather interesting: "idaṅ acchariyaṅ mayhaṅ eva hotu, mā aññassa acchariyaṅ hotū ti pavattattā macchariyan ti vuccati" (from the Purāṇas? ).

**Macchika** [fr. maccha] a fish — catcher, fisherman A iii.301; J v.270; vi.111; Miln 331.

**Macchī** (f.) [of maccha] a female fish J ii.178.

**Macchera** see **macchariya**.

**Majja** (nt.) [fr. **mad**, cp. Vedic mada & madya] 1. intoxicant, intoxicating drink, wine, spirits Vin i.205; D iii.62, 63; Sn 398 (+pāna=majjapāna); VvA 73 (=surā ca merayañ ca); Sdhp 267. — 2. drinking place J iv.223 (=pān' āgāra).

**-pa** one who drinks strong drink, a drunkard A iv.261; Sn 400; Pv iv.1[76] (a°); ThA 38. **-pāna** drinking of intoxicating liquors Vv 15[8]; VvA 73; Sdhp 87. **-pāyaka**=majjapa J ii.192 (a°). **-pāyin**=°pāyaka Sdhp 88. **-vikkaya** sale of spirits J iv.115.

**Majjati**[1] [**majj** to immerse, submerge, cp. Lat. mergo] is represented in Pali by **mujjati**, as found esp. in cpds. ummujjati & nimujjati.

**Majjati**[2] [**mṛj** to clean, polish; connected with either Lat. mergo (cp. Gr. ἀμέργω) or Lat. mulgeo to wipe, stroke, milk (cp. Gr. ἀμέλγω, Mir. mlich=milk etc.) — Dhtp 71 gives root **majj** with meaning "saṅsuddhiyaṅ"] to wipe, polish, clean VvA 165. Cp. sam°. — pp. **majjita & maṭṭha**.

**Majjati**[3] [**mad**, Sk. mādyati; Vedic madati; see mada for etym.] to be intoxicated; to be exultant, to be immensely enjoyed or elated S i.73, 203; A iv.294; Sn 366 (Pot. majje=majjeyya SnA 364), 676 (id., T. reads na ca majje, SnA 482 reads na pamajje); J ii.97; iii.87 (majjeyya). aor. **majji** in cpd. **pamajji** Mhvs 17, 15. — pp. **matta**.

**Majjāra** [cp. Epic Sk. mārjāra; dialectical] a cat Miln 23. — f. **majjārī** (majjāri°) Vin i.186 (°camma cat's skin); DhA i.48; Pgdp 49.

**Majjika** [fr. majja] a dealer in strong drink. a tavern- keeper Miln 331.

**Majjita** [pp. of majjati[2]] cleaned, polished VvA 340 (suṭṭhu m. for sumaṭṭha Vv 84[17]). See also **maṭṭha**.

**Majjha** (adj.) [Vedic madhya, cp. Lat. medius, Gr. μέσσος, Goth. midjis=Ohg. mitti, E. middle] middle, viz. 1. of *space:* of moderate height D i.243 (contrasted with ucca & nīca). — 2. of *time:* of middle age Sn 216 (contrasted with dahara young & thera old). — 3. often used adv. in loc. **majjhe** in the middle; i. e. (a) as prep. in between, among ( — ° or with gen.) Pv i.11[1], 11[4]; J i.207 (sakuṇānaṅ); DhA i.182 (vasana — gāmassa); PvA 11 (parisā°). majjhe chetvā cutting in half J v.387. — (b) in special dogmatic sense "in the present state of existence," contrasted with past & future existences (the latter comb[d] as "ubho antā" at Sn 1040). The expl[n] of majjhe in this sense is at Nd[1] 434: "majjhaṅ vuccati paccuppannā rūpā" etc. (similarly at Nd[2] 490). — Sn 949 (in sequence pubbe majjhe pacchā), 1099 (id.); Dh 348 (pure majjhe pacchato; i. e. paccuppannesu khandhesu DhA iv.63). — 4. (nt.) **majjhaṅ** the middle DhA i.184 (tassa uramajjhaṅ ghaṅsentī).

**Majjhaka** (adj.) (—°) [fr. majjha] lying or being in the midst of..., in pācīna — yava° (dakkhiṇa°, pacchima°, uttara°) nigama, a market — place lying in the midst of the eastern corn — fields (the southern etc.): designation of 4 nigamas situated near Mithilā J vi.330.

**Majjhatta** (adj. — n.) [for majjha — ṭṭha, which we find in Prk. as majjhattha: Pischel, *Prk. Gr.* § 214; majjha+ **sthā**] 1. (adj.) "standing in the middle," umpire, neutral, impartial, indifferent J i.300; ii.359 (parama°, +upekkhā — pāramī); vi.8; Miln 403; Vism 230; Mhvs 21, 14. — 2. indifference, balance of mind, equanimity; almost synonymous with **upekkhā**: Vism 134, 296; VbhA 283 (°payogatā); DhA ii.214 (°upekkhā); PvA 38 (so read for majjhattha). See also following. — *Note.* A similar term is found in BSk. as **mṛdu-madhyā kṣānti** "state of spiritual calm" Divy 271; see Yoga Sūtra ii.34.

**Majjhattatā** (f.) [abstr. from prec.] impartiality, indifference, balance of mind Nd[2] 166 (in expl[n] of upekkhā, with syn. passaddhatā); Vbh 230; Vism 134; VbhA 285 (satta° & sankhāra°), 317 (def.); DhsA 133.

**Majjhantika** [majjha+anta+ika] midday, noon; used either absolutely Vin iv.273; S iv.240; J v.213 (yāva upakaṭṭha — majjhantikā); v.291 (read majjhantik' âtikamm' āgami); Vism 236; Miln 3; or as apposition with *kāla & samaya* S i.7 (kāla); Pv iv.3[2] (id.); Nd[2] 97[7] (samaya); DA i.251 (id.).

**Majjhāru** [etym. doubtful] a certain kind of plant Vin i.196 (v. l. majjāru); doubtful whether designation (like Sk. mārjāra) of Plumbago rosea.

**Majjhima** (adj.) [Vedic madhyama, with sound change °ama>°ima after Geiger, *P.Gr.* 19[1], or after analogy with pacchima, with which often contrasted] 1. middle, medium, mediocre, secondary, moderate. — Applied almost exclusively in contrast pairs with terms of more or less, in triplets like "small — medium — big," or "first — middle — last" (cp. majjha 3b); viz. (a) of *degree:* **hīna-** m **-paṇīta** D iii.215

(tisso dhātuyo); Dhs 1205— 1027 (dhammā); Vism 11 (sīlaṅ); h. m. **ukkaṭṭha** Vism 308; **omaka** m. **ukkaṭṭha** Vin iv.243; **khuddaka** m. **mahā** Vism 100; **lāmaka** m. **paṇīta** (i. e. lokuttara) DhsA 45 (dhammā); **paritta** — m — **uḷāra** Sdhp 260. — (b) of *time:* paṭhame yāme majjhima° **pacchima°** J i.75; id. with vaye PvA 5. — 2. (nt.) **majjhimaṅ** the waist, in cpd. su — majjhimā (f.) a woman with beautiful waist J v.4.

**Mañca** [cp. Epic Sk. mañca stand, scaffolding, platform] a couch, bed Vin iv.39, 40 (where 4 kinds are mentioned, which also apply to the defⁿ of **pīṭha**, viz. masāraka, bundikābaddha, kuḷīra — pādaka, āhacca — pādaka; same defⁿ at VbhA 365); Sn 401; J iii.423; DhA i.89 (°ṅ bandhati to tie a bed or two together), 130; iv.16; VbhA 20; VvA 291; PvA 93. — heṭṭhā mañce underneath the bed J i.197 (as place where domestic pigs lie); ii.419 (id.); ii.275 (where a love — sick youth lies down in the park).

**-atimañca** bed upon bed, i. e. beds placed on top of each other serving as grand stands at a fair or festival J iii.456; vi.277; DhA iv.59. **-parāyaṇa** ending in bed, kept in bed Pv ii.2[5] (nīla°, fig. for being buried); DhA i.183 (with v. l. maccu°, just as likely, but see maccuparāyaṇa). **-pīṭha** couch and chair Vin ii.270 sq.; A iii.51; VvA 9, 220, 295. **-vāna** stuffing of a couch DhA i.234.

**Mañcaka** [fr. mañca] bed, couch, bedstead Vin i.271; S i.121=iii.123; J i.91; iii.423; Th 2, 115; Miln 10; DhA ii.53.

**Mañjari** (f.) [cp. Epic & Class. Sk. mañjarī] a branching flower — stalk, a sprout J v.400, 416.

**Mañjarikā** (f.)=mañjari, Vin iii.180.

**Mañjarita** (adj.) [fr. mañjari] with (full — grown) pedicles, i. e. in open flower Miln 308 (°patta in full bloom).

**Mañjīra** [cp. late Sk. mañjīra nt.] an anklet, foot — bangle Abhp 228.

**Mañju** (adj.) [cp. Class Sk. mañju, also mangala, cp. Gr. μάγγανον means of deceiving, Lat. mango a dealer making up his wares for sale. See further cognates at Walde, *Lat. Wtb.* s. v. mango] pleasant, charming, sweet, lovely (only with ref. to the voice) D ii.211, 227 (one of the 8 characteristics of Brahmā's & the Buddha's voice: see bindu & aṭṭhanga); J ii.150. — (nt.) a sweet note J vi.591 (of the deer in the forest); VvA 219 (karavīka ruta°).

**-bhāṇaka** sweet — voiced, speaking sweetly J ii.150= DhA i.144; f. **bhāṇikā** J vi.418, 420. **-bhāṇin** id. J ii.150.

**Mañjuka** (adj.) [mañju+ka] sweet voiced Vin i.249; J ii.350; iii.266; vi.412, 496.

**Mañjūsaka** (— rukkha) [fr. mañjūsa] N. of a celestial tree, famed for its fragrancy Vv 38[6]; SnA 52, 66, 95, 98; VvA 175.

**Mañjūsā** (f.) [cp. Epic Sk. mañjūṣā] a casket; used for keeping important documents in J ii.36 (suvaṇṇapaṭṭaṅ mañjūsāya nikkhipāpesi); iv.335 (suvaṇṇapaṭṭaṅ sāra — mañjūsāyaṅ ṭhapetvā kālam akāsi).

**Mañjeṭṭha** (adj.) [cp. *Sk. mañjiṣṭhā Indian madder] light (bright) red, crimson, usually enum[d] in set of 5 principal colours with nīla, pīta, lohitaka, odāta; e. g. at Vin i.25; S ii.101 (f. mañjeṭṭhā); Vv 22[1] (Hardy in T. reads mañjaṭṭha, as twice at VvA 111, with vv. ll. °jiṭṭha & °jeṭṭha, cp. Corrections & Add[ns] on p. 372); Miln 61.

**Mañjeṭṭhaka** (adj.) [fr. mañjeṭṭha, after lohita+ka] crimson, bright red, fig. shining Vv 39[1] (cp. defⁿ at VvA 177: like the tree Vitex negundo, sindhavāra, or the colour of the Kaṇavīra — bud; same defⁿ at DhsA 317, with Sinduvāra for Sindha°); usually in sequence **nīla, pīta, mañjeṭṭhaka, lohitaka, odāta** as the 5 fundamental colours: M i.509 (has °eṭṭhika in T. but v. l. °eṭṭhaka); J vi.185; Dhs 617. — f. **mañjeṭṭhikā** a disease of sugar cane Vin ii.256.

**Mañjeṭṭhī** (f.) [=Sk. mañjiṣṭhā] Bengal madder DA i.85.

**Maññati** [**man**, Vedic manyate & manute, Av. mainyeite; Idg. ***men**, cp. Gr. μένος mood, anger=Sk. manah mind; μέμονα to think of, wish to, Lat. memini to think of, mens>mind, meneo; Goth. munan to think, muns opinion; Oisl. man, Ags. mon; Ohg. minna love, Ags, myne intention. Dhtp 427: **man**=ñāṇe, 524= bodhane] 1. to think, to be of opinion, to imagine, to deem Sn 199 (sīsaṅ... subhato naṅ maññati bālo), 588 (yena yena hi maññanti, tato taṅ hoti aññathā); J ii.258 (maññāmi ciraṅ carissati: I imagine he will have to wander a long time). — With (double) acc.: to take for, to consider as; na taṅ maññāmi mānusiṅ I deem you are not human Pv ii.4[1]; yassa dāni *kālaṅ maññati* for this now may he think it time (in a phrase of departure), let him do what he thinks fit, we wait the Buddha's pleasure, i. e. let it be time to go [so also BSk. manyate kālaṅ, e. g. Divy 50, 64 etc.] D i.189. — Esp. in phrase **taṅ kiṅ maññasi** (maññatha 2. pl.) what do you think of this? (the foll.), what is your opinion about this? D i.60; S iii.104 & passim. — Pot. 1[st] sg. **maññeyyaṅ** I should think PvA 40; 3[rd] sg. **maññeyya** S iii.103, and **maññe** Sn 206. The short form 1[st] sg. **maññe** is used like an adv. as affirmative particle & is inserted without influencing the grammatical or syntactical construction of the sentence; meaning: methinks, for certain, surely, indeed, I guess, presumably. E. g. D i.137 (patapati m. paccatthike yasasā); S i.181 (m. 'haṅ); iv.289 (paveliyamānena m. kāyena); J ii.275; Miln 21; Vism 90, 92 (mato me m. putto); DhA i.107; ii.51; PvA 40 (m. goṇo samuṭṭhahe), 65 (tasmā m. sumuttā). — **na maññe** surely not DhA ii.84; PvA 75 (n. m. puññavā rājā). — 2. to know, to be convinced, to be sure Sn 840 (=jānāti Nd[1] 192), 1049, 1142; Nd[2] 491 (=jānāti); DhA i.29 (maññāmi tuvaṅ marissasi). — 3. to imagine, to be proud (of), to be conceited, to boast Sn 382 (ppr. maññamāna), 806, 813, 855 (maññate); J iii.530 (aor. maññi 'haṅ, perhaps maññe 'haṅ? C. expl[ns] by maññāmi). — pp. **mata**. — *Note.* Another Present form is **munāti** (q. v.), of which the pp. is **muta**.

**Maññanā** (f.) [fr. **man**] conceit Nd[1] 124 (taṇhā°, diṭṭhi°, māna°, kilesa° etc.); Dhs 1116 1233; Nett 24; Vism 265 (for maññanā?).

**Maññita** (nt.) [pp. of maññati] illusion, imagination M i.486. *Nine* maññitāni (the same list is applied to the phanditāni, the papañcitāni & sankhatāni) at Vbh 390: asmi, ayam aham asmi, bhavissaṅ, na bhavissaṅ, rūpī bhavissaṅ, arūpī bh., saññī bh., asaññī bh., nevasaññī — nâsaññī — bh.

**Maññitatta** (nt.) [fr. maññita] self — conceit, pride Dhs 1116; DhsA 372.

**Maṭaja** (nt.) [doubtful] a certain weapon M i.281 (°ṅ nāma āvud-

hajātaṅ; Neumann trsl[s] "Mordwaffe").

**Maṭāhaka** (adj.) [doubtful spelling & meaning] short (?) Vin ii.138 (ati°=atikhuddaka C.).

**Maṭṭa & Maṭṭha** [pp. of **mṛj**, see majjati[2]] wiped, polished, clean, pure. — (a) **maṭṭa**: D ii.133 (yugaṅ maṭṭaṅ dhāraṇīyaṅ: "pair of robes of burnished cloth of gold and ready for wear" trsl.); Vism 258 (v. l. maṭṭha). Cp. sam.° — (b) **maṭṭha**: Vv 84[17] (su°); Miln 248; DhA i.25 (°kuṇḍalī having burnished earrings); VvA 6 (°vattha). Cp. vi°.

**-sāṭaka** a tunic of fine cloth J i.304; ii.274; iii.498; Vism 284 (ṭṭh).

**Maṇi** [cp. Vedic maṇi. The connection with Lat. monile (pendant), proposed by Fick & Grassmann, is doubted by Walde, *Lat. Wtb.* s. v. monile, where see other suggestions. For further characterisation of **maṇi** cp. Zimmer, *Altindisches Leben* pp. 53, 263] 1. a gem, jewel. At several places one may interpret as "crystal." — D i.7 (as ornament); Dh 161; J vi.265 (agghiya, precious). In simile at D i.76 (maṇi veḷuriyo). On maṇi in similes see *J.P.T.S.* 1907, 121. — **udaka-pasādaka** maṇi a precious stone (crystal?) having the property of making water clear Miln 35 (cp. below Vism 366 passage); **cintā°** a "thought — jewel," magic stone (crystal?) J iii.504; VvA 32; **cūḷā°** a jewelled crest or diadem, the crown — jewel J v.441 sq.; **jāti°** a genuine precious stone J ii.417; Vism 216 (in comparison); **tārā°** ( — vitāna) (canopy) of jewelled stars Vism 76; **nīla°** a dark blue jewel J ii.112; iv.140; DhA iii.254. The passage "amaṇiṅ udakaṅ maṇiṅ katvā" at Vism 366 (+asuvaṇṇaṅ leḍḍuṅ suvaṇṇaṅ katvā) refers clearly to meaning "jewel" (that the water is without a jewel or crystal, but is made as clear as crystal; a conjuror's trick, cp. Miln 35). Whether meaning "waterpot" (as given at Abhp 1113 & found in der. maṇika) is referred to here, is not to be decided. — 2. a crystal used as burning — glass Miln 54.

**-kāra** a jeweller Miln 331; DhA ii.152. **-kuṇḍala** a jewelled earring, adj. wearing an (ear) ornament of jewels Vin ii.156 (āmutta° adorned with...); Vv 20[8] (id.); 43[8] (id.); Pv ii.9[51] (id.); Th i.187; Dh 345 (maṇi — kuṇḍalesu=manīsu ca kuṇḍalesu ca maṇicittesu vā kuṇḍalesu, i. e. with gem — studded earrings DhA iv.56). **-kuṭṭima** at VvA 188 is probably to be read as °kuṇḍala (v. l. °kundima). **-khandha** "jewel-bulk," i. e. a tremendous jewel, large gem, functioning in tales almost like a magic jewel J iii.187; v.37 (°vaṇṇaṅ udakaṅ water as clear as a large block of crystal), 183 (°pilandhana). **-guhā** a jewelled cave, cave of crystal J ii.417 (where pigs live); SnA 66 (one of three, viz. suvaṇṇa — guhā, m.°, rajata°. At the entrance of it there grows the Mañjūsaka tree). **-canda** "the jewelled moon," i. e. with a crest like the (glittering) moon Vv 64[6] (=maṇi — maya — maṇḍalânuviddha — candamaṇḍala — sadisa maṇi VbA 277). **-cchāyā** reflection of a jewel J vi.345. **-thūṇā**, a jewelled pillar, adj. with jewelled pillars Vv 54[1], 67[1]. **-pabbata** mountain of gems SnA 358. **-pallanka** a jewelled pallanquin DhA i.274. **-bandha** (place for) binding the jewel(led) bracelet, the wrist Vism 255=VbhA 238=KhA 50 (°aṭṭhi). **-bhadda** N. of one of 20 classes of people mentioned Miln 191; trsl[d] by Rh. D. *Miln trsl.* i.266 by "tumblers." The term occurs also at Nd[1] 89 & 92. Cp. Sk. Maṇibhadra, N. of a brother of Kuvera & prince of the Yakṣas. **-maya** made of, consisting of, or caused by jewels Pv ii.6[4]; VvA 280; DhA i.29. **-ratana** a precious stone or mineral, which is a gem (jewel); i. e. maṇi as a kind of ratana, of which there are seven Vism 189 (in sim.); Miln 218. **-rūpaka** a jewelled image DhA i.370; **-lakkhaṇa** fortune — telling from jewels D i.9; SnA 564.

**-vaṇṇa** the colour or appearance of crystal; i. e. as clear as crystal (of water) J ii.304 (pasanna+). **-sappa** a kind of poisonous snake (i. e. a mysterious, magic snake) DA i.197.

**Maṇika** [cp. Class. Sk. maṇika] a waterpot M ii.39. Usually in cpd. **udaka°** Vin i.277; M i.354; S iv.316; A iii.27; Miln 28; DhA i.79. Whether this is an original meaning of the word remains doubtful; the connection with maṇi jewel must have been prevalent at one time.

**Maṇīkā** (f.) [f. of maṇika, adj. fr. maṇi] N. of a charm, the Jewel — charm, by means of which one can read other people's minds D i.214 (m. iddhi — vijjā), cp. *Dial.* i.278, n. 3.).

**Maṇila** [cp. *Sk. maṇila dewlap?] a kind of tree Vism 313.

**Maṇḍa** [later Sk. maṇḍa, perhaps dial. from *mranda, cp. Sk. vi — mradati to soften. Attempts at etym. see Walde, *Lat. Wtb.* s. v. mollis. Cp. also mattikā] the top part, best part of milk or butter, etc. i. e. cream, scum; fig. essence of, the pick of, finest part of anything. **parisā°** the cream of a gathering, the pick of the congregation, excellent congregation A i.72 (or for °maṇḍala?); **bodhi°** essence of enlightenment, highest state of enlightenment; in later literature objectively "the best place of enlightenment, the Throne of Enlightenment or of the Buddha" (does it stand for °maṇḍala in this meaning?) J iv.233 (cp. puthavi — maṇḍa ibid. & puthavi — maṇḍala Sn 990); DhA i.86; ii.69; iv.72. **sappi°** "cream of butter," the finest ghee (cp. AvŚ i.15[13] sarpimaṇḍa) D i.201; A ii.95; Pug 70; Miln 322. — **maṇḍaṅ karoti** to put into the best condition, to make pleasant SnA 81. — manda at DhsA 100 is to be read **baddha** (v. l. BB). Cp. *Expos.* 132[n].

**-khetta** best soil, fertile ground Miln 255. **-peyya** to be drunk like cream, i. e. of the finest quality, first — class S ii.20 (°ṅ idaṅ brahmacariyaṅ).

**Maṇḍaka** [fr. maṇḍa] 1. the cream of the milk, whey, in **dadhi°** whey S ii.111. — 2. the scum of stagnant water, i. e. anything that floats on the surface & dirties the water, water — weeds, moss etc. J ii.304 (gloss sevāla).

**Maṇḍana** (nt.) [fr. **maṇḍ**] ornament, adornment, finery D i.5, 7; J vi.64; Pug 21, 58; Vbh 351; VbhA 477; Dhtm 13. See under **mada**.

**-ânuyoga** practice of ornamenting, fondness of finery Vin i.190. **-jātika** of an ornament ( — loving) nature, fond of dressing D i.80=Vin ii.255=M ii.19, 32.

**Maṇḍapa** [cp. late Sk. maṇḍapa] a temporary shed or hall erected on special or festive occasions, an awning, tent Vin i.125; Vism 96, 300 (dhamma — savaṇa°), 339 sq. (in simile); DhA i.112; ii.45; iii.206 (°kāraka); PvA 74, 171, 194; VvA 173.

**Maṇḍala** [cp. Vedic maṇḍala] 1. circle D i.134 (paṭhavi°, cp. puthavi° Sn 990); Vism 143 (°ṅ karoti to draw a circle, in simile), 174 (tipu° & rajata° lead — & silver circle, in kasiṇa practice); VvA 147 (of a fan=tālapattehi kata° — vījanī). — 2. the disk of the sun or moon; **suriya°** VvA 224, 271 (divasa —

kara°); **canda°** Vism 174; PvA 65. — 3. a round, flat surface, e. g. jānu° the disk of the knee, i. e. the knee PvA 179; naḷāta° the (whole of the) forehead D i.106; Sn p. 108. — 4. an enclosed part of space in which something happens, a circus ring; e. g. M i.446 (circus, race — ring); **assa°** horse — circus, raceground, Vism 308; **āpāna°** drinking circle, i. e. hall; **kīḷa°** play — circle, i. e. games J vi.332, 333; DhA iii.146; **keḷi°** dice board (?) J i.379; **gā°** Th i.1143, cp. trs. ib. n. 3; **go°** ox — round Sn 301; **jūta°** dicing table J i.293; **yuddha°** fightingring Vism 190; **ranga°** play — house VvA 139; **vāta°** tornado J i.73. — 5. anything comprised within certain limits or boundaries, a group J v.418 (chāpa° litter of young animals). — 6. border as part of a bhikkhu's dress, hem, gusset Vin i.287; ii.177.

**-agga** [cp. Sk. maṇḍal' āgra Halāyudha 2, 317 at Aufrecht p. 301] a circular sword or sabre Miln 339. **-māla** (sometimes **māḷa**) a circular hall with a peaked roof, a pavilion D i.2, 50 (ḷ); Miln 16 (ḷ); Sn p. 104; SnA 132 (Npl.); VvA 175.

**Maṇḍalika** (adj. — n.) [fr. maṇḍala, cp. maṇḍalaka — rājā "the king of a small country" Mvyut 94] a district officer, king's deputy Vin iii.47 f. **maṇḍalikā**=maṇḍala 4, i. e. circus, ring, round, in **assa°** race court Vin iii.6.

**Maṇḍalin** (adj.) [fr. maṇḍala] 1. circular Th 1, 863 (maṇḍali — pākāra). — 2. having a disk, orbed (of the sun) S i.51=VvA 116.

**Maṇḍita** [pp. of maṇḍeti] adorned, embellished, dressed up Sdhp 244, 540. In cpd. **°pasādhita** beautifully adorned at J i.489; ii.48; vi.219. — Cp. **abhi°**.

**Maṇḍūka** [Vedic maṇḍūka] a frog Vv 51²; J iv.247; v.307; vi.164; KhA 46; VvA 217, 218; Sdhp 292. f. **mandūkī** J i.341. — **Mandūka** is the name of an angel (devaputta) at Vism 208.

**-chāpī** a young (female) frog J vi.192. **-bhakkha** eating frogs, frog eater (i. e. a snake) J iii.16.

**Maṇḍeti** [**maṇḍ** to adorn, related to Lat. mundus world, cp. in meaning Gr. κόσμος=ornament Dhtp 103 bhūsane, 566: bhūsāyaṅ] to adorn, embellish, beautify J iii.138; DhA ii.86. — pp. **maṇḍita**.

**Mata¹** [pp. of maññati] thought, understood, considered (as= — °), only late in use Vbh 2 (hīna° paṇīta°, doubtful reading); Sdhp 55; Mhvs 25, 55 (tassā matena according to her opinion); 25, 110 (pasu — samā matā, pl. considered like beasts). Cp. sam°. — *Note.* Does **mata-sāyika** at Th 1, 501 (=Miln 367) belong under this mata? Then mata would have to be taken as nt. meaning "thought, thinking," but the phrase is not without objection both semantically & syntactically. Mrs. Rh. D. (*Brethren,* p. 240) trslˢ "nesting — place of thought."

**Mata²** [pp. of marati, **mṛ**] dead M i.88 (ekāha° dead one day); iii.159 (matam eyya would go to die); Sn 200, 440; J v.480. Neg. **amata** see separate article. — *Note.* mata at PvA 110 is to be corrected into cuta.

**-kicca** duty towards the dead, rites for the dead PvA 274.

**Mataka** [fr. mata²] dead, one who is dead DhA ii.274.

**-ākāra** condition of one who is dead J i.164 (°ṅ dassati pretends to be dead). **-bhatta** a meal for the dead, food offered to the manes J iv.151; DhA i.326 (=petakicca p. 328); iii.25.

**Mati** (f.) [Vedic mati, fr. **man**: cp. Av. maitiš, Lat. mens, mentem (cp. E. mental); Goth. ga — munds, gaminpi, Ohg. gi — munt, E. mind] mind, opinion, thought; thinking of, hankering after, love or wish for Vin iii.138 (purisa° thought of a man); Mhvs 3, 42 (padīpa lamp of knowledge); 15, 214 (amala° pure — minded); PvA 151 (kāma+). — **su°** (adj.) wise, clever Mhvs 15, 214; opp. **du°** (adj.) foolish J iii.83 (=duppañña C.); Pv i.8² (=nippañña PvA 40); Sdhp 292.

**Matikata** (adj.) [cp. Sk. matī — kṛta, fr. matya, nt., harrow =Lat. mateola, Ohg. medela plough] in **su°** well-harrowed (field) A i.229, 239 (khetta).

**Matimant** (adj.) [mati+mant] sensible, intelligent, wise, metri causâ as **matīmā** (fr. matimanto, pl.) at Sn 881 (=matimā paṇḍitā Nd¹ 289).

**Matta¹** (—°) (adj.) [i. e. mattā used as adj.] "by measure," measured, as far as the measure goes, i. e. — (1) consisting of, measuring (with numerals or similar expressions): appamatto kali Sn 659; pañcamattā sata 500 DA i.35; saṭṭhimatte saṭṭhimatte katvā SnA 510; māsamattaṅ PvA 55; ekādasa° ib. 20; dvādasa° 42; satta° 47; tiṅsamattehi bhikkhūhi saddhiṅ 53. — (2) (negative) as much as, i. e. only, a mere, even as little as, the mere fact (of), not even (one), not any: aṇumattena pi puññena Sn 431; kaṭacchumattaṅ (not) even a spoonful Miln 8; ekapaṇṇa° PvA 115; citta °ṅ pi (not) even as much as one thought ib. 3; nāma° a mere name Miln 25; phandana °ṅ not even *one* throb J vi.7; phandita° the mere fact of... M ii.24, bindu° only *one* drop PvA 100; rodita° M ii.24. — (3) (positive) as much as, so much, some, enough (of); vibhava° riches enough J v.40; kā pi assāsa — mattā laddhā found some relief? PvA 104 (may be=mattā f.). — (4) like, just as what is called, one may say (often untranslateable): sita° — kāraṇā just because he smiled VvA 68; bhesajja — mattā pītā I have taken medicine D i.205 (=mattā f.?) okāsa — °ṅ (nt.) permission Sn p, 94; putta° like children A ii.124; maraṇa° (almost) dead M i.86; attano nattumatte vandanto Dha iv.178. f. mattī (=mattin?) see mātu°. — (5) as adv. (usually in oblique cases): even at, as soon as, because of, often with other particles, like api, eva, pi, yeva: vuttamatte eva as soon as said DhA i.330; cintitamatte at the mere thought DhA i.326; naṅ jātamattaṅ yeva as soon as he was born PvA 195; anumodana — mattena because of being pleased PvA 121; upanītamattam eva as soon as it was bought PvA 192; nimujjana — matte yeva as soon as she ducked her head under PvA 47. — na mattena... eva not only... but even PvA 18 (n. m. nipphalā, attano dānaphalassa bhāgino eva honti).

**Matta²** [pp. of madati] intoxicated (with), full of joy about (—°), proud of, conceited Sn 889 (mānena m.); J iv.4 (vedanā°, full of pain, perhaps better with v. l. °patta for °matta); VvA 158 (hatthi matto elephant in rut); DhA iv.24 (id.); PvA 47 (surā°), 86 (māna — mada°), 280 (bhoga — mada°).

**-kāsinī** see matthak' āsinī.

**Mattaka** (adj.) [fr. matta¹] 1. of the size of Sdhp 238 (pāṇi°). — 2. only as much as, mere D i.12 (appa°, ora°, sīla°); J iv.228 (mana°); DhA iv.178 (pitumattakaṅ gahetvā).

**Mattatta** (nt.) [abstr. fr. matta] (the fact of) consisting of, or being only... PvA 199 (maṅsa — pesi°).

**Mattā** (f.) [Vedic mātrā, of **mā**] measure, quantity, right measure, moderation Sn 971 (mattaṅ so jaññā); Dh i.35 (mattā ti pamāṇaṅ vuccati). — Abl. **mattaso** in **°kārin** doing in moderation, doing moderately Pug 37 (=pamānena padesa — mattam eva karontī ti). — In cpds. shortened to **matta°**.

**-aṭṭhiya** (mattaṭṭhiya=°atthika) desirous of moderation, moderate Th 1, 922. **-ññu** knowing the right measure, moderate, temperate (bhojane or bhojanamhi in eating) A ii.40; Sn 338; Pug 25; Dh 8. Cp. jāgariyā. **-ññutā** moderation (in eating) D iii.213; Nd[1] 483; Dh 185; Pug 25; Vbh 249, 360; Dhs 1348; DhA ii.238. **-sukha** (metri causâ: mattā — sukha) measured happiness, i. e. small happiness Dh 290 (cp. DhA iii.449).

**Matti** ( — sambhava) [for *māti°=mātu°=*mātṛ, after pitti°=pitu°=*pitṛ] born (from a mother) Sn 620 (=mātari sambhūta SnA 466)=Dh 396 (=mātu santike udarasmiṅ sambhūta DhA iv.158).

**Mattika** (adj.) (°—) [fr. mattikā] made of clay, clay —; only in cpds.:

**-kuṇḍala** clay earring S i.79 (v. l. mattikā°). **-bhājana** clay or earthenware vessel Sn 577; Vism 231 (in comparison); DhA i.130. **-vāka** clay fibre DhsA 321 (v. l. °takka, perhaps gloss=takku spindle, see takka[1]).

**Mattikā** (f.) [cp. Vedic mṛttikā, der. fr. Vedic **mṛt** (mṛd) soil, earth, clay; with P. maṇḍa, Sk, vimradati. Gr. βλαδαρός soft, Osil. mylsna dust, Goth. mulda, Ags. molde (E. mould, mole=mouldwarp), to same root **mṛd** as in Sk. mṛdu=Lat. mollis soft, Gr. ἀμαλδύνω to weaken, Sk. mardati & mṛdnāti to crush, powder, Caus. mardayati; also in cognate **°mḷd** as appearing in Gr. μέλδω to melt=Ags meltan, Ohg. smëlzan] 1. clay J vi.372; Mhvs 29, 5 sq. — **tamba°** red clay DhA iv.106; PvA 191. **mattikā** pl. kinds of clay (used in cosmetics, like Fuller's earth) J v.89 (nānā — cunnāni+ mattikā; see also cuṇṇa). — 2. loam, mud M iii.94 (alla° fresh loam or mud); Vism 123 (aruṇa — vaṇṇā); KhA 59 (paṇḍu); VvA 65; PvA 216 (aruṇa — vaṇṇā).

**-thāla** bowl of clay DhA iv.67. **-piṇḍa** a lump of clay or loam DA i.289; same trope at PvA 175.

**Matteyya** (& **metteyya)** (adj.) [fr. mātā, *mātreyya> *matteyya] reverential towards one's mother, motherloving D iii.74; Pv ii.7[18] (=mātu hita PvA 104; v. l. mett°). Spelling at D iii.72 is metteyya. It is difficult to decide about correct spelling, as metteyya is no doubt influenced by the foll. **petteyya**, with which it is always combined.

**Matteyyatā** (& **mett°)** (f.) [abstr. fr. matteyya] filial love towards one's mother; always comb[d] with **petteyyatā** D iii.145 (v. l. mett°); Nd[2] 294 (mett°), Dh 332; DhA iv.33.

**Mattha** [cp. Vedic masta(ka) skull, head, Vedic mastiṣka brains; perhaps to Lat. mentum chin, Cymr. mant jawbone; indirectly also to Lat. mons mountain] the head, etc. Only in cpd. **mattha-lunga** [cp. Sk. mastulunga] the brain Vin i.274; Sn 199; Kh iii.; J i.493; KhA 60; Vism 260 (in detail) 264, 359; VbhA 63, 243, 249; DhA ii.68; PvA 78, 80. — See also **matthaka**.

**Matthaka** [cp. mattha] the head, fig. top, summit J iii.206 =iv.4; iv.173, 457; v.478; DA i.226 (pabbata°); Pv iv.16[3]; DhA i.184. **matthaka-matthakena** (from end to end) J i,202; iii.304. Loc. **matthake** as adv. (1) at the head DhA i.109; (2) at the distance of (—°) DhA i.367; (3) on top of (—°) J v.163 (vammīka°); Mhvs 23, 80 (sīsa°); Yugandhara° Miln 6; DhA ii.3 (uddhana°).

**-āsin** sitting on top (of the mountain) J vi.497 (=pabbata — matthake nisinna C.; gloss matta — kāsin i. e. wildly in love, expl[d] by kāma — mada — matta). The reading is not clear. **-tela** oil for the head KhA 64 (=muddhani tela Vism 262).

**Mathati** [Vedic **math, manth** to twirl, shake about, stir etc.; cp. Lat. mamphur part of the lathe=Ger. mandel ("mangle"), E. mandrel; Lith. mentùris churning stick, Gr. μόχος tumult μόχουρα shaft of rudder. — The Dhtp (126) gives both roots (math & manth) and expl[s] by "viḷolana," as does Dhtm (183) by "viḷoṭana"] to churn, to shake, disturb, upset. Only in Caus. **matheti** to agitate, crush, harass, upset (cittaṅ) S iv.210; Sn 50 (=tāseti hāpeti Nd[2] 492); Pv iv.7[1] (kammānaṅ vipāko mathaye manaṅ; C 264: abhibhaveyya); Miln 385 (vāyu pādape mathayati;... kilesā mathayitabbā). — pp. **mathita**. See also **abhimatthati** (sic) & **nimmatheti**.

**Mathana** (adj. nt.) [fr. **math**] shaking up, crushing, harassing, confusing Miln 21 (+maddana); DhA i.312; PvA 265.

**Mathita**. [pp. of matheti] 1. (churned) buttermilk Vin ii.301 (amathita — kappa). — 2. upset, mentally unbalanced state, disturbance of mind through passion, conceit, etc. M i.486 (maññita+). Neumann trsl[s] "Vermutung" i. e. speculation, guessing (v. l. matth°).

**Mada** [Vedic mada, **mad** (see majjati), Idg. ***mad**, as in Av. mata intoxication, drink, mad, to get intoxicated orig. meaning "drip, be full of liquid or fat"; cp. Gr. μαδάω dissolve, μαστός breast (μαζός>Amazone), Lat. madeo to be wet, Ohg. mast fattening, Sk. meda grease, fat, Gr. μέζεα· μεστός full; Goth. mats eatables, Ags. mōs, Ohg. muos=gemüse, etc. Perhaps connected with ***med** in Lat. medeor to heal. For further relations see Walde, *Lat. Wtb.* s. v. madeo. — The Dhtp (412) & Dhtm (642) explain **mad** by "**ummāde**" Dhtm 210 also by "muda, mada=santose"] 1. intoxication, sensual excess, in formula **davāya madāya maṇḍanāya** (for purposes of sport, excess, personal charm etc.) M i.355=A ii.40= Nd[1] 496=Nd[2] 540=Pug 21=Dhs 1346, 1348. The commentator's expl[ns] bearing directly or indirectly on this passage distinguish several kinds of **mada**, viz. **māna-mada & purisa-** mada (at DhsA 403; Vism 293), or **muṭṭhika-mall'** ādayo viya madatthaṅ **bala-** mada — nimittaṅ **porisa-** mada — nimittañ cā ti vuttaṅ (at Vism 31). Sn 218 (mada — pamāda on which passage SnA 273 comments on mada with jāti — mad' ādi — bhedā madā). — 2. (as mental state or habit) pride, conceit Miln 289 (māna, m., pamāda); Vbh 345 (where 27 such states are given, beginning with jāti°, gotta°, ārogya°, yobbana°, jīvita — mada), 350 (where mada is paraphrased by majjanā majjitattaṅ māno... uṇṇati... dhajo sampaggāho ketukamyatā cittassa: same formula, as concluding exegesis of **māna** at Nd[2] 505 & Dhs 1116); sometimes more def. characterised with phrase **mada-matta** elated with the pride or intoxication of... (—°). e. g. A i.147 (yobbana°, ārogya°, jīvita°); PvA 86 (māna°), 280 (bhoga°). — The traditional exegesis

distinguishes only 3 mada's, viz. **ārogya-**mada the pride of health, **yobbana°** of youth, **jīvita°** of life: D iii.220; A i.146.

**-nimmadana** "disintoxication from intoxication," freedom from pride or conceit A ii.34; Bu i.81; Vism 293.

**Madana** (nt.) [fr. **mad**] lit. making drunk, intoxication Nd$^2$ 540 C. (in formula davāya madāya madanāya, instead of maṇḍanāya: see under mada 1); in cpd. **°yuta** intoxicated, a name for the Yakkhas J i.204. — Cp. **nimmadana**.

**Madanīya** (adj. nt.) [orig. grd. of madati] 1. intoxicating D ii.185 (sadda vaggu rajanīya kāmanīya m.). — 2. intoxication VvA 73.

**Madirā** (f.) [of adj. Vedic madira intoxicating] intoxicating drink, spirit J v.425; DhsA 48.

**Madda** 1. [fr. **mṛd**, Sk. **marda**] crushing etc.; kneading, paste, in **piṭṭha** paste of flower Vin ii.151; J iii.226 (piṭṭhi°). — 2. [dialectical, cp. Sk. madra] N. of a country & its inhabitants, in **°raṭṭha** SnA 68 sq.; °rājakula KhA 73.

**-viṇā** a sort of girdle Vin ii.136.

**Maddati** [cp. Vedic **mṛd** to crush: see etym. under mat- tikā] 1. to tread on, trample on (acc.), crush J iii.245, 372 (ppr. maddamāna); DhA ii.66. — 2. to defeat, destroy Sn 770 (=abhibhavati Nd$^1$ 12); Nd$^2$ 85 (madditvā=abhibhuyya); SnA 450; Mhvs 1, 41. — fig. to crush a heresy: vādaṅ m. Mhvs 36, 41. — 3. to neglect (an advice), spurn J iii.211 (ovādaṅ). — 4. to mix up, knead, jumble together DhA ii.155. — 5. to thresh J i.215. — 6. to break down, upset J i.500 (vatiṅ, a fence). — 7. to draw together (a net) J i.208. — Caus. I. **maddeti** to cause to be trampled on Mhvs 29. 4 (aor. maddayi). — Caus. II. **maddāpeti** to cause to be threshed Vin ii.180. — pp. **maddita**. See also pari°.

**Maddana** (nt.) [cp. Epic Sk. mardana, fr. **mṛd**] 1. crushing, grinding, destroying J iv.26; Miln 21 (adj.,+mathana); Sdhp 449; Dhtp 156. — 2. threshing Miln 360. — See also **nimmaddana**, **pamaddana**, **parimaddana**.

**Maddarī** (f.) [?] a species of bird, in cpd. **ambaka°** A i.188.

**Maddava** (adj. nt.) [fr. mṛdu, cp. Epic Sk. mārdava] 1. mild, gentle, soft, suave Dhs 1340; Vbh 359; Miln 229 (cittaṅ mudukaṅ m. siniddhaṅ), 313 (mudu°), 361 (among the 30 best virtues, with siniddha & mudu). — 2. (fr. madda) as Np. name of a king, reigning in Sāgala, the capital of Madda. — 3. withered Dh 377 (=milāta DhA iv.112). — nt. **maddavaṅ** mildness, softness, gentleness Sn 250 (ajjava+), 292 (id.); J iii.274 (as one of the 10 rāja — dhammā); v.347 (=mettacittaṅ); DhsA 151. See also **sūkara°**.

**Maddavatā** (f.) [abstr. fr. maddava] gentleness, softness, suavity Dhs 44, 1340; DhsA 151.

**Maddālaka** [etym.?] a kind of bird J vi.538.

**Maddita** [pp. of maddeti, see maddati] 1. kneaded, mixed, in **su°** Vism 124. — 2. crushed, defeated, in **su°** Miln 284. — Cp. **pa°**, **pari°**.

**Maddin** (adj.) [fr. **mṛd**, cp. Sk. mardin=mardana] crushing, destroying Sdhp 218. Cp. **pamaddin**.

**Maddhita** [of **mṛdh**] see pari°.

**Madhu** [cp. Vedic madhu, Gr. μέχυ wine, Lith. medùs honey, midùs wine, Ohg. metu=Ger. met wine. Most likely to root ***med** to be full of juice: see under madati] honey J i.157 sq.; iv.117; Dh 69 (madhū vā read as madhuvā); Mhvs 5, 53; DhsA 330; DhA ii.197 (alla° fresh honey). — pl. **madhūni** Mhvs 5, 31. — The Abhp (533) also gives "wine from the blossom of Bassia latifolia" as meaning. — On madhu in *similes* see *J.P.T.S.* 1907, 121.

**-atthika** (madh°) at J iii.493 is with v. l. to be read **madhu-tthika** (q. v. below). The proposal of Kern's (*Toev.* s. v.) to read madh' aṭṭhika "with sweet kernels" cannot be accepted. The C. expl$^{ns}$ rightly by "madhura — phalesu pakkhitta — madhu viya, madhura — phalo hutvā." **-atthika** (madhu°) desirous of honey, seeking honey J iv.205; Mhvs 5, 50. **-āpaṇa** (madhv°) honey shop Mhvs 5, 52. **-āsava** (madhv°) honey extract, wine from the flower of Bassia latifolia VvA 73 (as one of the 5 kinds of intoxicating liquors). **-kara** "honey — maker," bee J iv.265; Vism 136 (in simile); DhA i.374. **-gaṇḍa** honey — comb Mhvs 22, 42; 34, 52. **-tthika** [madhu+thika, which latter stands for thīya, fr. **styā** to congeal, drip; see thika, thīna, thīya and theva] dripping with honey, full of honey J iii.493 (so read for madh — atthika); vi.529 (=madhuṅ paggharanto C.). Kern, *Toev.* s. v. unnecessarily reads as °*atthika* which he takes=°*aṭṭhika.* **-da** giving honey, liberal Mhvs 5, 60 (Asoka). **-paṭala** honey — comb J i.262; DhA i.59; iii.323. **-piṇḍikā** a ball of honey (to eat), honey — food, a meal with honey Vin i.4; M i.114. **-pīta** having drunk honey, drunk with honey S i.212. **-(b)bata** "courting honey," a bee Dāvs iii.65. **-bindu** a drop of honey Vism 531; VbhA 146 (°giddha, in comparison). **-makkhitā** smeared with honey J i.158. **-madhuka** dripping with honey, full of honey J vi.529. **-mehika** referring to a particular disease madhumeha ("honey — urine," diabetes?) Vin iv.8. **-laṭṭhikā** liquorice (no ref.?); cp. Laṭṭhi — madhukavana J i.68. **-lāja** sweet corn J iv.214, 281. **-vāṇija** honey seller Mhvs 5, 49. **-ssava** flowing with honey Pv ii.9$^{11}$.

**Madhuka** (adj. n.) [fr. madhu] connected with honey. 1. (n.) the tree Bassia latifolia (lit. honey tree) Vin i.246; J v.324, 405; vi.529; Miln 165. — 2. the fruit of that tree J iv.434. — 3. (adj.) (—°) full of honey J vi.529 (madhu° containing honey). — 4. connected with an intoxicating drink, given to the drink of (—°) J iv.117 (surā — meraya°).

**-aṭṭhika** the kernel (of the fruit) of Bassia latifolia Vism 353=KhA 43 (which latter reads madhukaphal' aṭṭhi; in the description of the finger nails). **-puppha** the flower of Bassia latifolia from which honey is extracted for liquor Vin i.246 (°rasa liquorice juice); J i.430.

**Madhukā** (f.) [fr. madhuka] honey drink, sweet drink, liquor Mhvs 5, 52.

**Madhura** (adj.) [fr. madhu] 1. sweet Sn 50; J iii.493; v.324; Pv ii.67; PvA 119, 147. — 2. of intoxicating sweetness, liquor — like, intoxicating J iv.117. — 3. (nt.) sweetness, sweet drink Dh 363; J i.271 (catu° the 4 sweet drinks, used as cure after poison); Dhs 629; DhsA 320. — 4. (nt.) flattery, praise SnA 287 (opp. avaṇṇa).

**-rasa** sweet (i. e. honey — ) juice, sweet liquor DhA ii.50; PvA 119. **-ssara** sweet — sounding VvA 57; PvA 151; Mhvs 5, 32.

**Madhuraka** (adj.) [fr. madhura, cp. similarly madhuka> madhu] full of sweet drink, intoxicated, in phrase **madhuraka-jātokāyo viya** "like an intoxicated body," i. e. without control, weak. The usual translation has been "become languid or weak" ("erschlafft" Ger.). Franke, *Dīgha Übs.* 202 (where more literature) translates: "Ich fühlte mich schwach, wie ein zartes *Pflänzchen,*" hardly justifiable. — D ii.99; M i.334; S iii.106, A iii.69. The description refers to a state of swooning, like one in a condition of losing consciousness through intoxication. Rh. D. (*Dial.* ii.107) translates "my body became weak as a *creeper,*" hardly correct.

taken as *noun* also by Winternitz (*Rel. gesch. Lesebuch* 301): "wohl eine zarte Pflanze mit schwachen Stengel." F. L. Woodward follows me in discarding trsl$^{n}$ "creeper" and assuming one like "intoxicated" (so also UdA, 246): see his note on S iii.106 trsl$^{n}$ (*K.S.* iii.90).

**Madhuratā** (f.) [abstr. fr. madhura] sweetness J i.68.

**Madhuratta** (nt.) [abstr. fr. madhura] sweetness Mhvs 2, 13.

**Manaṅ** (adv.) [cp. Class. Sk. manāk, "a little (of something)" prob. derived from Vedic manā f. a. gold weight =Gr. μν¨α] "by a certain weight," i. e. a little, somewhat, almost, well — nigh, nearly. Comb$^{d}$ with **vata** in exclamation: M ii.123 (m. v. bho anassāma); DhA iii.147 (m. v. therī nāsitā). Often in phrase **man' amhi** (with pp.). "I nearly was so & so," e. g. Vin i.109 (vuḷho); J i.405 (upakūḷito); iii.435 (matā), 531 (mārāpito). Cp. BSk. manāsmi khāditā MVastu ii.450.

**Manatā** (f.) [abstr. fr. mano] mentality DhsA 143 (in expl$^{n}$ of attamanatā).

**Manasa** (adj.) [the — ° form of mano, an enlarged form, for which usually either °mana or °mānasa] having a mind, with such & such a mind Sn 942 (nibbāna° "a nibbāna mind," one who is intent upon N., cp. expl$^{n}$ at SnA 567); Pv i.6$^{6}$ (paduṭṭha — manasā f., maybe °mānasā; but PvA 34 expl$^{ns}$ "paduṭṭha — cittā paduṭṭhena vā manasā). See also adhimanasa under **adhimana**.

**Manassa** (nt.) [*manasyaṅ, abstr. der. fr. mana(s)] of a mind, only in cpds. do° & so° (q. v.).

**Manāti** [cp. Sk. mṛṇāti, **mṛ$^{2}$**] to crush, destroy; only in Commentator's fanciful etymological analysis of **veramaṇī** at DhsA 218 (veraṅ manāti (sic.) vināsetī ti v.) and KhA 24 (veraṅ maṇātī ti v., veraṅ pajahati vinodeti etc.).

**Manāpa** (adj.) [cp. BSk. manāpa] pleasing, pleasant, charming Sn 22, 759; Dh 339 (°ssavana); VvA 71; PvA 3, 9. Often in comb$^{n}$ **piya manāpa**, e. g. D ii.19; iii.167; J ii.155; iv.132. — Opp. **a°**, e. g. Pug 32.

**Manāpika**=manāpa, Vbh 380; Miln 362.

**Manuja** [manu+ja, i. e. sprung from Manu, cp. etym. of manussa s. v.] human being; man A iv.159; Sn 458, 661, 1043 sq.; Dh 306, 334. Nd$^{2}$ 496 (expl$^{ns}$ as "manussa" & "satta").

**-âdhipa** lord of men Mhvs 19, 32. **-inda** king of men, great king Sn 553; J vi.98.

**Manuñña** (adj.) [cp. Class. Sk. manojña] pleasing, delight- ful, beautiful Vv 84$^{17}$ (=manorama VvA 340); J i.207; ii.331; Pv ii.12$^{2}$; iv.12$^{1}$; Miln 175, 398; VvA 11, 36; PvA 251; adv. **°ṅ** pleasantly, delightfully J iv.252. — Opp. **a°** unpleasant J vi.207.

**Manute** [Med. form of maññati] to think, discern, understand DhsA 123.

**Manussa** [fr. manus, cp. Vedic manuṣya. Connected etym. with Goth. manna=man] a human being, man. The popular etym. connects m. with Manu(s), the ancestor of men, e. g. KhA 123: "Manuno apaccā ti manussā, porāṇā pana bhaṇanti  mana — ussannatāya manussa ̀; te Jambudīpakā, Aparagoyānikā, Uttarakurukā, Pubbavidehakā ti catubbidhā." Similarly with the other view of connecting it with "mind" VvA 18: "manassa ussannatāya manussā" etc. Cp. also VvA 23, where manussa — nerayika, °peta, °tiracchāna are distinguished. — Sn 75, 307, 333 sq., 611 sq.; Dh 85, 188, 197 sq., 321; Nd$^{1}$ 97 (as gati), 340, 484 (°phassa of Sn 964); Vism 312; VbhA 455 (var. clans); DhA i.364. — **amanussa** not human, a deva, a ghost, a spirit; in cpds. "haunted," ilke **°kantāra** J i.395, **°ṭṭhāna** Vv 84$^{3}$ (cp. VvA 334 where expl$^{d}$); **°sadda** DhA i.315. See also separately **amanussa**.

**-attabhāva** human existence PvA 71, 87, 122. **-itthi** a human woman PvA 48, 154. **-inda** lord of men S i.69; Mhvs 19, 33. **-khādaka** man eater, cannibal (usually appl$^{d}$ to Yakkhas) VbhA 451. **-deva** (a) "god of men," i. e. king Pv ii.8$^{11}$; (b) men & gods (?) VvA 321 (Hardy, in note takes it as "gods of men," i. e. brāhmaṇā). **-dhamma** condition of man, human state VvA 24. See also uttari — manussa dhamma. **-bhūta** as a human, in human form Pv i.11$^{2}$; ii.1$^{12}$. **-loka** the world of men Sn 683.

**Manussatta** (nt.) [abstr. fr, manussa] human existence, state of men It 19; Vv 34$^{16}$; SnA 48, 51; Sdhp 17 sq.

**Manussika** (adj.) [fr. manussa] see under **a°**.

**Manesikā** (f.) [mano+esikā$^{2}$] "mind — searching," i. e. guessing the thoughts of others, mind — reading; a practice forbidden to bhikkhus D i.7 (=m. nāma manasā cintita — jānana — kīḷā DA i.86); Vin ii.10.

**Mano & Mana(s)** (nt.) [Vedic manaḥ, see etym. under maññati] I. *Declension.* Like all other nouns of old s — stems **mano** has partly retained the **s** forms (cp. cetah>ceto) & partly follows the a — declension. The form mano is found throughout in cpds. as **mano°**, the other mana at the end of cpds. as **°mana**. From stem manas an adj. **manasa** is formed and the der. **mānasa & manassa** (—°). — nom. **mano** freq.; & **manaṅ** Dh 96, acc. **mano** Sn 270, 388; SnA 11, and freq.; also **manaṅ** Sn 659=A ii.3; v.171=Nett 132; Sn 678; Cp i.8$^{5}$; Vism 466; gen. dat. **manaso** Sn 470, 967; Dh 390 (manaso piya); Pv ii.1$^{11}$ (manaso piya=manasā piya PvA 71); instr. **manasā** Sn 330, 365, 834 (m. cintayanto), 1030; M iii.179; Dh 1; Pv ii.9$^{7}$ (m. pi cetaye); also **manena** DhA i.42; DhsA 72; abl. **manato** S iv.65; DhA i.23; Vism 466; loc. **manasmiṅ** S iv.65; **manamhi** Vism 466; also **mane** DhA i.23, & **manasi** (see this in comp$^{n}$ manasi karoti, below). — II. *Meaning:* mind, thought D iii.96, 102, 206, 226, 244, 269, 281; S i.16, 172; ii.94; M iii.55; A iii.443; v.171; Sn 77, 424, 829, 873; Dh 116, 300; Sdhp 369. — 1. Mano represents the intellectual functioning of consciousness, while *viññāṇa* represents the field of sense and sense — reaction ("perception"), and *citta* the subjective aspect of consciousness (cp. Mrs. Rh. D. *Buddhist Psychology* p. 19) — The rendering with *"mind"*

covers most of the connotation; sometimes it may be translated "thought." As "mind" it embodies the rational faculty of man, which, as the subjective side in our relation to the objective world, may be regarded as a special *sense,* acting on the world, a sense adapted to the rationality (reasonableness, dhamma) of the phenomena, as our eye is adapted to the visibility of the latter. Thus it ranges as the 6th sense in the classification of the senses and their respective spheres (the **āyatanāni** or relations of subject and object, the ajjhattikāni & the bāhirāni: see āyatana 3). These are: (1) **cakkhu** (eye) which deals with the sight of form (rūpa); (2) **sota** (ear) dealing with the hearing of sound (sadda); (3) **ghāna** (nose) with the smelling of smells (gandha); (4) **jivhā** (tongue), with the tasting of tastes (rasa); (5) **kāya** (touch), with the touching of tangible objects (phoṭṭhabba); (6) **mano**, with the sensing (viññāya) of rational objects or cognisables (dhamma). Thus it is the *sensus communis* (Mrs. Rh. D. *Buddh. Psych.* 140, 163) which recognises the world as a "mundus sensibilis" (dhamma). Both sides are an inseparable unity: the mind fits the world as the eye fits the light, or in other words: **mano** is the counterpart of **dhammā**, the subjective dh. Dhamma in this sense is the rationality or lawfulness of the Universe (see dhamma B. 1), Cosmic Order, Natural Law. It may even be taken quite generally as the *"empirical. world"* (as Geiger, e. g. interprets it in his *Pali Dhamma* p. 80 — 82, pointing out the substitution of **vatthu** for dhamma at Kvu 126 sq. i. e. the *material* world), as the world of "things," of phenomena in general without specification as regards sound, sight, smell, etc. — Dhamma as counterpart of mano is rather an abstract (pluralistic) representation of the world, i. e. the phenomena as such with a certain inherent rationality; manas is the receiver of these phenomena in their abstract meaning, it is the *abstract* sense, so to speak. Of course, to *explain* manas and its function one has to resort to terms of materiality, and thus it happens that the term **vijānāti**, used of manas, is also used of the 5th sense, that of touch (to which mano is closely related, cp. our E. expressions of touch as denoting rational, abstract processes: *warm & cold* used figuratively; to *grasp* anything; terror — *stricken;* deeply *moved feeling*>Lat. palpare to palpitate, etc.). We might say of the mind "sensing," that manas "senses" (as a refined sense of touch) the "sensibility" (dhamma) of the objects, or as *Cpd.* 183 expresses it "cognizable objects." See also kāya II.; and phassa. — 2. In Buddhist Psychological Logic the concept **mano** is often more definitely circumscribed by the addition of the terms (man — )**āyatana**, (man — )**indriya** and (mano — )**dhātu**, which are practically all the same as mano (and its objective correspondent dhammā). Cp. also below No. 3. The additional terms try to give it the rank of a category of thought. On mano — dhātu and m — āyatana see also the discourse by S. Z. Aung. *Cpd.* 256 — 59, with Mrs. Rh. D.'s apt remarks on p. 259. — The position of manas among the 6 **āyatanas** (or **indriyas**) is one of control over the other 5 (pure and simple senses). This is expressed e. g. at M i.295 (commented on at DhsA 72) and S v.217 (mano nesaṅ gocara — visayaṅ paccanubhoti: mano enjoys the function — spheres of the other senses; cp. Geiger, *Dhamma* 81; as in the Sānkhya: Garbe, *Sānkhya Philosophie* 252 sq.). Cp. Vin i.36; "ettha ca te mano na ramittha rūpesu saddesu atho rasesu." — 3. As regards the relation of **manas** to **citta**, it may be stated, that citta is more substantial (as indicated by translation "heart"), more elemental as the seat of *emotion,* whereas manas is the finer element, a subtler feeling or thinking as such. See also **citta[2]** I., and on rel. to viññāṇa & citta see citta[2] IV. 2[b]. In the more popular opinion and general phraseology however **manas** is almost synonymous with **citta** as opposed to body, cittaṅ iti pi mano iti pi S ii.94. So in the triad "thought (i. e. intention) speech and action" manas interchanges with citta: see kāya III. — The formula runs **kāyena vācāya manasā**, e. g. M iii.178 (sucaritaṅ caritvā); Dh 391 (natthi dukkaṭaṅ), cp. Dh 96; santaṅ tassa manaṅ, santā vācā ca kamma ca. Besides with **citta**: kāyena vācāya uda cetasā S i.93, 102; A i.63. rakkhitena k. vācāya cittena S ii.231; iv.112. — It is further comb[d] with citta in the scholastic (popular) definition of manas, found in identical words at all Cy. passages: "mano" is "cittaṅ mano mānasaṅ hadayaṅ, paṇḍaraṅ, man — āyatanaṅ... mano — viññāna — dhātu" (mind sensibility). Thus e. g. at Nd[1] 3 (for mano), 176 (id.); Nd[2] 494 (which however leaves out cittaṅ in exegesis of Sn 1142, 1413, but has it in No. 495 in exegesis of Sn 1039); Dhs 6 (in def[n] of citta), 17 (of man' indriyaṅ), 65 (of man — āyatanaṅ), 68 (of mano — viññṇa — dhātu). — The close relation between the two appears further from their comb[n] in the formula of the **ādesanā-pāṭihāriyaṅ** (wonder of manifestation, i. e. the discovery of other peoples' thoughts & intentions), viz. evam pi te **mano** ittham pi te mano iti pi te **cittaṅ**: "so & so is in your mind... so & so are your emotions"; D i.213= iii.103=A i.170. — At S i.53 both are mutually influenced in their state of unsteadiness and fear: niccaṅ utrastaṅ idaṅ **cittaṅ** (heart), niccaṅ ubbiggaṅ idaṅ **mano** (mind). The same relation (citta as instrument or manifestation of mano) is evident from J i.36, where the passage runs: sīho cittaṅ pasādesi. Satthā tassa manaṅ oloketva vyākāsi... At PvA 264 **mano** (of Pv iv.7[1]) is expl[d] by **cittaṅ**; pīti mano of Sn 766 (glad of heart) expl[d] at SnA 512 by santuṭṭha — citto; nibbānamanaso of Sn 942 at SnA 567 by nibbāna — ninna — **citto**. In the phrase **yathā-manena** "from his heart," i. e. sincerely, voluntarily DhA i.42, mano clearly acts as citta. — 4. *Phrases:* **manaṅ uppādeti** to make up one's mind, to resolve DhA ii.140 (cp. citt' uppāda); **manaṅ karoti**: (a) to fix one's mind upon, to give thought to, find pleasure or to delight in (loc.) J iv.223 (rūpe na manaṅ kare=itthi — rūpe nimittaṅ na gaṇheyyāsi C. Cp. the similar & usual manasi — karoti in same sense); vi.45 (Pass. gīte karute mano); (b) to make up one's mind DhA ii.87; **manaṅ gaṅhāti** to "take the mind," take the fancy, to please, to win approval J iv.132; DhA ii.48. — III. **°mana**: dhamm — uddhacca — viggahita° A ii.157 (read °mano for °manā); sankiliṭṭha — manā narā Th 2, 344; atta° pleased; **gedhita°** greedy Pv ii.8[2]; **dum°** depressed in mind, sad or sick at heart D ii.148; S i.103; Vin i.21; A ii.59, 61, 198; Th 2, 484; J i.189; opp. **sumana** elated, joyful Pv ii.9[48] (=somanassajāta PvA 132); **pīti°** glad or joyful of heart Sn 766 (expl[d] by tuṭṭha — mano, haṭṭha — mano, attamano etc. at Nd[1] 3; by santuṭṭha — citto at SnA 512). — IV. **manasi-karoti** (etc.) to fix the mind intently, to bear in mind, take to heart, ponder, think upon, consider, recognise. — 1. (v.) pres. 1st pl. **°karoma** Vin i.103; imper. 2nd sg. **°karohi**, often in formula "suṇāhi sādhukaṅ m. — k." "harken and pay attention" D i.124, 157, 249; cp. M. i.7; A i.227; pl. 2nd **°karotha** A i.171; D i.214 (+vitakketha); Pot. **°kareyyātha** D i.90 (taṅ atthaṅ

sādhukaṅ k.); ppr. **°karonto** DhsA 207; ger. **°katvā** A ii.116 (aṭṭhikatvā+... ohitasoto suṇāti); Pv iii.2[5] (a°=anāvajjetvā PvA 181); VvA 87, 92; PvA 62; grd. **°kātabba** Vism 244, 278; DhsA 205; aor. **manas-âkāsi** M ii.61; 2[nd] pl. (Prohib.) (mā) **manasâkattha** D i.214; A i.171. Pass. **manasi** — karīyati Vism 284. — 2. (n.) **manasikāra** attention, pondering, fixed thought (cp. *Cpd.* 12, 28, 40, 282) D iii.104, 108 sq., 112, 227 (yoniso), 273 (ayoniso); M i.296; S ii.3 (cetanā phasso m.); iv.297 (sabba — nimittānaṅ a° inattention to all outward signs of allurement); Nd[1] 501 (ayoniso); Vbh 320, 325, 373 (yoniso), 425; Vism 241 (paṭikūla°); VbhA 148 (ayoniso), 248 sq. (as regards the 32 ākāras), 251 (paṭikkūla°), 255 (n'âtisīghato etc.), 270 (ayoniso), 500; DhA ii.87 (paṭikkula°); DhsA 133. — **sammā manasikāraṅ anvāya** by careful pondering D i.13, 18≈. As adj. (thoughtful) at ThA 273. — The def[n] of m. at Vism 466 runs as follows: "kiriyā — kāro, manamhi kāro m. purima — manato visadisaṅ manaṅ karotī ti pi m. Svāyaṅ: ārammaṇa — paṭipādako vīthi — paṭipādako javana — p.° ti ti — ppakāro." — Cpds.: — *kusalatā* proficiency in attention D iii.211; — *kosalla* id. VbhA 56 (in detail), 224, 226 sq.; Vism 241 (tenfold), 243 (id., viz. anupubbato, nâtisīghato, nâtisāṇikato etc.); PvA 63 (yoniso°); — *vidhāna* arrangement of attention VbhA 69, 71; — *vidhi* rule or form of attention Vism 278 (eightfold, viz. gaṇanā, anubandhanā, phusanā, ṭhapanā, sallakhaṇā, vivaṭṭanā, pārisuddhi, tesañ ca paṭipassanā ti). — The composition form of manas is mano°, except before vowels, when man' takes its place (as man — āyatana VbhA 46 sq.).

**-angaṇa** (man°) sphere of ideation (*Dhs. trsl.* § 58) D iii.243, 280 and passim. **-āvajjana** representative cognition: *Cpd.* 59. **-indriya** (man°) mind — faculty, category of mind, faculty of ideation (cp. *Dhs. trs.* § 17; *Cpd.* pp. 183, 184) D i.70 (with other senses cakkh — undriyaṅ etc.) iii.226, and passim. **-kamma** work of the mind, mental action, associated with kāyakamma (bodily action) and vacī° (vocal action) A i.32, 104; Pug 41; Dhs 981 (where omitted in text). **-java** [cp. Vedic manojava] swift as thought Vv 63[29]; PvA 216 (assājāniya). **-daṇḍa** "mind — punishment" (?) corresponding to kāya° & vacī — daṇḍa, M i.372 sq. (Neumann, trsl[s] "Streich in Gedanken"). **-duccarita** sin of the mind or thoughts Dh 233; Nd[1] 386; Pug 60. **-dosa** blemish of mind A i.112. **-dvāra** door of the mind, threshold of consciousness VbhA 41; DhsA 425, cp. *Dhs. trsl.* 3 ([2]p. 2); *Cpd.* 10. **-dhātu** element of apprehension, the ideational faculty (cp. *Dhs. trsl.* 129, [2]p. 119, 120; and p. [2]lxxxv sq.) Dhs 457 sq.; Vbh 14, 71, 87 sq., 144, 302; Vism 488; VbhA 80, 81, 239 (physiological foundation), 405; DhsA 263, 425; KhA 53. **-padosa** anger in mind, ill — will D iii.72; M i.377; Sn 702; J iv.29; Dhs 1060 (cp. DhsA 367: manaṅ padussayamāno uppajjatī ti, i. e. to set one's heart at anger). **-padosika** (adj.) debauched in mind (by envy & ill — will), N. of a class of gods D i.20; VbhA 498, 519. Cp. Kirfel, *Kosmographie,* p. 193 & Kern (*Toev.* i.163), slightly different: from looking at each other too long. **-pasāda** tranquillity of the mind, devotional feeling (towards the Buddha) DhA i.28. **-pubbangama** directed by mind, dominated by thought (see pubba[2]) Dh 1, 2; cp. DhA i.21, 35. **-bhāvanīya** of right mind — culture, self — composed S iii.1; M iii.261; Vv 34[13] (cp. VvA 152: mana — vaḍḍhanaka); Miln 129. Kern, *Toev.* i.163 trsl[s] "to be kept in mind with honour." **-mattaka**, in phrase mana — mattakena (adv.) "by mere mind," consisting of mind only, i. e. memorial, as a matter of mind J iv.228. **-maya** made of mind, consisting of mind, i. e. formed by the magic power of the mind, magically formed, expl[d] at Vism 405 as "adhiṭṭhāna — manena nimmitattā m."; at DA i.120 as "jhāna — manena nibbatta"; at DhA i.23 as "manato nipphanna"; at VvA 10 as "bāhirena paccayena vinā manasā va nibbatta." — Dh 1, 2; J vi.265 (manomayaṅ sindhavaṅ abhiruyha); Sdhp 259; as quality of *iddhi:* Vism 379, 406. — Sometimes a body of this matter can be created by great holiness or knowledge; human beings or gods may be endowed with this power D i.17 (+pītibhakkha, of the Ābhassaras), 34 (attā dibbo rūpī m. sabbanga — paccangī etc.), 77 (id.), 186 (id.); Vin ii.185 (Koliya — putto kālaṅ kato aññataraṅ mano — mayaṅ kāyaṅ upapanno); M i.410 (devā rūpino m.); S iv.71; A i.24; iii.122, 192; iv.235; v.60. **-ratha** desired object (lit. what pleases the mind), wish Vism 506 (°vighāta+icchā — vighāta); **°ṅ pūreti** to fulfil one's wish Mhvs 8, 27 (puṇṇa — sabbamanoratha). **Manoratha-pūraṇī** (f.) "the wish fulfiller" is the name of the Commentary on the Anguttara Nikāya. **-rama** pleasing to the mind, lovely, delightful Sn 50, 337, 1013; Dh 58; Pv ii.9[58] (phoṭṭhabba), Mhvs 18, 48; VvA 340. **-viññāṇa** representative cognition, rationality Vism 489; VbhA 150 (22 fold); DhsA 304, cp. *Dhs. trsl.* 170 ([2]p. 157); — *dhātu* (element of) representative intellection, mind cognition, the 6[th] of the viññāṇadhātus or series of cognitional elements corresponding to and based on the 12 simple dhātus, which are the external & internal sense — relations (=āyatanāni) Dhs 58; Vbh 14, 71, 87, 89, 144, 176 and passim. See also above II. 3 and discussions at *Dhs. trsl.* 132 ([2]p. 122) & *introd.* p. 53 sq.; *Cpd.* 123[2], 184. **-viññeyya** to be comprehended by the mind (cp. *Dialogues* ii.281[n]) D ii.281; M iii.55, 57; J iv.195. **-vitakka** a thought (of mind) S i.207=Sn 270 (mano is in C. on this passage expl[d] as "kusala — citta" SnA 303). **-sañcetan'** āhāra "nutriment of representative cogitation" (*Dhs. trsl.* 31) S ii.11, 13, 99; Dhs 72; Vism 341. **-satta** "with mind attached," N. of certain gods, among whom are reborn those who died with minds absorbed in some attachment M i.376. **-samācāra** conduct, observance, habit of thought or mind (associated with kāya° & vacī°) M ii.114; iii.45, 49. **-silā** (cp. Sk. manaḥ — śila) red arsenic, often used as a powder for dying and other purposes; the red colour is frequently found in later (Cy.) literature, e. g. J v.416 (+haritāla yellow ointment); Vism 485; DhA iv.113 (id. as cuṇṇa); ThA 70 (Ap. v.20); Mhvs 29, 12; SnA 59 (°piṇḍa in simile); DhA ii.43 (°rasa); VvA 288 (°cuṇṇa — piñjara — vaṇṇa, of ripe mango fruit); PvA 274 (°vaṇṇāni ambaphalāni); — *tala* a flat rock, platform (=silātala) SnA 93, 104; as the platform on which the seat of the Buddha is placed & whence he sends forth the lion's roar: J ii.219; vi.399; VvA 217; as a district of the **Himavant**: J vi.432; SnA 358. **-hara** charming, captivating, beautiful Mhvs 18, 49; N. of a special gem (the wishing gem?) Miln 118, 354.

**Manta** [cp. Vedic mantra, fr. **mantray**] orig. a divine saying or decision, hence a secret plan [cp. def. of **mant** at Dhtp 578 by "gutta — bhāsane"], counsel; hence magic charm, spell. In particular a secret religious code or doctrine, esp. the Brahmanic texts or the Vedas, regarded as such (i. e. as the code

of a sect) by the Buddhists. — 1. with ref. to the *Vedas* usually in the pl. **mantā** (the Scriptures, Hymns, Incantations): D i.96; M ii.166 (brahme mante adhiyitvā; mante vāceti); Sn 249 (=devā SnA 291), 302 (mante ganthetvā, criticised by Bdhgh as brahmanic (: heretic) work in contrast with the ancient Vedas as follows: "vede bhinditvā dhammayutte porāṇa — mante nāsetvā adhamma — yutte kūṭa — mante ganthetvā" SnA 320), 1000 (with ref. to the 32 signs of a Mahāpurisa), 1018; Dh 241 (holy studies); J ii.100; iii.28 (maybe to be classed under 2), 537. — Sometimes in **sg.**: mantaṅ parivattenti brahma — cintitaṅ Pv ii.6[13] (=veda PvA 97)=Vv 63[16] (=veda VvA 265); — n. pl. also **mantāni**, meaning "Vedas": Miln 10. — 2 (doubtful, perhaps as sub group to No. 3) holy scriptures in general, sacred text, secret doctrine S i.57 (mantā dhīra "firm in doctrine" *K.S.* thus taking mantā as instr.; it may better be taken as **mantar**); Sn 1042 (where Nd[2] 497 expl[s] as paññā etc.); Mhvs 5, 109 (Buddha° the "mantra" of the B.), 147 (id.). — 3. divine utterance, a word with supernatural power, a charm, spell, magic art, witchcraft Miln 11 (see about **manta** in the Jātakas: Fick, *Sociale Gliederung* 152, 153). At PvA 117 m. is combined with **yoga** and ascribed to the devas, while y. is referred to men. — J i.200 (+paritta); iii.511 (°ṅ karoti to utter a charm, cast a spell); DhA iv.227. There are several special charms mentioned at var. places of the Jātakas, e. g. one called Vedabbha, by means of which under a certain constellation one is able to produce a shower of gems from the air J i.253 (nakkhatta — yoge laddhe taṅ mantaṅ *parivattetvā* ākāse ulloki, tato ākāsato satta — ratana — vassaṅ vassati). Others are: paṭhavī — jaya m. (by means of which one conquers the earth) J ii.243; sabba — rāva — jānana° (of knowing all sounds, of animals) iii.415; nidhi — uddharana° (of finding secret treasures) iii.116; catukaṇṇa° (four — cornered) vi.392, etc. — 4. advice, counsel, plan, design Vin iv.308 (°ṅ saṅharati to foil a plan); J vi.438. — 5. (adj.) (—°) **parivattana°** a charm that can be said, an effective charm J i.200; **bahu°** knowing many charms, very tricky DhA ii.4; **bhinna°** one who has neglected an advice J vi.437, 438.

**-ajjhāyaka** one who studies the Mantras or Holy Scriptures (of the Brahmins) J i.167; DhA iii.361 (tinnaṅ vedānaṅ pāragū m. — a. brāhmaṇo). **-ajjhena** study of the Vedas SnA 314. **-pada**=manta 1. D i.104 (=veda — sankhāta m. DA i.273. **-pāraga** one who masters the Vedas; in buddh. sense: one who excels in wisdom Sn 997. manta in this sense is by the Cys. always expl[d] by *paññā,* e. g., Nd[2] 497 (as **mantā** f.); DhA iv.93 (id.), SnA 549 (mantāya pariggahetvā). **-pāragū** one who is accomplished in the Vedas Sn 251 (=vedapāragū SnA 293), 690 (=vedānaṅ pāragata SnA 488), 976. **-bandhava** one acquainted with the Mantras Sn 140 (=vedabandhū SnA 192); Nd[1] 11 (where Nd[2] 455 in same connection reads mitta° for manta°: see under bandhu). **-bhāṇin** reciter of the Holy Texts (or charms) Th ii.281; fig. a clever speaker Sn 850 (but Nd[1] 219 reads manta°; see mantar) Dh 363 (cp. DhA iv.93; paññāya bhaṇana — sīla) Th 1, 2. **-yuddka** a weird fight, a bewitched battle Mhvs 25, 49 ("cunningly planned b." trsl. Geiger; "diplomatic stratagem," Turnour).

**Mantanaka** (adj.) [fr. mantanā] plotting J v.437.

**Mantanā** f. (& °ṇā) [fr. **mant**] counsel, consultation, de- liberation, advice, command D i.104; A i.199; Vin v.164; J vi.437, 438; Miln 3 (ṇ); DA i.273.

**Mantar** [n. ag. of **mant**, cp. Sk. *mantṛ a thinker] a sage, seer, wise man, usually appositionally nom. **mantā** "as a sage," "like a thinker," a form which looks like a *fem.* and is mostly expl[d] as such by the Commentaries. **Mantā** has also erroneously been taken as instr. of manta, or as a so — called *ger.* of manteti, in which latter two functions it has been expl[d] at "jānitvā." The form has evidently puzzled the old commentators, as early as the Niddesa; through the Abhp (153, 979) it has come down at **mantā** "*wisdom*" to Childers. Kern, *Toev.* s. v. hesitates and only comes half near the truth. The Index to Pj. marks the word with? — S i.57 (+dhīra; trsl[n] "firm *in doctrine*"); Sn 159 ("in truth," opp. to musā; SnA 204 expl[ns] m.=paññā; tāya paricchinditvā bhāsati), 916 (mantā asmī ti, expl[d] at SnA 562 by "mantāya"), 1040=1042 (=Nd[2] 497 mantā vuccati paññā etc.); Vv 63[6] (expl[d] as jānitvā paññāya paricchinditvā VvA 262). — Besides this form we have a shortened **manta** (nom.) at Sn 455 (akiñcano+), which is expl[d] at SnA 402 as **mantā jānitvā**. It is to be noted that for **mantabhāṇin** at Sn 850 the Nd[1] 219 reads **mantā** and expl[s] customarily by "mantāya pariggahetvā vācaṅ bhāsati."

**Mantita** [pp. of manteti] 1. considered Th 1, 9; Miln 91. — 2. advised, given as counsel J vi.438; DA i.273.

**Mantin** (adj. — n.) [fr. manta] 1. (adj.) giving or observing counsel S i.236. — 2. (n.) counsellor, minister J vi.437 (paṇḍita m.).

**Manteti** [cp. Vedic mantrayati; **mant** is given at Dhtp in meaning of gutta — bhāsana, i. e. "secret talk"] to pronounce in an important (because secret) manner (like a mantra), i. e. 1. to take counsel (with=instr. or saddhiṅ) D i.94, 104 (mantanaṅ manteyya to discuss) 122 (2[nd] pl. imper. **mantavho**, as compared with **mantayavho** J ii.107 besides mantavho ibid. Cp. Geiger, *P.Gr.* § 126); ii.87, 239; Vin iv.308 (mantesuṅ aor.; perhaps "plotted"); Sn p. 107 (=talk privately to); Sn 379; J i.144; vi.525 (**mantayitvāna** ger.); DA i.263 (imper. **mantayatha**); PvA 74 (aor. mantayiṅsu). — 2. to consider, to think over, to be of opinion A i.199 (Pot. mantaye); Miln 91 (grd. **mantayitabba** & inf. **mantayituṅ**). — 3. to announce, advise; pronounce, advise Sn 126; Pv iv.1[20] (=kathemi kittayāmi PvA 225); SnA 169. — pp. **mantita**. — Cp. **ā°**.

**Mantha** [fr. **math**] a churning stick, a sort of rice — cake (=satthu) Vin i.4, [cp. Vedic mantha "Rührtrank"= homeric κυκεών "Gerstenmehl in Milch verrührt," Zimmer, *Altind. Leben* 268].

**Manda** (adj.) [cp. late — Vedic & Epic manda] 1. slow, lazy, indolent; mostly with ref. to the intellectual faculties, therefore: dull, stupid, slow of grasp, ignorant, foolish M i.520 (+momuha); Sn 666, 820 (=momūha Nd[1] 153), 1051 (=mohā avidvā etc. Nd[2] 498); Dh 325 (=amanasikārā manda — pañña DhA iv.17); J iv.221; Pug 65, 69; KhA 53, 54. — 2. slow, yielding little result, unprofitable (of udaka, water, with respect to fish; and gocara, feeding on fishes) J i.221. — 3. [in this meaning probably=Vedic mandra "pleasant, pleasing," although Halāyudha gives mandākṣa as "bashful"] soft, tender (with ref. to eyes), lovely, in cpds. **°akkhin** having lovely (soft) eyes J iii.190; and **°locana** id. Th 2, 375 (kin-

nari — manda°=manda — puthu — vilocana ThA 253); Pv i.11[5] (miga — manda°=migī viya mand' akkhī PvA 57); Vv 64[11] (miga — m°=miga — cchāpikānaṅ viya mudu siniddha — diṭṭhi — nipāta). — 4. In cpd. **picu** (or puci°) **manda** the Nimb tree, it means "tree" (?) see picu — manda & puci — manda. — 5. In composition with **bhū** it assumes the form **mandī**°, e. g. mandībhūta slowed down, enfeebled, diminished J i.228; VbhA 157.

**-valāhakā** a class of fairies or demi — gods D ii.259 ("fragile spirits of the clouds" trsl.).

**Mandaka** [?] according to Kern, *Toev.* s. v.=*mandra (of sound: deep, bass)+ka; a sort of drum J vi.580.

**Mandatā** (f.)=mandatta Sdhp 19.

**Mandatta** (nt.) [fr. manda] stupidity M i.520; Pug 69.

**Mandākinī** (f.) N. of one of the seven great lakes in the Himavant, enum[d] at A iv.101; J v.415; Vism 416; SnA 407; DA i.164. (Halāyudha 3, 51 gives m. as a name for the Ganges.)

**Mandāmukhi** (f.) [dialectical? reading a little doubtful] a coal — pan, a vessel for holding embers for the sake of heating Vin i.32 (=aggi — bhājana C.); VvA 147 (mandamukhī, stands for angara — kapalla p. 142 in expl[n] of hattha — patāpaka Vv 33[32]).

**Mandārava** [cp. Sk. mandāra] the coral tree, Erythrina fulgens (considered also as one of the 5 celestial trees). The blossoms mentioned D ii.137 fall from the next world. — D ii.137; Vv 22[2] (cp. VvA 111); J i.13, 39; Miln 13, 18 (dibbāni m. — pupphāni abhippavassiṅsu).

**Mandālaka** [etym.?] a water — plant (kind of lotus) J iv.539; vi.47, 279, 564.

**Mandiya** (nt.) [cp. Sk. māndya] 1. laziness, slackness S i.110. — 2. dullness of mind, stupidity J iii.38 (=manda — bhāva).

**Mandira** (nt.) [cp. late Sk. mandira] a house, edifice, palace Sn 996, 1012; J v.480; vi.269, 270; Dāvs ii.67 (dhātu° shrine).

**Mandī**° see **manda** 5.

**Mama** gen. dat. of pers. pron. **ahaṅ** (q. v.) used quasi independently (as substitute for our "self — ") in phrase **mama-y-idaṅ** Sn 806 thought of "this is mine," cp. S i.14, i. e. egoism, belief in a real personal entity, expl[d] at Nd[1] 124 by **maññanā** conceit, illusion. Also in var. phrases with **kṛ** in form **mamaṅ**°, viz. mamankāra etc. — As adj. "self — like, selfish" only neg. **amama** unselfish Sn 220 (=mamatta — virahita SnA 276); Pv iv.1[34] (=mamankāra — virahita PvA 230); J iv.372; vi.259. See also **amama**, cp. **māmaka**.

**Mamankāra** [mamaṅ (=mama)+kāra, cp. ahaṅ+kāra] selfish attachment, self — interest, selfishness PvA 230. In canonic books only in comb[n] with **ahankāra & mān' ânusaya** (belief in an ego and bias of conceit), e. g. at M iii.18, 32; S iii.80, 103, 136, 169; iv.41, 197, 202; A i.132 sq.; iii.444. See also **maminkāra**.

**Mamankāraṇa** (nt.) [fr. mamaṅ+**kṛ**] treating with tender- ness, solicitude, fondness J v.331.

**Mamatta** (nt.) [fr. mama] selfishness, self — love, egoism; conceit, pride in (—°), attachment to (—°). Sn 806, 871, 951; Th 1, 717; Nd[1] 49 (two: taṇhā & diṭṭhi°); Nd[2] 499 (id. but as masc.); SnA 276; DhsA 199; PvA 19.

**Mamāyati** [Denom. fr. mama, cp. Sk. mamāyate in same meaning (not with Böhtlingk & Roth: envy) at MBh xii.8051 and Aṣṭas Prajñā Pāramitā 254] to be attached to, to be fond of, to cherish, tend, foster, love M i.260; S iii.190; Th 1, 1150; Sn 922 (mamāyetha); Nd[1] 125 (Bhagavantaṅ); J iv.359 (=piyāyati C.); Miln 73; VbhA 107 (mamāyatī ti mātā: in pop. etym. of mātā); DhA i.11; SnA 534; Mhvs 20, 4. — pp. **mamāyita**.

**Mamāyanā** (f.)=mamatta (selfishness) J vi.259 (°taṇhā- rahita in expl[n] of amama).

**Mamāyita** [pp. of mamāyati] cherished, beloved; as n. nt. attachment, fondness of, pride. — (adj. or pp.) S ii.94 (etaṅ ajjhositaṅ, m., parāmaṭṭhaṅ); Sn 119; DhA i.11. — (nt.:) Sn 466, 777, 805, 950=Dh 367 (expl[d] as: yassa "ahan" ti vā "mamaṅ" ti vā gāho n' atthi DhA iv.100); Sn 1056 (cp. Nd[2] 499).

**Maminkaroti** [mama(ṅ)+**kṛ** "to make one's own"] to be fond of, to cherish, tend, foster J v.330.

**Maminkāra** [for mamaṅ°, cp. Geiger, *P.Gr.* § 19] self — love, self — interest, egoism M i.486; iii.32 (at both places also **ahinkāra** for **ahankāra**).

**Mamma** (nt.) [Vedic marman, fr. **mṛd**] soft spot of the body, a vital spot (in the Vedas chiefly between the ribs near the heart), joint. A popular etym. and expl[n] of the word is given at *Expos.* 132[n3] (on DhsA 100). — J ii.228; iii.209; DhsA 396.

**-ghaṭṭana** hitting a vital spot (of speech, i. e. backbiting. Cp. piṭṭhi — maṅsika) DhA iv.182. **-chedaka** breaking the joints (or ribs), violent (fig. of hard speech) DhA i.75; DhsA 100.

**Mammana** (adj.) [onomat. cp. babbhara. With Sk. marmara rustling to Lat. fremo to roar=Gr. βρέμω to thud, βροντή thunder, Ger. brummen. Cp. also Sk. murmura=P. mummura & muramurā, Lat. murmur] stammering, stuttering Vin ii.90 (one of the properties of bad or faulty speech, comb[d] with dubbaca & eḷagalavāca).

**Maya** (adj.) ( — ° only) [Vedic maya] made of, consisting of. — An interesting analysis (interesting for judging the views and sense of etymology of an ancient commentator) of **maya** is given by Dhammapāla at VvA 10, where he distinguishes 6 meanings of the word, viz. 1. **asma** — d — atthe, i. e. "myself" (as representing mayaṅ!). — 2. **paññatti** "regulation" (same as 1. according to example given, but constructed syntectically quite diff. by Dhp.). — 3. **nibbatti** "origin" (arising from, with example mano — maya "produced by mind"). — 4. **manomaya** "spiritually" (same as 3). — 5. **vikār' atthe** "alteration" (? more like product, consistency, substance), with example "sabbe — maṭṭikāmaya — kuṭikā." — 6. **padapūraṇa matte** to make up a foot of the verse (or add a syllable for the sake of completeness, with example "dānamaya, sīlamaya" (=dana; sīla). — 1. made of: **aṭṭhi**° of bone Vin ii.115; **ayo**° of iron Sn 669; Pv i.10[4]; J iv.492; **udum- bara**° of Ud. wood Mhvs 23, 87; **dāru**° of wood, VvA 8; **loha**° of copper Sn 670; veḷuriya° of jewels Vv 2[1]. — 2. consisting in: **dāna**° giving alms PvA 8, 9; **dussa**° clothes Vv 46[7]; **dhamma**° righteousness S i.137. — 3. (more as apposition, in the sense as given by Dhp. above under 6) something like, a likeness of, i. e. ingredient, substance, stuff; in **āhāra**° food — stuff, food

J iii.523; **utu°** something like a (change in) season Vism 395; **sīla°** character, having sīla as substance (or simply — consisting of) It 51 (dāna°, sīla°, bhāvanā°).

**Mayaṅ** [1st pl. of ahaṅ, for vayaṅ after mayā etc. See ahaṅ] we Vin ii.270; Sn 31, 91, 167; Dh 6; KhA 210.

**Mayūkha** [Vedic mayūkha in diff. meaning, viz. a peg for fastening a weft etc., Zimmer *Altind. Leben* 254] a ray of light Abhp. 64; Dhp. A 426 (old citation, unverified).

**Mayūra** [Vedic mayūra] a peacock D iii.201; S ii.279; Th 1, 1113; J ii.144, 150 (°gīva)=DhA i.144; J iv.211 (°nacca); v.304; vi.172, 272, 483; Vv 11[1], 35[8] (=sikhaṇḍin VvA 163); VvA 27 (°gīva — vaṇṇa); Sdhp 92. — The form **mayūra** occurs nearly always in the Gāthās and is the older form of the two m. and **mora**. The latter contracted form is found in Prose only and is often used to explain the old form, e, g. at VvA 57. See also **mora**.

**Mara** (adj.) [fr. **mṛ**] dying; only neg. **amara** not dying, immortal, in phrase ajarāmara free from decay & death Th ii.512; Pv ii.6[11]. See also **amara**.

**Maraṇa** (nt.) [fr. **mṛ**] death, as ending *this* (visible) exist- ence, physical death, in a narrower meaning than **kālakiriyā**; dying, in cpds. death. — The customary stock definition of maraṇa runs; yaṅ tesaṅ tesaṅ sattānaṅ tamhā tamhā satta — nikāyā cuti cavanatā bhedo antaradhānaṅ, maccu maraṇaṅ kālakiriyā, khandhānaṅ bhedo, kaḷebarassa nikkhepo M i.49; Nd[1] 123, 124 (adds "jīvit' indriyass' upacchedo"). Cp. similar def[ns] of birth and old age under **jāti** and **jarā**. — S i.121; D iii.52, 111 sq., 135 sq., 146 sq., 235, 258 sq.; Sn 32, 318, 426 sq., 575 sq., 742, 806; Nd[2] 254 (=maccu); Pug 60; Vbh 99 sq.; VbhA 100 (def[n] and exegesis in det., cp. Vism 502), 101 (var. kinds of, cp. Vism 229), 156 (lahuka), 157; DhA iii.434; PvA 5, 18, 54, 64, 76, 96; Sdhp 292, 293. — **kāla°** timely death (opp. akāla°); **khaṇika°** sudden death Vism 229.

**-anta** having death as its end (of jīvita) Dh 148 (cp. DhA ii.366: maraṇa — sankhāto antako). **-ânussati** mindfulness of death Vism 197, 230 sq. (under 8 aspects). **-cetanā** intention of death DhA i.20. **-dhamma** subject to death PvA 41. **-pariyosana** ending in death (of jīvita, life) DhA iii.111, 170. **-pāra** "the other side of death," Np. at Nd[1] 154 (vv. ll. BB purāpuraṅ; SS parammukhaṅ). **-bhaya** the fear of death J i.203; vi.398; Vbh 367. **-bhojana** food given before death, the last meal J i.197; ii.420. **-mañca** death — bed Vism 47, 549; **°ka** J iv.132. **-mukha** the mouth of d. PvA 97 (or should we read °dukkha?). **-sati** the thought (or mindfulness) of death, meditation on death SnA 54; DhA iii.171; PvA 61, 66. **-samaya** the time of death VbhA 157 — 159 (in var. conditions as regards paṭisandhi).

**Marati** [**mṛ**=Idg. ***mer**, Vedic mriyate & marate; cp. Av. miryeite, Sk. marta=Gr. βροτός mortal, man; māra death; Goth. maurpr=Ags. mort=Ger. mord; Lith. mir̃ti to die; Lat. morior to die, mors death. The root is identical with that of mṛṇāti to crush: see maṇāti, and mṛdnāti (mardati) same: see mattikā. — The Dhtp (No. 245) defines **mṛ** by "pāṇa — cāge," i. e. giving up breathing] to die. — pres. **marati** Mhvs v. spur. after 5, 27; 36, 83; Pot. **mareyyaṅ** J vi.498; 2nd **mareyyāsi** J iii.276. ppr. **maramāna** Mhvs 36, 76. — aor. **amarā** J iii.389 (=mata C.; with gloss **amari). -amari** Mhvs 36, 96. — Fut. **marissati** J iii.214. — ppr. (=fut.) **marissaṅ** J iii.214 (for *mariṣyanta). — Inf. **marituṅ** D ii.330 (amaritu — kāma not willing to die); Vism 297 (id.); VvA 207 (positive); and **marituye** Th 2, 426. — The form **miyyati** (mīyati) see separately. — Caus I. **māreti** to kill, murder Mhvs 37, 27; PvA 4. Pass. **māriyati** PvA 5 (ppr. māriyamāna); Sdhp 139 (read mār° for marīy°). — Caus. II. **mārāpeti** to cause to be killed J iii.178; Mhvs 37, 28. Cp. **pamāreti**.

**Marica** (nt.) [cp. scientific Sk. marica] black pepper Vin i.201 (allowed as medicine to the bhikkhus); Miln 63.

**-gaccha** the M. — shrub J v.12. **-cuṇṇa** powdered pepper, fine pepper J i.455.

**Mariyādā** (f.) [cp. Vedic maryādā; perhaps related to Lat. mare sea; s. Walde, *Lat. Wtb.* under mare] 1. boundary, limit, shore, embankment Vin iii.50; A iii.227 (brāhmaṇānaṅ); D iii.92=Vism 419; J v.325; vi.536 (tīra°); Mhvs 34, 70; 36, 59 (vāpi°); Miln 416. — 2. strictly defined relation, rule, control J ii.215; Vism 15. — adj. keeping to the lines (or boundaries), observing strict rules A iii.227 (quoted SnA 318, 325). **°bandha** keeping in control Vin i.287. — Cp. **vimariyādi**.

**Marīci** (f.) [Vedic marīci; cp. Gr. μαρμαίρω to shimmer, glitter, μαῖρα dog star, ἀμαρύσσω sparkle; Lat. merus clear, pure; perhaps also mariyādā to be taken here] 1. a ray of light VvA 166. — 2. a mirage J vi.209; Vism 496; VbhA 34, 85; often comb[d] with **māyā** (q. v.), e. g. Nd[2] 680 A[ii]; J ii.330.

**-kammaṭṭhāna** the "mirage" station of exercise DhA iii.165. **-dhamma** like a mirage, unsubstantial J vi.206; Dh 46; DhA i.337.

**Marīcikā** (f.)=marīci 2; S iii.141; Vism 479 (in comp.); Dh 170 (=māyā DhA iii.166).

**Maru[1]** [cp. Epic Sk. maru] a region destitute of water, a desert. Always comb[d] with **°kantāra**: Nd[1] 155 (as Name); J i.107; VbhA 6; VvA 332; PvA 99, 112.

**Maru[2]** [Vedic marut, always in pl. marutaḥ, the gods of the thunder — storm] 1. pl. **marū** the genii, spirits of the air Sn 681, 688; Miln 278 (nāga — yakkha — nara — marū; perhaps in meaning 2); Mhvs 5, 27. — 2. gods in general (°—) Mhvs 15, 211 (°gaṇā hosts of gods); 18, 68 (°narā gods and men). — Cp. **māruta & māluta**.

**Marumba** [etym.?] a sort of (sweet — scented) earth or sand Vin ii.121, 142, 153 (at these passages used for besprinkling a damp living — cell); iv.33 (pāsāṇā, sakkharā, kaṭhalā, marumbā, vālikā); Mhvs 29, 8; Dpvs 19, 2; Miln 197 (pāsāṇa, sakkhara, khara, m.).

**Maruvā** (f.) [cp. Sk. mūrvā, perhaps connected with Lat. malva] a species of hemp (Sanseveria roxburghiana) M i.429. At J ii.115 we find reading **marūdvā & marucavāka** (C.), of uncertain meaning?

**Mala** (nt.) [Vedic mala, see etym. under malina. The Dhtm (395) only knows of one root **mal** or **mall** in meaning "dhāraṇa" supporting, thus thinking of māḷaka] anything impure, stain (lit. & fig.), dirt. In the Canon mostly fig. of impurities. On mala in similes see *J.P.T.S.,* 1907, 122. — S i.38 (itthi malaṅ brahmacariyassa), 43 (id.); A i.105 (issā°); Sn 378, 469, 962, 1132 (=rāgo malaṅ etc. Nd[2] 500); Nd[1] 15, 478 sq.; Dh 239 sq.; Vbh 368 (tīṇi malāni), 389 (nava purisa — malāni); Pv ii.3[34]

(macchera°); PvA 45 (id.), 80 (id.), 17 (citta°); Sdhp 220. — Compar. **malatara** a greater stain A iv.195=Dh 243. — See also **māla**.

**-âbhibhū** overcoming one's sordidness S i.18; J iv.64. **-majjana** "dirt wiper," a barber Vin iv.308 (kasāvaṭa m. nihīnajacca); J iii.452; iv.365.

**Malina** (adj.) [fr. **mal, *mel** to make dirty, to which belongs mala. — Cp. Lat. mulleus reddish, purple; Gr. μέλας black, μολύνω to stain, μέλτος reddish; Lith. mulvas yellowish, mélynas blue; Ohg. māl stain] dirty, stained, impure, usually lit. — J i.467; Miln 324; DhA i.233; VvA 156; PvA 226; VbhA 498.

**Malinaka** (adj.) [malina+ka] dirty; with ref. to **loha**, a kind of copper, in the group of copper belonging to Pisāca VbhA 63.

**Malya** (nt.) [for *mālya, fr. māla] flower, garland of flowers Vv 1[1] ( — dhara); 2[1]; J v.188 (puppha°), 420. — The reading at Pv iii.3[3] (pahūta°, adj. having many rows of flowers) is **mālya**.

**Malla** [cp. Sk. malla, perhaps a local term, cp. Cānura] a wrestler Vin ii.105 (°muṭṭhika) J iv.81 (two, named Cānura and Muṭṭhika "fister"); Vism 31 (muṭṭhika+, i. e. boxing & wrestling as amusements: see mada 1). Perhaps as "porter" Bdhgh on CV v.29. 5 (see Vin ii.319). At Miln 191 the **mallā** are mentioned as a group or company; their designation might here refer to the Mallas, a tribe, as other tribes are given at the same passage (e. g. Atoṇā, Pisācā). Cp. Bhallaka.

**-gaṇa** troop of professional wrestlers Miln 331. **-muṭṭhika** boxer Vin ii.105. **-yuddha** wrestling contest Miln 232; DhA ii.154; DA i.85. **-yuddhaka** a professional wrestler J iv.81.

**Mallaka** [cp. Sk. mallaka & mallika] 1. a bowl, a vessel (?) used in bathing Vin ii.106 (mallakena nahāyati; or is it a kind of scrubber? Bdhgh's expl[n] of this passage (CV v. i.4) on p. 315 is not quite clear; mallakaṅ nāma *makara — dantike chinditvā* mūllakamūla — saṇṭhānena kata — mallakaṅ vuccati; akata° *danta achinditvā* kataṅ). It may bear some ref. to malla on p. 105 (see malla) & to mallika — makula (see below mallikā). — 2. a cup, drinking vessel A i.250 (udaka°). — 3. a bowl J iii.21 (kaṅsa°=taṭṭaka). — 4. in kheḷa° a spittoon Vin i.48; ii.175. — *Note.* W. Printz in *"Bhāsa's Prākrit."* p. 45, compares Śaurasenī maḷḷaa, Hindī maḷ(a) "cup," maliyā "a small vessel (of wood or cocoanut — shell) for holding the oil used in unction," mālā "cocoanut — shell," and adds: probably a Dravidian word.

**Mallikā** (f.) [cp. Epic Sk. mallikā, Halāyudha 2, 51; Daṇḍin 2, 214] Arabian jasmine Dh 54 (tagara°); J i.62; iii.291; v.420; Miln 333, 338; DhsA 14; KhA 44. **mallika-makula** opening bud of the jasmine Visni 251=VbhA 234 (°saṇṭhāna, in descr, of shape of the 4 canine teeth). — See also **mālikā**.

**Maḷorikā** (f.) [prob. dialectical for māḷaka: cp. mallaka] a stand, (tripod) for a bowl, formed of sticks Vin ii.124 (=daṇḍ' ādhāraka Bdhgh on p. 318).

**Masa** in line "āsadañ ca masañ jaṭaṅ" at J vi.328 is to be comb[d] with ca, and read as **camasañ**, i. e. a ladle for sacrificing (C.: aggi — dahanaṅ).

**Masati** [**mṛś**] to touch: only in cpd. āmasati. The root is expl[d] at Dhtp 305 as "āmasana." Another root masu [**mṛś**?] is at Dhtm 444 given in meaning "macchera." Does this refer to Sk. mṛṣā (=P. micchā)? Cp. **māsati, māsana** etc.

**Masāṇa** (nt.) [etym.? prob. provincial & local] a coarse cloth of interwoven hemp and other materials D i.166; M i.308, 345; A i.241, 295; Pug 55. At all passages as a dress worn by certain ascetics.

**Masāraka** [fr. masāra?] a kind of couch (mañca) or long- chair; enum[d] under the 4 kinds of mañcā at Vin iv.40. — See also Vin ii.149; iv.357 (where expl[d] as: mañcapāde vijjhitvā tattha aṭṭaniyo pavesetvā kato: made by boring a hole into the feet of the bed & putting through a notched end); VvA 8, 9.

**Masāragalla** (m. & nt.) [cp. Sk. masāra emerald+galva crystal & musāragalva] a precious stone, cat's eye; also called **kabaramaṇi** (e. g. VvA 304). It occurs in stereotyped enum[n] of gems at Vin ii.238 (where it is said to be found in the Ocean)=Miln 267; and at Miln 118, where it always stands next to **lohitanka**. The same comb[n] (with lohit.) is found at Vv 36[3]; 78[3]=81[3]; 84[15].

**Masi**. [cp. Class. Sk. maṣi & masi] 1. the fine particles of ashes, in **angara°** charcoal — dust VvA 67=DhA iii.309; (agginā) **masiṅ karoti** to reduce to powder (by fire), to burn to ashes, turn to dust S ii.88=iv.197=A i.204= ii.199. — 2. soot J i.483 (**ukkhali°** soot on a pot).

**Masūraka** [connected with masāraka] a bolster J iv.87; vi.185.

**Massu** [Vedic śmaśru] the beard D ii.42; Pug 55; J iv.159. — parūḷha° with long — grown beard DA i.263; bahala° thick — bearded J v.42.

**-kamma** beard — dressing J iii.114; DhA i.253. **-karaṇa** shaving DhA i.253; DA i.137. **-kutti** [m.+ *kḷpti] beard — trimming J iii.314 (C.=°kiriyā).

**Massuka** (adj.) [fr. massu] bearded; **a°** beardless (of a woman) J ii.185.

**Maha** (m. & nt.) [fr. **mah**, see mahati & cp. Vedic nt. mahas] 1. worthiness, venerableness Miln 357. — 2. a (religious) festival (in honour of a Saint, as an act of worship) Mhvs 33, 26 (vihārassa mahamhi, loc.); VvA 170 (thūpe ca mahe kate), 200 (id.). **mahā°** a great festival Mhvs 5, 94. **bodhi°** festival of the Bo tree J iv.229. **vihāra°** festival held on the building of a monastery J i.94; VvA 188. **hatthi°** a festival called the elephant f. J iv.95.

**Mahati** [**mah**; expl[d] by Dhtp 331 as "pūjāyaṅ"] to honour, revere Vv 47[11] (pot. med. 1 pl. **mahemase**, cp. Geiger, *P.Gr.* § 129; expl[d] as "mahāmase pūjāmase" at VvA 203). Caus. **mahāyati** in same sense: ger. mahāyitvāna (poetical) J iv.236. — Pass. **mahīyati** Vv 62[1] (=pūjīyati VvA 258); 64[22] (ppr. mahīyamāna= pūjiyamāna VvA 282). pp. **mahita**.

**Mahatta** (nt.) [fr. mahat° cp. Sk. mahattva] greatness J v.331 (=seṭṭhatta C.); Vism 132, 232 sq.; VbhA 278 (Satthu°, jāti°, sabrahmacārī°); DA i.35; VvA 191.

**Mahant** (adj.) [Vedic mahant, which by Grassmann is taken as ppr. to **mah**, but in all probability the n is an original suffix. — cp. Av. mazant, Sk. compar. mahīyān; Gr. μέγας (compar. μείζων), Lat. magnus, Goth. mikils=Ohg. mihhil=E. much] great, extensive, big; important, venerable. — nom. **mahā** Sn 1008; Mhvs 22, 27. Shortened to **maha** in cpd.

pitāmaha (following a — decl.) (paternal) grandfather PvA 41; & **mātāmaha** (maternal) grandfather (q. v.). — instr. **mahatā** Sn 1027. — pl. nom. **mahantā** Sn 578 (opp. daharā). — loc. **mahati** Miln 254. — f. **mahī** — 1. one of the 5 great rivers (Np.). — 2. the earth. See separately. — nt. **mahantaṅ** used as adv., meaning "very much, greatly" J v.170; DhA iv.232. Also in cpd. **mahantabhāva** greatness, loftiness, sublimity DhsA 44. — Compar. **mahantatara** DhA ii.63, and with dimin. suffix **°ka** J iii.237. — The regular paraphrase of mahā in the Niddesa is "agga, seṭṭha, visiṭṭha, pāmokkha, uttama, pavara," see Nd² 502.

*Note* on **mahā** & cpds. — A. In certain cpds. the combⁿ with mahā (mah°) has become so established & customary (often through politeness in using mahā° for the simple term), that the cpd. is felt as an inseparable unity and a sort of "antique" word, in which the 2nd part either does not occur any more by itself or only very rarely, as **mah' aṇṇava**, which is more freq. than aṇṇava; **mah' âbhisakka**, where abhisakka does not occur by itself; cp. **mahânubhāva, mahiddhika**, **mahaggha**; or is obscured in its derivation through constant use with mahā, like **mahesī** [mah+esī, or īsī], **mahesakkha** [mah+esakkha]; **mahallaka** [mah+*ariyaka]; mahāmatta. Cp. E. great — coat, Gr. ἀρξ° in ἀρξ ιατρός=Ger. arzt. Only a limited selection of cpd. — words is given, consisting of more frequent or idiomatic terms. Practically *any* word may be enlarged & emphasized in meaning by prefixing **mahā**. Sometimes a mahā° lends to special events a standard (historical) significance, so changing the common word into a noun proper, e. g. Mah — âbhinikkhammana, Mahāpavāraṇa. — B. **Mahā** occurs in cpds. in (a) an elided form **mah** before **a & i**; (b) shortened to **maha°** before g, d, p, b with doubling of these consonants; (c) in the regular form **mahā°**: usually before consonants, sometimes before vowels. This form is contracted with foll. **i** to **e** and foll. **u** to **o**. In the foll. list of cpds. we have arranged the material according to these bases.

**mah°: -aggha** very costly, precious Pug 34; Mhvs 27, 35; PvA 77, 87; Sdhp 18. **-agghatā** costliness, great value Pug 34, Sdhp 26. **-aṇṇava** the (great) ocean Mhvs 19, 17. **-atthiya** (for °atthika) of great importance or use, very useful, profitable J iii.368. **-andhakāra** deep darkness Vism 417. **-assāsin** fully refreshed, very comfortable S i.81.

**maha°: -ggata** "become great," enlarged, extensive, fig. lofty, very great M i.263; ii.122; A ii.63, 184; iii.18; VvA 155; J v.113; Dhs 1020 (trslⁿ: "having a wider scope") Vbh 16, 24, 62, 74, 126, 270, 326; Tikp. 45; Vism 410, 430 sq. (°ārammaṇa); VbhA 154 (id.), 159 (°citta); DhsA 44. See on term *Cpd.* 4, 12, 55, 101⁴; [cp. BSk. mahadgata Divy 227]. **-gghasa** eating much, greedy, gluttonous A iv.92; P iii.1¹¹ (=bahubhojana PvA 175); Miln 288; Dh 325 (cp. DhA iv.16). **-ddhana** having great riches (often combᵈ with mahābhoga) Dh 123; J iv.15, 22. **-pphala** much fruit; adj. bearing much fruit, rich in result A iv.60, 237 sq.; Sn 191, 486; Dh 312, 356 sq. **-bbala** (a) a strong force, a great army Mhvs 10, 68 (v. l., T. has mahā — bala); (b) of great strength, mighty, powerful J iii.114; Mhvs 23, 92; 25, 9. **-bbhaya** great fear, terror S i.37; Sn 753, 1032, 1092, ep. Nd² 501.

**mahå°: -anas** kitchen Mhvs 5, 27 (spurious stanza). **-anasa** kitchen J ii.361; iii.314; v.368; vi.349; DhA iii.309; ThA 5. **-anila** a gale Mhvs 3, 42. **-ānisaṅsa** deserving great praise (see s. v.), [cp. BSk. mahānuśaṅsa MVastu iii.221]. **-ānubhāva** majesty, adj. wonderful, splendid J i.194; J vi.331; Pv iii.3¹; PvA 117, 136, 145, 272. **-aparādhika** very guilty J i.114. **-abhinikkhamaṇa** the great renunciation DhA i.85. **-abhisakka** [abhi+**śak**] very powerful Th 1, 1111. **-amacca** chief minister Mhvs 19, 12. **-araha** costly Mhvs 3, 21; 5, 75; 27, 39; PvA 77, 141, 160.

**mahā°: -alasa** great sloth DhA iii.410. **-avīci** the great Purgatory Avīci, freq. **-isi** in poetry for mahesi at J v.321. **-upaṭṭhāna** great state room (of a king) SnA 84. **-upāsikā** a great female follower (of the Buddha) VvA 5. **-karuṇā** great compassion DhA i.106, 367. **-kāya** a great body Miln 16. **-gaṇa** a great crowd or community DhA i.154. **-gaṇḍa** a large tumour VbhA 104. **-gedha** great greed Sn 819; Nd¹ 151. **-cāga** great liberality, adj. munificent Mhvs 27, 47. As **°paricāga** at SnA 295 (=mahādāna). **-jana** a great crowd, collectively for "the people," a multitude PvA 6, 19, 78; Mhvs 3, 13. **-taṇha** (adj.) very thirsty J ii.441. **-tala** "great surface," the large flat roof on the top of a palace (=upari — pāsāda — tala) J vi.40. **-dāna** (see under dāna) the great gift (to the bhikkhus) a special great offering of food & presents given by laymen to the Buddha & his followers as a meritorious deed, usually lasting for a week or more Mhvs 27, 46; PvA 111, 112. **-dhana** (having) great wealth PvA 3, 78. **-naraka** (a) great Hell, see naraka. **-nāga** a great elephant Dh 312; DhA iv.4. **-nāma** N. of a plant Vin i.185; ii.267. **-niddā** deep sleep PvA 47. **-nibbāna** the great N. DhA iv.110. **-niraya** (a) great hell SnA 309, 480; PvA 52. See Niraya & cp. Kirfel, *Kosmographie* 199, 200. **-nīla** sapphire VvA 111. **-pañña** very wise D iii.158; A iii.244; Dh 352; DhA iv.71. **-patha** high road D i.102; Sn 139; Dh 58; Vism 235; DhA i.445. **-paduma** a great lotus J v.39; also a vast number & hence a name of a purgatory, cp. Divy 67; Kirfel, *Kosmographie* 205. **-pitā** grandfather PvA 107. **-purisa** a great man, a hero, a man born to greatness, a man destined by fate to be a Ruler or a Saviour of the World. A being thus favoured by fate possesses (32) marks (lakkhaṇāni) by which people recognise his vocation or prophesy his greatness. A detailed list of these 32 marks (which probably date back to mythological origin & were originally attributed to Devas) is found at D ii.17, 19, passim. — D iii.287; Sn 1040 sq.; Dh 352; Miln 10; SnA 184, 187 sq., 223, 258, 357, 384 sq.; °*lakkhaṇāni:* D i.88, 105, 116; Sn 549, 1000 sq.; Vism 234; VvA 315; DhA ii.41. **-bhūta** usually in pl. **°bhūta(ni)** (cattāro & cattā) the 4 great elements (see bhūta), being paṭhavī, āpo, tejo, vāyo, D i.76; Nd¹ 266; Vbh 13, 70 sq.; Vism 366 sq.; Tikp 39, 56 sq., 74 sq., 248 sq.; VbhA 42, 169, 253. — See *Cpd.* 154, 268 sq., & cp. dhātu 1. **-bhoga** great wealth, adj. wealthy PvA 3, 78. **-maccha** a great fish, seamonster J i.483. **-mati** very wise, clever Mhvs 14, 22; 19, 84 (f. °ī); 33, 100 (pl. °ī). **-matta** [cp. Sk. mahāmātra] a king's chief minister, alias Prime Minister, "who was the highest Officer — of — State and real Head of the Executive" (Banerjea, *Public Administration in Ancient India,* 1916). His position is of such importance, that he even ranges as a **rājā** or king: Vin iii.47 (rājā... akkhadassā mahāmattā ye vā pana chejjabhejjaṅ anusāsanti ete rājāno nāma). — *Note.* An acc. sg. **mahāmattānaṅ** we find at A i.154 (formed after the prec. rājānaṅ). — Vin i.74 (where two ranks are given: **senā-nāyakā** m. — mattā the m. of defence, and **vohārikā** m. — m. those of law);

D i.7; iii.88; iii.64 (here with Ep. khattiya); A i.154, 252, 279; iii.128; Vin iv.224; Vism 121; VbhA 312 (in simile of two m.), 340; PvA 169. Cp. Fick. *Sociale Gliederung* 92, 99, 101. **-muni** great seer Sn 31. **-megha** a big cloud, thunder cloud M ii.117; Sn 30; Vism 417. **-yañña** the great sacrifice D i.138 sq., 141 (cp. A ii.207≈). **-yasa** great fame Vv 21[6]; Mhys 5, 22. **-ranga** [cp. Sk. m. — rajana], safflower, used for dyeing Vin i.185 (sandals); ii 267 (cloaks). **-rājā** great king, king, very freq.: see **rājā**. **-rukkha** a great tree Vism 413 (literally); Miln 254 (id.), otherwise the plant euphorbia tortilis (cp. Zimmer, *Altind. Leben* 129). **-lātā** ( — pasādhana) a lady's parure called "great creeper" DhA i.392; VvA 165 ( — pilandhana); same SnA 520. **-vātapāna** main window DhA iv.203. **-vīṇā** a great lute Vism 354; VbhA 58. **-vīra** (great) hero Sn 543, 562. **-satta** "the great being" or a Bodhisatta VvA 137 (v. l. SS. bodhisatta). [Cp. BSk. mahāsattva, e. g. Jtm 32]. **-samudda** the sea, the occean Mhvs 19, 18; Vism 403; SnA 30, 371; PvA 47. **-sara** a great lake; usually as **satta-mahāsarā** the 7 great lakes of the Himavant (see sara), enum[d] e. g. at Vism 416. **-sāra** (of) great sap, i. e. great wealth, adj. very rich J i.463 (°kula, perhaps to be read mahāsāla — kula). **-sāla** (adj.) having great halls, Ep. of rich people (especially brāhmaṇas) D i.136, 235; iii.16, 20; J ii.272 (°kula); iv.237 (id.), 325 (id.); v.227 (id.); Pug 56; VbhA 519; DhA iii.193. **-sāvaka** [cp. BSk. mahāśrāvaka Divy 489] a great disciple Vism 98 (asīti °ā); DhA ii.93. **-senagutta** title of a high official (Chancellor of the Exchequer?) J v.115; vi.2. **-hatthi** a large elephant M i.184 (°pada elephant's foot, as the largest of all animal feet), referred to as simile (°opama) at Vism 243, 347, 348.

**mahi°** [mah' i°]: **-iccha** full of desire, lustful, greedy A iv.229; Th 1, 898; It 91; J i.8; ii.441. **-icchatā** arrogance, ostentatiousness A iv.280; VbhA 472. **-iddhika** [mahā+iddhi+ka] of great power, always comb[d] with **mahânubhāva** to denote great influence, high position & majesty Vin i.31; ii.193; iii.101; D i.78, 180 (devatā), 213; S i.145 sq.; ii.155, 274 sq., 284 sq.; iv.323; v.265, 271 sq., 288 sq.; A v.129; J vi.483 (said of the Ocean); PvA 6, 136, 145. **-inda** (ghosa) lit. the roar of the Great Indra, Indra here to be taken in his function as sky (rain) god, thus: the thunder of the rain — god Th 1, 1108. [Cp. BSk. māhendra in °*bhavana* "the abode of the Great Indra," and *varṣa* "the rain of the Gr. I." (here as rain — god), both at AvŚ i.210]. **-issāsa** [Sk. maheṣvāsa] great in the art of the bow, a great archer S i.185; DhA i.358.

**mahe°** [mahā+i]: **-esakkha** [mahā+īsa+khyaṅ; fr. **īś**] possessing great power or authority A ii.204; iii.244; Nd[2] 503[2]; Vism 419; Sdhp 511. The BSk. form is **maheṣākhya** evidently differing in its etymology. The P. etym. rests on the same grounds as esitatta in mahesi DhA iv.232. **-esi** [mahā+isi; Sk. maharṣi] a great Sage A ii.26; Sn 208, 481, 646, 915, 1057, 1061; Th 1, 1132; 2, 149; Dh 422 (expl[d] at DhA iv.232 as "mahantaṅ sīla — kkhandh' ādīnaṅ esitattā m." cp. the similar expl[n] at Nd[2] 503); Nd[1] 343; Vism 505; VbhA 110; PvA 1. **-esiyā**=mahesī J vi.483. **-esī** [in P. to be taken as mah+**iś**, as f. to **īsa**, but in Sk. (Vedic) as f. of mahiṣa, buffalo] chief queen, king's first wife, king's consort; also the wife of a great personage J ii.410; v.45; vi.425; Pug 56; Mhvs 2, 22 (pl. mahesiyo); VvA 184 (sixteen). Usually as **aggamahesī**, e. g. J i.262; iii.187, 393; v.88. **-esitta** state of chief consort, queenship J v.443; Pv ii.13[10]; ThA 37; VvA 102. **-eseyya=°esitta** J v.91.

**-maho** [mahā+u, or+o]: **-ogha** the great flood (see ogha) Sn 4, 945; Dh 47, 287; DhA iii.433. **-odadhi** the (great) ocean, the sea Sn 720, 1134; Miln 224; Mhvs 18, 8. **-odara** big belly J vi.358 (addressing a king's minister). **-odika** full of water, having much water; deep, full (of a river) Sn 319; J ii.159; Miln 346. **-oraga** [m+uraga] a great snake J v.165.

**Mahantatā** (f.) [fr. mahant°] greatness DhA ii.62. At M iii.24 the spelling is **mahattatā** (tt misread for nt?), at M i.184 however **mahantatta** (nt.).

**Mahallaka** (adj. n.) [a distorted mah — ariyaka> ayyaka> allaka; cp. ayyaka] old, venerable, of great age; an old man D i.90 (opp. taruṇa), 94, 114, 247; Sn 313, 603; Nd[2] 261 (vuḍḍha m. andhagata etc.) J iv.482 (opp. dahara young); Vv 46[1] (=mahanto VvA 199); DhA i.7, 278; ii.4, 55, 91; SnA 313. Compar. **mahallakatara** DhA ii.18. — f. **mahallikā** an old woman Miln 16; Mhvs 21, 27; VvA 105; PvA 149 (=addhagata). — [The BSk. form is **mahalla**, e. g. Divy 329, 520.]

**Mahikā** (f.) [cp. *Sk. mahikā] fog, frost, cold (=himaṅ DhsA 317) Vin ii.295=Miln 273; Sn 669; Miln 299; VvA 134 (fog). — As **mahiyā** at A ii.53.

**Mahita** [pp. of mahati or mahīyati] honoured, revered M ii.110; Miln 278; Sdhp 276.

**Mahanīya** (adj.) [grd. of mahati] praiseworthy VvA 97.

**Mahilā** (f.) [*Sk. mahilā] woman, female Vin ii.281 (°titthe at the women's bathing place); J i.188; Dpvs ix.4; ThA 271.

**Mahisa, Mahīsa, Mahiṅsa** [cp. Vedic mahiṣa, an enlarged form of mahā; the P. etym. evidently to be connected with mahā+**īś**, because of mahīsa>mahiṅsa] a buffalo. — **mahisa**: D i.6 (°yuddha b. — fight), 9; J iii.26 (vana° wild b.); Mhvs 25, 36 (T. māhisaṅ). — **mahīsa** J vi.110. — **mahiṅsa** Vism 191, & in Np. **mahiṅsaka-maṇḍala** the Andhra country J i.356, cp. Mahiṅsaka — raṭṭha VbhA 4; as **Mahisa-maṇḍala** at Mhvs 12, 29. — *Note.* The P. pop. etym. is propounded by Bdhgh as "mahiyaṅ setī ti mahiso" (he lies on the ground, that is why he is a buffalo) DhsA 62.

**Mahī** (f.) [f. of **mah**, base of mahant, Vedic mahī] the earth (lit. Great One) Mhvs 5, 266; Sdhp 424, 472; loc. **mahiyā** Miln 128; **mahiyaṅ** DhsA 62. — *Note.* As mahī is only found in very late P. literature, it must have been re — introduced from Sk. sources, and is *note* a direct correspondent of Vedic mahī.

**-tala** the ground (of the earth) Mhvs 5, 54. **-dhara** mountain Miln 343; Mhvs 14, 3; 28, 22 (v. l. mahin°). **-pa** king (of the earth) Mhvs 14, 22. **-pati** king Mhvs 5, 48; 33, 32. **-pāla** king Mhvs 4, 38; 5, 265. **-ruha** tree ("growing out of the earth") Mhvs 14, 18, 18, 19.

**Mā** (indecl.) [cp. Vedic mā, Gr. μή] prohibition particle: not, do not, let us hope not, I wish that... not [cp. Lat. utinam & ne]. Constructed with various tenses, e. g. 1. with *aor.* (prohibitive tense): mā evaṅ **akattha** do not thus DhA i.7; mā **abhaṇi** speak not Pv i.3[3]; mā **cintayittha** do not worry DhA i.12; mā **parihāyi** I hope he will not go short (or be deprived) of... M i.444; mā **bhāyi** fear not J ii.159; mā **mariṅsu** I hope they will not die J iii.55; mā (te) **rucci** may it not please (you), i. e. please do not Vin ii.198; mā evaṅ **ruccittha** id. DhA i.13.

— 2. with *imper.:* mā **gaccha** J i.152; mā **detha** J iii.275. mā **ghāta** do not kill: see māghāta. — 3. with *pot.:* mā **anuyuñjetha** Dh 27; mā **bhuñjetha** let him not eat Mhvs 25, 113; mā **vadetha** J vi.364. — 4. with *indic. pres.:* mā **paṭilabhati** A v.194. — A peculiar use is found in phrase **ānemi mā ānemi** shall I bring it *or not?* J vi.334. — 5. mā=na (simple negation) in māsakkhimhā we could not Vin iii.23.

**-Mā** [the short form of **māsa**, direct der[n] fr. **mā**: see mināti] see **puṇṇa-mā**.

**Māgadha** [fr. Magadha] scent — seller, (lit. "from Magadha") Pv ii.9[37] (=gandhin PvA 127).

**Māgadhaka** (nt.) [māgadha+ka, lit. "from Magadha"] garlic Vin iv.259 (lasuṇaṅ nāma māgadhakaṅ vuccati).

**Māgavika** [guṇa — form to *mṛga=P. miga; Sk. mārga- vika] a deerstalker, huntsman A ii.207; Pug 56; Miln 364, 412; PvA 207.

**Māghāta** (nt.) [lit. mā ghāta "kill not"] the injunction not to kill, non — killing order (with ref. to the killing of animals J iii.428 (°bheri, the drum announcing this order); iv.115; vi.346 (uposatha°).

**Māngalya** (adj.) [fr. mangala] auspicious, fortunate, bringing about fulfilment of wishes J vi.179.

**Māṇava** [cp. Sk. māṇava] a youth, young man, esp. a young Brahmin Sn 1022, 1027, 1028; J iv.391 (brāhmaṇa°); DA i.36=satto pi coro pi taruṇo pi; DhA i.89. pl. māṇavā men Th 2, 112. — The spelling mānava occurs at Sn 456, 589, & Pv i.8[7] (=men Th ii.112; kumāra PvA 41).

**Māṇavaka** [fr. māṇava] a young man, youth a Brahmin Miln 101; in general: young, e. g. **nāga°** a young serpent J iii.276; f. **°ikā** a Brahmin girl J i.290; Miln 101; **nāga°** a young female serpent J iii.275; DhA iii.232.

**Mātanga** [cp. Epic Sk. mātanga, dial.] an elephant Dh 329, 330 (here as Ep. of nāga); J iii.389; vi.47; Vv 43[9]; Miln 368. — 2. a man of a low class [cp. BSk. mātangī Divy 397] SnA 185 sq. (as Np.).

**Mātar** (f.) [Vedic mātā, stem mātar°, Av. mātar —, Gr. μήτηρ (Doric μάτηρ) Lat. māter, Oir. māthir, Ohg. muoter, Ags. modor=mother; Cp. further Gr. μήτρα uterus, Lat. mātrix id., Sk. mātṛkā mother, grandmother, Ger. mieder corset. From Idg. *ma, onomat. part., cp. "mamma"] mother. — *Cases:* nom. sg. **mātā** Sn 296; Dh 43; J iv.463; v.83; vi.117; Nd[2] 504 (def. as janikā); gen. **mātu** Th 1, 473; Vin i.17; J i.52; **mātuyā** J i.53; Mhvs 10, 80; PvA 31; and **mātāya** J i.62; dat. **mātu** Mhvs 9, 19; acc. **mātaraṅ** Sn 60, 124; Dh 294; instr. **mātarā** Th 2, 212; loc. **mātari** Dh 284 — pl. does not occur. In comb[n] with **pitā** father, **mātā** always precedes the former, thus **mātāpitaro** (pl.) "mother & father" (see below). — **mātito** (abl. — adv.) from the mother's side (cp. pitito) D i.113; A iii.151; PvA 29. — On **mātā** in simile see *J.P.T.S.* 1907, 122; cp. Vism 321 (simile of a mother's solicitude for her children). Similarly the pop. etym. of mātā is given, with "mamāyatī ti mātā" at VbhA 107. — The 4 bases of m. in comp[n] are: **mātā°, māti°, mātu°, & matti°**. — 1. **mātā°: -pitaro** mother & father D iii.66, 188 sq.; Sn 404; Miln 12. See also **pitā. -pitika** having mother & father DhA ii.2. **-pitiṭṭhāna** place of m. & f. DhA ii.95. **-pettika** having m. & f., of m. & f. Nd[2] 385 (nāma — gotta). **-petti-bhāra** supporting one's m. & f. S i.228; J i.202; vi.498. **-maha** maternal grandfather J iv.146; DhA i.346. — 2. **māti°: -devatā** protector or guardian of one's mother J iii.422 (gloss: mātu — devatā viya). **-pakkha** the mother's side DhA i.4 (+pitipakkha). **-posaka** supporting one's m. J iii.422 (v. l. mātu°). — 3. **mātu°: -upaṭṭhāna** (spelt mātupaṭṭh°) reverence towards one's m. DhA iv.14. **-kucchi** m's womb D ii.12; Vism 560 (°gata); VbhA 96; DhA i.127. **-gāma** "genex feminarum," womanfolk, women (collectively cp. Ger, frauen — zimmer) A ii.126; Vin iv.175; M i.448, 462; iii.126; S iv.239 sq.; J i.201; iii.90, 530. (pl. °gāmā p. 531); Pug 68; SnA 355; PvA 271; VvA 77. **-ghāta** & (usually) **°ka** a matricide (+pitu — ghātaka; see abhiṭhāna) Vin i.168, 320; Miln 310; Tikp 167 sq.; VbhA 425. **-ghātikamma** matricide Tikp. 281. **-bhūta** having been his mother PvA 78. **-mattin** (see matta[1] 4) whatever is a mother S iv.110 (°īsu mātucittaṅ upaṭṭhapeti foster the thought of mother towards whatever is a mother, where in sequence with bhaginī — mattin & dhītumattin). **-hadaya** a mother's heart PvA 63. — 4. **matti°**: see matti — sambhava.

**-Mātika** (adj.) [fr. mātā, Sk. mātṛka] — mother; in **mata°** one whose mother is dead, lit. a "dead — mother — ed," J ii.131; iii.213. Also neg. **amātika** without a mother J v.251.

**Mātikā** (f.) [*Sk. mātṛkā] 1. a water course Vism 554 (°âtikkamaka); Mhvs 35, 96; 37, 50; SnA 500 (=sobbha); DhA ii.141 (its purpose: "ito c' ito ca udakaṅ haritvā attano sassa — kammaṅ sampādenti"); VvA 301. — 2. tabulation, register, tabulated summary, condensed contents, esp. of philosophical parts of the Canonical books in the Abhidhamma; used in Vinaya in place of Abhidhamma Piṭaka; probably the original form of that (later) Piṭaka Vin i.119, 337; ii.8 [cp. semantically in similar sense Lat. mātrix=E. matric, i. e. register. In BSk. mātrikā Divy 18, 333] A i.117 (Dhamma — dhara, Vinaya — dhara, Mātikā — dhara; here equivalent to Abhidhamma); Vism 312 (so pañcavasso hutvā dve mātikā paguṇaṅ katvā pavāretvā); SnA 15; KhA 37, 99, 117.

**-nikkhepa** putting down of a summary, tabulation Vism 536, 540. The summary itself is sometimes called **nikkhepa**, e. g. the 4th part of the Atthasālinī (DhsA pp. 343 — 409) is called **nikkhepa-kaṇḍa** or chapter of the summary; similarly **m. -nikkhepa vāra** at Tikp. 11.

**Mātiya** (adj. n.) [the diaeretic form of macca, used in verse, cp. Sk. martya & Vedic (poetical) martia] (a) mortal J vi.100 (C. macca; gloss māṇava).

**Mātu°** see **mātā**.

**Mātuka** (nt.) [cp. Sk. māṭṛka, fr. mātṛ=mātar] "genetrix," matrix, origin, cause Th 1, 612.

**Mātucchā** (f.) [Sk. mātṛ — ṣvasā] mother's sister, maternal aunt Vin ii.254, 256; J iv.390; Miln 240. **-putta** aunt's son, male first cousin (from mother's sister's side) S ii.281; Ud 24; DhA i.119. Cp. mātula — dhītā.

**Mātula** [cp. Epic Sk. mātula & semantically Lat. matruus, i. e. one who belongs to the mother] a mother's brother, an uncle J i.225; DhA i.15; PvA 58, 60.

**-dhītā** (the complement of mātucchā — putta) uncle's

daughter, female first cousin (from mother's brother's side) J ii.119; DhA iii.290; PvA 55.

**Mātulaka**=mātula DhA i.182.

**Mātulānī** (f.) [Sk. mātulānī, semantically cp. Lat. mater tera] a mother's brother's wife, an aunt J i.387; iv.184; PvA 55, 58.

**Mātulunga** (nt.) [cp. Class. Sk. mātulunga; dialectical?] a citron J iii.319 (=mella; v. l. bella).

**Mādisa** (adj.) [Epic & Class. Sk. mādṛś & mādṛśa, maṅ+ **dṛś**] one like me Sn 482; Mhvs 5, 193; VvA 207; DhA i.284; PvA 76, 123.

**Māna** [late Vedic & Epic Sk. māna, fr. **man**, orig. meaning perhaps "high opinions" (i. e. No. 2); hence "pride" (No. 1). Def. of root see partly under māneti, partly under mināti] 1. pride, conceit, arrogance (cittassa uṇṇati Nd[1] 80; Vbh 350). Māna is one of the Saññojanas. It is one of the principal obstacles to Arahantship. A detailed analysis of māna in *tenfold* aspect is given at Nd[1] 80=Nd[2] 505; ending with def[n] "māno maññanā... ketukamyatā" etc. (cp. Vbh 350 & see under **mada**). On term see also Dhs § 1116; *Dhs trsl.* 298 (=[2]275) sq. — D iii.234; S i.4; Sn 132, 370; 469, 537, 786, 889, 943, Dh 74, 150, 407; Nd[1] 298; Pug 18; Vbh 345 sq., 353 sq., 383 (7 fold), 389 (9 fold); VbhA 486 sq. ("seyyo 'ham asmī ti" etc.); Tikp 166, 278; DhA iii.118, 252; Sdhp 500, 539. — **asmi°** pride of self, as real egoism D iii.273. — 2. honour, respect J v.331 (+pūjā). Usually in cpd. **bahumāna** great respect Mhvs 20, 46; PvA 50. Also as **māni°** in comp[n] with karoti: see **mānikata**. Cp. vi°, sam°

**-âtimāna** pride & conceit, very great (self — ) pride. or all kinds of conceit (see 10 fold māna at Nd[1] 80= Nd[2] 505) D iii.86; Sn 245, 830, 862; Nd[1] 170, 257. **-atthe** at Th 1, 214 read mânatthe=mā anatthe. **-ânusaya** the predisposition or bad tendency of pride M i.486; D iii.254, 282; Sn 342. Cp. mamankāra. **-âbhisamaya** full grasp (i. e. understanding) of pride (with sammā°) M i.122 (which Kern. *Toev.* s. v. interprets wrongly as "waanvoorstelling"); S iv.205 sq., 399; Sn 342 (=mānassa abhisamayo khayo vayo pahānaṅ SnA 344). **-jātika** proud by nature J i.88. **-thaddha** stubborn in pride, stiff — necked J i.88, 224. **-da** inspiring respect Mhvs 33, 82. **-mada** ( — matta) (drunk with) the intoxicating draught of pride J ii.259; PvA 86. **-saññojana** the fetter of pride or arrogance D iii.254; Dhs 1116=1233. See under **saññojana** & cp. formulae under **mada** 2. **-satta** cleaving to conceit Sn 473. **-salla** the sting or dart of pride Nd[1] 59 (one of the 7 sallāni, viz. rāga, dosa, moha etc., expl[d] in detail on p. 413. See other series with similar terms & māna at Nd[2] p. 237 s. v. rāga).

**Māna[2]** (nt.) [fr. **mā**: see mināti; Vedic māna has 2 meanings, viz. "measure," and "building" (cp. māpeti)] 1. measure Vin iii.149 (abbhantarima inner, bāhirima outer); DA i.140. **-°kūṭa** cheating in measure, false measure Pug 58; PvA 278. — 2. a certain measure, a Māna (cp. mānikā & manaṅ) J i.468 (aḍḍha° half a M., according to C. equal to 8 nāḷis).

**Mānatta** (nt.) [a doubtful word, prob. corrupted out of something else, maybe omānatta, if taken as der. fr. māna[1]. If however taken as belonging to māna[2] as an abstr. der., it might be expl[d] as "measuring, taking measures," which suits the context better. The BSk. form is still more puzzling, viz. mānāpya "something pleasant": Mvyut § 265] a sort of penance, attached to the commission of a sanghādisesa offence DhsA 399 (+parivāsa). **°ṅ deti** to inflict penance on somebody Vin ii.7 (+parivāsaṅ deti); iv.225. **mānatt' âraha** deserving penance Vin ii.55, 162 (parivāsika+). See on term *Vin. Texts* ii.397.

**Mānana** (nt.) & **Mānanā** (f.) [fr. māna[1]] paying honour or respect; reverence, respect S i.66; J ii.138; Pug 19, 22; Miln 377 (with sakkāra, vandana, pūjana & apaciti); Dhs 1121; DhsA 373. — Cp. vi°, sam°.

**Mānava** see **[Māṇava]**.

**Mānavant** (adj.) [fr. māna[1]] possessed of pride, full of conceit; neg. **a°** not proud Th 1, 1222.

**Mānasa** (nt.) [a secondary formation fr. manas=mano, already Vedic lit. "belonging to mind"] intention, purpose, mind (as active force), mental action. Almost equivalent to mano Dhs § 6. In later language mānasa is quite synonymous with hadaya. The word, used absolutely, is more a t. t. in philosophy than a living part of the language. It is more frequent as — ° in adj. use, where its connection with **mano** is still more felt. Its absolute use probably originated from the latter use. — DhsA 140 (=mano); Vbh 144 sq. (in definition of viññāṇa as cittaṅ, mano, mānasaṅ, hadayaṅ etc.: see mano ii.3); DhA ii.12 (paradāre mānasaṅ na bandhissāmi "shall have no intention towards another's wife," i. e. shall not desire another's wife); Mhvs 4, 6 (sabbesaṅ hita — mānasā with the intention of common welfare); 32, 56 (rañño hāsesi mānasaṅ gladdened the heart of the king). — As adj. (—°): being of such & such a mind, having a... mind, with a... heart; like: **ādīna°** with his mind in danger S v.74 (+apatiṭṭhitacitta); **uggata°** lofty — minded VvA 217; **pasanna°** with settled (peaceful) mind Sn 402 and frequently; **mūḷha°** infatuated Mhvs 5, 239; **rata°** PvA 19; **sañcodita°** urged (in her heart) PvA 68; **soka-santatta°** with a heart burning with grief PvA 38.

**Mānasāna** (adj.) [fr. mānasa, secondary formation]= mānasa in adj. use Sn 63 (rakkhita°).

**Mānassin** (adj. n.) [prob. fr. manassin (*manasvin) under influence of māna. Cp. similar formation mānavant] proud Vin ii.183 (expl[d] by Bdhgh in a popular way as "mana — ssayino māna — nissitā"). The corresponding passage at J i.88 reads māna — jātikā māna — tthaddhā.

**Mānikata** [pp. of a verb māni — karoti, which stands for māna — karoti, and is substituted for mānita after analogy of purakkhata, of same meaning] lit. "held in high opinion," i. e. honoured, worshipped S ii.119 (garukata m. pūjita).

**Mānikā** (f.) [cp. māna[2] 2] a weight, equal to 4 Doṇas SnA 476 (catudoṇaṅ mānikā). Cp. BSk. mānikā, e. g. Divy 293 sq.

**Mānita** [pp. of māneti] revered, honoured Ud 73 (sakkata m. pūjita apacita). — A rather singular by — form is **mānikata** (q. v.).

**Mānin** (adj.) (—°) [fr. mana[1]] proud (of) Sn 282 (samaṇa°), 889 (paripuṇṇa°); Dh 63 (paṇḍita° proud of his cleverness, cp. DhA ii.30); J i.454 (atireka°); iii.357 (paṇḍita°); Sdhp 389, 417. — f. **māninī** Mhvs 20, 4 (rūpa° proud of her beauty).

**Mānusa** (adj. n.) [cp. Vedic mānuṣa; fr. same base (manus) as

manussa] 1. (adj.) human Sn 301 (bhoga); It 94 (kāmā dibbā ca mānusā); Pv ii.9[21] (m. deha); 9[56] (id.). — **amānusa** divine Vv 35[6]; Pv ii.12[20]; ghostly (=superhuman) Pv iv.3[6]; f. **amānusī** Pv iii.7.[9] — 2. (n. *m.*) a human being, a man Mhvs 15, 64; f. **mānusī** a (human) woman J iv.231; Pv ii.4[1]. — **amānusa** a superhuman being Pv iv.1[57]. — pl. **mānusā** men Sn 361, 644; Pv ii.11[7]. As *nt.* in collective sense=mankind Pv ii.11[3] (v. l. mānussaṅ; C.=manussaloka).

**Mānusaka=mānusa**, viz. 1. (adj.) human: A i.213 (sukhaṅ); Sn 524 (brahma — khettaṅ); Dh 417 (yogaṅ= m. kāyaṅ DhA iv.225); Vv 35[6]; J i.138 (kāmā). — f. **manusikā** Vism 407. — 2. a human being, man Pv iv.1[57]. Also nt. (collectively) pl. **mānusakāni** human beings, men DhA i.233.

**Māneti** [Caus. of **man**, cp. Sk. mānayati, Lat. moneo to admonish. Ger. mahnen, Ags. manian. The Dhtp 593 gives root as **mān** in meaning "pūjā"] to honour, revere, think highly of PvA 54 (aor. mānesuṅ,+garukariṅsu+pūjesuṅ). — pp. **mānita**.

**Māpaka** (—°) (adj. n.) [fr. māpeti] one who measures, only in **doṇa°** (a minister) measuring the d. revenue (of rice) J ii.367, 381; DhA iv.88; and in **dhañña°** measuring corn or grain J iii.542 (°kamma, the process of...); Vism 278 (in comparison).

**Māpeti** [Caus. of **mā**, see mināti. The simplex mimīte has the meaning of "erect, build" already in Vedic Sk.] 1. to build, construct S ii.106 (nagaraṅ); Mhvs 6, 35 (id.); Vv 84[53]; VvA 260. — 2. to create, bring about, make or cause to appear by supernatural power (in folkoristic literature, cp. nimmināti in same sense) J ii.111 (sarīraṅ nāvaṅ katvā māpesi transformed into a ship); iv.274; Mhvs 28, 31 (maggaṅ caused a road to appear). — 3. to measure out (?), to declare (?), in a doubtful passage J iv.302, where a misreading is probable, as indicated by v. l. BB (samāpassiṅsu for T. tena amāpayiṅsu). Perhaps we should read tena — māsayiṅsu.

**Māmaka** (adj.) [fr. mama] lit. "mine," one who shows affection (not only for himself), making one's own, i.e. devoted to, loving Sn 806 (=Buddha°, Dhamma°, Sangha° Nd[1] 125; =mamāyamāna SnA 534), 927 (same expl[n] at Nd[1] 382); Miln 184 (ahiṅsayaṅ paraṅ loke piyo hohisi māmako ti), — **Buddha°** devoted to the B. J i.299; DhA i.206. f. **°māmikā** J iii.182. — In voc. f. **māmike** at Th 2, 207 (cp. ThA 172) "mother," we may perhaps have an allusion to **mā** "mother" [cp. Sk. māma uncle, Lat. mamma mother, and mātā]. — amāmaka see sep.; this may also be taken as "not loving."

**Māyā** (f.) [cp. Vedic māyā. Suggestions as to etym. see Walde, *Lat. Wtb.* s. v. manticulor] 1. deceptive appearance, fraud, deceit, hypocrisy Sn 245, 328 (°kata deceit), 469, 537, 786, 941 (: māyā vuccati vañcanikā cariyā Nd[1] 422); Vbh 357, 361, 389; Miln 289; Vism 106 (+sātheyya, māna, pāpicchatā etc.), 479 (māyā viya viññāṇaṅ); VbhA 34 (in detail), 85, 493 (def.). Is not used in Pali Abhidhamma in a philosophical sense. — 2. mystic formula, magic, trick M i.381 (āvaṭṭanī m.). **khattiya°** the mystic formula of a kh. J vi.375; Miln 190; DhA i.166. In the sense of "illusion" often comb[d] with **marīci**, e. g. at J ii.330; v.367; Nd[2] 680[a ii]. — 3. jugglery, conjuring Miln 3. — On māyā in similes see *J.P.T.S.* 1907, 122; on term in general *Dhs trsl.*[2] 255 ("illusion"); *Expos.* 333, 468[n]. — As adj. in **amāya** (q. v.) & in **bahu-māye** rich in deceit SnA 351. — *Note.* In the word **maṅ** at KhA 123 (in pop. etym. of man — gala) the ed. of the text sees an acc. of **mā** which he takes to be a contracted form of **māyā** (=iddhi).

**-kāra** a conjurer, magician S iii.142; Vism 366 (in comparison); VbhA 196.

**Māyāvin** (adj.) [fr. māyā, cp. Vedic māyāvin] deceitful, hypocritical D iii.45, 246; Sn 89, 116, 357; Pug 19, 23; PvA 13. See also **amāyāvin**.

**Māra** [fr. **mṛ**, later Vedic, māra killing, destroying, bringing death, pestilence, cp. Lat. mors death, morbus illness, Lith. māras death, pestilence] death; usually personified as Np. Death, the Evil one, the Tempter (the Buddhist Devil or Principle of Destruction). Sometimes the term **māra** is applied to the whole of the worldly existence, or the realm of rebirth, as opposed to Nibbāna. Thus the def[n] of **m.** at Nd[2] 506 gives "kammâbhisankhāra — vasena paṭisandhiko **khandha-**māro, **dhātu°, āyatana°**. — Other general epithets of M (quasi twin — embodiments) are given with **Kaṇha, Adhipati, Antaka, Namuci, Pamattabandhu** at Nd[1] 489=Nd[2] 507; the two last ones also at Nd[1] 455. The usual standing epithet is **pāpimā** "the evil one," e. g. S i.103 sq. (the famous Māra — Saṅyutta: see Windisch, *Māra & Buddha*); Nd[1] 439; DhA iv.71 (Māravatthu) & freq. — See e. g. Sn 32, 422, 429 sq., 1095, 1103; Dh 7, 40, 46, 57, 105, 175, 274; Nd[1] 475; Vism 79, 228, 376; KhA 105; SnA 37, 44 sq., 225, 350 sq., 386 sq.; Sdhp 318, 449, 609. Further refs. & details see under Proper Names.

**-âbhibhū** overcoming M. or death Sn 545=571. **-kāyika** a class of gods Miln 285; KvuA 54. **-dhītaro** the daughters of M. SnA 544. **-dheyya** being under the sway of M.; the realm or kingdom of Māra A iv.228; Sn 764; Dh 34 (=kilesa — vaṭṭa DhA i.289). **-bandhana** the fetter of death Dh 37, 276, 350 (=tebhūmaka — vaṭṭasankhātaṅ DhA iv.69). **-senā** the army of M. Sn 561, 563; SnA 528.

**Māraka** (—°) [fr. māreti] one who kills or destroys, as **manussa°** man — killer J ii.182; **hatthi°** elephant — killer DhA i.80. — m. in phrase **samāraka** (where the — ka belongs to the whole cpd.) see under **samāraka**.

**Māraṇa** (nt.) [fr. Caus. māreti] killing, slaughter, death D ii.128; Sdhp 295, 569.

**Māratta** (nt.) [*Māra — tvaṅ] state of, or existence as a Māra god, Māraship Vbh 337.

**Mārāpita** [pp. of mārāpeti] killed J ii.417; iii.531.

**Mārāpitatta** (nt.) [abstr. fr. mārāpita] being incited to kill DhA i.141.

**Mārāpeti** [Caus. II. of **mṛ**]: see marati. — pp. **mārāpita**.

**Mārita** [pp. of māreti] killed S i.66; Vin iii.72; J ii.417 (aññehi m. — bhāvaṅ jānātha).

**Mārisa** (adj.) [perhaps identical with mādisa] only in voc. as respectful term of address, something like "Sir," pl. "Sirs." In sg. **mārisa** M i.327; A iii.332; Sn 814, 1036, 1038, 1045 etc.; Nd[1] 140=Nd[2] 508 (here expl[d] by same formula as āyasmā, viz. piya — vacanaṅ garu — vacanaṅ etc.); J v.140; Pv ii.13[3]; Mhvs 1, 27. — pl. **mārisā** Sn 682; J i.47, 49; Vism 415; PvA 75. Explained by Buddhaghosa to mean niddukkha *K.S.* i.2 *n.*

**Māruta** [for the usual māluta] the wind S i.127; Mhbv 8.

**Māretar** [n. ag. to māreti] one who kills, slayer, destroyer S

iii.189.

**Māreti** [Caus. of mṛ] to kill: see under marati. — pp. **mārita**.

**Māla (māḷa)** [?] 1. mud [is it mis — spelling of mala?], in **pakka-m°-kalala** (boiling mud) J vi.400. Kern, *Toev.* s. v. believes to see the same word in phrase **mālā-kacavara** at J ii.416 (but very doubtful). — 2. perhaps= froth, dirty surface, in **pheṇa°** Miln 117 (cp. mālin 2), where it may however be **māla** ("wreaths of foam"). — 3. in **asi°** the interpretation given under **asi** (as "dirt" see above p. 88) has been changed into "sword — garland," thus taking it as **mālā**.

**Mālaka (Māḷaka)** [fr. māla or māḷa] a circular (conse- crated) enclosure, round, yard (cp. Geiger, *Mhvs. trsl.* 99: "m. is a space marked off and usually terraced, within which sacred functions were carried out. In the Mahāvihāra (Tiss' ārāma) at Anurādhapura there were 32 mālakas; Dpvs xiv.78; Mhvs 15, 192. The sacred Bodhi — tree e. g. was surrounded by a malaka"). — The word is peculiar to the late (Jātaka — ) literature, & is not found in the older texts. — J i.449 (vikkama°); iv.306; v.49 (visāla°), 138 (id., spelling maḷaka); Mhvs 15, 36 (Mahā — mucala°); 16, 15; 32, 58 (sanghassa kamma°, encl. for ceremonial acts of the S., cp. 15, 29); DhA iv.115 (°sīmā); Vism 342 (vitakka°).

**Mālatī** (f.) [fr. mālā] the great — flowered jasmine Abhp 576. Cp. **mālikā**.

**Mālā** (f.) [cp. Epic Sk. mālā] garland, wreath, chaplet; collectively=flowers; fig. row, line Sn 401; Pug 56; Vism 265 (in simile); Pv ii.3[16] (gandha, m., vilepana, as a "lady's" toilet outfit); ii.4[9] (as one of the 8 or 10 standard gifts to a bhikkhu: see dāna, deyyadhamma & yañña); PvA 4=J iii.59 (**ratta-** kaṇavera° a wreath of red K. flowers on his head: apparel of a criminal to be executed. Cp. ratta — māla — dhara wearing a red garland J iii.179, an ensign of the executioner); PvA 51, 62. — **asi** ° — kamma the sword — garland torture (so correct under asi!) J iii.178; Dāvs iii.35; **dīpa°** festoons of lamps Mhvs 5, 181; 34, 77 (°samujjota); **nakkhatta°** the garland of stars VvA 167; **puppha°** a garland or wreath of flowers Mhvs 5, 181. — On **mālā** in similes see *J.P.T.S.* 1907, 123. In comp[n] **māla°** sometimes stands for **mālā°**.

**-kamma** garland — work, garlands, festoons VvA 188. **-kāra** garland — maker, florist, gardener (cp. Fick, *Sociale Gleiderung* 38, 182) J v.292; Miln 331; DhA i.208, 334; VvA 170, 253 (°vīthi). **-kita** adorned with garlands, wreathed Vin i.208. **-guṇa** "garland — string," garlands, a cluster of garlands Dh 53 (=mālā — nikaṭi "makeup" garlands DhA i.419; i. e. a whole line of garlands made as "ekato — vaṇṭika — mālā" and "ubhato — v. — m.," one & two stalked g., cp. Vin iii.180). mālā guṇaparikkhittā one adorned with a string of gs., i. e. a marriageable woman or a courtesan M i.286=A v.264. **-guḷa** a cluster of gs., a bouquet Vin iii.139; SnA 224; VvA 32, 111 (v. l. guṇa). **-cumbaṭaka** a cushion of garlands, a chaplet of flowers DhA i.72. **-dāma** a wreath of flowers J ii.104. **-dhara** wearing a wreath J iii.179 (ratta°, see also above). **-dhārin** wearing a garland or wreath (on the head) Pv iii.1[1] (kusuma°; v. l. BB °bhārin); PvA 169 (v. l. °bhārin); f. **dhārinī** Vv 32[3] (uppala°, of a Petī. See also bhārin). **-puṭa** a basket for flowers DhA iii.212. **-bhārin** wearing a wreath (chaplet) [the reading changes between °bhārin & °dhārin; the BSk. prefers °dhārin, e. g. MVastu i.124 & °dhāra at Divy 218] J iv.60, 82; v.45; PvA 211 (v. l. °dhārin); f. **°bhārinī** J iii.530; VvA 12; & **bhārī** Th 1, 459 (as v. l.; T. reads °dhārī). Cp. °dhārin. **-vaccha** [vaccha here= vṛkṣa] a small flowering tree or plant, an ornamental plant Vin ii.12; iii.179; Vism 172 (v. l. °gaccha); DhA ii.109 (q. v. for expl[n]: taruṇarukkha — puppha).

**Mālika[1]** (nt.) [fr. mālā or mala?] name of a dice J vi.281.

**Mālika[2]** [fr. mālā] a gardener, florist Abhp 507.

**Mālikā** (f.) [fr. mālā] double jasmine Dāvs 5, 49.

**Mālin** (adj.) [fr. mālā] 1. wearing a garland (or row) of flowers (etc.) Pv iii.9[1] (=mālābhārin PvA 211); f. **mālinī** Vv 36[2] (nānā — ratana°); Mhvs 18, 30 (vividhadhaja° mahābodhi). — 2. (perhaps to māla) bearing a stain of, muddy, in **pheṇa°** with a surface (or is it garland? ) of scum Miln 260. — 3. what does it mean in **pañca°**, said at J vi.497 of a wild animal? (C. not clear with expl[n] "pañcangika — turiya — saddo viya").

**Māluka** (m. or f.?) [of uncertain origin] a kind of vessel, only in **camma°** leather bag (?) J vi.431 (where v. l. reads camma — pasibbakāhi vālukādīhi), 432 (gloss c.— pasibbaka).

**Māluta** [the proper Pali form for māruta, the a — stem form of maru[2]=Vedic marut or māruta] wind, air, breeze S iv.218; Th i.2; ii.372; J i.167; iv.222; v.328; vi.189; Miln 319; Vism 172 (=vāyu); VvA 174, 178.

**-īrita** (contracted to **māluterita**) moved by the wind, fanned by the breeze Th 1, 754; ii.372; Vv 44[12]=81[6]; Pv ii.12[3]. See similar expressions under īrita.

**Māluvā** (f.) [cp. BSk. mālu] a (long) creeper M i.306; S i.207; A i.202 sq.; Sn 272; Dh 162, 334; J iii.389; v.205, 215, 389; v.205, 215, 389; vi.528 (phandana°); DhA iii.152; iv.43. — On **maluvā** in similes see *J.P.T.S.* 1907, 123.

**Mālūra** [late Sk.] the tree Aegle marmelos Abhp 556.

**Mālya** see **malya**.

**Māḷa** (& **Māla**) [Non — Aryan, cp. Tamil māḍam house, hall] a sort of pavilion, a hall D i.2 (maṇḍala°, same at Sn p. 104, which passage SnA 447 expl[ns] as "savitānaṅ maṇḍapaṅ"); Vin i.140 (aṭṭa, māla, pāsāda; expl[d] at Vin iii.201. In the same sequence of Vbh 251 expl[d] at VbhA 366 as "bhojana — sālā — sadiso maṇḍala — māḷo; Vinay' aṭṭha — kathāyaṅ pana eka — kūṭasangahito caturassa — pāsādo ti vuttaṅ"); Miln 46, 47. — Cp. **mālaka**. — [The BSk. form is either **māla**, e. g. MVastu ii.274, or **māḍa**, e. g. Mvyut 226, 43.]

**Māḷaka** [a Non — Aryan word, although the Dhtm 395 gives roots **mal & mall** in meaning "dhāraṇa" (see under mala). Cp. malorika] a stand, viz. for alms — bowl (patta°) Vin ii.114, or for drinking vessel (pānīya°) J vi.85.

**Māsa[1]** [cp. Vedic māsa, & mās; Gr. μήν (Ionic μείς); Av. māh (moon & month); Lat. mensis; Oir. mī; Goth. mēna=moon; Ohg. māno, mānōt month. Fr. ***mē** to measure: see mināti] a month, as the 12[th] part of the year. The 12 months are (beginning with what chronologically corresponds to our middle of March): Citta (Citra), Vesākha, Jeṭṭha, Āsāḷha, Sāvaṇa, Poṭṭhapāda, Assayuja, Kattika, Māgasira, Phussa, Māgha, Phagguna. As to the names cp. nakkhatta. Usually in acc.,

used adverbially; nom. rare, e. g. aḍḍha — māso half — month VvA 66; Āsāḷhi — māsa VvA 307 (=gimhānaṅ pacchima māsa); pl. dve māsā PvA 34 (read māse); cattāro gimhāna — māsā KhA 192 (of which the 1st is Citra, otherwise called Paṭhama — gimha "1st summer" and Bāla — vasanta "premature spring"). — Instr. pl. catūhi māsehi Miln. 82; PvA i.10[12]. — *acc. pl.* as adv.: dasamāse 10 months J i.52; bahu — māse PvA 135; also nt. chammāsāni 6 months S iii.155. Freq. *acc. sg.* collectively: a period of..., e. g. **temāsaṅ** 3 months DhsA 15; PvA 20; **catu°** DA i.83; PvA 96; **satta°** PvA 20; **dasa°** PvA 63; **aḍḍha°** a fortnight Vin iv.117. — On **māsa** (& f. **māsī**), as well as shortened form **°ma** see **puṇṇa**.

**-puṇṇatā** fullness or completion of the month DA i.140; **-mattaṅ** (adv.) for the duration of a month PvA 19.

**Māsa²** [Vedic māṣa, Phaseolus indica, closely related to another species: mudga Phaseolus mungo] a bean (Phaseolus indica or radiata); usually combd with **mugga**, e. g. Vin iii.64; Miln 267, 341; DA i.83. Also used as a weight (or measure?) in dhañña — māsa, which is said to be equal to 7 lice: VbhA 343. — pl. **māse** Vv 80[6] (=māsa — sassāni VvA 310).

**-odaka** bean — water KhA 237. **-khetta** a field of beans VvA 80[8]; VvA 308. **-bīja** bean — seed DhA iii.212. **-vana** plantation J v.37 (+mugga°).

**Māsa³** [identical with māsa²] a small coin (=māsaka) J ii.425 (satta māsā=s. māsakā C.).

**Māsaka** [fr. māsa²+ka=māsa³] lit. a small bean, used as a standard of weight & value; hence a small coin of very low value. Of copper, wood & lac (DhsA 318; cp. KhA 37; jatu°, dāru°, loha°); the suvaṇṇa° (golden m.) at J iv.107 reminds of the "gold" in fairy tales. That its worth is next to nothing is seen from the descending progression of coins at DhA iii.108=VvA 77, which, beginning with **kahāpaṇa, aḍḍha-pāda**, places **māsaka & kāhaṇikā** next to **mudhā** "gratis." It only "counts" when it amounts to 5 māsakas. — Vin iii.47, 67; iv.226 (pañca°); J i.112 (aḍḍha — māsakaṅ na agghati is worth nothing); iv.107; v.135 (first a rain of flowers, then of māsakas, then kahāpaṇas); DhA ii.29 (pañca — m. — mattaṅ a sum of 5 m.); PvA 282 (m+aḍḍha° half — pennies & farthings, as children's pocket — money).

**Māsakkhimhā** at Vin iii.23 is for mā asakkhimhā "we could not"; **mā** here stands for **na**.

**Māsati, Māsana, Māsin** [fr. **mṛṣ**, for massati etc.; see masati| touch, touching, etc. in sense of eating or taking in. So is probably to be read for āsati etc. in the foll. passages, where **m** precedes this **ā** in all cases. Otherwise we have to refer them to a root **ās=as** (to eat) and consider the **m** as partly euphonic. — dumapakkāni **-māsita** J ii.446 (C. reads māsita & explns by asita, dhāta); visa — māsita Milo 302 (T. reads visamāsita) having taken in poison; visa — **māsan-** ûpatāpa (id.) Vism 166; tiṇa **-māsin** eating grass J vi.354 (=tiṇakhādaka C.). — A similar case where Sandhi — m — has led to a wrong partition of syllables and has thus been lost through syncope may be P. eḷaka¹, as compd with Sk. methi (cp. Prk. meḍhi), pillar, post.

**Māsalu** [reading uncertain] only instr. **māsalunā** Miln 292, Trenckner says (note p. 428): "m. is otherwise unknown, it must mean a period shorter than 5 months. Cp. Sk. māsala." — Rh. D. (trsl. ii.148) translates "got in a month," following the Sinhalese gloss. — The period seems to be only a *little* shorter than 5 months; there may be a connection with catu in the word.

**Māsācita** [māsa¹+ācita] filled by the (say 6 or more) month(s), i. e. heavy (alluding to the womb in advanced pregnancy), heaped full M i.332 (kucchi garu — garu viya māsācitaṅ maññe ti; Neumann trsls "wie ein Sack voll Bohnen," thus taking m.=māsa², and ācita as "heap" which however is not justified). This passage has given rise to a gloss at Vbh 386, where **māsācitaṅ maññe** was added to kāyo garuko akammañño, in meaning "heavy, languid." The other enumns of the 8 kusīta — vatthūni (A iv.332; D iii.255) do not give **m. m.** It may be that the resemblance between akam— **mañño** and **maññe** has played a part in reminding the Commentator of this phrase. The fact that Bdhgh comments on this passage in the VbhA (p. 510) shows, that the reading of Vbh 386 is a very old one. Bdhgh takes māsa in the sense of māsa² & expls **māsācita** as "wet bean" (tinta māso), thus omitting expln of ācita. The passage at VbhA 510 runs: "ettha pana māsācitaṅ nāma tintamāso, yathā tintamāso garuko hoti, evaṅ garuko ti adhippāyo."

**Māsika** (adj.) [fr. māsa¹] 1. of a month, i. e. a month old Miln 302. — 2. of a month, i. e. consisting of months, so many months (old) (—°), as **aḍḍha°** at intervals of half a month D i.166; M i.238, 343; Pug 55; **dve°** two months old Pv i.6[7]. — 3. monthly, i. e. once a month Th 1, 283 (bhatta). — Cp. **māsiya**.

**Māsiya** (adj.) [=māsika] consisting of months D ii.327 (dvādasa° saṅvacchara the year of 12 months).

**Miga** [Vedic mṛga, to **mṛj**, cp. magga, meaning, when characterised by another attribute "wild animal" in general, animal of the forest; when uncharacterised usually antelope] 1. a wild animal, an animal in its natural state (see cpds.). — 2. a deer, antelope, gazelle. Various kinds are mentioned at J v.416; two are given at Nd² 509, viz. **eṇi** (antelope) & **sarabha** (red deer): see under eṇi & sarabha. — Sn 39, 72; J i.154; iii.270 (called Nandiya); PvA 62, 157. On miga in similes see *J.P.T.S.* 1907, 123, where more refs. are given.

**-âdhibhū** king of beasts (i. e. the lion) Sn 684. **-inda** king of beasts (id.) Sdhp 593. **-chāpaka** young of a deer VvA 279. **-dāya** deer park J iv.430 (Maddakucchi); VvA 86 (Isipatana). **-dhenu** a hind J i.152; DhA iii.148. **-bhūta** (having become) like a wild animal, M i.450 (°bhūtena cetasā). **-mandalocana** the soft eye of the deer Vv 64[11]; Pv i.11[5]. See under manda. **-rājā** king of the beasts (the lion) D iii.23 sq. **-luddaka** deer — hunter J i.372; iii.49, 184; DhA ii.82; VbhA 266 (in simile). **-vadha** deer — slaying J i.149. **-vittaka**, amateur of hunting J iv.267. **-visāna** a deer's horn Pug 56. **-vīthi** deer — road J i.372.

**Migavā** (f.) [=Sk. mṛgayā, cp. Geiger, *P.Gr.* § 46¹] hunt, hunting, deer — stalking PvA 154 (°padesa). Usually in **devasikaṅ migavaṅ gacchati** to go out for a day's hunting J iv.267; or as pp. **ekadivasaṅ migavaṅ gata** VvA 260; ekāhaṅ **m. g.** Mhvs 5, 154.

**Migī** (f.) [f. of miga, cp. Epic Sk. mṛgī] a doe Th 1, 109; J v.215; vi.549; DhA i.48.

**Micchatta** (nt.) [abstr. fr. micchā] item of wrong, wrong- ness. There are 8 items of wrong, viz. the 8 wrong qualities as enum[d] under (an — ) ariya — magga (see micchā), forming the contrary to the **sammatta** or righteousness of the Ariyan Path. These 8 at D ii.353; iii.254; A ii.221; iv.237; Vbh 387; Vism 683. Besides these there is a set of 10, consisting of the above 8 plus micchā **-ñāṇa** and **°vimutti** wrong knowledge & wrong emancipation: D iii.290; Vbh 391; Vism 683 (where °ñāṇa & **°viratti** for **vimutti**). — See further D iii.217 (°niyata); Pug 22; Dhs 1028 (cp. *Dhs. trsl.* §1028); Vbh 145; Tikp. 32 (°niyata — citta), 325 (°tika), 354 (id.).

**Micchā** (adv.) [Sk. mithyā, cp. Vedic mithaḥ interchanging, separate, opposite, contrary (opp. saṃyak together: see samma); mithū wrongly; see also **mithu**] wrongly, in a wrong way, wrong —, false Sn 438 (laddho yaso), 815 (paṭipajjati leads a wrong course of life, almost syn. with anariyaṅ. Illustrated by "pāṇaṅ hanati, adinnaṅ ādiyati, sandhiṅ chindati, nillopaṅ harati, ekāgārikaṅ karoti, paripanthe tiṭṭhati, paradāraṅ gacchati, musā bhaṇati" at Nd[1] 144); VbhA 513 (°ñāṇa, °vimutti). **-micchā°** often in same comb[ns] as **sammā°**, with which contrasted, e. g. with the 8 parts of (an — ) ariya — magga, viz. **°diṭṭhi** (wrong) views (D iii.52, 70 sq., 76, 111, 246, 269, 287, 290, Dh 167, 316 sq.; Pug 39; Vism 469 (def.) PvA 27, 42, 54, 67; cp. *°ka* one who holds wrong views D iii.45, 48, 264; Vism 426); **°sankappa** aspiration (D iii.254, 287, 290 sq., Dh 11); **°vācā** speech (ibid.); **°kammanta** conduct (ibid.); **°ājīva** living (D iii.176 sq., 254, 290; A ii.53, 240, 270, iv.82); **°vāyāma** effort (D iii.254, 287, 290 sq.); **°sati** mindfulness (ibid.); **°samādhi** concentration (ibid.); see magga 2, and cp. the following:

**-gahaṇa** wrong conception, mistake J iii.304. **-cāra** wrong behaviour Pug 39 (& adj. cārin); VbhA 383 (var. degrees). **-paṭipadā** wrong path (of life) Pug 49 (& adj.: °paṭipanna, living wrongly). **-paṇihita** (citta) wrongly directed mind Dh 42=Ud 39 [cp. BSk. mithyāpraṇidhāna Divy 14]. **-patha** wrong road, wrong course Vbh 145 (lit. & fig.; in exegesis of diṭṭhi, cp. Nd[2] taṇhā iii.; Dhs 381; DhsA 253).

**Miñja** (nt.) & **miñjā** (f.) [Vedic majjan (fr. **majj**?); on form see Geiger. *P.Gr.* § 9[1], & cp. Pischel, *Prk. Gr.* §§ 74, 101] marrow, pith, kernel Vin i.25 (in sequence chavi, camma, maṅsa, nahāru, aṭṭhi, miñjā); Vism 235 (id.); Kh iii. (aṭṭhi°, f. cp. KhA 52, nt.); J iv.402 (tāla° pith of the palm); Mhvs 28. 28 (panasa°, f., kernels of the seeds of the jak — fruit).

**-rāsi** heap of marrow Vism 260 (=matthalunga).

**Miñjaka**=miñja, only in **tela°** inner kernels of tila — seed, made into a cake PvA 51. See **doṇī[2]**.

**Mita** [Vedic mita, pp. of **mā**, mināti, to measure; also in meaning "moderate, measured," cp. in same sense Gr. μέτριος] measured, in measure D i.54 (doṇa° a doṇa measure full); Sn 300 (bhāgaso m. measured in harmonious proportions, i. e. stately); Pv i.10[13] (id.); J iii.541. — **amita** unlimited, without measure, boundless, in Ep. amit — ābha of boundless lustre Sdhp 255. Also N. of a Buddha.

**-āhāra** measured, i. e. limited food Sn 707. **-bhāṇin** speaking measuredly, i. e. in moderation Dh 227; J iv.252.

**Mitta** (m. nt.) [cp. Vedic mitra, m. & nt., friend; Av. mipro, friend] friend. Usually m., although *nt.* occurs in meaning "friend," in sg. (Nett 164) & pl. (Sn 185, 187); in meaning "friendship" at J vi.375 (=mittabhāva C.). The half — scientific, half — popular etym. of mitta, as given at VbhA 108, is "mettāyantī ti mittā, minantī ti vā m.; sabba — guyhesu anto pakkhipantī ti attho" (the latter: "they enclose in all that is hidden"). — Two kinds of friends are distinguished at Nd[2] 510 (in exegesis of Sn 37 & 75), viz. **āgārika°** (a house — or lay — friend) and **anāgārika°** (a homeless — or clericalfriend). The former is possessed of all ordinary qualities of kindness and love, the latter of special virtues of mind & heart. — A friend who acts as a sort of Mentor, or spiritual adviser, is called a **kalyāṇa-mitta** (see under kalyāṇa). — Mitta is often comb[d] with similar terms, devoting relationship or friendship, e. g. with **amaccā** colleagues and **ñāti-sālohita°** blood — relations, in ster. phrase at Vin ii.126; A i.222; Sn p. 104; PvA 28; cp. **ñāti-mittā** relatives & friends Pv i.5[9]; **suhada** ("dear heart") D iii.187 (four types, cp. m. paṭirūpaka); **suhajja** one who is dear to one's heart PvA 191; **sahāya** companion PvA 86. The neut. form occurs for kind things D iii.188; S i.37. — Opp. **sapatta** enemy PvA 13; **amitta** a sham friend or enemy Sn 561 (=paccatthika SnA 455); D iii.185. **pāpa-mitta** bad friend PvA 5. — For refs. see e. g. Sn 58, 255, 296, 338; Dh 78, 375.

**-âbhirādhin** one who pleases his friends J iv.274 (=mittesu adubbhamāno C.) **-ddu** [cp. Sk. mitra — druha] one who injures or betrays his friends S i.225; Sn 244; J iv.260; also in foll. forms: **°dubbha** Pv ii.9[3] (same passage at J iv.352; v.240; vi.310, 375); **°dūbha** J iv.352; vi.310; **°dūbhin** [cp. Sk. °drohin] J iv.257; v.97 (°kamma); vi.375; DhA ii.23. **-paṭirūpaka** a false friend, one pretending to be a friend D iii.185 (four types: añña — d — atthu — hara, vacī — parama, anuppiyabhāṇin, apāya — sahāya, i. e. one who takes anything, one who is a great talker, one who flatters, one who is a spendthrift companion.) **-bandhava** a relation in friendship, one who is one's relative as a friend Nd[2] 455 (where Nd[1] 11 has manta — bandhava). **-bheda** see mithu — bheda **-vaṇṇa** pretence of friendship, a sham friendship Pv iv.8[6] (=mitta — rūpa, m. — paṭirūpatā PvA 268).

**Mittatā** (f.) — (°) [abstr. fr. mitta] state of being a friend, friendship, in **kalyāṇa°** being a good friend, friendship as a helper (see kalyāṇa) D iii.274; Vism 107.

**Mitti** (f.) [a by — form of metti] friendship J i.468 (=metti C.).

**Mithu** (adv.) [cp. Vedic mithū & P. micchā; **mith**, cp. mithaḥ alternately, Av. miχō wrongly; Goth. misso one another, missa — leiks different; Ger. E. prefix mis — i. e. wrongly: Ger. missetat wrong doing=misdeed; Lat. mūto to change, mutuus reciprocal; Goth. maipms present=Ags. mapum; **mith** in Vedic Sk. is "to be opposed to each other," whereas in Vedic mithuna the notion of "pair" prevails. See also methuna] opposite, reciprocally, contrary Sn 825, 882 (taken by Nd[1] 163 & 290, on both passages identically, as n. pl. of adj. instead of adv., & expl[d] by "dve janā dve kalaha — kāraka" etc.).

**-bheda** [evidently in meaning of *mitta* — bheda "break of friendship," although *mithu* means "adversary," thus perhaps "breaking, so as to cause opposition"] breaking of alliance, enmity D ii.76; J iv.184 (here with v. l. mitta°); Kvu 314.

**Middha** (nt.) [orig. pp. perhaps to Vedic **mid** (?) to be fat=**medh**,

as DhsA 378 gives "medhatī ti middhaṅ." — More likely however connected with Sk. methi (pillar=Lat. meta), cp. Prk. medhi. The meaning is more to the point too, viz. "stiff." Thus semantically identical with thīna. — BSk. also middha, e. g. Divy 555] torpor, stupidity, sluggishness D i.71 (thīna°); Sn 437; A v.18; Dhs 1157; Miln 299, 412 (appa° not slothful, i. e. diligent, alert); Vism 450 (°rūpa; +rogarūpa, jātirūpa, etc., in def. of rūpa); DA i.211 (expl[d] as cetasika gelañña: see on this passage *Dhs trsl.* §1155); Sdhp 459. — See **thīna**.

**Middhin** (adj.) [fr. middha] torpid, drowsy, sluggish Dh 325 (=thīnamiddh' âbhibhūta DhA iv.16).

**Midha** [does it refer to **mī**[2] as in mināti[2], or to **middha**?] is given as root in meaning "hiṅsana," to hurt at Dhtm 536 (with var. v.v ll.), not sure.

**Minana** (nt.) [fr. **mi** to measure, fix, construct] measuring, surveying DA i.79; DhsA 123.

**Mināti**[1] [roots (Vedic) **mā** & **mi**; pres. minūte & minoti; Idg. ***me**, cp. Sk. mātra measure, māna; Av. mā —, mitiḥ measure; Gr. μάτιον small measure, μ῎ητις counsel Lat.; metior, mensis, modus; Goth. mēla bushel; Ags. maed measure (cp. E. mete, meet= fitting); Lith. mētas year. — The Dhtm 726 gives **mi** in meaning "pamāṇa"] to measure VbhA 108 (see etym. of mitta); Pot. **mine** J v.468 (=mineyya C.); fut. **minissati** Sdhp 585. ger. **minitvā** Vism 72; grd. **minitabba** J v.90. — Pass. **mīyati**: see anu°, — pp. mita. — Cp. anu°, abhi°, ni°, pa°, vi°. Caus. **māpeti** (q. v.).

**Mināti**[2] [Vedic mināti, **mī** (or mi), to diminish; cp. Gr. μινύω diminish; Lat. minor=E. minor; Goth. mins (little), compar, minniza, superl. minnists=Ger. mindest. — The Dhtp 502 gives **mi** with "hiṅsā," the Dhtm 725 with "hiṅsana." It applies the same interpretation to a root **midh** (Dhtm 536), which is probably abstracted fr. Pass. mīyati] to diminish; also: to hurt, injure. Very rare, only in some prep. comb[ns]. — See also **mīyati**.

**Miyyati** (& **Mīyati**) [corresponding to Vedic mriyate, fr. **mr**, viâ *mīryate>miyyati. See marati] to die. — (a) **miyyati**: Sn 804; Nett 23. med. 3[rd] pl. **miyyare** Sn 575; pot. **miyye** J vi.498; ppr. **miyyamāna** M iii.246; Vism 49; fut. **miyyissati** M iii.246. — (b) **mīyati** (influenced in form by jīyati & mīyati of mināti[2]): M iii.168 (jāyati jīyati mīyati); J iii.189; Dh 21; pot. **mīyetha** D ii.63. ppr. **mīyamāna** S i.96. — pp. **mata**.

**Milakkha** [cp. Ved. Sk. mleccha barbarian, root **mlecch**, onomat. after the strange sounds of a foreign tongue, cp. babbhara & mammana] a barbarian, foreigner, outcaste, hillman S v.466; J vi.207; DA i.176; SnA 236 (°mahātissa — thera Np.), 397 (°bhāsā foreign dialect). The word occurs also in form **milakkhu** (q. v.).

**Milakkhu** [the Prk. form (A — Māgadhī, cp. Pischel, *Prk. Gr.* 105, 233) for P. milakkha] a non — Aryan D iii.264; Th 1, 965 (°rajana "of foreign dye" trsl.; Kern, *Toev.* s. v. translates "vermiljoen kleurig"). As **milakkhuka** at Vin iii.28, where Bdhgh expl[s] by "Andha — Damil' ādi."

**Milāca** [by — form to milakkha, viâ *milaccha>*milacca> milāca: Geiger, *P.Gr.* 62[2]; Kern, *Toev.* s. v.] a wild man of the woods, non — Aryan, barbarian J iv.291 (not with C.=janapadā), cp. luddā m. ibid., and milāca — puttā J v.165 (where C. also expl[s] by bhojaputta, i. e. son of a villager).

**Milāta** [pp. of milāyati] faded, withered, dried up J i.479; v.473; Vism 254 (°sappa — piṭṭhi, where KhA 49 in same passage reads "milāta — dham(m)ani — piṭṭhi"); DhA i.335; iv.8 (sarīra), 112; SnA 69 (°mālā, in simile); Mhvs 22, 46 (a°); Sdhp 161.

**Milātatā** (f.) [abstr. fr. milāta] only neg. **a°** the (fact of) not being withered J v.156.

**Milāyati** [Vedic **mlā**, to become soft; ldg. ***melā & *mlei**, as in Gr. βλας, βλακεύω to languish; Lat. flaccus withered (=flaccid); Lith. blakà weak spot; also Gr. βληξρός weak. — Dhtp 440: "milā=gatta — vimāne" (i. e. from the bent limbs); Dhtm 679 id.] to relax, languish, fade, wither S i.126; It 76; J i.329; v.90. — Caus. **milāpeti** [Sk. mlāpayati] to make dry, to cause to wither J i.340 (sassaṅ); fig. to assuage, suppress, stifle J iii.414 (taṇhaṅ). — pp. **milāta**.

**Millikā** at PvA 144 in passage paṅsukūlaṅ dhovitv — âbhisiñcimillikañ ca katvā adāsi is to be read either as "abhisiñci cimillikañ ca k." or "abhisiñcitvā mudukañ ca k."

**Miḷhakā** at S ii.228 is to be read **mīḷhakā** (q. v.).

**Misati** [**miṣ**, Vedic miṣati, root given as **misa** at Dhtm 479, with expl[n] "mīlane"] to wink (one's eyes): see **ni°**.

**Missa** (adj.) [orig. pp. of **miś**, cp. Vedic miśra. Sk. miśrayati, mekṣayati; Gr. μίγνυμι & μίσγω; Lat. misceo, mixtus; Ags. miscian=mix; Ohg. miskan. — Dhtp 631 "sammissa"] 1. mixed (with: — °); various Vin i.33 (kesa°, jatā° etc.=a mixture of, various); Th 1, 143; J iii.95, 144 (udaka — paṇṇa° yāgu); Pv i.9[2] (missā kiṭakā). nt. **missaṅ** as adv. "in a mixed way" Vism 552=VbhA 161 (+dvidhā). — 2. accompanied by (—°), having company or a retinue, a title of honour in names, also as polite address [cp. Sk. miśra & āraya miśra] J v.153 (voc. f. misse), 154 (f. missā). — 3. missa° is changed to **missī** in comp[n] with **kṛ** and **bhū** (like Sk.), thus in **missībhāva** (sexual) intercourse, lit. mixed state, union J ii.330; iv.471; v.86; VbhA 107; and **missī-bhūta** mixed, coupled, united J v.86 (=hatthena hatthaṅ gahetvā kāya — missībhāvaṅ upagata C.). Cp. **sam.°**

**-kesī** (f.) "mixed hair," Ep. of a heavenly maiden or Apsaras Vv 60[14] (expl[d] at VvA 280 as "ratta — mālādīhi missita — kesavaṭṭī"). The m. **missa-kesa** occurs as a term for ascetics (with muṇḍa) at Vism 389.

**Missaka** (adj. n.) [fr. missa] 1. mixed, combined J ii.8 (phalika° rajata — pabbata mountain of silver mixed with crystal); VbhA 16 (lokiya — lokuttara°); usually ° —, like **°āhāra** mixed food DhA ii.101; **°uppāda** mixed portents, a main chapter of the art of prognosticating (cp. Bṛhat — Saṅhitā ch. 86: miśrak' âdhyāya) Miln 178; **°bhatta**=°āhāra SnA 97; Mhbv 27. — 2. (m.) an attendant, follower; f. **missikā** DhA i.211 (Sāmāvati°). — 3. (nt.) N. of a pleasure grove in heaven (lit. the grove of bodily union), one of the 3: Nandana, M., Phārusaka J vi.278; Vism 424. — 4. (pl. missakā) a group of devas, mentioned at D ii.260 in list of popular gods (cp. missa 2 and missakesī).

**Missakatta** (nt.) [abstr. fr. missaka] mixing, mixture, combination with (—°) Tikp 291.

**Missana** (nt.) [fr. misseti] mixing Dhtp 338.

**Missita** [pp. of misseti] mixed, intermingled Sn 243; J v.460; PvA 198 (dhañña sāsapa — tela°); VvA 280 (see under missa — kesī).

**Misseti** [Caus. of **miś**, Vedic miśrayati] 1. to mix Miln 126 (mayaṅ missayissāma); PvA 191 (palāse sālīhi saddhiṅ). — 2. to bring together in cohabitation, to couple J v.154 (C.: kilesana misseti). — pp. **missita**.

**Mihati** is given as root **mih** in 2 meanings at Dhtp, viz. (1) īsa — hasana (No. 328), i. e. a kind of laugh, for **smi**, as in mihita. (2) secana (No. 342).

**Mihita** (nt.) [pp. of **smi**; this is the inverted — diaeretic (Pāli) form (smita>*hmita>*mhita>mihita) for the other (Sk.) form **smita** (q. v.). The Dhtp (328) puts root down as **mih**] a smile J iii.419; v.452; vi.504. — **mihita-pubba** with smiles Th 1, 460 (spelt mhita°); J vi.221 (=sita C.). — Cp. vimhaya, vimhāpaka, vimhita.

**Mīyati** see **miyyati** (Pass. of **marati**).

**Mīlati** [**mīl**, given at Dhtp 267 & 614 with "nimīlane"] to wink, only in cpd. **nimīlati** to close the eyes (opp. um°).

**Mīḷha** [pp. of **mih**, Vedic mehati to excrete water, i. e. urine, only with ref. to the liquid; Sk. mīḍha=Lat. mictus, pp. of mingo, to urinate. Cp. Av. maē□aiti to urinate, me□ urine; Gr. ὀμιξεῖν & ο῎μιξμα id.; Ags. mīgan to ur.; in Ohg. mist & Ags. miox the notion refers more to the solid excrement, as in Pāli. — A related root ***meigh** to shed water is found in megha, cloud (watershedder), q. v. for further cognates] excrement M i.454 =iii.236 (°sukhaṅ vile pleasure); A iii.241, 242; Th 1, 1152; J ii.11; vi.112; Vv 52[11] (with ref. to the gūthaniraya); Pv iii.4[5] (=gūtha PvA 194); DhA ii.53 (°ṅ khādituṅ).

-**kūpa** pit of excr., cesspool Pgdp 22.

**Mīḷhakā** (f.) [fr. mīḷha; cp. BSk. mīḍha — ghaṭa] cesspool S ii.228 (so read for T. piḷhakā; v. l. BB miḷhakā). See also **piḷhakā**. The trsl. (*K.S.* ii.155) gives "dungbeetle."

**Mukula** [cp. Sk. mukula] a bud; see **makula** (where also see **mukulita**). — Abhp 811, 1116.

**Mukka** [pp. of **muc**, Sk. mukta, for the usual P. **mutta**; cp. Prk. mukka, Pischel, *Prk. Gr.* § 566] only in **um° & paṭi°** (q. v.), and as v. l. at M iii.61.

**Mukkhaka** at J i.441 should be read as **mokkhaka**, meaning "first, principal, foremost"; cp. **mokkha**[2].

**Mukha** (nt.) [Vedic mukha, fr. Idg. ***mu**, onomat., cp. Lat. mu facere, Gr. μυκάομαι, Mhg. mūgen, Lat. mūgio to moo (of cows), to make the sound "moo"; Ohg. māwen to cry, muckazzen to talk softly; also Gr. μῦχος word, "myth"; Ohg. mūla=Ger. maul; Ags. mule snout, etc. Vedic mūka silent, dumb=Lat. mutus=E. mute] 1. the mouth Sn 608, 1022 (with ref. to the long tongue, pahūta — jivha, of the Buddha or Mahāpurisa); J ii.7; DA i.287 (uttāna° clear mouthed, i. e. easy to understand, cp. D i.116); PvA 11, 12 (pūti°), 264 (mukhena). — 2. the face J vi.218 (uṇṇaja m.); PvA 74, 75, 77; °ṅ karoti to make a face (i. e. grimace) Vism 343. — **adho°** face downward Vin ii.78; opp. **upari°** (q. v.); **assu°** with tearful face Dh 67; PvA 39; see assu. — **dum°** (adj.) sad or unfriendly looking J ii.393; vi.343; scurrilous J v.78; **bhadra°** brightfaced PvA 149; **ruda°** crying Pv i.11[2]. — 3. entrance, mouth (of a river) Mhvs 8, 12; **āya°** entrance (lit. opening), i. e. cause or means of income DA i.218; **ukkā°** the opening of a furnace, a goldsmith's smelting pot A i.257; Sn 686; J vi.217; 574. **ubhato-mukha** having 2 openings M i.57. **sandhi°** opening of the cleft PvA 4. Hence: — 4. cause, ways, means, reason, by way of J iii.55 by way of a gift (dānamukhe); iv.266 (bahūhi mukhehi). — **apāya°** cause of ruin or loss A ii.166; iv.283. — 5. front part, front, top, in **īsā°** of the carriage pole S i.224=J i.203. Hence: — 6. the top of anything, front, head, best part; adj. topmost, foremost Sn 568 (aggihutta — mukhā yaññā), 569 (nakkhattānaṅ mukhaṅ cando; cp. Vin i.246); VbhA 332 (=uttamaṅ, mukha — bhūtaṅ vā). — Der. adj. **mokkha & pāmokkha** (q. v.). *Note.* A poetical instr. sg. **mukhasā** is found at Pv i.2[3] & i.3[2], as if the nom. were mukho (s — stem). — The abl. **mukhā** is used as adv. "in front of, before," in cpd. **sam° & param°**, e. g. PvA 13. See each sep.

-**ādhāna** (1) the bit of a bridle M i.446; (2) setting of the mouth, i. e. mouth — enclosure, rim of the m.; in m. siliṭṭhaṅ a well — connected, well — defined mouth — contour DhsA 15 (not with trsl. "opens lightly," but better with note "is well adjusted," see *Expos.* 19, where write °ādhāna for °ādāna). -**āsiya** (? cp. āsita[1]) to be eaten by the mouth DhsA 330 (mukhena asitabba). -**ullokana** looking into a person's face, i. e. cheerful, bright, perhaps also flattering DhA ii.193 (as °olokana). -**ullokika** flattering (cp. above) Nd[1] 249 (puthu Satthārānaṅ m. puthujjana); PvA 219. -**odaka** water for rinsing the mouth Nd[2] 39[1]=Miln 370; VvA 65; DhA ii.19; iv.28. -**ja** born in (or from) the mouth, i. e. a tooth J vi.219. -**tuṇḍa** a beak VvA 227 [cp. BSk. mukhatuṇḍaka Divy 387]. -**dugga** one whose mouth is a difficult road, i. e. one who uses his mouth (speech) badly Sn 664 (v. l. °dukkha). -**dūsi** blemishes of the face, a rash on the face DA i.223 (m. — dosa ibid.). -**dvāra** mouth opening PvA 180. -**dhovana-ṭṭhāna** place for rinsing the mouth, "lavatory" DhA ii.184. -**puñchana** wiping one's mouth Vin i.297. -**pūra** filling the mouth, a mouthful, i. e. as much as to fill the mouth J vi.350. -**pūraka** mouth — filling Vism 106. -**bheri** a musical instrument, "mouth — drum," mouthorgan (?) Nd[2] 219 B; SnA 86. -**makkaṭika** a grimace (like that of a monkey) of the face J ii.70, 448 (T. makkaṭiya). -**vaṭṭi** "opening — circumference," i. e. brim, edge, rim DhA ii.5 (of the Lohakumbhi purgatory, cp. J iii.43 lohakumbha — mukhavaṭṭi); DhA iii.58 (of a gong). -**vaṇṇa** the features PvA 122, 124. -**vikāra** contortion of the mouth J ii.448. -**vikūṇa** (=vikāra) grimace SnA 30. -**sankocana** distortion or contraction of the mouth, as a sign of displeasure DhA ii.270; cp. mukha — sankoca Vism 26. -**saññata** controlling one's mouth (i. e. speech) Dh 363, cp. DhA iv.93.

**Mukhara** (adj.) [cp. Sk. mukhara; fr. mukha] garrulous, noisy, scurrilous S i.203; v.269; A i.70; iii.199, 355; Th 1, 955; Sn 275; J iii.103; DhA ii.70 (ati°); PvA 11. — opp. **amukhara** M i.470; Th 1, 926; Pug 35; Miln 414.

**Mukharatā** (f.) [fr. mukhara] talkativeness, garrulousness, noisiness DhA ii.70.

**Mugga** [Vedic mudga, cp. Zimmer, *Altind. Leben* 240] a kind of kidney — bean, Phaseolus mungo, freq. comb[d] with **māsa**[2]

(q. v.). On its size (larger than sāsapa, smaller than kalāya) see A v.170 & cp. kalāya. — D ii.293; M i.57 (+māsa); S i.150; J i.274, 429; iii.55; vi.355 (°māsā); Miln 267, 341; SnA 283.

**-sūpa** bean — soup Vism 27. **-sūpyatā** "bean — soupcharacter," or as *Vism trsl.* 32 has it "bean — currytalk"; fig. denoting a faulty character, i. e. a man who behaves like bean — soup. The metaphor is not quite transparent; it is expl[d] by Bdhgh as meaning a man speaking half — truths, as in a soup of beans some are only half — boiled. The expl[n] is forced, & is stereotype, as well as is the comb[n] in which it occurs. Its origin remains to be elucidated. Anyhow it refers to an unevenness in character, a flaw of character. The passage (with var. spellings) is always the foll.: **cāṭukamyatā** (pātu° Nd[2]; °kammatā Miln; pāṭu° Vbh) **mugga-sūpyatā** (°sūpatā Nd[2]; °suppatā Miln & KhA 236; °sūpatā and suppatā Vbh & VbhA 338; supyatā Vism) **pāribhaṭṭatā** (°bhatyatā Vism.; °bhaṭṭakatā Miln; °bhaṭyatā & °bbhaṭṭatā Vbh). At Nd[2] 39[1] it is used to explain **sāvajja-bhogin**, at Vism 17 & Vbh 246 **anācāra**; at Vbh 352 **lapanā**; at Miln 370 it is used generally (cp. *Miln trsl.* ii.287). The C. expl[n] of the Vbh passage, as given at (VbhA 483 &) Vism 17 runs as follows: "mugga — sūpa — samānāya sacc' âlikena jīvita kappanatāy' etaṅ adhivacanaṅ. Yathā hi muggasūpe paccante bahū muggā pākaṅ gacchanti, thokā na gacchanti, evam eva saccâlikena jīvitakappake puggale bahuṅ alikaṅ hoti, appakaṅ saccaṅ." The text at VbhA 483 is slightly different, although the sense is the same. Similarly at Vism 27.

**Muggatiya** (nt.?) [fr. mugga?] a plant, according to C. a species of bean J vi.536.

**Muggara** [cp. Sk. mudgara] a club, hammer, mallet J i.113; ii.196, 382; v.47; vi.358; Miln 351; Vism 231; DhA i.126; ii.21; PvA 4, 55 (ayo°), 56 (°pahāra), 66, 192. The word is specifically peculiar to the so — called Jātaka style.

**Mucala** occurs as simplex only in Np. Mahā — **mucala** — mālaka Mhvs 15, 36. It refers to the tree **mucalinda**, of which it may be a short form. On the other hand **mucal-inda** appears to the speaker of Pāli a cp. noun, viz. king of the mucala(s) (trees). Its (late?) Sk. correspondent is **mucilinda**, of which the P. form may be the regular representative (cp. Geiger *P.Gr.* § 34). — 1. the tree Barringtonia acutangula (Nicula*, of which it may be a dialectical distortion: *Abhp 563 nicula>*mucula> *mucala) Vin i.3; J v.405 (°ketakā, Dvandva); vi.269 (id.). — 2. N. of a nāga (serpent) king Vin i.3. — 3. N. of a great lake J vi.534, 535.

**Mucchati** [**murch**, an enlargement of Vedic **mūr** to get stiff (as in mūra stupid, dull, cp. Gr. μωρός; Sk. mūrakha foolish). Used in 2 senses, viz. (a) to become stiff & (b) (Caus.) to harden, increase in tone, make louder. From (a) a fig. meaning is derived in the sense of to become dulled or stupid, viz. infatuated, possessed. — See also Lüders in *K.Z.* xlii.194 a. How far we are justified to connect Dhtp 216 **mū** & 503 **mu** ("bandhane") with this root is a different question. These 2 roots seem to be without connections. — **mūrch** itself is at Dhtp 50 defined with "mohe"] 1. (spelt **muccati**) to become stiff, congeal, coagulate, curdle Dh 71; DhA ii.67. — 2. to become infatuated D iii.43 (majjati+). — 3. only in Caus. **muccheti** to make sound, to increase in tone J ii.249 (vīṇaṅ); iii.188 (id.). — pp. mucchita.

**Mucchanā** (f.) [fr. mucchati 2] swelling or rising in tone, increase of sound J ii.249 (vīṇaṅ uttama — mucchanāya mucchetvā vādesi).

**Mucchañcikatā** (°añji°) is probably the correct reading for **puñcikatā**. — We find **puñcikatā** at Dhs 1136, 1230; Vbh 351, 361 (v. l. pucchañji°); DhsA 365; **mucchañci°** at Nd[1] 8 & Nd[2] p. 152; **pucchañji°** at VbhA 477. The meaning is "agitation," as seen from expl[n] of term at DhsA 365 ("wagging of a dog's tail," pucchaṅ cāleti), and VbhA 477 ("lābhan' âlābhanaka — ṭhāne vedhanā kampanā nīcavuttatā"). — The etym. expl[n] is difficult; we may take it as a (misunderstood) corruption of ***mucch-angi-kata** i. e. mucchā+anga+**kṛ** "being made stiff — of — limbs," or "swoon." Psychologically we may take "swoon" as the climax of agitation, almost like "hysterics." A similar case of a similar term of swooning being interpreted by Bdhgh as "wavering" (**cal**) is **chambhitatta** "paralysis," expl[d] as "sakalasarīra **calanaṅ**" at DA i.50. — The expression **mucchañcikatā** reminds us of the term **kaṭukañcukatā**.

**Mucchā** [fr. **mūrch**] 1. fainting, swoon PvA 174. — 2. in- fatuation A ii.10 (kāma°). Sn 328; Dhs 1059.

**Mucchita** [pp. of mucchati] 1. fainted, swooning, in a faint J i.243; DhA ii.112; PvA 62, 174, 258. — 2. distraught, infatuated S i.61, 204; A i.274; D iii.46 (a°); It 92; J iii.432; v.274 (C. for pagiddha & gadhita). — Cp. pa°.

**Mujjati** [The P. form of the Sk. **majj**] to sink, dive, be submerged Dhtp 70 (mujja=mujjana). Only in cpds. **um° & ni°**.

**Muñcati** [Vedic muñcati; **muc**, to release, loosen; with orig. meaning "strip off, get rid of," hence also "glide" as in Lith. mūkti to escape, Ags. smūgan to creep, Ger. schmiegen to rub against. See further connections in Walde, *Lat. Wtb.,* s. v. emungo. The Dhtp 376 expl[s] by mocane, Dhtm 609 id.; 631: moce; 765: pamocane] I. *Forms.* The 2 bases **muñc° & mucc°** are differentiated in such a way, that **muñc°** is the *active* base, and **mucc°** the *passive.* There are however cases where the active forms (muñc°) are used for the passive ones (mucc°), which may be due simply to a misspelling, ñc & cc being very similar. — A. *Active.* pres. **muñcati** J i.375; iv.272; v.453; Vv 64[18]; pot. **muñcetha** Dh 389; imper. **muñca** Dh 348; ppr. **muñcanto** Sn 791; aor. **muñci** J v.289; Mhvs 19, 44; pl. **muñciṅsu** J iv.142; ger. **muñciya** Mhvs 25, 67; **mutvā** J i.375; & **muñcitvā** ibid.; PvA 43; inf. **muñcituṅ** D i.96. — Caus. II. **muñcāpeti** D i.148. — B. *Passive.* pres. **muccati** Sn 508; ppr. **muccanto** J i.118; imper, sg. **muccassu** Th 2, 2; pl. **muccatha** DhA ii.92; pot. **muñceyya** Pv ii.2[6]; PvA 104; Dh 127; fut. **muccissati** J i.434 (where also muñcissati in same sense); DhA i.105; iii.242; PvA 53, 105; also **mokkhasi** Vin i.21=S i.111; pl. **mokkhanti** Dh 37; aor. **mucci(ṅsu)** S iii.132; iv.20; J ii.66; inf. **muccituṅ** Th 1, 253; DhA i.297. — Caus. **moceti & mocāpeti** (q. v.). — pp. **mutta**. — II. *Meanings.* 1. to release, deliver (from=abl.), set free (opp. bandhati) Sn 508 (sujjhati, m., bajjhati); S iii.132 (cittāni mucciṅsu their hearts were cleansed), Th 2, 2 (muccassu); Dh 127 (pāpakammā, quoted at PvA 104); Pv ii.2[6]; PvA 53 (niray' ûpapattito muccissati), 105; DhA i.297 (dukkhā muccitu —

kāma desirous of being delivered from unpleasantness; v. l. muñc°); ii.92 (dukkhā). — 2. to send off, let loose, drop, give J iv.272 (saraṅ an arrow); Vism 313 (dhenu vacchakassa khīra — dhāraṅ m.); Mhvs 25, 63 (phalakaṅ). — 3. to let out of the yoke, to unharness, set free D i.148 (satta usabhasatāni muñcāpeti); PvA 43 (yoggāni muñcitvā). — 4. to let go, emit, send forth (light) J v.289 (obhāsaṅ muñci); Mhvs 19, 44 (rasmiyo). — 5. to send forth (sound); to utter, emit (words etc.) J i.375 (vācaṅ); Vv 64[18] (mālā m. ghosaṅ=vissajjenti VvA 281). — 6. (from 4 & 5 in general) to undertake, to bestow, send forth, let loose on Dh 389: "na brāhmaṇassa pahareyya nâssa muñcetha brāhmaṇo," where DhA iv.148 supplements *veraṅ* na muñcetha (i. e. kopaṅ na kareyya). In this case veraṅ *muñcati* would be the same as the usual veraṅ *bandhati,* thus opposite notions being used complementarily. The interpretation "give up" (enmity) instead of "undertake" is possible from a mere grammatical point of view. L. v. Sohroeder *(Worte der Wahrheil)* trsl[s] "noch stürzt der Priester auf den Feind"! — 7. to abandon, give up, leave behind Dh 348 (muñca, viz. taṇhaṅ DhA iv.63); J v.453 (peta — rāja — visayaṅ). — 8. An idiomatic (late) use of the ger. **muñciya** (with acc.) is in the sense of an adv. (or prep.), meaning "except, besides," e. g. maṅ m. Mhvs 25, 67; imaṅ m. (besides this Mhvs 14, 17). — Cp. pa°, paṭi°, vi°. *Note.* At Dh 71 **muccati** stands for **muccheti** (=Sk. mūrchati) to become stiff, coagulate, curdle; cp. DhA ii.67.

**Muñcana & Muccana** (nt.) [abstr. fr. **muc**] 1. release, being freed, deliverance J iv.478 (mucc°); **°ākāra** (muñc°) means of deliverance (dukkhato from ill) DhA i.267; **°kāla** time of release (dukkhā from suffering) DhA ii.11 (mucc°, v. l. muñc°). — 2. letting loose, emitting, giving, bestowing VbhA 249 (speaking, shouting out; Vism reading p. 265 is to be corrected fr. mañcana!); PvA 132 (v. l. dāna).

**Muñcanaka** (adj.) [fr. muñcana] sending out or forth, emitting VvA 303 (pabhā°).

**Muñja** [Vedic muñja, cp. Zimmer, *Altind. Leben* 72] 1. a sort of grass (reed) Saccharum munja Roxb. Sn 440. **°kesa** having a dark mane (like m. grass) D ii.174. **°pādukā** slipper made of m. grass DhA iii.451. **°maya** made of m. grass Sn 28. — The reed itself is called **isīkā** (q. v.). — 2. a sort of fish J iv.70 (+rohita, taken as Dvandva by C.); vi.278 (id.).

**Muṭa** see mutoḷī. Otherwise occurring in Np. **Muṭa-siva** at Mhvs 11, 4.

**Muṭṭha** [pp. of mussati, **mṛṣ**] having forgotten, one who forgets; only in two cpds., viz. **°sacca** [der. fr. foll.: muṭṭha+sati+ya] forgetfulness, lit. forgotten — mindedness, usually comb[d] with asampajañña, D iii.213; A v.149; Pug 21; Dhs 1349 (where read: yā asati ananussati... adhāraṇatā pilāpanatā sammussanatā); Vbh 360, 373; Vism 21; DhA iv.85; & **°sati(n)** (adj.) "forgetful in mindfulness," i. e. forgetful, careless, bewildered [cp. BSk. amuṣitasmṛti Lal. V. 562, to all appearance (wrongly) derived from P. musati to rob, **mus**, muṣṇāti] D iii.252, 282; S i.61 (+asampajāna); Pug 21, 35 (neither passage expl[d] in PugA!); J iii.488; VbhA 275. As **°satika** at Miln 79. — *Note.* muṭṭhasati with var. (unsuccessful) etym. is discussed in detail also by Morris, *J.P.T.S.* 1884, pp. 92 — 94.

**Muṭṭhi** (f.) [Vedic muṣṭi, m. f. Does def[n] "**muṭ**=mad- dane" at Dhtm 125 refer to muṭṭhi?] the fist VvA 206. **muṭṭhī katvā** gaṇhāti to take by making a fist, i. e. clutch tightly, clenching one's fist J vi.331. — **muṭṭhiṅ akāsi** he made a fist (as sign) J vi.364. As — ° often meaning "handful." — **ācariya-** muṭṭhi close — fistedness in teaching, keeping things back from the pupil D ii.100; S v.153; J ii.221, 250; VvA 138; SnA 180, 368. **kuṇḍaka°** handful of rice powder VvA 5; DhA i.425. **taṇḍula°** handful of rice PvA 131. **tila°** do. of tilaseeds J ii.278. **paṅsu°** do. of soil J vi.405. **ritta°** an empty fist SnA 306=DhA iv.38 (°sadisa alluding to ignorance).

**-yuddha** fist — fight, boxing D i.6. **-sammuñjanī** "fist-broom" a short broom DhA ii.184.

**Muṭṭhika** [fr. muṭṭhi] 1. a fist — fighter, wrestler, boxer Vin ii.105 (malla°); J iv.81 (Np.); vi.277; Vism 31 (+malla). — 2. a sort of hammer J v.45.

**Muṇḍa** (adj.) [cp. BSk. muṇḍa] bald, shaven; a shaven, (bald — headed) ascetic, either a samaṇa, or a bhikkhu or (f.) bhikkhunī S i.175 (m. sanghāṭi — pāruta); Vin iv.265 (f.); Sn p. 80 (=muṇḍita — sīsa SnA 402). — **kaṇṇa°** with cropped or shorn ears (appl[d] to a dog) Pv ii.12[10], cp. **muṇḍaka**.

**-pabbataka** a bare mountain J i.303 (Hatthimatta); VvA 302 (v. l. for T. muṇḍika — pabbata). **-vaṭṭin** "shaven hireling" (?), a king's servant, probably porter Vin ii.137. The expl[n] given by Bdhgh on p. 319 (on CV. v. 29. 5) is twofold, viz. malla — kammakar' ādayo viya kacchaṅ banditvā nivāsenti; and muṇḍa — veṭṭhī *(sic)* ti yathā rañño kuhiñci gacchanto parikkhāra — bhaṇḍavahana — manussā ti adhippāyo. Maybe that reading **veṭi** is more correct. **-sira** shaven head DhA ii.125.

**Muṇḍaka**=muṇḍa; cp. BSk. muṇḍaka Divy 13. — Sn p. 80; Dh 264 (=sīsa — muṇḍana — matta DhA iii.391, qualification of a shaveling); VvA 67 (°samaṇā, Dvandva). — **aḍḍha°** shaven over one half the head (sign of loss of freedom) Mhvs 6, 42. — **kaṇṇa°** "with blunt corners," N. of one of the 7 great lakes: see under kaṇṇa. **-paṭisīsaka** the chignon of a shaveling, in phrase: kāsāyaṅ nivāsetvā **muṇḍaka-paṭisīsakaṅ** sīse paṭimuñcitvā fastening the (imitation) top — knot of a shaveling to his head Miln 90; cp. J ii.197 (paccekabuddha — vesaṅ gaṇhitvā paṭisīsakaṅ paṭimuñcitvā), similarly J v.49.

**Muṇḍatta** (nt.) [abstr. fr. muṇḍa] the fact of being shaven or shorn PvA 106.

**Muṇḍana** (nt.) [fr. muṇḍa] shaving, tonsure DhA iii.391

**Muṇḍika** ( — pabbata) bare (mountain), uncertain T. reading at VvA 302 for v. l. SS **muṇḍa-** pabbata (q. v.).

**Muṇḍita** [pp. of muṇḍeti] shaven SnA 402 (°sīsa).

**Muṇḍiya** [abstr. fr. muṇḍa] baldness, shaven condition (of ascetics & bhikkhus) M i.515; Sn 249; Kvu i.95; Sdhp 374.

**Muṇḍeti** [Denom. — Caus. from muṇḍa] to shave Mhbv 103. — pp. **muṇḍita**. — The BSk. has only Caus. II. **muṇḍāpayati**, at Divy 261. Should Dhtp 106 "muṇḍ= khaṇḍha" be the def[n] of muṇḍati? — At J iii.368 we find **muṇḍati** for muṇḍeti (kuṇṭha — satthena muṇḍanto viya), which should prob. be read muṇḍento.

**Muta** [for mata, cp. Geiger. *P.Gr.* § 18] thought, supposed, imagined (i. e. received by other vaguer sense impressions than by

sight & hearing) M i.3; Sn 714 (=phusan' arahaṅ SnA 498), 812; J v.398 (=anumata C.); Vbh 14, 429 sq. — Often in set **diṭṭha suta muta** what is seen, heard & thought (? more likely "felt," cp. Nd² 298: diṭṭha=cakkhunā d., sutaṅ=sotena s., mutaṅ=ghānena ghāyitaṅ, jivhāya sāyitaṅ, kāyena phuṭṭaṅ, *and* viññātaṅ=manasā v.; so that from the interpretation it follows that d. s. m. v. refer to the action (perception) of the 6 senses, where muta covers the 3 of taste, smell & touch, and viññāta the function of the manas) S i.186 (*K.S.* i.237 note); iv.73; Th i.1216. Similarly the psychol. analysis of the senses at Dhs 961: rūp' āyatanaṅ diṭṭhaṅ; sadd — āyat. sutaṅ; gandh°, ras°, phoṭṭhabb° mutaṅ; sabbaṅ rūpaṅ manasā viññātaṅ. See on this passage *Dhs trsl.* § 961 note. In the same sense DhsA 388 (see *Expositor,* ii.439). — D iii.232; Sn 790 (cp. Nd¹ 87 sq. *in extenso*) 793, 798, 812, 887, 901, 914, 1086, 1122. Thus quite a main tenet of the old (popular) psychology.

**-mangalika** one who prophesies from, or derives lucky auspices from impressions (of sense; as compᵈ with diṭṭha — mangalika visible — omen — hunter, and suta — m. sound — augur) J iv.73 (where C. clearly explˢ by "touch"); KhA 119 (the same explⁿ more in detail). **-visuddhika** of great purity, i. e. orthodox, successful, in matters of touch Nd¹ 89, 90. **-suddhi** purity in matter of touch Nd¹ 104, 105.

**Muti** (f.) [for mati, cp. muta] sense — perception, experience, understanding, intelligence Sn 864; Nd¹ 205 (on Sn 846=hearsay, what is thought); Vbh 325 (diṭṭhi, ruci, muti, where muti is explᵈ at VbhA 412 as "*mudatī* ti muti"!) 328; Sdhp 221. Cp. sam°.

**Mutinga** [Sk. mṛdanga on d>t. cp. Geiger, *P.Gr.* § 23] a small drum, tabour D i.79; Vin i.15; S ii.266 sq. (a famous mythological drum, called Ānaka; same also at J ii.344); J iv.395 (bheri+); KhA 49. Spelling **mudinga** at S ii.266; J iv.395; Vism 250; VbhA 232; VvA 210 (v. l. SS mutinga), 340 (id.).

**-sadda** sound of the drum J i.3 (one of the 10 sounds, hatthi°, assa° etc.).

**Mutimant** (adj.) [fr. muti] sensible, intelligent, wise Sn 539; as **mutīmā** at Sn 61, 321, 385; pl. 881; J iv.76 (as mutīmā & mutimā); Nd² 511=259. Cp. **matimant**.

**Mutoḷī** [?] a doubtful word occurring only in one stock phrase, viz. "ubhato — mukhā m. pūrā nānā — vihitassa dhaññassa" at M i.57 (vv. ll. putoḷi, mūṭolī)=iii.90 (mūtoḷī)=D ii.293 (T. mutoli, v. l. muṭoli; gloss K pūtolī). The *Dial.* ii.330 trsl. "sample bag" (see note on this passage; with remark "spelling uncertain"). Neumann, *Mittlere Sammlung* i.101 trslˢ "Sack." — Kern, *Toev.* s. v. mutoḷī tries to connect it with BSk. **moṭa** (Hindi moṭh), bundle, which (with vv. ll. mūḍha, muṭa, mūṭa) occurs only in one stock phrase "bharaiḥ motaiḥ piṭakaiḥ" at Divy 5, 332, 501, 524. The more likely solution, however, is that **mutoḷī** is a distortion of **puṭosā** (puṭosa), which is found as v. l. to **puṭaṅsa** at all passages concerned (see puṭaṅsa). Thus the meaning is "bag, provision — bag." The BSk. **moṭa** (muṭa) remains to be elucidated. The same meaning "provision — bag" fits at Vism 328 in cpd. **yāna°**, where spelling is T. °paṭṭoli, v. l. BB °putoḷi, but which is clearly identical with our term. We should thus prefer to read **yāna-puṭosi** "carriage — bag for provisions."

**Mutta¹** [pp. of muñcati; Sk. mukta] 1. released, set free, freed; as — ° free from Sn 687 (abbhā° free from the stain of a cloud); Dh 172 (id.), 382 (id.). — Dh 344; Pv iv.1³⁴; PvA 65 (su°). — 2. given up or out, emitted, sacrificed Vin iii.97=iv.27 (catta, vanta, m.) A iii.50 (catta+). Cp. vi°. — 3. unsystematised. *Comp.* 9, 137 (vīthi°).

**-ācāra** of loose habits D i.166=iii.40=Pug 55 (where explᵈ at PugA 231, as follows: vissatth' ācāro. Uccārakamm' ādīsu lokiya — kulaputt' ācārena virahito ṭhitako va uccāraṅ karoti passāvaṅ karoti khādati bhuñjati). **-paṭibhāna** of loose intelligence, or immoderate promptitude (opp. yutta°), quick — tempered Pug 42 (cp. PugA 223); SnA 110, 111; **-saddha** given up to faith Sn 1146 (=saddhâdhimutta Nd² 512). **-sirā** (pl.) with loose (i. e. confused) heads KhA 120=Vism 415.

**Mutta²** (nt.) [cp. Vedic mūtra; Idg. ***meud** to be wet, as in Gr. μύζω to suck, μυδάω to be wet; Mhg. smuz (=Ger. schmutz), E. smut & mud, Oir. muad cloud (=Sk. mudira cloud); Av. muprem impurity, Mir. mūn urine; Gr. μιαίνω to make dirty] urine Vin iv.266 (passāvo muttaṅ vuccati); Pv i.9¹ (gūthañ ca m.); PvA 43, 78. Enumᵈ under the 32 constituents of the body (the dvattiṅs — ākāraṅ) at Kh iii. (cp. KhA 68 in detail on mutta; do. Vism 264, 362; VbhA 68, 225, 248 sq.) =M iii.90=D ii.293 etc.

**-ācāra** see mutta¹. **-karaṇa** "urine — making," i. e. pudendum muliebre, cunnus Vin iv.260. **-karīsa** urine & faeces, i. e. excrements Vin i.301; S iii.85; A ii.33; Sn 835; Nd¹ 181; J vi.111; Vism 259, 305, 342, 418 (origin of). **-gata** what has become urine DhsA 247 (gūtha°+). **-vatthi** the bladder Vism 345.

**Muttaka** (adj.) [mutta¹+ka] only in cpd. **antarā°** one who is released in the meantime Vin ii.167.

**Muttakā** (f.)=muttā; **°maya** made of pearls Mhvs 27, 33.

**Muttatā** (f.) [abstr. fr. mutta¹] state of being liberated, freedom J v.480.

**Muttā** (f.) [cp. Sk. muktā] a pearl Vv 37⁷ (°ācita); Pv ii.7⁵ (+veḷuriya); Mhvs 30, 66. Eight sorts of pearls are enumᵈ at Mhvs. 11, 14, viz. haya — gaja — rath' āmalakā valay'anguli — veṭhakā kakudha — phala — pākatikā, i.e. horse —, elephant —, waggon —, myrobalan —, bracelet —, ring —, kakudha fruit —, and common pearls.

**-āhāra** a string or necklace of pearls J i.383; vi.489; DhA i.85; SnA 78 (simile); Vism 312. **-jāla** a string (net) of pearls J iv.120; Mhvs 27, 31; VvA 198. **-dāma** garland or wreath of p. Mhvs 30, 67 (so T. for v. l. °maya). **-vali** string of pearls VvA 169. **-sikkā** string of pearls VvA 244.

**Mutti** (f.) [fr. **muc**, cp. Sk. mukti] release, freedom, emancipation Sn 344 (muty — apekho); Nd¹ 88, 89 (+vimutti & parimutti); PvA 35, 46; Sdhp 492. — Cp. vi°.

**Muttika** [fr. muttā] a pearl vendor, dealer in pearls Miln 262.

**Mudati** [for modati?] in exegetical explⁿ of "**muti**" at VbhA 412: mudatī ti muti. See **muti**.

**Mudayantī** (f.) [cp. Sk. modayantī] a certain plant, perhaps Ptychotis ajowan J vi.536.

**Mudā** (f.) [fr. **mud**, see modati] joy, pleasure D ii.214 (v. l. pamudā); Sdhp 306, 308.

**Mudinga** see **mutinga**.

**Mudita** [pp. of **mud**, modati] pleased, glad, satisfied, only in cpd. **°mana** (adj.) with gladdened heart, pleased in mind Sn 680 (+udagga); Vv 83[15] (+pasanna — citta). Cp. pa°.

**Muditā** (f.) [abstr. fr. mudu, for the usual **mudutā**, which in P. is only used in ord. sense, whilst **muditā** is in pregnant sense. Its semantic relation to mudita (pp. of **mud**) has led to an etym. relation in the same sense in the opinion of P. Commentators and the feeling of the Buddhist teachers. That is why Childers also derivers it from **mud**, as does Bdhgh. — BSk. after the Pali: **muditā** Divy 483] soft — heartedness, kindliness, sympathy. Often in triad **mettā** ("active love" SnA 128), **karuṇā** ("preventive love," ibid.), **muditā** ("disinterested love": modanti vata bho sattā modanti sādhu sutthū ti ādinā mayena hita — sukh' âvippayogakāmatā muditā SnA 128); e. g. at D i.251; S v.118; A i.196 etc. (see karuṇā). — Cp. also Sn 73; D iii.50, 224, 248; Miln 332 (°saññā;+mettā°, karuṇā°); Vism 318 (where defined as "modanti tāya, taṅ — samangino, sayaṅ vā modati etc."); DhsA 192. See on term *Dhs trsl.* §251 (where equalled to συγξαιροσύνη); *Cpd.* 24 (called sympathetic & appreciative), 97 (called "congratulatory & benevolent attitude"); *Expos.* 200 (interpretation here refers to **mudutā** DhsA 151 "plasticity").

**Mudu** (adj.) [Vedic mṛdu, fr. **mṛd**: see maddati; cp. Lat. mollis (fr. *molduis); Gr. ἀμαλδύνω to weaken, Cymr. blydd soft] soft, mild, weak, tender D ii.17=iii.143 (+taluṇa); A ii.151 (pañcindriyāni mudūni, soft, blunt, weak: opp. tikkha); S ii.268 (°taluṇa — hatthapādā); Sn 447 (=muduka SnA 393); Th 1, 460 (=loving); Pv i.9[2]; Vism 64; PvA 46, 230. Compar. **mudutara** S v.201.

**-indriya** (mud°) weak, slow minded, of dull senses Ps i.121=ii.195; Vism 87. **-citta** a tender heart PvA 54. **-cittatā** kind (soft) heartedness DhA i.234. **-piṭṭhika** having a soft (i. e. pliable) back Vin iii.35. **-bhūta** supple, malleable D i.76 (+kammaniya); Pug 68. **-maddava** soft & tender (said of food taken by young women to preserve their good looks) DhsA 403. **-hadaya** tender — hearted DhA ii.5.

**Muduka** (adj.) [fr. mudu]=mudu. — 1. flexible, pliable, soft S ii.221 (sanghāṭi); Vism 66 (giving in easily, cpd. with ukkaṭṭha & majjhima); KhA 49 (°aṭṭhikāni soft bones); Mhvs 25, 102 (sayana); bhūmi Miln 34. — 2. soft, mild, gentle, kindly, tender — hearted J v.83 (m. hadaya), 155; Miln 229 (cittaṅ m.); SnA 84 (°jātika), 393; DhA i.249 (citta); PvA 243. — 3. soft, weak, pampered, spoilt S ii.268 (of the Licchavi princes). — See also **maddava**, & cp. ati°.

**Mudutā** (f.) [cp. Sk. mṛdutā; abstr. fr. mudu. See also muditā] softness, impressibility, plasticity A i.9; D iii.153 (trsl[n] "loveliness"); Dhs 44 (+maddavatā); 1340 (id.); Vism 463 sq.; DhsA 151 (=mudubhāva); cp. *Dhs. trsl.* §1340.

**Muddā** (f.) [cp. (late?) Sk. mudrā] 1. a seal, stamp, impression; — **rāja°** the royal seal DhA i.21. Also with ref. to the State Seal at Miln 280, 281 in cpds. muddakāma (amacca) & mudda — paṭilābha. — 2. the art of calculation mentioned as a noble craft (ukkaṭṭhaṅ sippaṅ) at Vin iv.7 (with gaṇanā & lekhā), as the first of the sippāni (with gaṇanā) at M i.85=Nd[2] 199. Further at Miln 3, 59, 78 sq., 178. Cp. BSk. mudrā in same sense (e. g. at Divy 3, 26, 58 in set lipyā, sankhyā, gaṇanā, m.). Bdhgh's expl[n] of muddā D i.11 m.+gaṇanā (see DA i.95) as "hattha — muddā — gaṇanā" is doubtful; since at Miln 78 sq. muddā & gaṇanā are two quite diff. things. See also Franke, *Dīgha trsl.* p. 18, with note (he marks muddā "Finger — Rechnen" with?); and cp. Kern, *Toev.* i.166 s. v. muddā. The *Dial.* i.21 trsl. "counting on the fingers" (see *Dial.* i.21, 22 with literature & more refs.). — **hattha°** is signlanguage, gesture (lit. hand — arithmetic), a means of communicating (question & answer) by signs, as clearly evident fr. J vi.364 (hattha — muddāya naṅ pucchissāmi... muṭṭhiṅ akāsi, sā "ayaṅ me... pucchati" ti ñatvā hatthaṅ vikāsesi, so ñatvā...; he then asks by word of mouth). — **hattha-muddaṅ karoti** to make a sign, to beckon J iii.528; cp. Vin v.163: na hatthavikāro kātabbo, na hattha — muddā dassetabbā.

**-âdhikaraṇa** the office of the keeper of the Privy Seal, Chancellorship Miln 281.

**Muddika** (adj. n.) [fr. muddā] one who practises **muddā** (i. e. knowledge of signs) D i.51 (in list of occupations, comb[d] with gaṇaka & trsl[d] *Dial.* i.68 by "accountant"; cp. Franke, *Dīgha* p. 53, "Finger — rechner"?) Vin iv.8 (m., gaṇaka, lekhaka); S iv.376 (gaṇaka, m., sankhāyaka).

**Muddikā[1]** (f.) [fr. muddā] a seal ring, signet — ring, fingerring J i.134; iii.416; iv.439; DhA i.394; ii.4 (a ring given by the king to the keeper of the city gates as a sign of authority, and withdrawn when the gates are closed at night); iv.222. **anguli°** finger — ring, signetring Vin ii.106; J iv.498; v.467. — Similarly as at DhA ii.4 (muddikaṅ **āharāpeti**) muddikā is fig. used in meaning of "authority," command; in phrase **muddikaṅ deti** to give the order, to command Miln 379 (with ref. to the captain of a ship).

**Muddikā[2]** (f.) [fr. mudu, cp. *Sk. mṛdvīkā] a vine or bunch of grapes, grape, grape wine Vin i.246 (°pāna); J iv.529; DhA ii.155.

**Muddha[1]** [pp. of **muh**, for the usual mūḷha, corresp. to Sk. mugdha. Not=mṛddha (of **mṛdh** to neglect) which in P. is maddhita: see pari°; nor=mṛdhra disdained] infatuated, bewildered, foolish J v.436.

**-dhātuka** bewildered in one's nature, foolish(ly) J iv.391 (v. l. luddha°); DhA iii.120 (v. l. danta° & mūḷa°).

**Muddha[2] & Muddhā** [Vedic mūrdhan, the P. word shows a mixture of a — and n — stem] the head; top, summit. — m. sg. **muddhā** Sn 983, 1026, & **muddhaṅ** Sn 989; acc **muddhaṅ** D i.95; Sn 987 sq., 1004, 1025; Dh 72 (=paññāy' etaṅ nāmaṅ DhA ii.73); & **muddhānaṅ** M i.243; iii.259=S iv.56; instr. **muddhanā** Mhvs 19, 30; loc. **muddhani** Sn 689, 987; M i.168; Vism 262; Mhvs 36, 66, in meaning "on the top of (a mountain)": Vin i.5 (here spelt pabbata — muddhini)=S i.137; J iv.265 (Yugandhara°); Pv ii.9[61] (Naga°=Sineru° PvA 138); Vism 304 (vammika° on top of an ant — hill). — Freq. in phrase **muddhā** (*me,* or *no,* or *te*) **sattadhā phaleyya**, as an oath or exclam[n] of desecration or warning: "(your) head shall split into 7 pieces," intrs. spelt both phal° & phāl° at J v.92 (te s. phal°); Miln 157; DhA i.17 (me... phāl°), 41 (te phalatu s.), 42 (ācariyassa m. s. phalissati); iv.125 (no... phāleyya); VvA 68 (me s. phal°). — In comp[n] **muddha°**.

**-(n)aṭṭhi** (muddhan — aṭṭhi) bone of the head KhA 51. **-âdhipāta** head — splitting, battering of the head Sn 988 sq., 1004, 1025; **-âdhipātin** head — splitting (adj.) Sn 1026.

**-âra** head (top) spoke KhA 172. **-âvasitta** "head — anointed" a properly anointed or crowned king D iii.60 sq., 69; Pug 56; Miln 234. **-pāta**=°âdhipāta.

**Muddhatā** (f.) [fr. muddha[1]] foolishness, stupidity, infatua- tion J v.433 (v. l. muṭhatā, muddatā).

**Mudhā** (adv.) [Class. Sk. mudhā] for nothing, gratis VvA 77.

**Munana** (nt.) [fr. munāti, almost equal to mona] fathoming, recognising, knowing; a C. word to explain "muni," used by Dhpāla at VvA 114 (mahā — isibhūtaṅ... mahanten' eva ñāṇena munanato paricchindanato mahā muniṅ), & 231 (anavasesassa ñeyyassa munanato muni).

**Munāti** [=manyate, prob. corresponding to Sk. med. manute, with inversion *munati and analogy formation after jānāti as **munāti**, may be in allusion to Sk. mṛṇāti of **mṛ** to crush, or also **mā** mināti to measure out or fathom. The Dhtm 589 gives as root **mun** in meaning "ñāṇa." The word is more a Com. word than anything else, formed from muni & in order to explain it] to be a wise man or muni, to think, ponder, to know Dh 269 (yo munāti ubho loke munī tena pavuccati), which is expl[d] at DhA iii.396 as follows: "yo puggalo... tulaṅ āropetvā minanto viya ime ajjhattikā khandhā ime bāhirā ti ādinā nayena ime ubho pi atthe mināti munī tena pavuccati." *Note.* The word occurs also in Māgadhī (Prk.) as muṇaï which as Pischel (*Prk. Gr.* § 489) remarks, is usually taken to **man**, but against this speaks its meaning "to know" & Pāli munāti. He compares maṇaï with Vedic mūta in kāma — mūta (driven by kāma; mūta=pp. of **mū=mīv**) and Sk. muni. Cp. animo movere.

**Muni** [cp. Vedic muni, originally one who has made the vow of silence. Cp. Chh. Up. viii.5, 2; *Pss. of the Br.* 132 note. Connected with mūka: see under mukha. This etym. preferred by Aufrecht: Halāyudha p. 311. Another, as favoured by Pischel (see under munāti) is "inspired, moved by the spirit." Pāli expl[ns] (popular etym.) are given by Dhammapāla at VvA 114 & 231: see munana] a holy man, a sage, wise man. I. The term which was specialised in Brahmanism has acquired a general meaning in Buddhism & is applied by the Buddha to any man attaining perfection in self — restraint and insight. So the word is capable of many — sided application and occurs frequently in the oldest poetic anthologies, e. g. Sn 207 — 221 (the famous Muni — sutta, mentioned Divy 20, 35; SnA 518; expl[d] SnA 254 — 277), 414, 462, 523 sq., 708 sq., 811 sq., 838, 844 sq., 912 sq., 946, 1074 & passim (see Pj. Index p. 749); Dh 49, 225, 268 sq., 423. — Cp. general passages & expl[ns] at Pv ii.1[13]; ii.13[3] (expl[d] at PvA 163 by "attahitañ ca parahitañ ca munāti jānātī ti muni"); Miln 90 (munibhāva "munihood," meditation, self — denial, abrogation); DhA iii.521 (munayo=moneyya — paṭipadāya maggaphalaṅ pattā asekha — munayo), 395 (here expl[d] with ref. to orig. meaning tuṇhībhāva "state of silence" =mona). — II. The Com. & Abhidhamma literature have produced several schedules of muni — qualities, esp. based on the 3 fold division of character as revealed in action, speech & thought (kāya°, vacī°, mano°). Just as these 3 are in general exhibited in good or bad ways of living (°sucaritaṅ & °duccaritaṅ), they are applied to a deeper quality of saintship in kāya — moneyya, vacīmoneyya, mano — moneyya; or Muni — hood in action, speech & thought; and the muni himself is characterised as a kāya — muni, vacī° & mano°. Thus runs the long exegesis of muni at Nd[2] 514[a]=Nd[1] 57. Besides this the same chapter (514[b]) gives a division of **6 munis**, viz. **agāra-** muni, **anagāra°** (the bhikkhus), **sekha°**, **asekha°** (the Arahants), **pacceka°** (the Paccekabuddhas), **muni°** (the Tathāgatas). — The parallel passage to Nd[2] 514[a] at A i.273 gives a muni as kāya — muni, vācā° & ceto° (under the 3 moneyyāni).

**Mummura** [*Sk. murmura, lit. crackling, rustling; cp. Lat. murmur=E. murmur, Gr. μορμύρω to rustle, Ohg. murmurōn & murmulōn=Ger. murmeln; all to Idg. ***mrem**, to which Sk. marmara: see P. mammara & cp. murumurā] crackling fire, hot ashes, burning chaff J ii.134.

**Muyhati** [Vedic muhyati, **muh**; def[n] Dhtp 343: mucchā- yaṅ; 460: vecitte; cp. moha & momuha] to get bewildered, to be infatuated, to become dull in one's senses, to be stupified. Just as rāga, dosa & moha form a set, so do the verbs rajjati, dussati, muyhati, e. g. Miln 386 (rajjasi rajjanīyesu, dussanīyesu dussasi, muyhase mohaniyesu). Otherwise rare as finite verb; only DhsA 254 (in def[n] of moha) & Sdhp 282, 605 (so read for mayhate). — pp. **mūḷha & muddha[1]**.

**Muyhana** (nt.) [fr. muyhati] bewilderment, stupefaction, infatuation DA i.195 (rajjana — dussana — m.).

**Muraja** [cp. Epic. & Class. Sk. muraja, Prk. murava: Pischel, *Prk. Gr.* § 254] 1. a small drum, tambourine J v.390; Vv 35[3] (=bheri VvA 161); 84[18] (=mudinga VvA 340); SnA 370. — 2. a kind of girdle Vin ii.136.

**Murumurā** (indecl.) [onomat. to sound root **mṛ**, see mammara & mummura] the grinding, crackling sound of the teeth when biting bones, "crack"; in phrase **m.** ti **khādati** to eat or bite up to bits J i.342; v.21 (of a Yakkhinī, eating a baby).

**Murumurāpeti**=murumurāyati J ii.127; iii.134; v.196 (°etvā khādati).

**Murumurāyati** [Denom. fr. murumurā] to munch, chew, bite up with a cracking sound J iv.491.

**Muḷāla & Muḷālī** (f.) [cp. Vedic mulālin. Zimmer, *Altind* Leben 70 mentions Bisa, Śāluka & Mulālin as edible roots of lotus kinds. — Geiger, *P.Gr.* 12 & 43 puts muḷāla =Sk. mṛṇāla] the stalk of the lotus: **muḷālī** Vin i.215 (bhisa+); muḷāli J vi.530 (=muḷālaka C.); **muḷālikā** Vin i.215 (bhisa+); **bhisa-muḷālaṅ** (nt.) (collective cpd.) fibre & stalks Vin ii.201=S ii.269; iv.94; v.39; Vism 361; VbhA 66. — **muḷāli-puppha** a lotus Th 1, 1089.

**Musati** [in this connection=**mṛṣ** in an active sense, as quâsi Denom. fr. musā. Not to **muṣ** to steal, which is given at Dhtp 491 with "theyya"] to betray, beguile, bewilder, dazzle, in cakkhūni m. D ii.183 (but trsl[n] "destructive to the eyes"); **musati 'va nayanaṅ** Vv 35[3] (cp. VvA 161).

**Musala** (m. nt.) [cp. Vedic musala. The etym. is probably to be connected with **mṛd** (see maddati)] 1. a pestle (whilst udukkhala is "mortar," cp. J ii.428 & see udukkhala) D i.166=Pug 55; DhA ii.131 (+suppa). — 2. a club A ii.241; VvA 121. — 3. a crowbar J i.199; PvA 258 (°daṇḍa).

**Musalaka** (nt.) [fr. musala] a little pestle, a toy for little girls DhsA 321.

**Musalika** only in cpd. **danta°** (an ascetic) who uses his teeth as a pestle J iv.8 (an aggi — pakkaṅ khādati, eats food uncooked, only crushed by his teeth).

**Musā** (adv.) [Vedic mṛṣā, fr. **mṛṣ**, lit. "neglectfully"] falsely, wrongly; uṣually with verbs **vadati, bhanati, bhāsati & brūti** to speak falsely, to tell a lie. — A i.149 (opp. saccaṅ); Sn 122, 158, 397, 400, 757, 883, 967, 1131; Nd[1] 291; Pv i.3[3]; VvA 72 (=abhūtaṅ atacchaṅ); SnA 19; PvA 16, 152.

**-vāda** lying, a falsehood, a lie D i.4, 25; iii.68 sq.; 92 sq., 106, 170, 195, 232, 269; M i.414; Sn 129, 242 (cp. D ii.174); Dh 246; Pug 57; Nd[1] 268; Vv 15[8]; Pv i.6[8]; VbhA 383 (var. degrees); PvA 16; Sdhp 65; explicitly at Nd[1] 152, 394; Nd[2] 515. Cp. mosavajja. **-vādin** speaking falsely, lying D i.138; iii.15, 82; Dh 176; Pug 29, 38.

**Mussati** [=**mṛṣ**, mṛṣyati; to which musā "wrongly," quite diff. in origin fr. micchā: mṛṣā>mithyā. Dhtm 437 defines by "sammose," i. e. forgetfulness] v. intrs.: to forget, to pass into oblivion, to become bewildered, to become careless D i.19 (sati m.); J v.369 (id.); Sn 815 (=nassati SnA 536;=parimussati, paribāhiro hoti Nd[1] 144). — pp. **muṭṭha**. Cpp. pa°, pari°.

**Muhutta** (m. & nt.) [Vedic muhūrta, fr. muhur suddenly] a moment, a very short period of time, an inkling, as we should say "a second." — Its duration may be seen from descending series of time — connotations at PvA 198 (under jātakamma, prophesy by astrologers at the birth of a child): rāsi, nakkhatta, tithi, m.; and from def[n] at Nd[2] 516 by "khaṇaṅ, layaṅ, vassaṅ, atthaṅ." — Usually in oblique cases: **muhuttena** in a short time, in a twinkling of an eye PvA 55; **muhuttaṅ** (acc.) a moment, even a second Sn 1138 (m. api); Dh 65 (id.), 106; PvA 43.

**Muhuttika** (adj.) [fr. muhutta] only for a moment; **°ā** (f.) a temporary wife, in enum[n] of several kinds of wives at Vin iii.139 & VvA 73. Syn. tan — khaṇikā.

**Mū** is given as root as Dhtp 216 in meaning "bandhana."

**Mūga** (adj.) [Vedic mūka; see etym. under mukha] dumb Vin i.91 (andha, m., badhira); Sn 713; DhA ii.102 (andha, m., badhira); SnA 51 (in simile); Sdhp 12. Freq. comb[d] with **eḷa**, deaf (q. v.).

**Mūla** (nt.) [Vedic mūra & mūla. The root is given as **mūl** in 2 meanings, viz. lit. "rohane" Dhtm 859, and fig. "patiṭṭhāyaṅ" Dhtm 391] 1. (lit.) root A ii.200= M i.233; DhA i.270; iv.200 (opp. patti); Vism 270 (**rukkha**°=rukkha — samīpaṅ); Pv ii.9[6] (sa° with the root); PvA 43 (rukkhassa mūle at the foot of). — 2. foot, bottom Vin ii.269 (patta°); PvA 73 (pāda°), 76 (id.). **rukkha°** foot of a tree: see under rukkha for special meaning. — 3. (appl[d]) ground for, reason, cause, condition, def[d] as "hetu, nidāna, sambhava" etc. at Nd[2] s. v.; Sn 14=369 (akusalā mūlā n. pl.=ākāra or patiṭṭhā SnA 23); Pv ii.3[33] (sa° with its cause); Dukp 272, 297, 312, 320; Miln 12 (& khandha — yamaka, with ref. to the Yamaka). Very freq. in this sense as referring to the three lobha, dosa, moha as conditioning **akusala** (& absence of them=kusala), e. g. at D iii.214, 275; A i.201; 203; Vbh 106 sq., 169, 361; Yam i.1; Vism 454; cp. Nd[2] 517; VbhA 382. — 4. origin, source, foundation, root (fig.) Vin i.231=D ii.91 (dukkhassa); Vin ii.304; Sn 916, 968 (cp. Nd[1] 344, 490); Th 1, 1027 (brahmacariyassa); Dh 247, 337. Freq. in formula (may be taken to no. 1) [pahīna] ucchinna — mūla tālâvatthukata etc. with ref. to the origin of saṅsāra, e. g. at S ii.62, 88; iii.10, 27, 161, 193; iv.253, 292, 376. See Nd[2] p. 205 s. v. pahīna, *in extenso.* — 5. beginning, base, in **mūladivasa** the initial day DA i.311; also in phrase **mūlakāraṇato** right from the beginning VvA 132 (cp. BSk. mūlaṅ kramataś ca id. Divy 491). — 6. "substance," foundation, i. e. worth, money, capital, price, remuneration Miln 334 (kamma°); DhA i.270 (?); PvA 273; Mhvs 27, 23. **amūla** unpaid Mhvs 30, 17 (kamma labour). — **iṇa°** borrowed capital D i.71.

**-kanda** eatable tuber DhA iii.130; iv.78 (mūlaka°). See also kanda. **-kammaṭṭhāna** fundamental k. or k. of causes SnA 54. **-ghacca** radically extirpated Dh 250, 263. **-ṭṭha** one who is the cause of something, an instigator Vin iii.75. **-dassāvin** knowing the cause or reason Sn 1043, cp. Nd[2] 517. **-phala** (eatable) fruit, consisting of roots; roots as fruit Sn 239. **-bandhana** fundamental bond (?) or set of causes (?) Sn 524 sq., 530 sq., cp. SnA 429 — 431. **-bīja** having seeds in roots, i. e. propagated by roots, one of the classes of plants enum[d] under **bījagāma** (q. v.). **-rasa** taste of roots, or juice made fr. roots VbhA 69; see under rasa.

**Mūlaka** (adj. nt.) [fr. mūla] 1. (adj.) (a) (—°) being caused by, having its reason through or from, conditioned by, originating in Vbh 390 (taṇhā° dhammā); Tikp. 233 sq., 252 sq., 288 sq. & passim; VbhA 200 sq., 207 sq. (sankhāra°, avijjā° etc. with ref. to the constituents of the Paṭicca — samuppāda); PvA 19. — (b) having a certain worth, price, being paid so much, dear Mhvs 27, 23 (a °ṅ kammaṅ unpaid labour); DhA i.398 (nahāna — cuṇṇa °ṅ catu — paṇṇāsa — koṭi dhanaṅ, as price); ii.154 (pattha — pattha — mūlakā bhikkhā); iii.296 (kiṅ mūlakaṅ how dear?). — 2. (nt.)=mūla, i. e. root, bulb, radish, only in cpd. **mūlaka-kanda** radish ( — root) J iv.88, 491; DhA iv.78. — See also **pulaka**.

**Mūlika** (adj. n.) [fr. mūla] 1. (m.) root — vendor Miln 331. — 2. (adj. — °) belonging to the feet (pāda°), a footman, lackey J i.122, 438; ii.300 sq. (N. of the king of Janasandha, Gāmaṇi — caṇḍa); iii.417; v.128; vi.30. — 3. in **rukkha°** one who lives at the foot of a tree: see under **rukkha**, where also **°mūlikatta**.

**Mūḷha** [Vedic mūḍha, pp. of **muh**; cp. also muddha[1]= Vedic mugdha] 1. gone astray, erring, having lost one's way (magga°) D i.85 ≈ (°ssa maggaṅ ācikkhati); Pv iv.1[48] (id. with pāvadati); PvA 112 (magga°). — 2. confused, infatuated, blinded, erring, foolish D i.59; Pv iv.3[34] (sa°, better to be written sam°).

**-gabbhā** (f.) a woman whose "foetus in utero" has gone astray, i. e. cannot be delivered properly, a woman difficult to be delivered J i.407=DhA iv.192; Miln 169; VbhA 96. **-rūpa** foolish Dh 268; DhA iii.395.

**Mūsika** (m.) & mūsikā (f.) [Vedic mūṣikā, fr. mūṣ] a mouse D ii.107=Pug 43 (f.); Vism 109 (m.), 252= KhA 46 (m.); Mhvs 5, 30 (m.); VbhA 235.

**-cchinna** (auguries from the marks on cloth (gnawed by mice) D i.9 (mūsikā°; DA i.92 mūsika°=undurakhāyitaṅ; cp. *Dial.* i.17). **-darī** a mouse — hole J i.462 (mūsikā°, so read for musikā°). **-patha** "Mouseroad" N. of a road Nd[1] 155,

415 (here mūsikā°). **-potikā** the young of a mouse J iv.188 (mūsika°). **-vijjā** mouse craft D i.9 (cp. DA i.93).

**Mūsī** (f.) [Venic mūṣ & mūḥ mouse or rat; cp. Lat. mūs Gr. μῦς, Ohg. mūs=E. mouse. Not to **muṣ** to steal, but to same root as Lat. moveo, to move] a mouse S ii.270 (mudu° a tender, little m.).

**Me** is enclitic form of **ahaṅ** in var. cases of the sg. See under ahaṅ.

**Mekhalā** (f.) [cp. Vedic mekhalā] a girdle J v.202, 294 (su°, adj.); vi.456; ThA 35; KhA 109; DhA i.39; PvA 46.

**Mekhalikā** (f.) [fr. mekhalā] a girdle Vin ii.185 (ahi°, consisting of a snake).

**Megha** [Vedic megha; *not* to **mih**, mehati (see mīḷha), but to Idg. ***meigh-**, fog, rain; cp. Sk. miḥ mist; Av. maēga cloud; Gr. ὀμίξλη fog, Lith. mighá fog, Dutch miggelen to drizzle, also Ags. mist=Oicel mistr "mist"] a cloud Pv ii.9[45]; Vism 126; esp. a thundercloud, storm, S i.100 (thaneti), 154; Th i.307 (as kāḷa); It 66; J i.332 (pajjunna vuccati megha); DhA i.19; SnA 27 (°thanita — sadda). In this capacity often called **mahā-megha**, e. g. Sn 30; DhA i.165; KhA 21; PvA 132. — On megha in similes see *J.P.T.S.* 1907, 124, 125.

**-nātha** having clouds as protectors (said with ref. to grass — eating animals) J iv.253. **-maṇḍala** cloud — circle, a circle of clouds SnA 27. **-vaṇṇa** cloud — coloured J v.321 (C. for megha — sannibha); °*pāsāṇa* a sort of ornamental building stone Mhvs 30, 59 (v. l., T. meda°; trsl. fat — coloured stones). See meda°.

**Mecaka** (adj.) [cp. Vedic mecaka] black, dark blue DhsA 13.

**Mejjati** [cp. Vedic midyati, to **mid**, see meda Dhtp 160, 413 & Dhtm 641 give **mid** with meaning "snehane"] to be fat, to be full of fat; fig. to be in love with or attracted by, to feel affection (this meaning only as a "petitio principii" to explain mettā) DhsA 192 (v. l. mijjati; =siniyhati).

**Mejjha** (adj. — nt.) [*medhya; fr. medha] 1. (adj.) [to medha[1]] fit for sacrifice, pure; neg. **a°** impure Sdhp 363. 2. (nt.) [to medha[2] & medhāvin] in **dum°** foolishness Pug 21=Dhs 390 (expl[d] at DhsA 254 by "yaṅ... citta — santānaṅ mejjhaṅ bhaveyya suci — vodānaṅ taṅ duṭṭhaṅ mejjhaṅ iminā ti dummejjhaṅ").

**Meṇḍa** [dial., cp. Prk. meṇṭha & miṇṭha: Pischel, *Prk. Gr.* § 293. The Dhtm (156) gives a root **meṇḍ** (meḍ) in meaning of "koṭilla," i. e. crookedness. The Ved. (Sk.) word for ram is meṣa] 1. a ram D i.9; J iv.250, 353 (°visāṇa — dhanu, a bow consisting of a ram's horn). **-°patha** Npl. "ram's road" Nd[1] 155=415. **-°yuddha** ram fight D i.6. — 2. a groom, elephant — driver in cpd. **hatthi°** elephants' keeper J iii.431; v.287; vi.489.

**Meṇḍaka** (adj.) [fr. meṇḍa] 1. made of ram(s) horn, said of a (very strong) bow J ii.88 (°dhanu); v.128 (°singadhanu). — 2. belonging to a ram, in **meṇḍaka-pañha** "question about the ram" Miln 90 alluding to the story of a ram in the Ummagga — jātaka (J vi.353 — 55), which is told in form of a question, so difficult & puzzling that nobody "from hell to heaven" (J vi.354) can answer it except the Bodhisatta. Cp. Trenckner's remark Miln 422.

**Metta** (adj. nt.) [cp. Vedic maitra "belonging to Mitra"; Epic Sk. maitra "friendly," fr. mitra] friendly, benevolent, kind as adj. at D iii.191 (mettena kāya — kammena etc.), 245 (°ṅ vacī — kammaṅ); as nt. for **mettā** in cpds. of mettā (cp. mettaṅsa) and by itself at D i.227 (mettaṅ+cittaṅ), perhaps also at Sn 507.

**Mettā** (f.) [abstr. fr. mitra=mitta, cp. Vedic maitraṅ. According to Asl. 192 (cp. *Expos.* 258) derived fr. **mid** to love, to be fat: "mejjati mettā siniyhatī ti attho"] love, amity, sympathy, friendliness, active interest in others. There are var. def[ns] & expl[ns] of mettā: the stereotype "**metti mettāyanā mettāyitattaṅ** mettā cetovimutti" Vbh 86=272; occurring as "**metti mettāyanā mettāyitattaṅ** anudā anudāyana anudāyitattaṅ hitesitā anukampā abyāpādo... kusalamūlaṅ" at Nd[1] 488 & Dhs 1056 (where T. mettaṅ for metti, but see *Dhs trsl.*[2] 253). By Bdhgh at SnA 128 expl[d] in distinction fr. karuṇā (which is "ahita — dukkh — âpanayakāmatā") as "hita — sukh — ûpanaya — kāmatā," i. e. desire of bringing welfare & good to one's fellow — men. Cp. def[n] of mettā at Vism 317. — Sn 73 (see Nd[2] p. 232), 967; D iii.247 sq., 279; Vism 111, 321 sq.; SnA 54; PvA 66 (khanti, m., anudaya); Sdhp 484, 487. — *Phrases* occurring frequently: **mettā ceto-vimutti** D i.251; S ii.265; A iv.150; It 20; Vbh 86 and passim. **mettā-sahagatena cetasā** with a heart full of love D i.250; ii.186; iii.49 sq., 78, 223 sq.; S v.115; A i.183; ii.129; iv.390; v.299, 344; expl[d] in detail at Vism 308. **mettaṅ karoti** (loc.) to be friendly or sympathize with Mhvs 12, 23. — In cpds. usually mettā°, but shortened to **metta°** in metta — **cittaṅ** kindly thought, a heart full of love D i.167; iii.237; Sn 507; Pv ii.13[17]; J vi.71; and metta — **jhāna** love — meditation, as expl[n] of m. — citta at SnA 417; PvA 167.

**-aṅsa** (mettaṅsa) sympathetic, showing love towards It 22 (v. l. °āsa); J iv.71 (=metta — koṭṭhāsa mettacitta C.). **-kammaṭṭhāna** the k. of sympathy DhA iv.108. **-bhāvanā** cultivation or development of friendliness (towards all living beings) J i.176; iii.45; Miln 199; Vism 295. **-vihārin** abiding in kindliness Dh 368; DhA iv.108; Nett 25; Vism 324; PvA 230.

**Mettāyati** [Denom. fr. mettā] to feel friendly, to show love, to be benevolent A iv.151; DhsA 194; VbhA 75. With loc. to show friendship or be affectionate towards J i.365; iii.96; Dāvs iii.34.

**Mettāyanā** (f.) & **Mettāyitatta** (nt.) [abstr. formations fr. mettā]: see def[n] of mettā.

**Metti & Mettī** (f.) [cp. Epic Sk. maitrī] love, friendship J iii.79; v.208; VbhA 75. See also def[n] of **mettā**.

**Metteyyattā** (f.) is occasional spelling for **matteyyatā** (q. v.), in analogy to **petteyyatā**; e. g. Nd[2] 294.

**Methuna** (adj. — nt.) [fr. Vedic mithuna pair, der. fr. mithu. Cp. micchā] 1. (adj.) relating to sexual intercourse, sexual, usually with **dhamma**, sex intercourse, in phrase °ṅ **dhammaṅ paṭisevati** to cohabit Vin i.96; D ii.133; Sn 291, 704; Nd[1] 139; Vism 418; SnA 536. — (m.) an associate J vi.294 (na rājā hoti methuno). — 2. (nt.) sexual intercourse [Vedic maithuna] D i.4; iii.9, 88 sq., 133; Sn 400, 609, 814, 835=DhA i.202; Nd[1] 139, 145; Pug 67; Vism 51.

**Methunaka** [fr. methuna] 1. one concerned with (illicit) sexual

intercourse, a fornicator Nd[1] 139 (in a wider sense). — 2. an associate Vin iii.66. — 3. (nt.) coitus J ii.360 (=methuna — dhamma C.).

**Meda** [Vedic medas (nt.) fr. **mid**, see etym. under mada] fat S i.124; Sn 196; J iii.484 (ajakaraṅ medaṅ=ajakara — medaṅ C.); Kh iii. (expl[d] at Vism 262 as "thīnasineha" thick or coagulated fluid or gelatine); Vism 361; VbhA 66, 225, 245, 249.

**-kathālika** a cooking pot or saucepan for frying fat A iv.377 (in simile with kāya); DhA ii.179 (similar); Vism 195 (in compar.). **-gaṇṭhi** (as medo — gaṇṭhi, Sk. influence!) an abscess of fat, fatty knot or tumour, mentioned as a disease at Miln 149. **-vaṇṇa** fatcoloured; in cpd. °*pāsāna* a stone of the (golden) colour of fat found in the Himālaya mountains Sn 447 (=medapiṇḍa — sadisa SnA 393); Mhvs 1, 39; 30, 57 sq., 96; 31, 121; see Geiger's note Mhvs (P.T.S. ed.) p. 355, who puts it beyond doubt, that meda° is the correct reading for the v. l. megha° at all places.

**Medaka** [meda+ka] in **go°** a precious stone of light — red (or golden) colour (cp. meda — vaṇṇa — pāsāṇa) VvA 111.

**Medinī** (f.) [of adj. medin, fr. meda fat, but cp. Vedic medin an associate or companion fr. **mid** in meaning to be friendly] the earth (also later Sk.) Mhvs 5, 185; 15, 47; Vism 125.

**Medeti** [Denom. fr. meda] to become fat M i.238.

**Medha** [Vedic medha, in aśva, go°, puruṣa° etc.] sacrifice only in **assa°** horse — sacrifice & **purisa°** human s. (q. v.). e.g. at A iv.151; Sn 303. — Cp. mejjha.

**Medhaga** (& **°ka**) [cp. Sk. methana abusive speech; Vedic methati fr. **mith** to scold] quarrel, strife Vin ii.88 (°ka); Th 2, 344; Sn 893, 894 (=kalaha, bhaṇḍana, viggaha, vivāda Nd[1] 302, 303), 935 (T. °ka; Nd[1] 402 & 406 °ga. with v. l. SS °ka); Dh 6; J iii.334 (°ka; C.=kalaha), 488 (°ga; C. °ka expl[n] kalaha); DhA i.65.

**Medhasa** (adj.) [=Vedic medhas, as **a-** base] having wisdom or intelligence, wise, only in cpds. **bhūri°** of great wisdom Sn 1131; & **su°** [Ved. sumedhas] very wise Vv 22[2] (=sundara — pañña VvA 111); Pv iii.7[7] (both comb[d] as bhūri — su — medhasa, hardly correct; v. l. M. bhūrimedhasa PvA 205).

**Medhā** (f.) [Vedic medhā & medhas, perhaps to Gr. μαχ° in μανχάνω ("mathematics")] wisdom, intelligence, sagacity Nd[1] s. v. (m. vuccati paññā); Pug 25; Dhs 16, DhsA 148; PvA 40 (=paññā). — adj. **sumedha** wise, clever, intelligent Sn 177; opp. **dum°** stupid Pv i.8[2]. — **khīṇa-medha** one whose intelligence has been impaired, stupefied J vi.295 (=khīṇa — pañña).

**Medhāvitā** (f.) [abstr. fr. medhāvin] cleverness, intelligence VvA 229.

**Medhāvin** (adj.) [medhā+in=*medhāyin>medhāvin; already Vedic, cp. medhasa] intelligent, wise, often comb[d] with **paṇḍita & bahussuta**: D i.120; S iv.375; A iv.244; Vin iv.10, 13, 141; Sn 323 (acc. medhāvinaṅ +bahussutaṅ) 627, 1008 (Ep. of Mogharājā), 1125 (id.); Nd[2] 259 (s. v. jātimā, with var. other synonyms); Dh 36; J vi.294; Miln 21; DhA i.257; ii.108; iv.169; VvA 131; PvA 41.

**Medhi** (f.) [Vedic methī pillar, post (to bind cattle to); BSk. medhi Divy 244; Prk. meḍhi Pischel *Gr.* § 221. See for etym. Walde, *Lat. Wtb.* s. v. meta] pillar, part of a stūpa [not in the Canon?].

**Medhin** (adj. — n.)=**medha** in adj. use; only in cpd. **dummedhin** (=dum — medha) foolish, ignorant Dh 26 (bālā dummedhino janā;=nippaññā DhA i.257).

**Meraya** (nt.) [Epic Sk. maireya, cp. Halāyudha 2, 175 (Aufrecht p. 314); prob. dial.] a sort of intoxicating liquor, spirits, rum, usually comb[d] with **surā**. D i.146— 166; M i.238; Pug 55; Dh 247; J iv.117 (pupphāsav — ādi, i. e. made fr. flowers, cp. def[n] dhātakī — puṣpaguḍa — dhāny — āmla — sanskṛtaṅ by Mādhava, Halāy. p. 314). *Five* kinds are given by Dhpāla at VvA 73, viz. pupph — āsava, phal' āsava, madhv°, guḷ°, sambhārasaṅyutta.

**Merita** in **bhayamerita** J iv.424=v.359 is to be read as bhaya — m — erita driven by fear; there is no need to change it with Kern, *Toev.* to **perita**.

**Mella** [dial. or uncertain reading?] citron (=mātulunga) J iii.319 (gloss **bella**).

**Mokkha**[1] [late Vedic & Epic Sk. mokṣa, fr. **muc**, see muñcati. Dhtp 539 mokkha=mocana; Dhtm 751= moca] 1. (lit.) release, freedom from, in **bandhanā** m. D i.73=M i.276. — 2. (fig.) release, deliverance, salvation Vbh 426 (jarā — maraṇa° from old age & death); DhA i.4 (°magga+sagga — magga, the way to heaven & salvation), 89, 90 (°dhamma=salvation) Mhvs 5, 61. — 3. (lit.) (act.) letting loose, emission, uttering (of speech) J i.375. — 4. it may (& prob. ought to) be taken as adj. (=*mokṣya, grd. of Caus. of **muc**) at Sn 773 (añña°, either=1, as "deliverance for others," or=4, as "to be delivered by others." Bdhgh at SnA 516 gives both expl[ns]: aññe mocetuṅ (na) sakkonti, *kāraṇa — vacanaṅ* vā etaṅ: aññena mocetabbā (na) honti).

**Mokkha**[2] (adj.) [fr. mukha 6; Vṛddhi form=*maukhya] the headmost, first, foremost, in series aggo seṭṭho m. uttamo A ii.95, where the customary tradition reads **pāmokkha** (see under mahā & cp. Nd[2] 502A).

**Mokkhaka**=mokkha[2]; thus we should read at J i.441 for **mukkhaka**.

**Mokkhacika** (m. or °ā f.) [see on attempt at etym. Morris in *J.P.T.S.* 1885, 49 who takes mokkha as fr. **muc** "tumbling" & cika="turning" fr. **cak=cik**. The word remains obscure, it must be a dialectical expression, distorted by popular analogy & taken perhaps from a designation of a place where these feats or toys had their origin. More probable than Morris' etym. is an analysis of the word (if it *is* Aryan) as mokkha= mokkha[2], in meaning "head, top," so that it may mean "head over," top — first" & we have to separate *mokkhac — ika the °ika representing °iya "in the manner of, like" & **-ac** being the adv. of direction as contained in Sk. prāñc=pra — añc.] tumbling, turning somersaults, an acrobatic feat; in list of forbidden amusements at D i.6 (cp. DA i.86; samparivattaka — kīḷanaṅ, i. e. playing with something that rolls along, continuously turning? The foll. sentence however seems to imply turning head over heels: "ākāse vā daṇḍaṅ gahetvā bhūmiyaṅ vā sīsaṅ ṭhapetvā heṭṭh — upariya (so read!) — bhāvena parivattana — kīḷanaṅ"; i. e. trapeze — performing. Cp. *Dial.* i.10 & *Vin. Texts* ii.184). The list re — occurs at Vin ii.10 (°āya: f.! kīḷanti); iii.180; M i.266≈and A v.203 (with impor-

tant v. l. mokkhaṭika, which would imply **mokkha** & ending **tiya**, and not **°cika** at all. The Cy. on this passage expl[s] as: daṇḍakaṅ gahetvā heṭṭh — uppariya (*sic.* as DA i.86; correct to upariya?) — bhāvena parivattana — kīḷanaṅ). The word is found also at Vin i.275, where the boy of a Seṭṭhi in Bārāṇasī contracts injuries to his intestines by "mokkhacikāya kīḷanto," playing (with a) m. — According to its use with **kīḷati** & in instr. **mokkhacikena** (Nd[2] 219) may be either a sort of game or an instrument (toy), with which children play.

**Mokkhati** see under **muñcati**.

**Mogha** (adj.) [the Vedic mogha for the later Sk. moha, which is the P. noun moha; fr. **muh**. BSk. mohapuruṣa e. g. at AvŚ ii.177; MVastu iii.440] empty, vain, useless, stupid, foolish D i.187 (opp. to sacca), 199; Sn 354; Dh 260 (°jiṇṇa grown old in vain; C. expl[s] as tuccha — jiṇṇa DhA iii.388); DhA i.110 (patthanā a futile wish); PvA 194. — Opp. **amogha** S i.232; J vi.26; DhA ii.34 (°ṅ tassa jīvitaṅ: not in vain).

**-purisa** a stupid or dense fellow Vin iv.126, 144.

**Moca[1]** [cp. *Sk. moca & mocā] the plantain or banana tree' Musa, sapientum Vin i.246 (°pāna drink made fr. M. s.; one of the 8 permitted drinks); J iv.181; v.405, 465.

**Moca[2]** [root — noun of **moc**, Caus. of **muc**] delivery, setting free Dhtm 631, 751, where Dhtp in same context reads **mocana**.

**Mocana** (nt.) [fr. moceti] 1. setting free, delivering DhA iii.199 (parissayā°); Dhtp 376, 539; Dhtm 609. Cp. moca[2]. — 2. letting loose, discharging, in **assu°** shedding tears PvA 18. Cp. vi°.

**Mocaya** (adj.) [quâsi grd. formation fr. moceti] to be freed, able to escape, in **dum°** difficult to obtain freedom J vi.234.

**Mocāpana** (nt.) [fr. Caus. II. mocāpeti] causing one's freedom, deliverance J vi.134.

**Mocetar** [M. ag. fr. moceti] one who sets free, a deliverer Nd[1] 32.

**Moceti** [Caus. of muñcati] 1. to deliver, set free, release, cause one's release or deliverance from (abl.). imper. praes. **mocehi** Pv ii.1[6] (duggatiyā); PvA 12; aor. **mocesi** PvA 112 (dāsavyato); ger. **mocetvā** PvA 8, 77; inf. mocetuṅ PvA 45 (petalokato). — 2. to discharge, emit (semen in coitu) Vin iii.36, 39 (as Caus II.), 110. — 3. to let loose, set into motion, stir: **padaṅ** m. to run J iii.33. — 4. to discharge, fulfil: **paṭiññaṅ** one's promise DhA i.93. — 5. to unharness DhA i.67. — 6. to detach S i.44. — Caus. II. **mocāpeti** to cause to be freed, to give freedom, to let loose Vin iv.316 (opp. bandhāpeti).

**Moṭa** [BSk. moṭa, Prk. mṛḍa: Pischel § 166, 238] see mutoḷī.

**Motar** [n. ag. fr. munāti, more likely direct der. fr. muta, pp. of **man**, q. v.] one who feels (or senses) that which can be felt (or sensed), in phrase "mutaṅ na maññati **motabbaṅ** (so read) na maññati motāraṅ" he does not identify what is sensed with that which is not sensed, nor with what is *to be sensed* (**motabba**) nor with him who senses A ii.25; where motar & motabba correspond to sotar & sotabba & daṭṭhar & daṭṭhabba. The word does not occur in the similar passage M i.3.

**Modaka** [cp. Epic. Sk. modaka in meaning 1] 1. a sort of sweetmeat S i.148; A i.130; iii.76; Pug 32; PvA 4. — 2. receptacle for a letter, an envelope, wrapper or such like J vi.385 (paṇṇaṅ °assa anto pakkhipitvā). May, however, be same as 1.

**Modati** [**mud**, cp. Vedic moda joy Dhtp 146: tose] to rejoice, to enjoy oneself, to be happy A iii.40; Sn 561; Pv i.5[4]; ii.1[21]. — pp. **mudita** (q. v.). For **mohayamāna** at DhA i.275 the better reading is **modayamāna** rejoicing, a ppr. med.

**Modana** (nt.) [fr. **mud**] satisfaction, rejoicing Sdhp 229. Cp. **sam°**.

**Modanā** (f.) [fr. **mud**] blending (?); Cy. expl[n] at DhsA 143 of term **āmodanā**.

**Modara**: In modara at J v.54 (of elephant's teeth) Kern, *Toev.* s. v. sees a miswriting for **medura** (full of, beset with), which however does not occur in Pali. The C. expl[n] is "samantato obhāsento," i. e. shining.

**Mona** (nt.) [fr. muni, equal to *maunya taken by Nd as root of moneyya] wisdom, character, self — possession Sn 540 (°patha=ñāṇa — patha SnA 435), 718, 723; Nd[1] 57; Nd[2] 514 A (=ñāṇa & paññā); Th 1, 168 (what is monissaṅ? fut. 1[st] sg. of?).

**Moneyya** (nt.) [fr. muni, cp. Vedic moneya] state of a muni, muni — hood; good character, moral perfection. This is always represented as 3 fold, viz. kāya°, vacī°, mano° (see under muni), e. g. at D iii.220; A i.273; Nd[1] 57; Nd[2] 514 A (where also used as adj.: moneyyā dhammā properties of a perfect character). Cp. also Sn 484, 698, 700 sq. On **moneyya-kolāhala** (forebodings of the highest wisdom) see the latter.

**Momūha** (adj.) [intens. — redupl. formation fr. moha & **muh**] dull, silly, stupid, infatuated, bewildered (cp. *Cpd.* 83[3]) D i.27; A iii.164 sq.; Sn 840, 841, 1120; Nd[1] 153 (=manda), 192; Nd[2] 521 (=avidvā etc.); Pug 65.

**Momūhatta** (nt.) [abstr. fr. momūha] silliness, foolishness, bewilderment of the mind M i.520; A iii.119, 191, 219 (=mandatta); Pug 69.

**Mora** [the contracted, regular P. form of *Sk. mayūra, viâ *ma — ūra>mora. See also Geiger, *P.Gr.* § 27 & Pischel, *Prk. Gr.* § 166. — Vedic only mayūrī f. pea — hen] a peacock J ii.275 (°upasevin, see C. on this passage); vi.218, 497; PvA 142; DhA i.394. A peacock's tail (sometimes used as a fan) is denoted in var. terms in cpds., as **mora-kalāpa** DhA i.387; **-piccha** Vin i.186; **-piñcha** Vin ii.130; **-pīñja** PvA 142, 176; VvA 147; **-sikali** (?) KhA 49; **-hattha** Vv 33[44] (=mayūra — piñjehi kataṅ makasa — vījaniṅ); Pv iii.1[17]. Perhaps also as **morakkha** "a peacock's eye" at VbhA 63 (morakkhaka loha, a kind of copper, grouped with pisācaloha). It is more likely however that **morakkha** is distorted fr. ***mauryaka**, patronymic of **mura**, a local (tribal) designation (cp. murala), then by pop. etym. connected with mora peacock. With this cp. Sk. **moraka** "a kind of steel" BR.

**Moragu** [cp. (scientific) Sk. mayūraka] a tender grass (Achyranthes aspera) Vin i.196.

**Morinī** (f.) [fr. mora] a peahen Miln 67.

**Moli** (m. & f.) [cp. Epic Sk. mauli, fr. mūla] a chignon; crest, turban J i.64; v.431; Mhvs 11, 28; DA i.136 (v. l. moḷi). Also found (as molin, adj.?) in Np. Yama — moli: see under yakkha 5.

**-galla** (?) fat Vin i.85 (expl[d] by thūla — sarīra; vv. ll. moḷi° & mukalla). **-baddha** one who has his hair tied into a top — knot 128, 243, 348.

**Mosa** (°—) (adj. — nt.) [the guṇa (comp[n]) form of musā] belonging to or untruth, false —; only in cpds. **-dhamma** of a deceitful nature, false, A v.84 (kāma); Sn 739, 757; & **-vajja** [fr. musā — vāda] false — speaking, lie, untruth S i.169; Sn 819, 866, 943; Nd[1] 152, 265; Nd[2] 515; Vv 12[6].

**Mosalla** (adj.) [fr. musala] worthy of being slain (with clubs), punishable A ii.241.

**Moha** [fr. **muh**, see muyhati; cp. Sk. moha & Vedic mogha] stupidity, dullness of mind & soul, delusion, bewilderment, infatuation D iii.146, 175, 182, 214, 270; Vin iv.144, 145; Sn 56, 74, 160, 638, 847; Vbh 208, 341, 391, 402; Pug 16; Tikp 108, 122, 259. — Def[d] as "dukkhe aññāṇaṅ etc., moha pamoha, sammoha, avijj' ogha etc.," by Nd[2] 99 & Vbh 362; as "muyhanti tena, sayaṅ vā muyhati, muyhana — mattaṅ eva vā tan ti moho" and "cittassa andha — bhāva — lakkhaṇo, aññāṇalakkhaṇo vā" at Vism 468. — Often coupled with **rāga** & **dosa** as one of the 3 cardinal affects of citta, making a man unable to grasp the higher truths and to enter the Path: see under rāga (& Nd[2] p. 237, s. v. rāga where the wide range of application of this set is to be seen). Cp. the 3 fires: rāg — aggi, dos — aggi, moh — aggi It 92; D iii.217 also rāga — kkhaya, dosa°, moha° VbhA 31 sq. — On comb[n] with rāga, **lobha** & dosa see dosa[2] and lobha. — On term see also *Dhs trsl.* §§ 33, 362, 441; *Cpd* 16, 18, 41, 113, 146. — See further D i.80 (samoha — cittaṅ); Nd[1] 15, 16 (with lobha & dosa); VvA 14; PvA 3. — **amoha** absence of bewilderment Vbh 210 (+alobha, adosa; as the 3 kusala — mūlāni: cp. mūla 3), 402 (id., as kusala — hetu). — Cp. pa°, sam°.

**-antara** (personal) quality of bewilderment (lit. having m. inside) Sn 478 (taken by C. as *"cause* of m.," i. e. °kāraṇa, °paccaya SnA 411; cp. antara=kāraṇa under antara I 2 b.). **-ussada** quality of dullness Nd[1] 72, 413. **-kkhaya** destruction of infatuation Vbh 73; VbhA 51. **-carita** one whose habit is infatuation Nett 90 (+rāgacarita & dosacarita). **-tama** the darkness of bewilderment MA 1. **-dhamma** anything that is bewildering or infatuating Sn 276. **-pāruta** covered or obstructed by delusion Pv iv.3[34]. **-magga** being on the road of infatuation Sn 347. **-salla** the sting of bewilderment Nd[1] 59.

**Mohatta** (nt.) [abstr. fr. moha] infatuation, bewilderment A ii.120; iii.376.

**Mohana** (nt.) [fr. **muh** as Caus. form[n]] making dull or stupid, infatuation, enticement, allurement Sn 399, 772 (=mohanā vuccanti pañca kāmaguṇā Nd[1] 26). The Sk. meaning is also "sexual intercourse" (cp. Halāyudha p. 315), which may apply to the Sn passages SnA 517 (on Sn 772) expl[s] "mohanaṅ vuccati kāmaguṇā, ettha hi deva — manussā muyhanti."

**Mohanaka** (adj.) [fr. mohana] leading astray, bewildering, leading into error Vin iv.144.

**Mohaneyya & Mohanīya** (adj.) [grd. form[n] fr. moha] leading to infatuation A ii.120; iii.110; J iii.499.

**Moheti** [Caus. fr. **muh**, see muyhati & cp. moha] to deceive, to befool, to take in, surprise, delude, aor. 2[nd] sg. **amohayi** Sn 352; 3[rd] sg. **amohayi** S iv.158= It 58 (maccu — rājan; vv. ll. asamohayi & asamohari); reading somewhat doubtful, cp. similar context Sn 1076 with "sabbesu dhammesu **samūhatesu**" (v. l. samoha°). — 3[rd] sg. (poet.) also **amohayittha** Sn 332 (mā vo pamatte viññāya maccurājā amohayittha vasānuge, cp. Sn ed. p. 58). — On mohayamāna DhA i.275 see **modati**.

# Y

**-Y-** comb[n] consonant (sandhi), inserted (euphonically) between 2 vowels for the avoidance of hiatus. It has arisen purely phonetically from *i* as a sort of "gliding" or semi — vowel within a word, where the syllable division was in regular speech more openly felt than in the written language, e. g. pari — y — āpanna (Pāli) corresponds to Sk. pary — āpanna, similarly pari — y — osāna=Sk. paryosāna. Thus inserted after *a* before *i* or *e:* chay — imā disā D iii.188; ta — y — idaṅ Sn 1077; Pv i.3[3]; tava — y — idaṅ Sn 352; na — y — idaṅ S ii.278; mama — y — idaṅ Sn 806; na — y — idha Sn 790; mā — y — idha Vin i.54; yassay — etādisī pajā D ii.267 (v. l. ss for T yassa — s — etādisī); satiyā — y — etaṅ adhivacanaṅ M ii.260; na — y — imassa Pv iv.1[2]. — After *i* before *a:* pāvisi — y — assamaṅ J v.405; khaṇi — y — asmani J iii.433; yā — y — aññaṅ J i.429 (where C. expl[s]: ya — kāro paṭisandhi — karo). — Cp. yeva for eva. — *Note.* At J vi.106 ya — y — ime jane is to be taken as **ye ime** jane; the spelling **ay** for **e** being found elsewhere as well. Cp. the following ta — y — ime jane.

**Ya°** [pron. rel. base; Vedic yaḥ=Gr. ὅς who; cp. Goth. jabai if, — ei rel. part. An amplification of the dem. pron. base *i —, *ei — (cp. ayaṅ). See on detail Brugmann, *"Die indogerm. Pronomina"* in Ber. d. sächs. Ges. LX. 41 sq.] I. *Forms.* (See inflection also at Geiger, *P.Gr.* § 110.) The decl. is similar to that of ta°; among the more rarely found forms we only mention

the foll.: sg. nom. m. **yo** with by — form (in hiatus) **yv-**, as **yv'âyaṅ**=yo ayaṅ M i.258; **yv'âssa**=yo assa M i.137. Notice the lengthening of the subsequent vowel. — An unsettled **ya** is to be found at J v.424 (Fausböll remarks "for yassā"?; perhaps to be comb[d] with preceding pañcapatikā; C. on p. 427 expl[s] ya — kāro nipātamatto) — abl. **yasmā** in adv. use; **yamhā** Dh 392. — loc. **yamhi** Dh 261, 372, 393. — f. loc. **yassaṅ** A iii.151 (see below). See further adv. use of cases (below ii.5). — At Pv ii.1[6] **yāhi** is doubtful (perhaps imper.=yajahi, of yajati; C. leaves it unexpl[d]).

Special mention must be made of the **nt.** n. acc. sg., where both **yaṅ** and **yad** are found. The (Vedic) form yad

(Ved. yat) has been felt more like ya+expletive (Sandhi — ) **d**, and is principally found in adv. use and certain archaic phrases, whereas **yaṅ** represents the usual (Pali) form (like **tad** and **taṅ**). See more under II. — A Māgadhized form is **ye** (after se=taṅ), found at D ii.278 (see Geiger § 105[2] & 110[2]. Cp. Trenckner, *Notes* 75.). The expression **ye-bhuyyena** may belong under this category, if we explain it as **yad+bhuyyena** (bhuyyena equivalent to bhiyyoso). It would then correspond to *seyyathā* (=sad+yathā, cp. sayathā, sace, taṅyathā). See refs. under **yebhuyyena**. — The expression **yevāpanaka** is an adj. form[n] from the phrase **ye-vā-pana** (=yaṅ vā pana "whatever else there is"), i. e. belonging to something of the same kind, i. e. corresponding, reciprocal, as far as concerned, respective. (See s. v.) — In adv. use it often corresponds to E. *as;* see e. g. yad — icchakaṅ, yad — idaṅ (under ii.2 b; ii.4 b.).

II. *Meaning:* "which," in correspondence to a following demonstr. pron. (ta°); whichever (generalizing); nt. what, whatever. In immediate comb[n] with the demonstr. pron. it is qualifying and specifying the person, thing or subject in discussion or question (see below 4).

1. *Regular use* as correl. pron., when **ya°** (+noun) is followed by **ta°** (+noun). Sometimes (in poetry) the reverse is the case, e. g. at It 84 where **ta°** (m. sa) is elliptically omitted: atthaṅ na jānāti yaṅ lobho sahate naraṅ "*he* does not know good, *whom* greed overcomes." — Otherwise regular, e. g.: *yassa* jātarūparajataṅ kappati pañca pi *tassa* kāmaguṇā kappanti S iv.326. In a generalizing sense (cp. below ii.3): yo **vā** so **vā** "der erste beste," some or other, whoever, any J iv.38; v.362; yaṅ vā taṅ vā karotu let her do whatever she likes VvA 208; yasmiṅ vā tasmiṅ vā on every occasion S i.160 na **yo** vā **so** vā yakkho not *this* or *that* yakkha i. e. not any (ordinary) kind of Yakkha (but Inda) DA i.264. — The same use (ordinary correlative) applies to the nt. forms **yaṅ & yad** in correl. to taṅ and tad. (See sep. under II. 2.)

2. *Use of nt. forms.* — (a) nt. **yaṅ** (a) as pronoun: S iii.44 (yaṅ dukkhaṅ... tad anattā); It 78 (yañ c' aññaṅ whatever else); VbhA 54 (yaṅ labbhati yañ ca na labbhati taṅ sabbaṅ pucchitvā). See also under 3 a (yaṅ kiñci, yaṅ yaṅ). — (b) as adj. adv.: **yaṅmukha** facing what, turned where (?) J v.475 (but C. reads & expl[s] sammukha!); **yaṅ-vipāka** having what or which kind of fruit D ii.209. **yaṅ vā**... yaṅ vā whether... or S ii.179; **yaṅ no**... na tv' eva neither... nor S ii.179 — 180. — **yaṅ** with pot.: "so that," that (corresp. to Lat. ut *consecutivum*) S iii.41 (yaṅ rūpe anatt' ânupassī vihareyya). J v.339 (n' esa dhammo yaṅ taṅ jahe that I should leave you). — In the function of other conjunctions e. g. as *temporal*= when, since, after: J iv.319 (yaṅ maṅ Suruci — m — ānayi that, or since, S. married me). As *conditional* or *causal* =if, even if, because: Vin i.276 (yaṅ te sakkā... arogaṅ kātuṅ, taṅ karohi if it is possible... do it; or may be taken in sense of "in whatever way you can do it, do"); J iii.206=iv.4 (yaṅ me sirasmiṅ ūhacca cakkaṅ bhamati matthake=because; C.: yena pāpena). — (c) as adv. deictive "so," in comb[n] with var. other (emphatic) particles as e. g. **yaṅ nūna** used in an *exhortative* sense "well, now"; or "rather, let me"; or "so now," always in phrase **yaṅ nūn' âhaṅ** "now then let me" (do this or that) very freq., either with foll. pot., e. g. "y. n. âhaṅ araññaṅ paviseyyaṅ" DhA ii.91. "y. n. â. katakammaṅ puccheyyaṅ" VvA 132; dasseyyaṅ VvA 138; pabbajjeyyaṅ M ii.55; āneyyaṅ DhA i.46, vihareyyaṅ ibid. 56; etc. cp. J i.14, 150, 255; iii.393; DhA i.91; PvA 5 (avassayo bhaveyyaṅ). — Similarly **yañ hi** "well then, now then" (with Pot.) S ii.210, 221 (taṅ vadeyya). Cp. **yagghe. yañ ca & yañ ce** [Sk. yac ca, or cet, ca here=ce see ca. & cp. sace=sa+ce] (rather) than that: yañ ca Th 2, 80; J i.210; **yañce** (with Pot.) S i.176; It 43; Th 1, 666. sangāme me mataṅ seyyo yañ ce jīve parājito (than that I live vanquished) Sn 440 (cp. the intricate expl[n] at SnA 390); similarly J iv.495: me maraṇaṅ seyyo yañ ce jīve tayā vinā. — (b) nt. **yad**: (a) as pron in regular relative use e. g. S iii.44 (yad aniccaṅ taṅ dukkhaṅ); It 59 (yad eva diṭṭhaṅ tad ev' âhaṅ vadāmi). (b) as adv., e. g. **yad-agge** (loc.) from what on, i. e. from which time, since what time D i.152 (=mūladivasato paṭṭhāya yaṅ divasaṅ aggaṅ patvā DA i.311); Vv 84[33] (=yato paṭṭhāya VvA 344). Also as **yad-aggena** (instr.) Vin ii.257 (y. Mahāpajāpati — gotamiyā aṭṭha garudhammā paṭiggahitā *tad eva* sā upasampannā); VbhA 387. — **yad-atthaṅ** for what, why Th 2, 163. **yad-atthiya** as much as necessary, as required, sufficient, proper Th 1, 12; 1274 ("which, for the goal desirous, he led" trsl.; refers to brahmacariyaṅ). The same verse occurs at Sn 354. The latter passage is mentioned in P.D. under **atthiya** with meaning "on account of what" (cp. kim — atthiyaṅ S iii.189). The Sn passage is not expl[d] in SnA. — **yad-icchakaṅ** whatever is pleasant, i. e. according to liking, as he pleases A iii.28; Pug 11, 12; J i.141 (y. bhutta eaten heartily); Vism 154 (+yavadicchaka); VvA 341. Cp. yen' icchakaṅ below II. 5. — **yad-icchita** see under **yathā-icchita!** — yadidaṅ: see below II. 4 b.

3. *Generalizing* (or distributive) use of ya: There are two modes of generalization, viz. (a) *by repeating* **ya°**: yassa yass' eva sālassa mūle tiṭṭhasi, so so muñcati pupphāni; "at the foot of whichever tree you stand, he (in all cases concerned) sheds flowers" Vv 39[3]; yaṅ yaṅ hi manaso piyaṅ "whatever is pleasant to the senses" Pv ii.1[18]; yaṅ yaṅ passati taṅ taṅ pucchati "whomsoever he sees, him he asks" J iii.155; yassaṅ yassaṅ disāyaṅ viharati, sakasmiṅ yeva vijite viharati" in whichever region he lives, he lives in his own realm" A iii.151; yo yo yaṅ yaṅ icchati tassa tassa adāsi "whatever anybody wished he gave to him" PvA 113; yaṅ yaṅ padesaṅ bhajati tattha tatth' eva assa lābhasakkāro nibbattati "whichever region he visits, there (in each) will he have success" DhA ii.82. — (b) *by combination* with **ko-ci** (cp. the identical Lat. qui — cun — que): yassa kassaci rāgo pahīno ayaṅ vuccati... "the lust of whosoever is abandoned he is called so & so" It 56. yāni kānici vatthūni... sabbāni tāni... It 19; ye keci ārabbha "with ref. to whosoever" PvA 17; yaṅ kiñci whatever Pv i.4[1].

4. *Dependent & elliptic* use of ya (with pron. demonstr.). This represents a sort of deictic (emphatic) use, with ref. to what is coming next or what forms the necessary compliment to what is just being said. Thus it introduces a general truth or definition, as we would say "just this, namely, i. e.," or Ger. "so wie, und zwar." — (a) The usual comb[ns] are those of ya+sa (nt. taṅ) and of ya+**ayaṅ** (nt. idaṅ), but such with **amu** (nt. aduṅ) also occur: yaṅ aduṅ khettaṅ aggaṅ evam eva mayhaṅ bhikkhu — bhikkhuniyo "as there is one field which is the best, thus to me the bh. & bhikkhunīs" S iv.315. Cp. the foll.: ya+sa e. g. at M. i.366 (yo so puriso paṭhamaṅ rukkhaṅ ārūḷho sace so na khippam eva oroheyya "just that man, who climbed

up the tree first, if he does not come down very quickly"); J ii.159 (yena tena upāyena with every possible means); Pv i.9[1] (yā tā [so read for yā ca!] "just she over there; who as such, i. e. such as she is"); cp. also the foll.: yā sā sīmā... taṅ sīmaṅ Vin i.109; ye te dhammā ādikalyāṇā etc.... sātthaṅ brahmacariyaṅ abhivadanti tathā rūpā 'ssa dhammā honti... M iii.11; yāni etāni yānāni (just) these DhA iv.6. — **ya+ayaṅ** e. g. at M i.258 (yv' āyaṅ vado vedeyyo tatra tatra... vipākaṅ paṭisaṅvedeti); It 35=93 (nibbāpenti moh'aggiṅ paññāya yā 'yaṅ nibbedha — gāminī: "as it is also penetrating, which as such, or in this quality, or as we know, is penetrating"); Vin iv.134 (ye 'me antarāyikā dhammā vuttā... te paṭisevato n' âlaṅ antarāyāya "just those which, or whichever"). Th 1, 124 (panko ti hi naṅ avedayuṅ yâyaṅ vandanapūjanā; here=yā ayaṅ); Dh 56 (appamatto ayaṅ gandho yâyaṅ tagara — candanī; here=yo ayaṅ); M ii.220 (yaṅ idaṅ kammaṅ... taṅ). — (b) nt. **yadidaṅ** lit. "as that," which is this (i. e. the following), may be translated by "viz.," that is, "i. e." in other words, so to speak, just this, "I mean"; e. g. kāmānaṅ etaṅ nissaraṇaṅ yad idaṅ nekkhammaṅ "there is an escape from the lusts, viz. lustlessness"; or: "this is the abandoning of lusts, in other words lustlessness" It 61; dve dānāni āmisa° dhamm°, etad aggaṅ imesaṅ yad idaṅ dhamma° "this is the best of them, I mean dh — d." It 98=100; supaṭipanno sāvaka — sangho, y. i. cattāri purisa — yugāni etc. M i.37. Instead of **yadidaṅ** we also find **yāvañ c' idaṅ**. See also examples given under **yāvatā**.

5. *Cases used adverbially:* Either locally or modally; with regards to the local adverbs it is to be remarked that their connotation is fluctuating, inasmuch as direction and place (where) are not always distinguished (cp. E. where both meanings=where & where — to), but must be guessed from the context. (a) instr. **yena**: (local) where (i. e. at which place) D i.71 (yena yena wherever), 220 (yattha yena yahiṅ=whence, where, whither; *not* with trsl$^n$ *Dial.* I. 281: where, why, whence!), 238 (id.); yenatena where (he was) — there (he went) D i.88, 106, 112 & passim; cp. D ii.85 (yena âvasath' âgāraṅ ten' upasankami); A ii.33 (yena vā tena vā here & there or "hither & thither"). — (modal) Dh 326 (yen' icchakaṅ ii. 2 b.); Pv i.11[2] (kiṅ akattha pāpaṅ yena pivātha lohitaṅ: so that). — loc. yahiṅ where (or whither) Vv 84[29] (yahiṅ yahiṅ gacchati tahiṅ tahiṅ modati); & yasmiṅ: yasmiṅ vā tasmiṅ vā on every occasion S i.160. — abl. **yasmā** (only modal) because A i.260; It 37 (corresp. to tasmā). On yasmā — t — iha see Geiger, *P.Gr.* 73[5].

**Yakana** (nt.) [fr. gen. yaknaḥ or sec. stem yakan — of Vedic yakṛt; cp. Av. yākars; Gr. ἧπαρ, Lat. jecur. In formation cp. P. chakana fr. Ved. śakṛt.] the liver Kh iii.; M i.57, 421; D ii.293; A v.109; Miln 26; Vism 257, 356; VbhA 60, 240. The old n — stem is to be seen in cpd. **yaka-peḷa** (q. v.).

**Yaka-peḷa** [see peḷa] the lump of the liver Sn 195 (=ya- kana — piṇḍa SnA 247)=J i.146. Dines Andersen suggests: "Could y. — p. possibly be an old error for sakapeḷa, cp. Sk. śaka — piṇḍa & śakṛt — piṇḍa?" Cp. **paṭala** (ref. Vism 257).

**Ya-kāra** [ya+kāra] 1. the letter (or sound) y: J i.430 (padasandhikara); iii.433 (vyañjana — sandhi — vasena gahita). — 2. the letter (or syllable) *ya:* J v.427 (nipāta — matta). It is referred to at Vin iv.7 as an ending implying ridiculing or insult, together with the ending **°bha**. The Cy. means words like dāsiya, gumbiya, bālya etc. where — ya either denotes descendency or property, or stands for — ka as diminutive (i. e. (disparaging) ending. The same applies to **°bha**. Here at Vin iv.7 this way of calling a person by means of adding **-ya-** or **-bha** to his name (cp. E. — y in kid> kiddy etc.) is grouped with a series of other terms of insult (hīnā akkosā).

**Yakkha** [Vedic yakṣa, quick ray of light, but also "ghost"; fr. **yaks** to move quickly; perhaps: swift creatures, changing their abode quickly and at will. — The customary (popular) etym. of Pali Commentators is y. as quâsi grd. of **yaj**, to sacrifice, thus: a being to whom a sacrifice (of expiation or propitiation) is given. See e. g. VvA 224: yajanti tattha baliṅ upaharantī ti yakkhā; or VvA 333: pūjanīya — bhavato yakkho ti vuccati. — The term yakṣa as attendants of Kubera occurs already in the Upanishads.] 1. name of certain non — human beings, as spirits, ogres, dryads, ghosts, spooks. Their usual epithet and category of being is **amanussa**, i. e. not a human being (but not a sublime god either); a being half deified and of great power as regards influencing people (partly helping, partly hurting). They range in appearance immediately above the Petas; many "successful" or happy Petas are in fact Yakkhas (see also below). They correspond to our "genii" or fairies of the fairy — tales and show all their qualities. In many respects they correspond to the Vedic Piśācas, though different in many others, and of diff. origin. Historically they are remnants of an ancient demonology and of considerable folkloristic interest, as in them old animistic beliefs are incorporated and as they represent creatures of the wilds and forests, some of them based on ethnological features. See on term e. g. *Dial.* iii.188; on their history and identity Stede, *Gespenstergeschichten des Peta Vatthu* chap. v.; pp. 39 — 44. — They are sometimes called **devatā**: S i.205; or **devaputtā**: PvA 113, 139. A female Yakkha is called **yakkhinī** (q. v.).

2. Their usual capacity is one of kindness to men (cp. Ger. Rūbezahl). They are also interested in the *spiritual* welfare of those humans with whom they come into contact, and are something like "tutelary genii" or even "angels" (i. e. *messengers* from another world) who will save prospective sinners from doing evil (cp. Pv iv.1). They also act as guides in the "inferno": Pv iv.11, cp. iv.3. A somewhat dangerous "Mentor" is represented at D i.95, where the y. Vajirapāṇī threatens to slay Ambaṭṭha with an iron hammer, if he does not answer the Bhagavā. He is represented as hovering in the air; Bdhgh. (DA i.264) says on this: na yo vā so vā yakkho, Sakko devarājā ti veditabbo: it is to be understood not as this or that y., but as Sakka the king of devas. — Whole cities stand under the protection of, or are inhabited by yakkhas; D ii.147 (ākiṇṇa — yakkha full of y.; thus Āḷakamandā may here mean all kinds of supra — mundane beings), cp. Lankā (Ceylon) as inhabited by y.: Mhvs 7, 33. — Often, however, they are cruel and dangerous. The female yakkhas seem on the whole more fearful and evil-natured than the male (see under yakkhinī). They eat flesh and blood: J iv.549; devour even men: D ii.346; J ii.15 — 17, or corpses: J i.265; mentioned under the 5 ādīnavā (dangers) at A iii.256. A yakkha wants to kill Sāriputta: Ud 4.

3. Var. *classes* of y. are enum$^d$ at D ii.256, 257; in a progressive order they rank between **manussa** and **gandhabba** at

A ii.38; they are mentioned with devas, rakkhasas, dānavas, gandhabbas, kinnaras and mah'oragas at J v.420. According to VvA 333 Sakka, the 4 great kings (lokapālā), the followers of Vessavaṇa (alias Yama, the yakkhas proper) *and* **men** (see below 7) go by the name of yakkha. — Sakka, the king of the devas, is often named yakkha: J iv.4; DA i.264. Some are spirits of trees (rukkha — devatā): J iii.309 345; Pv i.9; ii.9; PvA 5; are also called **bhumma-devā** (earthly deities) PvA 45, 55. Their cult seems to originate primarily from the woods (thus in trees: Pv ii.9; iv.3), and secondarily from the legends of sea — faring merchants (cp. the story of the flyingDutchman). To the latter origin point the original descriptions of a **Vimāna** or fairy — palace, which is due to a sort of mirage. These are usually found in or at the sea, or in the neighbourhood of silent lakes, where the sense of hauntedness has given rise to the fear of demons or supernatural witchcraft. Cp. the entrances to a Vimāna by means of a dried — up river bed (Pv i.9; ii.12) and the many descriptions of the Vimānas in the Lake — districts of the Himavant in Vv. (See Stede, *Peta Vatthu* trsl$^{n}$ p. 104 sq.)

4. Their *names* too give us a clue as to their origin and function. These are taken from (a) their *bodily appearance,* which possesses many of the attributes of Petas, e. g. **Khara** "Rough — skin" or "Shaggy" Sn p. 48 (=khara — samphassaṅ cammaṅ SnA 302), also as **Khara-loma** "Rough — hair" Vism 208; **Khara-dāṭhika** "Rough — tooth" J i.31. **Citta** "Speckled" Mhvs 9, 22; 10, 4; also as **Citta-rājā** J ii.372; Mhvs 10, 84. **Silesa-loma** "Sticky — hair" J i.273. **Sūci-loma** "Needlehair" Sn p. 47, 48; S i.207; Vism 208; SnA 302. — (b) *places* of inhabitance, attributes of their realm, *animals* and *plants,* e. g. **Ajakalāpaka** "Goat — bundle" Ud 1. **Āḷavaka** "Forest — dweller" J iv.180; vi.329; Mhvs 30, 84: Vism 208. **Uppala** "Lotus" DhA iv.209. **Kakudha** "K. — tree" (Terminalia arjuna) S i.54. **Kumbhīra** "Crocodile" J vi.272. **Gumbiya** either "One of a troop" (soldier of Yama) or "Thicket — er" (fr. gumba thicket) J iii.200, 201. **Disāmukha** "Sky-facer" DhA iv.209. **Yamamoli** "Yamachignon" DhA iv.208. **Vajira** "Thunderbolt" DhA iv.209; alias **Vajirapāṇī** D i.95, or **Vajira-bāhu** DhA iv.209. **Sātāgira** "Pleasant — mount" D ii.256; Sn 153; J iv.314; vi.440. **Serīsaka** "Acacia — dweller" VvA 341 (the messenger of Vessavaṇa). — (c) qualities of *character,* e. g. **Adhamma** "Unrighteous" Miln 202 (formerly Devadatta). **Katattha** "Well — wisher" DhA iv.209. **Dhamma** "Righteous" Miln 202 (=Bodhisatta). **Puṇṇaka** "Full( — moon?)" J vi.255 sq. (a leader of soldiers, nephew of Vessavaṇa). **Māra** the "Tempter" Sn 449; S i.122; M i.338. **Sakata** "Waggon — load" (of riches) DhA iv.209 — (d) *embodiments* of former persons, e. g. **Janavasabha** "Lord of men" D ii.205. **Dīgha** M i.210. **Naradeva** J vi.383, 387. **Paṇḍaka** "Eunuch" Mhvs 12, 21. **Sīvaka** S i.241=Vin ii.156. **Serī** "Self — willed" S i.57. — Cp. the similar names of yakkhinīs.

5. They stand in a close relationship to and under the authority of **Vessavaṇa** (Kuvera), one of the 4 lokapālas. They are often the direct servants (messengers) of **Yama** himself, the Lord of the Underworld (and the Peta — realm especially). Cp. D ii.257; iii.194 sq.; J iv.492 (yakkhinī fetches water for Vessavaṇa); vi.255 sq. (Puṇṇaka, the nephew of V.); VvA 341 (Serīsaka, his messenger). In relation to Yama: dve yakkhā Yamassa dūtā Vv 52$^{2}$; cp. Np. Yamamolī DhA iv.208. — In harmony with tradition they share the rôle of their master **Kuvera** as lord of riches (cp. Pv ii.9$^{22}$) and are the keepers (and liberal spenders) of underground riches, hidden treasures etc., with which they delight men: see e. g. the frame story to Pv ii.11 (PvA 145), and to iv.12 (PvA 274). They enjoy every kind of splendour & enjoyment, hence their attribute **kāma-kāmin** Pv i.3$^{3}$. Hence they possess supernatural powers, can transfer themselves to any place *with* their palaces and work miracles; a frequent attribute of theirs is **mah' iddhika** (Pv ii.9$^{10}$; J vi.118). Their appearance is splendid, as a result of former *merit:* cp. Pv i.2; i.9; ii.11; iv.3$^{17}$. At the same time they are possessed of odd qualities (as result of former *demerit*); they are shy, and afraid of palmyra leaf & iron: J iv.492; their eyes are red & do not wink: J v. 34; vi.336, 337. — Their abode is their self — created palace (**Vimāna**), which is anywhere in the air, or in trees etc. (see under vimāna). Sometimes we find a communion of yakkhas grouped in a town, e. g. Āḷakamandā D ii.147; Sirīsa — vatthu (in Ceylon) Mhvs 7, 32.

6. Their essential *human* character is evident also from their attitude towards the "Dhamma." In this respect many of them are "fallen angels" and take up the word of the Buddha, thus being converted and able to rise to a higher sphere of existence in saṅsāra. Cp. D iii.194, 195; J ii.17; VvA 333; Pv ii.8$^{10}$ (where "yakkha" is expl$^{d}$ by Dhpāla as "pet — attabhāvato cuto (so read for mato!) yakkho ataṅ jāto dev — attabhāvaṅ patto" PvA 110); SnA 301 (both Sūciloma & Khara converted). — See in general also the foll. passages: Sn 153, 179, 273, 449; S i.206 — 15; A i.160; Vism 366 (in simile); Miln 23.

7. Exceptionally the term "yakkha" is used as a *philosophical* term denoting the "individual soul" [cp. similar Vedic meaning "das lebendige Ding" (B.R.) at several AV. passages]; hence probably the old phrase: **ettāvatā yakkhassa suddhi** (purification of heart) Sn 478, quoted VvA 333 (ettāvat' aggaṅ no vadanti h' eke yakkhassa sudhiṅ idha paṇḍitāse). Sn 875 (cp. Nd$^{1}$ 282: yakkha=satta, nara, puggala, manussa).

**-ânubhāva** the potency of a yakkha J i.240. **-āviṭṭha** possessed by a y. J vi.586. **-iddhi** (yakkh°) magic power of a y. PvA 117, 241. **-gaṇa** the multitude of ys. J vi.287. **-gaha**=following DhA iii.362. **-gāha** "yakkha — grip," being seized by a y. S i.208; PvA 144. **-ṭṭhāna** the dwelling — place of a y. **-dāsī** "a female temple slave," or perhaps "possessed by a demon" (?) J vi.501 (v. l. BB devatā — paviṭṭhā cp. p. 586: yakkh' āviṭṭhā.) **-nagara** city of ys. J ii.127 (=Sirīsavatthu); cp. pisāca — nagara. **-pura** id. Mhvs 7.32. **-bhavana** the realm or abode of the y. Nd$^{1}$ 448. **-bhūta** a yakkha — being, a ghost Pv iii.5$^{2}$ (=pisāca — bhūta vā yakkha — bh. vā PvA 198); iv.1$^{35}$. **-mahiddhi=°iddhi**; Pv iv.1$^{54}$. **-yoni** the y. — world, realm of the y. SnA 301. **-samāgama** meeting of the y. PvA 55 (where also *devaputtā* join). **-sūkara** a y. in the form of a pig VbhA 494. **-senā** army of ys. D iii.194; SnA 209. **-senāpati** chief — commander of the yakkha — army J iv.478; SnA 197.

**Yakkhatta** (nt.) [fr. yakkha] condition of a higher demon or yakkha D ii.57; A ii.39; PvA 117.

**Yakkhinī** (f.) [fr. yakkha, perhaps corresponding directly

to Vedic **yakṣiṇī**, f. of yakṣin; adj. persecuting, taking vengeance, appl[d] to Varuṇa at RV. vii.88[4]] a female yakkha, a vampire. Their character is usually fierce & full of spite & vengeance, addicted to man — & beast-murder (cp. yakkha 2). They are very much like Petīs in habits. With their names cp. those of the yakkhas, as enum[d] under yakkha 4. — Vin iii.37; iv.20 (where sexual intercourse with y. is forbidden to the bhikkhus); S i.209 (Piyankara — mātā); J i.240 (as a goat), 395 sq.; ii.127; iii.511; v.21 (eating a baby), 209 (eaten by a y.); vi.336 (desirous of eating a child); Vism 121 (singing), 382 (four: Piyankara — mātā, Uttaramātā, Phussa — mittā, Dhammaguttā), 665 (in simile); Mhvs 7, 11 (Kuvaṇṇā, i. e. bad — coloured); 10, 53 (Cetiyā); 12, 21 (Hāritā "Charming" or fr. harita "green" (?)); DhA i.47; ii.35, 36 (a y. in the form of a cow, eating 4 people in successive births). *Note.* A by — form of yakkhinī is **yakkhī**.

**-bhāva** the state of being a yakkhinī J i.240; ii.128 (yakkhini°).

**Yakkhī** (f.) [direct formation fr. yakkha, like petī fr. peta; form older than yakkhinī (?)]=yakkhinī S i.11; Vin iii.121; iv.20; J iv.492; Mhvs 7, 26.

**Yagghe** (indecl.) [similar in formation & meaning to tagghe (q. v.). It is yaṅ (yad)+gha, the latter in a Māgadhised form ghe, whereas taggha (=tad+gha) only occurs as such] hortative part, used in addressing a (superior) person in the voc., followed by Pot. of jānāti, either 2[nd] jāneyyāsi, or 3[rd] sg. jāneyya; to be trsl[d] somewhat like "look here, don't you know," surely, you ought to know; now then; similarly to part. **yaṅ nu, yaṅ nūna & yaṅ hi**. The part. is found in the language of the Nikāyas only, thus indicating part of the oldest & original dialect. E. g.: y. bhante jāneyyāsi Vin i.237; *yagghe* deva jāneyyāsi yo te puriso dāso... so... pabbajito do you know, Oh king D i.60 (trsl.: "*if it please* your majesty, do you know..."; DA i.169 expl[s] as "codan' atthe nipāto"); y. ayye jāneyyāsi M ii.62; mahārāja j. M ii.71; id. S i.101; y. bhavan jāneyya S i.180. — The passage M ii.157 is somewhat doubtful where we find y. with the *ind.* and in var. forms (see v. l.) of yagghi & taggha: "jānanti pana bhonto yagghe...," with reply "na jānāma yagghe..." Perhaps the reading taggha would be preferable.

**Yajati** [**yaj**, cp. Vedic yajati, yajus, Yajur — veda. To Av. ya□aitē to sacrifice, Gr. ἅζομαι to revere, worship. On etym. cp. also Walde, *Lat. Wtb.* s. v. aestimo. — The Dhtp (62) defines root by "deva — pūjā, sangati — karaṇa, dānesu," i. e. "said of deva — worship, of assembling, and of gifts." Similarly Dhtm 79] to sacrifice, to make an offering (yaññaṅ); to give alms or gifts — In the P. literature it refers (with yañña, sacrifice) either (when critical) to the Brahmanic rites of sacrificing to the gods according to the rules initiated in the Vedas & Vedic literature; or (when dogmatical) to the giving of alms to the bhikkhu. In the latter sense it implies liberal donation of all the necessities of a bhikkhu (see enum[d] under yañña). The latter use is by far the more frequent. — The construction is with the *acc.* of the deity honoured and the *instr.* of the gift. — Pres. **yajati** D i.139; A i.168; ii.43, 44; Sn 505, 509; DA i.160. — ppr. **yajanto** D i.52; M i.404; Miln 21; gen. pl. **yajataṅ** Sn 569 (=Vin i.246, where reading is jayataṅ). — ppr. med. **yajamāna** D i.138 (mahayaññaṅ); Sn 506; S i.233; J vi.502, 505. — imper. 3[rd] sg. **yajatu** DA i.297; med. **yajataṅ** D i.138 (=detu bhavaṅ DA i.300). 2[nd] sg. **yajāhi** J iii.519; PvA 280, and perhaps at Pv ii.1[6] (for T. yāhi). 2[nd] med. **yajassu** Sn 302, 506; J v.488 (yaññaṅ), 490 (id.) — Pot. 1[st] sg. **yajeyyaṅ** D i.134; 3[rd] pl. **yajeyyuṅ** J vi.211, 215; 3[rd] sg. med. **yajetha** Dh 106 (māse māse sahassena yo y.=dānaṅ dadeyya DhA ii.231), 108; It 98; A ii.43; Sn 463. — Fut. 2[nd] sg. **yajissasi** J iii.515; 1[st] sg. **yajissāmi** J vi.527 (pantha — sakuṇaṅ tuyhaṅ maṅsena); 3[rd] pl. **yajissanti** J iv.184; 1[st] pl. **yajissāma** J vi.132. — aor. 1[st] sg. **yajiṅ** Th 1, 341; 3[rd] sg. **ayajī** It 102; **yaji** Miln 219, 221. — inf. **yajituṅ** Miln 220; **yiṭṭhuṅ** D i.138 (yiṭṭhu — kāma wishing to sacrifice), and **yaṭṭhuṅ** in **°kāma** D ii.244; Sn 461. — ger. **yajitvā** D i.143; A ii.44; Sn 509; J vi.137 (puttehi), 202; Pv ii.9[56] (datvā+, i. e. spending liberally; cp. PvA 136); **yajitvāna** Sn 303, 979. — grd. **yajitabba** J vi.133 (sabbacatukkena). — pp. **yajita & yiṭṭha**. — Caus. I. **yājeti**; Caus. II. **yajāpeti** (q. v.).

**Yajana** (nt.) [late formation fr. **yaj**, yajati, for the earlier yañña] the act of sacrificing J iii.518; vi.133; Cp. I. 7[2]; Vism 224; PvA 135.

**Yajanaka** (adj.) [fr. yajana] one who sacrifices J vi.133.

**Yajāpeti** [Caus. II. of yajati] to cause a sacrifice to be held A i.168 (yajati+).

**Yajita** [pp. of yajati] sacrificed Miln 219; J iv.19.

**Yajubbeda** [fr. Vedic yajus the sacrificial formula,+veda] the Yajurveda, the 2[nd] of the Vedas, dealing with sacrifice Miln 178; DA i.247; SnA 447. As **yajuveda** at Dpvs v.62, where the 3 Vedas are enum[d] as iruveda, yaju° and sāma°.

**Yañña** [Vedic yajña, fr. **yaj**: see yajati. The metric reading in the Veda is sometimes **yajana**, which we are inclined to look upon as *not* being the source of the P. yajana] 1. a brahmanic sacrifice. — 2. almsgiving, charity, a gift to the Sangha or a bhikkhu. The brahmanic ritual of Vedic times has been given a changed and deeper meaning. Buddhism has discarded the outward and cruel form and has widened its sphere by changing its participant, its object as well as the means and ways of "offering," so that the yañña now consists entirely in a worthy application of a worthy gift to a worthy applicant. Thus the direct and as it were self — understood definition of yañña is at Nd[2] 523 given with "yañño vuccati **deyyadhammo**," and as this the 14 constituents of the latter are enum[d]; consisting of the 4 paccayas, *and* of anna, pāna, vattha, yāna, mālā, gandhā, vilepana, seyya, avasatha, padīpeyya. Cp. Nd[1] 373. — The term **parikkhāra**, which refers to the requisites of the bhikkhu as well (see DA i.204 — 207), is also used in the meaning of "accessory instrument" concerning the *brahmanic* sacrifice: see D i.129 sq., 137 sq. They are there given as 16 parikkhāras, as follows: (4) cattāro anumati — pakkhā viz. the 4 groups khattiyas, ministers, brahmans and householders, as colleagues by consent; (8) aṭṭhangāni of a king — sacrificer; (4) cattār' angāni of a purohita. — The term **mahāyañña** refers to the brahmanic ritual (so at M ii.204; DhsA 145, cp. *Expositor* 193); its equivalent in Buddhist literature is mahādāna, for which yañña is also used at Pv ii.9[50] (cp. PvA 134). — The Jātakas are full of passages referring to the ineffectiveness and cruelty of the Brahmanic sacrifice, e. g. J iii.518 sq.; vi.211 sq., & cp. Fick, *Sociale Gliederung,* p. 146 sq. One special kind of sacrifice is the **sabba-catukkayañña** or the sacrifice of

tetrads, where four of each kind of gifts, as elephants, horses, bulls, and even *men* were offered: J i.335; iii.44, 45; PvA 280. The number 4 here has the meaning of evenness, completeness, or harmony, as we find it freq., in the notion of the *square* with ref. to Vimānas & lotus ponds (in J., Vv & Pv etc.); often also implying awfulness & magic, as attached e. g. to cross — roads. Cp. the Ep. of niraya (Purgatory) "catu — dvāra" (esp. at Pv i.10). See cpds. of catur. — It may also refer to the 4 quarters of the sky, as belonging to the 4 Guardians of the World (lokapālā) who were specially worth offering to, as their influence was demonic (cp. Pv i.4).

The prevailing meaning of yañña in the Suttapiṭaka is that of "gift, oblation to the bhikkhu, alms-giving." Cp. Sn 295, 461, 484, 1043. At Vv 34[26] the epithets "su — dinna, su — huta, su — yiṭṭha" are attributed to **dāna**. — The 3 constituents which occur under dāna & deyyadhamma as the gift, the giver and the recipient of the gift (i. e. the Sangha: cp. opening stanza Pv i[1]) are similarly enum[d] under yañña (or yaññapatha) as "ye yaññaṅ (viz. cīvaraṅ etc.) *esanti*" those who wish for a gift, "ye yaññaṅ *abhisankharonti*" those who get it ready, and "ye yaññaṅ *denti*" those who give it, at Nd[2] 70 (under appamatta). Similarly we find the threefold division of "yañña" (=cīvara etc.), "yaññayājaka" (=khattiyā, brāhmaṇā etc., including all 8 classes of men: see Nd[2] p. 129 s. v. khattiya, quoted under jana[b]), and "dakkhiṇeyya" (the recipient of the gift, viz. samaṇa — brāhmaṇā, kapaṇ'addhikā vanibbakā, yācakā) at Nd[2] 449[b] (under puthū). — Cp. the foll. (mixed) passages: D i.97, 128 — 144 (brahmanic criticised); ii.353, 354 (profitable and unprofitable, criticised); M i.82 (brahm.); S i.76, 160; ii.42 sq., 63, 207; iii.337; iv.41; A i.166; ii.43 (nirārambhaṅ yaññaṅ upasankamanti arahanto, cp. DhsA 145); Sn 308 (brahm.), 568 (aggihutta — mukhā yaññā: the sacrifices to Agni are the best; brahm.); Th 1, 341; J i.83, 343; iii.517 (°ṅ yajati; brahm.); iv.66; v.491, 492; vi.200 (yañña — kāraka — brāhmaṇa), 211 sq.; DA i.267; DhA ii.6.

**-âgāra** a hall for sacrifices Pug 56 (=yañña — sālā PugA 233). **-āvāṭa** the sacrificial pit D i.142, 148; J i.335; iii.45, 517; vi.215 (where reading yaññavāṭa, cp. yaññavāṭaka at Cp. i.7[2]). It has been suggested by Kern, *Toev,* s. v., and it seems more to the sense, to read yañña — **vāṭa** for yanñ' āvāṭa, i. e. enclosed place for sacrifice. Thus at all passages for °āvāṭa. **-kāla** a suitable (or the proper) time for sacrifice D i.137; Sn 458, 482; DA i.297. **-upanīta** one who has been brought to the sacrifice S i.168 (trsl. *K.S.* 211 not quite to the point: "the oblation is brought." Reading is uncertain; v. l. **°opanīta** which may be read as **opavīta** "wearing the sacrificial cord": see foll.). **-opavīta** (?) [see upavīta] in phrase yaññ' opavīta — kaṇṭhā "having the (sacrificial, i. e.) alms — cord wound round their necks" SnA 92 (v. l. BB yaññ — opacita — kammā). Cp. yañña — suttaka. **-patha** [cp. patha[2]] (way of) sacrificing, sacrifice Sn 1045; Nd[2] 524 (yañño y' eva vuccati yañña — patho); J vi.212, 215. **-vaṇṇa** praise of sacrifice J vi.200. **-vidhāna** the arrangement or celebration of a sacrifice J vi.202. **-sampadā** success of the sacrifice D i.128 sq. (in its threefold mode), 134, 143, 144; Sn 505, 509. **-sāmin** lord or giver of a sacrifice D i.143. **-suttaka** "sacrificial string," i. e. alms — cord (the sign of a mendicant) DhA ii.59. Cp. above: °opavīta.

**Yaññatā** (f.) [abstr. fr. yañña] "sacrificiality," the function or ceremony of a sacrifice J vi.202 (=yañña — vidhāna C.).

**Yaṭṭhi** (f.) [cp. Vedic yaṣṭi. Another Pali form is laṭṭhi] 1. a staff, stick, pole M iii.133 (tomara° goad); S i.115 (pācana° driving stick, goad); Miln 2; DhA iii.140 (kattara° a mendicant's staff); PvA 241; VbhA 241 (yantacakka°); Mhvs 11, 10 (veḷu° a bamboo pole). — 2. a stem, stalk (of a plant), cane in **ucchu°** sugarstick, sugar — cane DhA iii.315 (=ucchu — khaṇḍika at Vv 33[26]); iv.199. — 3. a measure of length (=7 ratanas) VbhA 343.

**-koṭi** the end of the stick or staff DhA i.15. **-madhukā** ("cane — sweetness") liquorice Mhvs 32, 46. **-luddaka** "stick — hunter" at J iv.392 means a hunter with a *lasso.*

**Yata** [pp. of **yam**] held, checked, controlled, restrained, careful S ii.15, 50; Sn 78, 220, 1079 (=yatta, paṭiyatta, gutta etc. Nd[2] 525); J vi.294 (C. appamatta; Kern, *Toev.* s. v. proposes reading yatta for yata Vism 201 (?). Esp. in two phrases: **yat-atta** (yata+attan) selfcontrolled, one whose heart is kept down D i.57 (cp. *Dial.* i.75); Sn 216, 490, 723; DA i.168. — **yata-cārin** living in self — restraint, living or behaving carefully Sn 971 (=yatta paṭiyatta gutta etc. Nd[1] 498); Miln 300 (+samāhita — citta, where Kern, *Toev.* s. v. proposes to read yatta — cārin for yata°). A similar passage at Th 1, 981 reads *yathā — cārin* (q. v. for further expl[n]). — Cp. **saṅyata** & see also **yatta**.

**Yatati[1]** [**yat**, given by Dhtp 121 in meaning "yatana," by Dhtm 175 as "paṭiyatana"] to exert oneself, strive, endeavour, to be cautious or careful; ppr. **yataṅ** It 120 (care, tiṭṭhe, acche etc.; Seidenstücker trsl[s] "gezügelt," thus taking it in meaning of yata). — pp. **yatta**.

**Yatati[2]** [unidentified, perhaps as expl[n] of yati?] is given in meaning of "lead out" (?) at Dhtp 580 ("niyyātane") and Dhtm 813 (id.).

**Yatana** (nt.) [fr. **yat**, cp. Epic Sk. yatna] endeavour, under- taking J v.346 (C. expl[s] samosaraṇa — ṭṭhāna?); Dhtp 121 (in expl[n] of yatati[1]).

**Yati** [fr. **yat**, cp. Vedic yati leader, guide] a Buddhist monk Mhvs 5, 37 (racchāgataṅ yatiṅ); 25, 4; 30, 26 (mattikā — dāyakaṅ yatiṅ); 32, 32 (khīṇāsavassa yatino); Dāvs iv.33 (yatī); Vism 79 (vikampeti Mārassa hadayaṅ yatī); PvA 287 (instr. muni — vara — yatinā).

**Yato** (adv.) [the abl. case of ya°, used as conjunction, Cp. Vedic yataḥ wherefrom, by which, out of which] 1. (local) from where D i.240 (uggacchanti candima — suriyā; opp. yattha where). — 2. (temporal) whence, since, when, from which time VvA 344 (yato paṭṭhāya). — 3. (modal) from which, out of what cause, because, in as far as D i.36 sq. (yato... ettāvatā because... therefore); Sn p. 113 (id.) Dh 374, 390 (doubled=from whichever source). — Freq. in two comb[ns]: **yatvâdhi-karaṇaṅ** (yato+adhikaraṇaṅ) because (lit. by reason of which; cp. kim — ādhikaraṇaṅ, see adhik.) D i.70; D i.113; M i.269; Dhs 1346; cp. similarly BSk. yato adhikaraṇaṅ MVastu iii.52; *and* **yato-nidānaṅ** on account of which, from which (or what) reason, because M i.109; Sn 273, 869; Pv iv.1[61] (cp. PvA 242). — *Note.* **yaticchita** at PvA 265 is to be read **yadicchita**.

**Yatta** [pp. of yatati[1]] strenuous, making an effort, watchful Nd[2]

525 (+paṭiyatta, in exegesis of yata); J iv.222 (+paṭiyatta); vi.294 (Kern's reading for yata; vv. ll. saṅyata & sata, thus warranting yata); Miln 373 (°payatta), 378 (id.=in keen effort). — *Note.* Kern, *Toev.* s. v. would like to equal yatta=Sk. yatna effort.

**Yattaka** (adj.) [fr. yāvant, a late formation; cp. Trenckner, *Notes,* 80] however much, whatever, as many (in correlation with **ta°** or **tattaka**) J v.74 (=yāvant); Vism 184 (yattakaṅ ṭhānaṅ gaṇhāti... tattakaṅ...), 293 (yattakā=yāvatā); DA i.118 (yattaka... tattaka as long as); DhA ii.50 (°ṅ kālaṅ as long), 128; VbhA 73 (yattakaṅ ṭhānaṅ... tattakaṅ), 391 (yattakāni kusala — cittāni... tesaṅ *sabbesaṅ*); VvA 175 (yattakāni... tāni as many... so many, i. e. whatever), 285 (yattakā āhuneyyā nāma... tesu *sabbesu*...). — instr. **yattakena** as adv. "because, on account of" DhA iii.383, 393.

**Yattha** (adv.) [the regular P. form of Ved. yatra. See also P. yatra] rel. adv. of place "where," at which spot; occasionally "at which time," when; with verbs of motion="whereto." — D i.240 (whither); Sn 79, 170 (here closely resembling *yatra* in meaning="so that"), 191, 313, 445, 995, 1037; Dh 87, 127 (yattha ṭhita, cp. PvA 104) 150, 171, 193, PvA 27. — **yattha vā tattha vā** wherever (or whenever) DhA iv.162; similarly **yattha yattha** wherever (he likes) A ii.64. **yattha kāmaṅ** (cp. yathākāmaṅ in same meaning) where to one's liking, i. e. wherever Dh 35 (=yattha katthaci *or* yattha yattha icchati DhA i.295, 299), 326. Similarly we find **yatth-icchakaṅ**, almost identical (originally variant?) with **yadicchakaṅ** and **yāvadicchakaṅ** at Vism 154.

**Yatra** (adv.) [the (older?) reconstituted Sk. form of P. yattha, cp. Vedic yatra in which, where. The P. form is younger than the Vedic, as the P. meaning is doubtful for the V. period. It is merely a differentiation of forms to mark a special meaning in the sense of a causal conjunction, whereas **yattha** is adv. (of place or time) only] in which, where, since; only in phrase **yatra hi nāma** (in emphatic exclamations) with Fut.; "as indeed, inasmuch as, that" S ii.255 (ñāṇabhūtā vata sāvakā y. h. n. savako ñassati etc.); J i.59 (dhir — atthu vata bho jātiyā y. h. n. jātassa jarā paññāyissati "woe to birth that old age is to be noticed in that which is born!"); Miln 13 (acchariyaṅ vata bho... y. h. n. me upajjhāyo ceto — parivitakkaṅ jānissati).

**Yathā** (adv.) [fr. ya°; Vedic **yathā**; cp. kathā, tathā] as, like, in relation to, after (the manner of). — As *prep.* (with *acc.*): according (to some condition, norm or rule): yathā **kāmaṅ** (already Vedic) according to his desire, after his liking PvA 113, 136; y. **kālaṅ** in time, timely PvA 78; **matiṅ** to his own mind or intention Pv iv.1[67]; **ruciṅ** to his satisfaction, amply, satisfactorily PvA 88, 126, 242; **vibhavaṅ** acc. to their wealth, i. e. plentifully PvA 53; **sukhaṅ** as they liked or pleased PvA 133. Sometimes with *loc.:* yathā **padese** "according to place," in the right place J iii.391. Or *instr.:* y. **sattiyā** as much as you can DhA i.92; y. **manena** from his heart, sincerely, voluntarily DhA i.42. — Also with *ger.* yathā **haritvā** according to his taking (or reward: see under cpd. °bhata) It 14 (y. h. nikkhipeyya, which Seidenstücker, not doing justice to context translates "so wie man etwas nimmt und dann wegwirft"). With foll. adj. expressing something like "as it were" and often untranslateable (see cpds.) — As *conjunction:* "as if," or "so that": yathā mata like dead Dh 21; **yathā na** "in order that not": Vism 31 (y. sarīre ābādhaṅ na uppādeti, evaṅ tassa vinodan' atthaṅ); DhA i.311 (y. assa patitaṭṭhānaṅ na passāmi, tathā naṅ chaḍḍessāmi: so that I shall not see..., thus shall I throw him). — As *adv.* just, as, so, even; in comb[n] with other particles: yathā **kathaṅ pana** how so then, how is it then that S ii.283 (cp. yathā tathaṅ under cpds.); yathā **kiṅ viya** somewhat like this Miln 91; yathā **pana** like as DhA i.158; **yatha-r-iva** (for yathā — iva) just as D i.90; yathā **pi... evaṅ** just as... so Dh 51 — 52. — **yatha** — yidaṅ (for yathā — idaṅ) positive: "as just this," "so that," "e. g.," "like," "i. e."; after negation "but" It 8, 9 (na aññaṅ... yathayidaṅ); Sn 1092 (tvañ ca me dīpam akkhāhi, yathayidaṅ n' âparaṅ siyā "so that there be no further ill"; cp. SnA 597). See also the enlarged forms seyyathā & seyyathīdaṅ. — In correlation with **tathā**: the same... as, like... as, as... so; Pv i.12[3] (yath' āgato tathā — gato as he has come so has he gone). Often elliptically in direct juxtaposition: **yathā tathā** in whatever way, in such & such a manner; so and so, according to the occasion; also "correctly, truly, in reality" Sn 504 (tvaṅ h' ettha jānāsi y. t. **idaṅ**); PvA 199 (y. t. vyākāsi). See **yathā-tathaṅ** under cpds. About phrase yathā taṅ see yathātaṅ. — For further refs. on the use of yathā see Indexes to Saṅyutta (S vi.81 s. v. yathābhūtaṅ); Anguttara (A. vi.91 ibid.); Sutta — Nipāta (Index p. 751); & Dhammapada.

**-ânudhammaṅ** according to the rules (leading to enlightenment) Sn 963, cp. Nd[1] 481. **-ânurūpa** suitable, proper Mhvs 28, 42. **-ânusiṭṭhaṅ** in accordance with what has been taught DhA i.158. **-âbhirantaṅ** (adv. nt. of ppr.) to (their) heart's content, as much (or as long) as one likes Vin iii.145; Sn 53; DhA i.385; VvA 181. **-āraddha** [=ālabdha] as much as was to be had, sufficient Vin iii.160. **-ârahaṅ** (nt. adv.) as is fit or proper, seeming, fitful, appropriately, duly (cp. *Cpd.* 111[1], 118[2]) S i.226; Sn 403; Pv ii.9[23]; PvA 78, 132 (yathā codanaṅ v. l. SS), 287; VvA 139. So to be read at all Pv & PvA passages for T. yathā rahaṅ. Very freq. in Mhvs. e. g. 3, 27; 5, 148; 7, 70; 14, 54; 20, 8; 22, 58. **-âlankata** dressed as he was, in full (state — ) dress DhA iii.79. **-âvajjaṅ** "as if to be blamed," i. e. (imitating) whatever is faulty, mimicry of deformities (as a forbidden pastime) D i.7 (=kāṇakuṇi — khañj' ādīnaṅ yaṅ yaṅ vajjaṅ taṅ taṅ payojetvā dassana — kīḷā DA i.86); Vin ii.10. **-icchitaṅ** according to one's wish, as he liked, after his heart's content J i.27 (v. 188)=Bu ii.179; is preferably to be read as **yad-** icchitaṅ at all PvA passages, e. g. PvA 3 (°ṅ dento), 110 (°ṭhāna whichever place I like), 265 (where T. has yat°). The ed. of Mhvs however reads **yath°** throughout; e. g. 7, 22; 22, 50. **-odhi** as far as the limit, final, utmost M i.37; J iii.302. **-odhika** to (its or their) full extent, altogether, only in phrase *yathodhikāni kāmāni* Sn 60 (cp. Nd[2] 526); J iii.381 (C. not quite to the point with expl[n] "attano odhivasena ṭhitāni," giving variant *yatodhikāni,* with expl[n] "yato uparato odhi etesan ti yatodhikāni uparata — koṭṭhāsāni"); iv.487 (with better C. expl[n]: "yena yena odhinā thitāni tena tena ṭhitān' eva jahissāmi, na kiñce avasissāmī ti attho"); v.392 (C.: "yathāṭhita — koṭṭhasāni"). **-kamma**(ṅ) according to one's karma or action J i.57, 109; iv.1. Freq. in phrase **yathā-kamm-ûpage satte** (pajānāti) "(he recognises) the beings passing away (or undergoing future retribution) acc. to their deeds" D i.82; M i.482; ii.21; iii.178; S ii.122; A iv.141, 178, 422; v.35; Sn 587; It 99; and **yathā-**

**kamm-ûpaga-ñāṇa** "the knowledge of specific retribution" Vism 433 sq.; Tikp 321; VbhA 373 sq. (°catuttha). **-kāmaṅ** according to wish, at random (see above); ° — *karaṇiya* to be done or dealt with ad lib., i. e. a victim, prey S ii.226; iv.91, 159; It 56. **-kārin** as he does It 122 (corresp. to tathāvādin). **-kālaṅ** according to time, in one time Mhvs 5, 180. **-kkamaṅ** acc. to order, in one order or succession Mhvs 4, 54; Sdhp 269. **-cārin** virtuous (for the usual yatacārin as indicated by C. expl[n] *yata* kāyādīhi *sanyati:* see *Brethren,* p. 342!) Th 1, 981 (trsl. "Whoso according to his powers is virtuous"). **-ṭhita** so — being, such & such, as they are, as they were J v.392; VvA 256. **-tathaṅ** according to truth, true & real (corresponding to yathā tathā adv.: see above) It 122 (here as nom. sg.: as he is in one respect, so in the other, i. e. perfect); Sn 1127 (=yathā ācikkhitabbaṅ tathā ācikkhi Nd[2] 527); Th 1, 708 (diṭṭhe dhamme yathātathe: is reading correct? perhaps better as yathātathā, cp. trsl[n] *Brethren* 292: "the truths are seen e'en as they really are"); Dpvs iii.2 (so read for yathā — kathaṅ; v. l. has °tathaṅ); v.64 (pañhaṅ byākarohi yathātathaṅ). **-dhamma** (used as adj. & adv. **°ṅ**) "one according to the law," i. e. as the rule prescribes; nt. according to the rule put down. See *Vin. Texts* i.203; Geiger, *Dhamma,* p. 19, 67. — Vin i.135 (yo uddiseyya, yathā — dhammo kāretabbo), 168 (yo pavāreyya, y. — dhammo kāretabbo), 191 (yo māreyya y. — dh. k.); ii.67 (ubho pi **yathādhammaṅ** kārāpetabbā), 132 (yo ajjhohareyya, y. — dhammo kāretabbo); iv.126 (yo jānaṅ (i. e. knowing) yathādhammaṅ nihat' âdhikaraṇaṅ punakammāya ukkoṭeyya, pācittiyan ti i. e. a dispute settled in proper form; with expl[n]: y. — dhammaṅ nāma dhammena vinayena satthu sāsanena kataṅ), 144 (na tassa... mutti atthi yañ ca tattha āpattiṅ āpanno tañ ca yathādhammo kāretabbo, uttari c' assa moho āropetabbo). Cp. the foll. passages; as *adj.:* Vin i.205; ii.132, 142, 263; M iii.10; Miln 195; as *adv.:* with **paṭikaroti** (to atone, make amends) Vin i.173, 315; ii.126; iv.19; D i.85; iii.55; M iii.247; S ii.128, 205; A i.103, 238; ii.146; iv.377; cp. yathādhammaṅ paṭigaṇhāti S i.239; A i.59, 103. At S iii.171 yathādhammaṅ is used in the sense of "according to the truth, or reality," where yathā — bhūtaṅ takes its place; similarly at Th 1, 188. **-dhota** as if it were washed (so to speak), clean, unsoiled DhA i.196; cp. MVastu i.301 yathā — dhauta. **-pasādhanaṅ** according to a clear state of mind, to one's gratification Dh 249 (=attano pasād' ânurūpaṅ DhA iii.359). **-puggalaṅ** according to the individual, individually Pv iii.5[1] (read yathāpu°). **-pūrita** as full as could be, quite full J i.101. **-phāsuka** comfortable, pleasant DhA i.8. **-balaṅ** according to one's power or means DhA i.107 (v. l. °satti); Sdhp 97; Mhvs 5, 180. **-buḍḍha** see **°vuḍḍha. -bhataṅ** is an unexpl[d] α῞πας λεγομένον, difficult of analysis because occurring in only one ster. phrase, viz. **yathā bhataṅ nikkhitto evaṅ niraye** (& sagge) at M i.71; S iv.325 (where T. has yathāhataṅ, v. l. bhataṅ); A i.8, 105, 292, 297; ii.71, 83; It 12, 14, 26. We have analyzed it as y. bhataṅ in Corr. to pt. 3; vol. ii.100 ("according to his upbringing"), but we should rather deviate from this expl[n] because the P. usage in this case would prefer the nom. instead of the (adv.) acc. nt. It remains doubtful whether we should separate yathā or yath' **ābhataṅ**. Suggestions of a trsl[n] are the foll. (1) "as soon as brought or taken" (see Dict. s. v. ābhata); (2) "as one has brought" (merit or demerit); thus taking ābhataṅ as irregular ger. of ā+**bhar**, trsl[n] suggested by the reading **āharitvā** (yathâharitvā) in the complementary stanzas at It 12 & 14; (3) "according to merit or reward," after Kern's suggestion, *Toev.* s. v. to read yathā bhaṭaṅ, the difficulty being that bhaṭa is nowhere found as v. l. of bhata in this phrase; nor that bhaṭa occurs in the meaning of "reward." — There is a strong likelihood of **(ā)bhata** resembling **āhata** (āhaṭa?) in meaning "as brought," on account of, cp. It context and reading at S iv.325; still the phrase remains not sufficiently cleared up. — Seidenstücker's trsl[n] has been referred to above (under haritvā) as unbefitting. — The suspicion of **yathābhataṅ** being a veiled (corrupted) **yathābhūtaṅ** has presented itself to us before (see vol. I. under ābhata). The meaning may suggest something like the latter, in as far as "in truth," "surely" is not far off the point. Anyhow we shall have to settle on a meaning like "according to merit," without being able to elucidate the phrase in all its details. — There is another **yathābhataṅ** in passage... ussavo hoti, yathābhataṅ lasuṇaṅ parikkhayaṅ agamāsi "the garlic diminished as soon as it was brought" Vin iv.258. Here **ābhata** stands in rel. to **harāpeti** (to have it fetched & brought) and is clearly pp. of **ābharati. -bhucca** as is the case, i. e. as one might expect, evident, real, in conformity with the truth D i.12; ii.222; Miln 183, 351; Th 2, 159 (=yathābhūtaṅ ThA 142); PvA 30, 31 (°guṇā). **-bhutta** see bhutta. **-bhūta(ṅ)** in reality, in truth, really, definitely, absolutely; as ought to be, truthfully, in its real essence. Very freq. in var. combn[ns] which see collected & classified as regards Saṅyutta & Anguttara — Nikāyas in Index vols to these texts. E. g. S iv.195 (vacanaṅ, Ep. of Nibbāna); v.440 (abhisamaya); Sn 194, 202, 653; Dh 203; PvA 215 (guṇa). *yathābhūtaṅ pajānāti* he knows as an absolute truth or in reality D i.83, 162; S iv.188; v.304 & passim; ditto *yathābhūtaṅ jānāti passati* Ps ii.62. Similarly with noun: *yathābhūta — ñāṇa* absolute knowledge S v.144; Ps ii.63=Vism 605 (+sammādassana); Vism 438, 629, 695; VbhA 459 (=maggañāṇa); also as *°ñāṇa — dassana* in same meaning: A iii.19, 200; iv.99, 336; v.2 sq., 311 sq.; Ps i.33, 43 sq.; ii.11 sq.; Nett 29. **-mano** according to (his) mind Sn 829; Nd[1] 170 (expl[d] as nom.=yathācitto, yathāsankappo, yathāviññāṇo). **-ruciṅ** according to pleasure or liking Mhvs 4, 43 (ruci T.; ruciṅ v. l.; thus generally in Mhvs.); 5, 230 (°ruci); 22, 58 (°ruci). **-vādin** as speaking, as he speaks (followed by *tathā — kārin* so doing) D ii.224, 229; Sn 357; It 122. **-vidhi(ṅ)** duly, fitly Mhvs 10, 79. **-vihita** as appointed or arranged Mhvs 10, 93. **-vuḍḍhaṅ** according to seniority Vin ii.221; Mhbv 90 (T. reads °buḍḍhaṅ). **-vutta(ṅ)** as is said, i. e. as mentioned, aforesaid, of this kind Mhvs 34, 57; PvA 45, 116 (°o puggalo). **-saka(ṅ)** each his own, according to his (or her) own, respective(ly) Vism 525; SnA 8, 9; VvA 7; Mhvs 5, 230 (here simply "their own"). **-sata** saintly (?), mindful Th 1, 981 (cp. yathā cārin & *Brethren* p. 342). **-satti(ṅ)** according to one's power S iv.348 (+yathābalaṅ); DhA i.107 (v. l. for °balaṅ); Sdhp 97. **-satthaṅ** according to the precepts, as law ordains M iii.10 (perhaps an error for yathāsaddha? ). **-saddhaṅ** acc. to faith, as is one's faith Dh 249. **-santhatika** accepting whatever seat is offered D i.167; A iii.220; Pug 69; Th 1, 855 — °*anga* one of the 13 dhutangas Miln 342, 359; Vism 61, 78. **-sukhaṅ** according to ease, at ease, at will Th 1, 77; Dh 326.

**Yathātaṅ** (adv.) [yathā+taṅ] as it is, as, as if Vin iii.5; S i.124; M i.253. The spelling in our books is **yathā taṅ** (in *two* words).

**Yathāva** (adj.) [der. fr. yathā, as yathā+vant, after analogy of yāvant, but following the a — decl., cp. Epic Sk. yathāvat] having the character of being in accordance with (the truth or the occasion), real, true, just It 44 (santaṅ paṇītaṅ yathāvaṅ, nt.); Th 1, 188, 422 (°āloka — dassana seeing the real light); Miln 171 (°lakkhaṇa true characteristics); Vism 588 (as yāthāvasarasa), 639 (id.). — abl. **yathāvato** (also found as **yāthāvato**, probably more correctly, being felt as a der. fr. yathā) according to fitness, fitfully, duly, truly, sufficiently PvA 60 (so read for yathā vato), 128 (*all* MSS. yāthāvato!); ThA 256 (yā°; the explⁿ given by Morris, *J.P.T.S.* 1889, 208 is not correct).

**Yathāvaka** (adj.) [fr. yathāva] being according to reality or sufficiency, essential, true, real, sufficient Th 1, 347; VbhA 409 (°vatthu, referring to the "māna" — division of the Khuddaka — vatthu Vbh 353 sq., cp. Nd² 505≈) Should we read yāthāvaka°?

**Yad, Yad-idaṅ** etc., see **ya°** 4ᵇ.

**Yadā** (adv.) [Vedic yadā; old instr. of ya°] when Sn 200 (y. ca so mato seti), 681, 696 (here as yada, expl^d as yadā), 923; Dh 28, 69, 277 sq., 325, 384, 390; It 77 (y devo devakāyā cavati); PvA 54, 67. Cp. kadā & tadā.

**Yadi** (indecl.) [adv. formation, orig. loc., fr. ya°; cp. Vedic yadi] 1. as conjunction: if; constructed either with *pres. indic.,* as: Sn 189; "yadi bodhiṅ pattuṅ icchasi" J i.24 (v. 167); "yadi dāyako dānaṅ deti... etaṅ bījaṅ hoti" PvA 8; or *pot.;* or with a *participle,* as: "yadi evaṅ sante" that being so, if this is so D i.61; "gahito yadi sīho te" if the lion is caught by you Mhvs 6, 27. — With other particles, e. g. **yādi** āsanamattaṅ pi *even if* only a seat VvA 39; **yadi**... atha kasmā if... how then Miln 4. yadi **evaṅ**... (tu) even if... yet (but) PvA 63 (y. e. pitā na rodati, mātu nāma hadayaṅ mudukaṅ). — **yadi va** "or" (cp. Vedic yadi vā "or be it that") Dh 195 (=yadi vā athavā DhA iii.252). So **yadi vā** at J i.18 (v. 97: latā vā yadi vā rukkhā etc. Sn 119 (gāme vā yadi vâraññe). — 2. as a strong particle of *exhortation:* **yadi evaṅ** if so, in that case, let it be that, alright, now then PvA 54 (y. e. yaṅ mayhaṅ desitaṅ ekassa bhikkhuno dehi), 217 (y. e. yāvadatthaṅ gaṇhāhi: take as much as you like).

**Yanta** (nt.) [Vedic yantra, a kind of n. ag. formation fr. **yam** to hold by means of a string or bridle, etc. Idg. ***em & *iēm**, as in Lat. emo to take & red — imio.] a means for holding, contrivance, artifice, instrument, machine, mechanism; fig. instrumentality (as perhaps in, kamma° at *Th* passages). — Referring to the machinery (outfit) of a ship (as oars, helm, etc.) J iv.163 (sabbayant' ûpapanna=piy' — ârittā etc. C.); Miln 379. To mechanism in general (mechanical force) J v.333 (°vegena=with the swiftness of machinery). To a sugar — mill Miln 166; usually as **ucchu-yanta** J i.25, 339 (°yante gaṇṭhikā), cp. ucchūnaṅ yanta DhA iv.199. — **tela-yanta** ( — cakka) (the wheel of) an oil mill J i.25. — **dāru-yanta a** wooden machine (i. e. a mechanical man with hands & feet moved by pulling of strings) DA i.197; Vism 595 (quoted as simile). — **kamma-yanta** the machinery of Kamma Th 1, 419 (i. e. its instrumentality, not, as trslⁿ "car"; cp. *Brethren* 217: "it breaks in pieces K's living car," evidently influenced by C. explⁿ "attabhāva — yanta"), 574 (similarly: see discussed under yantita). *Note.* yantāni at Nd² 529 (on Sn 48 sanghaṭṭa — yantām) is expl^d as "dhuvarāni." The spelling & meaning of the latter is not clear. It must refer to bracelets. — Cp. SnA 96 valayāni.

**-ākaḍḍhana** pulling the machine Vism 258=VbhA 241. **-cakkha-yaṭṭhi** the stick of the wheel of a (sugar — ) mill VbhA 60. **-nāḷi** a mechanical tube DhA iii.215. **-pāsāṇa** an aerolite (?) J iii.258 (read °pāsāṇo). **-phalakāni** the boards of a machine Vism 258. **-yutta** combined by machinery J vi.432. **-sutta** the string of a machine (or mill). Vism 258 (as °ka)=VbhA 241. **-hatthi** a mechanical (automatic) elephant DhA i.192 (of King Caṇḍa — pajjota; cp. the horse of Troy).

**Yantaka** (nt.) [fr. yanta] a bolt Vin ii.148 (vihārā aguttā honti... anujānāmi yantakaṅ sūcikan ti), cp. *Vin. Texts* iii.162; DA i.200 (kuñcikā+); DhA i.220 (yantakaṅ deti to put the bolt to, to lock up).

**Yanti** is 3ʳᵈ pl. pres. of **yā**: see yāti. — *Note.* At D ii.269 we should combine yanti with preceding **visamā & sambādhā**, thus forming denom. verbs: **visamāyanti** "become uneven" and **sambādhāyanti** "become oppressed or tight." The trslⁿ *Dial* ii.305 gives just the opposite by reading incorrectly.

**Yantita** [pp. of yanteti] made to go, set into motion, im- pelled Th 1, 574: evâyaṅ vattati kāyo kamma — yantena yantito "impelled by the machinery of Karma"; trslⁿ *Brethren* 261 not quite to the point "carried about on Karma's car." Kern, *Toev.* s, v. quite out of place with "fettered, held, restrained," in analogy to his trslⁿ of **yanta** id. loc. with "fetter." He may have been misled by Dhtm defⁿ of **yant** as "sankocana" (see yanteti).

**Yanteti** [denom. fr. yanta. Dhtm 809 gives a root **yant** in meaning of "sankocane," i. e. contraction] to set into motion, to make go, impel, hurl J i.418 (sakkharaṅ anguliyā yantetvā); pp. **yantita**.

**Yannūna** see **ya°** 2°.

**Yapana** see **yāpana**.

**Yapeti** see **yāpeti**.

**Yabhati** [*one* passage in Atharva Veda; cp. Gr. οἴφω "futuo," Lat. ibex (see Walde, *Lat. Wtb.* s. v.)] to cohabit, futuere, only given as root **yabh** with defⁿ "methune" at Dhtp 215 & Dhtm 308.

**Yama¹** [fr. **yam**] restraint PvA 98 (+niyama).

**Yama²** [Vedic Yama] the ruler of the kingdom of the dead. See details in Dicty. of Names. In cpds. often in general sense of "death" or "manes," or "petā"; e. g.

**-dūta** Death's messenger Sdhp 287; cp. Yamassa dūtā Vv 52² (see VvA 224), or deva — dūta A i.138 (see under dūta), alias niraya — pāla A i.138 and passim. **-purisa** (a)=°dūta Dh 235 (cp. DhA iii.335); VvA 223; (b) °*purisā* Yama — people, i. e. Petas Pv iv.3⁸ (cp. PvA 251). **-loka** the yama — world or world of the Petas Dh 44, 45; PvA 107 & freq. **-visaya**=°loka Pv ii.8² & passim. **-sādana** Y's kingdom, or the realm of the dead J vi.267, 304; vi.457, 505.

**Yama³** (m. nt.) [Vedic yama=yama²; fr. **yam** in meaning "to combine," cp. Av. y□ma twin, Mir. emuin id.] (nt.) a pair,

(m.) a twin Abhp 628. See der. **yamaka**.

**Yamaka** [fr. yama[3]] 1. (adj.) double, twin; only in foll. comb[ns]: **°pāṭihāriya (& °hīra)** the miracle of the double appearances, a miracle performed by the Buddha in Sāvatthī to refute the heretical teachers (cp. Vin iii.332, Samanta — pāsādika; and in detail DA i.57). It consisted in the appearance of phenomena of opposite character in pairs, as e. g. streaming forth of fire & water. (Cp. *Mhvs trsl[n]* 120). The miracle was repeatedly performed by the Buddha & is often referred to, e. g. at Ps i.125 (°hīra); J i.77, 88, 193; Miln 106 (°hīraṅ), 349 (°hāriyaṅ); Mhvs 17, 44, 50; 30, 82; 31, 99; Dāvs i.50 (°hīraṅ); DhA iii.213 (id.); SnA 36; Vism 390; PvA 137. **-sālā** the pair of Sal willows in between of which the Buddha passed away VvA 165; PvA 212. — 2. (adj. or m.) a twin, twin child Mhvs 6, 9 (yamake duve puttaṅ ca dhītaraṅ janesi), 37 (soḷasakkhattuṅ yamake duve duve putte janayi); DhA i.353 (same, with vijāyi). — 3. (nt.) a pair, couple, N. of one of the Abhidhamma canonical books, also called Yamaka — ppakaraṇa; Tikp 8. — The **Yamakasutta** refers to the conversion of the bhikkhu Yamaka and is given at S iii.109 sq.; mentioned at Vism 479 & VbhA 32. The phrase **yamakato sammasana** at Vism 626 may mean "in pairs" (like kalāpato "in a bundle" ibid.), or may refer to the Yamaka — sutta with its discussion of anicca, dukkha, anatta.

**Yamataṅ** at S i.14 (sa vītivatto yamataṅ sumedho) we should read (with Mrs. Rh. D.'s emendation *K.S.* p. 320) as **yaṅ mataṅ** (Cy.: maññanaṅ; trsl. "he rich in wisdom hath escaped beyond conceits and deemings of the errant mind").

**Yamati** [**yam**, given in meaning "uparame" i. e. cessa- tion, quieting at Dhtp 226 & Dhtm 322, at the latter with additional "nāse." On etym. see Walde, *Lat. Wtb.* s. v. redimio and emo: cp. yanta] to restrain, suppress, to become tranquil; only in stanza Dh 6=Th i.275=J iii.488 as 1[st] pl. med. **yamāmase** in imper. sense: "pare ca na vijānanti mayaṅ ettha yamāmase," which is expl[d] both at DhA i.65, Th 1 A, & J iii.489 in connection with yama,[2] viz. "yamāmase: uparamāma nassāma satataṅ samitaṅ maccu — santikaṅ gacchāmā ti na jānanti," i. e. let us go continually into the presence of death. A little further at DhA i.66 the expl[n] of it is "bhaṇḍ'— ādīnaṅ vuddhiyā **vāyamāmā** ti na vijānanti." The meaning is "to control oneself," cp. saṅyamāmase S i.209. Leop. v. Schroeder however trsls. "Und mancher Mann bedenket nicht: wir alle müssen sterben hier" (*Worte der Wahrheit,* p. 2.). — **yameyyātha** at S i.217 is wrongly separated from the preceding vā, which ought to be read as **vāyameyyātha** (so *K.S.* i.281).

**Yamala** [fr. yama[3]] a pair Abhp 628. — **yamalī** occurs in BSk. only as a kind of dress, at Divy 276; AvŚ i.265.

**Yava** [Vedic yava, corn; see Zimmer, *Altind. Leben* 239. Cp. Gr. ζεά spelt; Lith. javaĩ corn; Oir. eorna barley] corn (in general), barley (in particular) Vin iv.264; S iv.220; A iv.169.

**-karaṇa** the preparation of corn A iv.169. **-kalāpī** (or °inī) a sheaf of barley S iv.201. **-kāraṇḍava** chaff of corn (or barley) A iv.169. **-kummāsa** barley — gruel VvA 62. **-khetta** corn — field Vin iv.47, 266; VvA 294. **-dūsin** spoiling the corn A iv.169. **-majjhaka** lying in the midst of a corn — field, in *pācīna*° of the c. — f. on the E. side (+dakkhiṇa° S.; pacchima° W.; uttara° N.); names of 4 market — places near Mithilā J vi.330. **-sūka** the awn or beard of corn (barley) A i.8; S v.10, 48.

**Yavaka** (nt.) [yava+collect. ending °ka] in cpd. **sāli°** (whatever there is of) rice & corn (i. e. rice — and cornfields C.) J iv.172. Cp. **yāvaka**.

**Yavasa** (nt.) [fr. yava; Vedic yavasa] grass, hay, fodder J i.338.

**Yasavant** (adj.) [cp. Vedic yaśasvat] famous, having renown A ii.64 (dīghāyu+).

**Yasassin** (adj.) [Vedic yaśasvin] glorious, famous, renowned, having all endowments or comforts of life (as expl[d] at Nd[2] 530: yasappatta, sakkata, lābhī etc.) D i.48 (ñāta+); A ii.34; Sn 179, 298, 343, 1117; Pv i.4[1]; iii.1[17]; iii.3[5]; iii.10[8]; Vv 15[9] (=kittimant parivāravant VvA 73); DA i.143; PvA 10; Sdhp 420. — f. **yasassinī** shining, resplendent J v.64.

**Yasassimant** (adj.) [double adj. ending; yasas+vin+ mant] splendid, glorious, full of splendour J v.63 (pāvako yasassimā=teja — sampattiyā yassassinīhi accīhi yutto C.).

**Yaso & Yasa** (nt.) [Vedic yaśaḥ (nt.). The word follows the **a°** declension, but preserves & favours the instr. **yasasā** after the **s°** decl. (like mano, ceto etc,), e. g. at J i.134. — In the nom. & acc. sg. both forms **yaso & yasa(ṅ)** occur; in cpds. the form **yasa°** is the usual; yaso as *masc.* is found at Sn 438] glory, fame, repute, success, high position. On term as used with ref. to the brahmin see Fick, *Sociale Gliederung* 128, 129 — The prevailing idea of Dhammapāla is that yaso consists of a great retinue, & company of servants, followers etc. This idea is already to be found at D i.118=126 where y. is founded on **parisā** (cp. DA i.143 on D i.48; DA i.298: yasasā ti āṇā — ṭhapana — samatthatāya). See e. g. VvA 122 (yaso=parivāra); PvA 137 (yasasā= mahati parivāra — sampattiyā); cp. J i.134 (rājā mahantena yasena uppanaṅ gacchati). — D i.137 (as quality of a king); iii.260, 286; J iv.275 sq. (dibba y. as one of the 10 qualities of greatness, viz. divine duration of life, complexion, happiness, fame, power, and the 5 sense — objects rūpa, sadda, gandha, rasa, phoṭṭhabba. The same 10 are found at Pv ii.9[58, 59]); A i.15; ii.32, 66, 188; iii.31, 47 sq.; iv.95, 195 sq.; Dh 24, 303 (+bhoga); Th 1, 554; Nd[1] 147; Pv iii.3[5] (=dev' iddhi PvA 189); Vv 29[1]; J i.134; vi.468; Miln 291 (bhoga+); Vism 393; Sdhp 306, 518. — **yasaṅ deti** to give credit J i.180. **mahā-yaso** great fame J i.46 (v. 266), cp. **yas-agga** the highest (of) fame J i.51, where coupled with **lābh-agga** the greatest gain. The latter comb[n] is stereotype in the Niddesa (see e. g. Nd[2] 55), where the 4 worldly ideals are given in sequence lābha, yaso, pasaṅsā, sukha. — With **kitti** we find yaso at Sn 817 (see def[n] & exegesis at Nd[1] 147). — Opp. **ayasa** D iii.260, 286; A ii.188; iv.157 sq.

**-dāyika** giving (or a giver of) repute J vi.285. **-mada** pride of fame VbhA 467. **-mahatta** greatness of fame Vism 233. **-lābha** the gain of fame J iii.516 (+dhanalābha).

**Yahiṅ** (adv.) [after kuhiṅ] where, wherever Mhvs 15, 209 (corresp. to yattha in v. 210).

**Yāga** [fr. **yaj**, *Sk. yāga, cp. yañña & yaja] 1. a *(brah- manic)* sacrifice, known otherwise as **mahāyāga** (or pl. °yāgā), and consisting of the 4: assamedha, purisamedha, sammāpāsa, vāja — peyya. Thus mentioned at S i.76 & Sn 303. — 2. In *Buddhistic* sense: gift, alms-giving, charity; expense or

expenditure of giving (almost syn. with cāga) A i.91 (here given in line with dāna & cāga, with distinction of **āmisa° & dhamma°**, i. e. the material sacrifice, as under 1, and the spiritual sacrifice or help); with the same contrast of ā° & dh.° at D iii.155; It 98, 102; J v.57, 65; DhA i.27. — J iv.66 (sahassena yāgaṅ yajanto); Miln 21 (dhamma°); VvA 155; PvA 135 (mahā° — saññita yañña), 136 (mahā°). — **suyiṭṭha yāga sampadā** "well — given is the perfection of charity" ThA 40 (Ap. v. 7)=230 (id.).

**-piṇḍa** the sacrificial oblation consisting in a ball of meat or flour (cp. piṇḍa — pitṛ — yajña) J vi.522 (with v. l. yāgu°).

**Yāgin** (adj.) (—°) [fr. yāga] sacrificing, giving, spending S i.19=J iv.66 (sahassa° giving the worth of a thousand pieces).

**Yāgu** (f.) [cp. Vedic yavāgū; on form see Geiger, *P.Gr.* § 27[4]] rice — gruel, rice — milk (to drink). See *Vin. Texts* ii.89. — Vin i.46=ii.223 (sace yāgu hoti, bhājanaṅ dhovitvā yāgu upanametabbā; yāguṅ pītassa udakaṅ datvā...), 51 (id.), 61 (id.), 84, 210 (Bhagavato udara — vāt — ābādho tekaṭulāya yāguyā dhuva — yāguṅ dātuṅ; i. e. a constant supply of rice — gruel), 339 (na mayaṅ iminā bhikkhunā saddhiṅ yāgupāne nisīdissāma); iv.311; A iii.250 (ānisaṅsā: 5 good qualities: it is good for hunger, for thirst, allays wind, cleans the bladder, helps to digest any undigested food); J i.186; ii.128 (for drink); PvA 12, 23, 274. — Often comb[d] (and eaten) with cakes (khajjaka) & other soft food (bhojja), e. g. **yāgukhajjaka** J i.270; iii.20; DhA iv.20; Mhvs 14, 55 (°khajja **-bhojja**); 36, 100 (+khajja **-bhojja**).

**-pāna** a drink of rice — milk Vin i.84. **-piṇḍa** see yāga°. **-bhājaka** one who distributes the rice — gruel Vin ii.176 (pañcah' angehi samannāgataṅ; together with cīvarabhājaka, phala — bhājaka & khajja — bhājaka); iv.38 (yāgu°, phala°, khajja°), 155 (id.); A iii.275.

**Yāca** (nt.) [fr. **yāc**] anything asked for, donation, alms, begging J iii.353; v.233, 234.

**-yoga** (y.+*yogga; perhaps yāja° the original. The variant yājayoga is old & well established: cp. Vism 224) accessible to begging, one ready to comply with another's request, devoted to liberality, open — handed. Freq. in ster. phrase mutta — cāga payata — pāṇī vossaggarata yāca — yoga dāna — saṅvibhāga — rata to denote great love of liberality, e. g. at A i.226; ii.66; iii.313. See also A iii.53, 313=Vism 223, 224 (where expl[d] as follows: yaṅ yaṅ pare yācanti tassa tassa dānato yācanayogo ti attho; yājayogo ti pi pāṭho; yājana — sankhātena yājena yutto ti attho); A iv.6, 266 sq., 271, 284; v.331, 336; Sn p. 87 (cp. expl[n] SnA 414: "yācituṅ yutto, yo hi yācake disvā bhakuṭiṅ katvā pharusavacan' ādīni bhanati, so na yācayogo hoti" etc.); Sn 487, 488, 489, 509; J iii.307 (expl[d] in C. as "yaṅ yaṅ āgantukā yācanti tassa tassa yutto anucchaviko bhavitvā, sabbaṅ tehi yācita — yācitaṅ dadamāno ti attho"); iv.274 ("yācitabba — yuttaka" C.); vi.98 (=yācana — yuttaka or yañña — yuttaka; "ubhayath' âpi dāyakass' ev' etaṅ nāma" C.); Miln 215, 225. — The form **yājayoga** at Sn 1046 (expl[d] at Nd[2] 531 as "yāje yutta"); and mentioned at Vism 224 (see above). — On diff. meaning of **yācayoga** see Kern, *Toev.* s. v. with unidentified ref. Cp. also Mvyut. 140, 4.

**Yācaka** (adj. n.) [fr. yāca, cp. Epic & later Sk. yācaka] requesting, one who begs, a recipient of alms, a beggar J iii.353; Pv ii.9[38]; PvA 78, 102 (=yācanaka); Sdhp 324, 331. Freq. in comb[n] with similar terms of wayfaring people in phrase samaṇa — brāhmaṇa — kapaṇ' iddhika — vaṇibbaka — yācakā e. g. at D i.137; It 64. See single terms. — **yācaka** at Sn 618 (as Fick, *Soc.Gliederung* 144 quotes yācaka) is to be read **yājaka**.

**Yācati** [Vedic yācati; **yāc**, with which cp. Lat. jocus (dial. juca "prayer"); Ohg. jehan to confess, etc.: see Walde, *Lat. Wtb.* s. v. jocus. — Dhtp (38) only expl[s] yāca= yācane] to beg, ask for, entreat Vin iv.129 (pabbajjaṅ); Sn 566, 980, 983; J iii.49, 353; v.233, 404. — aor. 3[rd] pl. **yāciṅsu** PvA 13, 20, 42; **ayācisuṅ** Mhvs 33, 76 (v. l. ayācayuṅ). — inf. **yācituṅ** PvA 29, 120. — ger. **yāciya** Sn 295; **yācitvā** M i.365; **yācitvāna** Mhvs 17, 58. — pp. **yācita**.

**Yācana** (dt.) [fr. **yāc**] begging, asking, entreaty J iii.353; SnA 161 (inghā ti yācan' atthe nipāto) 551 (id.); PvA 113 (=sādhuka).

**-jīvāna** living by begging J iii.353.

**Yācanaka** [cp. BSk. yācanaka Divy 470, 585]=yācaka A iii.136 (ati°); Pv ii.7[6]; 9[16]; 9[46]; J iii.49; DA i.298.

**Yācanā** (f.)=yācana; J iii.354=Miln 230; J v.233, 404.

**Yācita** [pp. of yācati] begged, entreated, asked (for) A iii.33; Dh 224; J iii.307; PvA 39. — Cp. **yācitaka**.

**Yācitaka** (adj.) [yācita+diminutive (disparaging) ending °ka] asked, begged, borrowed M i.365 (°ṅ bhogaṅ); J iv.358=vi.127 (°ṅ yānaṅ and °ṅ dhanaṅ, alluding to M i.365 — 366), with expl[n] J iv.358: "yaṅ parena dinnattā labbhati taṅ yācita — sadisam eva hoti." — (nt.) anything borrowed, borrowed goods: **yācitak' ûpamā kāmā** (in app' assādā kāmā passage) "the pleasures of the senses are like borrowed goods" Vin ii.25=M i.130= A iii.97=Th 2, 490=Nd[2] 71 (correct yācitan'); expl[d] in detail at M i.365. — See also DhA i.403 (ye y. gahetvā na paṭidenti); ThA 288 (kāmā=yācitaka — bhaṇḍasadisā tāvakālik' aṭṭhena).

**Yāja** [fr. **yaj**; cp. yāja & yājeti] sacrificing, giving alms, liberality (felt as synonymous with **cāga**, thus influenced by **tyaj**, cp. Sk. tyājana): see yācayoga; — Nd[2] 531 (yāye yutta); Vism 224.

**Yājaka** (adj.) [fr. **yaj** in its Caus. form yājeti] sacrificing, one who sacrifices, a priest Sn 312, 313 (=yanna — yājino janā SnA 324), 618 (of a purohita; v. l. BB yācaka).

**Yājana** (nt)=yāja; Vism 224: see yācayoga.

**Yājin** (adj.) [fr. yāja] sacrificing SnA 324 (yañña°).

**Yājetar** [n. ag. to yājeti] one who superintends a sacrifice or causes it to be performed D i.143.

**Yājeti** [Caus. I. of yajati] to cause to sacrifice, to make a priest give an offering (to the gods or otherwise) J vi.211, 215; ppr. **yājento** M i.404; Pot. 2[nd] sg. **yājeyya** J iii.515; 3[rd] pl. **yājeyyuṅ** J vi.215 (aññaṅ brāhmaṇaṅ); also **yājayeyyuṅ** J vi.211. — ger. **yājetvā** D i.143.

**Yāta** [pp. of yāti] going, gone, proceeded; habit, custom; only in cpd. **yāt'ânuyāyin** going on according to what (or as it) has gone, i. e. following old habits J vi.309, 310; expl[d] by C. as "pubba — kārīnā yātassa puggalassa anuyāyī, paṭhamaṅ karonto yāti nāma pacchā karonto anuyāyati." The usual Sk.

phrase is gat — ânugatika. Cp. yātrā, yānikata.

**Yāti** [Vedic yāti, or **yā**, which represents Idg ***iā**, an amplified ***ē** as in eti (q. v.). Cp. Lat. janua door & the Np. Janus (=January); Lith. jóti to ride, Mir. āth ford. — The Dhtp 368 expl$^{s}$ **yā** more in appl$^{d}$ meaning as "papuṇane," cp. Dhtm 596: pāpuṇe] to go, go on, to proceed, to go away; — pres. 1$^{st}$ **yāmi** Pv ii.8$^{8}$ (=gacchāmi PvA 107), Mhvs 10, 3; 2$^{nd}$ **yāsi** J i.291; Mhvs 10, 2 (kuhiṅ yāsi?); 3$^{rd}$ **yāti** Sn 720 (tuṇhī y. mahodadhi); Dh 29, 179, 294, 295; J vi.311; Mhvs 5, 47; DhA i.18; 1$^{st}$ pl. **yāma** Mhvs 6, 12 (kiṅ na y., v. l. kiṅ nu y.); 2$^{nd}$ **yātha**=imper.; 3$^{rd}$ **yanti** Sn 179, 578, 714; Dh 126, 175, 225 (see also note s. v. **yanti**); Pv ii.9$^{16}$ (=gacchanti PvA 120). — imper. 2$^{nd}$ sg. **yāhi** Pv ii.1$^{6}$ (read yajāhi?); Mhvs 13, 15; 3$^{rd}$ sg. **yātu** Mhvs 29, 17; 2$^{nd}$ pl. **yātha** Mhvs 14, 29; DhA i.93. — ppr. **yanto** Mhvs 36, 60 (pacchā y. walking behind) gen. **yantassa** Mhvs 22, 57 (assavegena y.). — inf. **yātave** Sn 834. — Another formation fr. **yā** is **yāyati** (see Geiger, *P.Gr.* § 138), in an intensive meaning of "to drive, to move on quickly or by special means," e. g. in phrase **yānena yāyati** to drive in a carriage Vin i.191 (Pot. yāyeyya); ii.276; Sn 654 (ppr.: rathass' āṇī va yāyato) 418 (ger.: yānabhūmiṅ yāyitvā yānā oruyha); J vi.125. As "march" at J vi.449. In special meaning "to drive," i. e. "to be driven or affected by" in expl$^{n}$ of the ending of ppr. med kāma— *yamāne* Sn 767 (or kāma — *yāna*) at Nd$^{1}$ 4, viz. "taṇhāya yāyati niyyati vuyhati saṅhariyati." Cp. **yāna** as ending. — pp. **yāta**. Caus. **yapeti & yāpeti** (q. v.). — See also anupari°, ā°, upa°, uy°, pa° (aor. pāyāsi) paccuy°, pari°; and anuyāyati.

**Yātrā** (f.) [fr. **yā**, Class. Sk. yātrā, a n. ag. formation like nettī, meaning something like "vehicle," that which keeps going] 1. travel, going on, proceeding, good habit (like yāta; cp. yātrā=anuvṛtti Halāyudha 5, 33) S i.33; S i.16=63 (trsl$^{n}$ *K.S.,* perhaps wrongly, "egress": it is more a question of *going on* through life!). Perhaps to be classed under foll. meaning as well. — 2. going on, livelihood, support of life, maintenance in stock phrase occurring at many places of the Canon, viz. "purāṇaṅ vedanaṅ paṭihankhāmi, navañ ca vedanaṅ na uppādessāmi, yātrā ca me bhavissati etc." where DhsA 404 explains **yātrā** by **yāpanā**, as may be inferred also from context. Thus at M i.10 (where Neumann translates: "ein Fortkommen haben," i. e. progress), 355; S iv.104; A ii.40; iii.388; Nd$^{1}$ 496; Nd$^{2}$ 540 (correct devanaṅ into vedanaṅ!); Pug 25; Dhs 1348; Miln 367: all passages identical. The whole passage is expl$^{d}$ in detail at Vism 31 sq. where **yātrā** is given with "cira — kāla — gamana — sankhātā yātrā," Bdhgh. thus taking it as "keeping going," or "continued subsistence" (longevity trsl$^{n}$). — In one other passage **yātrā** is conjectured for **sātrā**, viz. at SnA 322 in reading y. — yāga for sātrā yāga, where meaning y. might be taken as "customary." The ed. compares Sk. yātsattra, a certain ceremony.

**Yāthāva** (adj.) [see yathāva. It is a comb$^{n}$ of a guṇa- der. fr. yathā and an adj. — der. of °vant] sufficient (lit. "just as much"; i. e. such as it is), sufficiently founded, logical, consistent, exact, definite, true Nd$^{2}$ 275 (where tatha is expl$^{d}$ by taccha, bhūta, yāthāva, aviparīta); DhsA 248 (where micchā — diṭṭhi is expl$^{d}$ as incorrect or illogical view. — **yāthāvato** (abl.) exactly, truly, consistently DA i.65; ThA 256; VvA 232. See also yathāvato. — The nearest synonyms of yāthāva are **aviparīta** (i. e. definite) and **yathābhūtaṅ**. See also **yathāva** and **yathāvaka**.

**-nāma** having the name of exactitude PvA 231 (+aviparīta — nāma). **-māna** pride of sufficiency or consistency VbhA 487 sq. (and a°). **-lakkhaṇa** possessing the characteristic of definiteness or logic Miln 171; Nett 27 (where avijjā is called "sabba dhammayāthāva — asampaṭivedha — lakkhaṇā"). **-vacana** exact, logical or true speech Miln 214 (taccha — vacana, yāthāvav., aviparīta — v.). **-sarasa** logical and with its essential (sa+rasa) properties Vism 588, 639.

**Yādicchakaṅ** at VvA 341 read as **yadicchakaṅ** (see ya°).

**Yādisa** (adj.) [Vedic yādṛś & yādṛsa, yad+dṛśa] which like, what like, whichever, how much; in *neg.* sentence: any, whatever little. — Pv. ii.1$^{19}$ (=yāva mahanto PvA 77). — Often comb$^{d}$ with **kīdisa** in meaning "any one, this or that, whoever," e. g. Vv 50$^{14}$ (=yo vā so vā pacura — jano ti attho VvA 213). As adj.: **yādisi** (sic!=Sk. yādṛśī) **-kīdisā** jīvikā (no livelihood, whatever little) J vi.584 (v.728; Trenckner, Miln p. 423 gives v. 732!), expl$^{d}$ by C as "yā vā sā vā, lāmakā ti attho"; **yādisaṅ kīdisaṅ** dānaṅ a gift of whatever kind Miln 278. So also with **tādisa**: yādisā vā tādisā vā (viz. kāmā) of whichever kind A iii.5.

**Yādisaka**=yādisa; in correlation (generalising sense) **yādisakatādisaka** whatsoever... such, any whatsoever A iv.308; S v.96.

**Yāna** (nt.) [fr. **yā**, as in yāti. Cp. Vedic yāna and Lat. Janus] 1. going, proceeding J vi.415 (+ayāna, opposed to ṭhāna). — 2. means of motion, carriage, vehicle. Different kinds of carriages are enum$^{d}$ at Nd$^{1}$ 145 (on Sn 816) with **hatthi°** (elephant — ), **go°** (cow — ), **aja°** (goat — ), **meṇḍaka°** (ram — ), **oṭṭha°** (camel —?), **khara°** (donkey — ). Cp. Miln 276. — **yāna** is one of the requisites (carriage or other means of locomotion) of the bhikkhu & as such included in the deyya — dhamma or 14 gifts (see yañña & deyya — dh.). Thus mentioned with **anna pāna vattha** etc. at S i.94; A ii.85; Pug 51. — Cp. the def$^{n}$ & application of the term yāna as given below under yāna — sannidhi. — See e. g. the foll. passages: Vin i.191 (bhikkhū yānena yāyanti... na bhikkhave yānena yāyitabbaṅ; yo yāyeyya etc.: here a "carriage" is expressly forbidden to the bhikkhu!), 231 (Ambapālī bhadrāni — bhadrāni yānāni yojāpetvā bhadraṅ yānaṅ abhirūhitvā...), 242 (same phrase with Meṇḍaka gahapati); D i.7, 89, 106; M i.366 (yānaṅ poroseyyaṅ pavara — maṇi — kuṇḍalaṅ, where vv. ll. on p. 561 read **voropeyya** and **oropeyya**, which Neumann (unwarrantedly) adopts in his trsl$^{n}$: *Mittl. Sammlung*$^{2}$ 1921, ii.666; the C. accepts reading **poroseyya** with expl$^{n}$ "puris — anucchavikaṅ yānaṅ"); Dh 323 (=hatthiyānādīni DhA iv.6); J iii.525 sq.; v.59; vi.223 (=ratha); Kvu 599 (Erāvaṇo hatthināgo sahassa — yuttaṅ dibbaṅ yānaṅ; trsl$^{d}$ as "the wondrous elephant E., the thousand — wise yoked celestial *mount.*" trsl. p. 347 (lit. vehicle) Pv iii.2$^{28}$ (=ratha or vayha etc. PvA 186); PvA 113. — **iddhi-yāna** carriage of magic power Miln 276; **deva°** godly carriage Miln 276; applied to the 8 fold Aryan Path at Sn 139 (=devalokaṅ yāpetuṅ samatthatā... aṭṭha — samāpatti — yānaṅ SnA 184). Similarly of the Path: magg' aṭṭhangika — yāna ( — yāyinī) Th 2, 389 (=aṭṭhangika — magga — sankhāta ariya — yāna ThA 257); and **brahmayāna dhamma-yāna** "the very best & excellent carriage" as

Ep. of magga S v.5, cp. J iv.100. Cp. the later terms **mahā** and **hīna-** yāna. See also **yānikata**.

**-ugghata** shaking or jolting of the carriage Vin ii.276; DhA iii.283. **-gata** having ascended the carriage D i.126. **-puṭosā** (°puṭolī) provision bag on a carriage (provision for the journey?) Vism 328 (so read for paṭṭoli). **-bhūmi** carriage — ground, i. e. the road as far as accessible to a carriage D i.89; Sn 418. **-sannidhi** storing up of carriages or means of locomotion D i.6 (with expl[n] at DA i.82 as follows: yānaṅ nāma vayhaṅ ratho sakaṭaṅ sandamānikā patankī ti. Na pan' etaṅ pabbajitassa yānaṅ, upāhanā yānaṅ pana); Sn 924 (=anna — pāna — vattha — yāna — sannidhi Nd[1] 372). **-sukha** pleasures of riding and driving Kvu 209; cp. *Kvu trsl.* 127.

**Yānaka** (nt.) [fr. yāna] a (small) cart, carriage, waggon, vehicle J iii.49 (°ṅ pūretvā, or a hunter's cart); iv.45; DhA i.325 (sukha°), 391 (pakati°, an ordinary waggon). **-°ṅ pājeti** to drive a cart J ii.112, 143; iii.51.

**-upatthambha(na)** waggon — prop KhA 44 (°ni v. l., see Appendix to Index Pj.); VbhA 234 (°nika; illustrating the shape of the teeth).

**Yānika & Yāniya** (adj.) (—°) [fr. yāna] 1. (lit.) leading to, conducive to, as **°yāniya** in deva° magga D i.215, & Brahma° magga the way leading to the Brahma — world D i.220. — 2. (in appl[d] meaning, cp. yānikata) **°yānika** one who has become used to, whose habit it is..., in vipassanā° & samatha° at Vism 588.

**Yānikata** [yāna+kata, with i for a in comp[n] with **kṛ**, perhaps also in analogy with bahulī — kata] made a habit of, indulged in, acquired, mastered (cp. expl[n] Ps i.172: "yattha yattha ākankhati tattha tattha vasippatto hoti balappatto etc."). The expression is to be compared with **yatânuyāgin & yātrā**, similarly to which it is used only in *one* stock phrase. It comes very near yātrā in meaning "that which keeps one going," i. e. an acquired & thoroughly mastered habit, an "altera natura." It is not quite to the point when *Dial* ii.110 (following Childers?) translate as "to use as a vehicle." — Occurring with identical phraseology, viz. **bahulīkata yāni-kata vatthu-kata anuṭṭhita paricita susamāraddha** in application to the 4 **iddhipādā** at D ii.103; A iv.309; S v.260; Miln 140; to **mettā** at M iii.97; S i.116; ii.264; iv.200; v.259; A v.342; J ii.61; Miln 198. Expl[d] at Ps i.172, cp. ii.122, 130.

**Yānin** (adj.) [fr. yāna] one who drives in a carriage J iii.525=iv.223 (where read yānī va for yān iva). At the latter passage the C. somewhat obscurely expl[s] as "sappi — tela — yānena gacchanto viya"; at iii.526 the expl[n] is simply "yānena gacchanto viya."

**Yāpana (& yapana)** (nt.) [fr. yāpeti. Cp. Epic & Class. Sk. yāpana] keeping going, sustenance, feeding, nourishment, existence, living. Esp. in one standing comb[n] respecting the feeding and keeping of the body **"kāyassa ṭhitiyā yāpanāya** etc." (for the maintenance of the body) in **yātrā** passage: see yātrā 2; in which it is expl[d] at Vism 32 by "pavattiyā avicched' atthaṅ, cira — kāla — ṭṭhit' atthaṅ" i. e. for the preservation of life. — Further at J i.66 (alam me ettakaṅ yāpanāya); v.387 (thokaṅ mama yāpana — mattaṅ eva); DhA iv.210 (yāpana — mattaṅ dhanaṅ); PvA 28. — Used more freq. together with shortened form **yapana**; in standard **phrase vutti pālana, yapana yāpana cāra** (cp. yapeti) at Vism 145; DhsA 149, 167. Or similarly as f. with spelling **yapanā & yāpanā**: yapanā yāpanā iriyanā vattanā pālanā at Dhs 19, 82, 295, 380, 441, 716. At DhsA 404 **yāpanā** is used as syn. of **yātrā**.

**Yāpanīya** (adj.) [grd. formation fr. yāpeti] fit or sufficient for supporting one's life Vin i.59, 212, 253. — Cp. BSk. **yāpanīyatara** a more healthy state Divy 110.

**Yāpeti (& yapeti)** [Caus. of yāti] 1. (lit.) — (a) in *caus.- intensive* as well as *intrs.* sense; in the latter also with short **&abreve**; as **yapeti** and then comb[d] with **yāpeti**, in stock phrase defining **carati** "to go," "to be" (or **viharati**) with synonyms **iriyati vattati pāleti yapeti yāpeti** at Nd[2] 237; Vbh 252; DhsA 167. Besides singly (yapeti) at DhsA 149. — (b) to cause to go, to make someone go (to), to bring to, lead to (acc.) J vi.458 (sasenāvāhanaṅ yāpesi); SnA 184 (devalokaṅ yāpetuṅ samattha fit to bring one to the d — world). — (c) to get on, move, to be active DhA i.10 (sarīre yāpente); iv.17 (iriyāpathena). — 2. (fig.) to keep going (both *trs. & intrs.*), to keep up, esp. to keep oneself going or alive, to live by (instr.) [cp. BSk. yāpayati Divy 93, 150, 196, 292, 293, 471, 488, AvŚ i.209] D i.166 (ekissā dattiyā on only one alms); Pug 56; J ii.204; iii.67; iv.125; vi.532 (uñchena); Pv i.5[7] (ito dinnena yāpenti petā); i.11[7]; iii.2[8] (tava dinnena yāpessanti kurūrino); PvA 27, 29 (=attabhāvaṅ yāpeti=upajīvati).

**Yāpya** (adj.) [shortened grd. — formation for yāpanīya. *Sk. yāpya in slightly diff. meaning] 1. (lit.) fit for movement or locomotion: in **°yāna** sedan — chair, palanquin Abhp. 373. — 2. (fig.) concerning the preservation of life, vital, in **°rogin** one who suffers from a vital disease, lit. a disease concerning the upkeep of the body Vism 33 (trsl[n] *Path of Purity* 39: "patient of long — suffering," from a different point of view, viz. of time only, like Bdhgh.).

**Yāma** [fr. **yam** in both meanings of yamati & yama[3]] 1. restraint, only as cpd. **cātu-yāma** 4 — fold restraint D i.57; iii.48; S i.66; M i.377; Vism 416. Cp. *Dial.* i.75[1]. — 2. a watch of the night. There are 3 watches, given as **paṭhama, majjhima & pacchima** (first, middle & last) Nd[1] 377 sq.; or **purima, m. & pacchima** Nd[2] 631 (under sadā). — A i.114; iv.168; Dh 157 (one of the 3; interpreted as the 3 vayas at DhA iii.138); J i.243 (tīsu yāmesu ekasmiṅ yāme); Mhvs 21, 33; PvA 217, 280. — 3. (usually pl. Yāmā devā) one who belongs to Yama or the ruler of the Underworld; a subject of Yama; the realm of Yama; — pl. inhabitants of Yamaloka A i.210 (yāmā devā); SnA 244 (°bhavana the abode of the Y.); KhA 166 (Yāmato yāva Akaniṭṭhaṅ from the Underworld to the Highest Heaven); Vism 225 (Yāmā); VbhA 519 (Yāmā); VvA 246 (id.); ThA 169 (Y. devā).

**-kālika** of a restricted time, for a (relatively) short period (lit.) only for one watch of the night, but longer than **yāva-kālika** temporary. It is one of the three regulation — terms for specified food, viz. **y. -k., sattāhakālika & yāvajīvika**, or short period, of a week's duration, and life — long food Vin iv.83, 86, 176, 311; to which is added **yāva-kālika**, temporary at Vin i.251 (where mutual relations of the 4 are discussed). **-gaṇḍika(ṅ)** koṭṭeti to beat the block of restraint (?), i. e. exercise self — control (?) (or does it belong to yāma 3?) KhA 233.

**Yāyati** see **yāti**.

**Yāyin** (adj.) (—°) [fr. **yā**, see yāti] going, going on to; in **yāna-yāyinī** (f.) Th 2, 389 (maggaṭṭhangika° having ascended the carriage of the 8 — fold Path; expl[d] by "ariya — yāyena nibbāna — puraṅ yāyinī upagatā" ThA 257).

**Yāva** (adv.) [Vedic yāvat as nt. of yāvant used as adv. in meanings 1 & 2. The final t is lost in Pāli, but restored as **d** in certain combinations: see below 2. — Cp. **tāva & kīva**]. 1 (as *prep.*) up to (a point), as far as, how far, so far that (cp. tāva I), both *temporal* and *local,* used either with *absolute* form of noun or adj. (base), or *nom.,* or *abl.* or *acc.* — (a) *absolute:* y. sahassa up to 1000. PvA 21; y. sattama up to the seventh D i.238. — (b) *nom.:* y. deva — bhava — sampatti up to the attainment of a deva existence PvA 167; y. satta divasā up to 7 days, as long as 7 days PvA 31. (c) with *abl.:* y. brahmalokā up to the highest heaven A iii.17; y. mekhalā down to her girdle PvA 46; yāva āyu — pariyosānā up to the end of life PvA 200; y. ajjadivasā till the present day Mhvs 32, 23; y. kapp' âvasānā up to the end of the world Vism 688 (where SnA 5 in same passage reads *acc.* °âvasānaṅ); y. kāla — ppavedanā J i.118+DhA i.248; y. mukhasmā up to the brim Miln 238; yāva bhumm' âvalambare hang down to the ground Pv ii.10[2]. — (d) with *acc.* y. Bodhimaṇḍaṅ as far as the Bodhimaṇḍa Mhvs 30, 88; y. **tatiyakaṅ** for the 3[rd] time (i. e. the last time; ascending scale!) D i.95; y. **tatiyaṅ** id. Vin iv.236 samanubhāsitabba); Sn 1116; J iv.126. — Freq. in phrase **yāva jīvaṅ** (see under cpds.). Sattamāsaṅ cha pañca cattāro ti vatvā *yāva* temāsaṅ yāciṅsu "after having said 7, 6, 5, 4, months they begged *down to* 3 months" PvA 20. — With startingpoint, *local:* pādatalato... yāvakesaggaṅ from the sole of the foot to the tip of the hair ("from tip to toe") DhA i.70; (in modal sense:) paṭhavī — kasiṇato **paṭṭhāya yāva** odāta — kasiṇaṅ "from the one to the other" Vism 374. Similarly in correlation **yāva-tāva** (see tāva 1.) as far — so far, until — so long: y. rājā āgacchati tāva ubho ramissāma J iv.190; heṭṭhā pi yāva Avīci upari yāva Akaniṭṭha — bhavanaṅ, tāva addasa Vism 392; yāva naṅ ānemi tāva idh' eva tiṭṭha DhA iii.194. — 2. (as *adv.*) how, how much, to which or what extent, as great or as much (as) (cp. tāva ii.2), usually in comb[n] **yāva mahā** (mahantaṅ), e. g. yāva mahantaṅ how big PvA 77 (=yādisaṅ of Pv ii.1[19]); VvA 325=DhA i.29 (yāva mahantaṅ). Also in other comb[ns], like **yāva dukkhā** nirayā how (or as) many painful purgatories Sn 678; yāva dukkhā tiracchānayoni M iii.169; yāva pāpo ayaṅ Devadatto alakkhiko... "how very wicked is this D." Vin ii.196 Further in comb[n] with **attha(ṅ)**, and **eva**, in which cases the final **d** is restored, or may be regarded as euphonic. Thus **yāvad-atthaṅ** as far as need be, as much as you like (with imper.) Pv iv.5[7] (khādassu y.); UbhA 504 (=yattakaṅ icchati tattakaṅ); J v.338; PvA 217 (gaṇhāhi). Cp. Vin iii.37 (yāvadatthaṅ katvā "pleasing herself"). — As adj. sufficient, plenty M i.12 (paripuṇṇa... suhita y.); PvA 24 (=pahūta). **yāvad-eva** [cp. the similar tāva — d. — eva] "as much as it is (in extent)" i. e. with limitation as far as is necessary, up to (i. e. not further or more than), ever so much, as much as you like, at least; (then:) as far as, in short, altogether, indeed. — The same idea as our def[n] is conveyed by Bdhgh's at SnA 503 (on Sn p. 140) "paricched' âvadhāraṇa — vacanaṅ," and at DhA ii.73 "avadhiparicchedana": giving a limitation, or saying up to the limit. S ii.276; Sn p. 140; Dh 72; and in stock phrase "n'eva davāya... yāvad eva imassa kāyassa ṭhitiyā..." ("in short"); see passages under **yātrā**. The expl[n] of **yāvad eva** in this phrase as given at DhsA 403 runs: "āhār' āharaṇe payojanassa pariccheda — niyamadassanaṅ," of which the trsl[n] *Expos.* ii.512 is "so as to suffice signifies the limit of the result of taking food." Neumann's trsl[n] at M i.10 is "but only." — *Note.* In the stock phrase of the Buddha's refusal to die until his teaching has been fully proclaimed (Mahāparinibbānasutta) "among gods and men" D ii.106 (=114, 219; iii.122; A iv.311) "yāva — deva — manussehi suppakāsitaṅ" (trsl[n] *Dial.* ii.113: "until, *in a word,* it shall have been well proclaimed among men") we are inclined to consider the reading **yāva deva°** as original and better than **yāvad-eva**, although Rhys Davids (*Dial.* ii.236) is in favour of the latter being the original. Cf. *K.S.* ii.75 *n.* The phrase seems to require **yāva** only as continuation of the preceding yāva's; moreover the spirit of the message is for the *whole* of the worlds Cp. BSk. yāvad — deva manusyebhaḥ Divy 201. It is *not a restriction* or special definition of meaning at this passage. But may it not be taken as a summing up= "in short"? It is left doubtful. If it is=yāva, then we should expect yāva **na**, as in the preceding sentence, if it is yāvad eva the meaning "not more than made known by men" seems out of place; in this case the meaning "at least" is preferable. A similar case of insertion of a euphonic consonant **m** (or is it the a — stem nt in °ṅ instead of °t as in yāvat?) we find in the phrase **yāvam** pi at J v.508 (with Pot. tiṭṭheyya; see below 3; C. expl[n] by yattakaṅ kālaṅ). — The form **yāvade** (for yāvad eva) also occurs (like **tāvade** for tāvad eva) at M ii.207. — For **yad-idaṅ** we find **yāvañ c' idaṅ** at A iii.34; M iii.169. — The latter form (yāvaṅ, as above J v.508) is better to be grouped directly under **yāvant**, where more & similar cases are given. — 3. (as *conj.*) so long as, whilst, until (cp. **tāva** ii.3, 4; iii.); either with Fut. or Pot. or Prohibitive. E.g. 'S i.202 (ahu pure dhammapadesu chando y. virāgena samāgamimha; trsl[n] "until I met with that Pure thing and Holy"); J vi.266 (y. āmantaye); PvA 4 (*tāva* ayyo āgametu *yāva* ayaṅ puriso... pānīyaṅ pivissati or: "you shall wait please, until he shall drink"). Neg. **yāva... na** not until, unless, as long as not D ii.106 (na paribbāyissāmi... yāva... na bhavissati); S i.47 (y. na gādhaṅ labhati); Dh 69 (yattakaṅ kālaṅ na... DhA ii.50).

**-kālika** (cp. tāva ii.1) "as far as the time or occasion goes," occasional, temporary, at Vin i.251 in foll. context (cp. yāmakālika): "kappati... yāvakālikena, yāmakālikaṅ na kappati, kappati yāvakālikena sattāha kālikaṅ na k. etc. with foll. yāvajīvikaṅ & the same with kappati yāma — kālikena, sattāha — kālikenana k.; kappati satt°, yāvajīv, na k." The reply of the Buddha is: **yāvakālikena** yāmakālikaṅ tadahu paṭiggahitaṅ kāle kappati vikāle na kappati (same with sattāhakālikaṅ & yāvajīvikaṅ); followed by **yāmakālikena**... sattāhakālikaṅ & yāvajīvikaṅ; sattāhakālikena... jāvajīvikaṅ." **-jivaṅ** (adv.) for the length of one's life, life — long, all one's life, for life ( — time) Vin i.80; ii.197; iii.23; It 78; Dh 64, 284; Vism 94; DhA i.45; PvA 76, 110 (=satataṅ). Cp. BSk. yāvajīva — sukhya AvŚ ii.37. **-tajjanī** ( — vinīta) led only as long as kept under a threat A i.285 (one of the 3 parisā's; so read with v.l. for T. yāvatajjhā°). **-tatiyaka** "as much as 3 times," name of the last 4 Saṅghādisesa offences, because before the punishment is inflicted warning must have been given 3 times: see pas-

sage of Vin iii.186 under **yāva t-ihaṅ. -tihaṅ** (read as yāvat — ihaṅ, the latter=aha[2] day) as many days as...; in foll. passage: uddiṭṭhā... terasa sanghādisesā dhammā, nava patham — āpattikā cattāro **yāvatatiyakā**, yesaṅ bhikkhu aññataraṅ vā aññataraṅ vā āpajjitvā **yāvatihaṅ** jānaṅ paṭicchādeti **tāvatihaṅ** tena bhikkhunā akāmā parivatthabbaṅ (for as many days as he knowingly conceals his sin, for so many days...), parivuttha — parivāsena bhikkhunā uttariṅ **chārattaṅ** bhikkhumānattāya paṭipajjitabbaṅ. Vin iii.186.

**Yāvaka** [=yavaka] a dish prepared of barley J vi.373 (=yavataṇḍula — bhatta C.).

**Yāvataka** (adj.) [fr. yāva, as tāvataka fr. tāva] as much as, as many as, as far as, whatever; usually in correl. with **tāvataka** e.g. Vin i.83 (yāvataka... t.); D ii.18 (y. kāyo t. vyāmo); Nd[2] 235[3] (y °ṅ ñeyyaṅ t °ṅ ñāṇaṅ); or similarly M i.397 (y. kathā — sallāpo... sabbaṅ taṅ...); PvA 103 (yāvatakā=yāvanto). — f. **yāvatikā**: yāvatikā gati tāvatikaṅ gantvā A i.112; y. nāgassa bhūmi as far as there was ground for the elephant D i.50; similarly: y. yānassa bh. as far as the carriage — road D i.89, 106, 108; y. ñāṇassa bh. Nett 25.

**Yāvatā** (indecl.) [abl. of yāvant in adv. use cp. **tāvatā**) as far as, like as, in comparison with, regarding, because Dh 258 (na tena paṇḍito hoti y. bahu bhāsati=yattakena kāraṇena DhA iii.383), 259, 266 (similarly, C.= yattakena); Sn 759 (yāvat' atthī ti vuccati; expl[d] at SnA 509 as "yāvatā ete cha ārammaṇā  atthī ' ti vuccanti, vacana — vyattayo veditabbo"); yāvatā ariyaṅ paramaṅ sīlaṅ, nâhaṅ tattha attano sama — samaṅ samanupassāmi kuto bhiyyo "compared with this sīla I do not see anyone quite equal to myself, much less greater." D i.74 **yāvatā** ariyaṅ āyatanaṅ **yavatā** vanippatho idaṅ agga — nagaraṅ bhavissati Pātaliputtaṅ puṭa — bhedanaṅ Vin i.229=Ud 88=D ii.87 (concerning a most splendid site, and a condition for trade, this Pāṭ. will be the greatest town; *trsl[n] Dial.* as far as Aryan people resort, as far as merchants travel...). **yāvatā** satt' āvāsā **yāvatā** bhavaggaṅ ete aggā ete saṭṭhā [read seṭṭhā] lokasmiṅ yad idam arahanto "as far as the abodes of beings, as far as heaven, these are the highest, these are the best, I mean the Arahants." S iii.84. yāvatā dhammā sankhatā vā asankhatā vā virāgo... aggam akkhāyati, yad — idaṅ mada — nimmadano... A ii.34=It 88; "of all the things definite or indefinite: passionlessness deserves the highest praise, I mean the disintoxication of pride etc." The expl[n] at Vism 293 takes **yāvatā** (grammatically incorrectly) as n. pl.= **yattakā**. — yāvatā jagato gati as far as (like as) the course of the world It 120.

**Yāvant** (pron. rel.) [cp. Sk. yāvant; same formation as demonstr. pron. tāvant, of which the P. uses the adv. nt. tāva (t) form more frequently than the adj. tāvant. The only case so far ascertained where tāvant occurs as adj. is J v.72 (see below)] 1. **yāvant** as *adj.:* as many (as) Dh 337 (hāvant' ettha samāgatā as many as are assembled here); J v.72 (yāvanto uda — bindūni... tāvanto gaṇḍū jāyetha; C. on p. 74 expl[s] by yattakāni; **yāvatā** pl. as many as Pv ii.1[16]; **yāvanto** Pv ii.7[16] (=yāvatakā PvA 103); J v.370 (detha vatthāni... yavanto eva icchati as many as he wants). — 2. **yāvat** (nt.) used *adverbially.* The examples and meanings given here are really to be combined with those given under yāva[2] (yāvad°). It is hardly possible to distinguish clearly between the 2 categories; the **t** may well have been reduced to **d** or been replaced by another sandhi consonant. However, the specific Pāli use of **yāva** (like **tāva**) justifies a separate treatment of yāva in that form only. — **yāvat** occurs only in comb[n] with **ca** (where we may assume either a peculiar nt. form yāvaṅ: see yāva 2; or an assimilation of **t** to **ñ** before c. — The form yāva mahantaṅ may originally have been a yāvaṅ m.) as **yāvañ ca** "and that," "i. e.," how much, however much, so great S i.149 (passa yāvañ ca te idaṅ aparaddhaṅ: see how great a mistake you have made in this); It 91, 92 (passa yāvañ ca ārakā & santike: see how far and near). yāvañ c' idaṅ stands for **yad-idaṅ** (see ya° 4) in peculiar use of restriction at M. III.169; S ii.178; A iii.34. — 3. The nt. form **yāvat** further occurs in foll. cpds.: **°āyukaṅ** (better as yāvat° than yāvatā°) as long as life lasts, for a lifetime Mhvs 3, 41; VvA 196 (as adj. °āyukā dibba — sampatti); PvA 66, 73, 133; **°icchakaṅ** as much as is desired, according to one's wishes Pug 12, 25; Vism 154 (here spelt **yāvad** — icchakaṅ); **°ihaṅ** see under **yāva** (cpds.) — instr. **yavatā**: see sep.

**Yāvetadohi** at M ii.47 is an obscure expression. The reading is established; otherwise one might think of a corrupted **yāv(a) etad ahosī(pi)** or **yāva-d-ev' -ahosi** "was it really so?" or: "did you really have that thought?" Neumann, *Mittl. Sammlung*[2] 1921; ii.381, trsl[s] "gar so sehr drängt es dich" (are you in such a hurry?), and proposes reading (on p. 686, note) **yāv' etado hi pi**, leaving us wondering what **etado** might be. — Could it be a distorted **yāyetar** (n. ag. of yāyeti, Caus. **yā**)?

**Yiṭṭha** [pp. of yajati with a petrified sandhi y.; Vedic iṣṭa] *med.:* having sacrificed D i.138 (mahā — yaññaṅ y. rājā). — *pass.:* sacrificed, (nt.) sacrifice D i.55 (dinna, y. huta); expl[d] at DA i.165 by "**mahāyāga**" Vbh 328, (id.); J i.83 (y.+huta); iv.19 (=yajita C.); v.49; vi.527. — **duyyiṭṭha** not properly sacrificed, a sacrifice not according to rites J vi.522. In specific Buddhistic sense "given, offered as alms, spent as liberal gift" Vin i.36; J i.168=A ii.44; M i.82. Dh 108 (yaṅ kiñci yiṭṭhaṅ va hutaṅ va; DhA ii.234=yebhuyyena mangalakiriya — divasesu dinna — dānaṅ). — **suyiṭṭha** well given or spent A ii.44; ThA 40; Vv 34[26] (in both senses; VvA 155 expl[s] "mahā — yāga — vasena yiṭṭhaṅ").

**Yidha** in mā **yidha** at Vin i.54 is to be read mā — y — idha, the y being an euphonic consonant (see y.).

**Yuga** (nt.) [fr. **yuj**; Vedic yuga (to which also yoga)= Gr. ζυγόν; Lat. jugum=Goth. juk; Ohg. juh; E. yoke; Lith. jungas] 1. the yoke of a plough (usually) or a carriage DhA i.24 (yugaṅ gīvaṅ bādhati presses on the neck); PvA 127 (ratha°); Sdhp 468 (of a carriage). Also at Sn 834 in phrase **dhonena yugaṅ samāgamā** which Bdhgh. (SnA 542) expl[s] as "dhuta — kilesena buddhena saddhiṅ yugaggāhaṅ samāpanno," i. e. having attained mastery together with the pure Buddha. Neumann, *Sn trsl[n]* not exactly: "weil abgeschüttelt ist das Joch" (but dhona means "pure"). See also below °nangala. — 2. (what is yoked or fits under *one* yoke) a pair, couple; appl[d] to objects, as — °: **dussa°** a pair of robes S v.71.; DhA iv.11; PvA 53; **sāṭaka°** id. J i.8, 9; PvA 46; **vattha°** id. J iv.172. — **tapassi°** a pair of ascetics Vv 22[10]; **dūta°** a pair of messengers S iv.194; **sāvaka°** of disciples D ii.4; S i.155; ii.191; v.164; in general: **purisa°** (cattāri p. — yugāni) (4) pairs of men S iv.272 sq.=It 88; in

verse at Vv 44[21] and 53[3]; expl[d] at Vism 219 as follows: yugaḷa — vasena paṭhamamagga — ṭṭho phala — ṭṭho ti idam ekaṅ yugaḷan ti evaṅ cattāri purisa — yugaḷāni honti. Practically the same as "aṭṭha purisa — puggalā." Referring to "pairs of sins" (so the C.) in a somewhat doubtful passage at J i.374: sa mangala — dosa — vītivatto yuga — yog' âdhigato na jātum eti; where C. expl[s] **yugā** as **kilesā** mentioned in pairs (like kodho ca upanāho, or makkho ca paḷāso), and **yoga** as the 4 yojanas or yogas (oghas?), viz. kāma°, bhava°, diṭṭhi°, avijjā°. — Also used like an adj. num. in meaning "two," e. g. yugaṅ vā nāvaṅ two boats Dpvs i.76. — 3. (connected by descent) generation, an age D i.113 (yāva sattamā pitāmahā — yugā "back through seven generations." Cp. DA i.281: āyuppamāṇa); KhA 141 (id.); J i.345 (purisa°). There are also 5 ages (or stages) in the [life of the] sāsana (see *Brethren,* p. 339): vimutti, samādhi, sīla, suta, dāna.

**-anta** ( — vāta) (storm at) the end of an age (of men or the world), whirlwind J i.26. **-ādhāna** putting the yoke on, harnessing M i.446. **-ggāha** "holding the yoke," i. e. control, dominance, domineering, imperiousness; used as syn. for *palāsa* at Vbh 357=Pug 19 (so read for yuddha°), expl[d] by sama — dhura — ggahaṇaṅ "taking the leadership altogether" at VbhA 492. See further Nd[1] 177; VvA 71 (yugaggāha — lakkhaṇo paḷāso); SnA 542; DhA iii.57 (°kathā=sārambhakathā). — °*ṅ ganhāti* to take the lead, to play the usurper or lord J iii.259 (C. for T. palāsin); DhA iii.346. **-ggāhin** trying to outdo somebody else, domineering, imperious VvA 140. **-cchidda** the hole of a yoke Th 2, 500 (in famous simile of blind turtle). **-nangala** yoke and plough (so taken by Bdhgh. at SnA 135) Sn 77= S i.172 ("plough fitted with yoke" Mrs. Rh.D.). **-nandha** (with v. l. **°naddha**, e. g. at Ps ii.92 sq.; KhA 27 in T.) putting a yoke on, yoking together; as *adj.* congruous, harmonious; as *nt.* congruity, association, common cause Ps ii.98=Vism 682; Ps ii.92 sq. (°vagga & °kathā); KhA 27 (nt.); Vism 149 (°dhammā things fitting under one yoke, integral parts, constituents). **-mattaṅ** (adv.) "only the distance of a plough," i. e. only a little (viz. the most necessary) distance ahead, with expressions of sight: *pekkhati* Sn 410 ("no more than a fathom's length" Rh.D. in *Early Buddhism* 32); *pekkhin* Miln 398; °*dassāvin* Vism 19 (okkhitta — cakkhu+) *pekkhamāna* SnA 116 (as expl[n] of okkhittacakkhu). **-sāṭaka** (=s. — yuga) a pair of robes, two robes Dpvs vi.82.

**Yugala & Yugaḷa** (nt.) [Class. Sk. yugala; in relation to yuga the same as Lat. jugulum ("yoke — bone") to jugum. Cp. also Gr. ζεύγλη yoking strap] a pair, couple J i.12 (yugaḷa — yugaḷa — bhūtā in pairs), 500 (bāhu°); vi.270 (thana° the 2 breasts); Vism 219; VbhA 51 (yugaḷato jointly, in pairs); the six "pairs of adaptabilities" or "words," Yog. 18 — 23, *Mystic* 30 sq.; cp. Dhs 40 sq. Also used as adj. (like yuga) in phrase yugalaṅ karoti to couple, join, unite Dpvs i.77; VvA 233.

**Yugalaka** (nt.) [fr. yugala] a pair Tikp 66; VbhA 73.

**Yuja** (adj.) (—°) [*either* a direct root — derivation fr. **yuj**, corresponding to Sk. yuj (or yuk, cp. Lat. con — jux "conjugal," Gr. ὁμό ζυς companion, σύ ζυς=conjux; Goth. ga — juka companion); *or* a simplified form of the grd. *yujya>*yujja>yuja] yoked or to be yoked, applicable, to be studied, only in cpd. **duyyuja** hard to be mastered, difficult J v.368 (atthe yuñjati duyyuje he engages in a difficult matter; C. reads **duyyuñja**).

**Yujjha** (adj.) [grd. of yujjhati] to be fought; neg. **a°** not to be fought, invincible M ii.24 (so read for ayojjha).

**Yujjhati** [cp. Vedic yudhyate, **yudh**, given in meaning "sampahāra" at Dhtp 415. — Etymologically to Idg. ***ieudh** to shake, fr. which in var. meanings Lat. jubeo to command, juba horse's mane; Gr. ὑσμίνη battle, Lith. jundù, jùdra whirlwind; cp. also Av. yaošti agility] to fight, make war. Rare in older literature; our refs. only from the **Mahāvaṅsa**; e. g. 22, 82 (fut. yujjhissāma, with instr.: Damiḷehi); 25, 23 (aor. ayujjhi); 25, 58 (ppr. yujjhamāna); 33, 41 (aor. yujjhi). To which add DhA ii.154 (mallayuddhaṅ yujjhanto); iii.259 (Ajātasattunā saddhiṅ yujjhanto). — pp. **yuddha**. — Caus. **yodheti** (q. v.).

**Yujjhana** (nt.) [fr. yujjhati] fighting, making war J iii.6, 82.

**Yujjhāpana** (nt.) [fr. yujjhati Caus.] making somebody fight, inciting to war Miln 178.

**Yuñjati** [Vedic yunakti, yuñjati & yuñkte, **yuj**; cp. Gr. ζεύγνυμι, Lat, jungo to unite, put together (pp. junctus=Sk. yukta, cp. E. junct — ion); Lith. jùngin. The Idg. root ***iēug** is an enlarged form of *iē ue "to unite," as in Sk. yanti, yuvati, pp. yuta; f. yuti, to which also Lat. jūs=P. yūsa. The Dhtp gives several (lit. & fig.) meanings of **yuj**, viz. "yoge" (No. 378), "samādhimhi" (399), "saṅgamane" (550)] (lit.) to yoke; (fig.) to join with (instr. or loc.), to engage in (loc.), to exert oneself, to endeavour. All our passages show the *applied* meaning, while the lit. meaning is only found in the Caus. **yojeti**. — Often expl[d] by and coupled with the syn. **ghaṭati & vāyamati**, e.g. at J iv.131; v.369; DhA iv.137. — *Forms:* pres. **yuñjati** Dh 382; J v.369; 2[nd] pl. **yuñjatha** Th 2, 346 (kāmesu;=niyojetha ThA 241); ppr. **yuñjanto** J iv.131 (kammaṭṭhāne); imper. **yuñja** S i.52 (sāsane); ThA 12; med. imper. **yuñjassu** Th 2, 5. — Pass. **yujjati** (in grammar or logic) is constructed or applied, fits (in), is meant KhA 168; SnA 148, 403, 456. — Caus. I. **yojeti** & II. **yojāpeti** (q.v.). — pp. **yutta**.

**Yuta** [pp. of **yu**, yauti to fasten but Dhtp 338: "missane"] fastened to (loc.), attracted by, bent on, engaged in D. i.57 (sabba — vārī°); Sn 842 (pesuṇeyye; Nd[1] 233 reads yutta in exegesis, do. at p. 234, with further expl[n] āyutta, payutta etc.), 853 (atimāne); Dāvs v.18 (dhiti°). — *Note.* **yuta** is doubtful in phrase **tejasā-yuta** in Niraya passage at A i.142=M iii.183=Nd[1] 405=Nd[2] 304[iii]=J v.266. The more likely reading is either **tejas' āyuta** (so BSk. M.Vastu 9), or **tejasā yutta** (so Nd[2] & PvA 52), i. e. endowed with, furnished with, full of heat. — We find a similar confusion between **uyyuta & uyyutta**.

**Yutta** [pp. of yuñjati; Vedic yukta, cp. Lat. junctus, Gr. ζευκτός, Lith. jùnktas] 1. (lit.) yoked, harnessed (to= loc.) Pv i.11[4] (catubbhi yutta ratha); Mhvs 35, 42 (goṇā rathe yattā); DhA i.24 (dhure yuttā balivaddā). — 2. coupled; connected with; (appl[d]) devoted to, applied to, given to, engaged in ( — °, instr. or loc.) Sn 820 (methune), 863 (macchiriya°), 1144 (tena, cp. Nd[2] 532); It 93 (Buddha — sāsane); J vi.206 (yoga°). — 3. furnished; fixed, prepared, in order, ready Sn 442 (Māra; =uyyutta SnA 392); PvA 53. — 4. able, fit (to or for=inf.), suitable, sufficient Sn 826 (cp. Nd[1] 164); J v.219; DA i.141

(dassituṅ yutta=dassanīya); VvA 191 (=alaṅ); PvA 74. — 5. proper, right PvA 159. — 6. due to ( — °, with a grd., apparently superfluous) J iii.208 (āsankitabba°); cp. yuttaka. — 7. (nt.) conjunction, i. e. of the moon with one or other constellation Vin ii.217. — **ayutta** not fit, not right, improper PvA 6 (perhaps delete), 64. — **suyutta** well fit, right proper, opp. **duyutta** unbefitting, in phrase suyuttaṅ duyuttaṅ ācikkhati J i.296 (here perhaps for dur — utta?). du° also lit. "badly fixed, not in proper condition, in a bad state" at J iv.245 (of a gate).

**-kāra** acting properly PvA 66. **-kārin** acting rightly Miln 49. **-paṭibhāṇa** knowledge of fitness Pug 42 (cp. PugA 223). **-payutta** intent on etc. PvA 150. **-rūpa** one who is able or fit (to=inf.) J i.64. **-vāha** justified VvA 15.

**Yuttaka** (adj.) (—°) [fr. yutta] proper, fit (for); *nt.* what is proper, fitness: dhamma — yuttakaṅ katheti to speak righteous speech J iv.356. — Usually comb[d] with a grd., seemingly pleonastically (like yutta), e. g. **kātabba°** what had to be done PvA 81; DhA i.13 (as kattabba°); **āpucchitabba°** fit to be asked DhA i.6.

**Yutti** [cp. Vedic yukti connection, fr. **yuj**] "fitting," i. e. 1. application, use Miln 3 (opamma°). — 2. fitness, vāda°, KVA 37; in instr. **yuttiyā** in accordance with Mhvs 10, 66 (vacana°); Sdhp 340 (sutti°); and abl. **yuttito** Sdhp 505. — 3. (logical) fitness, right construction, correctness of meaning; one of the 16 categories (hārā), appl[d] to the exposition of texts, enum[d] in the 1st section of the Netti; e. g. at Nett 1 — 3, 103; KhA 18; SnA 551, 552. Thus abl. **yuttito** by way of correctness or fitness (contrasted to **suttato**) VbhA 173=Vism 562; and **yutti-vasena** by means of correctness (of meaning) SnA 103 (contrasted to **anussava**). — 4. trick, device, practice J vi.215.

**-kata** combined with; (nt.) union, alloy VvA 13.

**Yuddha** (nt.) [orig. pp. of yujjhati; cp. Vedic yuddha (pp.) and yudh (f.) the fight] war, battle, fight D i.6 (daṇḍa° fighting with sticks or weapons); J iii.541 (id.); Sn 442 (dat. yuddhāya); J vi.222; Miln 245 (kilesa°, as pp.: one who fights sin); Mhvs 10, 45 (°atthaṅ for the sake of fighting); 10, 69 (yuddhāya in order to fight); 25, 52 (yuddhāy' āgata); 32, 12 (yuddhaṅ yujjhati); 32, 13 (maccu° fight with death); 33, 42; DhA ii.154 (malla° fist — fight). — The form **yudhāya** at Sn 831 is to be taken as (archaic) dat. of Vedic yudh (f.), used in sense of an inf. & equal to yuddhāya. Nd[1] 172 expl[s] as "yuddh' atthāya."

**-kāla** time for the battle Mhvs 10, 63. **-ṭṭha engaged** in war S i.100 (so read for °ttha). **-maṇḍala** fightingring, arena J iv.81; Vism 190; VbhA 356 (in comparison).

**Yuddhaka** [fr. yuddha, for the usual yodha (ka)] a fighter, in **malla°** fist — fighter, pugilist J iv.81.

**Yudhikā** (f.) [doubtful] N. of a tree J v.422 (for T. yodhi, which appears as yodhikā in C. reading). The legitimate reading is **yūthikā** (q. v.), as is also given in vv.ll.

**Yuvan** [Vedic yuvan; cp. Av. yavan=Lat. juvenis, Lith. jáunas young; Lat. juvencus "calf"; juventus youth; Goth. junda, Ohg. jugund & jung, E. young. — The n. — stem is the usual, but later Pāli shows also decl. after a — stem, e. g. gen. yuvassa Mhvs 18, 28] a youth. — nom. sg. **yuvā** D i.80=yobbanena samannāgata DA i.223; Sn 420; Dh 280 (=paṭhama — yobbane ṭhita DhA iii.409); Pv iii.7[1] (=taruṇa PvA 205). — Cp. **yava, yuvin** & **yobbana**.

**Yuvin** (adj. — n.) [=yuvan with diff — adj. ending] young J iv.106, 222.

**Yūtha** (nt.) [Vedic yūtha] a flock, herd of animals Sn 53 (of elephants); J i.170 (monkeys), 280 (id.); SnA 322 (go°, of oxen).

**-pa** the leader of a herd Th 2, 437 (elephants). **-pati** same J iii.174 (elephant); DhA i.81 (id.).

**Yūthikā** (f.) [cp. later Sk. yūthikā] a kind of jasmine, Jasminum auriculatum J vi.537; Miln 338. So is also to be read at J v.420 (for yodhi) & 422 (yodhikā & yudhikā). See also **yodhikā**.

**Yūpa** [Vedic yūpa] 1. a sacrificial post D i.141; A iv.41; J iv.302; vi.211; Miln 21 (dhamma°); SnA 321, 322; DA i.294. — 2. a pāsāda, or palace Th 1, 163=J ii.334.

**-ussāpana** the erection of the sacr. post DhsA 145 (cp. Miln 21).

**Yūsa** [Vedic yūṣan, later Sk. yūṣa; fr. base Idg. *iūs, cp. Lat. jūs soup, Gr. ζύμη yeast, ferment, ζωμός soup; Obulg. jucha=Ger. jauche manure; Swedish ōst cheese; an enlargement of base ***ieu** to mix, as in Sk. **yu** to mix: see yuta, to which further ***ie̯ue**, as in yuñjati] 1. juice Vin i.206 (akaṭa° natural juice); Mhvs 28, 26; VvA 185 (badara° of the jujube); Vism 195 (seda° sweaty fluid). — 2. soup, broth. Four kinds of broths are enum[d] at M i.245, viz. **mugga°** bean soup, **kulattha°** of vetch (also at Vism 256), **kaḷāya°** (chick — ) pea soup, **hareṇuka°** pea soup; Miln 63 (raññо sūdo yūsaṅ vā rasaṅ vā kareyya).

**Yebhuyya** (adj.) [ye=yad in Māgadhī form; thus yad bhūya=yad bhiyya "what is more or most(ly)"] abundant, numerous, most. Not found as adj. by itself, except in phrase **yebhuyya-vasena** mostly, as a rule ThA 51 and PvA 136, which is identical with the usual instr. **yebhuyyena** occurring as adv. "as according to most," i. e. (1) almost all, altogether, practically (as in our phrase "practically dead"), mostly D i.105 (addasā dvattiṅsa lakkhanāṇi y. ṭhapetvā dve: all except two)=109; Vin iii.29 sq.; J i.246 (gāmako y. andha — bāla — manussehi yeva ussanno the village was peopled by mostly foolish folk); v.335 (y. asīti — mahātherā, altogether). — (2) as it happens (or happened), usually, occasionally, as a rule, ordinarily D i.17 (saṅvaṭṭamāne loke y. [as a rule] sattā Ābhassarasaṅvaṭṭanikā honti; expl[d] by half allegorical, half popular etym. at DA i.110 as follows: "ye upari Brahma — lokesu vā Āruppesu vā nibbattanti, tadavasese sandhāya vuttaṅ"); D ii.139: yebhuyyena dasasu loka — dhātusu devatā sannipatitā (as a rule); Sn p. 107 (=bahukāni SnA 451); Miln 6 (y. Himavantam eva gacchanti: usually); DA i.280 (ordinarily); VvA 234 (occasionally), 246 (pihita — dvāram eva hoti: usually); PvA 2 (Sattari tattha tattha viharante y. tāya tāya atth' uppattiyā), 46 (tassā kesa — sobhaṅ disvā taruṇa — janā y. tattha paṭibaddha — cittā adesuṅ invariably). — **na yebhuyyena** not as a rule, usually not (at all): nâpi y. ruditena kāci attha — siddhi PvA 63.

**Yebhuyyasikā** (f.) [formation fr. yebhuyya like tassa- pāpiyya — sikā. Originally adj., with kiriyā to be understood] lit. "according to the majority," i. e. a vote of majority of the Chapter; name of one of the **adhikaraṇa-samathas**, or means of settling a dispute. — Vin. ii.84 (anujānāmi bh. adhikaraṇaṅ yebhuyyasikāya vūpasametuṅ), 93 (vivād' âd-

hikaraṇaṅ dvīhi samathehi sammati: sammukhā — vinayena ca yebhuyyasiḳāya ca). As one of the 7 methods of settling a dispute mentioned at Vin iv.207=351 (the *seven* are: sammukhā — vinaya, sati — vinaya, amūḷha°, paṭiññā, yebhuyyasikā, tassa — pāpiyyasikā, tīṇ' avatthāraka). Expl[d] in detail at M ii.247: if the bhikkhus cannot settle a dispute in their abode, they have to go to a place where there are more bh., in order to come to a vote by majority. Cp. D iii.254 (the seven enum[d]); A i.99; iv.144.

**Yeva** (indecl.) [=eva with accrudescent y from Sandhi. On form and relation between eva & yeva cp. Geiger, *P.Gr.* § 66, 1. See also eva 2. — The same form in Prākrit: Pischel, *Prk. Gr.* § 336] emphatic particle, meaning "even, just, also"; occurring most frequently (for eva) after palatal sounds, as **ṅ**: Sn 580 (pekkhataṅ yeva), 822 (vivekaṅ); DhA ii.20 (saddhiṅ); PvA 3 (tasmiṅ), 4 (imasmiṅ), 13 (tumhākaṅ); — further after o: PvA 39 (apanīto yeva); — after **ā**: Sn 1004 (manasā yeva); — after i: S ii.206 (vuddhi yeva); PvA 11 (ahosi); — after e: J i.82 (vihāre yeva; pubbaṇhe y.); VbhA 135 (na kevalaṅ ete yeva, aññe pi "not only these, but also others"). Cp. Mhvs 22, 56; VvA 222; PvA 47.

**Yevāpana(ka)** (adj.) [*not* connected with yeva, but an adj. formation from phrase **ye vā pana; ye** here standing (as Māgadhism) for **yaṅ**: cp. yebhuyya] corresponding, reciprocal, respective, in corresponding proportion, as far as concerned; lit. "whatever else." The expression is peculiar to exegetical (logical) literature on the Abhidhamma. See e. g. DhsA 152 (yevāpanā, pl. and °kā); Vism 468, 271 sq.; VbhA 63, 70 sq.; cp. *Dhs. trsl.*[1] p. 5 and introd. p. 56. — *Note.* The expression occurring as phrase shows **ye** as nom. pl., e. g. Dhs 1, 58, 151 — 161 & passim: ye vā pana tasmiṅ samaye aññe pi dhammā; but cp. in § 1: yaṅ yaṅ vā pan' ārabbha, in same sense.

**Yoga** [Vedic yoga, see etym. under yuga & yuñjati. Usually m.; pl. nt. yogāni occurs at D ii.274 in meaning "bonds"] lit. "yoking, or being yoked," i. e. connection, bond, means; fig. application, endeavour, device. — 1. yoke, yoking (rare?) J vi.206 (meant here the yoke of the churning — sticks; cp. J vi.209). — 2. connection with (—°), application to; (natural) relation (i. e. body, living connection), association; also conjunction (of stars). **mānusaka yoga** the relation to the world of men (the human body), opp. **dibba yoga**: S i.35=60; Sn 641; Dh 417; expl[d] at DhA iv.225 as "**kāya**." — association with: D iii.176; application: Vism 520 (+uppāda). **yogato** (abl.) from being connected with, by association with PvA 40 (bālya°), 98 (sammappadhāna°). — **pubba°** connection with a former body, one's former action or life — history J v.476; vi.480; Miln 2. See pubbe[1]. — **aḍḍhayoga** a "half — connected" building, i. e. a half — roofed monastery Vin i.239; Vism 34. — **nakkhatta°** a conjunction of planets, peculiar constellation (in astrology) J i.82, 253 (dhana — vassāpanaka suitable for a shower of wealth); iii.98; DhA i.174; DhsA 232 (in simile). — 3. (fig.) bond, tie; attachment (to the world and its lusts), or what yokes to rebirth (*Cpd.* 171[2]). There are 4 **yogas**, which are identical with the 4 **oghas** viz. kāma°, bhava°, diṭṭhi°, avijjā°, or the bonds of craving, existence, false views, and ignorance; enum[d] in detail at A ii.10; D iii.230, 276; J i.374; cp. Ps i.129 (catūhi yogehi yutto lokasannivāso catu — yoga — yojito); VbhA 35. Mentioned or referred to at S v.59; Dhs 1059 (ogha+, in def[n] of taṇhā), cp, *Dhs trsl*[n] 308; Nett 31 (with ogha), 114 (id.); as **sabba-** (or sabbe) yogā at Th 2, 4; 76; S i.213; DhA iii.233; severally at It 95 (bhava — yoga — yutta āgāmī hoti, +kāma°); **ogha+yoga**: Pug 21 (avijjā°); Vism 211, 684; cp. also D ii.274 (pāpima — yogāni the ties of the Evil one); It 80 (yogā pamocenti bahujanaṅ). — 4. application, endeavour, undertaking, effort DhA iii.233, 234 (=samma — ppadhāna). **yogaṅ karoti** to make an effort, to strive after (dat.) S ii.131; A ii.93 (āsavānaṅ khayāya y. karaṇīya); Miln 35. **yogaṅ āpajjati** to show (earnest) endeavour, to be active S iii.11 sq.; Vbh 356 (attanā). — **dhamma°** one who is devoted to the Dhamma A iii.355; **yutta°** (bent on, i. e.) earnest in endeavour J i.65; **yāca°** given to making offerings: see yāca. — 5. pondering (over), concentration, devotion M i.472; Dh 209 (=yoniso manasikāra DhA iii.275), 282 (same expl[n] at DhA iii.421); Miln 3; Vbh 324 (yoga — vihitesu kamm' & sipp' — āyatanesu; VbhA 410 expl[s]: y. vuccati paññā; — perhaps better to above 4?). — 6. (magic) power, influence, device, scheme J vi.212 (yoga — yogena practice of spells etc. =tāya tāya yuttiyā C.); PvA 117 (comb[d] with **manta**, ascribed to devas). — 7. means, instrument, remedy J i.380 (vamana° an emetic); vi.74 (ekaṅ yogaṅ datvā; but we better read bhesajjaṅ tassa **datvā** for **vatvā**, and ekaṅ yogaṅ **vatvā** for datvā; taking yoga in meaning of "charm, incantation"); Miln 109 (yena yogena sattānaṅ guṇa — vaḍḍhi... tena hitaṅ upadahati).

**-âtiga** one who has conquered the yoke, i. e. bond of the body or rebirth It 61 (muni), 81 (id.). **-âtigāmin**= °âtiga; A ii.12 (same as sabba — yoga — visaṅyutta). **-âvacara** "one at home in endeavour," or in spiritual (esp. jhāna — ) exercises; one who practises "yoga"; an earnest student. The term is peculiar to the Abhidhamma literature. — J i.303, 394, 400; iii.241 (saṅsārasāgaraṅ taranto y.); Ps ii.26; KvuA 32; Miln 33 sq., 43, 366, 378 sq.; Vism 245 (as hunter) 246 (as begging bhikkhu), 375 (iddhi — study), 587, 637, 666, 708; DhA ii.12 (padhānaṅ padahanto y.); iii.241 (°bhikkhu); DhsA 187 (ādhikammika), 246 (°kulayutta); VbhA 115, 220, 228 (as bhikkhu on alms — round), 229 (as hunter), 258, 331; KhA 74; SnA 20, 374. **-kkhema** [already Vedic yoga — kṣema exertion & rest, acquisition & possession] rest from work or exertion, or fig. in scholastic interpretation "peace from bondage," i. e. perfect peace or "uttermost safety" (*K.S.* ii.132); a freq. epithet of **nibbāna** [same in BSk.: **yogakṣema**, e. g. Divy 98, 123, 303, 498] M i.117 (°kāma), 349, 357, (anuttara); S i.173 (°adhivāhana); ii.195 (anuttara), 226; iii.112 (°kāma, neg.); iv.125; v.130 sq.; A i.50 (anuttara); ii.40, 52 (a°), 87, 247; iii.21, 294 sq., 353; D iii.123, 125, 164 (°kāma); Vin ii.205=It 11 (°ato dhaṅsati, whereas Vin °ā padhaṅsati); It 9, 27 (abhabbo °ssa adhigamāya); Th 2, 6; Sn 79 (°adhivāhana), 425; Dh 23 (anuttara, cp. DhA i.231); Ps i.39; ii.81; Vbh 247 (kulāni y — kh — kāmāni, which VbhA 341 expl[s]: catūhi yogehi khemaṅ nibbhayaṅ icchanti); ThA 13. — kkhemin finding one's rest, peace, or salvation; emancipated, free, an Arahant S iii.13 (accanta°); iv.85; A ii.12; iv.310 (patta°); v.326 (accanta°); DhA iii.233, 234 (=sabba — yoga — visaṅyutta); neg. **a°** not finding one's salvation A ii.52 (in verse)=Ps ii.80; It 50. — ññu knowing the (right) means Miln 169 sq. **-bahula** strong in exertion A iii.432. **-yutta** (Mārassa) one who is tied in the bonds (of Māra) A ii.52 (so read for °gutta; the verse

also at Ps ii.80, 81, and It 50). **-vibhāga** dividing (division) of the relation (in grammar: to yoga 2) SnA 266.

**Yoganīya** (adj.) [fr. yoga; grd. formation] of the nature of trying, acting as a bond, fetter — ish Dhs 584; DhsA 49 (cp. *Dhs. trsl.* 301). The spelling is also yoganiya, cp. oghaniya.

**Yogin** (adj. — n.) [fr. yoga, cp. Class. Sk. yogin] 1. (—°) applying oneself (to), working (by means of), using Vism 70 (hattha° & patta° using the hand or the bowl; but trsl[n] p. 80: "hand — ascetic" & "bowl — ascetic"). — 2. one who devotes himself to spiritual things, an earnest student, one who shows effort (in contemplation), a philosopher, wise man. The word does not occur in the four Nikāyas. In the older verses it is nearly synonymous with muni. The oldest ref. is Th 1, 947 (pubbake yogī "Saints of other days" Mrs. Rh. D.). Freq. in Miln, e. g. pp. 2, 356 (yogi — jana); at pp. 366, 393, 404, 417, 418 in old verses. Comb[d] with yogâvacara Miln 366, 404. — Further passages are Nett 3, 10, 61; Vism 2, 14, 66, 71 (in verse), 150, 320, 373, 509, 620, 651, 696; DhsA 195, 327.

**Yogga**[1] (nt.) [Vedic yogya; a grd. formation fr. yoga in meaning of yoga 1] "what may be yoked," i. e. 1. a coach, carriage, waggon (usually large & covered, drawn by bullocks) J vi.31 sq. (paṭicchanna), 368 (mahā°); DhA ii.151 (mahā° & paṭicchanna). — 2. a draughtbullock, ox Vv 84[8]; Pv ii.9[36] (=ratha — yuga — vāhana PvA 127); J vi.221. **yoggāni muñcati** to unharness the oxen PvA 43, 100.

**Yogga**[2] (nt. & adj.) [same as last, in meaning of yoga 7] 1. (nt.) a contrivance J iv.269 (yoggaṅ karoti, may be in meaning "training, practice" here: see yoggā); VvA 8 (gahaṇa°). — 2. (adj.) fit for (=yutta), adapted to, suitable; either — ° or with inf.: VvA 291; PvA 25 (here spelt yogya), 135 (bhojana°), 152 (kamma — vipāk' ânubhavana°), 154 (gamana° passable, v. l. yogya), 228 (anubhavana°).

**Yoggā** (f.) [Vedic and Epic Sk. yogyā; same as yogga[2], fr. yoga] training, practice J ii.165 (yoggaṅ karoti to practise); iv.269 (id.); DhA i.52 (lakkha — yoggaṅ karoti to practise shooting). — adj. (—°) **katayogga** well-practised, trained S i.62, 98 (neg.). Only at these passages, missing at the other **daḷha-dhamma-** passages, e. g. at S ii.266; M i.82; A ii.48.

**-ācariya** a groom, trainer S iv.176=M i.124; M iii.97, 222; Th 1, 1140; J i.505.

**Yojana** (nt.) [Vedic yojana] 1. the yoke of a carriage J vi.38, 42 (=ratha — yuga). — 2. a measure of length: as much as can be travelled with *one* yoke (of oxen), a distance of about 7 miles, which is given by Bdhgh. as equal to 4 **gāvutas** (DhA ii.13). It occurs in descending scale of **yojana-tigāvuta-usabha** at DhA i.108. — Dh 60; J v.37 (yojana — yojana — vitthatā each a mile square); SnA 194. More favoured comb[ns] of yojana with numbers are the foll.: 1/2 (aḍḍha°): DA i.35; DhsA 142. — 3: DhA ii.41. — 4: PvA 113. — 5: VvA 33. — 15: DhA i.17; J i.315; PvA 154. — 18: J i.81, 348. — 20: DhA iv.112 (20 X 110, of a wilderness). — 25: VvA 236. — 45: J i.147, 348; DhA i.367. — 50: Vism 417. — 100: D i.117; It 91; Pv i.10[14]. — 500: J i.204. — 1,000: J i.203. — Cp. **yojanika**.

**Yojanā** (f.) [*Sk. yojanā, fr. yojeti] (grammatical) con- struction; exegesis, interpretation; meaning KhA 156, 218, 243; SnA 20, 90, 122 sq., 131 sq., 148, 166, 177, 248, 255, 313; PvA 45, 50, 69, 73, 139 (attha°), *and passim* in Commentaries.

**Yojanika** (adj.) [fr. yojana] a yojana in extent J i.92 (vihāra); Dpvs 17, 108 (ārāma); DhA i.274 (maṇipallanka).

**Yojita** [pp. of yojeti] yoked, tied, bound Ps i.129 (catu- yoga° fettered by the four bonds); SnA 137 (yottehi y.).

**Yojitaka** (adj.) [fr. yojita] connected with, mixed; neg. a° not mixed (with poison), unadulterated J i.269.

**Yojeti** [Caus. of yuñjati] 1. to yoke, harness, tie, bind Pv ii.9[36] (vāhana, the draught — bullock); Mhvs 35, 40 (yojayi aor.; v. l. for yojāpayi); PvA 74 (sindhave). — 2. to furnish (with), combine, unite, mix, apply J i.252 (suraṅ), 269 (id.); Mhvs 22, 4 (ambaṅ visena y. to poison a mango); 36, 71 (visaṅ phalesu poison the fruit). — 3. to prepare, provide, set in order, arrange, fix, fit up Mhvs 30, 39 (pāde upānāhi fitted the feet with slippers); **dvāraṅ** to put a door right, to fix it properly J i.201; iv. 245 (cp. yojāpeti). — 4. to engage, incite, **urge**, commission, put up to, admonish Mhvs 17, 38 (manusse); 37, 9 (vihāraṅ nāsetuṅ y. incited to destroy the v.); PvA 69. — 5. to construct, understand, interpret, take a meaning SnA 148 (yojetabba); PvA 98 (id.), 278 (id.). — Caus. II. **yojāpeti** to cause some one to yoke etc.: D ii.95 (yānāni, to harness); J i.150 (dvāraṅ, to set right); Mhvs 35, 40 (rathe, to harness). — Pass. **yojīyati** to become yoked or harnessed J i.57 (nangalasahassaṅ y.). — pp. **yojita**.

**Yojjha** in **a°** M ii.24 read yujjha (of **yudh**).

**Yotta** (nt.) [Vedic yoktra, cp. Lat. junctor, Gr. ζευκτ¨ηρες yoke — straps; Epic Sk. yoktṛ one who yokes] the tie of the yoke of a plough or cart S i.172=Sn 77; S iv.163, 282; J i.464; ii.247 (camma°); iv.82; v.45 (cammay. — varatta), 47; Vism 269; DhA i.205; SnA 137. As **dhura-yotta** at J i.192; vi.253.

**Yottaka** (nt.) [yatta+ka] a tie, band, halter, rope J vi.252; Miln 53; Vism 254, 255; DhA iii.208.

**Yodha** [cp. Vedic yodha; fr. **yudh**] a warrior, soldier, fighter, champion Vin i.73 (yodhā yuddh' âbhinandino... pabbajjaṅ yāciṅsu); J i.180; Miln 293.

**-ājīva** one who lives by battle or war, a soldier S iv.308=A iii.94; A i.284; ii.170, 202; iii.89 sq. (five kinds); Sn 617, 652; Pug 65, 69. **-hatthin** a war elephant DhA i.168.

**Yodhi**=yodhikā J v.420.

**Yodhikā** (f.) [a var. reading of **yūthikā** (q. v.)] a special kind of jasmine Vv 35[4]; J iv.440 (yoth°), 442; v.422; VvA 162 (as **thalaja** and a tree).

**Yodhin** [=yodha] a warrior; **camma°** a warrior in cuirass, a certain army grade D i.51; A iv.107.

**Yodheti** [Caus. of yujjhati] to attack, to fight against (acc.) Dh 40 (yodhetha=pahareyya DhA i.317); J v.183.

**Yoni** (f.) [Vedic yoni] 1. the womb. — 2. origin, way of birth, place of birth, realm of existence; nature, matrix. There are *four* yonis or ways of being born or generation, viz. **aṇḍaja** oviparous creation, **jalābuja** viviparous, **saṅsedaja** moisture — sprung, **opapātika** spontaneous: M i.73; D iii.230; Miln 146; Vism 552, 557 sq.; cp. VbhA 203 sq. — Freq. in foll. comb[ns]: **tiracchāna°** the class of animals, the brute creation A

i.37, 60; v.269; It 92; Pv iv.11[1]; Vism 103, 427; PvA 27, 166; **nāga°** birth among the Nāgas S iii.240 sq. (in ref. to which the 4 kinds of birth, as mentioned above, are also applied); Vism 102 (niraya — nāga — yoni); **pasu°**=tiracchāna° Pv ii.13[12]; **pisāca°** world of the Pisācas S i.209; **peta°** the realm of the Petas PvA 68 (cp. peta). — **kamma°** K. as origin A iii.186. — yoni upaparikkhitabba (=kiṅjātikā etc.) S iii.42. — **ayoni** unclean origin Th 1, 219. — 3. thoroughness, knowledge, insight Nett 40. — **ayoni** superficiality in thought S i.203 ("muddled ways" Mrs. Rh. D.). — **yoniso** (abl.) "down to its origin or foundation," i. e. thoroughly, orderly, wisely, properly, judiciously S i.203 ("in ordered governance" *K.S.* i.259); D i.118 (wisely); It 30 (āraddha āsavānaṅ khayāya); Pug 25; Vism 30, 132, 599; PpA 31. Opp. **ayoniso** disorderly improperly Pug 21; DhA i.327; PvA 113, 278. — Esp. frequent in phrase **yoniso manasikāra** "fixing one's attention with a purpose or thoroughly," proper attention, "having thorough method in one's thought" (*K.S.* i.259) Ps i.85 sq.; It 9; J i.116; Miln 32; Nett 8, 40, 50, 127; Vism 132; PvA 63. See also manasikāra. — Opp. **ayoniso manasikāra** disorderly or distracted attention D iii.273; VbhA 148; ThA 79. In BSk. the same phrase: yoniśo manasikāraḥ Divy 488; AvŚ i.122; ii.112 (Speyer: "the right & true insight, as the object of consideration really is"). See further on term *Dial.* iii.218 ("systematized attention"); *K.S.* i.131; ii.6 ("radical grasp").

**-ja** born from the womb Sn 620; Dh 396. **-pamukha** principal sort of birth D i.54; M i.517.

**Yobbana** (nf.) [cp. late Vedic & Epic Sk. yauvana, fr. yuvan] youth D i.115; A i.68; iii.5, 66, 103; Dh 155, 156; Sn 98, 110, 218; Pv i.7[6]; DhA iii.409; PvA 3.

**-mada** pride of youth D iii.220; A i.146; iii.72; VbhA 466.

# R

**-R-** the letter (or sound) **r**, used as euphonic consonant to avoid hiatus. The sandhi — r — originates from the final r of nouns in °ir & °ur of the Vedic period. In Pali it is felt as euphonic consonant only, like other sandhi consonants (y for instance) which in the older language were part of the noun itself. Thus r even where it is legitimate in a word may interchange with other sandhi — consonants in the same word, as we find punam — eva and puna — d — eva besides the original puna — r — eva (=Vedic punar eva). At J i.403 we read "punar āgata," where the C. expl[s] "puna āgata, ra — kāro sandhivasena vutto." Similarly: Sn 81 (vutti — r — esā), 214 (thambho — r. — iva), 625=Dh 401 (āragge — r — iva), 679 (ati — r — iva), 687 (sarada — r — iva), 1134 (haṅsa — r — iva); Vv 64[22] (Vajir' āvudho — r — iva); Pv ii.8[7] (puna — r — eva) ii.11[6] (id.); PvA 77 (su — r — abhigandha). In the latter cause the r has no historical origin, as little as in the phrase **dhir atthu** (for *dhig — atthu) Sn 440; J i.59.

**Raṅsi & Rasmi** [Vedic raśmi. The form **raṅsi** is the proper Pali form, originating fr. raśmi through metathesis like amhi for asmi, tamhā for tasmā etc. Cp. Geiger *P.Gr.* § 50[2]. The form rasmi is a Sanskritism and later] a rein, a ray. — 1. In meaning "rein" only as **rasmi**, viz. at M i.124; Dh 222; J i.57; iv.149. — 2. In meaning "ray" both **raṅsi** and **rasmi**: (a) **raṅsi** (in poetry) Sn 1016 (vīta°? perhaps pīta°? See note in P.T.S. ed.); Vv 53[5] (pl. raṅsī=rasmiyo VvA 236); 63[27] (sahassa° having a thousand rays;=suriya VvA 268); Sdhp 124. Also in cpd. **raṅsi-jāla** a blaze of rays J i.89; PvA 154; VvA 12 (°sammujjala), 14 (id.), 166 (id.). — (b) **rasmi** (in prose, late) DhA i.27 (°ṅ vissajjesi); DhsA 13 (nīla — rasmiyo); VvA 125 (candima — suriya°). Also in cpd. buddha — rasmi the ray of enlightenment, the halo around a Buddha, consisting of 6 colours (chabbaṇṇa) J i.444, 501 (°rasmiyo vissajjento); SnA 132; VvA 207, 234, 323; Mhbv 6, 15, 38.

**Raṅsika** (adj.) [raṅsi+ka] having rays, radiant, in **sahassa°** having 1000 rays Vv 64[5] (=suriya — maṇḍala viya VvA 277).

**Raṅsimant** (adj.) [fr. raṅsi] having rays, radiant; n. sg. **raṅsimā** the sun Vv 81[2] (=suriya VvA 314).

**Rakkha** (adj.) (—°) [fr. base **rakkh**] guarding or to be guarded; — (a) act.: **dhamma°** guardian of righteousness or truth Miln 344. — (b) pass.: in cpd. **dū°**, *v. l.* du°

hard to guard DhA i.295. °kathā, s. l. rukkha — °, warding talk ThA 1, in *Brethren,* 185, cp. note 416.

**Rakkhaka** (adj. n.) [fr. rakkha] 1. guarding, protecting, watching, taking care PvA 7; f. **°ikā** (dāsī) DhA iv.103 (a servant watching the house). — 2. observing, keeping J i.205 (sīla°). — 3. a cultivator J ii.110. — 4. a sentry J i.332.

**Rakkhati** [Vedic raksati, **rakṣ** to Idg. ***ark** (cp. Lat. arceo etc.) in enlarged form ***aleq**=Gr. ἀλέζω to protect (Alexander!); ἀλκή strength; Ags. ealgian to protect, Goth. alhs=Ags. ealh temple. Cp. also base ***areq** in P. aggala. The Dhtp 18 expl[s] **rakkh** by "pālana"] 1. to protect, shelter, save, preserve Sn 220; J iv.255 (maṅ rakkheyyātha); vi.589 (=pāleti); Pv ii.9[43] (dhanaṅ); Miln 166 (rukkhaṅ), 280 (attānaṅ rakkheyya save himself); PvA 7. — grd. **rakkhiya** to be protected Mhvs 33, 45. Neg. **arakkhiya & arakkheyya** (in meaning 3) see separately. — Pass. ppr. **rakkhiyamāna** J i.140. — 2. to observe, guard, take care of, control (with ref. to **cittaṅ** the heart, and **sīlaṅ** good character or morals) It 67 (sīlaṅ); DhA i.295 (cittaṅ **rakkha**, equivalent with cittaṅ dama), 397 (ācāraṅ); J iv.255 (vācaṅ); VvA 59 (sīlāni rakkhi); PvA 66 (sīlaṅ rakkhatha, uposathaṅ karotha). — 3. to keep (a) secret, to put away, to guard against (i. e. to keep away from) Sn 702 (mano — padosaṅ rakkheyya); Miln 170 (vacīduccaritaṅ rakkheyya). — pp. **rakkhita**. See also **parīpāleti & parirakkhati**.

**Rakkhana** (nt.) [fr. **rakkh**] 1. keeping, protection, guarding Nett 41; Mhvs 35, 72 (rahassa° — atthāya so that he should keep the secret); PvA 7. — 2. observance, keeping VvA 71 (uposatha — sīla°); PvA 102 (sīla°), 210 (uposatha°).

**Rakkhanaka** (adj.) [fr. rakkhana] observing, keeping; one who

observes J i.228 (pañca — sīla°; so read for rakkhānaka).

**Rakkhasa** [cp. Vedic rakṣa, either fr. **rakṣ** to injure, or more likely fr. **rakṣ** to protect or ward off (see details at Macdonell, *Vedic Mythology* pp. 162 — 164)] a kind of harmful (nocturnal) demon, usually making the water its haunt and devouring men Th 1, 931; Sn 310 (Asura°); J i.127 (daka°=udaka°), 170 (id.); vi.469 (id.); DhA i.367 (°pariggahita — pokkharaṇī); iii.74 (udaka°); Sdhp 189, 313, 366. — f. **rakkhasī** J iii.147 (r. pajā); Mhvs 12, 45 (rudda°, coming out of the ocean).

**Rakkhā** (f.) [verb — noun fr. **rakkh**] shelter, protection, care A ii.73 (+parittā); Mhvs 25, 3; J i.140 (bahūhi rakkhāhi **rakkhiyamāna**); PvA 198 (°ṅ saṅvidahati). Often in comb[n] **rakkhā+āvaraṇa** (+gutti) shelter & defence, e. g. at Vin ii.194; D i.61 (dhammikaṅ r. — v.— guttiṅ saṅvidaheyyāma); M ii.101; J iv.292. — Cp. **gorakkhā**. — *Note.* **rakkhā** at J iii.144 is an old misreading for **rukkhā**.

**Rakkhita** [pp. of rakkhati] guarded, protected, saved S iv.112 (rakkhitena kāyena, rakkhitāya vācāya etc.); A i.7 (cittaṅ r.); Sn 288 (dhamma°), 315 (gottā°); VvA 72 (mātu°, pitu° etc.); PvA 61, 130. — *Note.* **rakkhitaṅ karoti** at Mhvs 28, 43 Childers trsl[s] "take under protection," but Geiger reads **rakkhike** and trsl[s] "appoint as watchers."

**-atta** one who guards his character S i.154; J i.412; SnA 324. **-indriya** guarding one's senses Sn 697. **-mānasāna** guarding one's mind Sn 63 (=gopitamānasāno — rakkhita — citto Nd[2] 535).

**Ranga**[1] [fr. **raj**[1], rajati, to be coloured or to have colour] colour, paint Miln 11 (°palibodha).

**-kāra** dyer Miln 331. **-jāta** colour M i.385; VbhA 331. **-ratta** dyed crimson Vin i.185=306.

**Ranga**[2] [fr. **raj**[2], irajyati, to straighten, order, direct etc.: see uju. The Dhtp (27) only gives one **raj** in meaning "gamana"] a stage, theatre, dancing place, playhouse Vv 33[1]; J ii.252. — **rangaṅ karoti** to play theatre DhA iv.62. — **rangamajjha** the stage, the theatre, usually in loc. **°majjhe**, on the stage, S iv.306; J iv.495; DhA iii.79; same with **°maṇḍale** J ii.253.

**Racati** [**rac**, later Sk.] to arrange, prepare, compose. The root is defined at Dhtp 546 by "paṭiyattane" (with v. l. **car**), and given at No. 542 as v. l. of **pac** in meaning "vitthāre." — pp. **racita**.

**Racanā** (f.) [fr. **rac**] 1. arrangement (of flowers in a gar- land) VvA 354. — 2. composition (of a book) Sdhp 619.

**Racita** [pp. of racati] 1. arranged J v.157 (su° in C. for samocita; v. l. sucarita). — 2. strung (of flowers) Mhvs 34, 54. — Cp. vi°.

**Racchā** (f.) [Sk. rathyā. This the contracted form. The diaeretic forms are **rathiyā & rathikā** (q.v.)] a carriage road Vin ii.194; iii.151; iv.271 (=rathiyā); v.205 (raccha — gata); J i.425; v.335; vi.276 (in its relation to vīthi); Dāvs v.48; PvA 24 (koṇa°).

**Rajaka** [fr. rajati] a dyer (& "washerman" in the same function), more correctly "bleacher." See remarks of Kern's at *Toev.* ii.45 on distinction of washerman & dyer. — D i.51 (in list of occupations); Vin iii.45; S ii.101=iii.152 (in simile; comb[d] with cittakāra, here perhaps "painter"?); S iii.131; J v.186; VbhA 331 (in simile).

**Rajakkha** (—°) (adj.) [rajo+ending ka, in comb[n] *rajas — ka =rajakkha, like *puras — kata=purakkhata. The °ka belongs to the whole cpd.] only in comb[n] with **appa°** and **mahā°** i. e. having little (or no) and much defilement (or blemish of character) M i.169; S i.137 (here further comb[d] with °jātika; cp. BSk. alpa — rajaskajātīya MVastu iii.322); Vin i.5 (id.); Ps i.121; ii.33, 195; Nd[1] 358; Nd[2] 235 No. 3 p[2]; Vbh 341; Miln 263; Vism 205; VbhA 458.

**Rajakkhatā** (f.) [abstr. fr. rajakkha] is Kern's (proble- matic) proposed reading (*Toev.* s. v.) for **rājakhāda** at Sn 831 (rājakhādāya phuṭṭho), which is however unjustified, as the original reading is well — attested and expl[d] in the Niddesa as such. The term as proposed would not occur by itself either (like rajakkha, only — °).

**Rajata** (nt.) [Vedic rajata; see etym. under rajati] silver D i.5 (expl[d] at DA i.78 as a general name for all coins except gold: kahāpaṇas etc.); S i.92; Sn 962 (in simile; expl[d] at Nd[1] 478 as jātarūpa), J v.50; 416 (hema° gold & silver); Vv 35[1] (°hema — jāla); DhA ii.42 (°paṭṭa silver tablet or salver); iv.105 (°gabbha silver money box or cabinet for silver, alongside of kahāpaṇa — gabbha and suvaṇṇa°); VbhA 64 (expl[d] as "kahāpaṇa"); PvA 95 (for rūpiya).

**Rajati** [**raj & rañj** to shine, to be coloured or light ( — red); to Idg. ***areg** to be bright, as in Lat. argus, Gr. ἀργής & ἀργός light; Sk. arjuna (see ajjuna); to which also rajati silver=Lat. argentum, Gr. ἄργυρος; Gallic Argento — ratum (N. of Strassburg); Oir argat.] usually intrs. **rajjati** (q.v.). As **rajitabba** (grd.) in meaning "to be bleached" (dhovitabba+) only in meaning "bleach" (as compared with **dhovati** clean, & **vijaṭeti** to disentangle, smoothe) Vin iii.235 (ppr. fr. pl. dhovantiyo rajantiyo etc.); J i.8 (rajitabba, grd.; dhovitabba+). — Somehow it is difficult to distinguish between the meanings "bleach" and "dye" (cp. rajaka), in some comb[ns] with **dhovati** it clearly means "dye," as at Vin i.50 (forms: rajati, rajitabba, rajiyetha 3 sg. Pot. Med.); Vism 65 (forms: rajitvā, rajitabba, rajituṅ). — Another grd. **rajanīya** in diff. meaning (see sep.). Caus. **rajeti** to paint, colour Th 1, 1155 (inf. rajetave: (see Geiger, *P.Gr.* § 204, 1. a). Caus. also **rañjeti** (see under rañjati). Med. Pass. **rajjati** (q. v.). — Caus. II. **rajāpeti** to cause to be bleached Vin iii.206 (dhovāpeyya rajāpeyya ākoṭāpeyya), 235 (dhovapeti r. vijaṭāpeti); J ii.197 (ovaṭṭikaṅ sibbāpetvā rajāpetvā).

**Rajana** (nt.) [fr. **raj**] colouring, dye D i.110 (suddhaṅ vatthaṅ... sammadeva rajanaṅ paṭigaṇheyya); Vin i.50=53 ii.227; Vin i.286 (6 dyes allowed to the bhikkhus: mūla°, khandha°, taca°, patta°, puppha°, phala°, or made of the root, the trunk, bark, leaf, flower, fruit of trees) Th 1, 965; S ii.101 (here either as f. or adj.); J i.220 (washing?).

**-kamma** (the job of) dyeing J i.118; Vism 65. **-pacana** boiling the dye Vism 389 (cp. rajana — pakka *Vin. Texts* ii.49). **-bhājana** dye — vessel Vin i.286. **-sālā** colouringworkshop, dyeing — hall Vism 65.

**Rajani** (f.) [fr. **raj**, cp. rajanīya 2] the night Dāvs i.39; Abhp 69; PvA 205.

**Rajanīya** (adj.) [grd. of rajati] of the nature of rajas, i. e. lead-

ing to lust, apt to rouse excitement, enticing, lustful. — 1. As Ep. of **rūpa** (vedanā saññā etc.) S iii.79; also at D i.152 sq. (dibbāni *rupāni* passāmi piya — rūpāni kām' ûpasaṅhitāni rajanīyāni; & the same with *saddāni*). In another formula (relating to the 5 kāmaguṇā): rūpā (saddā etc.) iṭṭhā kantā manāpā piyarūpā kām' ûpasaṅhitā rajanīyā D i.245; M i.85. The expl[n] of this passage at DA i.311 is: r.=rāgajanaka. — The expression **rajanīyā dhammā** "things (or thoughts) causing excitement" is contrasted with **vimocaniyā** dh. "that which leads to emancipation" at A ii.196. The same takes the places of **lobhanīyā** dhammā in comb[n] with **dosanīyā & mohanīyā** dh. at S iv.307; A ii.120; iii.169. Another pair is mentioned at Nett 18, viz. r. dhammā and **pariyuṭṭhāniyā** dh. — 2. In diff. connections it means simply "delightful, lovely" and is e. g. an Ep. of the *night.* So at Pv iii.7[1], where the passage runs "yuvā rajanīye kāmaguṇehi sobhasi": youthful thou shinest with the qualities of enjoyment in the enjoyable (night), which at PvA 205 is expl[d] in a twofold manner viz. first as "ramaṇīyehi rāguppatti — hetu — bhūtehi" (viz. kāmagunehi), referring to a v. l. **rajanīyehi**, and then as "rajanī ti vā rattīsu, ye ti nipātamattaṅ" and "virocasi rattiyaṅ." Thus rajanī is here taken directly as "night" (cp. Abhp 69). — At Pv iv.6[2] the passage runs "pamattā **rajaniyesu** kām' assād' âbhinandhino" i. e. not heeding the enjoyment of the taste of craving *at nights;* here as m. & not f. — The meaning "lovely" is appl[d] to sounds at Th 1, 1233 (sarena rajanīyena); VvA 37 (r. nigghosa).

**Rajo** (rajas) & **Raja** (nt.) [**raj**, see rajati & rañjati. Vedic rajaḥ meaning: (a) space, as region of mist & cloud, similar to antarīksa, (b) a kind of (shiny) metal (cp. rajata); see Zimmer, *Altind. Leben* 55]. A *Forms.* Both rajo & rajaṅ occur as noun & acc. sg., e. g. rajo at D ii.19; Sn 207, 334; Dhs 617; rajaṅ at Sn 275; It 83; once (in verse) **rajo** occurs as **m**, viz. Sn 662. The other cases are formed from the a — stem only, e. g. **rajassa** Sn 406; pl. **rajāni** Sn 517, 974. In comp[n] we find both forms, viz. (1) **rajas** either in visarga form **rajah**, as (a) **rajo-**, (b) **raja-** and (c) **rajā-** (stressed), or in s — form (d) **rajas-**; (2) **raja-**, appearing apostrophied as (e) **raj-**. B *Meanings.* (1) (lit.) dust, dirt; usually wet, staining dust D ii.19 (tiṇa+); Sn 662=PvA 116 (sukhumo rajo paṭivātaṅ khitto); It 83; Dhs 617 (dhūmo+). adj. **rāja°**: in sa° & a° vāta Vin ii.209; Vism 31. The meaning "pollen" [Sk. raja, m.] may be seen in "raja — missakaṅ rasaṅ" at DhA i.375. — 2. (fig.) stain, dirt, defilement, impurity. Thus taken conventionally by the P. commentators as the 3 — fold blemish of man's character: **rāga**, **dosa**, **moha**, e. g. Nd[1] 505; SnA 255; DhA iii.485; or as **kilesa-raja** at SnA 479. — Sn 207 (niketā jāyate rajo), 334, 665 (rajaṅ ākirasi, metaph.), 974 (pañca rajāni loke, viz. the excitement caused by the 5 bāhirāni āyatanāni Nd[1] 505. Also in stanza rāgo rajo na ca pana reṇu vuccati (with **dosa & moha** the same) Nd[1] 505=Nd[2] 590 (slightly diff.)=J i.117=Vism 388, cp. Divy 491 with interesting variation. — adj. **raja°** in two phrases **apagata°** VvA 236 & **vigata°** Nd[1] 505 ≈ free from defilement. — On raja in similes see *J.P.T.S.* 1907, 126. Cp. **vi°**. — C. *Compounds.* (a) **rajo-: °jalla** dust and (wet) dirt, muddy dirt D ii.18; Vin iii.70; J iv.322; v.241; Miln 133, 195, 258, 410; SnA 248, 291. **-jallika** living in dirty mud, designation of a class of ascetics M i.281; J i.390. **-dhātu** "dust — element" (doubtful trsl[n]) D i.54, which DA i.163 expl[ns] as "raja — okiṇṇa — ṭṭhānāni," i. e. dusty places. *Dial.* trsl. "places where dust accumulates," Franke, *Dīgha* p. 57 as "Staubiges" but rightly sees a deeper, speculative meaning in the expression (Sānkhya doctrine of rajas?). **-mala** dust & dirt J i.24. **-vajalla** [this expression is difficult to explain. It may simply be a condensed phrase rajo 'va jalla, or a redupl. cpd. **rajo+avajalla**, which was spelt raj — ovajalla for ava° because of rajo, or represents a contamination of **raj-avajalla** and **raj-ojalla**, or it is a metric diaeresis of rajo — jalla] dust and dirt Dh 141 (=kaddama — limpan' ākārena sarīre sannicita — rajo DhA iii.77). **-haraṇa** dirt — taking, cleaning; wet rag, floor — cloth, duster Vin ii.291; A iv.376; J i.117; DhA i.245. — (b) **raja-: -reṇu** dirt and dust J iv.362; **-vaḍḍhana** indulgence in or increase of defilement Th 2, 343 ("fleshly lusts" trsl.); ThA 240 (=rāga — raj' ādi — saṅvaḍḍhana). — (c) **rajā-: °patha** dusty place, dustiness, dust — hole D i.62, 250; S ii.219; DA i.180 (here taken metaphorically: rāga — raj' ādīnaṅ uṭṭhāna — ṭṭhānaṅ). — (d) **rajas-: °sira** with dusty head Sn 980; J iv.184, 362, 371. See pankadanta. — (e) **raj-: -°agga** a heap of dust, dirt J v.187 (=rajakkhandha C.); fig.=kilesa Pug 65, 68 (here perhaps nt. of a distorted rajakkha? So Kern, *Toev.* s. v.). **-°upavāhana** taking away the dust (or dirt) Sn 391, 392.

**Rajja** (nt.) [Sk. rājya, fr. **rāj**] kingship, royalty, kingdom, empire; reign, throne; (fig.) sovereignty A iii.300 (°ṅ kāreti); Sn 114, 553 (°ṅ kāreti to reign); J i.57; 64 (ekarattena tīṇi rajjāni atikkamma; 3 kingdoms); iii.170 (°ṅ amaccānaṅ niyyādetvā), 199 (dukkhaseyyaṅ api rajjaṅ pi kāraye); iv.96, 105, 393 (nava rajja new kingship, newly (or lately) crowned king); vi.4 (rajjato me sussitvā maraṇam eva seyyo: death by withering is better than kingship); VvA 314 (=J i.64 as above); PvA 73 sq.; Mhvs 10, 52 (rājā rajjaṅ akārayi). — **cakkavatti°** rule of a universal king DhA iii.191; **deva°** reign amongst gods KhA 227; **padesa°** local sovereignty It 15; Kh viii.12 (cp. KhA 227).

**-siri-dāyikā** (devatā) (goddess) giving success to the empire DhA ii.17. **-sīma** border of the empire Vism 121.

**Rajjati** [cp. Sk. rajyati, **raj** or **rañj**, Med. of rajati] to be excited, attached to (loc.), to find pleasure in S iv.74 (na so rajjati rūpesu; =viratta — citta); Sn 160, 813 (contrasted with virajjati); Ps i.58, 77 sq., 130, 178; Nd[1] 138; Miln 386 (rajjasi rajanīyesu etc.: in comb[n] with dosa & moha or derivations, representing rāga or lobha, cp. lobhanīya); VbhA 11. — ppr. **rajjamāna** PvA 3; Pot. **rajjeyya** Miln 280 (kampeyya+); grd. **rajjitabba** Miln 386 (rajanīyesu r.; with dussanīyesu and muyhanīyesu; followed by kampitabba); fut. **rajjissati** DhsA 194; aor. **arañji** Vin i.36=J i.83 (na yiṭṭhe na hute arañjiṅ). — pp. **ratta**.

**Rajjana** (nt.) [fr. rajjati] defilement DA i.195. Cp. **muyhana**.

**Rajju** (f.) [Vedic rajju, cp. Lat. restis rope, Lith. rē□gis wicker, basket] a cord, line, rope S ii.128; Vin ii.120, 148 (āviñchana°); Nd[2] 304; J i.464, 483 (fisherman's line); v.173; Mhvs 10, 61; DhA iv.54; VbhA 163; KhA 57; VvA 207; Sdhp 148, 153.

**-kāra** rope — maker Miln 331. **-gāhaka** "rope — holder," (king's) land — surveyor J ii.367=DhA iv.88 (see Fick, *Sociale Gliederung* 97).

**Rajjuka** [rajju+ka] 1. a rope, line J i.164 (bandhana°); ThA 257. — 2.=rajjugāhaka, king's land surveyor J ii.367.

**Rañjati** [**rañj=raj**: see rajati & rajjati — Dhtp 66 & 398 defines rañja=rāge] 1. to colour, dye J i.220. — 2. (=rajjati) to find delight in, to be excited Sn 424 (ettha me r. mano; v. l. BB rajjati). — Caus. **rañjeti** to delight or make glad D iii.93 (in etym. of rājā (q. v.). — pp **rañjita**. — Caus. II. **rañjāpeti** to cause to be coloured or dyed DhA iv.106 (v. l. raj°).

**Rañjana** (nt.) [fr. rañjati] delighting, finding pleasure, excitement DhsA 363 (rañjan' aṭṭhena rāgo; v. l. rajano°; perhaps better to be read rajjana°).

**Rañjita** [pp. of rañjeti] coloured, soiled, in **raja°** affected with stain, defiled J i.117. — See also **anu° & pari°**.

**Raṭati** [**raṭ**; Dhtp 86: "paribhāsane"] to yell, cry; shout (at), scold, revile: not found in the texts.

**Raṭṭha** (nt.) [Vedic rāṣṭra] reign, kingdom, empire; country, realm Sn 46 (expl[d] at Nd[2] 536 as "raṭṭhañ ca janapadañ ca koṭṭhāgārañ ca... nagarañ ca"), 287, 444, 619; J iv 389 (°ṅ araṭṭhaṅ karoti); PvA 19 (°ṅ kāreti to reign, govern). Pabbata° mountain — kingdom SnA 26; Magadha° the kingdom of Magadha PvA 67.

**-piṇḍa** the country's alms — food (°ṅ bhuñjati) Dh 308 (saddhāya dinnaṅ); A i.10; S ii.221; M iii.127; Th 2, 110; It 43, 90. **-vāsin** inhabitant of the realm, subject DhA iii.481

**Raṭṭhaka** (adj.) [Sk. rāṣṭraka] belonging to the kingdom, royal, sovereign J iv.91 (senāvāhana). — Cp. raṭṭhika.

**Raṭṭhavant** (adj.) [raṭṭha+vant] possessing a kingdom or kingship Pv ii.6[11] (°nto khattiyā).

**Raṭṭhika** [fr. raṭṭha, cp. Sk. rāṣṭrika] 1. one belonging to a kingdom, subject in general, inhabitant J ii.241 (brāhmaṇa gahapati — r. — do ārik' ādayo). — 2. an official of the kingdom [op Sk. rāṣṭriya a pretender; also king's brother in — law] A iii.76=300 (r. pettanika senāya senāpatika).

**Raṇa** [Vedic raṇa, both "enjoyment," and "battle." The Dhtp (115) only knows of **ran** as a sound — base saddatthā (=Sk. **ran**[2] to tinkle)] 1. fight, battle; only in Th 2, 360 (raṇaṅ karitvā kāmānaṅ): see discussed below; also late at Mhvs 35, 69 (Subharājaṅ raṇe hantvā). — 2. intoxication, desire, sin, fault. This meaning is the Buddhist development of Vedic raṇa= enjoyment. Various influences have played a part in determining the meaning & its expl[n] in the scholastic terms of the dogmatists and exegetics. It is often expl[d] as **pāpa** or **rāga**. The Ṭīkā on DhsA 50 (see *Expos.* 67) gives the foll. expl[ns] (late & speculative): (a)=reṇu, dust or mist of lust etc.; (b) fight, war (against the Paths); (c) pain, anguish & distress. — The trsl[n] (*Expos.* 67) takes raṇa as "cause of grief," or "harm," hence **araṇa** "harmless" and **saraṇa** "harmful" (the latter trsl[d] as "concomitant with war" by *Dhs. trsl.* of Dhs 1294; and **asaraṇa** as opp. "not concomitant"; doubtful). At S i.148 (rūpe raṇaṅ disvā) it is almost syn. with raja. Bdhgh. expl[s] this passage (see *K.S.* 320) as "rūpamhi jāti — jarā — bhanga — sankhātaṅ dosaṅ," trsl[n] (*K.S.* 186): "discerning canker in visible objects material."

The term is not sufficiently cleared yet. At Th 2, 358 we read "(kāmā) appassādā **raṇakarā** sukkapakkha — visosanā," and v. 360 reads "raṇaṅ karitvā kāmānaṅ." ThA 244 expl[s] v 358 by "rāg' ādi sambandhanato"; v. 360 by "kāmānaṅ raṇaṅ te ca mayā kātabbaṅ ariyamaggaṅ sampahāraṅ katvā." The first is evidently "grief," the second "fight," but the trsl[n] (*Sisters* 145) gives "stirring strife" for v. 358, and "fight with worldly lusts" for v. 360; whereas Kern, *Toev.* s. v. raṇakara gives "causing sinful desire" as trsl.

The word **araṇa** (see araṇa[2]) was regarded as neg. of raṇa in both meanings (1 & 2); thus either "freedom fr. passion" or "not fighting." The trsl[n] of DhsA 50 (*Expos.* 67) takes it in a slightly diff. sense as "harmless" (i. e. having no grievous causes) — At M iii.235 araṇa is a quâsi summing up of "adukkha an — upaghāta anupāyāsa etc.," and **saraṇa** of their positives. Here a meaning like "harmfulness" & "harmlessness" seems to be fitting. Other passages of **araṇa** see under **araṇa**.

**-jaha** (raṇañjaha) giving up desires or sin, leaving **causes** of harmfulness behind. The expression is old and stereotype. It has caused trouble among interpreters: Trenckner would like to read **raṇañjaya** "victorious in battle" (*Notes* 83). It is also BSk., e. g. Lal. Vist. 50; AvŚ ii.131 (see Speyer's note 3 on this page. He justifies trsl[n] "pacifier, peace — maker"). At foll. passages: S i.52 (trsl[n] "quitting corruption"); It 108 (Seidenstücker trsl[s]: "dem Kampfgewühl entronnen"); Miln 21; Nett 54; Sdhp 493, 569.

**Rata** [pp. of ramati] delighting in (loc. or — °), intent on, devoted to S iv.117 (dhamme jhāne), 389 sq. (bhava° etc.); Sn 54 (sangaṇika°) 212, 250, 327, 330 (dhamme), 461 (yaññe), 737 (upasame); Mhvs. 1, 44 (mahākāruṇiko Satthā sabba — loka — hite rato); 32, 84 (rato puññe); PvA 3, 12, 19 (°mānasa).

**Ratana**[1] (nt.) [cp. Vedic ratna, gift; the BSk. form is ratna (Divy 26) as well as ratana (AvŚ ii.199)] 1. (lit.) a gem, jewel VvA 321 (not=ratana[2], as Hardy in Index); PvA 53 (nānāvidhāni). — The 7 ratanas are enum[d] under veḷuriya (Miln 267). They are (the precious minerals) suvaṇṇa, rajata, muttā, maṇi, veḷuriya, vajira, pavāḷa. (So at Abhp 490.) These 7 are said to be used in the outfit of a ship to give it more splendour: J ii.112. The 7 (unspecified) are mentioned at Th 2, 487 (satta ratanāni vasseyya vuṭṭhimā "all seven kinds of gems"); and at DhA i.274, where it is said of a ratana — maṇḍapa that in it there were raised flags "sattaratana — mayā." On **ratana** in *similes* see *J.P.T.S.* 1909, 127. — 2. (fig.) treasure, gem of (—°) Sn 836 (etādisaṅ r.=dibb' itthi — ratana SnA 544); Miln 262 (dussa° a very fine garment). — Usually as a set of 7 valuables, belonging to the throne (the empire) of a (world — ) king. Thus at D ii.16 sq.; of Mahā — Sudassana D ii.172 sq. They are enum[d] singly as follows: the wheel (cakka) D ii.172 sq., the elephant (hatthi, called Uposatha) D ii.174, 187, 197; the horse (assa, Valāhaka) ibid.; the gem (maṇi) D ii.175, 187; the woman (itthi) ibid.; the treasurer (gahapati) D ii.176, 188; the adviser (pariṇāyaka) ibid. The same 7 are enum[d] at D i.89; Sn p. 106; DA i.250; also at J iv.232, where their origins (homes) are given as: cakka° out of Cakkadaha; hatthi from the Uposatha — race; assa° from the clan of Valāhassarāja, maṇi° from Vepulla, and the last 3 without specification. See also remarks on **gahapati**. Kern, *Toev.* s. v. ratana suspects the latter to be originally "major domus" (cp. his attributes as "wealthy" at MVastu i.108). As to the exact meaning of pariṇāyaka he

is doubtful, which mythical tradition has obscured. — The 7 (moral) ratanas at S ii.217 & iii.83 are probably the same as are given in detail at Miln 336, viz. the 5: sīla°, samādhi°, paññā°, vimutti°, vimutti — ñāṇadassana (also given under the collective name sīla — kkhandha or dhamma — kkhandha), to which are added the 2: paṭisambhidā° & bojjhanga°. These 7 are probably meant at PvA 66, where it is said that Sakka "endowed their house with the 7 jewels" (sattar. — bharitaṅ katvā). — Very frequent is a *Triad of Gems* (ratana — ttaya), consisting of Dhamma, Sangha, Buddha, or the Doctrine, the Church and the Buddha [cp. BSk. ratna — traya Divy 481], e. g. Mhvs 5, 81; VbhA 284; VvA 123; PvA 1, 49, 141.

**-ākara** a pearl — mine, a mine of precious metals Th 1, 1049; J ii.414; vi.459; Dpvs i.18. **-kūṭa** a jewelled top DhA i.159. **-paliveṭhana** a wrapper for a gem or jewel Pug 34. **-vara** the best of gems Sn 683 (=vararatana — bhūta SnA 486). **-sutta** the Suttanta of the (3) Treasures (viz. Dhamma, Sangha, Buddha), representing Sutta Nipāta ii.1 (P.T.S. ed. pp. 39 — 42), mentioned as a **parittā** at Vism 414 (with 4 others) and at Miln 150 (with 5 others), cp. KhA 63; SnA 201.

**Ratana[2]** [most likely=Sk. aratni: see ratani] a linear measure (which Abhp p. 23 gives as equal to 12 angula, or 7 ratanas=1 yaṭṭhi: see Kirfel, *Kosmographie,* p. 335. The same is given by Bdhgh. at VbhA 343: dve vidatthiyo ratanaṅ; satta r. yaṭṭhi) J v.36 (vīsaṅr — sataṅ); vi.401 (°mattaṅ); VvA 321 (so given by Hardy in Index as "measure of length," but to be taken as ratana[1], as indicated clearly by context & C.); Miln 282 (satta — patiṭṭhito aṭṭha — ratan' ubbedho nava — ratan' āyāma — pariṇāho pāsādiko dassanīyo Uposatho nāgarājā: alluding to ratana[1] 2!).

**Ratanaka** (—°) (adj.) [ratana+ka, the ending belonging to the whole cpd.] characteristic of a gem, or a king's treasure; in phrase **aniggata-ratanake** "When the treasure has not gone out" Vin iv.160, where the chief queen is meant with "treasure."

**Ratani** [Sk. aratni "elbow" with apocope and diaeresis; given at Halāyudha 2, 381 as "a cubit, or measure from the elbow to the tip of the little finger." The form ratni also occurs in Sk. The etym. is fr. Idg. ***ole** (to bend), cp. Av. ar□pna elbow; Sk. arāla bent; of which enlarged bases ***olen** in Lat. ulna, ond ***oleq** in Lat. lacertus, Sk. lakutaḥ=P. laguḷa. See cognates in Walde, *Lat. Wtb.* s. v. lacertus] a cubit Miln 85 (aṭṭha rataniyo).

**Ratanika** (adj.) [fr. ratana] a ratana in length J i.7 (aḍḍha°); Miln 312 (aṭṭha°).

**Rati** (f.) [Classic Sk. rati, fr. **ram**] love, attachment, pleasure, liking for (loc.), fondness of S i.133 (°ṅ paccanubhavati), 207; iii.256; Sn 41 (=anukkhaṇṭhit' adhivacanaṅ Nd[2] 537), 59 (id.), 270, 642, 956 (=nekkhamma — rati paviveka°, upasama° Nd[1] 457); J iii.277 (kilesa°); DhA iv.225; PvA 77. — **arati** dislike, aversion S i.7, 54, 128, 180, 197; v.64; Sn 270 (+rati), 642 (id.); Dh 418 (rati+); Th 2, 339; DhsA 193; PvA 64; Sdhp 476. — **ratiṅ karoti** to delight in, to make love Vism 195 (purisā itthīsu).

**Ratin** (adj.) (—°) [fr. rati] fond of, devoted to, keen on, fostering; f. **ratinī** J iv.320 (ahiṅsā°).

**Ratta[1]** [pp. of rañjati, cp. Sk. rakta] 1. dyed, coloured M i.36 (dūratta — vaṇṇa difficult to dye or badly dyed; MA 167 reads **duratta** and expl[s] as durañjita — vaṇṇa; opp. suratta ibid.); Sn 287 (nānā — rattehi vatthehi); Vism 415 (°vattha — nivattha, as sign of mourning); DhA iv.226 (°vattha). — 2. red. This is used of a high red colour, more like crimson. Sometimes it comes near a meaning like "shiny, shining, glittering" (as in ratta — suvaṇṇa the glittering gold), cp. etym. & meaning of **rajati** and **rajana**. It may also be taken as "bleached" in **ratta-kambala**. In **ratta-phalika** (crystal) it approaches the meaning of "white," as also in expl[n] of puṇḍarīka at J v.216 with **ratta-paduma** "white lotus." — It is most commonly found in foll. comb[ns] at foll. passages: Miln 191 (°lohita — candana); Vism 172 (°kambala), 174 (°koraṇḍaka), 191 (°paṭākā); J i.394 (pavāla — ratta — kambala); iii.30 (°puppha — dāma); v.37 (°sālivana), 216 (°paduma); 372 (°suvaṇṇa); DhA i.393 (id.), 248 (°kambala); iv.189 (°candanarukkha red — sandal tree); SnA 125 (where paduma is given as "ratta — set' ādivasena"); VvA 4 (°dupaṭṭa), 65 (°suvaṇṇa), 177 (°phalika); PvA 4 (°virala — mālā; garland of red flowers for the convict to be executed, cp. Fick, *Sociale Gliederung* 104), 157 (°paduma), 191 (°sāli); Mhvs 30, 36 (°kambala); 36, 82 (rattāni akkhīni bloodshot eyes). With the latter cp. cpd. **rattakkha** "with red eyes" (fr. crying) at PvA 39 (v. l. BB.), and Np. **rattakkhin** "Red — eye" (Ep. of a Yakkha). — 3. (fig.) excited, infatuated, impassioned S iv.339; Sn 795 (virāga°); It 92 (maccā rattā); Miln 220. Also in comb[n] **ratta duṭṭha mūḷha**: see Nd[2] s. v. chanda; cp. bhava — rāga — ratta.

**Ratta[2]** (nt.) & (poet.) **rattā** (f.) [Epic Sk. rātra; Vedic rātra only in cpd. aho — rātraṅ. Semantically an abstr. formation in collect. meaning "the space of a night's time," hence "interval of time" in general. Otherwise rātri: see under ratti] (rarely) night; (usually) time in general. Occurs only — °, with expressions giving a definite time. Independently (besides cpds. mentioned below) only at one (doubtful) passage, viz. Sn 1071, where BB MSS. read **rattam-ahā** for rattaṅ aho, which corresponds to the Vedic phrase aho — rātraṅ (=P. ahorattaṅ). The P.T.S. ed. reads **nattaṅ**; SnA 593 reads nattaṅ, but expl[s] as rattin — divaṅ, whereas Nd[2] 538 reads rattaṅ & expl[s]: "rattaṅ vuccati ratti, ahā (sic lege!) ti divaso, rattiñ ca divañ ca." — Otherwise only in foll. adv. expressions (meaning either "time" or "night"): *instr.* eka — rattena in one night J i.64; satta° after one week (lit. a seven — night) Sn 570. — *acc. sg.* cira — rattaṅ a long time Sn 665; dīgha° id. [cp. BSk. dīrgha — rātraṅ freq.] Sn 22; M i.445; aḍḍha° at "halfnight," i. e. midnight A iii.407; pubba — ratt' âpararattaṅ one night after the other (lit. the last one and the next) DhA iv.129. — *acc. pl.* cira rattāni a long time J v.268. — *loc.* in var. forms, viz. vassa — **ratte** in the rainy season J v.38 (Kern, *Toev.* s. v. gives wrongly iii.37, 143; aḍḍha — **ratte** at midnight PvA 152; aḍḍha— **rattāyaṅ** at midnight Vv 81[16] (=aḍḍharattiyaṅ VvA 315); divā ca **ratto** ca day & night Vv 31[5] (=rattiyaṅ VvA 130); cira — **rattāya** a long time J v.267; Pv i.9[4].

**-andhakāra** the dark of night, nightly darkness Vin iv.268 (oggate suriye); M i.448. **-ûparata** abstaining from food at night D i.5 (cp. DA i.77). **-ññu** of long standing, recognised D i.48 (in phrase: r. cira — pabbajito addhagato etc.; expl[d] at DA i.143 as "pabbajjato paṭṭhāya atikkantā bahū rat-

tiyo jānātī ti r."); A ii.27 (here the pl. rattaññā, as if fr. sg. ratta — ñña); Sn p. 92 (therā r. cira — pabbajitā; the expl[n] at SnA 423 is rather fanciful with the choice of either=ratana — ññu, i. e. knowing the gem of Nibbāna, or=bahu — ratti — vidū, i. e. knowing many nights); ThA 141. A f. abstr. **°ññutā** "recognition" is found at M i.445 (spelt rataññūtā, but v. l. °utā). **-samaye** (loc., adv.) at the time of (night) J i.63 (aḍḍha — ratta° at midnight), 264 (id.); iv.74 (vassa° in the rainy season); PvA 216 (aḍḍha°).

**Ratti** (f.) [Vedic rātrī & later Sk. rātri. — Idg ***lādh** as in Gr. λήχω=Lat. lateo to hide; Sk rāhu dark demon; also Gr. *Λητώ (=Lat. Latona) Goddess of night; Mhg. luoder insidiousness; cp. further Gr. λανχάνω to be hidden, λήχη oblivion (E. lethargy). — The by — form of ratti is ratta[2]] night D i.47 (dosinā). gen. sg. **ratyā** (for *rattiyā) Th 1, 517; Sn 710 (vivasane=ratti — samatikkame SnA 496); J vi.491. abl. sg. **rattiyā** in phrases abhikkantāya r. at the waning of night D ii.220; Vin i.26; S i.16; M i.143; & pabhātāya r. when night grew light, i. e. dawn J i.81, 500. instr. pl. **rattīsu** Vin i.288 (hemantikāsu r.). A loc. **ratyā** (for *rātryām) and a nom. pl. **ratyo** (for *rātryaḥ) is given by Geiger, *P.Gr.* § 58[3]. — Very often comb[d] with and opp. to **diva** in foll. comb[ns]: **rattin-diva** [cp. BSk. rātrindiva=Gr. νυξχήμερον, AvŚ i.274, 278; ii.176; Divy 124] a day & a night (something like our "24 hours"), in phrase dasa rattindivā a decade of n. & d. (i. e. a 10 — day week) A v.85 sq.; adverbially satta — rattin — divaṅ a week DhA i.108. As adv. in acc. sg.: **rattin-divaṅ** night and day A iii.57; Sn 507, 1142; It 93; J i.30; or **rattiñ ca divañ ca** Nd[2] 538, or **rattiṅ** opposed to adv. **divā** by night — by day M i.143; PvA 43. — Other *cases as adv.: acc.* eka **rattiṅ** one night J i.62; Pv ii.9[7]; PvA 42; taṅ rattiṅ that night Mhvs 4, 38; imaṅ r. this night M i.143; yañ car.... yañ car.... etasmiṅ antare in between yon night and yon night It 121; rattiṅ at night Miln 42; rattiṅ rattiṅ night after night Mhvs 30, 16. — *gen.* **rattiyā** ca divasassa ca by n. & by day S ii.95. — *loc.* **rattiyañ** by night VvA 130, 315 (aḍḍha° at midnight); PvA 22; and **ratto** in phrase **divā ca ratto ca** Sn 223; Th 2, 312; Dh 296; Vv 31[5]; 84[32]; S i.33.

**-khaya** the wane of night J i.19. **-cāra** (sabba°) allnight wandering S i.201 (trsl. "festival"). **-cheda** interruption of the probationary period (t. t.) Vin ii.34 (three such: sahavāsa, vippavāsa, anārocanā). **-dhūmāyanā** smouldering at night Vism 107 (v. l. dhūp°), comb[d] with divā — pajjalanā, cp. M i.143: ayaṅ vammīko rattiṅ dhūmāyati divā pajjalati. **-pariyanta** limitation of the probationary period (t. t.) Vin ii.59. **-bhāga** night — time J iii.43 (°bhāge); Miln 18 (°bhāgena). **-bhojana** eating at night M i.473; DA i.77. **-samaya** night — time, only in loc. aḍḍha — ratti — samaye at midnight VvA 255; PvA 155.

**Ratha[1]** [Vedic ratha, Av. rapa, Lat. rota wheel, rotundus ("rotund" & round), Oir. roth=Ohg rad wheel, Lith. ratas id.] a two — wheeled carriage, chariot (for riding, driving or fighting S i.33 (ethically); A iv.191 (horse & cart; diff. parts of a ratha); M i.396; Sn 300, 654; Vism 593 (in its comp[n] of akkha, cakka, pañjara, īsā etc.); J iii.239 (passaddha° carriage slowing up); Th 2, 229 (caturassaṅ rathaṅ, i. e. a Vimāna); Mhvs 35, 42 (goṇā rathe yuttā); VvA 78 (500), 104, 267 (=Vimāna), PvA 74. — **assatarī°** a chariot drawn by a she — mule Vv 20[8]=43[8]; Pv i.11[1]; J vi.355. — **Phussa-ratha** state carriage J iii.238; vi.30 sq. See under ph. — On ratha in similes see *J.P.T.S.* 1907, 127.

**-atthara** (rathatthara) a rug for a chariot D i.7; Vin i.192; ii.163. **-anīka** array of chariots Vin iv.108. **-īsā** carriage pole A iv.191. **-ûpatthara** chariot or carriage cover D i.103; DA i.273. **-esabha** (ratha+ ṛṣabha, Sk. rathārṣabha) lord of charioteers. Ratha here in meaning of "charioteer"; Childers sees **rathin** in this cpd.; Trenckner, *Notes* 59, suggests distortion from rathe śubha. Dhpāla at PvA 163 clearly understands it as ratha — =charioteer explaining "rathesu usabha — sadiso mahā — ratho ti attho"; as does Bdhgh. at SnA 321 (on Sn 303): "mahā — rathesu khattiyesu akampiy' aṭṭhena usabha — sadiso." — Sn 303 — 308, 552; Pv ii.13[1]; Mhvs 5, 246; 15, 11; 29, 12. **-kāra** carriagebuilder, chariot — maker, considered as a class of very low social standing, rebirth in which is a punishment (cp. Fick, *Sociale Gliederung* 56, 207, 209 sq.) S i.93; Vin iv.9 (as term of abuse, enum[d] with other low grades: caṇḍāla veṇa nesāda r. pukkusa), 12 (°jāti); M ii.152, 183 f.; as **kārin** at Pv iii.1[13] (expl[d] as cammakārin PvA 175). As Npl. name of one of the 7 Great Lakes in the Himālaya (Rathakāradaha), e. g. at Vism 416; SnA 407. **-cakka** wheel of a chariot or carriage Vism 238 (in simile, concerning its circumference); PvA 65. **-pañjara** the body (lit. "cage" or "frame") of a carriage Vv 83[1] (=rath' ûpattha VvA 326); J ii.172; iv.60; DhA i.28. **-yuga** a chariot yoke J vi.42. **-reṇu** "chariot — dust," a very minute quantity (as a measure), a mite. Childers compares Sk. trasareṇu a mote of dust, atom. It is said to consist of 36 **tajjāri's**, and 36 ratha — reṇu's are equal to one **likkhā**: VbhA 343. **-vinīta** "led by a chariot," a chariot — drive (Neumann, "Eilpost"), name of the 24[th] Suttanta of Majjhima (M i.145 sq.), quoted at Vism 93, 671 and SnA 446. **-sālā** chariot shed DhA iii.121.

**Ratha[2]** [fr. **ram**, cp. Sk. ratha] pleasure, joy, delight: see **mano°**.

**Rathaka[1]** (nt.) [fr. ratha, cp. Sk. rathaka m.] a little carriage, a toy cart D i.6 (cp. DA i.86: khuddakarathaṅ); Vin ii.10; iii.180; M i.226; Miln 229.

**Rathaka[2]** (adj.) [ratha+ka] having a chariot, neg. a° without a chariot J vi.515.

**Rathika** [fr. ratha] fighter fr. a chariot, charioteer M i.397 (saññāto kusalo rathassa anga — paccangānaṅ); D i.51 (in list of var. occupations, cp. DA i.156); J vi.15 (+patti — kārika), 463 (id.).

**Rathikā & Rathiyā** (f.) [Vedic rathya belonging to the chariot, later Sk. rathyā road. See also **racchā**] a carriage — road. — (a) **rathikā**: Vin ii.268; Vism 60; PvA 4, 67. — (b) **rathiyā**: D i.83; Vin i.237, 344; M ii.108; iii.163; S i.201; ii.128; iv.344. In comp[n] **rathiya°**, e. g. **rathiya-coḷa** "street — rag" Vism 62 (expl[d] as rathikāya chaḍḍita — coḷaka).

**Rada** at ThA 257 in cpd. "sannivesa — visiṭṭha — rada — visesayutta" is not quite clear ("splitting"?).

**Radati** [**rad**: see etym. at Walde, *Lat. Wtb.* s. v. rado ("rase"). Given in meaning "vilekhana" at Dhtp 159 & Dhtm 220. Besides this it is given at Dhtm 224 in meaning "bhakkhana"] to scratch Dhtp 159; cp. **rada & radana** tooth Abhp 261.

**Randha[1]** [for Sk. raddha, pp. of randhati 2] cooked J v.505; vi.24;

Miln 107.

**Randha**[2] [Sk. randhra, fr. randhati 1; the P. form viâ *randdha: see Geiger, *P.Gr.* § 581] opening, cleft, open spot; flaw, defect, weak spot A iv.25; Sn 255, 826 randhamesin looking for somebody's weak spot; cp. Nd[1] 165 ("virandham° aparandham° khalitam° gaḷitam° vivaram — esī ti"); J ii.53; iii.192; SnA 393 (+vivara); DhA iii.376, 377 (°gavesita).

**Randhaka** (—°) (adj.) [fr. randhati 2] one who cooks, cooking, a cook J iv.431 (bhatta°).

**Randhati** [**radh** or **randh**, differentiated in Pāli to 2 meanings & 2 verbs according to Dhtm: "hiṅsāyaṅ" (148), and "pāke" (827). In the former sense given as raṇḍ, in the latter **randh**. The root is freq. in the Vedas, in meaning 1. It belongs perhaps to Ags. rendan to rend: see Walde, *Lat. Wtb.* s, v. lumbus] to be or make subject to, (intrs.) to be in one's power; (trs.) to harass, oppress, vex, hurt (mostly Caus. **randheti**=Sk. randhayati). Only in Imper. **randhehi** J i.332, and in Prohib. **mā randhayi** J v.121, and pl. **mā randhayuṅ** Dh 248 (=mā randhantu mā mathantu DhA iii.357). See also **randha**[2]. — 2. to cook (cp. Sk. randhi & randhana) Miln 107 (bhojanaṅ randheyya). — pp. **randha**[1].

**Rapati** [**rap**] to chatter, whisper Dhtp 187 ("vacane"); Dhtm 266 ("akkose"). See also **lapati**.

**Rabhasa** [**rabh=labh**, which see for etym. Cp. also Lat rabies. — Dhtp 205 expl[s] **rabh** (correctly) by ārambha & Dhtm 301 by rābhassa] wild, terrible, violent D i.91, expl[d] by "bahu — bhāṇin" at DA i.256. There are several vv. ll. at this passage.

**Rama** (—°) (adj.) [fr. **ram**] delighting, enjoyable; only in cpd. **dū°** (=duḥ) difficult to enjoy, not fit for pleasures; as nt. absence of enjoyment Dh 87=S v.24; and **mano°** gladdening the mind (q. v.).

**Ramaṇa** (adj.) [fr. ramati; cp. Sk. ramaṇa] pleasing, charming, delightful DhA ii.202 (°ṭṭhāna).

**Ramaṇaka** (adj.)=**ramaṇa** J iii.207.

**Ramaṇīya** (& **°nīya)** (adj.) [grd. of ramati] delightful, pleasing, charming, pleasant, beautiful D i.47 (°ṇīyā dosinā ratti, cp. DA i.141); Sn 1013; Mhvs 15, 69 (ṇ); PvA 42, 51 (expl[n] for rucira). As **ramaṇeyya** at S i.233. Cp. rāmaṇeyya(ka).

**Ramati** [**ram**; def[d] by Dhtp 224 & Dhtm 318 by "kīḷā- yaṅ"] 1. to enjoy oneself, to delight in; to sport, find amusement in (loc.) S i.179; Vin 197 (ariyo na r. pāpe); Sn 985 (jhāne); Dh 79 (ariya — ppavedite dhamme sadā r. paṇḍito); subj. 1[st] pl. **ramāmase** Th 2, 370 (cp. Geiger, *P.Gr.* 126); med. 1[st] sg. **rame** J v.363; imper. **rama** Pv ii.12[20] (r. deva mayā saha; better with v. l. as ramma); — fut. **ramissati** PvA 153. — ger. **ramma** Pv ii.12[20] (v. l. for rama). grd. **ramma & ramanīya** (q. v.). — pp. **rata**. — Caus. I. **rameti** to give pleasure to, to please, to fondle Th 1, 13; J v.204; vi.3 (pp. ramayamāna); Miln 313. — pp. **ramita** (q. v.). — Caus. II. **ramāpeti** to enjoy oneself J vi.114.

**Ramita** [pp. of rameti] having enjoyed, enjoying, taking delight in, amusing oneself with (loc. or saha) Sn 709 (vanante r. siyā); Dh 305 (id.=abhirata DhA iii.472); Pv ii.12[21] ('mhi tayā saha).

**Rambati** (& lambati) **[lamb]** to hang down. Both forms are given with meaning "avasaṅsane" at Dhtp 198 and Dhtm 283.

**Rambhā** (f.) [Sk. rambhā] a plantain or banana tree Abhp 589.

**Ramma** (adj.) [grd. of ramati] enjoyable, charming, beau- tiful Sn 305; ThA 71 (v. 30); Mhvs 1, 73; 14, 47; Sdhp 248, 512.

**Rammaka** (adj.) [Sk ramyaka] N. of the month Chaitra J v.63.

**Raya** [fr. **ri**, riṇāti to let loose or flow, which is taken as **ray** at Dhtp 234, def[d] as "gamana," and at Dhtm 336 as "gati." The root **ri** itself is given at Dhtm 351 in meaning "santati," i. e. continuation. — On etym. cp. Vedic retaḥ; Lat. rivus river=Gall, Rēnos "Rhine." See Walde, *Lat. Wtb.* s. v. rivus] speed, lit. current Abhp 40. See **rava**[1].

**Rava**[1] [for raya, with v. for y as freq. in Pāli, Dhtm 352: ru "gate"] speed, exceeding swiftness, galloping, in comb[n] with **dava** running at Vin ii.101; iv.4; M i.446 (better reading here dav' atthe rav' atthe for dhāve **ravatthe**, cp. vv. ll. on p. 567 & Neumann, *Mittl. Sammlg.* ii.672 n. 49). *Note.* At the Vin passages it refers to speaking & making blunders by over — hurrying oneself in speaking. — The Dhtm (No. 871) gives rava as a synonym of **rasa** (with assāda & sneha). It is not clear what the connection is between those two meanings.

**Rava**[2] [fr. **ru**, cp. Vedic rava] loud sound, roar, shout, cry; any noise uttered by animals J ii.110; iii.277; DhA i.232 (sabba — rava — ññu knowing all sounds of animals); Miln 357 (kāruñña°). See also **rāva & ruta**.

**Ravaka**=rava, in **go°** a cow's bellowing M i.225.

**Ravaṇa** (adj. — nt.) [fr. ravati] roaring, howling, singing, only in cpd. **°ghaṭa** a certain kind of pitcher, where meaning of **ravaṇa** is uncertain. Only at identical passages (in illustration) Vism 264=362=KhA 68 (reading peḷā — ghaṭa, but see App. p. 870 ravaṇa°)= VbhA 68 (where v. l. yavana°, with?).

**Ravati** [**ru**: Idg. ***re & *reu**, cp. Lat. ravus "raw, hoarse," raucus, rūmor "rumour"; Gr. ὠρυόμαι to shout, ὠρυδόν roaring, etc.; Dhtp 240: **ru** "sadde"] to shout, cry, make a (loud) noise Miln 254. — aor. **ravi** J i.162 (baddha — rāvaṅ ravi); ii.110; iii.102; PvA 100; **arāvi** Mhvs 10, 69 (mahā — rāvaṅ); and **aravi** Mhvs 32, 79. — pp. **ravita & ruta**. — Cp. abhi°, vi°.

**Ravi** [cp. Sk. ravi] the sun J ii.375 (taruṇa° — vaṇṇa- ratha). **-inda** "king of the sun," N. of the lotus Dāvs iii.37. **-haṅsa** "sun — swan," N. of a bird J vi.539.

**Ravita** [pp. of ravati] shouted, cried, uttered Miln 178 (sakuṇa — ruta°).

**Rasa**[1] [Vedic rasa; with Lat. ros "dew," Lith. rasā id., and Av Ranhā N. of a river, to Idg. ***eres** to flow, as in Sk. arṣati, Gr. ἄψορρος (to ῥέω); also Sk. ṛṣabha: see usabha[1]. — Dhtp 325 defines as "**assādane**" 629 as **"assāda-snehanesu"**; Dhtm 451 as "assāde." — The decl. is usually as regular a — stem, but a secondary instr. fr. an s — stem is to be found in **rasasā** by taste A ii.63; J iii.328] that which is connected with the sense of taste. The def[n] given at Vism 447 is as follows: "jivhā — paṭihanana — lakkhaṇo raso, jivhā — viññāṇassa visaya — bhāvo raso, tass' eva gocara — paccupaṭṭhāno, mūla — raso khandha — raso ti ādinā nayena anekavidho," i. e. rasa is physiologically & psychologically peculiar to the tongue (sense — object & sense — perception), and also consists as a manifold object in extractions from roots, trunk etc. (see

next). — The conventional encyclopaedic def^n of **rasa** at Nd[1] 240; Nd[2] 540, Dhs 629 gives taste according to: (a) the 6 — fold objective source as **mūla-** rasa, **khandha°, taca°, patta°, puppha°, phala°**, or taste (i. e. juice, liquid) of root, trunk, bark, leaf, flower & fruit; and — (b) the 12 — fold subjective (physiological) sense — perception as **ambila, madhura, tittika, kaṭuka loṇika, khārika, lambila** (Miln 56: ambila), **kasāva; sādu, asādu, sīta, uṇha**, or sour, sweet, bitter, pungent, salt, alkaline, sour, astringent; pleasant, unpleasant, cold & hot. Miln 56 has the foll.: **ambila, lavaṇa, tittaka**, kaṭuka, kasāya, madhura. — 1. juice [as applied in the Veda to the Soma juice], e.g. in the foll. comb^ns: **ucchu°** of sugar cane, extract of sugar, cane syrup Vin i.246; VvA 180; **patta° & puppha°** of leaf & flower Vin i.246; **madhura°** of honey PvA 119. — 2. taste as (objective) quality, the sense — object of taste (cp. above def^ns). In the list of the **āyatanas**, or senses with their complementary sense — objects (sentient and sensed) **rasa** occupies the 4^th place, following upon **gandha**. It is stated that one tastes (or "senses") taste with the tongue (no reference to palate): **jivhāya rasaṅ sāyitvā** (or **viññeyya**). See also **āyatana** 3 and rūpa. — M iii.55 (jivhā — viññeyya r.), 267; D iii.244, 250; Sn 387; Dhs 609; PvA 50 (vaṇṇagandha — rasa — sampanna bhojana: see below 5). — 3. sense of taste, as quality & personal accomplishment. Thus in the list of senses marking superiority (the 10 ādhipateyyas or ṭhāṇas), similar to rasa as special distinction of the Mahāpurisa (see cpd. ras — agga) S iv.275 =Pv ii.9[58]; A iv.242. — 4. object or act of enjoyment, sensual stimulus, material enjoyment, pleasure (usually in pl.) Sn 65 (rasesu gedha, see materialistic exegesis at Nd[2] 540), 854 (rase na anugijjhati; perhaps better **rasesu**, as SnA); A iii.237 (puriso agga° — parititto: perhaps to No. 2). — 5. flavour and its substance (or substratum), e. g. soup VvA 243 (kakkaṭaka° crabsoup), cp. S v.149, where 8 soup flavours are given (ambila, tittaka, kaṭuka, madhura, khārika, akhārika, loṇika, aloṇika); Pv ii.1[15] (aneka — rasa — vyañjana "with exceptionally flavoured sauce"); J v.459, 465. **gorasa** "flavour of cow, i. e. produce of cow: see under go. Also metaphorically: "flavour, relish, pleasure": Sn 257 (pariveka°, dhamma — pīṭi°, cp. SnA 299 "assād' aṭṭhena" i. e. tastiness); PvA 287 (vimutti° relish of salvation). So also as **attha°, dhamma°, vimutti°** Ps ii.89. — 6. (in grammar & style) essential property, elegance, brightness; in dramatic art "sentiment" (flavour) (see Childers s. v. naṭya — rasa) Miln 340 (with opamma and lakkhaṇa: perhaps to No. 7); PvA 122 (°rasa as ending in Np. Angīrasa, expl^d as jutiyā adhivacanaṅ, " i. e. brightness, excellency). — 7. at t. t. in philosophy "essential property" (*Expos.* 84), comb^d with **lakkhaṇa** etc. (cp. *Cpd.* 13, 213), either **kicca°** function or **sampatti°** property DhsA 63, 249; Vism 8, 448; Miln 148. — 8. fine substance, semi — solid semiliquid substance, extract, delicacy, fineness, dust. Thus in **paṭhavī°** "essence of earth," humus S i.134 (trsl^n "taste of earth," rather abstract); or **rasapaṭhavī** earth as dust or in great fineness, "primitive earth" (before taking solid shape) D iii.86 sq. (trsl. "savoury earth," not quite clear), opp. to bhūmipappaṭaka; Vism 418; **pabbatarasa** mountain extract, rock — substance J iii.55; **suvaṇṇa°** gold dust J i.93. — 9. (adj. — °) tasting Vv 16[11] (Amatarasā f.=nibbānarasāvinī VvA 85).

**-agga** finest quality (of taste), only in further comp^n with °*aggita* (ras — agga — s — aggita) most delicate sense trsl^n *Dial.*) D iii.167, and °*aggin* (ras — agga — s — aggin, cp. MVastu ii.306: rasa — ras' âgrin) of the best quality (of taste, cp. above 2), said of the Mahāpurisa D ii.18= iii.144 (cp. trsl^n *Dial.* ii.15 "his taste is supremely acute"). The phrase & its wording are still a little doubtful. Childers gives etym. of rasaggas — aggin as rasa — ggas — aggin, ggas representing **gras** to swallow (not otherwise found in Pāli!), and expl^s the BSk. ras'âgrin as a distortion of the P. form. **-añjana** a sort of ointment (among 5 kinds), "vitriol" (Rh. D.) Vin i.203. **-âda** enjoying the objects of taste M iii.168. **-āyatana** the sphere of taste D iii.243, 290; Dhs 629, 653, 1195 (insert after gandha°, see *Dhs. trsl.* 319). **-ārammaṇa** object of taste Dhs 12, 147, 157. **-āsā** craving for tastes Dhs 1059. **-garuka** bent on enjoyment SnA 107. **-taṇhā** thirst for taste, lust of sensual enjoyment D iii.244, 280; J v.293; Dhs 1059; DhA iv.196. **-saññā** perception of tastes D iii.244 (where also °sañcetanā). **-haraṇī** (f.) [ph. °haraṇiyo, in comp^n haraṇi°] taste — conductor, taste — receiver; the salivary canals of the mouth or the nerves of sensation; these are in later literature given as numbering 7000, e. g. at J v.293 (khobhetvā phari); DhA i.134 (anuphari); KhA 51 (only as 7!); SnA 107 (paṭhama — kabaḷe mukhe pakkhitta — matte satta rasa — haraṇi — sahassāni amaten' eva phutāni ahesuṅ). Older passages are: Vin ii.137; D iii.167 (referring to the Mahāpurisa: "sampajjasā r — haranī susaṇṭhitā," trsl^n: erect taste — bearers planted well [in throat]).

**Rasa**[2] (—°) is a dial. form of **°dasa** ten, and occurs in Classic Pāli only in the numerals for 13 (terasa), 15 (paṇṇa — rasa, pannarasa), 17 (sattarasa) & 18 (aṭṭhārasa, late). The Prk. has gone further: see Pischel, *Prk. Gr.* § 245.

**Rasaka** [fr. rasa, cp. Classic Sk. rasaka] a cook J v.460, 461, 507.

**Rasati** [**ras**] to shout, howl J ii.407 (vv. ll. rayati, vasati; C. expl^s as "nadati")=iv.346 (v. l. sarati).

**Rasatta** (nt.) [fr. rasa] taste, sweetness SnA 299.

**Rasavatī** (f.) [rasa+vant] "possessing flavours" i. e. a kitchen Vin i.140.

**Rasāvin** (adj. [fr. rasa] tasting VvA 85 (nibbāna°).

**Rasīyati** [Pass. — Demon. — formation fr. rasa] to find taste or satisfaction in (gen.), to delight in, to be pleased A iv.387 (bhāsitassa), 388 (C.: tussati, see p. 470).

**Rasmi** see **raṅsi**.

**Rassa** (adj.) [cp. Sk. hrasva: Geiger, *P.Gr.* § 49[2]. The Prk. forms are rahassa & hassa: Pischel § 354] short (opp. dīgha) D i.193 (dīghā vā r. vā majjhimā ti vā), 223 (in contrast with d.); Sn 633; Dh 409; J i.356; Dhs 617; Vism 272 (def.); DhA iv.184. — Cp. **ati°**.

**-ādesa** reduction of the determination (here of vowel in ending) J iii.489. **-sarīra** (adj.) dwarfish, stunted J i.356.

**Rassatta** (nt.) [fr. rassa] shortness, reduction (of vowel) DhsA 149.

**Rahati** [**rah**, def^d at Dhtp 339 & 632 by "cāga," giving up, also at Dhtm 490 by "cāgasmiṅ," 876 by **cāga** *and* **gata**] to leave, desert: see pp. **rahita** & der. **rahas, rahassa**.

**Rahada** [Vedic hrada, with diaeresis & metathesis *harada

>rahada; the other metathetic form of the same hrada is *draha>daha] a (deep) pond, a lake D i.50 (°ṅ iva vippasannaṅ udānaṅ); S i.169=183 (dhammo rahado sīla — tittho); Sn 721=Miln 414 (rahado pūro va paṇḍito); It 92 (rahado va nivāto), 114 (r. sa — ummi sāvaṭṭo sagaho); DhA ii.152. — As **udaka°** at D i.74, 84; A iii.25 (ubbhid — odako); Pug 47. — On r. in similes see *J.P.T.S.* 1907, 127.

**Rahas & Raho** (nt.) [Vedic rahas. The Pāli word is restricted to the forms **raho** and **rahā°** (=*rahaḥ); a loc. **rahasi** is mentioned by Childers, but not found in the Canon. — To rahati] lonely place, solitude, loneliness; secrecy, privacy. — 1. **raho**: occurring only as *adv.* "secretly, lonely, in secret," either *absolutely,* e. g. S i.46; Sn 388; Pv ii.7[16] (opp. āvi openly); iv.1[40] (raho nisinna); Vism 201 (na raho karoti pāpāni: arahaṅ tena vuccati); or in *cpds.* e. g. **°gata** being in private, being alone D i.134 (+paṭisallīna); Sn p. 60. See also under paṭisallīna; **°gama** "secret convention, secret intercourse," fig. a secret adviser J vi.369 (after Kern, not found!); **°vāda** secret talk M iii.230. See also **anu°**. — 2. **rahā°**, only in cpd. **rahā-bhāva** secrecy, in def[n] of arahant at DA i.146=Vism 201 (rahābhāvena ten' esa arahan ti). See also der. **rāha-seyyaka**. *Note.* Hardy's reading **yathā rahaṅ** at Pv ii.9[23] & PvA 78 is not correct, it should be yath' ârahaṅ (cp. similarly pūj — âraha). In the same sense we would preferably read agg' āsan' ādi — arahānaṅ "of those who merit the first seat etc." at J i.217, although all MSS. have aggāsanādi — rahānaṅ, thus postulating a form **raha=araha**.

**Rahassa** (adj. nt.) [Sk. rahasya] secret, private; nt. secrecy, secret Mhvs 35, 64 (vatvā rahassaṅ); instr. **rahassena** (as adv.) secretly Mhvs 36, 80; acc. **rahassaṅ** id. Pv iv. 1[65].

**-kathā** secret speech, whispered words J i.411; ii.6.

**Rahassaka** (adj.) [fr. rahassa] secret Miln 91 (guyhaṅ na kātabbaṅ na rahassakaṅ).

**Rahāyati** [Denom. fr. rahas; *not* corresponding to Sk. rahayati, C. of rahati to cause to leave] to be lonely, to wish to be alone M ii.119.

**Rahita** [pp. of **rah**] 1. lonely, forsaken Th 2, 373 (gantum icchasi rahitaṅ bhiṅsanakaṅ mahāvanaṅ). — 2. deprived of, without (—°) J iii.369 (buddhiyā rahitā sattā); DA i.36 (avaṇṇa°); PvA 63 (bhoga°), 67 (ācāra°), 77 (gandha°). *Note.* samantarahita is to be divided as **sam-antarahita**.

**Rāga** [cp. Sk. rāga, fr. **raj**: see rajati] 1. colour, hue; colouring, dye Vin ii.107 (anga° "rougeing" the body: bhikkhū angarāgaṅ karonti); ThA 78; SnA 315 (nānāvidha°). — 2 (as t. t. in philosophy & ethics) excitement, passion; seldom by itself, mostly in comb[n] with **dosa, & moha**, as the three fundamental blemishes of character: *passion* or lust (uncontrolled excitement), *ill — will* (anger) and *infatuation* (bewilderment): see dosa[2] & moha; cp. sarāga. — These three again appear in manifold comb[ns] with similar terms, all giving var. shades of the "craving for existence" or "lust of life" (taṇhā etc.), or all that which is an obstacle to **nibbāna**. Therefore the giving up of rāga is one of the steps towards attaining the desired goal of emancipation (vimutti). — Some of the comb[ns] are e. g. the 3 (r. d. m.)+kilesa; +kodha; very often fourfold r. d. m. with **māna**, these again with diṭṭhi: see in full Nd[2] s. v. rāga (p. 237), cp. below ussada. — Of the many passages illustrating the contrast **rāga>nibbāna** the foll. may be mentioned: chandarāga vinodanaṅ nibbānapadaṅ accutaṅ Sn 1086; yo rāgakkhayo (etc.): idaṅ vuccati amataṅ S v.8; yo rāgakkhayo (etc.): idaṅ vuccati nibbānaṅ S iv.251; ye 'dha pajahanti kāmarāgaṅ bhavararāganu — sayañ ca pahāya... parinibbāna — gatā Vv 53[24]; kusalo jahati pāpakaṅ... rāga dosa — mohakkhayā parinibbuto Ud 85. — Personified, **Rāga** (v. l. Ragā), **Taṇhā & Arati** are called the "daughters of Māra" (Māradhītā): Sn 835; DhA iii.199; Nd[1] 181. — For further detail of meaning & application see e. g. — (1) with **dosa & moha**: D i.79, 156; iii.107, 108, 132; S i.184; iv.139, 195, 250, 305; v.84, 357 sq.; M ii.138 (rasa° the excitement of taste); A i.52, 156 sq., 230 sq.; ii.256; iii.169, 451 sq.; iv.144; It 56, 57; Vism 421; VbhA 268, 269 (sa° & vīta°). — (2) in other connection: D iii.70, 74, 146, 175, 217, 234 (arūpa°), 249 (cittaṅ pariyādāya tiṭṭhati); S ii.231=271 (cittaṅ anuddhaṅseti); iii.10; iv.72, 329; v.74 (na rāgaṅ jāneti etc.); A ii.149 (tibba — rāga — jātiko rāgajaṅ dukkhaṅ paṭisaṅvedeti); iii.233, 371 (kāmesu vīta°); iv.423 (dhamma°); Sn 2, 74, 139, 270=S i.207 (+dosa); Sn 361, 493, 764, 974, 1046; Dh 349 (tibba°= bahala — rāga DhA iv.68); Ps i.80 sq.; ii.37 (rūpa°), 95 (id.); Vbh 145 sq. (=taṇhā), 368 (=kiñcana), 390; Tikp 155, 167; DA i.116. — Opp. **virāga**.

**-aggi** the fire of passion D iii.217; S iv.19; It 92 (r. dahati macce ratte kāmesu mucchite; +dosaggi & mohaggi); J i.61 (°imhi nibbute nibbutaṅ nāma hoti). **-ânusaya** latent bias of passion (for=dat.) S iv.205 (the 3 anusayas: rāga°, paṭigha°, avijjā°); It 80 (yo subhāya dhātuyā rāgo so padūyati). **-ussada** conceit of lust, one of the 7 ussadas (r. d. m., māna, diṭṭhi, kilesa, kamma) Nd[1] 72. **-kkhaya** the decay (waning) of p. S iii.51, 160: iv.142, 250, 261; v.8, 16, 25; VbhA 51 sq. **-carita** one whose habit is passion, of passionate behaviour Miln 92; Vism 105 sq. (in det.), 114 (+dosa°, moha°), 193; KhA 54 (colour of the blood of his heart, cp. Vism 409) **-ṭṭhānīya** founded on passion A i.264; AA 32. **-patha** way of lust, lustfulness, passion, sensuality S iv.70; Sn 370, 476 (with expl[n] "rāgo pi hi duggatīnaṅ pathattā rāgapatho ti vuccati" SnA 410). **-rati** passionate or lustful delight DhA iii.112; **-ratta** affected with passion S i.136; Sn 795 (as **°rāgin**, cp. Nd[1] 100=kāma — guṇesu ratta).

**Rāgin** (—°) [fr. rāga] one who shows passion for, possessed of lust, affected with passion Sn 795 (cp. Nd[1] 100); S i.136; Vism 193, 194 (with var. characterisations).

**Rājaka** (adj.) (—°) [rāja+ka, the ending belonging to the whole cpd.] characteristic of the king, king —; in cpds. **arājaka** without a king J vi.39 (raṭṭhe); **sarājaka** including the king Tikp 26; f. **sarājikā** Vin i.209 (parisā). Also in phrase **anikkhanta-rājake** (loc. abs.) when the king has not gone out Vin iv.160.

**Rājañña** [fr. rājā, cp, Vedic rājanya] "royalty"; a high courtier, a khattiya (=rājabhogga, cp. Fick, *Sociale Gliederung* 100) D i.103 (Pasenadi rājā... uggehi vā rājaniyehi vā kañcid eva mantanaṅ manteyya); DA i.273 (=anabhisittā kumārā, i. e. uncrowned princes); Miln 234; VvA 297 (Pāyāsi r.).

**Rājatā** (f.) [abstr. fr. rājā] state of being a king, kingship, sovereignty J i.119 (anuttara — dhamma° being a most righteous king).

**Rājati** [**rāj**, cp. rajati & rañjati] to shine VvA 134 (=vij- jotati). Cp. vi°.

**Rājā (Rājan)** [cp. Vedic rājā, n — stem. To root ***reg**, as in Lat. rego (to lead, di — rect, cp. in meaning Gr. ἡγεμών): see etym. under **uju**. Cp. Oir. rī king, Gallic Catu — rīx battle king, Goth reiks=Ohg. rīhhi=rich or Ger. reich. Besides we have ***reig** in Ags. rāēcean= reach; Ger. reichen. — The Dhtp only knows of one root **rāj** in meaning "ditti" i. e. splendour] king, a ruling potentate. The defn at Vin iii.222 is "yo koci rajjaṅ kāreti." The fanciful etym. at D iii.93= Vism 419 is "dhammena pare rañjetī ti rājā" i. e. he gladdens others with his righteousness. — At the latter passage the origin of kingly government is given as the third stage in the constitution of a people, the 2 preceding being **mahā-sammata** (general consent) and **khattiya** (the land — aristocrats). — *Cases.* We find 3 systems of cases for the original Sk. forms, viz. the contracted, the diaeretic and (in the pl.) a new formation with — ū —. Thus *gen. & dat. sg.* **rañño** [Sk. rājñaḥ] Vin iii.107; iv.157; J ii.378; iii.5; Vv 74[4]; and **rājino** Sn 299, 415; Th 2, 463; J iv.495; Mhvs 2, 14; *instr. sg.* **raññā** Vin iii.43; J v.444; DhA i.164; PvA 22; VbhA 106; and rājinā [Sk. rajña] Mhvs 6, 2; *acc. sg.* **rājānaṅ** Vin iv.157; *loc.* **rañño** PvA 76; *voc.* **rāja** Sn 422, 423. *pl. nom.* **rājāno** A i.68; *gen. dat.* **raññaṅ** [Sk. rājñaṅ] D ii.87; Mhvs 18, 32; and **rājūnaṅ** Vin i.228; Ud 11; J ii.104; iii.487; SnA 484; PvA 101, 133; *instr.* **raññāhi** A i.279 **rājūhi** Ud 41; M ii.120; J i.179; iii.45; Mhvs 5, 80; 8, 21; and **rājubhi** D ii.258. Cp. Geiger, *P.Gr.* § 92[1]. — 1. rājā is a term of sovereignship. The term rājā as used in Buddhist India does not admit of a uniform interpretation and translation. It is primarily an appellative (or title) of a **khattiya**, and often the two are used promiscuously. Besides, it has a far wider sphere of meaning than we convey by any trsln like "king" or even "sovereign," or "prince." We find it used as a designation of "king" in the sense of an elected or successory (crowned) *monarch,* but also in the meaning of a distinguished *nobleman,* or a local *chieftain,* or a *prince* with var. attributes characterizing his position according to special functions. From this we get the foll. scheme: (a) [based on mythological views: the king as representing the deity, cp. deva= king. Note that **rājā** never takes the place of deva in the meaning king, but that **mahārāja** is used in voc. equivalent to **deva**] a world — king, over — lord, a so — called **cakkavatti rājā**. This is an office (as "Universal King") peculiar to the **Mahāpurisa** or the (mythol.) "Great Man," who may become either the Saviour of men in the religious sense, a Sammā — sambuddha, or a just Ruler of the earth in the worldly sense, a King of Righteousness. These are the 2 gatis of such a being, as described at var. places of the Canon (e. g. Sn p. 106; Sn 1002, 1003; D iii.142; A i.76). His power is absolute, and is described in the standard phrase "c. dhammiko **dhamma-rājā** cāturanto vijitāvī janapadatthāvariya — ppatto satta — ratana — samannāgato," e. g. D iii.59. Dhammapāla gives the dignity of a C. as the first "human sovereign powers" (PvA 117). — The four **iddhi's** of a C. are given (quite crudely) at M iii.176: he is beautiful, lives longer than others, is of a healthier constitution than others, he is beloved by the brahmins and householders. Other qualities: how his remains should be treated=D ii.141; deserves a thūpa D ii.142 sq.; his four qualities D ii.145 (the 4 assemblies of khattiyas, brāhmaṇas, gahapatis & samaṇas are pleased with him). See under cakkavatti & ratana. — In a similar sense the term **dhamma-rājā** is used as Ep. of the Buddha Sn 554 (rāj' âham asmi dh —.r. anuttaro); J i.262; and a reflection of the higher sphere is seen in the title of politeness (only used in *voc.*) **mahārāja**, e. g. Sn 416 (addressed to Bimbisāra) PvA 22 (id.); J vi.515. — (b) [in a larger constitutional state] the crowned (muddhâvasitta) monarch (i. e. khattiya) as the head of the principality or kingdom. The defn of this (general) rājā at Nd[2] 542 is significant of the idea of a king prevalent in early Buddhist times. It is: "khattiyo muddh' âbhisitto vijita — sangāmo nihata — paccāmitto laddh' adhippāyo paripuṇṇa — koṭṭhāgāro," i. e. "a crowned noble, victorious in battle, slaying his foes, fulfilling his desires, having his storehouses full." This king is "the top of men" (mukhaṅ manussānaṅ) Vin i.246=Sn 568. Cp. D i.7; Sn 46 (raṭṭhaṅ vijitam pahāya); J v.448 and passim. See also below 3. 4 & 6. — In similes: see *J.P.T.S.* 1907, 128; & cp. Vism 152 (r. va saddh' antagato), 336 (wishing to become an artisan). Here belongs the title of the king of the devas (Sakka) "**deva-rājā**," e. g. DhA iii.269, 441; PvA 62. — (c) [in an oligarchic sense] member of a kula of khattiyas, e. g. the kumāras of the Sakiyans and Koliyans are all called rājāno of the rājakulānaṅ in J. v.413 sq., or at least the heads of those kulas. Cp. *B. Ind.* p. 19. — (d) [in a smaller, autocratic state] a chieftain, prince, ruler; usually (collectively) as a *group:* **rājāno**, thus indicating their lesser importance, e. g. A v.22 (kuḍḍa — rājāno rañño cakkavattissa anuyuttā bhavanti: so read for anuyantā); Sn 553 (bhoja° similar to rāja — bhoggā or bhogiyā as given at SnA 453); A ii.74 sq. (dhammikā & a°); J iv.495. Similarly at Vin i.228 we find the division into the 3 ranks: mahesakkhā rājāno, majjhimā r., nīcā r. Here also belongs the designation of the 4 **lokapālā** (or Guardians of the World) at cattāro **mahā-rājāno**, the mahā° being added for sake of politeness (cp. Note A on **mahā**), e. g. A iv.242. See also paṭirājā & cp. below 4 c. — (e) A wider range of meaning is attached to several sub — divisions (with rājā or without): officials and men who occasionally take the place of the king (royal functionaries), but are by public opinion considered almost equal to the king. Here belongs the defn of what is termed "**rājāno**" (pl. like d) at Vin iii.47, viz. rājā, padesa — rājā, maṇḍalikā, antarabhogikā, akkhadassā, mahāmattā, **ye vā pana chejjabhejjaṅ anusāsanti** (i. e. those who have juridical power). See also below 4 b, and °putta, °bhogga [& other cpds.]. — 2. It would fill a separate book, if we were to give a full monograph of kingship in and after the Buddha's time; we therefore content ourselves with a few principal remarks. The office of king was hereditary: kula — santakaṅ rajjaṅ J i.395; ii.116; iv.124; but we sometimes read of a king being elected with great pomp: J i.470; PvA 74. He had the political and military power in his hand, also the jurisdiction, although in this he is often represented by the **mahāmatta**, the *active* head of the state. His 10 duties are mentioned at several places (see below under °dhammā). Others are mentioned e. g. at D i.135, where it is said he gives food and seed — corn to the farmer, capital to the trader, wages to the people in government service. His qualifications are 8 fold (see D i.137): well — born ("gentleman," khattiya), handsome, wealthy, powerful (with his army), a believer, learned, clever, intelligent. — His wealth is proverbial and is characterized in

a stock phrase, which is also used of other ranks, like seṭṭhi's & brāhmaṇa's, viz. "aḍḍha mahaddhana mahābhoga pahūta — jātarūpa — rajata pahūta — vitt' ûpakaraṇa pahūtadhana — dhañña paripuṇṇa — kosa — koṭṭhāgāra," e. g. D i.134. For a late description of a king's quality and distinction see Miln 226, 227. — His disciplinary authority is emphasized; he spares no tortures in punishing adversaries or malefactors, esp. the **cora** (see below 4 c). A summary example of these punishments inflicted on criminals is the long passage illustrating **dukkha** (bodily pain) at Nd[2] 304[iii]; cp. M iii.163 (here also on a **cora**). — 3. The king (rājā or khattiya) in the popular opinion, as reflected in language, heads several lists, which have often been taken as enumerating "castes," but which are simply inclusive statements of var. prominent ranks as playing a rôle in the social life of the state, and which were formulated according to diff. occasions. Thus some show a more political, some a more religious aspect. E. g. *khattiya* amacca brāhmaṇa gahapati D i.136; *rājā* brāhmaṇa gahapatika A i.68, where another formula has *khattiya* br. g. A i.66; J i.217; and the foll. with an intermediate "rank" (something like "royalty," "the royal household") between the king and the brahmins: rājā *rājaputtā* brāhmaṇā gahapatikā negama — jānapadā A ii.74 sq.; rājāno *rāja — mahāmattā khattiyā* br., gah., titthiyā D iii.44 (trsl[n] *Dialogues* too weak "rājas & their officials"); rājā *rājabhogga* br., gah. Vin iii.221. — 4. Var. aspects illustrating the position of the king in relation to other prominent groups of the court or populace: (a) **rājā & khattiya**. All kings *were* khattiyas. The kh. is a noble κα᾽τὲςοξήν (cp. Gr. ἡγεμών) as seen fr. def[n] **jāti-khattiya** at SnA 453 and var. contexts. Already in the Rig Veda the kṣatriya is a person belonging to a *royal* family (RV x.109, 3), and **rājanya** is an Ep. of kṣatriya (see Zimmer, *Altindisches Leben* 213). — **rājā khattiyo** muddhâvassito "a crowned king" D i.69; iii.61 sq.; Vin iv.160; A i.106 sq.; ii.207 (contrasted with brāhmaṇa mahāsāla); iii.299 (if lazy, he is not liked by the people); M iii.172 sq. (how he becomes a cakkavatti through the appearance of the cakka — ratana). — Without **muddhâvasitta**: rājāno khattiyā Dh 294=Nett 165. Cp. khattiyā bhoja — rājāno the khattiyas, the (noble or lesser?) kings (as followers of the cakkavatti) Sn 553 (see bhoja). At J vi.515. **rājāno** corresponds directly to **khattiyā** on p. 517 (saṭṭhisahassa°); cp. expression khattiya — kula J i.217 as equivalent to rāja — kula. (b) **rājā & mahāmatta**. The latter occupies the position of "Premier," but is a rank equal to the king, hence often called **rājā** himself: Vin iii.47 where styled "akkhadassa mahāmatta." Otherwise he is always termed **rāja-mahāmatta** "royal minister," or "H.R.H. the Premier," e. g. Vin i.172; A i.279; Vin i.228 (also as Magadha — mahāmatta), and called himself a *khattiya* D iii.44. — (c) **rājā & cora**. A prominent figure in the affairs of State is the "robber — chief" (mahā — cora). The contrast — pair **rajāno** (so always pl.) & **cora** is very frequent, and in this connection we have to think of rājāno as either smaller kings, knights or royals (royalists), i. e. officers of the kings or "the king's Guards." Thus at J iii.34 the C. expl[n] as **rāja-purisā**. It is here used as a term of warning or frightening "get up, robber, so that the kings (alias  policeman ˋ) won't catch you": uṭṭhehi cora mā taṅ gahesuṅ **rājāno**. Other passages are e. g.: D i.7 (rāja — kathā & corakathā)=Vin i.188; M iii.163 (rājāno coraṅ āgucāriṅ gahetvā); A i.68, 154; It 89 (rāj' âbhinīta+cor°); & in sequence **rājāno corā dhuttā** (as being dangerous to the bhikkhus) at Vin i.150, 161. — 5. On the question of kingship in Ancient India see Zimmer, *Altind. Leben* pp. 162 — 175, 212 sq.; Macdonell & Keith, *Vedic Index* ii.210 sq.; Fick, *Soc. Gl.* 63 — 90; Foy, *Die Königl. Gewalt nach den altind. Rechtsbüchern* (Leipzig 1895); Rh. Davids, *Buddhist India* pp. 1 — 16; Hopkins, E. W., *The social and military position of the ruling caste in A. I.* in *J.A.O.S.* 13, 179 sq.; Banerjea, *Public Administration* in A. I. 1916, pp. 63 — 93. — 6. Kings mentioned by name [a very limited & casual list only, for detailed refs. see Dict'y of Names]: Ajātasattu; Udena (DhA i.185); Okkāka; Dīghī (of Kosala; Vin i.342); Parantapa (of Kosambī; DhA i.164;) Pasenadi (of Kosala; D i.87, 103; Vin iv.112, 157); Bimbisāra (of Magadha; Vin iv.116 sq.; Sn 419); Bhaddiya; etc. — 7. (fig.) king as sign of distinction ("princeps"), as the *lion* is called rājā **migānaṅ** Sn 72; Vism 650; the *Himavant* is **pabbata** — rājā A i.152; iii.44; and Gotama's horse *Kaṇthaka* is called **assa** — rājā J i.62=VvA 314. — *Note.* The comp[n] form of rājā is **rāja°**.

**-âgāra** a king's (garden — or pleasure — ) house D i.7 (°ka); DA i.42. **-anga** royal mark, characteristic or qualification; king's property Vin i.219 (rājangaṅ hatthī: the elephants belong to the king), cp. A i.244: assājāniyo rañño angan t' eva sankhaṅ gacchati is called king's property. **-angana** royal court PvA 74. **-āṇatti** king's permission Tikp 26 (in simile). **-āṇā** (1) the king's command J iii.180; cp. PvA 217 "rañño āṇā"; (2) the king's fine or punishment, i. e. a punishment inflicted by the king (cp. Fick, *Soc. Gl.* 74), synonymous with rāja — daṇḍa: J i.369, 433 (rājāṇaṅ karoti to inflict); ii.197; iii.18, 232, 351; iv.42; vi.18; PvA 242. **-ânubhāva** king's power, majesty, authority, pomp J iv.247; PvA 279. **-antepura** the royal harem A v.81, 82 (the 10 risks which a bhikkhu is running when visiting it for alms). **-âbhinīta** brought by a king It 89 (+corâbhinīta). **-âbhirājā** "king of kings" Sn 553; DhsA 20. **-âmacca** royal minister J v.444 (°majjhe). **-āyatana** N. of a tree: "Kingstead tree," the royal tree (as residence of a king of fairies), Buchanania latifolia Vin i.3 sq. (where MVastu iii.303 reads kṣīrikā, i. e. milk — giving tree); J i.80; iv.361 sq.; DhsA 35; VbhA 433 (°cetiya). **-iddhi** royal power PvA 279. **-isi** a royal seer, a king who gives up his throne & becomes an ascetic (cp. Sk. rājarṣi, freq. in Mhbhārata & Rāmā yana) Th 1, 1127 (read rāja — d — isi); It 21 (rājīsayo, with var vv. ll. not quite the same meaning); J vi.116, 124, 127, 518; DhA iv.29. Kern, *Toev.* s. v. proposes reading **rājīsi.** **-upaṭṭhāna** attendance on the king, royal audience Vin i.269; J i.269, 349; iii.119, 299; iv.63. **-ûpabhoga** fit for use by the king Miln 252. **-uyyāna** royal garden or pleasure ground J iii.143; Mhvs 15, 2. **-orodhā** a lady from the king's harem, a royal concubine Vin iv.261. **-kakudha-bhaṇḍa** an ensign of royalty (5: khagga, chatta, uṇhīsa, pādukā, vālavījanī) DhA i.356. See under kakudha. **-kathā** talk about kings (as tiracchānakathā in disgrace), comb[d] with corakathā (see above 4 c) D i.7; iii.36, 54; Vin i.188. **-kammika** a royal official, one employed by the king J i.439; iv.169. **-kuṭumba** the king's property J i.439. **-kuṇḍa** a "crook of a king" DhA iii.56. **-kumāra** a (royal) prince (cp. khattiya — kumāra) Vin i.269; J iii.122; VbhA 196 (in comparison). **-kumbhakāra** a "royal potter," i. e. a potter being "purveyor to the king" J v.290. **-kula** the king's court

or palace A i.128; ii.205; Vin iv.265; J ii.301; DhA ii.44, 46; iii.124. **-khādāya** puṭṭha at Sn 831 is according to Kern, *Toev.* to be read as **rajakkhatāya** ph. (fr. rajakkha). The old Niddesa, however, reads °khādāya & expl[ns] the word (Nd[1] 171) by rājabhojanīyena, i. e. the king's food, which is alright without being changed. **-guṇa** "virtue of a king" M i.446 (trick of a circus horse; +rāja — vaṅsa). **-daṇḍa** punishment ordered by the king PvA 216, 217. **-dāya** a royal gift D i.127; DA i.246. **-dūta** king's messenger Sn 411, 412; in meaning of "message," i. e. calling somebody to court, summons at J ii.101, 305. **-dhamma** "king's rule," i. e. rule of governing, norm of kingship; usually given as a set of 10, which are enum[d] at J iii.274 as "dāna, sīla, pariccāga, ajjava, maddava, tapo, akkodha, avihiṅsā, khanti, avirodhana," i. e. alms — giving, morality, liberality, straightness, gentleness, self — restriction, non — anger, non — hurtfulness, forbearance non — opposition. These are referred to as *dasa rājadhammā* at J i.260, 399; ii.400; iii.320; v.119, 378; usually in phrase "dasa rāja — dhamme akopetvā dhammena rajjan kāresi": he ruled in righteousness, not shaking the tenfold code of the king. Another set of 3 are mentioned at J v.112, viz. "vitathaṅ kodhaṅ hāsaṅ nivāraye" (expl[d] as giving up musāvāda, kodha & adhamma — hāsa). **-dhānī** a royal city (usually comb[d] with gāma & nigama) A i.159; ii.33; iii.108; Vin iii.89; J v.453; Pv 13[18]. **-dhītā** king's daughter, princess J i.207; PvA 74. **-nivesana** the king's abode, i. e. palace DhA iv.92. **-parisā** royal assembly Vin ii.296. **-pīla** (?) DhA i.323. **-putta** lit. "king's son," prince, one belonging to the royal clan (cp. similarly kulaputta), one of royal descent, Rājput Sn 455; Miln 331; VbhA 312, 319 (in simile); PvA 20. f. **°puttī** princess J iv.108; v.94. **-purisa** "king's man," only in pl. **°purisā** the men of the king, those in the king's service (as soldiers, body — guard, policeman etc.) J iii.34; VbhA 80 (°ânubandha — corā), 109. **-porisa** (m. & nt.) servant of the king, collectively: king's service, those who devote themselves to Govt. service D i.135; M i.85=Nd[2] 199; A iv.281, 286. See also **porisa. -bali** royal tax J i.354. **-bhaṭa** king's hireling or soldier Vin i.74, 88; SnA 38 (in simile) **-bhaya** fear of the king('s punishment) Vism 121. **-bhāga** the king's share J ii.378. **-bhogga** 1. royal, in the service of the king, in foll. phrases: rāja — bhoggaṅ raññā dinnaṅ rāja — dāyaṅ brahma — deyyaṅ D i.87, of a flourishing place. *Dial.* i.108 trsl[s] "with power over it as if he were king," and expl[s] with: "where the king has proprietary rights." The C. rather unmeaningly expl[s] as "rāja — laddha" (DA i.245). The BSk. has a curious version of this phrase: "rājñā — *agni-* dattena brahmadeyyaṅ dattaṅ" (given by the king in the place of agni?) Divy 620. — Further at Vin iii.221 in sequence rājā r — bhogga, brāhmaṇa, gahapatika, where the C. expl[s] (on p. 222) as "yo koci rañño bhatta — vetan' āhāro." (We should be inclined to take this as No. 2.) — Thirdly, in stock phrase "rājâraha rājabhogga rañño angan t' eva sankhaṅ gacchati," i. e. worthy of a king, imperial, he justifies the royal qualification, said of a thoroughbred horse at A i.244= ii.113; of a soldier (yodh' ājīva) at A i.284; of an elephant at J ii.370 (where it is expl[d] as "rāja paribhoga"). Also as "royal possessions" in general at DhA i.312. 13. — Fick, *Soc. Gl.* 99 does not help much, he takes it as "king's official." — 2. royal, of royal power, one entitled to the throne. Either as bhogga, bhogiya (SnA 453) or (khattiyā) **bhoja-rājāno** (Sn 553). Thus at Vin iii.221, where it takes the place of the usual khattiya "royal noble" & Sn 553, where it is comb[d] (as bhoja rājano) *with* khattiyā. See also **bhoja** & cp. (antara) **bhogika** and **rājañña. -mahāmatta** king's prime minister (see above 4 b, to which add:) D iii.44; A i.154, 252, 279; iii.128; VbhA 312 (simile of 2), 340. **-mālakāra** royal gardener J v.292. **-muddā** the royal seal DhA i.21. **-muddikā** id. SnA 577. **-ratha** the king's chariot DhA iii.122. **-rukkha** "royal tree," Cathartocarpus fistula VvA 43. **-vara** the best king, famous king Vv 32[1] (=Sakka VvA 134). **-vallabha** the king's favourite, or overseer Mhvs 37, 10; VbhA 501 (in simile). **-vibhūti** royal splendour or dignity PvA 216, 279. **-haṅsa** "royal swan," a sort of swan or flamingo Vism 650 (suvaṇṇa°, in simile).

**Rāji[1]** [cp. Sk. rāji] a streak, line, row Sn p. 107 (nīla — vana° =dark line of trees, expl[d] as nīla — vana rukkha — panti SnA 451); Vv 64[4] (nabhyo sata — rāji — cittita "coloured with 100 streaks"; VvA=lekhā); 64[6] (veḷuriya°); **pabbata°** a mountain range J ii.417; **dīgha°** (adj.) of long lineage PvA 68; **dvangula°** a band 2 inches broad Dāvs v.49; **roma°** a row of hair (on the body) J v.430.

**Rāji[2]** [fr. rāga?] dissension, quarrel, in phrase **sangha°** (+sanghabheda) Vin ii.203 (quoted at VbhA 428); iv.217.

**Rājikā** (f.) [cp. Sk. rājikā] a certain (gold) weight (a seed- corn of Sinapis ramosa) Th 1, 97=862 (kaṅsa sata° 100 mustard seeds in weight, i. e. very costly); J vi.510 (kaṅse sovaṇṇe satarājike).

**Rājita**: see **vi°**.

**Rājin** (adj.) [fr. rāji] having streaks or stripes, in **uddhagga°** having prominent stripes (of a lion) J iv.345.

**Rājimant** (adj.) [fr. rāji[1]] having streaks or stripes; f. **rājimatī** shining, radiant Vv 32[1] (v. l. rājāputti), expl[d] at VvA 134 as follows: "rājati vijjotatī ti rājī: rājī ti matā paññātā rājimatī" (thus connecting °mant with **man**).

**Rājula** [cp. Sk. rājila] a certain reptile Abhp 651.

**Rāti** [Sk. **rā** to give, bestow; given at Dhtp 369 & Dhtm 597 in meaning "ādāne," with doublet **lā**] to take up: no refs.

**Rādheti[1]** [Caus. of **rādh** to succeed, rādhyate. The root is given at Dhtp 420 & Dhtm 656 in meaning "saṅsiddhiyaṅ," i. e. of success. See etym. at Walde, *Lat. Wtb.* s. v. reor.] to please: see cpds. abhi° apa°, ā°, vi°.

**Rādheti[2]** [**rādh?** Given at Dhtp 424 & Dhtm 656 in meaning "hiṅsāyaṅ," i. e. of hurting] no refs.

**Rāma** [fr. **ram**; cp. Vedic rāma] pleasure, sport, amuse- ment; **°kara** having pleasure, sporting, making love J v.448.

**Rāmaṇeyyaka** (adj. nt.) [orig. grd. of rāmeti, **ram**, cp. Sk. rāmaṇīya. On e for ī see Geiger, *P.Gr.* § 10] pleasant, agreeable, lovely A i.35, 37; Dh 98 (=ramaṇīya DhA iii.195); nt. delightfulness, lovely scenery M i.365 (four seen in a dream: ārāma°, vana°, bhūmi° pokkharaṇī°).

**Rāva** [fr. ravati, cp. rava] crying, howling; shout, noise J i.162 (baddha° the cry of one who is caught); iv.415 (id.); vi.475 (of the cries of animals, known to an expert); Miln 254 (bherava — rāvaṅ abhiravati); Mhvs 10, 69 (mahā — rāvaṅ arāvi).

**Rāsi** [Vedic rāśi] 1. heap, quantity, mass It 17; usually — °, e. g. **angāra°** heap of cinders J i.107; **kaṇikārapuppha°** of k. flowers VvA 65; **kahāpaṇa°** of money PvA 162, **tila°** of seeds VvA 54; **dhañña°** of corn A iv.163, 170; etc. — **rāsiṅ karoti** to make a heap, to pile up Mhvs 29, 28; VvA 157. — 2. (store of) wealth, riches; in **°agga-dāna** gift of the best treasures (of one's property), one of the 5 "donations of the best," viz. khett°, rās°, koṭṭh°, kumbhi°, bhojan°: SnA 270. See also **°vaḍḍhaka** — 3. a sign of the Zodiac (the 12, as given at Abhp 61 are: mesa, usabha, methuna, kakkata, sīha, kaññā, tulā, vicchikā, dhanu, makara, kumbha, mīna; or the ram, bull, twins, crab, lion, virgin, balance, scorpion bow, capricorn, waterpot, fish) PvA 198. — 4. (fig.) at t. t. in logic: group, aggregate, category, congery; freq. in *Abhidhamma* — literature, where 3 "accumulations" are spoken of, viz. micchatta — niyato rāsi, sammatta — niyato r., anivato r. or "wrong doing entailing immutable evil results, that of well — doing entailing immutable good results, and that of everything not so determined" (*Dialogues* iii.210); D iii.217; Kvu 611; Nett 96; cp. *Kvu trsl.* 356 *Dhs trsl.* 26, 253. In the 5 factors of individuality (body and mind) khandhā are explained as meaning rāsi, e. g. Asl. 141; *B. Psy.* 42. In other connections: S v.146 (kusala°, akusala°), 186; A iii.65 (akusala°); Tikp 45. — *Note.* In BSk. we find only 2 of the 3 categories mentioned at MVastu i.175, viz. mithyātvaniyato & aniyato rāśih.

**-vaḍḍhaka** one who increases wealth, i. e. a treasurer D i.61 (trsl$^n$: "increases the king's wealth"; DA i.170 simply defines "dhañña — rāsiñ ca dhana — rāsiñ ca vaḍḍhetī ti r. v."); J i.2; Mhbv 78.

**Rāsika** (nt.) [fr. rāsi] revenue, fisc D i.135.

**Rāhaseyyaka** (adj.) [rahas+seyya+ka or rāha (for rahā°)+seyyaka] "having one's bed in loneliness," living in seclusion or secrecy, in **manussa°** "fit to lie undisturbed by men" Vin i.39 (+paṭisallāna — sāruppa); M ii.118.

**Rāhu** [Vedic rāhu] N. of an Asura: see under Proper Names. — **rāhumukha** "mouth of Rāhu," designation of a certain punishment for criminals (M i.87; iii.164; Nd[1] 154 (in list of tortures)=Nd[2] 604=Miln 197.

**Riṇāti** see under **raya**.

**Riñcati** [**ric**, in Vedic & Sk. rinakti; cp. Av. irinaxti to leave; Gr. λείπω id., λοιπός left; Lat. linquo id.; Goth. leihwan=Ohg. līhan to lend; Ags lǣn=loan, cp. E. leave etc. — The def$^n$ of the root at Dhtp is given in two forms, viz. **ric** as "virecane" (No. 396; cp. Dhtm 517 "kharaṇe," i. e. flowing; 610 "recane"), and **riñc** as "riñcane" (No. 44)] to leave, abandon, leave behind, give up, neglect Vin i.190 (also fut. riñcissati); M i.155 (riñcissati), 403; S iv.206; A iii.86 sq., 108 sq., 343 sq., 366 sq., 437; Th 1, 1052; Sn 156; Miln 419; J v.403. — ppr. med. with neg.: **ariñcamāna** Sn 69; ger. **riñcitvā** (for Sk. riktvā) Th 2, 93. — pp. **ritta**. — Pass. **riccati** [Sk. ricyate] to be left: see **ati°**.

**Riñcana** (nt.) [fr. **riñc**] leaving behind, giving up Dhtp 44.

**Ritta** [pp. of riñcati; cp. atireka] devoid, empty, free, rid (of) M i.207 (+tuccha), 414; Vin i.157=ii.216; Sn 823 (emancipated: ritto muni=vivitta etc. Nd[1] 158), 844 (opp. to aritta); Th 2, 265 (see rindi); J i.29 (v. 222); iii.492; Miln 383.

**-assāda** finding one's taste in empty things A i.280 (+bāhir — assāda. Kern, *Toev.* s. v. reads **rittāsa** and trsl$^s$ "impure (of food)," not according to the sense at all). **-āsana** an empty seat Sn 963 (expl$^d$ at Nd[1] 481 as "opportunity for sitting down which is free from unbefitting sights"). **-pesuṇa** free fr. slander Sn 941 (expl$^d$ at Nd[1] 422: "yassa pesuññaṅ pahīnaṅ" etc.). **-muṭṭhi** an empty fist (°sadisa: comparing someone as regards ignorance) SnA 306=DhA iv.38. **-hattha** (adj.) empty — handed J v.46; Sdhp 309.

**Rittaka** (adj.) [ritta+ka] empty, void, without reality Th 1, 41; 2, 394 (=tucchaka anto — sāra — rahita ThA 258); Pv iii.6[5] (of a river=tuccha PvA 202); PvA 139 (=suñña, virahita). Usually in comb$^n$ with **tucchaka** as a standing phrase denoting absolute emptiness & worthlessness, e. g. at D i.240; M i.329; S iii.141.

**Rindī** at Th 2, 265 is doubtful. The T. reading is "te **rindī va** lambante 'nodaka," said of breasts hanging down in old age. The C. compares them with leather water bottles without water (udaka — bhastā viya). We have to read either with Morris, *J.P.T.S.* 1884, 94 "**rittī va**" (=rittā iva), "as it were, empty," or (preferably) with ThA 212 "**therī ti va**" ("like an old woman"). The trsl$^n$ (*Sisters,* p. 124) takes the C. expl$^n$ of *udaka — bhastā* as equivalent to T. reading *rindi,* in saying "shrunken as skins without water"; but **rindī** is altogether doubtful & it is better to read **therī** which is according to the context. We find the same meaning of therī ("old woman") at Pv ii.11[6].

**Rissati** [Vedic **riṣ**, riṣyati] to be hurt, to suffer harm M i.85 (ḍaṅsa — makasa — vāt' ātapa — siriṅsapa — samphassehi rissamāno; where Nd[2] 199 in same passage reads samphassamāna).

**Ruka** in cpd. **aḍḍha°** at Vin ii.134, referring to the shape of a beard, is doubtful. The v. l. is "**duka**." Could it correspond to Vedic **rukma** (a certain ornament worn on the chest)?

**Rukkha** [Vedic vṛkṣa. See Geiger, *P.Gr.* § 13, with note. Pischel, *Prk. Gr.* § 320 puts rukkha to Sk. **rukṣa** (shining which as Pischel, following Roth. says has also the meaning "tree" in Ṛgveda). The Prk. form is rukkha. Cp. Wackernagel, *Altind. Gr.* 1, § 184 b. We find a byform **rakkha** at J iii.144. Cp. *Brethren,* pp. 185, 416, where the B$^n$ MS. has rukkha kathā the meaning being rakkha°] a tree. In the rukkha — mūlik' anga (see below) Bdhgh at Vism 74 gives a list of trees which are not to be selected for the practice of "living at the root of a tree." These are sīmantarika — rukkha, cetiya°, niyyāsa°, phala°, vagguli°, susira°, vihāra — majjhe ṭhita°, or a tree standing right on the border, a sacred tree, a resinous tree, a fruit t., a tree on which bats live, a hollow tree, a tree growing in the middle of a monastery. The only one which is to be chosen is a tree "vihāra — paccante ṭhita," or one standing on the outskirt of the Vihāra. He then gives further advice as to the condition of the tree. — Various kinds of trees are given in the def$^n$ of r. at Vism 183, viz. assattha, nigrodha, kacchaka, kapitthaka; ucca, nīca, khuddaka, mahanto; kāḷa, seta. — A very complete list of trees mentioned in the Saṅyutta Nikāya is to be found in the Index to that Nikāya (vol. vi. p. 84, 85). On rukkha in similes see *J.P.T.S.* 1907, pp. 128 — 130. — See also the foll. refs.: A i.137; ii.109, 207; iii.19, 200, 360; iv 99, 336; v.4 sq., 314 sq.; Sn 603, 712; J i.35 (nāga°); Vism 688

(in simile: mahārukkhe yāva kapp' âvasānā bījaparamparāya rukkha — paveṇiṅ santāyamāne ṭhite); VbhA 165=Vism 555 (rukkha phalita); VbhA 196 (in compⁿ: jātassa avassaṅ jarā — maraṇaṅ, uppannassa rukkhassa patanaṅ viya), 334 sq. (as garu — bhaṇḍa); SnA 5 ("pathavi — ras' ādim iva rukkhe": with same simile as at Vism 688, with reading *kappâvasānaṅ* and *santānente*); DhA iii.207 (amba°); VvA 43 (rāja°), 198 (amba°); DhA iv.120 (dīpa°); PvA 43.

**-antara** the inside of a tree PvA 63. **-koṭṭaka** (— sakuṇa) the wood — pecker J iii.327 (=java sakuṇa). **-gahana** tree — thicket or entanglement A i.154 (so for °gahaṇa). **-devatā** a tree spirit, dryad, a yakkha inhabiting a tree (rukkhe adhivatthā d. Vin iv.34; J ii.385; kakudhe adhivatthā d. Vin i.28) J i.168, 322; ii.405, 438 sq. (eraṇḍa°), 445; iii.23; iv.308 (vanajeṭṭhaka — rukkhe nibbatta — devatā); DhA ii.16; PvA 5 (in a Nigrodha tree), 43 (in the Vindhya forest). — They live in a Nigrodha tree at the entrance of the village (J i.169), where they receive offerings at the foot of the tree (cp. iv.474), and occasionally one threatens them with discontinuance of the offerings if they do not fulfil one's request. The trees are their **vimānas** (J i.328, 442; iv.154), occasionally they live in hollow trees (J i.405; iii.343) or in tree tops (J i.423). They have to rely on the food given to them (ibid.); for which they help the people (J iii.24; v.511). They assume various forms when they appear to the people (J i.423; ii.357, 439; iii.23); they also have children (Vin iv.34; J i.442). **-paveṇi** lineage of the tree Vism 688. **-pāṇikā** a wooden spoon Vism 124 (opp. to pāsāṇa°). **-mūla** the foot of a tree (taken as a dwelling by the ascetics for meditation: D i.71, where several such lonely places are recommended, as arañña, r — m., pabbata, kandara, etc. — DA i.209 specifies as "yaṅ kiñci sanda — cchāyaṅ vivittaṅ rukkha — mūlaṅ"); A ii.38; iv.139, 392; S i.199 (°gahana); It 102; Sn 708, 958; Nd[1] 466; Pug 68; PvA 100 (v. l. sukkha — nadī), 137 (Gaṇḍamba°, with ref. to the Buddha). — °*gata* one who undertakes living at the foot of a tree (as an ascetic) A iii.353; v.109 sq., 207, 323 sq.; Pug 68. — °*senāsana* having one's bed & seat at the foot of a tree for meditative practices as a recluse Vin i.58 (as one of the 4 *nissayas:* piṇḍiy' ālopa — bhojana, paṅsukūla — cīvara, r. — m. s., pūti — mutta bhesajja), 96 (id.); A iv.231. **-mūlika** (a) one who lives at the foot of a tree, an open air recluse M i.282; iii.41; A iii.219; J iv.8 (āraññaka, paṇṇasālaṅ akatvā r., abbhokāsika); (b) belonging to the practice of a recluse living under a tree "tree rootman's practice" (*Vism trslⁿ* 84); as °*anga* one of the (13) **dhutanga** — practices; i. e. practices for a scrupulous way of living Vism 59, 74, 75 (mentioned between the *ārannik'* anga & the *abbhokāsik'*- anga). **-mūlikatta** the practice of living (alone) under a tree M iii.41 (mentioned with paṅsukūlikatta & piṇḍapātikatta); A iii.109 (id.). **-sunakha** "tree dog," a cert. animal J vi.538 (C. in explⁿ of naḷa — sannibha "reed — coloured"). **-susira** a hollow tree PvA 62.

**Ruca** (— rukkha) & **Rucā** (f.) [fr. **ruc**] N. of a plant, or tree, alias "mukkhaka" (read **mokkhaka**) "principal" J i.441, 443 (gloss mangala — rukkha).

**Rucaka** (nt.) [cp. Sk. rucaka a golden ornament] (gold) sand Vv 35[1]; VvA 160 (=suvaṇṇa — vālikā).

**Ruci** (f.) [fr. **ruc**, cp. Vedic ruc (f.) light, Classic Sk. ruci in meaning "pleasure"] 1. splendour, light, brightness Sn 548 (su° very splendid; SnA 453=sundara — sarīrappabha). — 2. inclination, liking, pleasure PvA 59 (°ṅ uppādeti to find pleasure, to be satisfied). — **aruci** aversion, dislike Th 2, 472. — **ruci** object of pleasure J v.371. — **ruciyā** (abl.) in the pleasure (of), by the liking (of) (cp. No. 3), in phrases **attano ruciyā** (attano citta — ruciyā: so read for °ruciyaṅ!); as one pleases, by one's own free will, ad lib. J i.106; iv.281; PvA 59; **parassa r.** pavattati to live by the pleasure (gratiâ) of somebody else, i. e. to be dependent on others DA i.212. — **yathā ruciṅ** according to liking or satisfaction, fully, amply Mhvs 4, 43; 5, 230; PvA 88, 126, 242. — 3. In dogmatic language used in the sense of "will" or "influence" in combⁿ **diṭṭhi, khanti, ruci** one's views, indulgence & pleasure (=will), i. e. one's intellectual, emotional & volitional sphere, e. g. Vin i.70; Sn 781 (without khanti, but see defⁿ at Nd[1] 65); also with saddhā, anussavo, ākāraparivitakke, diṭṭhinijjhānakhanti M ii.170, 218; 234; contrasted with dhamma D iii.40; Vbh 245 (in defⁿ of "**idha**": cp. same at Ps i.176 and Nd[2] 145), 325, 328. **aññatra ruciyā** under the influence of someone else's will S ii.115; iv.138. See also bhāva 2[a].

**Rucika** (—°) (adj.) [fr. ruci 3] belonging to the pleasure (of); only in phrase **añña°** being dependent on someone else's will or under another's influence, together with **aññadiṭṭhika** and **añña-khantika** characterizing the various sides of personality (see ruci 3) with ref. to one's intellect, feeling & will D i.187=M i.487. Rhys Davids (*Dial.* i.254) trslˢ: "holding different views, other things approving themselves to you, setting diff. aims before yourself"; thus differing in interpretation of añña, taking it subjectively. Neumann (*Majjhima Übs.* ii.250) quite wrongly: "ohne Deutung, ohne Geduld, ohne Hingabe" (without explanation, patience, devotion).

**Rucira** (adj.) [fr. **ruc**, cp. Sk. rucira] brilliant, beautiful, pleasant, agreeable Pv i.10[9] (=ramaṇīya dassanīya PvA 51); J i.207; v.299; Vv 40[2] (so read for rurira); Mhvs 11, 11; 18, 68; Dāvs iv.29; Miln 2, 398; DhA i.383 (=sobhana); VvA 12; PvA 156 (=vaggu).

**Ruccati** [*rucyati Med. of **ruc**: see rocati. Same in Prk. — Originally Caus. formation like Epic Sk. rocyate for rocayate] to find delight or pleasure in (loc.), to please, to indulge in, set one's mind on Sn 565 (etañ ce r. bhoto buddha — sāsanaṅ); with khamati to be pleased and to approve of, M ii.132; often used by Bdhgh in C. style: yathā r. tathā paṭhitabbaṅ KhA 78; "yaṅ r. taṅ gahetabbaṅ SnA 23, 43, 136, 378" "to take, whichever one pleases" (in giving the choice of 2 readings or interpretations). — ger. **ruccitvā** VvA 282 (r. pūresi "to find thorough delight in," explⁿ for abhirocesi). — pret. 1ˢᵗ pl. **ruccādimhase** Pv i.11[8] (=ruccāma ruciṅ uppādema, taṅ attano ruciyā pivissāmā ti attho PvA 59). — Prohibitive **mā rucci** (pl. **mā rucittha**) as an entreaty not to pursue an aim (=please do not do that, please don't) Vin ii.198 (alaṅ Devadatta mā te rucci sangha — bhedo); DhA i.13 (mā vo āvuso evaṅ ruccittha).

**Ruccana** (& ā° f.) (nt.) [fr. ruccati] choice, pleasure DhA i.387 (tava °ṭṭhāne according to your own liking); DA i.106 (°ā).

**Ruccanaka** (adj.) [fr. ruccana, cp. Sk. rucya] pleasing, satisfying; nt. satisfaction J i.211 (°maccha the fish you like); ii.182 (tava °ṅ karosi you do whatever you like). **a°** unpleasant, distasteful DhA i.251 (attano aruccanakaṅ kiñci kammaṅ adisvā).

**Rujaka** [fr. **ruj**?] a lute — player J vi.51, 52, given by Kern, *Toev.* s. v. as conjecture (vīṇaṅ) va rujaka for **virujaka**. The conjecture is based on C. reading "rujaka=vīṇāvādaka."

**Rujati** [**ruj**, representing an Idg. ***leug**, as in Gr. λευγαλέος, λυγρός sad, awful; Lat. lugeo to mourn; Lith. lúžti to break; German lücke, loch etc. — A specific Pāli l — form is lujjati. A der. fr. **ruj** is roga illness. — The Dhtp (469) defines **ruj** by "bhanga" i. e. breaking] to break, crush; lit. to (cause) pain, to afflict, hurt (trs. & intrs.) J i.7 (pādā rujanti), 396 (pādā me rujanti my feet ache); iv.208 (khandhena rujantena with hurting back); vi.3 (ūrū rujanti); Mhvs 10, 15 (pādā me r.); Miln 26 (pādā r.); DhA i.10, 21 (akkhīni me rujiṅsu); ii.3. — fut. **rucchiti** [cp. Sk. rokṣyate] J vi.80 (v. l. B.B. rujjati; C. takes wrongly as "rodissati," of rodati). — pp. **lugga**. — Cp. **lujjati** & comb[ns].

**Rujana** (nt.) [fr. **ruj**, cp. rujā] hurting, feeling pain J ii.437 (roga=rujana — sabhāvattaṅ); J iv.147 (yāva piṭṭhiyā rujana — ppamāṇaṅ until his back ached).

**Rujanaka** (adj.) [fr. rujana] aching, hurting DhA iv.69 (anguli).

**Rujā** (f.) [fr. **ruj**, see rujati; cp. Sk. rujā] disease, pain Miln 172 (rujaṅ na karoti); Vism 69; DhA iv.163 (accha° a bad pain).

**Rujjhati** [Pass. of rundhati] to be broken up, to be destroyed J iii.181 (pāṇā rujjhanti; C. expl[s] by nirujjhati). Cp. **upa°, vi°**.

**Ruṭṭha** [pp. of **ruṣ**; Sk. ruṣṭa] vexed, cross, enraged J iv.358 (opp. to tuṭṭha v. l. atuṭṭha) v.211 (gloss kuddha); Dāvs iii.37.

**Ruṭhati** see **luṭhati** & cp. **rudda**.

**Ruṇ** a sound — particle, denoting a heavy fall, something like "thud" J i.418.

**Ruṇṇa & Roṇṇa** [pp. of rudati for Sk. rudita, after analogy of other roots in — d, as **tud**>tunna, **pad**>panna, **nud**> nunna. The BSk. forms are both **ruṇḍa** (MVastu ii.218, 224) and **ruṇṇa** (MVastu iii.116); Prk. ruṇṇa (Pischel § 566). See rudati & cp. āruṇṇa] 1. (pp.) crying, in comb[n] **ruṇṇa-mukha** with tearful face J vi.525 (C. rudam°); Miln 148. — 2. (nt.) weeping, crying, lamentation Th 1, 554; A i.261; Sn 584 (+soka); Pv i.4[3]; Milo 357. As **roṇṇa** at A iv.197, 223; Th 1, 555; J iii.166.

**Ruta** (nt.) [pp. of ravati: see rava & ravati] noise, sound- (ing); cry, singing Th 1, 1103; J i.207 (T. reading ruda is expl[d] in C. as **ruta** with **°da** for **°ta**: ta — kārassa dakāro kato); iii.276 (sabba — ruta — jānana — manta: spell of knowing all animal — sounds; T. reads rūta; cp. sabbarāva — jānana J iii.415); vi.475 (rudaññu=ruta — jña C.; same meaning); Miln 178 (sakuṇa — ruta — ravita); VvA (karavīka°).

**Rutta** in **du° & su°** at DhsA 396 is to be read as **dur-** and **su(r)-**utta (see utta).

**Ruda** stands for **ruta** (cry) at 2 Jātaka passages, viz. J i.207; vi.475 (ruda — ññu knowing the cries of all animals, expl[d] as "ruta — jña, sabba — rāvaṅ jānāti" C.).

**Rudati & Rodati** [**rud**, the usual Sk. pres. being rodati, but forms fr. base **rud°** are Vedic and are later found also in Prk. (cp. Pischel *Prk. Gr.* § 495): ruyai besides royai & rodasi. — The Idg. root is ***reud**, being an enlargement of ***reu**, as in ravati (q. v.). Cp. cognates Lat. rudo to cry, shout, bray; Lith. raudà wailing; Ohg. riozan= Ags. reotan. — The Dhtp expl[s] **rud** by "rodane" (144), the Dhtm by "assu — vimocane" (206)] to cry, lament, weep, wail. — *Forms* I. **rud°** (the older form): pres. **rudati** (not yet found); ppr. **rudanto** D i.115; Sn 675, 691; **rudamāna** M i.341; A ii.95; Pug 62; Miln 275; Sdhp 281; and **rudaṅ** Pv i.8[4]; also in cpd. **rudam-mukha** with weeping face J vi.518 (assu — netta+); Pv i.11[2]; ger. **ruditvāna** Mhvs 35, 24; fut. **rucchati** J v.366 and **rucchiti** J vi.550 (=rodissati C.; see also rujati). — II. **rod°** (the *younger* form & the one peculiar to *prose*): pres. **rodati** J i.55; iii.169 (socati+); Pv i.8[7] (socati+); i.12[4]; PvA 17, 18; Pot. **rode** Pv i.8[5] (=rodeyyaṅ PvA 64); ppr. **rodanto** J i.65; f. **rodantī** PvA 16; med. **rodamāna** PvA 6; DA i.284. — aor. **rodi** J i.167; DhA ii.17 (+hasi); fut. **rodissati** J vi.550; ger. **roditvā** Mhvs 9, 7; inf. **rodituṅ** J i.55. — Caus. ii. **rodāpeti** to make someone cry DhA ii.86. — pp. **ruṇṇa, rudita & rodita**.

**Rudita** (nt.) [pp. of rudati, equivalent to ruṇṇa] crying, weeping PvA 18 (+assu — mocana, in expl[n] of ruṇṇa), 63 (=paridevita).

**Rudda** (adj.) [cp. Sk. raudra & Vedic rudra (a fierce demon or storm — deity; "the red one," with Pischel from **rud** to be ruddy. See Macdonell, *Vedic Mythology* 74 — 77). The usual Pāli form is **ludda**. At Dhtp 473 & Dhtm 135 a root **ruṭh** (or **luṭh**) is given in meaning "upaghāte" i. e. killing, which may represent *this* **rud**: see luṭhati] fierce, awful, terrible J iv.416 (so luddako rudda — rūpo; v. l. ludda°); v.425, 431 (su — ruddho, spelling for su — ruddo, very fierce, expl[d] as su — luddo supharuso); Mhvs 12, 45 (rudda — rakkhasī, prob. with ref. to the demon Rudra; trsl[n] "fearsome female demon"; vv. ll. ruda°, ruddha°, dudda°).

**Ruddha** [pp. of rundhati] 1. obstructed, disturbed Dāvs 4, 46. — 2. at J v.425 & 431 in cpd. su — ruddha it stands for **rudda** (q. v.). — Cp. upa°, ni°, paṭi° paṭivi°, vi°.

**Rudhira** (nt.) [late Vedic rudhira. Etym. connected with Lat. ruber red; Gr. ἐρυχρός red; Oicel. rodra blood, Goth. raups=Ger. rot=E. red] blood DhA i.140; PvA 34 (for lohita; v. l. ruhira). See the more freq. words **rohita & lohita**; a form ruhira (q. v.) occurs e. g. at Pv i.9[1].

**Rundhati** [**rundh** or **rudh**, both roots in Vedic Sk. — Dhtp (375, 425) expl[s] by "āvaraṇe"; id. Dhtm (608, 662).] 1. to restrain, hinder, prevent, obstruct, keep out Cp. iii.10[7]; Miln 313 (+upa°). — 2. to conceal, hide, cover up Th 2, 238 (ppr. rundhanto); PvA 88 (ppr. rundhamāna). — 3. in phrase **nagaraṅ r.** to surround or besiege a town J i.409 (aor. rundhi); iii.159 (°itvā); iv.230 (°iṅsu). — Pass **rujjhati**; pp. **ruddha & rūḷha**. — See also upa°, paṭi° paṭivā, vi°, *Note.* The roots **rudh & rundh** are also found in Prk. (see Pischel § 507); besides we have a by — form **rubh** in Prk. as well as in Pāli: see Pischel, § 266, 507, and P. **rumbhati**.

**Ruppa** in **ruppa-rūpakaṅ** (nt.) Th 2, 394 is not clear. It refers to something which is not rūpa, yet pretends to be rūpa, i. e. a sham performance or show. Thus ruppa may correspond to *rūpya & with rūpaka mean "having the form (i. e. the appearance) of form, i. e. substantiality. " The Cy. (ThA 259) interprets as "rūpiya — rūpasadisaṅ sāraṅ sāraṅ upaṭṭhahantaṅ asāran ti attho"; and Mrs. Rh. D. (*Sisters,* p. 154) trsl[s]: "deluded by puppet shows (seen in the midst of the crowd)."

**Ruppati** [**rup=lup**, one of the rare cases of P. r. representing a Sk. 1., whereas the opposite is frequent. The same sound change Idg., as Lat. rumpo to break corresponds to Sk. lumpati. Besides we find the Sk. form ropayati to break off. — The root has nothing to do with rūpa, although the P. Commentators combine these two. — Cp. also Sk. ropa hole; Ags. rēofan to break, rēaf (theft)= Ger. raub, rauben, and many other cognates (see Walde s. v. rumpo). — The root **rup** is def^d at Dhtm by **nās**, i. e. to destroy; *another* **rup** is given at Dhtm 837 in meaning "ropana"] to be vexed, oppressed, hurt, molested (always with ref. to an illness or pain) Sn 767 (salla — viddho va r.) 1121; Nd^1 5 (=kuppati, ghaṭṭiyati, pīḷiyati); Nd^2 543 (=kuppati pīḷayati ghaṭayati). — ppr. gen. **ruppato** S i.198 (salla — viddhassa r.; expl^d at *K.S.* 320 by "ghaṭṭan — atthena")= Sn 331 (reads salla — viddhāna ruppataṅ, i. e. pl. instead of sg.); Th 1, 967 (salla — viddhassa ruppato (C. sarīravikāraṅ āpajjato, *Brethren,* 338); J ii.437 (C. ghaṭṭiyamāna pīḷiyamāna)=Vism 49 (dukkhitassa r.); J iii.169 (salla — viddhassa r.=ghaṭṭiyamāna C.). — **ruppati** to Pāli exegesis with its fondness of allegorical ("orthodox") interpretation, is the etym. base of **rūpa**, thus at S iii.86: "ruppatī ti tasmā rūpan ti vuccati kena r.? sītena, uṇhena etc. (all kinds of material dukkha: dukkha ii.3^b) ruppati." — Or at Sn 1121 (ruppanti rūpena), & at other passages given under rūpa (A). See also **ruppana**.

**Ruppana** (nt.) [fr. **rup**) molestation, vexation, trouble J iii.368 (=ghaṭṭana dūsana kuppana C.). Frequent in allegorical exegesis of rūpa, e. g. at DhsA 52 (naman' aṭṭhena nāmaṅ ruppan' aṭṭhena rūpaṅ), 303 (rūp' ādīhi ruppana — bhāva — dīpana); VbhA 4 (ruppan' aṭṭhena rūpaṅ in expl^n of passage S iii.86 (mentioned under ruppati); KhA 78, 79 (ruppan' aṭṭhena... rūpaṅ rūpaṅ ti vuccati).

**Rumbhati** [so read for **rumhati** (Trenckner, *Notes* 59^9; the root is another form of **rudh** (as in Prk.): see rundhati. The Dhtm (547) defines by "uppīḷana"] to obstruct, surround, besiege (=rundhati 3) J vi.391 (where spelling rumhati; in phrase nagaraṅ r.). See also ni°, sanni°. — pp. **rūḷha**.

**Rumma** (adj.) [put down (rightly) by Geiger, *P.Gr.* § 53 as *different* fr. Sk. rukma (shining); Morris, *J.P.T.S.* 1893, 12 tried the etym. rumma=Sk. **rumra** "tawny," or rukma (rukmin) shiny. It is still an unsolved problem. It may not be far off to trace a relation (by miswriting, dissimilation or false analogy) to **ruppa** in sense of ruppati, or to **ruj**, or even **rudda**. The C. expl^n of *all* the rumma — & rummin passages is **anañjita**, i. e. unkempt] miserable, dirty, poorly, in cpds. **°rūpin** J iv.387 (=lūkhavesa C.), with v. l. duma°; and **°vāsin** poorly dressed J iv.380.

**Rummin=rumma** (dirty — soiled) J iv.322 (v. l. dummi); vi.194 (do.).

**Rumhaniya** at M i.480 is doubtful in spelling. The meaning is clearly "furthering growth, making or being prosperous, bringing luck" (comb^d with **ojavant**), as also indicated by v. l. **ruḷh°**. Thus it *cannot* belong to **rumbh**, but must represent either **rup**, as given under ruppati in meaning "ropana" (Dhtm 837), or **ruh** (see rūhati). Kern, *Toev.* s. v. trsl^s "tot groei geschikt" (i. e. able to grow), Neumann, "erquickend" (i. e. refreshing).

**Ruyhati** is Med. of **rūhati** (rohati), q. v.

**Rurira** at Vv 40^2 is misprint for **rucira**.

**Ruru** [Vedic ruru: RV vi.75, 15] a sort of deer, a stag; usually called **ruru-miga** J iv.256, 261; v.406 (pl. rohitā rurū), 416. Cp. **ruruva**.

**Rusita** [pp. of **ruṣ** to be vexed. The Dhtp defines by "rose" (306, 450), "pārusiye" (626); Dhtm has 2 roots viz. one with "ālepe" (442), the other with "hiṅsāyaṅ" (443)] annoyed, irritated, offended Sn 932, 971 (expl^d by Nd^1 498 as "khuṅsita, vambhita, ghaṭṭita" etc.). See rosa, roseti etc.

**Russati** at SnA 121 for **dussati**.

**Ruha^1** (adj.) (—°) [fr. **ruh**: see rūhati] growing, a tree, in cpds.: jagati°, dharaṇi°, mahī°, etc.

**Ruha^2** [poetical for ruhira (rohita)=lohita] blood, in cpd. **ruhaṅghasa** blood — eater, a name for panther J iii.481 (=ruhira — bhakkha lohita — pāyin C.).

**Ruhira** (nt.) [fr. rudhira] blood M iii.122; Th 1, 568; Vin ii.193; Miln 125, 220; Sdhp 38.

**-akkhita** (ruhir' akkhita) "besmeared with blood" J iv.331, is to be read as ruhir' **ukkhita** of **ukṣ**).

**Rūta** at J iii.276 read **ruta** (q. v.).

**Rūpa** (nt.) [cp. Vedic rūpa, connected etymologically with varpa (Grassmann). — The nom. pl. is rūpā & rūpāni] form, figure, appearance, principle of form, etc. — A. *Definitions.* According to P. expositors rūpa takes its designation fr. **ruppati**, e. g. "ruppanato rūpaṅ" Vism 588; "ruppan' aṭṭhena r." VbhA 3; "rūpa — rūpaṅ= ruppana sabhāvena yuttaṅ" *Cpd.* 156^7 (where **ruppati** is, not quite correctly, given as "change"), "ruppatī ti: tasmā rūpan ti vuccati" S iii.86; other def^ns are "rūpayatī ti rūpaṅ" (with cakkhu & the other 10 āyatanas) VbhA 45; and more scientifically: "paresu rūp' ādisu cakkhu — paṭihanana lakkhaṇaṅ rūpaṅ" Vism 446. — Of modern interpretations & discussions see e. g. *Dhs. trsl.* introd. ch. vi. (pp. 41 — 63, or ^2 48 — 71); *Dial.* ii.244; *Expos.* 67^n; *Cpd.* 270 sq. (where objections are raised to trsl^n "form," and as better (philosophical) terms "matter," "material quality" are recommended). See also **loka** for similar etym. — B. (lit.) appearance, form, figure Dhs 597 sq. (=form either contrasted with what is unseen, or taken for both seen and unseen), 751; Mhvs 27, 30 (sīha — vyagghādirūpāni representations of lions, tigers etc.); 30, 68 (ravicanda — tāra — rūpāni id.); 36, 31 (loha° bronze statue); ThA 257. — Esp. beautiful form, beauty S iv.275= Pv ii.9^58 (as one of the 10 attributes, with sadda etc., of distinction: see also below D ii.a); Miln 285; Mhvs 20, 4 (rūpa — māninī proud of her beauty); PvA 89. — **surūpa** very beautiful ThA 72; **durūpa** of evil form, ugly A ii.203 sq. (dubbaṇṇa+). — In phrase **rūpaṅ sikkhati** Vin i.77=iv.129 the meaning is doubtful; it may be "to study drawing, or arts & craft," or (with Mrs. Rh. D.) "weights & measures," or (w. Hardy) "money changing." It is said that through this occupation the eyes become bad; it is opposed to **gaṇanā**. — C. (—°) of such & such a form, like, kind, of a certain condition or appearance. In this appl^n very frequent & similar to E. — hood, or Ger. — heit, i. e. an abstract formation. Often untranslatable because of the latter character. It is similar to **kāya** (cp. expl^n of ātura— **rūpa** Vv 83^14 by abhitunna **-kāya** Vva 328), but not so much

with ref. to life & feeling as to appearance and looks. E. g. aneka° Sn 1079 (=anekavidha Nd[2] 54); adissamāna° invisible PvA 6 (lit. with invisible form); ummatta° as if mad, under the appearance of madness, like a madman Pv i.8[1]; ii.6[3]; eva° in such a condition Pv ii.1[5]; tapassī° appearing to be an ascetic Pv i.3[2]; tāraka° the (shapes of the) stars Dhs 617; deva° as a deva PvA 92. *Pleonastically* e. g. in: anupatta° attaining Pv iv.1[66]; taramāna° quickly Pv ii.6[2]; yutta° fit PvA 157; sucitta° variegated Pv i.10[9]. — Cases *ad verbially:* citta **-rūpaṅ** *according* to intention Vin iii.161; iv.177; cetabba — rūpaṅ fit to be thought upon J iv.157. (=°yuttakaṅ C.). — atta **-rūpena** on my own account S iv.97; godha — **rūpena** as an iguana Mhvs 28, 9. — D. (as philos. t. t.) principle of (material) form, materiality, visibility. — There are var. groups of psychological and metaphysical systematizations, in which rūpa functions as the *material,* gross factor, by the side of other, more subtle factors. In all these representations of rūpa we find that an element of moral psychology overshadows the purely philosophical & speculative aspect. A detailed (Abhidhammatic) discussion of rūpa in var. aspects is to be found at Dhs § 585 — 980. — 1. rūpa as **āyatana** or sense object. It is the object of the activity or sphere of the organ of sight (cakkhu). As such it heads the list of the 6 bāhirāni āyatanāni (see e. g. Nd[2] p. 238 A — E & āyatana[3]) with "cakkhunā rūpaṅ disvā" (the others: sota>sadda, ghāna>gandha, jivhā>rasa, kāya>phoṭṭhabba, mano>dhamma), *cp.* cakkhu — viññeyyā rūpā iṭṭhā kantā etc. D i.245; M i.266; cakkhunā rūpaṅ passati iṭṭha — rūpaṅ kanta — rūpaṅ etc. S iv.126; — see further: Vin i.34 (sabbaṅ ādittaṅ: cakkhuṅ ādittaṅ, rūpa ādittā etc. with sequence of other āyatanas); D ii.308 sq., 336 sq.; M iii.18 (yaṅ kho rūpaṅ paṭicca uppajjati sukhaṅ somanassaṅ, ayaṅ rūpe assādo; cp. Ps ii.109 sq.), 291 (ye te cakkhu — viññeyyesu rūpesu avīta — rāgā etc.); Ps i.79; ii.38 (rūpī rūpāni passatī ti vimokkho); Dhs 617, 653, 878; Tikp 28. — 2. (metaphysically) as the representative of sensory or material existence: (a) universally as forming the corporeal stratum in the world of appearance or form (**rūpa-**bhava) as compared with the incorporeal (**arūpa** — bhava), being itself above, and yet including the **kāma-** bhava. (The kāmabhava is a subdivision of rūpabhava, which has got raised into a third main division.) This triad is also found in comb[ns] with **loka** or **dhātu** (see dhātu 2 a & d), or **avacara**. See e. g. D i.17; iii.215 (°dhātu), 216 (°bhava); Kvu 370 sq. (°dhātu); Dhs 499 (°âvacara), 585 (°dhātu); Vbh 17 (°āvacara), 25 (as garu — pariṇāma & dandha — nirodha comp[d] with arūpa). A similar sequence **rūpa arūpa & nirodha** (i. e. nibbāna) in old verses at Sn 755; It 45, 62 (rūpehi arūpā santatarā, arūpehi nirodho santataro). On indriya — rūpa "faculty as form" see indriya B. — (b) individually in the sphere of saṅsāra as one (i. e. the material quality) of the substrata of sensory individual existence or the khandhas. They are the 5: rūpa — kkhandha, vedanā°, saññā°, sankhārā°, viññāṇa°; otherwise called **rūp' ûpādāna-kkhandha** etc. (e. g. D iii.223, 278; Vism 443). See khandha ii. B. — In this property rūpa consists of 28 subdivisions, viz. the 4 (great) dhātūs (mahābhūtāni or else bhūta — rūpa primary matter) and 24 upādārūpāni (i. e. derivative forms or accidentals). These are given *in extenso* in the rūpakkhandha section of the Vism (pp. 443 — 450), also at Dhs 585; the 24 consist of: cakkhu, sota, ghāna, jivhā, kāya, rūpa, sadda, gandha, rasa, itthindriya, purisindriya, jīvitindriya, hadaya— vatthu, **kāya** — viññatti, vacī — viññatti, ākāsa — dhātu, (rūpassa) lahutā mudutā kammaññatā, upacaya santati jaratā aniccatā, kabaḷinkār' — āhāra; cp. def[n] at Nett 73: cātu — mahābhūtikaṅ rūpaṅ catunnaṅ ca mahābhūtānaṅ upādāya rūpassa paññatti. The **rūpakkhandha** shares with the others the qualities of *soullessness, evanescence* and *ill* (anattā, anicca, dukkha); e. g. rūpañ ca h' idaṅ attā abhavissa, na y' idaṅ rūpaṅ ābadhāya saṅvatteyya Vin i.13, cp. similarly M iii.282 sq.; S iii.66; quoted and expl[d] in detail at Vism 610; rūpaṅ aniccaṅ Vin i.14; M i.228; iii.18 (also expl[d] at Vism 610); S iii.48, 66, 88; rūpe anicc' ânupassanā Ps ii.186 sq. — See also D ii.301; iii.233; Ps i.23, 53, 104; ii.96, 102, 109 (rūpassa ādīnavo); Vbh 1. sq., 12 sq. (in detail); Kvu 11 sq.; Vism 443 sq.; Tikp 33; VbhA 2, 3, 32 sq.=S iii.142 (with var. similes); DhA iv.100. — (c) in the making up of the individuality as such (**nāma-rūpa**), where in contrast with **nāma** (as abstract, logical, invisible or mind — factor) **rūpa** represents the visible (material) factor, resembling **kāya** (cp. phrase nāma — kāya in same sense). The foll. are current def[ns] of **nāma-rūpa: nāma- (kāya)**=vedanā, saññā, cetanā, phassa, manasikāra (otherwise citta — sankhārā), **rūpa( -kāya)**=cattāro mahā — bhūtā catunnaṅ m — bhūtānaṅ upādāya rūpaṅ (otherwise kāya — sankhārā) S ii.4; iii.59 sq.; Ps i.183; with expl[ns] at Vism 558 & VbhA 169. Defined at Nett 15: "ye phassa — pañcamakā dhammā: idaṅ nāmaṅ, yāni pañc' indriyāni rūpāni: idaṅ rūpaṅ, tad ubhayaṅ nāmarūpaṅ viññāṇa — sampayuttaṅ." Discussed in detail also at Vism 562 (=VbhA 173, 174), 587 — 597; cp. DhsA 392 (*Expos.* 500, where "mind — matter" is given as corresp. couple in trsl[n], do. *Cpd.* 271 sq. "mind and body"). See also under paṭicca — samuppāda. — 3. *various references:* D iii.102, 212, 225, 244, 273; M i.84 (Gotamo kāmānaṅ pariññaṅ paññāpeti, rūpānaṅ, vedanānaṅ); S ii.198; iii.11 (evaṅ — rūpo siyaṅ, evaṅ vedano etc.), 101 (id., & the khandhas); Sn 867, 874, 943, 1037, 1121; Nd[1] 425; Tikp 36, 38, 54, 262; Vism 625 (uppajjanaka°).

**-ārammaṇa** a visible thing as object Dhs 146, 365; DhsA 310 (cp. *Expos.* 407). **-âvacara** world of form, sphere of matter (cp. *Expos.* 67, 216[n], 264) PvA 163. **-ûpaga** (satta) (a being) living in (bodily) form It 62; Sn 754. **-ūpajīvinī** f. a woman living on her beauty, i. e. a harlot PvA 46, 201. **-ññu** knowing (var.) bodily forms M i.220=A v.347. **-taṇhā** craving after form D ii.309; iii.216, 244, 280; VbhA 179 (in det.). **-dakkha** one clever in forms, viz. an artist (accountant?) Miln 344 (in the Dhamma — nagara). **-dhātu** the element of form, material element Vism 486; Nett 32, 97. See above D 2. **-nimitta** sign of form Ps i.92. **-patta** beautiful J i.61. **-pamāṇika** measuring by form (outward appearance), one of the 4 kinds of measurements which the world takes of the Tathāgata (see A ii.71 & Pug 53), viz. rūpa°, ghosa°, lūkha°, dhamma° DhA iii.113; the same four similarly at SnA 242. **-pātubhāva** appearance of form (also as °antara° intermediate form) SnA 245. **-bhava** material existence: see above D 2. **-rāga** lust after rebirth in rūpa D iii.234 (+arūpa°); Nett 28 (pañc' indriyāni rūpīni rūpa — rāgassa padaṭṭhānaṅ. **-rūpa** material form (mutable material quality?) *Cpd.* 156, doubtful trsl[n] & expl[n] **-saññā** perception of material qualities, notion of form D i.34; ii.112 (expl[d] in det. at Vism 328); iii.224, 244, 253; Nd[2] 545; DhsA 200 (cp.

*Expos.* 269). **-saññin** perceiving form D iii.260; Ps ii.38; Sn 1113. **-santati** duration of material form Vism 431; VbhA 21. **-samussaya** accumulation of form, complex form ThA 98. **-samāpatti** attainment of beauty J i.406. **-sampatti** beauty J iii.187. **-siri** personal splendour J i.60.

**Rūpaka** (nt.) [fr. rupa] form, figure; likeness of, image (—°); representation Vin ii.113 (rūpak' okiṇṇāni pattāni, of painted bowls); Th 2, 394 (see ruppa°); DhA i.370 (maṇi° jewelled image); ii.69 (assa° toy horse); Mhvs 25, 26 (rāja°); 27, 30 (devatā° shape of devas); VvA 213. **-dūrūpaka** of squalid appearance J ii.167; cp. **durūpa**.

**Rūpatā** (f.) [abstr. fr. rūpa] (being) shape(d), appearance; accordance, conformity, in phrase **bhavya-rūpatāya** "by appearance of likelihood" A ii.191 (in hearsay formula, where it is missing in id. passage at Nd[2] 151).

**Rūpatta** (nt.) [abstr. fr. rūpa] lit. "form — hood," i. e. shaping (being) shape(d) S iii.87 (rūpaṅ rūpattāya sankhātaṅ).

**Rūpavant** (adj.) [rūpa+vant] 1. having bodily form S iii.16 & passim (in formula of sakkāya — diṭṭhi); Dhs 1003. — 2. having the form of (—°) Mhvs 14, 3 (gokaṇṇa°). — 3. beautiful Mhvs 10, 30 (f. rūpavatī).

**Rūpika** (adj.) [fr. rūpa] having shape; neg. **a°** formless Sdhp 236 (rūp' ârūpika).

**Rūpin** (adj.) [fr. rūpa] 1. having material qualities, possessed of form or shape or body or matter, belonging to the realm of form. **rūpī** is nearly always comb[d] & contrasted with **arūpī** formless, incorporeal (see rūpa D 2 a), cp. comb[n] rūpī arūpī saññī asaññī nevasaññinâsaññī Nd[2] 617 and similarly It 87=Miln 217. — D i.34 (attā dibbo rūpī), 77 (kāyo r. manomayo), 186 (attā etc.), 195 (attapaṭilābho r. manomayo); iii.111, 139; M ii.229; S iii.46 (r. **arūpī** saññī etc.); iv.202, 402; A ii.34; Nd[1] 97, 137; Ps ii.38 (rūpī rūpāni passati); Dhs 635, 1091, 1444; Vbh 123, 342 (read rūpī); Nett 28 (pañc' indriyāni rūpīni), 69 (five rūpīni indriyāni & five arūpīni); DA i.119 (attā); DhsA 304 (rūpino dhammā); VbhA 511 sq. (attā). — 2. (—°) having the appearance of, resembling: see **rumma°**.

**Rūpiya[1]** (nt.) [cp. Sk. rūpya, lit. of splendid appearance, cp. name for gold jātarūpa] silver Vin iii.239 (here collectively for any transactions in "specie," as expl[d] by C. p. 240: rūpiyaṅ nāma satthu — vaṇṇo kahāpaṇo lohamāsako dārumāsako jatumāsako; i. e. copper, wood & lac); S i.104 (suddhaṅ r.); ii.233; Dhs 584.

**-maya** made of silver Vin ii.112; S iii.144 (sovaṇṇamaya+); Pv ii.6[4] (where in sequence sovaṇṇa°, maṇi°, loha° r.; expl[d] as "rajatamaya" PvA 95); DhA i.29.

**Rūpiya[2]** see **ruppa**.

**Rūpeti** [Caus. Denom. fr. rūpa] 1. to put into shape, to make appear, to make grow (?) SnA 132, 143 (v. l. ropeti). — 2. to be formed, to appear, to come to notice, in def[n] of **rūpa** at VbhA 45: "rūpayatī ti rūpaṅ."

**Rūḷa** [doubtful spelling; perhaps for **rūḷha**, evidently identical with **rudda**, as Trenckner suggests in *Notes* 63[19]] awful, terrible Miln 275 (synonymous with bhīma).

**Rūḷha[1]** [pp. of rohati; of **ruh**; Sk. rūḍha] 1. grown Sn 20 (°tiṇa). — 2. (see rūhati) healed up Miln 291 (°vaṇa one whose wound has healed): cp. **rūhanā**.

**Rūḷha[2]** at Miln 217 & 218 is a by — form of **ruddha**, pp. of **rundhati** (rumbhati) to obstruct; thus meaning "obstructed, difficult" (of a road, together with lugga palugga). Kern, *Toev.* s. v. trsl[s] (as rūḷha[1]) by "overgrown."

**Rūḷhi** (f.) [fr. rūḷha, pp. of rohati, cp. Sk. rūḍhi] lit. ascent, growth see **vi°**. — fig. what has grown by custom, tradition, popular meaning of a word **(°sadda)**. The fig. meaning is the one usually found in Pāli, esp. in Abhidhamma and Commentary literature; e. g. **rūḷhiyaṅ** by tradition, usually, commonly, VbhA 1 (as category with the 3 other: rāsi, guṇa, paṇṇatti); **rūḷhito** id. VbhA 2; **rūḷhiyā** id. SnA 430; PvA 163; also **rūḷhi-vasena** VvA 42; or with **sadda: rūḷhi-sadda** usual meaning Vism 333; DhsA 205; **°saddena** in popular language, in ordinary speech, customarily, commonly speaking Tikp 253; Vism 310; DA i.239, 294: SnA 135, 400.

**Rūhati[1]** [the specific P. form of the usual Sk. P. **rohati** (q. v.). The root **ruh** is given at Dhtp 334 with meaning "janana" i. e. causing, which refers more to the compounds with prefixes] 1. to grow, spread It 67; J iv.408 (akkhīni **rūhiṅsu**; also ppr. med. **ruyhamāna**); v.368; vi.360. — 2. to heal (of a wound), close up Vin i.206 (vaṇo na rūhati); — 3. to have effect in (loc.), to be effective Vin ii.203=It 87 (vādo tamhi na rūhati). — pp. **rūḷha[2]**. See also **rūhita** (pp. of Caus. rūheti=roheti).

**Rūhati[2]** [for **rundh (rumbh, rudh)** or Pass. **rujjh°**; see also rumbhati & ropeti[2]] to be broken or (fig.) to be suspended Vin ii.55 (dhammattā rūhati the liability is cancelled). — pp. **rūḷha[1]**.

**Rūhanā** (f.) [cp. Sk. rohaṇa, fr. **ruh**: rūhati[1]] 1. growth J ii.322 (virūhanā C.). — 2. healing (of a wound) Miln 112.

**Rūhita** (nt.) [fr. rūhati[1]] a boil, a diseased growth (lit. "healed") Vin iv.316 (expl[d] as "yaṅ kiñci vaṇo"; v. l. rudhita).

**Re** (indecl.) [shortened for **are**, q. v.] a part. of exclamation, mostly implying contempt, or deprecation, (DA i.276) "hīḷanavasena āmantanaṅ" i. e. address of disdain: heigh, go on, get away, hallo. — D i.96, 107; J iii.184 (C.=āmantaṇe nipāto); often comb[d] with similar particles of exhortation, like **cara pi re** get away with you! M ii.108; Vin iv.139 (so read for cara **pire** which the C. takes as "**para**," amamaka); or **ehi re** come on then! J i.225; **ha re** look out! here they are! PvA 4; **aho vata re** wish I would! Pv ii.9[45] (re ti ālapanaṅ PvA 131); **no ca vata re vattabbe** but indeed, good sir... (Kvu 1).

**Rekhā** (f.) [fr. **rikh**, for which the Pāli form is **likh**, cp. Sk. rekhā, Lat. rīma, Ohg. rīga row] line, streak Abhp 539. See lekhā.

**Recana** (nt.) [fr. **ric**] letting loose, emission Dhtm 610. Cp. **vi°**.

**Reṇu** [cp. Vedic reṇu] 1. dust; pl. reṇū particles of dust. — Vin i.32 (°hatā bhūmi); Vism 338=Nd[1] 505=J i.117 (rāgo rajo na ca pana reṇu vuccati); J iv.362 (okiṇṇā raja — reṇūhi; C. expl[s] by "paṅsūhi"); Miln 274 (pl.); SnA 132 (reṇuṅ vūpasāmeti allays). — 2. pollen (in this meaning found only in the so — called Jātaka — style) J i.233 (mahā — tumba — matta), 349 (pupphato reṇuṅ gaṇhāti); iii.320; v.39 (puppha°); vi.530 (padumakinjakkha°); DhA iv.203 (°vaṭṭhi).

**Reruka** [etym.? Probably dialectical] "elephant's tooth," ivory J

ii.230 (=hatthi — danta C.).

**Roga** [Vedic roga: **ruj** (see rujati), cp. Sk. rujā breakage, illness] illness, disease. — The def$^{n}$ of roga at J ii.437 is "roga rujana — sabhāvattaṅ." There are many diff. enumerations of rogas and sets of standard comb$^{ns}$, of which the foll. may be mentioned. At sn 311 (cp. D iii.75) it is said that in old times there were only 3 diseases, viz. **icchā, anasanaṅ, jarā**, which gradually, through slaughtering of animals, increased to 98. Bdhgh at SnA 324 hints at these 98 with "cakkhu — rog' adinā — bhedena." Beginning with this (cakkhuroga affection of the eye) we have a list of 34 rogas at Nd$^{1}$ 13 (under pākaṭa — parissayā or open dangers=Nd$^{1}$ 360= Nd$^{2}$ 420) & Nd$^{2}$ 304$^{1}$ B, viz. cakkhu° & the other 4 senses, sīsa°, kaṇṇa°, mukha°, danta°; kāsa, sāsa, pināsa, ḍāha, jara; kucchiroga, mucchā, pakkhandikā, sūlā, visūcikā; kuṭṭhaṅ, gaṇḍo, kilāso, soso, apamāro; daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohita— pittaṅ, madhumeho, aṅsā, piḷakā, bhagandalā. This list is followed by list of 10 ābādhas & under "dukkha" goes on with var. other "ills," which however do not make up the number 98. The same list is found at A v.110. The 10 ābādhas (Nd$^{2}$ 304$^{1}$ C.) occur at A ii.87 & Miln 308 (as āgantuka — rogā). The 4 "rogas" of the Sun (miln 273, cp. Vin ii.295) are: abbha, mahikā, megha, Rāhu. — Another mention of roga together with plagues which attack the corn in the field is given at J v.401, viz. visa — vāta; mūsika — salabha — suka — pāṇaka; setaṭṭhika — roga etc., i. e. hurtful winds, mice, moths & parrots, mildew. — The comb$^{n}$ **roga, gaṇḍa, salla** is sometimes found, e. g. M ii.230; Vism 335. Of other single rogas we mention: kucchi° (stomach — ache) J i.243; ahivātaka° Vin i.78; J ii.79; iv.200; DhA i.231; paṇḍu° jaundice Vin i.206; J ii.102; DhA i.25; tiṇapupphaka° hay — fever Miln 216. — See also **ātanka & ābādha**. On roga in similes see *J.P.T.S.* 1907, 130. — D i.11, 73; iii.182; S iii.32; iv.64; A ii.128, 142 sq.; iv.289,; Nd$^{1}$ 486; Vism 236 (as cause of death), 512 (in simile); VbhA 88 (in sim. of dukkha etc.); ThA 288; VvA 6 (rogena phuṭṭha), 75 (sarīre r. uppajji); PvA 86 (kacchu°), 212 (rogena abhibhūta). — Opp. **aroga** health: see sep.

**-ātanka** affliction by illness A ii.174 sq.; v.169, 318. **-niḍḍha** the nest or seat of disease Dh 148 (cp. DhA iii.110); as **°nīḷa** at It 37. **-mūla** the root of disease Sn 530. **-vyasana** distress or misfortune of disease D iii.235 (one of the 5 vyasanāni: ñāti°, bhoga°, roga°, sīla°, diṭṭhi°); Miln 196 (id.).

**Rogin** (adj.) [fr roga] having a disease, suffering from (—°); one who has a disease Vism 194 (ussanna — vyādhi dukkhassa); Sdhp 86. — **paṇḍu°** one who has the jaundice J ii.285; iii.401.

**Rocati** [Vedic rocate, **ruc**, Idg. ***leuq**, as in Lat. luceo to be bright (cp. lūx light, lūmen, lūna etc.); Sk. rocana splendid, ruci light, roka & rukṣa light; Av. raocantshining; Gr. αμφι λύκη twi — light, λευκός white; also with 1: Sk. loka world, locate to perceive, locana eye; Lith. laukti to await; Goth. liuhap light=Ohg. lioht, E. light; Oir lōche lightning. — The Dhtp (& Dhtm) gives 2 roots **ruc**, viz. the one with meaning "**ditti**" (Dhtp 37), the other as "**rocana**" (Dhtp 395), both signifying "light" or "splendour," but the second probably to be taken in sense of "pleasing"] 1. to please, i. e. it pleases (with dat. of person) Th 2, 415 (rocate); Mhvs 15, 9 (nivāso rocatu). Cp. BSk. rocyate AvŚ ii.158. — 2. to find pleasure in (loc.) Miln 338 (bhave). — Caus. **roceti**: 1. to be pleased, to give one's consent DhA i.387 (gloss K rucitha ruceyyātha). — 2. (with acc. of object) to find pleasing, to find delight in, to be attached to, to approve of, to choose S i.41 (vadhaṅ); J i.142 (Devadattassa laddhiṅ r.); v.178 (pabbajjaṅ roc' ahaṅ=rocemi C.), 226 (kammaṅ). — Freq. with dhammaṅ to approve of a doctrine or scheme, e. g. at Vin ii.199 (Devadattassa dhammaṅ); S i.133; Sn 94 (asataṅ dh.), 398 (dhammaṅ imaṅ rocaye); J iv.53 (dh. asataṅ na rocayāma). — Cp. **abhi°, ā°, vi°**.

**Roṇṇa** see **ruṇṇa**.

**Rodati** see **rudati**.

**Rodana** (nt.) [fr. **rud**] crying, weeping DhA i.28; PvA 63, 64; Dhtp 144.

**Rodha$^{1}$** [fr. **rudh**] obstruction, stopping, in cpd. **para- pāṇa°** stopping the life of somebody else; life — slaughter, murder Sn 220; J ii.450. Cp. **anu°, ni°, vi°**.

**Rodha$^{2}$** (nt.) [fr. **rudh**] bank, dam A iii.128 (where id. p. at A. i.154 reads **gedha**, cave; v. l. also gedha, cp. v. l. rodhi° for gedhi° at Nd$^{2}$ 585).

**Rodhana** (nt.) [fr. **rudh**] obstructing J v.346; Sdhp 57.

**Ropa** (—°) [fr. **rop**=Caus. of **ruh**] plantation; in **vana° & ārāma°** S i.33.

**Ropaka** [ropa+ka] sapling J ii.346 (rukkha°).

**Ropana** (nt.) & **ropanā** (f.) [fr. ropeti$^{1}$] 1. planting PvA 151 (ārāma°); Mhvs 15, 41. — 2. healing S iv.177 (vaṇa°). — 3. furthering, making grow Ps ii.115 (buddhi°). — 4. (f.) accusation Vin iv.36.

**Ropaya** (adj.) (—°) [for *ropya, fr. ropeti$^{1}$] to be healed, only in cpd. **du°** hard to heal (of a wound) Vin i.216 (vaṇa).

**Ropāpeti** see ropeti$^{1}$.

**Ropita** [pp. of ropeti$^{1}$] 1. planted Pv ii.7$^{8}$. — 2. growing up Pv 9$^{70}$ (read "pi ropitaṅ" for viropitaṅ). — 3. furnished with, powdered with (—°) Vv 64$^{15}$ (Ed. vosita; VvA 280 expl$^{s}$ by ullitta, vicchurita). — 4. accused, brought forward (of a charge) Vin iv.36.

**Ropima** (nt.) [fr. ropeti$^{1}$] 1. what has been planted Vin iv.267. — 2. a kind of arrow M i.429 (contrasted with kaccha; Neumann trsl$^{s}$ ropima by "aus Binsen"). — 3. (adj.) at Vv 44$^{13}$ **aropima** ("not planted"?) is an attribute of trees. It is not expl$^{d}$ in VvA.

**Ropeti$^{1}$** [Caus. of rūhati$^{1}$] 1. to plant or sow J i.150 (nivāpatiṇaṅ); Mhvs 15, 42 (amb' aṭṭhikaṅ); 19, 56; DhA ii.109. — 2. to put up, fix J i.143 (sūlāni). — 3. to further, increase, make grow Sn 208 (Pot. ropayeyya). — 4. (fig.) to fix, direct towards, bring up against: see ropeti$^{2}$ 2. — pp. **ropita**. Caus. II. **ropāpeti** to cause to be planted D ii.179; J vi.333; Mhvs 34, 40; DhA ii.109. — Cp. **abhi°, abhini°, ā°**.

**Ropeti$^{2}$** [Caus. of rūhati$^{2}$. See lumpati] 1.to cause to break off, to cause to suspend or cancel; to pass off, refuse Vin ii.261 (bhikkhūhi bhikkhunīnaṅ kammaṅ ropetvā bhikkhunīnaṅ niyyādetuṅ, i. e. by the bhikkhus is an act of the nuns to be passed off and to be referred to the nuns). — 2. to make confess or accuse of (acc.: āpattiṅ a guilt) Vin ii.2 (first codeti, then sāreti, then ropeti & lastly (sanghaṅ) ñāpeti), 85 (id.); iv.36, (aññavādakaṅ ropeti to bring the charge of heresy against someone). No. 2 perhaps better to ropeti$^{1}$. Cp. *Vin.*

*Texts* ii.334. — To ropeti[2] belong the cpds. **oropeti** (cut off) & voropeti (deprive). They are better to be taken here than to ava+**ruh**.

**Roma** (nt.) [Vedic roman; the usual P. form is loma (q. v.)] the hair of the body J v.430 (where in roma — rājiyā maṇḍita — udarā as expl[n] of loma — sundarī); Sdhp 119 (°kūpa),

**Romaka** (adj.) [fr. roma] feathered (?) J ii.383 (C. wrong!).

**Romañca** (?) [fr. roma, cp. Vedic romaśa] hairy (?) Dāvs v.14 (°kancuka).

**Romanthaka** (adj.) [fr. romanthati] chewing the cud, ruminating Vin ii.132.

**Romanthati & Romantheti** [to romantha; cp. Lat. rumen & ruminare=E. ruminate] to chew the cud, to ruminate Vin ii.132 (°ati); J iv.392 (°eti).

**Romanthana** (nt.) [fr. romanthati] ruminating Vin ii.321.

**Rorava** [fr. **ru**, cp. Sk. raurava, N. of a purgatory] 1. a sort of hart (i. e. ruru) M i.429. — 2. N. of a naraka (purgatory): see Dictionary of Names. E.g. J iii.299; Dāvs iii.12; Sdhp 195. Cp. BSk. raurava Divy 67.

**Rosa** [cp. Sk. roṣa, of **ruṣ**] 1. anger, angry feeling M i.360. — 2. quarrel J iv.316.

**Rosaka** (adj.) [fr. rosa; cp. BSk. roṣaka Divy 38] angry, wrathful S i.85, 96; Sn 133; Vv 52[8] (=paresaṅ ros' uppādanena r. VvA 226); J ii.270.

**Rosanā** (f.) [abstr. fr. rosati] making angry, causing anger, being angry Vbh 86 (hiṅsanā+), expl[d] at VbhA 75 by ghaṭṭanā. Cp. BSk. roṣaṇī AvŚ i.178.

**Rosaneyya** (adj.) [grd. formation fr. rosa] apt to be angry or cause anger; neg. a° not to be angered, not irritable Sn 216.

**Rosita** [pp. of **rus**, to smear: Sk. rūṣita; given as root **rus** at Dhtm 442 with meaning "ālepa"] smeared (with), anointed J iv.440 (=vilitta C.).

**Roseti** [Caus. of rosati, **ruṣ**; see rusita] to make angry, to annoy, to irritate S i.162; A ii.215 (so read for rosati); iii.38; Sn 125, 130, 216; J i.432; iv.491.

**Rohañña** (adj.) [fr. roha=rohita] red J v.259 (rohañña pungav'ūsabhā; C. expl[s] by ratta — vaṇṇā). Kern. *Toev.* s. v. proposes rohiñño=*rohiṇyah, (cp. pokkharaṇī for °iṇī) red cows.

**Rohati**: for the Sk. rohati of **ruh** to grow we find the regular P. correspondent **rūhati**: see rūhati[1]. The Caus. of this verb is **ropeti** (to make grow): see ropeti! — Another root, restricted to the Pāli, is seen in **rūhati[2]** (with pp. rūḷha) and is equal to **rundh** (rudh, rumbh) to break. The Caus. of this root (**ropeti[2]**) is either an indirect formation from it or (more likely) a direct representative of **rup=lup** as in P. **lumpati**. To the latter belong the prep. cpds. oropeti & voropeti.

**Rohicca** [fr. rohita, perhaps directly fr. Vedic rohita ewe, lit. the red one] a kind of deer J vi.537 (°sarabhā migā).

**Rohiṇī** (f.) [cp. Vedic rohiṇī red cow or mare] 1. a red cow A i.162=iii.214. — 2. N. of a nakkhatta or constellation ("red cow") SnA 456; Mhvs 19, 47. — 3. N. of a river SnA 357.

**Rohita** (adj.) [Vedic rohita; cp. the usual P. word lohita red & blood. See also rudhira & ruhira] red, as attribute of fishes at J v.405 (i. e. a special kind of fish), and of deer at J v.406 in same passage (i. e. a special kind of deer). Otherwise only in standing term **rohita-maccha** the "red fish," viz. Cyprinus Rohita, which is freq. mentioned in the "Jātaka" literature, e. g. J ii.433; iii.333; DhA ii.132 (four), 140; KhA 118.

# L

**La** syllable of abbreviation, corresponding to our "etc.": see **peyyāla**.

**Lak-aṭṭhika** at VvA 222 is doubtful; **aṭṭhika** means "kernel," **lak°** may be a misspelling for labujak° (?).

**Lakanaka** (nt.?) [fr. **lag**, with k for g, as lakuṭa: laguḷa etc. Would correspond to Sk. *lagnaka, cp. Trenckner. *Notes* 62; Geiger, *P.Gr.* § 39[1]] ship's anchor (nāvā°) Miln 377 (v. l. lagganaka), 378.

**Lakāra** [for alankāra, lit. "fitting up," cp. Hindī & Marāthī langara, Tamil ilankaran "in meaning anchor."] a sail J ii.112; Miln 378; Dāvs iv.42; Vism 137 (v. l. BB. lankāra).

**Lakuṭa** [see laguḷa for etym.] a club, cudgel Miln 255 (in sequence daṇḍa — leḍḍu — lakuṭa — muggara), 301, 367, 368. See also **laguḷa**.

**Lakuṇṭaka** [dialectical] a dwarf Mhvs 23, 50 (°sarīratta); VbhA 26 (°pāda — purisa, cpd. with arūpa); PugA 227; C. on S i.237.

**Lakuṇṭakatta** (nt.) [fr. lakuṇṭaka] dwarfishness J vi.337.

**Laketi** [for laggeti, see lakanaka] to hold fast (lit. to make adhere) Miln 377.

**Lakkha** (nt.) [fr. **lakṣ** (see lakkhaṇa), or (after Grassmann) **lag** "to fix," i. e. to mark. Cp. Vedic lakṣa price at gambling (Zimmer, *Altind. Leben* 287)] 1. a mark Miln 102. — 2. a target Miln 418; DhA i.52 (°yoggā target practice, i. e. shooting). — 3. a stake at gambling J vi.271. — 4. a high numeral, a lac or 100,000 (but cp. PvA 255, where lakkha of Pv iv.3[38] is taken as a "period of time," equal to 100 koṭis); Dāvs v.66.

**Lakkhañña** (adj.) [fr. lakkhaṇa, cp. BSk. lakṣaṇya diviner Divy 474] connected with auspices, auspicious, in phrase "lakkhañña vata bho dosinā ratti" (how grand a sign, friends, is the moonlight night! trsl[n]) D i.47=J i.509 (expl[d] at DA i.141 as "divasa — mās' — ādīnaṅ lakkhaṇaṅ bhavituṅ yuttā"); J v.370 (°sammata considered auspicious).

**Lakkhaṇa** (nt.) [Vedic lakṣman nt. sign; adj. lakṣmaṇa; later Sk. lakṣmaṇa nt. In the def[n] of grammarians syn. with **anka**

brand, e. g. Dhtp 536 "anka lakkhaṇe lakkha dassane," or Dhtm 748 "lakkha=dassanaanke"; cp. J i.451 lakkhaṇena anketi to brand. — The Sk. Np. Lakṣmaṇa appears also in Prk. as Lakkhaṇa: Pischel, *Prk. Gr.* § 312] 1. sign, characteristic, mark; esp. a sign as implying something extraordinary or pointing to the future, therefore a prognosticative mark (cp. talisman), a distinguishing mark or salient feature, property, quality (as Rh. D. in *Dial.* i.19 somewhat lengthily, after Bdhgh, trsl[s] lakkhaṇa by "signs of good & bad qualities in the foll. things and of the marks in them denoting the health or luck of their owners") D i.9 (a long list, as forbidden practice of fortune — telling, like maṇi° from jewels, daṇḍa° from sticks, asi° from marks on swords etc.); Sn 360 (pl. lakkhanā, here as fortune — telling together with *supina* telling fr. dreams, cp. SnA 362: daṇḍa°, vattha° etc. referring to D i.9), 927 (with Āthabbana, supina & nakkhatta, all kinds of secret sciences; expl[d] at SnA 564 as "maṇi — lakkhaṇâdi") 1018 (gottaṅ brūhi sa° "with its distinguishing marks"); J vi.364 (sign of beauty); Miln 171 (yathāva° just characterization); Mhvs 35, 109 (itthi° auspicious signs in women); PvA 161, 219; SnA 386. A long enum[n] of all sorts of (perfect) marks (tatha — lakkhaṇāni) is found at DA i.62 sq. Cp. **tādi-lakkhaṇa** marks of such (a being), with ref. to good luck etc. J iii.98; SnA 200; VvA 95. — 2. mark on the body, esp. when serving a def. purpose, e. g. as the branding (of slaves), or the marks of a fortunate being, pointing towards his future greatness: (a) brand J i.451, cp. cpd. **°āhata**. — (b) the (32) marks of a mahā — purisa or a great being, either destined to be a *rājā cakkavatti,* or a *sammā — sambuddha.* These are given at Sn 1019 (pl. lakkhanā), 1021, 1022 as only 3 (viz. mukhaṅ jivhāya chādeti, uṇṇ' assa bhamuk' antare, kos' ohitaṅ vattha — guyhaṅ with ref. to his tongue, the hair between the eyebrows & the sexual organ); more completely as 32 at D ii.16 sq.; iii.142 sq. (the Lakkhaṇa Suttanta); referred to at D i.88, 105; J i.56; Mhvs 5, 91; cp. paripuṇṇa — kāya Sn 548 (with expl[n] lakkhaṇehi puṇṇatāya at SnA 452). — 3. (in spec. sense:) pudendum J v.197 (subha°, the male member), 366. — 4. (adj.) (—°) having the marks (of), characterized by, of such & such character A i.102 (kamma°; bāla° & paṇḍita°, together with bāla — & paṇḍitanimitta); Miln 111 (sata — puñña°, of the Buddha); VvA 71 (para — sampatti — usuyyā — lakkhaṇā issā); PvA 17, 120. — 5. (as t. t. in philosophy) specific attribute, characteristic (mark). In contrast to *nimitta* more a substantial attribute or primary characteristic (cp. VbhA 261). Compared with other terms of definition we get the foll.: *rasa* essential property, *paccupaṭṭhāna* recurring phenomenon, *padaṭṭhāna* immediate occasion DhsA 63 (trsl[n] *Expos.* i.84), cp. *Cpd.* 13 (where *padaṭṭhāna* is trsl[d] as "proximate cause"). — Ps i.54 sq. (khandhānaṅ); ii.108 (saccānaṅ), VbhA 85, 136 (with ref. to the Paṭiccasamuppāda, cp. Vism 528), 261 (fourfold, of kesā etc.); Vism 278 (with ref. to kammaṭṭhāna) 351 (4, of the dhātus: thaddha°, ābandhana°, paripācana°, vitthambhana°), 363 sq. (id.), 495 (ariya — saccānaṅ); VvA 38 (comp[d] with ārammaṇa with ref. to jhāna). — The 3 properties (tilakkhaṇaṅ) of existing things or of the phenomenal world are **anicca, dukkha, anatta**, or impermanence, suffering, unreality: thus at J i.48 (dhamma — desanā ti — l — °muttā), 275; iii.377 (through contemplating them arises vipassanā & pacceka — bodhi — ñāṇa). — abl. **lakkhaṇato** "by or qua characteristic," "in its essential qualification," often found in exegetical analysis in Commentary style comb[d] with var. similar terms (atthato, kamato, nimittato etc.), e. g. Vism 351, 363, 495, 528; VbhA 46, 76, 83, 131, 261 (where Vism 351 has paripācana for uṇhatta); SnA 343. — Cp. upa°, vi°, sa°.

**-āhata** affected with a mark (of punishment or disgrace), branded Vin i.76; VvA 66. **-kusala** clever at interpreting bodily marks or at fortune — telling from signs (cp. nemittaka) M i.220; J i.272. **-kusalatā** cleverness at (telling people's fortune by) signs VvA 138. **-paṭiggāhaka** one who reads the signs, a soothsayer, wise man J i.56. **-pāṭhaka** an expert in (interpreting) signs, fortune — teller J i.455; ii.194; v.211. **-manta** the secret science of (bodily) marks Sn 690 (but expl[d] at SnA 488 as "lakkhaṇāni ca vedā ca," thus taking it as Dvandva); DhA iii.194. **-sampatti** excellency of marks J i.54. **-sampanna** endowed with (auspicious) signs Sn 409; J i.455.

the 3 **lakkhaṇas** at Sn 1022 refer to the brahmin Bāvari.

**Lakkhika & °ya** (adj.) [fr. lakkhī] belonging to auspices, favoured by good luck Sdhp 105 (°ya); usually neg. **alakkhika** unlucky, unfortunate, ill — fated; either with **appa-puñña** of no merit, e. g. S v.146=J ii.59; Vv 50[8] (=nissirīka, kālakaṇṇi VvA 212); or **pāpa** wicked Vin ii.192 (of Devadatta).

**Lakkhita** [pp. of lakkheti] see **abhi°**.

**Lakkhī** (f.) [Sk. lakṣmī] 1. luck, good fortune, success, personal welfare J iii.443 (comb[d] with sirī splendour; expl[d] by parivāra — sampatti & paññā respectively); iv.281 (expl[d] as "sirī pi puññam pi paññā pi"). — 2. splendour, power Dāvs i.6 (rajja° royal splendour); iv.38 (id.). — 3. prosperity Dāvs v.35 (°nidhāna Anurādhapura).

**Lakkheti** [Denom. fr. lakkha] to mark, distinguish, characterize Nett 30. — pp. **lakkhita**. — Cp. **upa°**.

**Lagati & Laggati** [with variant langati; the spelling with gg is the usual one. Root **lag**, as in Vedic lakṣa etc.; Sk. lagati, pp. lagna (from the pp. lagga the double g has been generalized in P.: but see Geiger, *P.Gr.* § 136); perhaps to Lat. langueo, E. languid, from meaning "to lag," but doubtful: see Walde, *Lat. Wtb.* s. v. langueo. — The Dhtp 23 gives **lag** in meaning "sanga," which is the customary syn. in the commentaries. Cp. langī] to adhere to, stick (fast) to (loc.), to hang from Vin i.202; J iii.120; DhA i.131; iii.298 (ppr. alaggamāna); DA i.257 (for abhisajjati); aor. **laggi** PvA 153 (tīre); ger. **laggitva** J iii.19; DhA iv.25; PvA 280 (but better to be read laggetvā making fast; as v. l.). — pp. **lagga** & **laggita**. — Caus. **laggeti** to make stick to, to fasten, tie, hang up Vin i.209; ii.117, 152; J iii.107; v.164, 175; Mhvs 7, 9 (suttañ ca tesaṅ hatthesu laggetvā); DhA i.138. — Caus. II. **laggāpeti** to cause to fasten or stick, to make stick, to obstruct J iii.241; Mhvs 33, 11; 34, 48 (kalāpaṅ); DhA iv.183. — Cp. **ālaggeti**.

**Lagana & Laggana** (nt.) [fr. **lag**] 1. adhering J i.46 (*g.;* v.281); with *gg:* J iii.202 (=sanga); Nd[2] p. 188 (s. v. nissita, in sequence l., bandhana, palibodha); Miln 105; DhA iii.433. — 2. slinging round, making fast VvA 212.

**Laguḷa** [cp. Sk. laguḍa, Marāthī lākūḍa, Hindī lakuṭa stick. The

word is really a dialect word (Prk.) and as such taken into Sk. where it ought to be *lakṛta=lakuṭa. Other etym. connections are Lat. lacertus (arm), Gr. λέκρανα, λάς; Old Prussian alkunis elbow; and distantly related E. leg. See Walde, *Lat. Wtb.* s. v. lacertus. Cp. P. bhuja[1] & ratana] a club, cudgel Vin iii.77 (enum[d] with var. weapons of murder, like asi, satti, bheṇḍi, pāsāṇa etc.); Miln 152, 351 (kodaṇḍa — laguḷa — muggara), 355 (kilesa°); J vi.394; Vism 525 (°abhighāta).

**Lagga** (adj.) [pp. of lag(g)ati] sticking; stuck, attached; obstructed, hindered Nd[2] 107; Miln 346 (laggaṅ disvā mahiṅ); DhsA 127 (alagga — bhāva); DhA i.361 (°mānasa). Neg. **alagga** unobstructed (lit. not sticking or being stuck to), in phrase ākāso alaggo asatto apatiṭṭhito apalibuddho Miln 388 and elsewhere. — Cp. **olagga**.

**Laggāpana** (nt.) [fr. laggāpeti: see lagati] making stick, causing obstruction J iii.241.

**Laggita** [pp. of lag(g)ati] stuck, adhering; obstructed J iv.11. Often in exegetical style in sequence **lagga, laggita, palibuddha**, e. g. Nd[2] p. 188 (s. v. nissita), cp. No. 107.

**Laghima** (langhima) in phrase **aṇima-laghim' ādikaṅ** is doubtful in reading & meaning at KhA 108=Vism 211 (spelt langh° here).

**Lankāra** see **lakāra**.

**Langī** (f.) [fr. **lag**] bolt, bar, barrier, obstruction, only metaphorically with ref. to **avijjā** M i.142, 144; Pug 21; Dhs 390; VbhA 141.

**Langula** (nt.) [cp. Sk. lāngula & lāngūla; also the ordinary P. forms nangula & nanguṭṭha, to **lag**] the tail of an animal Mhvs 6, 6 (lāḷento langulaṅ; v. l. nangulaṅ). See also **nangula** & (concerning l>n) **landhati** (=nandhati); nalāṭa (for laḷāta).

**Langhaka** [fr. **langh**] a jumper, tumbler, acrobat J ii.142; Miln 34, 191, 331. f. **langhikā** Vin iv.285 (with naṭakā & sokajjhāyikā).

**Langhati** [**langh**, a by — form of **lagh**, as in laghu (see lahu) light, quick; Idg. ***legh & *lengh**, with meanings of both "quick" & "light" (or "little") from the movement of jumping. Here belong Gr. ελαξύς little, ἐλαφρός quick; Lat. levis (fr. *leghu̯is), Goth. leihto= E. light; Ohg. lungar quick, Ger. ge — lingen to succeed. Further Lat. limen threshold. Perhaps also the words for "lungs," viz. Ger. lunge, E. lights etc. — The Dhtp 33 defines **lagh (langh)** by "gati — sosanesu"] 1. to jump over (acc.) step over, to hop J iii.272; v.472 (langhamāno yāti); Miln 85. — 2. to make light of, disregard, neglect, transgress PvA 15; VvA 138. — Cp. **abhilanghati, ullanghati**. — Caus. **langheti (=langhati)** to jump over (acc.), lit. to make jump J v.472 (vatiṅ); Th 2, 384 (Meruṅ langhetuṅ icchasi); Miln 85. — ger. **langhayitvā** ThA 255, & (poet.) **langhayitvāna** J i.431 (=attānaṅ langhitvā C.); Mhvs 25, 44 (pākāraṅ). — Cp. **olangheti**.

**Langhana** (nt.) [fr. **langh**] jumping, hopping J i.430 (°**naṭaka** a tumbler, jumper, acrobat, cp. Fick, *Soc. Gliederung* 188, 190, 192); ii.363, 431. Cp. **ullanghanā, olanghanā**.

**Langhamayā** (pl.) at J v.408 is problematic. We should expect something like **langhiyo** or **langhimayā** in meaning "deer," as it is comb[d] with eneyyaka. The C. reads **langhimayā** ("like deer; jumping"?) & expl[s] by nānā — ratana — mayā "made of var. jewels," rather strange.

**Langhāpana** (nt.) [fr. Caus. of **langh**] making jump, raising, lifting Vism 143 ("launching").

**Langhi (Langhī)** (f.) [fr. **langh**] 1. a kind of deer (?) J vi.537. — 2. doubtful of meaning & origin in phrase **langhī-pitāmahā** at J ii.363=iii.226: "whose grandfather was a deer, or a jumper" (?); used in disparagingly addressing a crane. The C. to J ii.363 expl[s] rather strangely as follows: **langhī vuccati ākāse** langhanato megho "(a) jumping deer is called the cloud because of its jumping in the air," **balākā ca nāma megha-saddena gabbhaṅ gaṇhantī ti** "the cranes conceive by the sound of the cloud," **meghasaddo balākānaṅ pitā megho pitāmaho ti** "the sound of the cloud is the father of the cranes & the cloud the grandfather. "

**Lajjati** [**lajj**; Dhtp 72: lajjane] 1. to be ashamed or abashed, to be modest or bashful PvA 48 (for harāyati); ppr. **lajjamāna** DhA i.188; PvA 88; fut. **lajjissati** J iii.218; inf. **lajjituṅ** DhA i.72; ger. **lajjitvā** J i.208; grd. **lajjitabba** (nt.) what one has to be ashamed of, something disgraceful J vi.395; also (an odd form) **lajjitāya** (so read: see Geiger, *P.Gr.* § 203 against Trenckner, *Notes*, 66[27]) Dh 316. — 2. to have regard of (gen.), to consider, to respect J iv.128. — Caus. II. **lajjāpeti** to cause to be ashamed, to put to the blush J iii.137; v.296. — pp. **lajjita**.

**Lajjana** (nt.) [fr. **lajj**] being ashamed Dhtp 72.

**Lajjanaka** (nt.) [fr. lajjana] causing shame, humiliating, disgraceful J vi.395.

**Lajjava** (nt.) [fr. **lajj**] shamefacedness D iii.213 (where Dhs 1340 has maddava); cp. A i.94.

**Lajjā** (f.) [fr. **lajj**] shame, bashfulness, modesty M i.414; DA i.70; DhA ii.90; instr. **lajjāya** out of shame PvA 47, 112, 283. Cp. **nillajja**.

**Lajjāpanikā** (f.) [fr. lajjāpeti, Caus. II. of lajjati] making ashamed, putting to shame, disgracing J v.284 (kula° bringing disgrace on the clan).

**Lajjita** [pp. of lajjati] ashamed, bashful Sdhp 35. — f. **lajjitā** as n. abstr. "bashfulness" DhA i.188.

**Lajjitabbaka** (nt.) [grd. of lajjati+ka] something to be ashamed of, a cause of shame, disgrace J vi.395.

**Lajjin** (adj.) [fr. **lajj**] feeling shame, modest, afraid, shy, conscientious (expl[d] as "one who has *hiri & ottappa*" by C. on S i.73: see *K.S.* 320 & cp. *Dhs. trsl*[n] p. 18) D i.4, 63; iii.15; S i.73; A ii.208; iv.249 sq.; Pug 57; Pv ii.9[15] (expl[d] as one who is afraid of sin); Miln 373; DA i.70. — pl. **lajjino** Vin i.44.

**-dhamma** (lajji°) modesty, feeling of shame Vin ii.53 sq.

**Lacchati** fut. of **labhati** (q. v.).

**Lañca** [cp. Sk. lañca] a present, a bribe J i.201; ii.186; v.184; vi.408 (gahita, bribes received); DhA i.269 (°ṅ adāsi); iv.1; PvA 209. The word is a word peculiar to the "Jātaka" literature.

**-khādaka** "eater of bribes," one who feeds on bribes J ii.196; v.1. **-ggāha** taking of bribes J v.109. **-daṇḍaka** a staff given as a present (?) J vi.450 (v. l. volañjanaka°). **-dāna** gift of bribes, bribery J iii.205. **-vittaka** one who gets

rich through bribes J i.339.

**Lañcaka**: Hardy in ed. of Netti, p. 278 suggests writing **lañjaka** & trsl[d] "making known," "exposition" (cp. Sk. **lañj** to declare], found only at Miln 137 & 217 in cpd. Saṅyutta — nikāya — vara — lañcaka (trl[n] Rh. D.: "most excellent"); at Miln 242 & 258 in Majjhimanikāya vara°; at Miln 362 in Ekuttara — nikāya — vara°; and at Nett 2 in cpd. nayalañjaka. Trenckner (Miln ed. p. 424) translates it as "excellent gift (to mankind)."

**Lañcana** in "kārāpesi **tilañcanaṅ**" at Dpvs 20, 10 is not clear. We may have to correct reading into **lañchanaṅ** or **lañchakaṅ**. Oldenberg in his trsl[n] (p. 211) leaves the word out and remarks: "Probably this passage refers to the three *pupphayāna* mentioned in the Mahāvaṅsa (33, 22, where Geiger reads "pupphādhānāni tīṇi," with trsl[n] "3 stone terraces for offerings of flowers"), though I do not know how to explain or to correct the word used here *(tilañcanaṅ)*."

**Lañcha** [fr. **lañch**] a mark, an imprint J ii.425; VbhA 52.

**Lañchaka** [fr. lañcha; doubtful] one who makes marks (expl[d] by Cy. as "lakkhaṇa — kāraka") J iv.364, 366 (ti°, so expl[d] by Cy. v. l. ni°). See **nillañchaka** & cp. **lañcana** (**ti°**).

**Lañchati** [**lañch** Dhtp 54 "lakkhaṇe"] to stamp, to seal DhA i.35 (sāsanaṅ rāja — muddāya lañchanto). — Caus. **lañcheti**. — 1. to seal J i.452 (spelt lañjetvā); ii.326; vi.385; SnA 577 (rāja — muddikāya); DhA i.21. — 2. to mark, paint, smear Vin ii.107=266 (mukhaṅ). — Caus. II. **lañchāpeti** to have marked or sealed (by king's command) Vism 38 ("had his seal put to this order"; trsl.). — Cp. **nillaccheti**.

**Lañchana** (nt.) [fr. **lañch**] 1. stamp, mark, imprint VvA 89 (sasa°, of the moon); Dāvs ii.23 (pada°). — 2. the seal (of a letter or edict) SnA 172. — Cp. **lañcana**.

**Lañchita** [pp. of lañcheti] sealed J i.227 (pihita — lañchitā vā loha — cātiyo).

**Lañjaka** [see lañcaka] in **dīpa°** stands as equivalent of **dīpavaṅsa** thus "story of the island" Dpvs 18, 2. Oldenberg (*trsl[n]* p. 204) translates "the island of *Lankā*."

**Lañjeti** see **lañchati** and **valañjeti**.

**Laṭukikā** (f.) [Dimin. fr. laṭvāka; dial.] the Indian quail, Perdix chinensis D i.91; M i.449 (l. sakuṇikā); J iii.44, 174 sq. (quoted at SnA 358 & DhA i.55); v.121; Miln 202; DA i.257. — Cp. Cunningham, *Bharhut Tope,* p. 58.

**Laṭṭhaka** (adj.) [Kern, *Toev.* s. v. compares Sk. laṭaha, laḍaha, dialectical] beautiful, auspicious, lovely J iii.464, 493; iv.1, 477; DA i.284.

**Laṭṭhi** (f.) [Sk. yaṣṭi, with l for y; also in Prk. see Pischel, *Prk. Gr.* § 255 & cp. Geiger, *P. Gr.* § 46[2]. The doublet yaṭṭhi also in Pāli] 1. a staff, stick D i.105 (patoda° goad), 126 (id.); VvA 64 (id.); J iv.310 (laṭṭhī hata= laṭṭhiyā hata G.); v.280; Miln 27. — 2. stick of sugar cane (ucchu°) PvA 257. — 3. sprout of a plant, offshoot J iii.161 (in simile); usually — °, as in **anga°** sprout ThA 226; **dālika°** of the d. creeper Th 2, 297; **beḷuva°** of the Vilva tree KhA 118; **sala°** of the Sal tree A ii.200. Found also in names of places, as **Laṭṭhivana** (J i.83 etc.).

**-madhu(ka)** "cane — honey," i. e. liquorice J iv.537; DhA iv.171 (°ka).

**Laṭṭhikā** (f.)=**laṭṭhi**, only in Npl. as — ° (cp. laṭṭhi 3), e. g. **Amba°** the grove of mango sprouts DA i.41.

**Laṇḍa** (nt.) [cp. Sk. laṇḍa (dial.). The Dhtm under No. 155 gives a root **laḍ** in meaning "jigucchana," i. e. disgust] excrement, dung of animals, dirt; mostly used with ref. to elephants (hatthi°), e. g. at J ii.19; DhA i.163, 192; iv.156 (here also as **assa°** horse dung.) Cp. **laṇḍikā**.

**Laṇḍikā** (f.) [fr. laṇḍa], only in **aja°** goat's dirt, pellet of goat's dung J i.419; PvA 283.

**Latā** (f.) [cp. Sk. latā, connected with Lat. lentus flexible; Ohg. lindi soft, E. lithe; also Ohg. lintea lime tree; Gr. ἐλάτη fir tree] 1. a slender tree, a creeping plant, creeper A i.202 (māluvā°); Vv 35[5] (=vallī VvA 162); 47[4] (kosātakī l.); J i.464 (rukkha°, here perhaps better "branch"); DhA i.392 (°pasādhana: see under mahā°); Miln 253, 351; VvA 12 (kappa°); PvA 51, 121; Vism 183 (where the foll. kinds are given: lābu, kumbhaṇḍī, sāmā, kāḷavallī, pūtilatā). — **nāga°** the iron wood tree: see under nāga; **pūti°** a sort of creeper (q. v.). On latā in similes see *J.P.T.S.* 1907, 130. — 2. (fig.) an epithet of taṇhā (greed), as much as it strangles its victim Dhs 1059, 1136; Nett 24, 121. — 3. (fig.) streak, flash, in vijjul — latā flash of lightning J i.103.

**-kamma** creeper — work (comb[d] with mālā — kamma) Vin ii.117, 152.

**Laddha** [pp. of labhati] (having) obtained, taken, received Sn 106, 239; J v.171; Mhvs 5, 133 (kiñci laddhaṅ); 10, 37 (kaññā laddhā); PvA 5. — **laddhatvaṅ** at J iv.406. is to be corrected to **uddhatvā**. — Cp. **upa°**, **pa°**.

**-adhippāya** one who obtains his wishes Nd[2] 542. **-assāsa** getting one's breath again, coming to (out of a swoon) J iv.126. **-upasampada** one who has obtained ordination PvA 54. **-jaya** victorious Mhvs 25, 98. **-jīvika** revived PvA 40. **-nāma** so — called ThA 292 (puthulomo laddhanāmo maccho); PvA 33 (yamaloka l — n. petaloka), 52 (niraya l — n. naraka), 57 (kuñjara l — n. hatthi), 107 (sūcikā jighacchā), 119 (Purindada= Sakka), 143 (Himavanto=pabbata — rājā), etc.

**Laddhā** is ger. and 3[rd] sg. aor.; **laddhāna** ger. of *labhati* (q. v.).

**Laddhi** (f.) [fr. **labh**] religious belief, view, theory, esp. heretical view; a later term for the earlier **diṭṭhi** (cp. *Kvu trsl.* introd. p. 47) J i.142 (Devadattassa), 425; iii.487; v.411; Dāvs ii.86 (dulladdhi wrong view); DA i.117; PvA 254; Sdhp 65. Cp. **upa°**.

**Laddhika** (—°) [fr. laddhi] having a (wrong) view or belief, schismatic J i.373 (evaṅ°); Dpvs vii.35 (puthu°).

**Landhati** see nandhati & pilandhana. Concerning l>n cp. **langula**.

**Lapa** (adj. n.) [fr. **lap**: see lapati] talkative, talking, prattling; a talker, tattler, prattler, chatterer A ii.26; Th 1, 959=It 112; Vism 26 (doubled: lapa — lapa)= Nd[1] 226 (as lapaka — lapaka).

**Lapaka** [fr. **lap**] one who mutters, a droner out (of holy words for pay) D i.8 (cp. *Dial.* i.15); A iii.111; J iii.349; Miln 228; DA i.91.

**Lapati** [**lap**, cp. Russ. lépet talk, Cymr. llêf voice. The Dhtp 188 & 599 defines **lap** with "vacana"] to talk, prattle, mutter Sn 776; It 122; Pv i.8[1]; ii.6[3]. — Cp. ullapati, palapati, samullapati. — Caus. **lapeti** (and **lāpeti**, metri causâ) to talk to, to accost, beg S i.31 (here meaning "declare"); Sn 929 (janaṅ na lāpayeyya=na lapayeyya lapanaṅ pajaheyya Nd[1] 389); DhA ii.157. — Infin. **lapetave** (only in Gāthā language cp. Geiger, *P.Gr.* § 204) Ud 21. — pp. **lapita**. — Caus. II. **lapāpeti** DhA ii.157.

**Lapana** (nt.) & **lapanā** (f.) 1. talking, muttering; esp. prattling or uttering indistinct words for the sake of begging, patter D i.8; A ii.26; iii.430; Nd[1] 389; Nett 94; Miln 383. As f. **lapanā** at Vbh 352; Vism 23 & 27 (def.); VbhA 482. — 2. the mouth, in cpd. **lapana-ja** "mouth born," i. e. tooth J vi.218 (=mukhaja C.). — Cp. **ālapana ālapanatā**, **ullapana**.

**Lapāpana** (nt.) [fr. Caus. II. lapāpeti of **lap**] causing to speak, speaking ThA 78.

**Lapita** [pp. of lapati] talked, uttered, muttered It 98.

**Lapila** see **lambila**.

**Labuja** [cp. Sk. labuja] the bread — fruit tree, Artocarpus lacucha or incisa D i.53; J iv.363; v.6, 417; PvA 153 (sa°, read as salaḷa°, like Vv 35[5], expl[d] at VvA 162).

**Labbhamanatta** (nt.) [abstr. fr. ppr. med. of labhati] the fact of being taken PvA 56.

**Labbhā** (indecl.) [best to be taken, with Pischel, *Prk. Gr.* § 465, as an old Opt. 3[rd] sg., like **sakkā** which corresponds to Vedic śakyāt. Thus labbhā=*labhyāt, as in Māgadhī] allowable, possible (with inf.); usually neg. (thus=Prohibitive!) Sn 393 na l. phassetuṅ; SnA p. 376 expl[s] by "sakkā"), 590; Pv ii.6[10]; J i.64 (na l. tayā pabbajituṅ), 145 (id.), PvA 96 (=laddhuṅ sakkā).

**Labha** (—°) (adj.) [a base — formation fr. **labh**] receiving, to be received, to get; only in **dul°** hard to get Sn 75; S i.101; J i.307; Pug 26; Miln 16; Sdhp 17, 27; and su° easy to obtain Pv ii.3[19].

**Labhati** [later Vedic **labh** for older **rabh**, cp. rabhate, rabha, rabhasa. Related are Gr. λαμβάνω to get, λάφυρον booty; Lat. rabies=E. rabies; Lith. lõbis wealth. — The Dhtp (204) simply defines as "lābhe." On the Prk. forms see Pischel, *Prk. Gr.* § 484. — See also rabhasa] 1. (the very freq. & ordinary meaning) to get, to receive, obtain, acquire. — 2. (fig.) to obtain permission, to receive an opportunity, etc., as "pabbajituṅ sace lacchāmi" if I am allowed to receive the pabbajjā Mhvs 18, 5; or "labhamāno niccam pi khāditu — kāmo 'mhi" if I get the chance I should always like to eat J i.478; and passim (cp. Pass. **labbhati** below). The *paradigma* of **labhati** shows a great variety of forms owing to its frequent occurrence (cp. E. "get"). We have selected the most interesting ones. *Pres. Ind.* **labhati** rare (late, e. g. Vism 136); usually med **labhate** Th 1, 35; Sn 185, 439; 1[st] sg. **labhe** Pv i.6[4]; 2[nd] sg. **labhase** J ii.220; 3[rd] pl. **labhare** S i.110. — ppr. med. **labhamāna** S i.122 (otāraṅ a°, cp. iv.178; M i.334); also in Pass. sense "getting taken" PvA 71. — *Opt.* 3[rd] sg. **labhe** Sn 458, & (med.) **labhetha** Sn 45, 46, 217; Pv ii.9[7]; also (usual form) **labheyya** PvA 115. 2[nd] sg. med. **labhetho** (=Sk. °thāh) Sn 833. — *Imper.* 2[nd] sg. **labha** It 77; 3[rd] **labhatu** PvA 112; med. 2[nd] sg. **labhassu** Th 2, 432; 3[rd] sg. **labhataṅ** D ii.150; 1[st] pl. (as Hortative) **labhāmase** Pv i.5[5] (=labhāma PvA 27); & labhāmhase Pv iii.2[24]. — *Fut.* 3[rd] sg. **lacchasi** (Sk. lapsyati) S i.114; Pv ii.4[6]; iii.3[7]; J ii.60 (Māro otāraṅ l.), 258; Miln 126; DhA i.29; SnA 405; ThA 69 (Ap.); 1[st] sg. **lacchāmi** M ii.71; 2[nd] sg. **lacchasi** Vv 83[5]; Pv iv.1[60]; 1[st] pl. **lacchāma** J i.54; iv.292; & **lacchāmase** (med.) Vv 32[9]. Also (the Com. form) **labhissati** PvA 190; VvA 136. — *Cond.* 1[st] pl. **alabhissāma** J iii.35; med. 3[rd] sg. **alabhissatha** D ii.63. — *Pret. (& aor.)* (a) 3[rd] sg. **alattha** D i.176 (alattha pabbajjaṅ); M ii.49; S iv.302; J iv.310; VvA 66, 69; 1[st] sg. **alatthaṅ** D ii.268; Vv 81[22]; Th 1, 747; DhA iii.313; 2[nd] sg. **alattha** S i.114; 1[st] pl. **alatthamha** M ii.63; 3[rd] pl. **alatthuṅ** D ii.274, & **alatthaṅsu** S i.48. — (b) (Prohib.) **mā laddhā** (3[rd] sg. med.) shall not receive (Sk. alabdha) J iii.138. — (c) **labhi** Sn 994; 1[st] sg. **labhiṅ** Th 1, 218; 2, 78; J ii.154; VvA 68; & **alabhitthaṅ** Th 1, 217; 3[rd] sg. **alabhittha** Pv i.7[7] (spelt bbh); 1[st] pl. **labhimhā** (for labhimha) D ii.147. — *Inf.* **laddhuṅ** J ii.352; DhA iii.117; PvA 96. — *Ger.* **laddhā** (poet.) Sn 306, 388, 766, 924; **laddhāna** (poet.) Sn 67 (=laddhā, labhitvā Nd[2] 546); It 65; and (ord.) **labhitva** J i.150; iii.332; PvA 95. — *Grd.* (a): **labbhiya** (only *neg.* alabbhiya what cannot be got) J iv.86; Pv ii.6[9]; **labbhaneyya** (a°) (in Com. style as expl[n] of labbhanīya) J iv.86 (°ṭhāna); PvA 65 (°vatthu), 96 (id.); and **labbhanīya** (as a° — ṭṭhānāni impossible things) A iii.54 sq. (*five* such items), 60 sq. (id.); J iv.59. — (b): **laddhabba** J iii.332; PvA 112, 252. — (c): **laddheyya** Pv iv.3[25]. — *Caus.* **labbheti** (for *lābheti, a diff. form[n] fr. Sk. lambhayati, which is found in P. pa — lambheti) to make someone get, to procure, in 1[st] sg. aor. **alabbhesi** Vin iv.5=J i.193; DhA iii.213 (v. l. labh°); and in pres. 3[rd] sg. **labbheti** J iii.353 (=adhigameti C.). — *Pass.* **labbhati** (fig.) to be permitted, to be possible or proper; (or simply:) it is to be Mhvs 30, 43; KhA 192 (vattuṅ), 207 (id.). — pp. **laddha**. — Cp. **upa°**, **pati°**, **vi°**.

**Labhana** (nt.) [fr. **labh**] taking, receiving, gift, acquisition DhA iii.271 (°bhāva); PvA 73 (°ṭṭhāna), 121 (id.).

**Lamba** *(adj.)* (—°) [fr. **lamb**] hanging down, drooping, pendulous S iv.341, 342 (°cūḷakā bhaṭa hirelings with large or drooping top — knots); J ii.185 (°tthana with hanging breasts); iii.265 (°cūla — vihangama); Dāvs ii.61. — **alamba** not drooping, thick, short J v.302; vi.3 (°tthaniyo). — Cp. **ā°**, **vi° & ālambana**.

**Lambati** [**lamb**; cp. Lat. limbus "limb," which may be also in E. *limp,* lit. "hanging down." — The Dhtp defines the root as "ramba lamba avasaṅsane" (No. 199), as does Dhtm 284] to hang down, to droop, fall Mhvs 32, 70 (laggāni lambiṅsu), 71 (ākāse lambamānāni). — Fut. **lambahīti** (poet.) J v.302 (=lambissati). — Caus. **lambeti** to cause to hang up or to be suspended, to hang up Mhvs 34, 48. — Caus. II. **lambāpeti** id. Mhvs 21, 15. — pp. **lambita**. — Cp. **abhi°**, **pa°**, **vi°**.

**Lambita** [pp. of lambeti] hanging down, suspended Mhvs 27, 38; 30, 67.

**Lambin** (adj.) [fr. **lamb**] hanging down, able to hang or bend down (with ref. to the membrum virile) Vin iii.35 ("tassa bhikkhussa angajātaṅ dīghaṅ hoti lambati, tasmā lambī ti vutto" Sam. Pās. i.278).

**Lambila** (adj.) [reading not quite certain, cp. ambila] sour, acrid, astringent (of taste) Nd[1] 240; Nd[2] 540; Dhs 629; DhsA 320

(reads lapila, v. l. lampila; expl[d] as "badara — sāḷava — kapiṭṭha — sāḷav' ādi"); Miln 56 (reads **ambila**).

**Lambheti** [Caus. of **labh**, for which usually labbheti (q. v. under labhati). The Sk. form is lambhayati. — The Dhtm. (840) puts it down as a special root, although it occurs only in cpd. pa° in this special meaning: "labhi vañcane"] see **palambheti** (to deceive, dupe). It may be possibie that reading **lampetvā** at A ii.77 (v. l. lambitvā) is to be corrected to **lambhetvā** (comb[d] with **hāpetvā). -alambhavissa** at S v.146 is to be read **alam abhavissa**, as at J ii.59.

**Laya** [cp. Sk. laya: see līyati] 1. a brief measure of time, usually comb[d] with other expressions denoting a short moment, esp. frequent as **khaṇa laya muhutta** Vin i.12; iii.92; A iv.137; cp. Dpvs i.16 (khaṇe khaṇe laye Buddho sabbalokaṅ avekkhati). — Vism 136 (īsakam pi layaṅ yantaṅ paggaṇheth' eva mānasaṅ). — 2. time in music, equal time, rhythm Dāvs iv.50; VvA 183 (dvādasannaṅ laya — bhedānaṅ vasena pabheda).

**Laḷati** [**lal**, onomat;. cp. Lat. lallo "lull"; Sk. lalallā; Gr. λάλος talkative; λαλέω talk; Ger. lallen. The Dhtp distinguishes 2 roots: **lal** (=icchā) & **laḷ** (=vilāsa & upasevā)] to dally, sport, sing J ii.121 (ppr. laḷamānā); VvA 41 (laḷantī; with kīḷati), 57 (id.). — Caus. **laḷeti** J i.362 (ppr. lāḷentā); Vism 365; cp. **upa°** — pp. **laḷita**: see pa°.

**Lalāṭa** see **nalāṭa** (cp. langula).

**Lava** [fr. **lū**] a small particle, a drop VvA 253 (lavanka a small mark); Sdhp 105 (°odaka).

**Lavaka** [fr. **lū**] a cutter, reaper SnA 148 (v. l. lāvaka). See **lāvaka**.

**Lavaṇa** (nt.) [cp. late Vedic lavaṇa, cp. Zimmer, *Altind. Leben* 54] salt, lotion Miln 112; Sdhp 158. See **loṇa**.

**Lavana** (nt.) [fr. lunāti] cutting, reaping Miln 360.

**Lavāpeti** Caus. of lunāti (q. v.).

**Lasagata** (hattha) at A ii.165 is to be read (with v. l.) as **lepagata**, i. e. sticky (opp. suddha).

**Lasati** [represents **las** to gleam, shine; sport, play; as well as **laṣ** to desire, long for. Cp. Lat. lascivus; Gr. λιλαίομαι; Goth. lustus=E., Ger. lust etc. — The Dhtp 324 defs. **las** as "kanti"] to desire, long; to dance, play, sport; to shine; to sound forth. See lāsana, abhilāsa, upaḷāseti, alasa, vilāsa. — Caus. **lāseti** to sport, to amuse (oneself) Vin ii.10 (with vādeti, gāyati, naccati).

**Lasikā** (f.) [cp. Sk. *lasikā] the fluid which lubricates the joints, synovic fluid Vin i.202; D ii.293; M iii.90; S iv.111; Sn 196; J i.146; Miln 382. In detail at Vism 264, 362; VbhA 247.

**Lasī** (f.) [etym.?] brains J i.493 (=matthalunga C.)= DhA i.145.

**Lasuṇa & Lasuna** (nt.) [cp. Sk. laśuna] garlic Vin ii.140; iv.258; J i.474; Vv 43[6]; VvA 186.

**Lahati** to lick: see ullahaka, palahati, & lehati.

**Lahu** (adj.) [Sk. laghu & raghu: see etym. under langhati] light, quick A i.10, 45. — **lahuṅ karoti** to make light, to be frivolous J ii.451. — nt. **lahuṅ** (adv.) quickly Pv iv.1[60]; Dpvs i.53; Mhvs 4, 17. — Usually as **lahuka** (q. v.).

**-citta** light — minded S i.201; J iii.73. **-ṭṭhāna** lightness of body, bodily vigour, good health M i.437, 473; D i.204; Ud 15; Miln 14. [Cp. BSk. laghūtthānatā Divy 156.] **-parivatta** quickly or easily changing VbhA 408.

**Lahukā** (adj.) [lahu+ka] 1. light (opp. **garuka**); trifling Vin i.49; A ii.48 (āpatti); iv.137 (jīvitaṅ parittaṅ l.); Miln 344 (āpatti). — 2. light, buoyant Th 1, 104 (kāyo); Dhs 648; Miln 105; PvA 280. **atilahukaṅ** (adv.) too soon Vin ii.215. — 3 (as tt. in grammar) light (of letters or syllables), opp. **garuka** DA i.177 (with ref. to the 10 fold vyañjana of the dhamma).

**Lahutā** (f.) [fr. lahu] lightness, buoyancy Dhs 42, 322, 585; Vism 448.

**Lahusa** (adj.) [fr. lahu] easily offended, touchy D i.90; expl[d] by DA i.256 as follows: "lahusā ti lahukā, appaken' eva tussanti vā russanti vā udaka — piṭṭhe lābukaṭāhaṅ viya appakena pi uppilavanti." Cp. **rabhasa**.

**Lahuso** (adv.) [orig. abl. of lahu] quickly A iv.247 (sabba°); Vism 238.

**Lākhā** (f.) [cp. Sk. dākṣā] lac; lac — dye; enum[d] with other colourings at M i.127=S ii.101=A iii.230. — SnA 577; Vism 261 (as colour of blood).

**-ācariya** expert in lac — dyeing SnA 577. **-guḷaka** a ball of lac SnA 80. **-goḷaka** id. SnA 577. **-tamba** copper coloured with lac Th 2, 440 (=lākhā — rasarattehi viya tambehi lomehi samannāgata ThA 270). **-rasa** essence of lac, used for dyeing; lac — colouring J v.215 (°ratta — succhavi); vi.269 (id.); KhA 62, 63; ThA 270.

**Lāja & Lājā** (f.) [cp. Vedic lāja: Zimmer, *Altind. Leben* 269] 1. fried grain, parched corn: occurring only in comb[n] **madhulāja** fried grain with honey, sweet corn J iii.538; iv.214, 281. — 2. the flower of Dalbergia arborea, used for scattering in bunches (with other flowers making 5 kinds or colours) as a sign of welcome & greeting, usually in phrase **lājapañcamāni pupphāni** ("a cluster of flowers with lāja as the fifth") DhA i.112; VvA 31; J i.55 (°pañcamakāni p.); cp. J ii.240 (vippakiṇṇa — lāja — kusuma — maṇḍita — talā); vi.42 (vippakiṇṇa — lāja — kusuma — vāsa — dhūp' andhakāra); DhA i.140 (vippakiṇṇa — valikaṅ pañcavaṇṇa — kusuma — lāja — puṇṇaghaṭa — paṭimaṇḍita).

**Lājeti** [fr. lāja] to fry or have fried J vi.341 (v. l. lañc°, lañj°), 385 (lañchetvā; v. l. lañci°, lañje°).

**Lāpa**[1] [fr. **lap**] talk: see cpds. abhi°, pa°, sal°.

**Lāpa**[2] [also fr. **lap**, lit. "talker," cp. similar semantics of E. quail>Ger. quaken, quicken; E. quack. The P. form rests on pop. etym., as in Sk. we find corresponding name as **lāba**] a sort of quail, Perdix chinensis S v.146=J ii.59. As **lāpakasakuṇa** also at J ii.59. — Another name for quail is **vaṭṭaka**.

**Lāpana** (nt.) [fr. lāpeti, Caus. of **lap**] muttering, utterance, speech It 98; A i.165 (lapita°). Perhaps also to be read at Th 2, 73. — Cp. **upa°**.

**Lāpin** (—°) (adj.) [fr. **lap**] talking (silly) S iii.143 (bāla°).

**Lāpu** (f.) [short for **alāpu** or **âlābu**, cp. Geiger, *P.Gr.* § 39[6]] a kind of cucumber J i.336, 341. See also **lābuka**.

**-latā** the cucumber creeper or plant Miln 374.

**Lāpeti**: see **lapati** & cp. upalāpeti.

**Lābu** (f.) & **Lābuka**=lāpu (alābu) gourd or pumpkin, often used as receptacle J i.158 (°ka), 411 (°kumbhaṇḍa vessel made of the gourd); v.37 (°ka), 155 (addha — lābu — samā thanā); DhA ii.59 (°ka); SnA 227 (lābumhi catumadhuraṅ pūretukāmo).

**-kaṭāha** a gourd as receptacle Vism 255, 359; VbhA 63.

**Lābha** [fr. **labh**] receiving, getting, acquisition, gain, possession; pl. possessions D i.8; ii.58, 61; M i.508 (ārogya — paramā lābhā); iii.39; A i.74; iv.157 sq., 160 (lābhena abhibhūto pariyādinnacitto Devadatto, cp. J i.185 sq.); Sn 31, 438, 828, 854, 1014, 1046 (cp. Nd[2] 548); It 67 (vitta°); J iii.516 (yasa°, dhana°); Vism 93, 136 (°ṅ labhati), 150 (°assa bhāgin getting riches); PvA 113, 280. — A dat. sg. **lābhā** (for lābhāya) is used adverbially with foll. genitive in meaning of "for my (our) gain," "it is profitable," "good for me that" etc.; e. g. Miln 17 (lābhā no tāta, suladdhaṅ no tāta), 232 (lābhā vata tāsaṅ devatānaṅ); A iii.313 (lābhā vata me suladdhaṅ vata me), expl[d] at Vism 223; DhA i.98 (lābhā vata me, elliptically); ii.95 (l. vata no ye mayaṅ... upaṭṭhahimha).

**-agga** highest gain J iii.125; Miln 21. **-āsā** desire for gain A i.86. **-kamyā** (abl. out of desire for gain Sn 854, 929 (=lābha — hetu Nd[1] 389). **-taṇhā** craving for possession DhA iv.38. **-macchariya** selfishness in acquisitions A iii.273; D iii.234; Pug 19, 23; Dhs 1122. **-mada** pride of gain VbhA 466. **-sakkāra** gain and honour, usually comb[d] with °**siloka** fame; the two first e. g. at Vin ii.196; It 73; J i.185, 186; v.75; the three comb[d] e. g. at M i.192; S ii.227, 237; A ii.73; iii.343 sq., 377; Vbh 352 sq.; **lābha** — siloka alone at Vism 67.

**Lābhaka** (adj. nt.) [fr. lābha] one who receives; reception; **a**° not getting, non — receiving Vin iii.77.

**Lābhā** see under **lābha**.

**Lābhin** (adj.) (—°) [fr. labha] receiving, getting, having, possessed of M iii.39 (as n. "a receiver, recipient"); A i.24; ii.85; iv.400; Pug 51; Vbh 332 (nikāma°); J i.140. — 2. one who has intuition either in reasoning (or logical argument) or psychically, and who may therefore take certain premises for granted (opp. alābhin a denier) DA i.106, 120.

**Lāmaka** (adj.) [seems to be a specific Pāli word. It is essentially a C. word & probably of dialectical origin. Has it anything to do with **omaka**?] insignificant, poor, inferior, bad, sinful. The usual syn. is **pāpa**. — Vin ii.76; Vism 268 (=pāpaka); DhsA 45; KhA 243 (=khudda); PugA 229 (nīca lāmaka=oṇata); KhA 150 (°desanā, cp. ukkaṭṭha); DhA ii.77; iv.44 (°bhāva); VvA 116; PvA 15 (for pāpa); 103 (=pāpaka), 125 (°purisa=kāpurisa); Sdhp 28, 253, 426, 526 (opp. ukkaṭṭha). — f. **lāmikā** J i.285; ii.346 (for itarā); DhA ii.61 (pāpikā l. diṭṭhi). — Cp. *Dhs. trsl.*[2] § 1025.

**Lāmajjaka** (lāmañjaka) (nt.) [cp. Sk. lāmajjaka] the root of Andropogon muricatus Vv 43[6] (v. l. °añc°); VvA 186, (°añj°) 187.

**Lāyaka** (—°) [fr. lāyati] cutter, reaper A iii.365=S iii.155 (read babbaja°).

**Lāyati**. [for. *lāvati, **lū**, for which the ordinary form is lunāti (q. v.), y for v as freq. in Pāli: see Geiger, *P.Gr.* § 46[2]. — The Dhtp. has a root **lā** in meaning "ādāna" (No. 370)] to cut (off), mow, reap; ger. **lāyitvā** A iii.365; J i.215; iii.226; Vin iii.64; Pv i.8[1] (=lāvitvā PvA 40). — pp. **lāyita**.

**Lāyana** (nt.) [fr. lāyati] cutting J v.45 (tiṇa — lāyana asi, sickle); DhA iii.285 (v. l. for dāyana).

**Lāyita** [pp. of lāyati, lāyeti] cut, reaped J iii.130 (tiṇaṅ na lāyita — pubbaṅ); Vism 419 (°ṭṭhāna place where one has reaped).

**Lāla** (adj.) [fr. **lal**, see laḷati] talking without sense, silly, foolish J vi.360, 417 (ḷ). Cp. **alālā**.

**Lālaka** [lala+ka] a wag, silly person, fool J i.205; iv.210.

**Lālapati & Lālappati** [Intens. of lapati] to talk much, to talk silly, to lament, wail Sn 580; Pv iv.5[2] (=vilapati PvA 260); J iii.217; Miln 148, 275; Mhvs 32, 68. — pp. **lālappita**.

**Lālappa** [fr. lālappati] talking much, excited or empty talk, wailing Vbh 100, 138; Ps i.38; Nett 29; VbhA 104 (=punappunaṅ lapanaṅ).

**Lāla(p)pana** (nt.) & **°ā** (f.)=**lālappa**, together with **lāla(p)- pitatta** (nt.) in exegesis of **parideva** at Nd[2] 416; Vbh 100, 138; VbhA 104; DA i.121.

**Lālappita** [pp. of lālappati] 1. talking much, wailing Miln 148 (paridevita — l. — mukha). — 2. (nt.) much talk, excited talk, talking J vi.498.

**Lālā** (f.) [cp. laḷati] saliva J i.61, 248; vi.357; Vism 259; DhA i.307 (mukhato lālā galati).

**Lāḷana** (nt.) [fr. **lal**] swaying, dalliance, sport DA i.197; Sdhp 387; as **lāḷanā** at ThA 243.

**Lāḷeti** see **laḷati**.

**Lāvaka** [fr. lāvati] a cutter, reaper Miln 33 (yava°); Mhvs 10, 31; SnA 148 (v. l. BB. for lavaka).

**Lāvati & Lāveti** [the latter the usual form, as Caus. of lunāti. lāvati is the simple Pāli formation fr. **lū**. Another Caus. II. is **lavāpati** (q. v.). See also **lāyati**] to cut, to mow PvA 40 (lāvitvā), Mhvs 10, 30 (lāvayati).

**Lāsa** [of **las**] sporting, dancing: see abhi°, vi°.

**Lāsikā** (f.) [fr. **las**] a dancer, Miln 331.

**Lāseti** see **lasati**.

**Likkhā** (f.) [*Sk. likṣā egg of a louse, as measure equal to 8 trasareṇu (BR.). — Connected with Lat. ricinus a kind of vermin (see Walde, *Lat. Wtb.* s. v.)] a kind of measure VbhA 343 (36 rattareṇus equal to one likkhā, 7 likkhās equal to 1 ūkā); KhA 43 (°matta).

**Likhati** [**likh**; Vedic likhati, also **rikh** in Ved. ārikhati (R.V. vi.53, 7), cp. with palatal riśati, liśati. Connected with Gr. ἐρείκω to tear; Lith. rẽkti to cut bread, to plough; Ohg. rīga=Ags. rāw=E. row. — Dhtp 467 simply expl[s] by "lekhane"] 1. to scratch; to cut, carve; write, inscribe M i.127 (rūpāni); J ii.372 (suvaṇṇa — patte); iv.257 (id.), 488, 489 (jāti — hingulakena); DhA i.182; PvA 145 (nāmaṅ likhi wrote his name). — **paṇṇaṅ** l. to write a letter J ii.174; vi.369 (paṇṇe on a leaf). — 2. to shave (off), plane Vin ii.112 (inf. likhituṅ). — pp. **likhita**. — Cp. vi.° — Caus. I. **lekheti** (q. v.). Caus. II. **likhāpeti** to cause to be cut or carved [cp. BSk. likhāpayati Divy 547] Vin ii.110; SnA 577; to cause to be written Miln 42.

**Likhana** (nt.) [cp. late Sk. likhana; fr. **likh**] scratching, cutting, writing J v.59 (a golden tablet for writing on). Cp. **ullikhana**.

**Likhā** in likhā — paṇṇa at PvA 20 is faulty for **lekhā°** (lekha°) letter, cp. lekha — pattra letter Mālatīm 172, 7.

**Likhita** [pp. of likhati] 1. carved, cut, worked (in ivory etc.), in cpd. **sankha° brahmacariya** the moral life, like a polished shell D i.63; S ii.219, expl[d] at DA i.181 as "likhita — sankha — sadisa dhota — sankha — sappaṭibhāga."— 2. written, inscribed J iv.7 (likhitāni akkharāni); Miln 42 (lekha l.). — 3. made smooth, shaved J vi.482 (cāpa). — 4. marked, proscribed, made an outlaw Vin i.75. — Cp. **ullikhita**.

**Likhitaka** (adj.) [likhita+qualifying ending ka] one who has been proscribed, an outlaw Vin i.75 (cora).

**Linga** (nt.) [fr. **ling**; late Vedic & (pre — eminently) Class. Sk. linga] 1. characteristic, sign, attribute, mark, feature M i.360; S v.278; Sn 601 sq. (=saṇṭhāna SnA 464); Vin iv.7 (two: hīna & ukkaṭṭha); J i.18; iv.114 (gihi°), 130; Miln 133 (sāsana°), 162 (dve samaṇassa lingāni), 405 (lingato ca nimittato ca etc.); Vism 184; DhsA 64 (=saṇṭhāna Tīkā: *Expos.* 86). — 2. mark of sex, sexual characteristic, pudendum (male as well as female, as neither m. nor f.) Vin iii.35 (purisa°); J v.197 (°saṇṭhāna); KhA 110 (itthi°); SnA 48 (°sampatti), 51 (id.), 300 (itthi°); DhsA 321 sq. (itthi°). — 3. (in grammar) mark of sex, (characteristic) ending, gender SnA 397. **°vipallāsa** change or substitution of gender PvA 7, 33, 58, 87, 157.

**Lingāla** [cp. Sk. lingālikā a kind of mouse] antelope (?) Pgdp 10.

**Lingika** (adj.) [fr. linga] having or being a characteristic Vism 210 (of nāma); KhA 107 (id.).

**Lingeti** [Denom. fr. **ling**] 1. to embrace, in poet. ger. **lingiya** (as if fr. lingati) Th 2, 398 (=ālingetvā ThA 260). See ā°. — 2. to characterize: see ul°.

**Lipi** [fr. **lip**; late Sk. lipi] the alphabet; a letter of the alphabet; writing Miln 79.

**Limpati** [**lip**, cp. repa stain, lepa ointment, stain; Gr. λίπος grease, fat, λιπαρός fat, ἀλείφω to anoint; Lat. lippus; Lith. limpû to stick, Goth. bi — leiban, Ohg. bilīban to stay behind, to stay, E. leave & live, Ger. leben. The Dhtp (385) simply expl[s] by "limpana"] to smear, plaster, stain; usually in pass. (or med.) sense "to get soiled, to dirty oneself" Th 2, 388; PvA 215. Doubtful in Sn passages, where both **limpati & lippati** are found as readings, e. g. Sn 778 in Text lippati, but Niddesa reading limpati (Nd[1] 55); Sn 811 lipp°, Nd[1] 133 limp°; Sn 1040, 1042 lipp°, Nd[2] 549 limp.° — Pass. **lippati** to be soiled (by), to get stained (in character) Sn 250, 547, 625, 778, 913, 1040; cp. Sn 71 (alippamāna ppr.). — pp. **litta**: see ava°, ul°, vi.° — Cp. also ālimpeti, palimpeti, vilimpati. — Caus. I. **lepeti** to cause to be plastered J vi.432. — Caus. II. **limpāpeti** to cause to be plastered or anointed Mhvs 34, 42 (cetiyaṅ °āpetvāna).

**Limpana** (nt.) [fr. **lip**] soiling, smearing Dhtp 385.

**Lisati** [cp. dial. Sk. liśate=Vedic riśate] to break off, tear off, pull; only at Dhtp 444 expl[d] by "lesa."

**Lihati** [**lih**, Sk. leḍhi or līḍhe, also lihati. Cp. Lat. lingo, Gr. λείξω; Goth. bilaigōn, Ags. liccian=E. lick, Ger. lecken. — The Dhtp 335 expl[s] **lih** by "assādane," i. e. taste] to lick; pres. **lehati** J ii.44; aor. **lehayiṅsu** PvA 198 (v. l. for palahiṅsu). Cp. parilehisaṅ Vv 81[21]; VvA 316; ger. **lehitvā** DA i.136 (sarīraṅ); VvA 314. — pp. **līḷha** (?). Cp. **leyya**.

**Līna** [pp. of līyati] clinging, sticking; slow, sluggish; shy, reserved, dull, A i.3; Vism 125. Definitions at Vbh 352, 373; Dhs 1156, 1236; S v.277, 279 (ati°). Often comb[d] with **uddhata** as "sluggish or shy" and "unbalanced," e. g. at S v.112; Vism 136; VbhA 310. **alīna** active, open, sincere Sn 68 (°citta), 717 (id.); J i.22 (v. 148; °viriya sīha).

**Līnatā** (f.) [abstr. formation fr. līna instead of līy°]= līyanā Vism 469. **alīnatā** open — mindedness, sincerity J i.366; SnA 122.

**Līnatta** (nt.) [abstr. fr. līna] sluggishness, shyness; only in phrase **cetaso līnattaṅ** immobility of mind S v.64, 103; A i.3=iv.32; v.145 sq.; Nett 86, 108; VbhA 272 (=cittassa līn' ākāra).

**Līyati** [**lī**, Vedic līyati; ***lei** to stick to or cleave: see Walde, *Lat. Wtb.* s. v. lino, which he separates in meaning fr. ***lei** to smear, polish] to stick. The Dhtp evidently favours the separation when interpreting **lī** by "silesana — dravīkaraṇa," i. e. to make slip or run (Dhtp 441; Dhtm 681)] 1. to stick, adhere, cling to: see cpds. all°, o°, ni°, paṭisal°. — 2. to melt, slip: see cpd. pavi° (to dissolve). — pp. **līna**.

**Līyana** (nt.) [fr. līyati] sticking to, adhering, resting Sdhp 190 (°ṭṭhāna resting — place).

**Līyanā** (f.)=līyana; cleaving to, sluggishness, shyness Dhs 1156.

**Līyitatta** (nt.) [abstr. formation after similar synonymical chains, like bhāvitatta]=līyanā Dhs 1156.

**Līlā** (līḷā) (f.) [cp. Epic Sk. līlā or *līḍā] play, sport, dal- liance; probably for līḷhā at J v.5 & 157, both times comb[d] with **vilāsa**. **-aravinda** a lotus serviceable for sport VvA 43 (līḷ°).

**Līḷhā** (f.) [abstr. of līḷha, Sk. līḍha, pp. of **lih**, lit. being polished, cp. ullīḍha polished] grace, ease, charm, adroitness; always used with ref. to the *Buddha* (Buddhalīḷhā), e. g. J i.155; DhA i.33; iii.79. So in phrase **Buddhalīḷhāya dhammaṅ deseti** "to expound the doctrine with the Buddha's mastery" J i.152, 155; iii.289; VvA 217 (spelling wrongly līḷāya). Of the B's gait: J i.93, 149; DhA ii.41. The comb[n] with **vilāsa**, as mentioned by Childers, applies to **līlā** (q. v.), which may stand for **līḷhā** at the passages mentioned, although not used of the Buddha.

**Lugga** [pp. of rujati; corresponding to Sk. rugṇa] broken (up), rugged (of a path) Miln 217, 218. Cp. vi°.

**Lujjati** [Pass. of **ruj**, corresponding to Sk. rujyate. Dhtp 400 gives **luj** as sep. root with meaning vināsa. See rujati] to be broken up, to break (up), to be destroyed; to go asunder, to fall apart A i.283=Pug 32 (here equal to "be wiped out," but it is unnecessary to assume, as Kern, *Toev.* s. v. lujjati does, a by — form of **luc**, luñcati. The Pug C. 215 expl[s] by "nassati"); Vin i.297; ii.123; S iv.52 (in etymologizing interpretation of loka: "lujjati kho loko ti vuccati"; quoted at Nd[2] 550 on Sn 1119); Th 1, 929. — Cp. olujjati, palujjati. — pp. **lugga**.

**Lujjana** (nt.) [fr. lujjati; a word peculiar to Pali dog- matics] breaking up, crumbling away, dissolution DhsA 47 (in etym. of loka=lujjana — palujjan' aṭthena vaṭṭaṅ), 308 (id.); Vism 427 (id.).

**Luñcati** [Vedic luñcati, **luc** or **luñc**, to Lat. runco to pull up weeds;

Gr. ῥυκάνη plane. The Dhtp 43 expl^s by apanayana] to pull out, pluck (a bird), tear, peel J i.244, 476; ii.97, 363; iii.314; iv.191; v.463; Mhvs 23, 46 (aor. **aluñci**); 28, 26 (ger. **luñcitvā**); Vism 248 (kese). — Caus. II. **luñcāpeti** DhA ii.53 (kese), and **loceti** Th 1, 283 (kesamassuṅ alocayiṅ). — pp. **luñcita**.

**Luñcita** [pp. of luñcati] plucked, pulled Miln 240 (i. e. combed, of wool; Rh. D. trsl^s "pressed"; Nyānatiloka "cut"); PvA 47 (vilūna — kesa+).

**Luṭhati** [cp. later Sk. luṭhati to plunder, which is one of the dial. variants luṭh, lunṭh, loṭh of **lul** to shake. The Dhtp (474) & Dhtm (136) both give **ruṭh & luṭh** with meaning "upaghāte"] to rob, plunder.

**Luta** seems to be a legitimate spelling representing either **lutta** or **lūna**, in meaning "cut, cut off" [cp. **lu** for **lū** under lunāti]. Thus at S i.5 (nalo va harito luto)= 126=J vi.25; and at Sn 532 (lutāni bandhanāni; vv. ll. lūtāni & lunāni; expl^d as "chinnāni padālitāni" at SnA 432).

**Lutta** [cp. Epic Sk. lupta; pp. of lumpati] broken, cut off; as t. t. in grammar "elided" VvA 13 (of ca), 111 (of iti), 122 (id.).

**Ludda** (adj.) [the usual P. form of rudda, corresponding to Sk. raudra] 1. fierce, terrible; cruel, gruesome S i.143; A ii.174 (pāpa, l., kibbisa); v.149; Pug 56; Vv 84[5] (=dāruṇā pisāc' — ādino VvA 335); J v.243 (ṭhānaṅ= niraya); Sdhp 286. The spelling **ludra** occurs at J iv.46=vi.306, which is ludda at J v.146. — 2. a hunter, sportsman Sn 247 (dussīla°; SnA 289: luddā ca kurūra — kammantā lohita — pāṇitāya, macchaghātakamigabandhaka — sākuṇik'ādayo idha adhippetā); Vv 63[1]; J ii.154 (°putta=luddaka); iii.432 (Bharata by name); Pug 56 (māgavika, sākuṇika, l., macchaghātaka etc.; expl^d by dāruṇa kakkhaḷa at Pug A 233); Vism 245= VbhA 259; VbhA 228.

**Luddaka**=ludda 2, i. e. hunter Vin i.220; J iv.416; Pv iii.7[2] (miga°; expl^d as "dāruṇa" PvA 206); Miln 222; VbhA 266 (miga°, in simile); PvA 34, 168. Cp. Fick, *Sociale Gliederung* 143, 207. *Note.* The expression **sunakha-luddako** at DhsA 273 is not quite clear ("doghunter"?). It applies to a female & Maung Tin (*Expositor* ii.361) reads "**luddhikā**" (sic), with trsl^n "dog — mistress," remarking that Pyī reads luddako "hunter — dog" (?).

**Luddha** [pp. of lubbhati] greedy, covetous A iii.433 (with pharusa — vāca & samphappalāpin); It 84; Miln 92 (duṭṭha, mūḷha, l.); J i.124.

**Lunana** (nt.) [for lūna(na), cp. lavana] cutting, severing SnA 148 (niddānan ti chedanaṅ lunanaṅ uppāṭanaṅ).

**Lunāti** [**lū**, given as **lu** at Dhtp 504 ("chedana") & Dhtm 728 ("paccheda"). For etym. cp. Gr. λύω to loosen, Lat. luo to pay a fine, Goth. fraliusan to lose; Ger. los, E. lose & loose] to cut, cut off, mow, reap Miln 33 (yavalāvakā yavaṅ lunanti); DhsA 39. — pp. **lūna (& luta)**. — Caus I. **lāvayati** Mhvs 10, 30; Caus. II. **lavāpeti** to cause to mow Vin ii.180. — A Pass. **lūyati** [fr. **lu**] is found at D i.141 (aor. lūyiṅsu) and at corresponding passage Pug 56 (imper. lūyantu, where **dubbā** is to be corrected to **dabbhā**). — See lava, lavaka, lavana, lāyati, lavati.

**Lubbhati** [Vedic lubhyate, **lubh**, cp. Lat. lubet & libet it pleases, libido longing; Goth. liufs=Ger. lieb & lob; E. love, etc. — Dhtp 434: lobhe] to be lustful or greedy, to covet, long for, desire It 84 (lobhaneyye na lubbhati); Vism 465, 468. — ger. **lubbha** (?) in **olubbha** is to be referred to **lamb** rather than **lubh**. A grd. formation in **lobhaneyya** or **lobhanīya** (q. v.). — pp. **luddha**.

**Lubbhana** (nt.) [fr. **lubh**] being greedy, greediness, a scho- lastic word, only found in exegesis of word **lobha**, e. g. at Dhs 32 (where also the enlarged abstr. formation **lubbhitatta**) & Vism 465, 468 (lubbhana — mattaṅ lobha).

**Lumpati** [**lup**, Epic Sk. lumpati, found also as **rup** in Pali: see ruppati. Connected with Lat. lugeo to be sorry (cp. rujati, roga; Gr. λύπη sorrow) and rumpo to break. Def^ns at Dhtp 386 & 433 (chedana) and at Dhtm 618 & 669 (cheda, vināsa)] to break, harm, injure; to attack, plunder; with a strong touch of affection (sympathy or desire) **lubh** in it [cp. **lup**: Gr. λύπη; **ruj**: roga], which is still more evident in Intens. **loluppa** (q. v.). — DhsA 365 (in expl^n of loluppa). — pp. **lutta**. — Cp. ullumpana, ullopa, lopa, vilumpati, vilopa.

**Luḷati & Luṭati** [cp. Ep. Sk. **loṭh** to move & dial. **luḍ**, loḍayati, to stir, agitate, which is a by — form of **lul**, lolati to move, Caus. lolayati to set in motion. Etym. connected with Slavonic ljuljati to rock, Ags. lāēl a (flexible) rod, rood; root due to onomat. formation. — Another form is luṭhati. The Dhtm (117) expl^s **luṭ** by "loṭane" (cp. viloṭana & viloḷana), and **luḷ** (510) by "manthane"] to stir, shake, agitate, upset; intrs. to be in motion, to be stirred Miln 259 (calati khubbhati l. āvilati). — pp. **luḷita**.

**Luḷita** [pp. of luḷati] stirred, moved, disturbed; lively; turbid (of water) S v.123=A iii.233; (udapatta āvila l.); D ii.128=Ud 83 (udakaṅ parittaṅ luḷitaṅ āvilaṅ); J vi.63; Nd[1] 488 (āvila+); Miln 35, 177, 220 (°citta), 383 (a°); DhsA 328 (indriyāni paripakkāni alulitāni avisadāni).

**Lūka** [apocope form of ulūka, arisen through wrong syllable — division] owl J vi.497 (=ulūka C.).

**Lūkha** (adj.) [Vedic rūkṣa; Prk. lūha & lukkha; BSk. lūha, e. g. Divy 13 (praheṇaka), 81 (°cīvara), 425, 427] 1. rough, coarse, unpleasant; poor, bad (usually appl^d to dress or food); mediocre, meagre, wretched. Opp. **paṇīta** (e. g. Vin i.212; S ii.153; A iv.10; J i.228; VvA 64). — S iv.337 sq.; A iv.232 sq.; Vin i.55; Th 1, 923; J i.228 (cittasmiṅ paṇīte... dānaṅ lūkhaṅ na hoti); Nd[2] 342 (p. 182, in exegesis of **nikkuha**, where practices of ascetics are referred to as "lūkhaṅ cīvaraṅ dhāreti, l. piṇḍapātaṅ bhuñjati, l. senāsanaṅ paṭisevati" etc.); VvA 298, 335 sq.; PvA 180. — 2. (of men) low, wretched, rough, miserable, offensive Vin i.199; iii.110 (kisa l. dubbaṇṇa); S i.175 (=jiṇṇa C, see *K.S.* 320; trsl^n "looking worn"); M i.77=J i.390. — **lūkhapuggala** a miserable, offensive character (opp. siniddhapuggala) Vism 132; VbhA 282.

**-ājīvin** leading a hard or rough life D i.161; iii.44, 47; S ii.200; A v.190. **-cīvara** (adj.) wearing a shabby robe, badly clad Vin iii.263; Miln 342 (cp. cīvara lūkha bad condition of clothes A ii.71=Pug 53; lūkhacīvara — dhara A i.25). **-ppamāṇa (& °ika)** taking unpleasantness or misery as one's standard A ii.71= Pug 53 (cp. PugA 229); DhA iii.114; SnA 242; cp. rūpa — ppamāṇa. **-ppasanna** believing in shabbiness or mediocrity, having (bodily) wretchedness as one's

faith Vin ii.197; A ii.71=Pug 53. **-pāpuraṇa** miserably clad S i.175; DhA iv.8, 9.

**Lūkhatā** (f.) [fr. lūkha] unpleasantness, wretchedness, poorness, misery PugA 229.

**Lūkhasa** (adj.) [fr. lūkha] rough, harsh; miserable, self- mortifying Sn 244 (=nīrasa atta — kilamath' ânuyutta SnA 287).

**Lūtā** (f.) [*Sk. lūtā] spider Abhp 621.

**Lūna** [pp. of lunāti] cut, mowed, reaped Th 2, 107 (°kesī); J ii.365; Dāvs i.32. Cp. **vi°**.

**Lūyati**: Pass. of **lunāti** (q. v.).

**Lekha** [fr. **likh**, cp. Sk. lekha & lekhā] 1. writing, inscription, letter, epistle J vi.595 (silā° inscription on rock); Mhvs 5, 177 (lekhe sutvā); 27, 6; 33, 40 (°ṅ vissajjayi); Dāvs 5, 67 (cāritta°); Miln 42; SnA 164 (°vācāka reciting), 577. — 2. chips, shavings Vin ii.110 (v. l. likha).

**Lekhaka** [fr. lekha] one who knows the art of writing, a scribe, secretary Vin iv.8 (as a profession); iv.10 (=muddikā & gaṇakā, pl.); Miln 42.

**Lekhaṇī** (f.) [fr. **likh**; cp. Epic Sk. lekhaṇī stencil Mbh 1, 78] an instrument for scratching lines or writing, a stencil, pencil A ii.200; J i.230.

**Lekhana** (nt.) [fr. **likh**] scratching, drawing, writing Dhtp 467.

**Lekhā** (f.) [fr. **likh**; Vedic lekhā. See also rekhā & lekha] 1. streak, line VvA 277 (=rāji); **canda**° crescent moon [cp. Epic candralekhā Mbh 3, 1831] Vism 168; DhsA 151. — 2. a scratch, line A i.283; Pug 32; J vi.56 (lekhaṅ kaḍḍhati). — 3. writing, inscription, letter Vin iii.76 (°ṅ chindati destroy the letter); J i.451 (on a phalaka); Miln 349 (°ācariya teacher of writing); PvA 20 (°paṇṇa, letter so read for likhā°). — 4. the art of writing or drawing [=lipi Hemacandra], writing as an art. It is classed as a respectable (ukkaṭṭha) profession (sippa) Vin iv.7; and mentioned by the side of **muddā** and **gaṇanā** Vin iv.7, 128=i.77; cp. Vin iv.305.

**Lekhita** [pp. of lekheti] drawn (of lines), pencilled Th 2, 256.

**Lekheti** [Caus. of likhati or Denom. of lekha] to (make a) scratch J iv. 402. — pp. **lekhita**.

**Leḍḍu** [dial. Sk. leṣṭu>*leṭṭhu>*leṭṭu>leḍḍu; also Prk. leḍu & leṭṭhu: Pischel, § 304; cp. Geiger, *P.Gr.* § 62] a clod of earth S v.146=J ii.59 (°ṭṭhāna); J i.19, 175; iii.16; vi.405; Miln 255; SnA 222 (ākāse khitta, in simile); Vism 28 (trsl^n^ "stone"), 360 (°khaṇḍ'ādīni), 366 (containing gold), 419; VbhA 66 (°khaṇḍā); VvA 141; PvA 284. — The throwing of clods (stones?) is a standing item in the infliction of punishments, where it is grouped with daṇḍa (stick) and sattha (sword), or as **leḍḍu-daṇḍ'ādi**, e. g. at M i.123; D ii.336, 338 (v. l. leṇḍu); J ii.77; iii.16; vi.350; Vism 419; DhA i.399 (v. l. leṇḍu); iii.41; iv.77; VvA 141. — *Note.* **leḍḍūpaka** in cuṇṇaṅ vā telaṅ vā leḍḍūpakena etc. at DhsA 115 read as **vālaṇḍupakena**, as at Vism 142.

**-pāta** "throw of a clod," a certain measure of (not too far) a distance Vin iv.40; Vism 72; DhsA 315 (trsl^n^ "a stone's throw").

**Leḍḍuka**=leḍḍu; Vism 28.

**Leṇa** (& lena) (nt.) [*Sk. layana, fr. **lī** in meaning "to hide," cp. Prk. leṇa] 1. a cave (in a rock), a mountain cave, used by ascetics (or bhikkhus) as a hermitage or place of shelter, a rock cell. Often enum^d^ with **kuṭi & guhā**, e. g. Vin iv.48; Miln 151; Vbh 251 (n.). At Vin ii.146 it is given as collective name for 5 kinds of hermitages, viz. vihāra, aḍḍhayoga, pāsāda, hammiya, guhā. The expl^n^ of leṇa at VbhA 366 runs as follows: "pabbataṅ khaṇitvā vā pabbhārassa appahonakaṭṭhāne kuḍḍaṅ uṭṭhāpetvā vā katasenāsanaṅ," i. e. opportunity for sitting & lying made by digging (a cave) in a mountain or by erecting a wall where the cave is insufficient (so as to make the rest of it habitable). Cp. Vin i.206=iii.248 (pabbhāraṅ sodhāpeti leṇaṅ kattukāmo) Mhvs 16, 12; 28, 31 sq. (n); Miln 200 (mahā°). — 2. refuge, shelter, (fig.) salvation (sometimes in sense of **nibbāna**). In this meaning often comb^d^ with **tāṇa & saraṇa**, e. g. at D i.95; S iv.315 (maṅ — leṇa refuge with me;+**maṅtāṇa**); iv.372 (=nibbāna); A i.155 sq. (n); J ii.253; DA i.232. Cp. Vin iii.155. **leṇ'atthaṅ** for refuge Vin ii.164 (n); J i.94. — **aleṇa** without a refuge Ps i.127; ii.238; Pv ii.2^5^ (=asaraṇa PvA 80).

**-gavesin** seeking shelter or refuge J ii.407=iv.346. **-guhā** a mountain cave J iii.511. **-dvāra** the door of the (rock) hermitage Vism 38; DhA iii.39. **-pabbhāra** "cave — slope," cave in a mountain DhA iv.170.

**Lepa** [fr. **lip**, see limpati; cp. Classic Sk. lepa stain, dirt] 1. smearing, plastering, coating over Vin iv.303 (bāhira°); J ii.25 (mattikā°). — 2. (fig.) plaster, i. e. that which sticks, affection, attachment, etc., in **taṇhā**° the stain of craving, & **diṭṭhi**° of speculation Nd^1^ 55; Nd^2^ 271^iii^. — *Note.* **lasagata** at A ii.165 read with v. l. as **lepa-gata**, i. e. sticky. — Cp. **ā°, pa°**

**Lepana** (nt.) [fr. **lip**] smearing, plastering, anointing Vin ii.172 (kuḍḍa°); A iv.107 (vāsana°), 111 (id.); J ii.117. Cp. abhi°, ā°, pa°

**Lepeti** see **limpati**.

**Leyya** (adj. nt.) [grd. of **lih**: see lihati] to be licked or sipped; nt. mucilaginous food (opp. *peyya* liquid) A iv.394 (+peyya); Miln 2 (id.).

**Lesa** [cp. Sk. leśa particle; as Kern, *Toev.* s. v. points out, it occurs in Sk. also in the P. meaning at Mbh v.33, 5 although this is not given in BR. — As "particle" only at Dhtp 444 in def^n^ of lisati] sham, pretext, trick Vin iii.169 (where ten lesas are enum^d^, viz. jāti°, nāma°, gotta°, linga°, āpatti°, patta°, cīvara°, upajjhāya°, ācariya°, senāsana°); J ii.11; vi.402. — **lesa-kappa** pretext Vin ii.166; Vv 84^43^ (=kappiya — lesa VvA 348); Th 1, 941; DA i.103.

**Lehati** see **lihati**.

**Loka** [cp. Vedic loka in its oldest meaning "space, open space." For etym. see **rocati**. To the etym. feeling of the Pāli hearer loka is closely related in quality to **ruppati** (as in pop. etym. of **rūpa**) and **rujati**. As regards the latter the etym. runs "lujjati kho loko ti vuccati" S iv.52, cp. Nd^2^ 550, and loka=lujjana DhsA 47, 308: see lujjana. The Dhtp 531 gives root **lok (loc)** in sense of **dassana**] world, primarily "visible world," then in general as "space or sphere of creation," with var. degrees of substantiality. Often (unspecified) in the comprehensive sense of "universe." Sometimes the term is applied collectively to the creatures inhabiting this or var. other worlds,

thus, "man, mankind, people, beings." — **Loka** is not a fixed & def. term. It comprises immateriality as well as materiality and emphasizes either one or the other meaning according to the view applied to the object or category in question. Thus a trsl[n] of "sphere, plane, division, order" interchanges with "world." Whenever the *spatial* element prevails we speak of its *"regional"* meaning as contrasted with *"applied"* meaning. The fundamental notion however is that of substantiality, to which is closely related the specific Buddhist notion of impermanence (loka=lujjati). — 1. *Universe:* the distinctions between the universe (cp. cakkavāḷa) as a larger whole and the world as a smaller unit are fluctuating & not definite. A somewhat wider sphere is perhaps indicated by **sabba-loka** (e. g. S i.12; iv.127, 312; v.132; It 122; Mhvs 1, 44; cp. **sabbāvanta** loka D i.251; iii.224), otherwise even the smaller loka comprises var. realms of creation. Another larger division is that of loka as **sadevaka, samāraka, sabrahmaka**, or the world with its devas, its Māra and its Brahmā, e. g. S i.160, 168, 207; ii.170; iii.28, 59; iv.158; v.204; A i.259 sq.; ii.24 sq.; iii.341; iv.56, 173; v.50; It 121; Nd[1] 447 (on Sn 956), to which is usually added **sassamaṇa-brāhmaṇī pajā** (e. g. D i.250, see loci s. v. pajā). With this cp. Dh 45, where the divisions are **paṭhavī, Yamaloka, sadevaka** (loka), which are expl[d] at DhA i.334 by paṭhavī=attabhāva; Yamaloka=catubbidha apāyaloka; sadevaka=manussaloka devalokena saddhiṅ. — The universe has its evolutional periods: **saṅvaṭṭati** and **vivaṭṭati** D ii.109 sq. The Buddha has mastered it by his enlightenment: loko Tathāgatena abhisambuddho It 121. On loka, lokadhātu (=cosmos) and cakkavāḷa cp. Kirfel, *Kosmographie* p. 180, 181. — 2. *Regional meaning.* — (a) in general. Referring to this world, the character of evanescence is inherent in it; referring to the universe in a wider sense, it implies infinity, though not in definite terms. There is mention of the different metaphysical theories as regards cosmogony at many places of the Canon. The **antânantikā** (contending for the finitude or otherwise of the world) are mentioned as a sect at D i.22 sq. Discussions as to whether loka is **sassata** or **antavā** are found e. g. at M i.426, 484; ii.233; S iii.182, 204; iv.286 sq.; A ii.41; v.31, 186 sq.; Ps i.123, 151 sq.; Vbh 340; Dhs 1117. Views on consistency of the world (eternal or finite; created or evolved etc.) at D iii.137; cp. S ii.19 sq. Cp. also the long and interesting discussion of loka as **suñña** at S iv.54 sq.; Ps ii.177 sq.; Nd[2] 680; — as well as M ii.68 (upanīyati loko addhuvo, and "attāṇo loko, assakoloko" etc.); "lokassa anto" is lit. unattainable: A ii.50=S i.62; iv.93; but the Arahant is "lok'antagū," cp. A iv.430. — As regards their order in space (or "plane") there are var. groupings of var. worlds, the evidently popular one being that the world of the **devas** is *above* and the **nirayas** *below* the world of man (which is "tiriyaṅ vâpi majjhe"): Nd[2] 550. The world of men is as **ayaṅ loko** contrasted with the beyond, or **paro loko**: D iii.181; S iv.348 sq.; A i.269; iv.226; Sn 779 (n'āsiṅsati lokaṅ imaṅ parañ ca); or as **idhaloka** D iii.105. The def[n] of **ayaṅ loko** at Nd[1] 60 is given as: sak'attabhāva, saka — rūpa — vedanā etc., ajjhatt' āyatanāni, manussa — loka, kāmadhātu; with which is contrasted **paro loko** as: parattabhāva, para — rūpavedanā, bāhir'āyatanāni, devaloka, rūpa — & arūpadhātu. — The rise and decay of this world is referred to as **samudaya** and **atthangama** at S ii.73; iii.135; iv.86; A v.107. — Cp. D iii.33 (attā ca loko ca); Mhvs 1, 5 (lokaṅ dukkhā pamocetuṅ); 28, 4 (loko 'yaṅ pīḷito); PvA 1 (vijjā — caraṇa — sampannaṅ yena nīyanti lokato). — Other divisions of var. kinds of "planes" are e. g. **deva°** A i.115, 153; iii.414 sq.; **Brahma°** Vbh 421; Mhvs 19, 45; **Yama°** Dh 44; S i.34; **nara°** Mhvs 5, 282. See also each sep. head — word, also **peta° & manussa°**. — The division at Nd[1] 550 is as follows: niraya°, tiracchāna°, pittivisaya°, manussa°, deva° (=material); upon which follow khandha°, dhātu°, āyatana° (=immaterial). Similarly at Nd[1] 29, where **apāya°** takes the place of niraya°, tiracchāna°, pittivisaya°. — Another threefold division is **sankhāra°, satta°, okāsa°** at Vism 204, with expl[ns]: "sabbe sattā āhāra — ṭṭhitikā" ti= sankhāraloka; "sassato loko ti vā asassato loko" ti= sattaloka; "yāvatā candima — suriyā pariharanti disā 'bhanti virocamānā" etc. (=M i.328; A i.227; cp. J i.132) =okāsaloka. The same expl[n] in detail at SnA 442. — Another as **kāma°, rūpa°, arūpa°**: see under rūpa; another as **kilesa°, bhava°, indriya°** at Nett 11, 19. Cp. sankhāra — loka VbhA 456; dasa lokadhātuyo (see below) S i.26. — 3. *Ordinary & applied meaning.* — (a) division of the world, worldly things S i.1, 24 (loke visattikā attachment to *this* world; opp. sabba — loke anabhirati S v.132). — **loke** in this world, among men, here D iii.196 (ye nibbutā loke); It 78 (loke uppajjati); DA i.173 (id.); Vbh 101 (yaṅ loke piya — rūpaṅ etc.); Pv ii.1[13] (=idaṅ C.); KhA 15, 215. See also the diff. def[ns] of loke at Nd[2] 552. — **loka** *collectively* "one, man": kicchaṅ loko āpanno jāyati ca jīyati ca, etc. D ii.30. Also "people": Lanka — loka people of Ceylon Mhvs 19, 85; cp. **jana** in similar meaning. Derived from this meaning is the use in cpds. (°—) as "usual, every day, popular, common": see e. g. °āyata, °vajja, °vohāra. — *(b)* "thing of the world," material element, physical or worldly quality, sphere or category (of "materiality"). This category of **loka** is referred to at Vbh 193, which is expl[d] at VbhA 220 as follows: "ettha yo ayaṅ ajjhatt' ādi bhedo kāyo pariggahīto, so eva idha — loko nāma." In this sense 13 groups are classified according to the number of constituents in each group (1 — 12 and No. 18); they are given at Nd[2] 551 (under lokantagū Sn 1133) as follows: (1) bhavaloka; (2) sampatti bhavaloka, vipatti bhavaloka; (3) vedanā; (4) āhārā; (5) upādāna — kkhandhā; (6) ajjhattikāni āyatanāni (their rise & decay as "lokassa samudaya & atthangama" at S iv.87); (7) viññāṇaṭṭhitiyo; (8) loka — dhammā; (9) satt'āvāsā; (10) upakkilesā; (11) kāmabhavā; (12) āyatanāni; (18) dhātuyo. They are repeated at Ps i.122=174, with (1) as "sabbe sattā āhāra — ṭṭhitikā; (2) nāmañ ca rūpañ ca; and the remainder the same. Also at Vism 205 and at SnA 442 as at Ps i.122. Cp. the similar view at S iv.95: one perceives the world ("materiality": loka — saññin and loka — mānin, proud of the world) with the six senses. This is called the "loka" in the logic (vinaya) of the ariyā. — A few *similes* with loka see *J.P.T.S.* 1907, 131.

**-akkhāyikā** (f., scil. **kathā**) talk or speculation about (origin etc. of) the world, popular philosophy (see **lokāyata** and cp. *Dialogues* i.14) Vin i.188; D i.8; M i.513; Miln 316; DA i.90. **-agga** chief of the world. Ep. of the Buddha ThA 69 (Ap. v.11). **-anta** the end (spatial) of the world A ii.49 (na ca appatvā lokantaṅ dukkhā atthi pamocanaṅ). **-antagū** one who has reached the end of the world (and of all things worldly), Ep. of an Arahant A ii.6, 49 sq.; It 115, Sn 1133; Nd[2] 551.

**-antara** the space between the single worlds J i.44 (v.253: Avīcimhi na uppajjanti, tathā lokantaresu ca). **-antarika** (scil. Niraya) a group of Nirayas or Purgatories situated in the lokantara (i. e. cakkavāḷ, antaresu J i.76), 8,000 yojanas in extent, pitch dark, which were filled with light when Gotama became the Buddha J i.76; VbhA 4; Vism 207 (lokantariya°); SnA 59 (°vāsa life in the l. niraya); cp. BSk. lokântarikā Divy 204 (andhās tamaso 'ndhakāra — tamisrā). **-âdhipa** lord or ruler of the world A i.150. **-âdhipateyya** "rule of the world," dependence on public opinion, influence of material things on man, one of the 3 ādhipateyyas (atta°, loka°, dhamma°) D iii.220; Vism 14. **-ânukampā** sympathy with the world of men [cp. BSk. lokânugraha Divy 124 sq.] D iii.211; It 79. **-āmisa** worldly gain, bait of the flesh M i.156; ii.253; Th 2, 356. **-āyata** what pertains to the ordinary view (of the world), common or popular philosophy, or as Rhys Davids (*Dial.* i.171) puts it: "name of a branch of Brahman learning, probably *Nature — lore*"; later worked into a quâsi system of "casuistry, sophistry." Franke, *Dīgha trsl*[n] 19, trsl[s] as "logisch beweisende Naturerklärung" (see the long note on this page, and cp. *Dial.* i.166 — 172 for detail of lokāyata). It is much the same as **lok-akkhāy(ika)** or popular philosophy. — D i.11, 88; Vin ii.139; Sn p. 105 (=vitaṇḍa — vādasattha SnA 447, as at DA i.247); Miln 4, 10, 178; A i.163, 166; iii.223. Cp. BSk. **lokāyata** Divy 630, 633, and **lokāyatika** ibid. 619. See also Kern's remarks at *Toev.* s. v. **-āyatika** (brāhmaṇa) one who holds the view of lokāyata or popular philosophy S ii.77 (trsl[n] *K.S.* 53: a Brahmin "wise in world — lore"); Miln 178; J vi.486 (na seve lokāyatikaṅ; expl[d] as "anatthanissitaṅ... vitaṇḍa — sallāpaṅ lokāyatika — vādaṅ na seveyya," thus more like "sophistry" or casuistry). **-issara** lord of the world Sdhp 348. **-uttara** see under lokiya. **-cintā** thinking about the world, worldphilosophy or speculation S v.447; A ii.80 (as one of the 4 acinteyyāni or thoughts not to be thought out: buddha — visaya, jhāna — visaya, kamma — vipāka, l — c.). Cp. BSk. laukika citta Divy 63, 77 etc. **-dhammā** (pl.) common practice, things of the world, worldly conditions S iii.139 sq.; Sn 268 (expl[n] loke dhammā; yāva lokappavatti tāva — anivattikā dhammā ti vuttaṅ hoti KhA 153, cp. J iii.468); Miln 146. Usually comprising a set of *eight,* viz. lābha, alābha, yaso, ayaso, nindā, pasaṅsā, sukhaṅ, dukkhaṅ D iii.260; A iv.156 sq.; v.53; Nd[2] 55; Ps i.22, 122; Vbh 387; Nett 162; DhA ii.157. **-dhātu** constituent or unit of the Universe, "world — element"; a world, sphere; another name for **cakkavāla**. Dasa — sahassi — lokadhātu the system of the 10,000 worlds Vin i.12; A i.227. — D iii.114; Pv ii.9[61]; Kvu 476; Vism 206 sq.; Vbh 336; Nd[1] 356 (with the stages from *one* to *fifty* lokadhātu's, upon which follow: sahassī cūḷanikā l — dh.; dvisahassī majjhimikā; tisahassī; mahāsahassī); J i.63, 212; Miln 237; VbhA 430, 436. See also cūḷanikā. **-nātha** saviour of the world, Ep. of the Buddha Sn 995; Vism 201, 234; VvA 165; PvA 42, 287. **-nāyaka** guide or leader of the world (said of the Buddha) Sn 991; Ap 20; Mhvs 7, 1; Miln 222. **-nirodha** destruction of the world It 121 (opp. °samudaya). **-pāla** (°devatā) guardian (governor) of the world, which are usually sepcified as *four,* viz. Kuvera (=Vessavaṇa), Dhataraṭṭha, Virūpakkha, Virūḷhaka, alias the 4 **mahārājāno** Pv i.4[2]; J i.48 (announce the future birth of a Buddha). **-byūha** "world — array," pl. byūhā (devā) N. of a class of devas J i.47; Vism 415 (kāmâvacara — deva's). **-mariyādā** the boundary of the world VvA 72. **-vajja** common sins Miln 266; KhA 190. **-vaṭṭa** "world — round," i. e. saṅsāra (opp. vivaṭṭa =nibbāna) Nett 113, 119. See also vaṭṭa. **-vidu** knowing the universe, Lp. of the Buddha D iii.76; S i.62; v.197, 343; A ii.48; Sn p. 103; Vv 34[26]; Pug 57; expl[d] in full at SnA 442 and Vism 204 sq. **-vivaraṇa** unveiling of the universe, apocalypse, revelation Vism 392 (when humans see the devas etc.). **-vohāra** common or general distinction, popular logic, ordinary way of speaking SnA 383, 466; VbhA 164.

**Lokiya** (& **lokika)** (adj.) [fr. loka; cp. Vedic laukika in meaning "worldly, usual"] 1. (ordinarily) "belonging to the world," i. e. — (a) world — wide, covering the whole world, famed, widely known Th 1, 554; J vi.198. — (b) (—°) belonging to the world of, an inhabitant of (as **lokika**) Pv i.6[2] (Yama°). — (c) common, general, worldly Vism 89 (samādhi); DhA iv.3 (°mahājana) PvA 131 (°parikkhaka), 207 (sukha), 220 (°sabhāva). See also below 3. — 2. (special meaning) worldly, mundane, when opposed to **lokuttara**. The term **lokuttara** has *two* meanings — viz. (a) in ordinary sense: the highest of the world, best, sublime (like lokagga, etc.), often applied to Arahantship, e. g. **lokuttaradāyajja** inheritance of Arahantship J i.91; DhA i.117; ideal: **lokuttara dhamma** (like parama dhamma) the ideal state, viz. Nibbāna M ii.181; pl. l. **dhammā** M iii.115. — (b) (in later canonical literature) beyond these worlds, supra — mundane, transcendental, spiritual. In this meaning it is applied to the group of **nava lokuttarā dhammā** (viz. the 4 stages of the Path: sotāpatti etc., with the 4 phala's, and the addition of nibbāna), e. g. Dhs 1094. Mrs. Rh. D. tries to compromise between the two meanings by giving lokuttara the trsl[n] "engaged upon the higher ideal" (*Dhs. tsrl.* Introd. p. 98), since meaning (b) has too much of a one — sided philosophical appearance. On term cp. *Cpd.* 91[3]. — 3. **lokiya** (in meaning "mundane") is contrasted with **lokuttara** ("transcendental") at many passages of the Abhidhamma, e. g. at Ps ii.166; Dhs. 505, 1093, 1446; Vbh 17 sq., 93, 106, 128, 229 sq., 271, 322; Kvu 222, 515, 602; Pug 62; Tikp 41 sq., 52 sq., 275; Dukp 304, 324; Nett 10, 54, 67, 77, 111, 161 sq., 189 sq.; Miln 236, 294 *(lokika),* 390; Vism 10, 85, 438; DA i.331; DhsA 47 sq., 213; VbhA 128, 373; DhA i.76 *(lokika);* ii.150; iii.272; iv.35.

**Locaka** (adj.) [fr. **loc**. Caus. of **luñc**; cp. Sk. luñcaka] one who pulls out D i.167 (kesa — massu°, habit of cert. ascetics); M i.308 (id.).

**Locana[1]** [fr. **loc** or **lok** to see; Dhtp 532 & Dhtm 766: **loc**= dassana] the eye; adj. (—°) having eyes. (of...) Pv i.11[5] (miga — manda°); PvA 57, 90 (pingala°).

**Locana[2]** (nt.) [fr. **loc**. Caus. of luñcati] pulling, tearing out D i.167 (kesa — massu°); A i.296; Pug 55.

**Loceti** see **luñcati**.

**Loṭana** (nt.) [**luṭ**, cp. *Sk. lolana & viloḷana] shaking, upsetting Dhtm 117. Cp. vi°.

**Loṇa** (nt.) [cp. Sk. lavaṇa, for which see also lavaṇa. The Prk. form is loṇa] salt; as adj., salty, of salt, alkaline. — Vin i.202 (loṇāni bhesajjāni alkaline medicine, among which are given sāmuddaṅ kāḷaloṇaṅ sindhavaṅ ubbhidaṅ bilaṅ as var. kinds of

salt), 220=243 (as flavouring, with tela, taṇḍula & khādaniya); A i.210, 250; iv.108; Miln 63; DhA iv.176 (in simile see below); VvA 98, 100, 184 (aloṇa sukkha — kummāsa, unsalted). On loṇa in similes cp. *J.P.T.S.* 1907, 131.

**-ambila** acid and salt J i.505; ii.171, 394. **-odaka** salt water J vi.37; VvA 99 (°udaka). **-kāra** salt — maker Vin i.350 (°gāma); A ii.182 (°dāraka); J vi.206 (kara); Miln 331. **-ghaṭa** a pitcher with salt S ii.276. See also App. to KhA 68 (in Sn Index 870, 871) on Vism passage with loṇaghaṭaka. **-dhūpana** salt — spicing VbhA 311 (viya sabba vyañjanesu; i. e. the strongest among all flavourings). **-phala** a crystal of (natural) salt [phala for phaṭa=*sphaṭa, cp. phalaka] A i.250 (in simile). **-rasa** alkaline taste A iv.199, 203. **-sakkhara** a salt crystal (cp. °phala), a (solid) piece of (natural) salt S ii.276 (in simile, cp. A i.250); SnA 222 (aggimhi pakkhitta l — s., in the same simile at DhA iv.176: uddhane pakkhitta — loṇa). **-sakkharikā** a piece of salt — crystal, used as a caustic for healing wounds Vin i.206. **-sovīraka** salted sour gruel Vin i.210; VvA 99.

**Loṇika & Loṇiya** (adj.) [fr. loṇa] salty, alkaline Dhs 629. — **loṇiya-teliya** prepared with salt & oil J iii.522; iv.71. — **aloṇika** unsalted 42[6] (°aka); VvA 184; J i.228; iii.409.

**Lodda** [cp. *Sk. rodhra; on sound changes see Geiger, *P.Gr.* 44, 62[2]] N. of a tree J v.405; vi.497.

**Lopa** [fr. **lup**: see lumpati] taking away, cutting off; as tt. g. apocope, elision (of the final letter) VbhA 164 (sabba — loka — vohāra°); SnA 12, 303, 508; VvA 79; often in **anunāsika°** dropping of (final) **ṅ** SnA 410; VvA 154, 275. At S v.342 read piṇḍiy 'ālopena for piṇḍiyā lopena. — Cp. ālopa, nillopa, vilopa, vilopiya.

**Lobha** [cp. Vedic & Epic Sk. lobha; fr. **lubh**: see lub- bhati] covetousness, greed. Defined at Vism 468 as "lubbhanti tena, sayaṅ vā lubbhati, lubbhana — mattam eva vā taṅ," with several comparisons following. — Often found in triad of **lobha, dosa, moha** (greed, anger, bewilderment, forming the three principles of demerit: see kusala — mūla), e. g. at A iv.96; It 83, 84; Vism 116; Dukp 9, 18 sq. See **dosa & moha**. — D iii.214, 275; S i.16, 43, 63, 123 (bhava°); v.88; A i.64 (°kkhaya), 160 (visama°), cp. D iii.70 sq.; ii.67; Sn 367, 371, 537 (°kodha), 663, 706, 864, 941 (°pāpa); Nd[1] 15, 16, 261; J iv.11 (kodha, dosa, l.); Dhs 982, 1059; Vbh 208, 341, 381, 402; Nett 13, 27; Vism 103; VbhA 18; PvA 7, 13, 17, 89 (+dosa), 102; VvA 14; Sdhp 52 (°moha), 266. — **alobha** disinterestedness D iii.214; Dhs 32.

**-dhammā** (pl.) affection of greed, things belonging to greed; (adj.) (of) greedy character M i.91; iii.37; D i.224, 230; S iv.111; A iii.350; J iv.11. **-mūla** the root of greed Vism 454 (eightfold; with dosa — mūla & moha — mūla).

**Lobhana** (nt.) [fr. lobha] being greedy Th 2, 343 (=lobh' uppāda ThA 240).

**Lobhaniya (°īya, °eyya)** (adj.) [grd. formation fr. lobha] 1. belonging to greed "of the nature of greed" causing greed It 84 (°eyya). See **rajaniya**. — 2. desirable Miln 361 (paduma).

**Loma** (nt.) [cp. Vedic roman. The (restituted) late P. form roma only at J v.430; Abhp 175, 259; Sdhp 119] the hair of the body (whereas kesa is the hair of the head only) D ii.18 (ekeka°, uddhagga°, in characteristics of a Mahāpurisa); S ii.257 (asi°, usu°, satti° etc.); A ii.114; Vin iii.106 (usu° etc.); Sn 385; J i.273 (khaggo lomesu allīyi); VbhA 57; DhA i.126; ii.17 (**°gaṇanā**); ThA 199; VvA 324 (sūkara°); PvA 152, 157; Sdhp 104. A detailed description of loma as one of the 32 ākāras of the body (Kh iii.; pl. lomā) is found at Vism 250, 353; VbhA 233; KhA 42, 43. — **aloma** hairless J vi.457; puthu° having broad hair or fins, name of a fish J iv.466; Vv 44[11]. **haṭṭha°** with hairs erect, excited Mhvs 15, 33. — On loma in similes see *J.P.T.S.* 1907, 131. — **lomaṅ pāteti** to let one's hair drop, as a sign of subduedness or modesty, opp. to horripilation [pāteti formed fr. **pat** after wrong etym. of panna in panna — loma "with drooping hairs," which was taken as a by — form of patita: see panna — loma]: Vin ii.5 (=pannalomo hoti C.); iii.183; M i.442. — Cp. anu°, paṭi°, vi°.

**-kūpa** a pore of the skin J i.67; KhA 51, 63; SnA 155 (where given as 99,000) Vism 195 (id.). **-padmaka** a kind of plant J vi.497 (reading uncertain; v. l. lodda°). **-sundarī** (f.) beautiful with hairs (on her body) J v.424 (Kurangavī l.; expl[d] on p. 430 as "roma — rājiyā maṇḍita udarā"). **-haṅsa** horripilation, excitement with fear or wonder, thrill D i.49; A iv.311 sq. (sa°); Sn 270; Vbh 367; Miln 22; Vism 143; DA i.150. **-haṅsana** causing horripilation, astounding, stupendous Sn 681; J iv.355 (abbhuta+); Pv iii.9[3]; iv.3[5]; Miln 1; Mhvs 17, 55 (abbhuta+). **-haṭṭha** having the hair standing on end, horrified, thunderstruck, astounded D i.95; S v.270; Sn p. 15; Miln 23; SnA 155; cp. haṭṭha — loma above.

**Lomaka** (—°) (adj.) [fr. loma] having hair, in cpd. **caturanga°** having fourfold hair (i. e. on the diff. parts of the body?) Vin iv.173. It may refer to the 5 dermatoid constituents of the body (see pañcaka) & thus be characteristic of outward appearance. We do not exactly see how the term **caturanga** is used here. — Cp. **anulomika**.

**Lomasa** (adj.) [cp. Vedic romaśa] hairy, covered with hair, downy, soft M i.305; Pv i.9[2]. At J iv.296 **lomasā** is expl[d] as **pakkhino**, i. e. birds; reading however doubtful (vv. ll. lomahaṅsa & lomassā).

**Lomin** (—°) (adj.) [fr. loma] having hair, in cpds. **ekanta° & uddha°**, of (couch — ) covers or (bed) spreads: being made of hair altogether or having hair only on top Vin i.192=ii.163; D i.7; cp. DA i.87.

**Lola (Loḷa)** (adj.) [fr. **luḷ**: see luḷati; cp. Epic & Classic Sk. lola] wavering, unsteady, agitated; longing, eager, greedy S iv.111; Sn 22, 922; J i.49 (Buddha — mātā lolā na hoti), 111, 210, 339 (dhana — loḷa); ii.319 (°manussa); iii.7; Pug 65; Nd[1] 366; Dāvs iv.44; Miln 300. — **alola** not greedy, not distracted (by desire), self — controlled S v.148; Sn 65.

**-bhava** greediness, covetousness ThA 16.

**Lolatā** (f.) [fr. lola] longing, eagerness, greed Miln 93; SnA 35 (āhāra°).

**Lolita** [pp. of loleti] agitated, shaken Th 2, 373 (=ālolita ThA 252).

**Lolupa** (adj.) [fr. **lup**, a base of lumpati but influenced by **lubh**, probably also by lola. See lumpati] covetous, greedy, self — indulgent Dāvs ii.73. **a°** not greedy, temperate Sn 165. Cp. **nil°**. — f. **lolupā** as N. of a plant at J vi.537.

**Loluppa** (nt.) [abstr. fr. lolupa] greediness, covetousness, self — indulgence, desire; in the language of the Abhidhamma often syn. with **jappā** or **taṇhā**. At DhsA 365 loluppa is treated as an adj. & expl[d] at "punappuna visaye lumpati ākaḍḍhatī ti," i. e. one who tears again & again at the object (or as *Expos.* ii.470: repeated plundering, hauling along in the fields of sense). — J i.340, 429; DhsA 365; Vism 61; & with exegetical synonyms **loluppāyanā & loluppāyitattaṅ** at Dhs 1059, 1136.

**Loleti** [Caus. fr. **luḷ**, see luḷati] to make shake or unsteady A iii.188 (khobheti+). — pp. **lolita**.

**Loḷī** see **āloḷi**.

**Loha** (nt.) [Cp. Vedic loha, of Idg. ***(e)reudh** "red"; see also rohita & lohita] metal, esp. copper, brass or bronze. It is often used as a general term & the individual application is not always sharply defined. Its comprehensiveness is evident from the classification of **loha** at VbhA 63, where it is said lohan ti **jātilohaṅ, vijāti°, kittima°, pisāca°** or natural metal, produced metal, artificial (i. e. alloys), & metal from the Pisāca district. Each is subdivided as follows: **jāti°**=ayo, sajjhaṅ, suvaṇṇaṅ, tipu, sīsaṅ, tambalohaṅ, vekantakalohaṅ; **vijāti°**=nāga — nāsika°; **kittima°**=kaṅsalohaṅ, vaṭṭa°, ārakūṭaṅ; **pisāca°**=morakkhakaṅ, puthukaṅ, malinakaṅ, capalakaṅ, selakaṅ, āṭakaṅ, bhallakaṅ, dūsilohaṅ. The description ends "Tesu pañca jātilohāni pāḷiyaṅ visuṅ vuttān' eva (i. e. the first category are severally spoken of in the Canon). Tambalohaṅ vekantakan ti imehi pana dvīhi jātilohehi saddhiṅ sesaṅ sabbam pi idha lohan ti veditabbaṅ." — On **loha** in *similes* see *J.P.T.S.* 1907, 131. Cp. A iii.16=S v.92 (five alloys of gold: ayo, loha, tipu, sīsaṅ, sajjhaṅ); J v.45 (asi°); Miln 161 (suvaṇṇam pi jātivantaṅ lohena bhijjati); PvA 44, 95 (tamba°=loha), 221 (tatta — loha — secanaṅ pouring out of boiling metal, one of the five ordeals in Niraya).

**-kaṭāha** a copper (brass) receptacle Vin ii.170. **-kāra** a metal worker, coppersmith, blacksmith Miln 331. **-kumbhī** an iron cauldron Vin ii.170. Also N. of a purgatory J iii.22, 43; iv.493; v.268; SnA 59, 480; Sdhp 195. **-guḷa** an iron (or metal) ball A iv.131; Dh 371 (mā °ṅ gilī pamatto; cp. DhA iv.109). **-jāla** a copper (i. e. wire) netting PvA 153. **-thālaka** a copper bowl Nd[1] 226. **-thāli** a bronze kettle DhA i.126. **-pāsāda** "copper terrace," brazen palace, N. of a famous monastery at Anurādhapura in Ceylon Vism 97; DA i.131; Mhvs passim. **-piṇḍa** an iron ball SnA 225. **-bhaṇḍa** copper (brass) ware Vin ii.135. **-maya** made of copper, brazen Sn 670; Pv ii.6[4]. **-māsa** a copper bean Nd[1] 448 (suvaṇṇa — channa). **-māsaka** a small copper coin KhA 37 (jatu — māsaka, dāru — māsaka+); DhsA 318. **-rūpa** a bronze statue Mhvs 36, 31. **-salākā** a bronze gong — stick Vism 283.

**Lohatā** (f.) [abstr. fr. loha] being a metal, in (suvaṇṇassa) aggalohatā the fact of gold being the best metal VvA 13.

**Lohita** (adj. — nt.) [cp. Vedic lohita & rohita; see also P. rohita "red"] 1. (adj.) red: rarely by itself (e. g. M ii.17), usually in cpds. e. g. **°abhijāti** the red species (q. v.) A iii.383; **°kasiṇa** the artifice of red D iii.268; A i.41; Dhs 203; Vism 173; **°candana** red sandal (unguent) Miln 191. Otherwise **rohita**. — 2. (nt.) blood; described in detail as one of the 32 ākāras at KhA 54 sq.; Vism 261, 360; VbhA 245. — Vin i.203 (āmaka°), 205 (°ṅ mocetuṅ); A iv.135 (saṭṭhi — mattānaṅ bhikkhūnaṅ uṇhaṅ l. mukhato uggañchi; cp. the similar passage at Miln 165); Sn 433; Pv i.6[7]; i.9[1] (expl[d] as **ruhira** PvA 44); Vism 261 (two kinds; **sannicita°** and **saṅsaraṇa°**), 409 (the colour of the heartblood in relation to states of mind); VbhA 66; PvA 56, 78, 110.

**-akkha** having red (blood — shot) eyes (of snakes & yakkhas) Vv 52[2] (cp. VvA 224: ratta — nayanā; yakkhānaṅ hi nettāni ati — lohitāni honti); J vi.180. **-uppāda** (the crime of) wounding A Tathāgata, one of the anantariya — kammas VbhA 427; cp. Tathāgatassa lohitaṅ uppādeti Miln 214. **-uppādaka** one who sheds the blood of an Arahant Vin i.89, 136, 320; v.222. **-kumbhi** a receptacle for blood Ud 17 (with ref. to the womb). **-doṇi** a bloody trough Vism 358; VbhA 62. **-pakkhandikā** (or °pakkhandik' ābādha) bloody diarrhoea, dysentery M i.316; D ii.127; Ud 82; J ii.213; Miln 134, 175; DhA iii.269. **-homa** a sacrifice of blood D i.9; DA i.93.

**Lohitaka** (adj.) [fr. lohita] 1. red M ii.14; A iv.306, 349; Ap. 1; Dhs 247, 617. **-°upadhāna** a red pillow D i.7; A i.137; iii.50; iv.94, 231, 394; **°sāli** red rice Miln 252. — 2. bloody Pv i.7[8] (pūti° gabbha); Vism 179, 194.

**Lohitanka** [lohita+anka] a ruby A iv.199, 203; Ap 2; Vv 36[3]; VvA 304. See **masāragalla** for further refs. — *Note.* The word is not found in Vedic and Class. Sk.; a later term for "ruby" is **lohitaka**. In the older language **lohitānga** denotes the planet Mars.

# Ḷ

**Ḷīyati** is given at Dhtp 361 as a variant of **ḍī** to fly (see ḍeti), and expl[d] as "ākāsa — gamana." Similarly at Dhtm 586 as "vehāsa — gamana."

# V

**-V-** euphonic (sandhi — ) consonant, historically justified after **u** (uv from older v), as in **su-v-ānaya** easy to bring (S i.124); hence transferred to **i**, as in **ti-v-angika** threefold (Dhs 161), and **ti-v-angula** three inches wide (Vism 152, 408); perhaps also in **anu-v-icca** (see anuvicca).

**Va**[1] the syllable "va" KhA 109 (with ref. to ending °vā in Bhagavā, which Bdhgh exp[ls] as "va — kāraṅ dīghaṅ katvā," i. e. a lengthening of va); SnA 76 (see below va[3]).

**Va**[2] (indecl.) [the enclitic, shortened form of **iva** after long vowels. Already to be found for iva in RV metri causâ] like, like as, as if; only in *poetry* (as already pointed out by Trenckner, Miln 422): It 84 (tālapakkaṅ va bandhanā), 90 (chavālātaṅ va nassati); Dh 28; Sn 38 (vaṅso visālo va: see C. expl[n] under va[3]); Pv i.8[1] (ummatta — rūpo va; =viya PvA 39); i.11[6] (naḷo va chinno); Miln 72 (chāyā va anapāyinī); J iii.189 (kusamuddo va ghosavā); iv.139 (aggîva suriyo va); DhA iii.175.

**Va**[3] (indecl.) [for **eva**, after long vowels] even, just (so), only; for sure, certainly Dh 136 (aggi — daḍḍho va tappati); J i.138, 149 (so pi suvaṇṇa — vaṇṇo va ahosi), 207; SnA 76 (vakāro avadhāraṇ' attho **eva** — kāro vā ayaṅ, sandhi — vasen' ettha e — kāro naṭṭho: wrong at this passage Sn 38 for va[2]=iva!); PvA 3 (eko va putto), 4 (ñātamattā va).

**Va**[4] is (metrically) shortened form of **vā**, as found e. g. Dh 195 (yadi va for yadi vā); or in correlation **va-va** either — or: Dh 108 (yiṭṭhaṅ va hutaṅ va), 138 (ābādhaṅ va cittakkhepaṅ va pāpuṇe).

**Vaṅsa** [Vedic vaṅśa reed, bamboo (R.V.)] 1. a bamboo Sn 38 (vaṅso visālo va; vaṅso expl[d] at Nd[2] 556 as "veḷugumba," at SnA 76 as "veḷu"), ibid. (°kaḷīra);

J vi.57; Vism 255 (°kaḷīra); KhA 50 (id.). — 2. race, lineage, family A ii.27 (ariya° of noble family); S v.168 (caṇḍāla°); J i.89, 139; iv.390 (caṇḍāla°); v.251 (uju°); Mhvs 4, 5 (pitu — ghātaka — vaṅso a parricidal race). — 3. tradition, hereditary custom, usage, reputation Miln 148 (ācariya°), 190 (Tathāgatānaṅ); KhA 12 (Buddha°); Dpvs 18, 3 (saddhamma° — kovidā therā). — **vaṅsaṅ nāseti** to break family tradition J v.383; vaṅsaṅ **ucchindati** id. J v.383; or **upacchindati** J iv.63; opp. **patiṭṭhāpeti** to establish the reputation J v.386. — 4. dynasty Mhvs 36, 61 (kassa v. ṭhassati). — 5. a bamboo flute, fife Miln 31; VvA 210. — 6. a certain game, at D i.6 in enum[n] of pastimes and tricks (caṇḍālavaṅsa — dhopana), a passage which shows an old corruption. Bdhgh at DA i.84 takes each word separately and expl[s] **vaṅsa** as "veṇuṅ ussāpetvā kīḷanaṅ" (i. e. a game consisting in raising a bamboo; is it *climbing* a pole? Cp. vaṅsa — ghatikā "a kind of game" Divy 475), against *Dial.* i.9 "acrobatic feats by Caṇḍālas." Cp. J iv.390 in same passage. Franke (*Dīgha trsl*[n]) has "bamboo — tricks"; his conjecture as "vaṅsa — dhamanaṅ," playing the bamboo pipe (cp. Miln 31: "vaṅsadhamaka"), as oldest reading is to be pointed out. — On vaṅsa in similes see *J.P.T.S.* 1907, 134.

**-āgata** come down fr. father to son, hereditary Mhvs 23, 85. **-ânupālaka** guarding tradition Sdhp 474 (ariya°). **-ânurakkhaka** preserving the lineage, carrying on the tradition J iv.444; Vism 99 (+paveṇi — pālaka); DhA iii.386. **-coraka** N. of a certain kind of reed (cp. coraka: plant used for perfume) J v.406 (C. for veḷuka). **-ja** belonging to a race Mhvs 1, 1 (suddha°). **-ñña** born of good family A ii.27. **-dhara** upholding tradition Miln 164. **-dharaṇa** id. Miln 226. **-nalaka** bamboo reed KhA 52, 59 (with note Sn Index p. 870: **naḷaka). -nāḷa** id. Miln 102. **-rāga** the colour of bamboo, a term for the **veḷuriya** gem J iv.141. **-vaṇṇa** the veḷuriya gem Abhp 491.

**Vaṅsika** (—°) (adj.) [fr. vaṅsa] descended from, belonging to a family (of) S v.168 (caṇḍāla°).

**Vaka**[1] [Vedic vṛka, Idg. *u̯l̥̊qu̯o=Lat. lupus, Gr. λύκος, Lith. vilkas, Goth. wulfs=E. wolf etc.] wolf, only in *poetry* Sn 201; J i.336; ii.450; v.241, 302.

**Vaka**[2] (indecl.): a root **vak** is given at Dhtp 7 & Dhtm 8 in meaning "ādāne," i. e. grasping, together with a root **kuk** as synonym. It may refer to vaka[1] wolf, whereas **kuk** would explain **koka** wolf. The notion of voraciousness is prevalent in the characterization of the wolf (see all passages of vaka[1], e. g. J v.302).

**Vakula** [cp. *Sk. vakula] a tree (Mimusops elengi) J v.420.

**Vakka**[1] (adj.) [Vedic vakra; the usual P. form is vanka] crooked J i.216.

**Vakka**[2] (nt.) [Vedic vṛkka] the kidney Sn 195; Kh iii.; Miln 26; DhsA 140. In detail described as one of the 32 *ākāras* at Vism 255, 356; VbhA 60, 239, 356.

**-pañcaka** the series of five (constituents of the body) beginning with the kidney. These are vakka, hadaya, yakana, kilomaka, pihaka: VbhA 249.

**Vakkanga** [vakkaṅ+ga] a term for bird, poetically for **sakuṇa** J i.216 (tesaṅ ubhosu passesu pakkhā vankā jātā ti vakkangā C.).

**Vakkhati** is fut. of **vac**: he will say, e. g. at Vin ii.190; iv.238. See vatti.

**Vakkala** [cp. BSk. valkala (e. g. Jtm 210): see vāka] 1. the bark of a tree J ii.13 (°antara); iii.522. — 2. a bark garment (worn by ascetics): see **vakkali**.

**Vakkalaka** ("bark — like," or "tuft"?) is at KhA 50 as the Vism reading, where KhA reads daṇḍa. The P.T.S. ed. of Vism (p. 255) reads wrongly **cakkalaka**.

**Vakkali** [in comp[n] for in] wearing a garment of bark, an ascetic, lit. "barker" J ii.274 (°sadda the sound of the bark — garment — wearer). See also Np. Vakkali.

**Vakkalika** (adj.) (—°) [fr. vakkala] in **danta°** peeling bark with one's teeth, designation of a cert. kind of ascetics DA i.271.

**Vagga**[1] [Vedic varga, fr. **vṛj**; cp. Lat. volgus & vulgus (=E. vulgar) crowd, people] 1. a company, section, group, party Vin i.58 (du°, ti°), 195 (dasa° a chapter of 10 bhikkhus). — 2. a section or chapter of a canonical book DhA i.158 (eka — vagga — dvi — vagga — mattam pi); DhsA 27.

**-uposatha** celebration (of the uposatha) in groups, "incomplete congregation" (trsl[n] Oldenberg) Dpvs 7, 36. More likely to vagga[2]! **-gata** following a (sectarian) party (Bdhgh identifies this with the 62 diṭṭhigatikā SnA 365) S i.187; Sn 371. **-bandha**, in instr. °*ena* group by group Mhvs 32, 11. **-bandhana** banded together, forming groups DhA iv.93, 94. **-vagga** in crowds, confused, heaped up J vi.224; PvA 54. **-vādaka** taking somebody's part Vin iii.175. **-sārin** conforming to a (heretic) party Sn 371, 800, 912; Nd[1] 108, 329.

**Vagga[2]** (adj. — nt.) [vi+agga, Sk. vyagra; opposed to samagga] dissociated, separated; incomplete; at difference, dissentious Vin i.111 sq., 129, 160; iv.53 (sangha); A i.70 (parisā); ii.240. — instr. **vaggena** separately, secessionally, sectariously Vin i.161; iv.37, 126.

**-ārāma** fond of dissociation or causing separation M i.286; It 11 (+adhamma — ṭṭha; trsl[n] Seidenstücker not quite to the point: rejoicing in parties, i. e. vagga[1]) =Vin ii.205. **-kamma** (ecclesiastical) act of an incomplete chapter of bhikkhus Vin i.315 sq. (opp. sam— **agga-kamma). -rata**=°ārāma.

**Vaggati** [**valg**, to which belong Oicel. valka to roll; **Ags**. wealkan=E. walk] to jump Vv 64[9] (expl[d] at VvA 278 as "kadāci pade padaṅ" [better: padāpadaṅ?] nikkhipantā vagganena gamane [read: vagga — gamanena] gacchanti); J ii.335, 404; iv.81, 343; v.473.

**Vaggatta** (nt.) [abstr. fr. vagga[2]] distraction, dissension, secession, sectarianism Vin i.316 (opp. samaggatta).

**Vaggana** see **vaggati** (ref. of Vv 64[9]).

**Vaggiya** (—°) (adj.) [fr. vagga[1]] belonging to a group, forming a company, a party of (—°), e. g. **pañcavaggiyā** therā J i.57, 82; bhikkhū M i.70; ii.94; **chabbaggiyā** bhikkhū (the group of 6 bh.) Vin i.111 sq., 316 sq. & passim; **sattarasa-vaggiyā** bhikkhū (group of 17) Vin iv.112.

**Vaggu** (adj.) [cp. Vedic valgu, fr. **valg**; freq. in comb[n] with vadati "to speak lovely words"] lovely, beautiful, pleasant, usually of sound (sara) D ii.20 (°ssara); S i.180, 190; Sn 350, 668; Vv 5[3], 36[1], 364 (°rūpa), 50[18] (girā), 63[6], 64[10] (ghoso suvaggu), 64[20], 67[2], 84[17]; Pv i.11[3]; ii.12[1]; iii.3[4]; J ii.439; iii.21; v.215; Sdhp 245. The foll. synonyms are frequently given in VvA & PvA as expl[ns] of vaggu: abhirūpa, cāru, madhura, rucira, savanīya, siniddha, sundara, sobhaṇa.

**-vada** of lovely speech or enunciation Sn 955 (=madhura — vada, pemaniya — vada, hadayangama°, karavīkaruda — mañju — ssara Nd[1] 446).

**Vagguli & °ī** (m. & f.) [cp. Sk. valgulī, of **valg** to flutter] a bat Vin ii.148; Miln 364, 404; Vism 663 (in simile); DhA iii.223.

**-rukkha** a tree on which bats live Vism 74. **-vata** "bat — practice," a certain practice of ascetics J i.493; iii.235; iv.299.

**Vanka** (adj. — n.) [cp. Vedic vanka & vakra bending; also Ved. vanku moving, fluttering, walking slant; vañcati to waver, walk crooked. Cp. Lat. con — vexus "convex," Ags. wōh "wrong," Goth. wāhs; Ohg. wanga cheek, and others. — The Dhtp 5 gives "koṭilya" as meaning of **vank**. Another Pāli form is **vakka** (q. v.). The Prk. forms are both vakka & vanka: Pischel, *Prk. Gr.* § 74], I. (adj.). — 1. crooked, bent, curved M i.31 (+jimha); S iv.118 (read v — daṇḍā); Vin ii.116 (suttā vankā honti); J i.9 (of kāja); iv.362 (°daṇḍa), PvA 51. With ref. to a kind of vīṇā at VvA 281. — 2. (fig.) crooked, deceitful, dishonest J iii.313 (of crows: kākānaṅ nāmaṅ C.); vi.524; Pv iv.1[34] (a°); Sn 270 (probably to be read **dhanka** as SnA 303, =kāka). — 3. doubtful, deceitful, deceptive, i. e. haunted Vv 84[3], cp. VvA 334. — II. (m.) — 1. a bend, nook, curve (of ponds) J ii.189; vi.333 (sahassa°). — 2. a hook J v.269. — 3. a fish-hook D ii.266; Th 1, 749; J vi.437. — On **vanka** in similes see *J.P.T.S.* 1907, 131.

**-angula** a crooked finger A iii.6. **-âtivankin** having curves upon curves (in its horns), with very crooked antlers J i.160 (said of a deer). **-gata** running in bends or crooked (of a river) J i.289. **-ghasta** (a fish) having swallowed the hook D ii.266; J vi.113. **-chidda** a crooked hole DA i.112. **-dāṭha** having a bent fang (of a boar) J ii.405.

**Vankaka** (nt.) [fr. vanka] a sort of toy: Rh. D. "toy- plough" (*Dial.* i.10); Kern "miniature fish-hook" (*Toev.* s. v.). Rh. D. derives it fr. Sk. vṛka (see P. vaka[1]). Bdhgh at DA i.86 takes it as "toy-plough." See D i.6; Vin ii.10 (v. l. vangaka & vankata); iii.180 (v.l. cangaka); A v.203 (T. vanka; v. l. vankaka); Miln 229. At ThA 15 **vankaka** is used in general meaning of "something crooked" (to explain Th 2, 11 **khujja**), which is specified at Th 1, 43 as sickle, plough and spade.

**Vankatā** (f.) & **Vankatta** (nt.) [abstr. fr. vanka] crookedness A 1 112 (tt); Dhs 1339; VbhA 494.

**Vankeyya** (adj.) [grd. formation fr. vanka] "of a crooked kind," crooked — like; nt. twisting, crookedness, dishonesty M i.340; A iv.189; v.167.

**Vanga** at DA i.223 is syn. with **kaṇa** and means some kind of fault or flaw. It is probably a wrong spelling for **vanka**.

**Vangati** [cp. *Sk. vangati, to which belongs vañjula. Idg. ***u̯ag** to bend; cp. Lat. vagor to roam, vagus=vague; Ohg. wankon to waver] to go, walk, waver; found only in Dhtp (No. 29) as root **vang** in meaning "gamana." Perhaps confused with **valg**; see vaggati.

**Vaca** (nt.) a kind of root Vin i.201=iv.35. Cp. vacattha.

**Vacatā** (f.) [abstr. fr. vaco] is found only in cpd. **dub- bacatā** surliness J i.159.

***Vacati [vac]** see **vatti**.

**Vacattha** (nt.) a kind of root Vin i.201=iv.35.

**Vacana** (nt.) [fr. **vac**; Vedic vacana] 1. speaking, utter- ance, word, bidding S ii.18 (alaṅ vacanāya one says rightly); iv.195 (yathā bhūtaṅ); A ii.168; Sn 417, 699, 932, 984, 997; Miln 235; Pv ii.2[7]; SnA 343, 386. — mama **vacanena** in my name PvA 53. — **dubbacana** a bad word Th 2, 418 (=dur — utta — vacana ThA 268). — **vacanaṅ karoti** to do one's bidding J i.222, 253. — 2. (t. t. g.) what is said with regard to its grammatical, syntactical or semantic relation, way of speech, term, expression, as: **āmantana°** term of address KhA 167; SnA 435; **paccatta°** expression of sep. relation, i. e. the accusative case SnA 303; **piya°** term of endearment Nd[2] 130; SnA 536; **puna°** repetition SnA 487; **vattamāna°** the present tense SnA 16, 23; **visesitabba°** qualifying (predicative) expression VvA 13; **sampadāna°** the dative relation SnA 317. At SnA 397 (comb[d] with *linga* and other terms) it refers to the

"number," i. e. singular & plural.

**-attha** word — analysis or meaning of words Vism 364; SnA 24. **-kara** one who does one's bidding, obedient; a servant Vv 16[5]; 84[21]; J ii.129; iv.41 (vacanaṅ — kara); v.98; PvA 134. **-khama** gentle in words S ii.282; A iv.32. **-paṭivacana** speech and counterspeech (i. e. reply), conversation DhA ii.35; PvA 83, 92, 117. **-patha** way of saying, speech M i.126 (*five* ways, by which a person is judged: kālena vā akālena vā, bhūtena & a°, saṇhena & pharusena, attha — saṅhitena & an°, mettacittā & dosantarā); A ii.117, 153; iii.163; iv.277, cp. D iii.236; Vv 63[17] (=vacana VvA 262); SnA 159, 375. **-bheda** variance in expression, different words, kind of speech SnA 169, cp. vacanamatte bhedo SnA 471. **-vyattaya** distinction or specification of expression SnA 509. **-sampaṭiggaha** "taking up together," summing up (what has been said), résumé KhA 100. **-sesa** the rest of the words PvA 14, 18, 103.

**Vacanīya** (adj.) [grd. formation fr. vacana] to be spoken to, or to be answered D i.175; Sn p. 140.

**Vacasa** (adj.) (—°) [the adj. form of vaco=vacas] having speech, speaking, in cpd. **saddheyya°** of credible speech, trustworthy Vin iii.188.

**Vacī** (°—) [the composition form of vaco] speech, words; rare by itself (and in this case re — established from cpds.) and poetical, as at Sn 472 (yassa vacī kharā; expl[d] at SnA 409 by "vācā"), 973 (cudito vacīhi=vācāhi SnA 574). Otherwise in cpds, like: **-gutta** controlled in speech Sn 78. **-para** one who excels in words (not in actions), i. e. a man of words J ii.390. **-parama** id. D iii.185. **-bheda** "kind of words," what is like speech, i. e. talk or language Vin iv.2; Miln 231 (meaning here: break of the vow of speech?); various saying, detailed speech, specification KhA 13; SnA 464, 466. See also **vākya-bheda & vācaṅ** bhindati. **-viññatti** intimation by language Vism 448; Miln 370; Dhs 637. **-vipphāra** dilating in talk Miln 230, 370. **-samācāsa** good conduct in speech M ii.114; iii.45; D iii.217. — Often coupled (as triad) with **kāya°** **& mano°** (=in deed & in mind; where vācā is used when not compounded), e. g. in (vacī) **-kamma** (+kāya° & mano°) deed by word M i.373, 417; iii.207; D iii.191, 245; **°duccarita** misbehaviour in words (*four* of these, viz. musāvāda, pisuṇā vācā, pharusā vācā, samphappalāpa A ii.141 D iii.52, 96, 111, 214, 217; Nd[1] 386; Pug 60; DhA i.23; iii.417; **°sankhāra** antecedent or requisite for speech M i.301; A iii.350; S iv.293; VbhA 167; Vism 531; **°sañcetanā** intention by word VbhA 144; **°sucarita** good conduct in speech A ii.141 (the 4: sacca — vācā, apisuṇā vācā, saṇhā vācā, mantā bhāsā).

**Vaco** (& **vaca**) (nt.) [Vedic vacas, of **vac**] speech, words, saying; nom. & acc. **vaco** Sn 54, 356, 988, 994, 1006, 1057, 1110, 1147; J i.188; Nd[1] 553 (=vacana byāpatha desanā anusandhi); Pv i.11[12]. instr. **vacasā** Vin ii.95 (dhammā bahussutā honti dhatā v. paricitā); iii.189; S i.12 (+manasā); Sn 365, 663, 890 (=vacanena Nd[1] 299); Vism 241; Mhvs 19, 42. — As adj. (—°) **vaca** in comb[n] with **du°** as **dubbaca** having bad speech, using bad language, foul — mouthed M i.95; S ii.204; A ii.147; iii.178; v.152 sq.; J i.159; Pug 20; Sdhp 95, 197. Opp. **suvaca** of nice speech M i.126; A v.24 sq.; Pv iv.1[33] (=**subbaca** PvA 230). — Cp. vacī & vācā.

**Vacca** (nt.) [cp. BSk. **vaccaḥ** AvŚ i.254] excrement, faeces Vin ii.212; iv.229, 265; Vism 250 (a baby's); VbhA 232 (id.), 243; PvA 268. — **vaccaṅ osajjati**, or **karoti** to ease oneself J i.3; PvA 268.

**-kuṭī (& kuṭi)** a privy Vin ii.221; J i.161; ii.10; Vism 235, 259, 261; VbhA 242; DhA ii.55, 56; PvA 266, 268. **-kūpa** a cesspool Vin ii.221; J v.231; Vism 344 sq.; DhA i.180. **-ghaṭa** a pot for excrements, chamber utensil, commode Vin i.157=ii.216; M i.207. **-doṇikā** id. Vin ii.221. **-magga** "the way of faeces," excrementary canal, opening of the rectum Vin ii.221; iii.28 sq., 35; J i.502; iv.30. **-sodhaka** a privy — cleaner, night — man Mhvs 10, 91.

**Vaccasin** (adj.) [cp. Sk. varcasvin & Ved. varcin, having splendour, might or energy, fr. Vedic varcas] energetic, imposing D i.114 (brahma°; *Dial.* i.146 "fine in presence," cp. DA i.282). See also under **brahma**. — *Note.* The P. root **vacc** is given at Dhtm 59 in meaning of "ditti," i. e. splendour.

**Vaccita** [pp. of vacceti, Denom. of vacca] wanting to ease oneself, oppressed with vacca Vin ii.212, 221.

**Vaccha[1]** [Vedic vatsa, lit. "one year old, a yearling"; cp. Gr. ἔτος year, Sk. vatsara id., Lat vetus old, vitulus calf; Goth. wiprus a year old lamb=Ohg. widar=E. wether] a calf Dh 284; J v.101; Vism 163 (in simile), 269 (id.; kūṭa° a maimed calf); DhsA 62 (with popular etym. "vadatī ti vaccho"); VvA 100, 200 (taruṇa°). — On **vaccha** in *similes* see *J.P.T.S.* 1907, 131.

**-giddhinī** longing for her calf S iv.181. **-gopālaka** a cow — herd Vism 28. **-danta** "calf — tooth," a kind of arrow or javelin M i.429; J vi.448. **-pālaka** cow — herd Vv 51[2].

**Vaccha[2]** [=rukkha, fr. vṛkṣa] a tree; only in **mālā°** an ornamental plant Vin ii.12; iii.179; Vism 172; DhA ii.109.

**Vacchaka** [Demin. fr. vaccha[1]] a (little) calf J iii.444; v.93, 433; Miln 282 (as go — vacchaka).

**-pālaka** a cow — herd J iii.444. **-sālā** cow — shed, cowpen J v.93; Miln 282.

**Vacchatara** [fr. vaccha; the compar. suffix in meaning "sort of, — like." Cp. Sk. vatsatara] a weaned calf, bullock D i.127, 148; S i.75; A ii.207; iv.41 sq.; Pug 56; DA i.294. — f. **vacchatarī** D i.127; S i.75; Vin i.191; Pug 56.

**Vacchati** is fut. of **vasati** to dwell.

**Vacchara** [cp. Class. Sk. vatsara] year Sdhp 239. See the usual **saṅvacchara**.

**Vacchala** (adj.) [cp. Sk. vatsala] affectionate, lit. "loving her calf" ThA 148 (Ap v.64).

**Vaja** [Vedic vraja: see vajati] a cattle — fold, cow — pen A iii.393; J ii.300; iii.270, 379; Vism 166, 279; DhA i.126, 396. — **giribbaja** a (cattle or sheep) run on the mountain J iii.479; as Npl. at Sn 408.

**Vajati** [Vedic **vraj**, cp. Ved. vraja (=P. vaja) & vṛjana enclosure=Av. v□r□□□na —, with which cp. Gr. εἴργνυμι to enclose, εἱργμός, Lat. vergo to turn; Gaelic fraigh hurdle; Ags. wringan=E. wring=Ger. ringen, E. wrinkle =Ger. renken, and many others, see Walde, *Lat. Wtb.* s. v. vergo. — The Dhtp (59) defines **vaj** (together with **aj**) by "gamana"] to go, proceed, get to (acc.), lit. to turn to (cp. **vṛj**, vṛṇakti, pp. vṛkta, which latter coincides with vṛtta of **vṛt** in P. vatta: see vatta[1] & cp. vajjeti to avoid, vajjita, vajjana etc.) Sn 121, 381, 729

(jātimaraṇa — saṅsāraṅ), 1143; J iii.401; iv.103 (nirayaṅ); Pv iv.1[72] (Pot. vajeyya); Nd[2] 423 (=gacchati kamati); Mhvs 11, 35 (imper. vaja as v. l.; T. reads bhaja). See cpds. anubbajati, upabb°, pabb°, paribb°.

**Vajalla** see **rajo-vajalla**.

**Vajira[1]** [cp. Vedic vajira, Indra's thunderbolt; Idg. *u̯eĝ=Sk. **vaj**, cp. Lat. vegeo to thrive, vigeo>vigour; Av. va□ra; Oicel. vakr=Ags. wacor=Ger. wacker; also E. wake etc. See also vājeti] a thunderbolt; usually with ref. to Sakka's (=Indra's) weapon D i.95=M i.231 (ayasa); Th 1, 419; J i.134 (vajira — pūritā viya garukā kucchi "as if filled with Sakka's thunderbolt." Dutoit takes it in meaning vajira[2] and trsl[s] "with diamonds"); SnA 225 (°āvudha the weapon of Sakka).

**-pāṇin** having a thunderbolt in his hand (N. of a yakkha) D i.95=M. i.231.

**Vajira[2]** (m. & nt.) [cp. Sk. vajra=vajira[1]] a diamond A i.124 (°ûpamacitta)=Pug 30; Dh 161; J iv.234; Miln 118, 267, 278; Mhvs 30, 95; KhA 110 (°sankhāta — kāya); DhA i.387 (°panti row of diamonds), 392 sq.

**Vajuḷa** [cp. Sk. vañjula. Given as vañjula at Abhp 553] N. of several plants, a tree (the ratan: Halāyudha 2, 46) J v.420. See also **vangati**.

**Vajja[1]** (nt.) [grd. of vajjati, cp. Sk. varjya] that which should be avoided, a fault, sin D ii.38; S i.221; Vin ii.87 (thūla° a grave sin); A i.47, 98; iv.140; Ps i.122; Dh 252; VbhA 342 (syn. with dosa and garahitabba); KhA 23 (paṇṇatti° & pakati°), 24 (id.), 190 (loka°); DA i.181 (=akusala — dhamma). Freq. in phrase: aṇumattesu vajjesu bhaya — dassāvin "seeing a source of fear even in the slightest sins" D i.63; S v.187 and passim. **-°dassin** finding fault Dh 76 (expl[d] in detail at DhA ii.107). — **anavajja & sāvajja**, the relation of which to vajja is doubtful, see avajja.

**Vajja[2]** (adj. — nt.) [cp. Sk. vādya, grd. of **vad**] 1. "to be said," i. e. speaking D i.53 (sacca°=sacca — vacana DA i.160). See also mosa — vajja. — 2. "to be sounded," i. e. musical instrument J i.500 (°bheri).

**Vajja, vajjā, vajjuṅ**: Pot. of **vad**, see **vadati**.

**Vajjati[1]** [**vṛj**, Vedic vṛṇakti & varjati to turn; in etym. related to vajati. Dhtp 547: "vajjane"] to turn etc.; only as *Pass.* form **vajjati** [in form=Ved. vṛjyate] to be avoided, to be excluded from (abl.) Miln 227; KhA 160 (°itabba, in pop. etym. of **Vajjī**). — Caus. **vajjeti** (*varjayati) to avoid, to abstain from, renounce Sdhp 10, 11, 200. Cp. pari°, vi°.

**Vajjati[2]** Pass of **vad**, see **vadati**.

**Vajjana** (nt.) [fr. vajjati] avoidance, shunning Vism 5 (opp. sevana); DhA iii.417.

**Vajjanīya** (adj.) [grd. formation fr. vajjati[1]] to be avoided, to be shunned; improper Miln 166 (i. e. bad or uneven parts of the wood), 224.

**Vajjavant** (adj.) [vajja[1]+vant] sinful S iii.194.

**Vajjha** (adj.) [grd. of vadhati] to be killed, slaughtered or executed; object of execution; meriting death Vin iv.226; Sn 580 (go vajjho viya); J ii.402 (cora); vi.483 (=vajjhappatta cora C.); Vism 314; KhA 27. — **avajjha** not to be slain, scathless Sn 288 (brāhmaṇa); Miln 221=J v.49; Miln 257 (°kavaca invulnerable armour).

**-ghāta** a slaughterer, executioner Th 2, 242 (cp. ThA 204). — cora a robber (i. e. criminal) waiting to be executed PvA 153. **-paṭaha-bheri** the execution drum PvA 4. **-bhāvapatta** condemned to death J i.439. **-sūkariyo** (pl.) sows which had no young, barren sows (read vañjha°!) J ii.406.

**Vajjhaka** (adj.) (—°)=vajjha DhsA 239.

**Vajjhā** (f.) [cp. Sk. vadhyā] execution; only in cpd. (as vajjha°) **°ppatta** condemned to death, about to be executed Vin iv.226; J ii.119, 264; vi.483.

**Vajjheti** [Denom. fr. vajjha] to destroy, kill J vi.527 (siro vajjhayitvāna). Kern, *Toev.* s. v. vaddh° proposes reading **vaddhayitvāna** (of a root **vardh** to cut), cutting off is perhaps better. The expression is hapax legomenon.

**Vañcati** [**vañc**: see etym. under vanka. — The Dhtp distinguishes *two* roots **vañc**, viz. "gamane" (46) and "palambhane" (543), thus giving the lit. & the fig. meanings] 1. to walk about J i.214 (inf. °ituṅ=pādacāra — gamanena gantuṅ C.). — 2. Caus. **vañceti** to cheat, deceive, delude, elude D i.50; Sn 100, 129, 356; J iii.420 (aor. avañci=vañcesi C.); vi.403 (°etu — kāma); Pv iii.4[2]; Miln 396; Mhvs 25, 69 (tomaraṅ avañcayi). — pp. **vañcita**.

**Vañcana** (nt.) [fr. **vañc**, cp. Epic Sk. vañcana] deception, delusion, cheating, fraud, illusion D i.5; iii.176; A ii.209; Sn 242; Pv iii.9[5]; Pug 19; J iv.435; DhsA 363 (for māyā Dhs 1059); DA i.79; DhA iii.403; PvA 193. — vañcana in lit. meaning of vañcati 1 is found in **avañcana** not tottering J i.214.

**Vañcanika** (adj.) [fr. vañcana] deceiving; a cheat D iii.183; Th 1, 940; Miln 290.

**Vañcaniya** (adj.) [grd. formation fr. vañcana, cp. MVastu ii.145: vañcanīya] deceiving, deluding Th 2, 490.

**Vañcita** [pp. of vañceti] deceived, cheated J i.287 (vañcit' ammi=vañcitā amhi).

**Vañjula** see **vajuḷa**.

**Vañjha** (adj.) [cp. Epic & later Sk. bandhya] barren, sterile D i.14, 56; M i.271; S ii.29 (a°); iv.169; v.202 (a°); Pv iii.4[5] (a°=anipphala C.); J ii.406 (°sūkariyo: so read for vajjha°); Miln 95; Vism 508 (°bhāva); DhA i.45 (°itthi); DA i.105; PvA 31, 82; VvA 149; Sdhp 345 (a°).

**Vaṭa** [cp. Epic Sk. vaṭa. A root **vaṭ**, not connected with *this* vaṭa is given at Dhtm 106 in meaning "veṭhana": see vaṭaṅsa] the Indian fig tree J i.259 (°rukkha); iii.325; Mhvs 6, 16; DhA i.167 (°rukkha); PvA 113.

**Vaṭa** at Pug 45, 46 (tuccho pi hito pūro pi vaṭo) read ti pihito pūro **vivaṭo**. See **vivaṭa**.

**Vaṭaṅsa** [for avaṭaṅsa: see Geiger, *P.Gr.* § 66[1]; cp. Sk. avataṅsa with t; Prk. vaaṅsa] a kind of head ornament, perhaps ear — ring or garland worn round the forehead Mhvs 11, 28 (C. expl[s] as "kaṇṇapilandhanaṅ vaṭaṅsakan ti vuttaṅ hoti"). Usually as **vaṭaṅsaka** Vin ii.10; iii.180; Th 1, 523; Vv 38[5] (expl[d] as "ratanamayā kaṇṇikā" (pl.) at VvA 174); J vi.488; VvA 178, 189, 209. — *Note.* The root **vaṭ** given as "veṭhana" at

Dhtm 106 probably refers to vaṭaṅsa.

**Vaṭaka** [cp. *Sk. vaṭaka, fr. vaṭa rope] a small ball or thickening, bulb, tuber; in **muḷāla°** the (edible) tuber of the lotus J vi.563 (C. kaṇḍaka).

**Vaṭākara** [probably distorted by metathesis from Sk. vaṭārakā. Fr. vaṭa rope. On etym. of the latter see Walde, *Lat. Wtb.* s. v. volvo] a rope, cable J iii.478 (nāvā sa — vaṭākarā).

**Vaṭuma** (nt.) [cp. Vedic vartman, fr. **vṛt**] a road, path D ii.8; S iv.52 (chinna°); J iii.412; Vism 123 (sa° & a°). Cp. **ubbaṭuma** & **parivaṭuma**.

**Vaṭṭa**[1] (adj. — nt.) [pp. of **vṛt**, Sk. vṛtta in meaning of "round" as well as "happened, become" etc. The two meanings have become differentiated in Pāli: vaṭṭa is *not* found in meaning of "happened." All three Pāli meanings are specialized, just as the pres. **vaṭṭati** is specialized in meaning "behoves"] 1. round, circular; (nt.) circle PvA 185 (āyata+); KhA 50 (°nāli). See cpd. **°anguli**. — 2. (fig.) "rolling on," the "round" of existences, cycle of transmigrations, saṅsāra, evolution (=involution) (as forward or ascending circle of existences, without implying a teleological idea, in contrast to **vivaṭṭa** "rolling back" or devolution, i. e. a new (descending) cycle of existence in a new aeon with inverted [vi — ] motion, so to speak) S iii.63; iv.53 (pariyādiṇṇa°), cp. M iii.118; Th 1, 417 (sabba°: "all constant rolling on" trsl[n]); SnA 351 (=upādāna); DhsA 238. — There are 3 vaṭṭas, (te — bhūmaka vaṭṭa, see also tivaṭṭa) embracing existence in the stages of **kamma-** vaṭṭa, **kilesa°** and **vipāka°**, or circle of deed, sin & result (found only in Commentarial literature): KhA 189; SnA 510 (tebhūmaka°); DhA i.289 (kilesa°); iv.69 (tebhūmaka°). See also Māra; and °dukkha, °vivaṭṭa below. — 3. "what has been proffered," expenditure, alms (as t. t.) J vi.333 (dāna° alms — gift); DhA ii.29 (pāka° cooked food as alms); VvA 222 (id.); Mhvs 32, 61 (alms — pension); 34, 64 (salāka — vaṭṭabhatta). — Cp. vi°.

**-anguli** a rounded (i. e. well — formed) finger; adj. having round fingers Vv 64[13] (=anupubbato v., i. e. regularly formed, VvA 280); J v.207, 215. **-angulika** same as last J v.204. **-ânugata** accompanied by (or affected with) saṅsāra J i.91 (dhana). **-ûpaccheda** destruction of the cycle of rebirths A ii.34=It 88; A iii.35; Vism 293. **-kathā** discussion about saṅsāra Vism 525; DA i.126; VbhA 133. **-kāra** a worker in brass. The meaning of vaṭṭa in this connection is not clear; the same vaṭṭa occurs in **°loha** ("round" metal?). Kern, *Toev.* s. v. compares it with Sk. vardhra leather strap, taking vaṭṭa as a corruption of **vaḍḍha**, but the connection brass>leather seems far — fetched. It is only found at Miln 331. **-dukkha** the "ill" of transmigration (a Commentary expression) Vism 315; DhA iv.149; VvA 116. **-paṭighātaka**(ṅ) (vivaṭṭaṅ) (a devolution) destroying evolution, i. e. salvation from saṅsāra SnA 106. **-bhaya** fear of saṅsāra VbhA 256. **-mūla** the root of saṅsāra DhA iii.278. **-vivaṭṭa** (1) evolving and devolving; going round and back again, i. e. all round (a formation after the manner of reduplicative cpds. like cuṇṇa — vicuṇṇa in intensive — iterative meaning), °*vasena* in direct and inverse succession, all round, completely J i.75. Cp. also vatta — paṭivatta. — (2) saṅsāra in ascending and descending lines, evolution ("involution") and devolution, or one round of transmigration and the other. It is dogmatically defined at Nett 113 as "vaṭṭaṅ saṅsāro vivaṭṭaṅ nibbānaṅ" (similarly, opposed to vaṭṭa at DA i.126) which is however not the *general* meaning, the vivaṭṭa not necessarily meaning a nibbāna stage. See SnA 106 (quoted above); VvA 68. We have so far not found any passage where it might be interpreted in the comprehensive sense as meaning "the total round of existences, " after the fashion of cpds. like bhavâbhava. **-loha** "round metal" (?), one of the 3 **kittima-lohāni** mentioned at VbhA 63 (kaṅsa°, vaṭṭa°, ārakūṭa); also at Miln 267 (with kāḷa°, tamba° & kaṅsa°, where in the trsl[n] Rh. D. does not give a def. expl[n] of the word).

**Vaṭṭa**[2] ("rained"): see **abhivaṭṭa** and **vaṭṭha** (vuṭṭha); otherwise only at DhA ii.265.

**Vaṭṭaka** (nt.) [fr. **vṛt**, or P. vaṭṭa] a cart, in **haṭṭha°** hand- cart Vin ii.276.

**Vaṭṭakā** (f.) (& **vaṭṭaka°**) [cp. Sk. vartakā & Ved. vartikā] the quail M iii.159 sq.; J i.172, 208 (vaṭṭaka — luddaka); iii.312; DhA iii.175 (loc. pl. vaṭṭakesu). — The **Vaṭṭaka-jātaka** at J i.208 sq. (cp. J v.414).

**Vaṭṭati** [Vedic **vṛt**. The representative of vattati (=Sk. vartate) in specialized meaning. The regular meaning of *vartate (with vaṭṭana), viz. "turning round," is attached to vaṭṭati only in later Pāli & sometimes doubtful. It is found also in the Caus. **vaṭṭeti**. The def[n] of **vaṭṭ** (literal meaning) at Dhtp 89 is "vaṭṭana," and at Dhtm 107 "āvattana"] 1. to turn round, to move on: doubtful in "kattha vaṭṭaṅ na vaṭṭati" S i.15; preferably with v. l. as **vaḍḍhati**. — Caus. I. **vaṭṭeti** to turn or twist J i.338 (rajjuṅ); to cause to move or go on (in weaving; tasaraṅ v. to speed the shuttle) SnA 265, 266. Should we read vaḍḍheti? Cp. āvaṭṭeti. — Caus. II. **vaṭṭāpeti** to cause to turn J i.422. — 2. to be right or fit or proper, to behove; it ought to (with infin.); with instr. of person who ought to do this or that, e. g. sīlācāra — sampannena bhavituṅ vaṭṭati J i.188; kataññunā bhavituṅ v. J i.122. — See e. g. J i.376; ii.352, 406; Miln 9; Vism 184; DhA ii.38, 90, 168; SnA 414 (vattuṅ to say); VvA 63, 69, 75; PvA 38 (dātuṅ). The *noun* to vaṭṭati is vatta (not vaṭṭa!).

**Vaṭṭana** (nt.) [fr. **vṛt**, vaṭṭati] turning round Dhtp 89 (in def[n] of vaṭṭati). Cp. **āvaṭṭana**.

**Vaṭṭanā** (f.) [fr. **vṛt**] in **°valī** is a line or chain of balls ("rounds," i. e. rings or spindles). Reading somewhat doubtful. It occurs at M i.80, 81 (seyyathā v. evaṅ me piṭṭhi — kaṇṭako unnat' âvanato hoti; Neumann trsl[s] "wie eine Kugelkette wurde mein Rückgrat mit den hervor — und zurücktretenden Wirbeln") and at J v.69 (spelt "vaṭṭhanā — vali — sankāsā piṭṭhi te ninnat' unnatā," with C. expl[n] "piṭṭhika — ṭṭhāne āvuṇitvā ṭhāpitā vaṭṭhanā — vali — sadisā"). The J trsl[n] by Dutoit gives "einer Reihe von Spinnwirteln dein Rücken gleicht im Auf und Nieder"; the E. tsrl[n] has "Thy back like spindles in a row, a long unequal curve doth show."

**Vaṭṭani** (f.) [cp. Vedic vartani circumference of a wheel, course] a ring, round, globe, ball Th 2, 395 (vaṭṭani — riva; expl[d] at ThA 259 as "lākhāya guḷikā viya," trsl[n] *Sisters* 154: "but a little ball").

**Vaṭṭi** (f.) [represents both Epic Sk. **varti** and **vṛtti**, differ-

entiated derivations from **vṛt**, combining the meanings of "turning, rolling" and "encircling, round"] 1. a wick S ii.86=iii.126=iv.213; J i.243 (dīpa°); DhA 393; ThA 72 (Ap. v.45: nom. pl. vaṭṭīni); Mhvs 32, 37; 34, 35. — 2. enclosure, lining, film, skin Vism 258 (anta° entrails), 262 (udara°); J i.260 (anta°, so read for °vaddhi). — 3. edge, rim, brim, circumference Vin ii.120 (**aggala°** of the door), 148 (id.); S iii.141 (patta° of a vase or bowl); iv.168 (id.); DhA ii.124 (nemi°). Often as **mukha-vaṭṭi** outer rim, border, lining, e. g. cakkavāḷa° J i.64, 72; DhA i.319; iii.209; patt° J v.38; pāsāda° DhsA 107. — 4. strip, fringe Vin ii.266 (dussa°); J v.73 (camma°); Mhvs 11, 15. — 5. a sheath, bag, pod J iii.366 (tiṇa°); Mhvs 26, 17 (marica° red pepper pod); DhA iv.203 (reṇu°). — 6. a lump, ball DhA iii.117 (pubba°, of matter). — 7. rolling forth or along, a gush (of water), pour J i.109 (or to **vṛṣ**?).

**Vaṭṭikā** (f.) [vaṭṭi+kā, cp. Class. Sk. vartikā] 1. a wick Mhvs 30, 94. — 2. a brim Mhvs 18, 28. — 3. a pod Mhvs 26, 16 (marica°).

**Vaṭṭin** (—°) (adj.) in **muṇḍa°** porter (?) is not clear. It is a der[n] fr. vaṭṭi in one or the other of its meanings. Found only at Vin ii.137, where it is expl[d] by Bdhgh as "veṭṭhin." It may belong to **vaṭaṅsa** or **vaṭa** (rope): cp. Dhtm 106 "veṭhana" for vaṭaṅsa.

**Vaṭṭula** (adj.) [fr. **vṛt**, cp. late Sk. vartula] circular Abhp 707.

**Vaṭṭha** [pp. of vassati, for the usual vuṭṭha] rained, in **nava°** newly rained upon DhA i.19 (bhūmi).

**Vaṭhara** (adj.) [cp. BSk. vaṭhara MVastu ii.65. A root **vaṭh** is given at Dhtm 133 in meaning "thūlattane bhave" i. e. bulkiness] bulky, gross Abhp 701.

**Vaḍḍha** (nt.) [fr. **vṛdh**] wealth, riches J iii.131 (vaḍḍhaṅ vaḍḍhataṅ, imper.). Or should we read vaṭṭa? — **Vaḍḍha** is used as Np. at KhA 119, perhaps in meaning "prosperous."

**Vaḍḍhaka** [fr. vaḍḍheti] 1. augmenting, increasing, i. e. looking after the welfare of somebody or something, one who superintends J i.2 (rāsi° the steward of an estate). — 2. a maker of, in special sense (**cīvara°** robecutter, perhaps fr. **vardh** to cut: see **vaddheti**) a tailor J i.220.

**Vaḍḍhaki** (& **°ī**) [cp. Epic & Class. Sk. vardhaki & vardha- kin; perhaps from **vardh** to cut: see vaddheti] a carpenter, builder, architect, mason. On their craft and guilds see Fick, *Sociale Gliederung* 181 sq.; Mrs. Rh. D. *Cambridge Hist. Ind.* i.206. — The word is specially characteristic of the Jātakas and other popular (later) literature J i.32, 201, 247; ii.170; vi.332 sq., 432; Ap. 51; DhA i.269; iv.207; Vism 94; PvA 141; Mhbv 154. — **iṭṭha°** a stonemason Mhvs 35, 102; **nagara°** the city architect Miln 331, 345; **brāhmaṇa°** a brahmin carpenter J iv.207; **mahā°** chief carpenter, master builder Vism 463. In metaphor **taṇhā** the artificer lust DhA iii.128.

**-gāma** a carpenter village J ii.18, 405; iv.159.

**Vaḍḍhati** [Vedic vardhati, **vṛdh**, cp. Av. v□r□daiti to increase. To this root belongs P. **uddha** "high up" (=Gr. ορχός straight). Def[d] at Dhtp 109 simply as "vaḍḍhane"] primary meaning "to increase" (trs. & intrs.); hence: to keep on, to prosper, to multiply, to grow S i.15 (read vaḍḍh° for vaṭṭ°); ii.206 (vaṇṇena); iv.73, 250; A v.249 (paññāya); Sn 329 (paññā ca sutañ ca); J iii.131 (porāṇaṅ vaḍḍhaṅ vaḍḍhataṅ, imper. med. 3[rd] sg.); v.66 (sadā so vaḍḍhate rājā sukka — pakkhe va candimā); Pv i.1[2] (dātā puññena v.); Pug 71; Miln 9; Mhvs 7, 68 (putta — dhītāhi vaḍḍhitvā having numerous sons & daughters); 22, 73 (ubho vaḍḍhiṅsu dārakā, grew up); SnA 319; PvA 94. — ppr. **vaḍḍhamāna** (1) thriving KhA 119 (read as Vaḍḍh°, Np.); — (2) increasing J i.199 (putta — dhītāhi); Mhvs 23, 34 (°chāyāyaṅ as the shadows increased). — See also **pari°**. — pp. **vaḍḍha**, **vaddha**, **vuḍḍha**, **vuddha**, **buḍḍha**. — Caus. I. **vaḍḍheti**, in many shades of meaning, all based upon the notion of progressive motion. Thus to be translated in any of the foll. senses: to increase, to make move on (cp. vv. ll. vaṭṭeti), to bring on to, to further; to take an interest in, to indulge in, practise; to be busy with, cause to prosper; to arrange; to make for; and in a general sense "to make" (cp. derivation vaḍḍhaka "maker," i. e. tailor; vaḍḍhaki id., i. e. carpenter; vaḍḍhana, etc.). The latter development into "make" is late. — 1. to increase, to raise Sn 275 (rajaṅ); DA i.115; Mhvs 29, 66 (mangalaṅ to raise the chant); PvA 168 (+brūheti). — 2. to cultivate (vipassanaṅ insight) J i.117 (aor. °esi); PvA 14. — 3. to rear, to bring up Mhvs 35, 103 (aor. vaḍḍhesi). — 4. (with ref. to food) to get ready, arrange, serve in (loc.) J iii.445 (pātiyā on the dish); iv.67 (karoṭiyaṅ), 391. — 5. to exalt J i.338 (akulīne vaḍḍhessati). — 6. to participate in, to practise, attend to, to serve (acc.) S ii.109 (tanhaṅ); A ii.54 (kaṭasiṅ to serve the cemetery, i. e. to die again and again: see refs. under kaṭasi); Vism 111 (kasiṇaṅ), 152. — 7. to make move on, to set into motion (for vaṭṭeti?), in **tasaraṅ v**. SnA 265, 266. — 8. to take up Mhvs 26, 10 (kuntaṅ). — pp. **vaḍḍhita**. — Caus. II. **vaḍḍhāpeti**: 1. to cause to be enlarged Mhvs 35, 119. — 2. to cause to be brought up or reared J i.455. — 3. to have attended to Vin ii.134 (massuṅ). — 4. to cause to be made up (of food) J iv.68.

**Vaḍḍhana** (nt. & adj.) [fr. vaḍḍheti; see also vaddhana] 1. increasing, augmenting, fostering; increase, enlargement, prolongation M i.518 (hāyana° decrease & increase); J iii.422 (kula°, spelling ddh); Mhvs 35, 73 (āyussa); DhsA 406; PvA 31; Miln 320 (bala° strengthincreasing); Dhtp 109; Sdhp 361. — 2. indulgence in, attachment; serving, practising Sn 1084 (takka°); J i.146 (kaṭasi°, q. v. & cp. vaḍḍheti 6); Vism 111 (°âvaḍḍhana), 152, 320. Here belong the phrases raja° & loka°. — 3. arrangement J vi.11 (paṭhavi — vaḍḍhanaka — kamma the act of attending to, i. e. smoothing the ground). — 4. serving for, enhancing, favouring Pv iii.3[6] (rati — nandi°). — 5. potsherd [connected with **vardh**? See vaddheti] J iii.226 (C. kaṭhalika; uncertain). — 6. a kind of garment, as **puṇṇa°** (full of costliness? but perhaps not connected with vaḍḍh° at all) Mhvs 23, 33 & 37 (where C. expl[s]: anagghāni evaṅnāmikāni vattha — yugāni). Cp. vaḍḍhamāna.

**Vaḍḍhanaka** (adj.) [fr. vaḍḍhana, cp. vaḍḍheti 4] serving, in f. **°ikā** a serving (of food), a dish (bhatta°) DhA 188 (so read for vaḍḍhinikā).

**Vaḍḍhamāna** (nt.) at Dpvs xi.33 is probably equivalent to **vaḍḍhana** (6) in special sense at Mhvs 23, 33, and designates a (pair of) special (ly costly) garment(s). One might think of meaning vaḍḍheti [BSk. vardhate] "to bid higher (at a sale)," as in Divy 403; AvŚ i.36, and explain as "that which causes higher bidding," i. e. very precious. The passage is doubtful.

It may simply mean "costly" (belonging to nandiyāvaṭṭaṅ); or is it to be read as **vaṭṭamāna**?

**Vaḍḍhamānaka** (adj.) [ppr. of vaḍḍheti+ka] growing, increasing, getting bigger; only in phrase **vaḍḍhamānaka-cchāyāya** (loc.) with growing shade, as the shadows lengthened, when evening drew near DhA i.96, 416; ii.79; Mhvs 19, 40.

**Vaḍḍhi** (f.) [fr. **vṛdh**, Vedic vṛddhi refreshment etc., which is differentiated in Pāli into vuddhi & vaḍḍhi] 1. increase, growth (cp. *Cpd.* 251 sq.) S iv.250 (ariya°); J ii.426 (=phāti); Miln 109 (guṇa°); DhsA 327; DhA iii.335 (avaḍḍhi=parihāni). — 2. welfare, good fortune, happiness J v.101; vi.330. — 3. (as t. t.) profit, interest (on money, esp. loans) Th 2, 444 (=iṇa — vaḍḍhi ThA 271); DA i.212, 270; VbhA 256 (in simile); SnA 179 (°gahaṇa).

**Vaḍḍhika** (adj.) [fr. vaḍḍhi] leading to increase, augmenting, prosperous Miln 351 (ekanta°, equal to aparihā- niya).

**Vaḍḍhita** [pp. of vaḍḍheti] 1. increased, augmented; raised, enlarged; big Th 1, 72 (su — su°); DA i.115; DhsA 188, 364; J v.340 (°kāya). — 2. grown up DhA i.126. — 3. brought up, reared J i.455. — 4. served, indulged, supplied: see **kaṭasi°** (S ii.178 e. g.).

**Vaṇa** (nt. & m.) [cp. Vedic vraṇa; Serbian rana; Obulg. vare̅, both "wound"] a wound, sore Vin i.205 (m.), 218 (vaṇo rūḷho); iii.36 (m; angajāte), 117 (angajāte); S iv.177 (vaṇaṅ ālimpeti); A v.347 sq., 350 sq.; 359; Nd[2] 540; PugA 212 (purāṇa — vaṇa — sadisa — citto); DhA ii.165 (°ṅ bandhati to bandage); VvA 77; PvA 80; Sdhp 395. On **vaṇa** in *similes* see *J.P.T.S.* 1907, 132.

**-ālepana** putting ointment on a sore SnA 58 (in sim.). **-coḷaka** a rag for dressing a wound Vism 342; VbhA 361. **-paṭikamma** restoration or healing of a wound DhA ii.164. **-paṭicchādana** dressing of a wound DhA i.375. **-paṭṭa** id., bandage SnA 100. **-bandhana** id. Vin i.205. **-mukha** the opening of a sore A iv.386 (nava °āni); VvA 77 (id.).

**Vaṇi** (f.) [fr. **van** to desire] wish, request Ud 53; J iv.404 (=yācana C.); cp. *J.P.T.S.* 1891, 18 See vana[2] & cp. vaṇeti.

**Vaṇijjā** (f.) [Vedic vaṇijyā, fr. vaṇij° (vaṇik) merchant, cp. vāṇija & vaṇibbaka] trade, trading M ii.198; Sn 404 (payojaye dhammikaṅ so vaṇijjaṅ); A ii.81 sq.; Pv i.5[6] (no trade among the Petas); J i.169; PvA 47 (tela°); Sdhp 332, 390. — *Five* trades must not be carried on by lay followers of the Buddha, viz. **sattha°** trade in swords, **satta°** in living beings, **maṅsa°** in meat, **majja°** in intoxicants, **visa°** in poisons A iii.208, quoted at DA i.235 and SnA 379.

**Vaṇita** [pp. of *vaṇeti, Denom. fr. vaṇa] wounded, bruised Pv ii.2[4]; J i.150; Sdhp 395.

**Vaṇippattha** [vaṇik+patha, in meaning patha 2] trading, trade Vin i.229=D ii.87=Ud 88 (with ref. to Pāṭaliputta).

**Vaṇibbaka** [vaṇibba+ka. The form ***vaṇibba**, according to Geiger, *P.Gr.* § 46[1], distorted fr. **vaṇiya**, thus "travelling merchant, wayfarer." Spelling wavers between **vaṇibb°** & vanibb°. The BSk. form is **vanīpaka**, e. g. at AvŚ i.248; ii.37; Divy 83; occurring also as **vaṇīyaka** at Divy 83] a wayfarer, beggar, pauper Sn 100 (ṇ); J iv.403, 406 (n); v.172 (=bhojaputta C.; n); vi.232 (n); DA i.298 (ṇ); PvA 78 (n), 112 (n); VvA 5 (n). Often comb[d] with similar terms in phrase **kapaṇ' addhika** [iddhika] **vaṇibbaka-yācakā** indigents, tramps, wayfarers & beggars, e. g. D i.137 (ṇ); Miln 204 (ṇ); DhA i.105 (ṇ). Other spurious forms are vaṇidīpaka PvA 120; vanīpaka Cp. i.4[9].

**Vaṇibbin** (adj. — n.) [fr. *vaṇibba] begging, a beggar, tramp J iii.312; iv.410 (=yācanto C.). Spelling at both places n. See also **vanin**.

**Vaṇīyati** see **vanīyati**.

**Vaṇeti** [Caus. of **van** (see etym. under vana[2]), cp. vaṇi (vani). It may be derived directly fr. **vṛ**, vṛṇāti=P. vuṇāti, as shown by vaṇimhase. A Denom. fr. vani is vanīyati] to wish, desire, ask, beg J v.27 (spelt **vaṇṇeti**; C. expl[s] as vāreti icchati); pres. med. 1[st] pl. **vaṇimhase** (=Sk. vṛṇīmahe) J ii.137 (=icchāma C.). As **vanayati** at KhA 111 (vanayatī ti vanaṅ).

**Vaṇṭa** (nt.) [Epic Sk. vṛnta] a stalk S iii.155=D i.73 (°chinna with its stalk cut); J i.70; Ap 62; Vism 356 (in comparison); SnA 296; VbhA 60; DhA ii.42; iv.112; VvA 44. **avaṇṭa** (of thana, the breast of a woman) not on a stalk (i. e. well — formed, plump) J v.155. So to be trsl[d] here, although vaṇṭa as medical term is given in BR with meaning "nipple." — See also **tālavaṇṭa**

**Vaṇṭaka** (adj:) (—°) [vaṇṭa+ka] having a stalk; **a°** not fastened on stalks J v.203.

**Vaṇṭati** [dial. Sk. vaṇṭ] to partition, share; is given as root **vaṇṭ** at Dhtp 92, 561 and Dhtm 787 in meaning "vibhājana." — Another root **vaṇṭ** is found at Dhtm 108 with unmeaning expl[n] "vaṇṭ' atthe."

**Vaṇṭika** (adj.) (—°) [vaṇṭa+ika] having a stalk; only in phrase **ekato° & ubhato°** having a stalk on one or on both sides (of a wreath) Vin ii.10; iii.180; DhA i.419.

**Vaṇṇa** [cp. Vedic varṇa, of **vṛ**: see vuṇāti. Customary definition as "vaṇṇane" at Dhtp 572] appearance etc. (lit. "cover, coating"). There is a considerable fluctuation of meaning, especially between meanings 2, 3, 4. One may group as follows. — 1. colour Sn 447 (meda°); S v.216 (chavi° of the skin); A iii.324 (sankha°); Th 1, 13 (nīl'abbha°); Vv 45[10] (danta°=ivory white); Pv iv.3[9]; DhA ii.3 (aruṇa°); SnA 319 (chavi°); VvA 2 (vicitta°); PvA 215. *Six* colours are usually enum[d] as vaṇṇā, viz. **nīla pīta lohitaka odāta mañjeṭṭha pabhassara** Ps i.126; cp. the 6 colours under **rūpa** at Dhs 617 (where **kāḷaka** for pabbassara); J i.12 (chabbaṇṇa — buddha — rasmiyo). Groups of *five* see under pañca 3 (cp. J i.222). — **dubbaṇṇa** of bad colour, ugly S i.94; A v.61; Ud 76; Sn 426; It 99; Pug 33; VvA 9; PvA 32, 68. Opp. **suvaṇṇa** of beautiful colour, lovely A v.61; It 99. Also as term for "silver." — As t. t. in descriptions or analyses (perhaps better in meaning "appearance") in abl. **vaṇṇato** by colour, with saṇṭhānato and others: Vism 184 ("kāḷa vā odāta vā manguracchavi vā"), 243=VbhA 225; Nett 27. — 2. appearance S i.115 (kassaka — vaṇṇaṅ abhinimminitvā); J i.84 (id. with māṇavaka°); Pv ii.1[10] (=chavi — vaṇṇa PvA 71); iii.3[2] (kanakassa sannibha); VvA 16; cp. °dhātu. — 3. lustre, splendour (cp. next meaning) D iii.143 (suvaṇṇa°, or=1); Pv ii.9[62] (na koci devo vaṇṇena sambuddhaṅ atirocati); iii.9[1] (suriya°); Vv 29[1] (=sarīr' obhāsa VvA 122); PvA 10 (suvaṇṇa°), 44. — 4. beauty (cp. vaṇṇa-

vant) D ii.220 (abhikkanta°); M i.142 (id.); D iii.68 (āyu+); Pv ii.9[10] (=rūpa — sampatti PvA 117). Sometimes comb[d] with other ideals, as (in set of 5): āyu, sukha, yasa, sagga A iii.47; or āyu, yasa, sukha, ādhipacca J iv.275, or (4): āyu, sukha, bala A iii.63. — 5. expression, look, specified as **mukha**°, e. g. S iii.2, 235; iv.275 sq.; A v.342; Pv iii.9[1]; PvA 122. — 6. colour of skin, appearance of body, complexion M ii.32 (parama), 84 (seṭṭha); A iii.33 (dibba); iv.396 (id.); Sn 610 (doubtful, more likely because of its comb[n] with **sara** to below 8!), 686 (anoma°); Vism 422 (evaṅ°=odato vā sāmo vā). Cp. °**pokkharatā**. — In special sense applied as distinguishing mark of race or species, thus also constituting a mark of class (caste) distinction & translatable as "(social) grade, rank, caste" (see on term *Dial.* i.27, 99 sq.; cp. Vedic ārya varṇa and dāsa varṇa RV ii.12, 9; iii.34, 9: see Zimmer, *Altind. Leben* 113 and in greater detail Macdonell & Keith, *Vedic Index* ii.247 sq.). The customary enum[n] is of 4 such grades, viz. **khattiyā brāhmaṇā vessā suddā** Vin ii.239; A iv.202; M ii.128, but cp. *Dial.* i.99 sq. — See also Vin iv.243 (here applied as general term of "grade" to the alms — bowls: tayo pattassa vaṇṇā, viz. ukkaṭṭha, majjhima, omaka; cp. below 7); D i.13, 91; J vi.334; Miln 225 (khattiya°, brāhmaṇa°). — 7. kind, sort Miln 128 (nānā°), cp. Vin iv.243, as mentioned under 6. — 8. timbre (i. e. appearance) of voice, contrasted to **sara** intonation, accent; may occasionally be taken as "vowel." See A i.229 (+sara); iv.307 (id.); Sn 610 (id., but may mean "colour of skin": see 6), 1132 (giraṅ vaṇṇ' upasaṅhitaṅ, better than meaning "comment"); Miln 340 (+sara). — 9. constitution, likeness, property; adj. (—°) "like": **aggi**° like fire Pv iii.6[6] (=aggi — sadisa PvA 203). — 10. ("good impression") praise DhA i.115 (magga°); usually comb[d] and contrasted with **avaṇṇa** blame, e. g. D i.1, 117, 174; A i.89; ii.3; iii.264; iv.179, 345; DA i.37. — 11. reason ("outward appearance") S i.206 (=kāraṇa *K.S.* i.320); Vv 84[6] (=kāraṇa VvA 336); Pv iv.1[6] (id. PvA 220); iv.1[48].

**-āroha** (large) extent of beauty Sn 420. **-kasiṇa** the colour circle in the practice of meditation VbhA 251. **-kāraka** (avaṇṇe) one who makes something (unsightly) appear beautiful J v.270. **-da** giving colour, i. e. beauty Sn 297. **-dada** giving beauty A ii.64. **-dasaka** the ten (years) of complexion or beauty (the 3[rd] decade in the life of man) Vism 619; J iv.497. **-dāsī** "slave of beauty," courtezan, prostitute J i.156 sq., 385; ii.367, 380; iii.463; vi.300; DhA i.395; iv.88. **-dhātu** composition or condition of appearance, specific form, material form, natural beauty S i.131; Pv i.3[1]; PvA 137 (=chavivaṇṇa); DhsA 15. **-patha** see vaṇṇu°. **-pokkharatā** beauty of complexion D i.114, 115; A i.38; ii.203; Pug 66; VbhA 486 (def[d]); DhA iii.389; PvA 46. **-bhū** place of praise J i.84 (for °bhūmi: see bhū[2]). **-bhūta** being of a (natural) species PvA 97. **-vādin** saying praise, praising D i.179, 206; A ii.27; V.164 sq.; Vin ii.197. **-sampanna** endowed with beauty A i.244 sq., 288; ii.250 sq.

**Vaṇṇaka** (nt.) [fr. vaṇṇa] paint, rouge D ii.142; Th 1,960; Dpvs vi.70.

**Vaṇṇatā** (f.) [abstr. fr. vaṇṇa] having colour, complexion A i.246 (dubbaṇṇatā bad c.); VvA 9.

**Vaṇṇanā** (f.) [fr. vaṇṇeti] 1. explanation, commentary, exposition KhA 11, 145, 227; SnA 65 (pada°); PvA 2. — **pāḷi**° explanation of the text (as regards meaning of words), purely textual analysis (opp. vinicchayakathā) VbhA 291. — 2. praise DhA ii.100 (vana°).

**Vaṇṇanīya** (adj.) [grd. formation fr. vaṇṇeti] to be de- scribed; **a**° indescribable J v.282.

**Vaṇṇavant** (adj.) [fr. vaṇṇa] beautiful A iv.240 (cātummahārājikā devā dīgh'āyukā vaṇṇavanto; v. l. °vantā); Pug 34; Pv iii.2[12] (=rūpasampanna PvA 184); DhA i.383.

**Vaṇṇita** [pp. of vaṇṇeti] 1. explained, commented on SnA 368. — 2. praised, extolled Pug 69; J i.9; Miln 278 (+thuta & pasattha); PvA 116 (=pasaṅsita), 241; VvA 156 (=pasaṅsita).

**Vaṇṇin** (—°) (adj.) [fr. vaṇṇa] 1. having colour Th 1, 1190 (accharā nānattavaṇṇiyo "in divers hues"). — 2. belonging to a caste, in **cātu**° (suddhi) (purity of) the fourfold castes M ii.132. — 3. having beauty Sn 551 (uttama°). — 4. having the appearance of A ii.106= Pug 44 (āma°, pakka°); J v.322 (vijju°).

**Vaṇṇiya** (nt.) [fr. vaṇṇeti] colouring; having or giving colour, complexion M i.446 (in phrase assaṅ assa — damako vaṇṇiyañ ca valiyañ ca anuppavecchati, trsl[d] by Neumann as "lässt der Rossebändiger noch die letzte Strählung und Striegelung angedeihen"; still doubtful); A iii.54 (dubbaṇṇiyaṅ bad complexion); It 76 (dub° evil colour).

**Vaṇṇu** (f.) [cp. late Sk. varṇu, N. of a river ( — district)] is given at Abhp 663 in meaning of "sand." Occurs only in cpd. **vaṇṇupatha** a sandy place, quicksand, swamp J i.109; Vv 84[3] (=vālu — kantāra VvA 334); Pv iv.3[2] (=petena nimmitaṅ mudu — bhūmi — magga PvA 250, so read for vaṇṇapatha); shortened to **vaṇṇu** at Vv 84[11] (where MSS vaṇṇa).

**Vaṇṇeti** [Denom. fr. vaṇṇa] 1. to describe, explain, comment on J i.2, 222; KhA 168; SnA 23, 160, 368. — 2. to praise, applaud, extol J i.59, 84; PvA 131 (+pasaṅsati). — pp. **vaṇṇita**.

**Vata**[1] (indecl.) [Vedic bata, post — Vedic vata] part of ex- clamation: surely, certainly, indeed, alas! Vin iii.39 (puris' usabho vat' âyaṅ "for sure he is a human bull"); Th 2, 316 (abbhutaṅ vata vācaṅ bhāsasi); Sn 178, 191, 358; Vv 47[13]; Pv i.8[5]; J iv.355; PvA 13, 61, 75, 121. Often comb[d] with other emphatic particles, like **aho** vata Pv ii.9[45] (=sādhu vata PvA 131); **lābhā** vata no it is surely a gain that Sn 31; DhA ii.95; vata **bho** J i.81.

**Vata**[2] (m. & nt.) [cp. Vedic vrata vow. fr. **vṛt**, meaning later "milk" (see Macdonell & Keith, *Vedic Index* ii.341)] 1. a religious duty, observance, rite, practice, custom S i.143, 201; iv.180; A iv.461 (sīla, vata, tapas, brahmacariya); v.18; Sn 792, 898; Vv 84[24]; J iii.75; VvA 9; PvA 60. — **subbata** of good practice Vv 34[6]. Cp. patibbata, sīlabbata. — 2. manner of (behaving like) a certain animal (as a practice of ascetics), e. g. **aja**° like a goat J iv.318; **go**° like a cow M i.387; J iv.318; **vagguli**° bat practice J i.493; iii.235; iv.299; **hatthi**° elephant behaviour Nd[1] 92 (here as **vatta**; see under vatta[1]).

**-pada** an item of good practice, virtue (otherwise called **guṇa** at Miln 90) J i.202 (where 7 are enum[d], viz. devotion to one's mother & father, reverence towards elder people, speaking the truth, gentle speech, open speech, unselfishness); Miln 90 (where 8 are given in detail, differing from the above). See also vatta[1] 2. where other sets of 7 & 8 are quoted. **-samādāna** taking up a (good) practice, observance of a vow J i.157.

**Vatavant** (adj.) [vata²+vant] observant of religious duties, devout Sn 624 (=dhuta — vatena samannāgata SnA 467); Dh 400 (with same explⁿ at DhA iv.165 as as SnA 467).

**Vati¹** (f.) [later Sk. vṛti, fr. **vṛ**] a fence J i.153; iii.272; v.472; Vism 186 (vatī, v. l. vati); SnA 98 (v. l. for gutti), 148 (v. l. for °vatikā).

**Vati²** (f.) [fr. **vṛ**, cp. Sk. vṛti] a choice, boon DhA i.190 (pubbe Sāmā nāma vatiyā pana kāritattā Sāmāvatī nāma jātā).

**Vatika** (adj.) (—°) [vata²+ika] having the habit (of), acting like M i.387 (kukkura°).

**Vatikā** (f.) [fr. vati¹] a fence SnA 148 (kaṇṭaka° & rukkha°).

**Vatta¹** (nt.) [orig. pp. of vattati] 1. that which is done, which goes on or is customary, i. e. duty, service, custom, function Vin ii.31; Sn 294, 393 (gahaṭṭha°); Vism 188 (cetiy' angaṇa° etc.); DhA i.92 (ācariya°); VbhA 354 (gata — paccāgata°); VvA 47 (gāma°). — 2. (for vata²) observance, vow, virtue D iii.9 (the 7 vattapadāni, diff. from those enumᵈ under vata — pada); Nd¹ 66 (sīlañ ca vattañ ca), 92 (hatthi° etc.: see vata² 2), 104 (°suddhi), 106 (id.), 188 (giving 8 dhutangas as vattas).

**-paṭivatta** all kinds of practices or duties J i.67; ii.103; iii.339; iv.298; Miln 416 (sucarita°); DhA i.13 sq.; ii.277; iv.28. **-bbata** the usual custom DhA iv.44; C on S i.36 § 2 and on S ii.18 § 4 sq. **-sampanna** one who keeps all observances VbhA 297 (where the foll. **vattāni** are enumᵈ: 82 khuddaka — vattāni. 14 mahā°, cetiyangaṇa°, bodhiyangaṇa°, pānīyamāḷa°, uposathāgāra°, āgantuka°, gamika°).

**Vatta²** (nt.) [cp. Sk. vaktra & P. vattar] the mouth (lit. "speaker") Pgdp 55 (sūci — vatto mah'odaro peto).

**Vatta³** [vyatta, Sk. vyātta, of vi+ā+**dā**] opened wide Vin iii.37; J v.268 (vatte mukhe).

**Vatta⁴** at J v.443 is corrupt for **vaṇṭha** cripple.

**Vattaka** (adj.) [fr. vatta¹] doing, exercising, influencing; in **vasa°** having power, neg. **avasa°** having no free will, involuntary PvA 64.

**Vattati** [Vedic vartate; **vṛt**. A differentiated P. form is vaṭṭati. — Cp. Av. var□t to turn, Sk. vartana turning, vartulā=Lat. vertellum=E. whorl (Ger. wirtel) & vertil; Gr. ῥατάνη; Goth. waírpan=Ger. werden (to become, E. "turn"); Goth. — waírps=E. — wards; Obulg. vretēno spindle; and many others (e. g. Lat. vertex, vortex), q. v. Walde, *Lat. Wtb.* s. v. verto] to move, go on, proceed; to happen, take place, to be; to be in existence; to fare, to do Sn p. 13 (parivesanā vattati distribution of food was in progress); Sn 654 (kammanā vattati loko keeps up, goes on); Pv ii.9⁴⁴ (vatteyya); Miln 338 (na ciraṅ vattate bhavo). — grd. **vattabba** to be proceeded, or simply "to be" Vin ii.8 (so read for vatth°): nissāya te v. "thou must remain under the superintendence of others" (*Vin. Texts,* ii.344). — Often equal to **atthi** or (pl.) **santi**, i. e. is (are), e. g. J vi.504; SnA 100 (bāḷhā vedanā vattanti); PvA 40. — ppr. med. **vattamāna** see sep. — pp. **vatta**. — Caus. **vatteti** to make go on, to keep up, practise, pursue Sn 404 (etaṅ vattayaṅ pursuing this); freq. in phrases **vasaṅ vatteti** to exercise power, e. g. PvA 89; and **cakkaṅ vatteti** to wield royal power, to govern (cp. expression cakkavattin & see pavatteti) Sn 554, 684 (vattessati), 693 (dhamma — cakkaṅ); J iii.412. — grd. **vattitabba** to be practised Vin ii.32. — pp. **vattita**.

**Vattana** (nt.) [fr. vattati] moving on, upkeep, existence, continuance Sn 698 (cakka° continuance of royal power); Mhvs 3, 38.

**Vattanī** (& **°i**) (f.) [cp. Sk. vartanī, fr. **vṛt**] a track, a road J i.196, 395, 429; iii.200. — **kaṇha°** leaving a black trail, Ep. of the fire J iii.140.

**Vattamāna** (adj. — nt.) [ppr. med. of vattati] being in existence, going on, happening at the time; nt. process, progress, (as ° — ) in progress SnA 4 (°uppanna); PvA 55. **-°vacana** the present tense SnA 16, 23.

**Vattamānaka** (adj.) [fr. last] going on, being, existing; **°bhave** in the present existence or period Miln 291.

**Vattar** [n. ag. of vatti, **vac**] one who speaks, a sayer, speaker M i.470; S i.63; ii.182; vi.94, 198; D i.139; A iv.32; v.79 sq., 226 sq.; Th 1, 334 (read ariya — vattā for ° vatā); J i.134; SnA 272; PvA 15.

**Vatti** [Vedic vakti, **vac**] to speak, say, call; *pres.* not found (for which vadati); *fut.* 1ˢᵗ sg. **vakkhāmi** J i.346; 3ʳᵈ **vakkhati** S i.142; J i.356; ii.40; vi.352; VbhA 51; 1ˢᵗ pl. **vakkhāma** S iv.72; M iii.207; Vism 170, 446; 3ʳᵈ **vakkhanti** Vin ii.1; pte. fut. **vakkhamāna** PvA 18. — *aor.* 1ˢᵗ sg. **avacaṅ** J iii.280; DhA iii.194, & **avocaṅ** Th 2, 124; Vv 79⁷; S i.10; DhA iii.285; 2ⁿᵈ **avaca** Th 2, 415, **avoca** Dh 133, & **avacāsi** Vv 35⁷; 53⁹; 3ʳᵈ **avaca** J i.294; Pv ii.3¹⁹; PvA 65 (mā a.); **avoca** Th 2, 494; S i.150; Sn p. 78; J ii.160; PvA 6, 31, 49, & **avacāsi** J vi.525; 1ˢᵗ pl. **avacumha & avocumha** M ii.91; iii.15; 2ⁿᵈ **avacuttha** Vin i.75 (mā a.); ii.297; J ii.48; DhA i.73; iv.228, & **avocuttha** J i.176; Miln 9; 3ʳᵈ pl. **avacuṅ** J v.260, & **avocuṅ** M ii.147. — *inf.* **vattuṅ** Sn 431; J vi.351; Vism 522=VbhA 130 (vattukāma); SnA 414; DA i.109; DhA i.329; ii.5. — *ger.* **vatvā** SnA 398; PvA 68, 73, & **vatvāna** Sn p. 78. — *grd.* **vattabba** Miln 276 (kiṅ vattabbaṅ what is there to be said about it? i. e. it goes without saying); SnA 123, 174, 178; PvA 12, 27, 92. — *ppr. med.* **vuccamāna** Vin i.60; iii.221; PvA 13. — Pass. **vuccati** D i.168, 245; Dh 63; Mhvs 9, 9; 34, 81 (vuccate, v. l. uccate); J i.129 (vuccare, 3ʳᵈ pl.); PvA 24, 34, 63, 76; — pp. **vutta** (q. v.). — Caus. **vāceti** to make speak, i. e. to read out; to cause to read; also to teach, to instruct Sn 1018, 1020; J i.452 (read); PvA 97. — pp. **vācita** (q. v.). — Desid. **vavakkhati** (see Geiger, *P.Gr.* § 184=Sk. vivakṣati) to wish to call D ii.256.

**Vattika=vatika** Nd¹ 89 (having the habit of horses, elephants etc.).

**Vattita** (nt.) [fr. vatteti] that which goes on, round (of existence), revolution Miln 226.

**Vattin** (adj.) (—°) [fr. **vṛt**] engaged in, having power over, making, doing; only in cpds. **cakka° & vasa°** (q. v.).

**Vattha¹** (nt.) [Vedic vastra, fr. **vas**, vaste to clothe; Idg. ***u̯es**, enlargement of ***eu** (: Lat. ex — uo); cp. Lat. vestis "vest( — ment)," Gr. ἕννυμι to clothe, εἷμα dress; Goth. wasjan to clothe; wasti dress] 1. cloth; clothing, garment, raiment; also collectively: clothes; M i.36 sq.; A i.132, 209, 286; ii.85, 241; iii.27 (odātaṅ), 50 (kāsikaṅ), 386 (kāsāyaṅ); iv.60, 186, 210; v.61 sq. (ubhatobhāga — vimaṭṭhaṅ=M ii.13, reading vimad-

dha; with the expression cp. ubhato — bhāga — vimutta); Sn 295, 304; KhA 237 (°ṅ pariyodāyati, simile); PvA 43, 50, 70; Sdhp 217. — **alla°** fresh, clean clothes DhA iv.220; **ahata°** new clothes J i.50; Dāvs ii.39; **dibba°** heavenly, i. e. exquisite dresses PvA 23, 46, 53. — pl. **vatthāni** garments, clothes Sn 64, 287, 924; Pug 57 (kāsāyāni); DhA i.219 (their uses, from a new dress down to a bit of rag). — 2. hangings, tapestry J iv.304. — On vattha in *similes* see *J.P.T.S.* 1907, 132.

**-guyha** "that which is concealed by a cloth," i. e. the pudendum D i.106; Sn 1022; DA i.275 (=angajātaṅ; Bhagavato ti vāraṇass' eva kosohitaṅ vatthaguyhaṅ suvaṇṇavaṇṇaṅ paduma — gabbha — samānaṅ). **-yuga** a pair of garments J iv.172; Dāvs i.34. **-lakkhaṇa** fortune telling from clothes SnA 362. **-sannidhi** storing up of clothes D i.6; Nd[1] 372; DA i.82. **-sutta** the Suttanta on clothes (i. e. with the parable of the clothes: vatth' upama — sutta) M i.36 sq., quoted at Vism 377 and SnA 119.

**Vattha²** as pp. of vasati[1] occurs only in cpd. **nivattha**. The two passages in PvA where vattha is printed as pp. (vatthāni vattha) are to be read as **vattha-nivattha** (PvA 46, 62).

**Vatthabba** at Vin ii.8 is to be spelt **vattabba** (see vattati).

**Vatthi** (m. & f.) [Vedic vasti in meaning 1; the other meanings later] 1. the bladder Vin iii.117; J i.146; Sn 195; Vism 144=DhsA 117; Vism 264, 345 (mutta°), 362; DA i.161; VbhA 248. — 2. the pudendum: see °kosa. — 3. a clyster ( — bag): see °kamma.

**-kamma**(ṅ karoti) to use a clyster Vin i.216. **-kosa** a membranous sheath enveloping the sexual organ of a male DA i.275 (°kosena paṭicchanna vatthaguyha: so read for °kesena); VvA 252 (°mukha orifice of the pudendum of an elephant).

**Vatthu¹** (nt.) [Class. Sk. vastu, fr. **vas¹**] lit. "ground," hence 1. (lit.) object, real thing, property, thing, substance (cp. vatthu²!) A ii.209 (khetta°, where khetta in lit. sense, cp. No. 2). Here belongs the defn of kāma as twofold: **vatthu-kāma** and **kilesa-kāma**, or desire for realities, objective kāma, and desire as property of stained character, i. e. subjective kāma, e. g. Nd[1] 1; SnA 99, 112; DhsA 62. — On **vatthu** as general philos. term cp. *Dhs. trsln* [2]§§ 455, 679, 1229, also introd. p. 86; *Cpd.* 15, 31, 174[1]. — 2. (appld meaning) object, item Vin i.121 (antima — vatthuṅ ajjhāpannaka guilty of an extreme offence?); v.138 (the 10 āghāta — vatthūni, as at Vbh 86); D iii.252 (*seven* niddesa°), 255 (*eight* kusīta°), 258 (*eight* dāna°); S ii.41, 56 sq.; Vbh 71 (cakkhu° etc.), 306 sq., 353; Nett 114 *(ten);* SnA 172; DhA iv.2 (akkosa°); PvA 8, 20 (dāna°), 26 (left out in id. p. KhA 209), 29, 65 (alabbhaneyya°), 96 (id.), 119, 121 (iṭṭha°), 177, 220. Cp. °bhūta. — 3. occasion for, reason, ground A ii.158 (+khetta [in fig. sense!], āyatana & adhikaraṇa); iv.334; D i.13 sq. (aṭṭhādasahi vatthūhi etc.); J ii.5 (avatthumhi chandaṅ mâkari do not set your heart on what is unreasonable); **vatthunā** (instr.) because PvA 118; **vatthuto** (abl.) on account of PvA 241. — 4. basis, foundation, seat, (objective) substratum, substance, element J i.146 (kāyo paridevānaṅ v.); VbhA 404 (+ārammaṇa). See most of the cpds. — 5. subjectmatter, subject, story, account SnA 4; DhA ii.66; PvA 77, 92, 263, 269. Cp. °gāthā & titles like Petavatthu, Vimānavatthu.

**-kata** made a foundation or basis of, practised thoroughly J ii.61; v.14 and passim (+bhāvita etc.). In phrase **tālâvatthukata** (=tāla avatthu kata) vatthu means foundation, basis, ground to feed and live on, thus "a palm deprived of its foundation": see refs. under **tāla. -gāthā** the stanzas of the story, the introductory (explanatory, essential to its understanding) stanzas, something like "prologue" SnA 483, 575 (preceding Sn 699 & 976). **-dasaka** tenfold substance or material basis VbhA 22. **-bhūta** being an object, i. e. subject to J v.210. **-rūpa** substance or substratum of matter, material form Vism 561, 564; VbhA 22, 172. **-visadakiriyā** clearing of the foundation or fundamentals, purification of the elements VbhA 283=DhsA 76 (°kiriyatā; trsln *Expos.* 101 "cleansing of things or substance"); Vism 128; VbhA 276.

**Vatthu²** [Vedic vāstu; fr. **vas**] site, ground, field, plot Vin iii.50 (ārāma° & vihāra°), 90 (id.); Sn 209, 473 (sakhetta°, cp. vatthu[1] 4), 769 (khetta+), 858 (id.); Th 1, 957 (khetta+vatthu, cp. *Brethren* p. 337[1] & *Vin. Texts* iii.389 sq.); Miln 279 (khetta° a plot of arable land); DA i.78 (contrasted with khetta, see khetta 1 and cp. vatthu[1] 1); PvA 88 (gehassa the back yard of the house); haunted by fairies (parigaṇhanti) D ii.87.

**-kamma** "act concerning sites," i. e. preparing the ground for building D i.12 (trsln: fixing on lucky sites for dwellings), cp. DA i.98: akaṭa — vatthumhi gehapatiṭṭhāpanaṅ. **-devatā** the gods protecting the grounds, field — gods, house — gods Pv i.4[1] (=ghara — vatthuṅ adhivatthā devatā PvA 17). **-parikiraṇa** offerings over the site of a house ("consecrating sites" trsln) D i.12 (cp. DA i.98=balikamma — karaṇaṅ). **-vijjā** the science of (building — ) sites, the art of determining a suitable (i. e. lucky) site for a house D i.9 (see expln at DA i.93); S iii.239; Nd[1] 372; Vism 269 (in comparison); KhA 237. See also *Dial* ii.92 & Fick, *Sociale Gliederung* 152.

**Vatthuka** (adj.) (—°) [fr. vatthu[1]] 1. having a site or founda- tion or ground, in **ucca°** (high) and **nīca°** (low) Vin ii.117, 120; Mhvs 33, 87. — 2. having its ground in, founded on, being of such & such a nature or composition S iv.67 (vācā°); Ps i.130 (micchādiṭṭhi°, correct in Index *J.P.T.S.* 1908!); Vbh 319 (uppanna°; +ārammaṇa), 392 (micchādiṭṭhi°); VbhA 403 (uppanna° etc.).

**Vada** (adj.) (—°) [fr. **vad**] speaking, in cpd. **vaggu°** speaking pleasantly Sn 955 (cp. Nd[1] 446; SnA 571=sundaravada); **suddhiṅ°** of clean speech Sn 910.

**Vadaññu** (adj.) [cp. Sk. vadāniya, which also in P. avadā- niya] lit. "(easily) spoken to," addressable, i. e. liberal, bountiful, kind S i.43; A ii.59, 61 sq.; iv.271 sq., 285, 289, 322; Sn 487; Pv iv.1[33], 3[42], 10[11], 15[4]; VvA 281.

**Vadaññutā** (f.) [abstr. fr. vadaññu] bounty, kindness, liberality; neg. **a°** stinginess A v.146, 148 sq.; Vbh 371.

**Vadati** [**vad**, Ved. vadati; Dhtp 134 vada=vacana] to speak, say, tell A iv.79; Sn 1037, 1077 sq.; Pug 42; PvA 13, 16, 39; Pot. 1st sg. **vade** (so read for vado?) M i.258; 3rd sg. **vadeyya** Pv i.3[3]; aor. 3rd pl. **vadiṅsu** PvA 4. — Cp. abhi°, upa°, pa°, vi°. — Another form (*not* Caus.: see Geiger, *P.Gr.* § 139[2]) is **vadeti** D i.36; Vin ii.1; Sn 825; Sn p. 140 (kiṅ vadetha); J i.294; imper. **vadehi** PvA 62; Pot. med. 1st pl. **vademase** D iii.197; fut. **vadessati** Sn 351; aor. **vadesi** DhA iii.174. — A specific Pāli formation is a Caus. **vādiyati** in *act.* and *med.*

sense (all forms only in *Gāthā* style), e. g. indic. **vādiyati** Sn 824=892, 832; expl[d] as **vadati** SnA 541, 542, or **katheti bhaṇati** etc. (the typical Niddesa expl[n] of vadati: see Nd[2] 555) Nd[1] 161. In contracted (& shortened) form Pot. 2[nd] sg. **vajjesi** (*vādiyesi) you might tell, i. e. please tell Pv ii.11[6] (=vadeyyāsi PvA 149); iii.6[7] (same expl[n] p. 203). The other Pot. forms from the same base are the foll.: 1[st] sg. **vajjaṅ** Th 2, 308; 2[nd] sg. vajjāsi Th 2, 307; J iii.272; vi.19; and **vajja** Th 2, 323; 3[rd] sg. **vajjā** Sn 971 (cp. Nd[1] 498); J vi.526 (=vadeyya C.); 3[rd] pl. **vajjuṅ** Sn 859 (=vadeyyuṅ katheyyuṅ etc. Nd[2] 555); J v.221. — Caus. **vādeti** to make sound, to play (a musical instrument) J i.293; ii.110, 254 (vādeyyāma we might play); Ap 31 (aor. vādesuṅ); PvA 151 (vīṇaṅ vādento). — Pass. **vajjati** (*vādiyati) to be played or sounded J i.13 (vajjanti bheriyo); Ap 31 (ppr. vajjamāna & aor. vajjiṅsu). — Another form of ppr. med. (or Pass.) is **vadāna** (being called, so — called) which is found in poetry only (contracted fr. vadamāna) at Vin i.36=J i.83. — pp. **udita[2]** & **vādita** (q. v.). — Caus. II. **vādāpeti** to cause to be played Mhvs 25, 74 (tūriyaṅ).

**Vadana** (nt.) [fr. **vad**] speech, utterance VvA 345 (+ka- thana).

**Vadāna** see **vadati**.

**Vadāniya** [another form of **vadaññu**] see **a°**.

**Vadāpana** (nt.) [fr. vādāpeti, Caus. II. of vadati] making somebody speak or something sound DhsA 333 (we should better read **vād°**).

**Vaddalikā** (f.) [cp. late Sk. vārdala & BSk. vardalikā MVastu iii.301; Divy 500] rainy weather Vin i.3; J vi.52 (loc. vaddalike); DhA iii.339; VbhA 109.

**Vaddha[1]** (adj. — n.) [pp. of vaḍḍhati; see also **vaḍḍha**, vuḍḍha & vuddha. The root given by Dhtp (166) for **vṛdh** is **vadh** in meaning "vuddhi"] 1. grown, old; an Elder; venerable, respectable; one who has authority. At J i.219 *three* kinds of **vaddha** are distinguished: one by nature (jāti°), one by age (vayo°), one by virtue (guṇa°); J v.140 (=paññāya vuddha C.). Usually comb[d] with **apacāyati** to respect the aged, e. g. J i.219; and in cpd. **vaddh-apacāyika** respecting the elders or those in authority J iv.94; and **°apacāyin** id. Sn 325 (=vaddhānaṅ apaciti — karaṇa SnA 332); Dh 109; DhA ii.239 (=buḍḍhatare guṇavuddhe apacāyamāna). Cp. jeṭṭh' apacāyin. — 2. glad, joyful; in cpd. **°bhūta** gladdened, cheerful J v.6.

**Vaddha[2]** (m. & nt.) [cp. Vedic vardhra in meaning "tape"] a (leather) strap, thong J ii.154 (vv. ll. baddha, bandhana, bandha, vaṭṭa). Occurs as **aṅsa°** shoulder strap at Ap 310, where ed. prints baddha (=baddha[2]).

**-maya** consisting of a strap, made of leather J ii.153.

**Vaddhaka** [vaddha+ka] in cpd. **aṅsa°** "shoulder strap" should be the uniform reading for a series of diff. spellings (°vaṭṭaka, °baddhaka, °bandhaka) at Vin i.204; ii.114; iv.170. Cp. Geiger, *Zeitschrift fur Buddhismus* iv.107.

**Vaddhana** (nt.) [fr. **vṛdh**; see the usual vaḍḍhana] increase, furthering J iii.422 (kula°); Sdhp 247 (pīti°), 307 (id.).

**Vaddhava** (nt.) [fr. vaddha[1] 2] joy, pleasure J v.6 (but C.=paṇḍita — bhāva).

**Vaddhavya** (nt.) [fr. vaddha[1] 1] (old) age J ii.137 (=vuddhabhāva, mahallakatā C.).

**Vaddhi** in **anta°** at J i.260 is to be read as **vaṭṭi**.

**Vaddheti** [fr. **vardh** to cut, cp. vaḍḍhaka & vaḍḍhakī] to cut off, is Kern's proposed reading (see *Toev.* s. v.) at J vi.527 (siro vaddhayitvāna) for **vajjheti** (T. reading **vajjhayitvāna**).

**Vadha** [fr. **vadh**] striking, killing; slaughter, destruction, execution D iii.176; A ii.113; Pug 58; J ii.347; Miln 419 (°kata); DhA i.69 (pāṇa°+pāṇa — ghāta), 80, 296; DhA ii.39; VbhA 382. — **vadhaṅ dadāti** to flog J iv.382. — **atta°** self — destruction S ii.241; **piti°** parricide DA i.153; **miga°** hunting J i.149.

**-bandhana** flogging and binding (imprisoning). In this connection **vadh** is given as a separate root at Dhtp 172 & 384 in meaning "bandhana." See A ii.209; v.206; Sn 242 (vadha — cheda — bandhana; v. is expl[d] at SnA 285 as "sattānaṅ daṇḍ' ādīhi ākoṭanan" i. e. beating) 623 (=poṭhana SnA 467); J i.435; iv.11; VbhA 97.

**Vadhaka** [fr. **vadh**] slaying, killing; murderous; a murderer S iii.112 (in simile); iv.173 (id.); A iv.92 (id.); Th 2, 347; D iii.72 (°citta); KhA 27; VvA 72 (°cetanā murderous intention); Vism 230, 231 (in sim.); Sdhp 58. — f. **vadhikā** J v.425 (pl. °āyo).

**Vadhati** [Vedic **vadh**; the root is given at Dhtp 169 in meaning of "hiṅsā"] to strike, punish; kill, slaughter, slay; imper. 2[nd] pl. **vadhetha** Vism 314; ger. **vadhitvā** M i.159; D i.98; J i.12; iv.67; SnA 257 (hiṅsitvā+); fut. **vadhissati** Mhvs 25, 62; aor. **vadhi** J i.18 (cp. ud — abbadhi); cond. 1[st] sg. **vadhissaṅ** Miln 221. — grd. **vajjha**: see **a°**. — Caus. **vadheti** J i.168; Miln 109. — pp. **vadhita**.

**Vadhita** [pp. of vadheti] smitten Th 1, 783=M ii.73 (*not* with Kern, *Toev.* s. v.=vyathita).

**Vadhukā** (f.) [fr. vadhū] a daughter-in-law, a young wife A ii.78; DhA iii.260.

**Vadhū** (f.) [Ved. vadhū; to Lith. vedù to lead into one's house] a daughter-in-law VvA 123.

**Vana[1]** (nt.) [Ved. vana. — The P. (edifying) etymology clearly takes vana as belonging to **van**, and, dogmatically, equals it with vana[2] as an allegorical expression ("jungle") to **taṇhā** (e. g. DhsA 364 on Dhs 1059; DhA iii.424 on Dh 283). — The Dhtp (174) & Dhtm (254) define it "sambhattiyaṅ," i. e. as meaning companionship] the forest; wood; as a place of pleasure & sport ("wood"), as well as of danger & frightfulness ("jungle"), also as resort of ascetics, noted for its loneliness ("forest"). Of (fanciful) def[ns] of **vana** may be mentioned: SnA 24 (vanute vanotī ti vanaṅ); KhA 111 (vanayatī ti vanaṅ); DhsA 364 (taṅ taṅ ārammaṇaṅ vanati bhajati allīyatī ti **vanaṅ**, yācati vā ti vanaṅ [i. e. vana[2]]. **vanatho** ti vyañjanena padaṅ vaḍḍhitaṅ... balava — taṇhāy'etaṅ nāma); DhA iii.424 (mahantā rukkhā **vanaṅ** nāma, khuddakā tasmiṅ vane ṭhitattā **vanathā** nāma etc., with further distinguishing detail, concerning the allegorical meanings). — D ii.256 (bhikkhūṇaṅ samitiṅ vanaṅ); A i.35, 37; Dh 283 (also as vana[2]); Sn 272, 562 (sīho nadati vane), 1015 (id.), 684 (Isivhaya v.); Sn p. 18 (Jetavana), p. 115 (Icchānangala); Th 2, 147 (Añjanavana; a wood near Sāketa, with a vihāra); J v.37 (here meaning beds of lotuses); Miln 219 (vanaṅ sodheti to clear a jungle); Dhs 1059 ("jungle"=taṇhā); Pv ii.6[5] (arañña° — gocara); Vism

424 (Nandana° etc.); DhA iv.53 (taṇhā° the jungle of lust). Characterized as **amba°** mango grove D ii.126 and passim; **ambāṭaka°** plum grove Vin ii.17; **udumbara** of figs DhA i.284; **tapo°** forest of ascetics ThA 136; DhA iv.53; **nāga°** elephant forest M i.175; **brahā** wild forest A i.152; iii.44; Vv 63[3]; J v.215; **mahā°** great forest Th 2, 373 (rahitaṅ & bhiṅsanakaṅ). — **vanataraṅ** (with compar. suffix) thicker jungle, denser forest Miln 269 (vanato vanataraṅ pavisāma). — On *similes* see *J.P.T.S.* 1907, 133. Cp. **vi°**.

**-anta** the border of the forest, the forest itself Sn 708, 709; Pv ii.3[10] (=vana C.). **-kammika** one who works in the woods J iv.210 (°purisa); v.427, 429. **-gahana** jungle thicket Vism 647 (in simile). **-gumba** a dense cluster of trees Vv 81[7] (cp. VvA 315). **-caraka** a forester SnA 51 (in simile). **-cetya** a shrine in the wood J v.255. **-timira** forest darkness; in metaphor **°matt-akkhin** at J iv.285=v.284, which Kern (*Toev.* s. v.) changes into **°patt-akkhin**, i. e. with eyes like the leaves of the forest darkness. Kern compares Sk. vanajapattr'ākṣī Mbh i.171, 43, and vanaja — locanā Avad. Kalp. 3, 137. The Cy. expl[ns] are "vana — timira — puppha — samān' akkhī," and "giri — kaṇṇika — samāna — nettā"; thus taking it as name of the plant Clitoria ternatea. **-dahaka** (& **°dahana**) burning the forest (aggi) KhA 21 (in simile). **-devatā** forest deva S iv.302. **-ppagumba** a forest grove VbhA 196. **-ppati (& vanaspati)** [cp. Vedic vanaspati, Prk. vaṇapphai] "lord of the forest," a forest tree; as **vanappati** only at Vin iii.47; otherwise **vanaspati**, e. g. S iv.302 (osadhī+tiṇa+v.; opposed to herbs, as in R.V.); A i.152; J i.329; iv.233 (tiṇa — latā — vanaspatiyo); DhA i.3. **-pattha** a forest jungle D i.71; iii.38, 49, 195; M i.16, 104; Vin ii.146; A i.60; iii.138 (arañña°); Pug 59, 68; DA i.210. **-pantha** a jungle road A i.241. **-bhanga** gleanings of the wood, i. e. presents of wild fruit & flowers A iv.197. **-mūla** a wild root D i.166 (+phala); A i.241 (id.); Miln 278. **-rati** delight in the forest DhA ii.100. **-vaṇṇanā** praise of the jungle DhA ii.100. **-vāsin** forest — dweller SnA 56 (Mahā — tissatthera). **-saṇḍa** jungle — thicket, dense jungle D i.87, 117; S iii.109 (tibba v. avijjāya adhivacana); A iii.30; J i.82, 170; DhA i.313; ii.100.

**Vana[2]** (nt.) [**van**; vanati & vanoti to desire=Av. vanaiti Lat. venus, Ohg. wini friend (: E. winsome, attractive) wunsc=E. wish, giwon=E. wont; also "to win." The spelling sometimes is **vaṇ**: see **vaṇi**. — The def[n] at Dhtp 523 is "yācane" (i. e. from begging), at Dhtm 736 "yācāyaṅ"] lust, desire. In exegetical literature mixed up with vana[1] (see definitions of vana[1]). — The word to the Pāli Buddhist forms a connection between **vana** and **nibbāna**, which is felt as a quâsi derivation fr. nibbana= nis+vana: see nibbana & cp. nibbāna II. B 1. — S i.180 (so 'haṅ vane nibbanatho visallo); Sn 1131 (nibbana); Dh 334; Th 1, 691 (vanā nibbanaṅ āgataṅ). — A Denom. fr. vana[2] is **vanāyati** (like vanīyati fr. vaṇi).

**Vanaka** (—) (adj.) [fr. vana[1]] belonging to the forest, forest- like; adj. in cpd. **ku°** (kubbanaka, q. v.) brushwood Sn 1134.

**Vanati, Vanute, Vanoti** [**van**; Sk. vanoti & vanute. See also vana[2], vaṇi, vaṇeti] to desire, love, wish, aim at, ask for SnA 24 (vanute & vanoti); DhsA 364 (vanati, bhajati, allīyati). Caus. **vanayati** KhA 111.

**Vanatha** [vana+tha; same in BSk. e. g. MVastu i.204] underwood, brushwood, thicket. Does not occur in lit. meaning, except in exegesis of Dh 283 at DhA iii.424; q. v. under vana[1]. Another def[n] is given at SnA 24: "taṇhā pariyuṭṭhāna — vasena vanaṅ tanotī ti vanatho, taṇh' ānusayass' etaṅ adhivacanaṅ." — The fig. meaning is "lust, desire," see e. g. S i.186; Th 1, 338; Dh 344; Sn 16 (°ja); Dhs 1059 (as epithet of taṇhā); J ii.205 (vanathaṅ na kayirā); Nett 81, 82. — **nibbanatha** free from desire S i.180; DhsA 364.

**Vanāyati** [Denom. fr. vana[2], cp, vanāyati] to desire, wish, covet, to hanker after M i.260; S iii.190. See also **allīyati**.

**Vanika**=vanaka; only in cpd. **nāga°** one belonging to the elephant forest, i e. an elephant — hunter M i.175; iii.132.

**Vanin** (adj. — n.) [either fr. Sk. vani (=P. vaṇi) in meaning "begging," or poetical abbreviation of **vaṇibbin**] poor, begging; one who asks (for alms) or begs, a mendicant J vi.232 (=vanibbaka C.).

**Vanibbaka** see vaṇibbaka.

**Vanīyati** [Denom. fr. vani=P. vaṇi] to desire J vi.264 C.: (pattheti), 270 (hadayaṅ vanīyati, v. l. dhanīyati: cp. allīyati). — See also **vanati** & **vaṇeti**.

**Vaneja** [vane (loc. of vana[1])+ja] born in the woods J ii.446.

**Vanta** [pp. of vamati] 1. vomited, or one who has vomited Miln 214; PvA 80. As nt. vomit at Vin i.303. — 2. (fig.) given up, thrown up, left behind, renounced M i.37 (+catta, mutta & pahīna). Cp. BSk. vāntī — bhāva, syn. with prahāna AvŚ ii.188.

**-âda** refuse — feeder, crow J ii.439. **-āsa** one who has given up all wishes, an Arahant Dh 97 (=sabbā āsā iminā vantā DhA i.187). **-âsika** eating what has been vomited, a certain class of Petas Miln 294. **-kasāva** one who has left behind all fault Dh 10 (=chaḍḍita° DhA i.82). **-gamana** at Vism 210=DA i.34 read either as v' antagamana or c' anta°. **-mala** stainless Dh 261. **-lokāmisa** renouncing worldly profit Dh 378.

**Vandaka** (adj.) [fr. **vand**] disposed to veneration; f. **°ikā** Th 2, 337.

**Vandati** [**vand**, originally identical with **vad**; the def[n] at Dhtp (135 & 588) is "abhivādana & thuti"] to greet respectfully, salute, to pay homage, to honour, respect, to revere, venerate, adore Sn 366, 547, 573, 1028; Pv ii.1[6]; Mhvs 15, 14 (+pūjeti); Miln 14; SnA 191; PvA 53 (sirasā with the head, a very respectful way of greeting), 67; VvA 71. imper. **vanda** Vv 21[1] (=abhivādaya VvA 105); pl. **vandantu** Sn 573; ppr. **vandamāna** Sn 598; aor. **vandi** Sn 252; J i.88; PvA 38, 61, 81, 141, 275; inf. **vandituṅ** PvA 77; grd. **vandiya** (neg. **a°**) Vin ii.162. — Caus. II. **vandāpeti** to cause somebody to pay homage J i.88; iii.11. — pp. **vandita**.

**Vandana** (nt.) & **Vandanā** (f.) [fr. **vand**, cp. Vedic vandana] salutation, respect, paying homage; veneration, adoration A i.294 (ā); ii.203 (+pūjā); J i.88; Pug 19, 24; Mhvs 15, 18; Miln 377; PvA i.53; SnA 492; ThA 256; Sdhp 221, 540.

**Vandāpana** (nt.) [fr. vandāpeti; Caus. of vandati] causing to do homage J i.67.

**Vandita** [pp. of vandati] saluted, revered, honoured, paid homage to; as nt. homage, respect, veneration Sn 702 (akkuṭṭha+); Th

2, 388 (id.); J i.88.

**Vanditar** [n. ag. fr. vandita] one who venerates or adores, a worshipper J vi.207 (vandit' assa=vanditā bhaveyya C.).

**Vapakassati** see **vavakassati**.

**Vapati**[1] [**vap**, Vedic vapate. Def$^{n}$ at Dhtp 192; bīja- nikkhepe] to sow Sn p. 13 (kasati+); J i.150 (nivāpaṅ vapitvā); PvA 139. — Pass. **vappate** S i.227 (yādisaṅ v. bījaṅ tādisaṅ harate phalaṅ), and **vuppati** [Vedic upyate] Th 1, 530. — pp. **vutta**. — Caus. I. **vāpeti**: see pp. **vāpita**[1]. — Caus. II. **vapāpeti** to cause to be sown Vin iii.131 (khettaṅ); J iv.276 (sāliṅ).

**Vapati**[2] [**vap**, probably identical with vapati[1]] to shear, mow, to cut, shave: only in pp. of Caus. **vāpita**[2] (q. v.).

**Vapana** (nt.) [fr. **vap**] sowing SnA 137; DhA iii.220 (°kas- saka); PvA 8.

**Vapayāti** [vi+apa+yā] to go away, to disappear, only at Vin. i.2=Kvu 186 (kankhā vapayanti sabbā; cp. id. p. MVastu ii.416 vyapananti, to be read as vyapayanti).

**Vappa**[1] (m. or nt.) [orig. grd. fr. **vap**=Sk. vāpya] to be sown, sowing; or soil to be sown on, in **paṅsu°** sowing on light soil & **kalala°** on heavy soil SnA 137. — *Note.* The def$^{n}$ of a root **vapp** at Dhtm 541 with "vāraṇe" refers to P. vappa bank of a river (Abhp 1133)=Sk. vapra, which is not found in our texts.

**-kamma** the act or occupation of sowing J i.340 (+kasi — kamma). **-kāla** sowing time Sn p. 13; S i.172 (=vapanakāla, bīja — nikkhepa — kāla SnA 137). **-mangala** ploughing festival J i.57; DhA ii.113; SnA 141.

**Vappa**[2] [cp. Epic. & Class. Sk. bāṣpa] a tear, tears Vin i.345 (vappaṅ puñchitvā wiping the tears).

**Vabbhācitaṅ** is a ἅπας λεγομένον at M i.172; read perhaps better as vambhayitaṅ: see p. 545. Neumann trsl$^{s}$ only "thus spoken" (i. e. bhāsitam etaṅ).

**Vamati** [**vam**, Idg. ***u̯emo**, cp. Lat. vomo, vomitus=vama- thu; Gr. ἐμέω (E. emetic); Oicel. vaema seasickness. — The def$^{n}$ at Dhtp 221 & Dhtm 315 is "uggiraṇa"] to vomit, eject, throw out, discharge Sn 198=J i.146; J v.255 (fut. vamissati); Pv iv.3[54] (=uḍḍayati chaḍḍayati PvA 256). — Caus. **vameti** Miln 169. — pp. **vanta**.

**Vamathu** [fr. **vam**] vomiting; discharged food PvA 173 (°bhatta; +ucchiṭṭha°).

**Vamana** (nt.) [fr. **vam**] an emetic D i.12; A v.219; cp. *J.P.T.S.* 1907, 452.

**Vamanīya** [grd. of vamati; cp. Sk. vāmanīya; ā often interchanges with a before 1 & m, like Caus. vameti & vāmeti] one who has to take an emetic Miln 169.

**Vambhanā** (f.) [abstr. fr. vambheti] contempt, despite Vin iv.6; M i.402 (att'ukkaṅsana: para — vambhana), Nd[2] 505; Vism 29; VbhA 484; Pgdp 100. — Spelt vamhanā at J i.454 (vamhana — vacana) & at DhsA 396 (khuṅsana°).

**Vambhanīya** (adj.) [grd. of vambheti] to be despised, wretched, miserable PvA 175, 176.

**Vambhayita** (nt.) [pp. of vambheti] being despised or reviled M i.172; Sn 905; Nd[1] 319 (=nindita, garahita, upavādita).

**Vambhin** (adj.) (—°) [fr. **vambh**] despising, treating with contempt, disparaging M i.95 (para°, opp. to att' **ukkaṅ-**saka).

**Vambheti** (& **Vamheti)** [Caus. of **vambh**, a root of uncertain origin (connected with **vam**?). There is a form **vambha** given by Sk. lexicographers as a dial. word for vaṅśa. Could it be a contraction fr. vyambheti=vi+Denom. fr. ambho 2, part. of contempt? — The Dhtp (602) defines **vambh** as "garahāyaṅ"] to treat with contempt, despise, revile, scold; usually either comb$^{d}$ with khuṅseti or opposed to **ukkaṅseti**, e. g. Vin ii.18; iv.4; M i.200 (=Sn 132 avajānāti), 402 sq.; D i.90; A ii.27 sq.; Th 1, 621; DA i.256 (=hīḷeti); DhA iv.38; VvA 348. — pp. **vambhayita. -vamheti** is found at J i.191, 356; cp. **vamhana**. — *Note.* The spelling **bh** interchanges with that of **h (vamheti)**, as ambho shows var. amho. Trenckner (introd. to M 1. p. 1) gives vambheti (as BB reading) the preference over vamheti (as SS reading). Morris' note on vambheti in *J.P.T.S.* 1884, 96 does not throw any light on its etymology.

**Vamma** (nt.) [Vedic varman, fr. **vṛ** to cover, enclose] armour J ii.22.

**Vammika** (adj.) [fr. vamma]=vammin Vin i.342.

**Vammita** [pp. of vammeti, cp. Sk. varmita] armoured, clad in armour J i.179 (assa); ii.315 (hatthi); iii.8; v.301, 322; DA i.40.

**Vammin** (adj.) [fr. vamma; Vedic varmin] wearing armour, armoured J iv.353 (=keṭaka — phalaka — hattha C.); v.259, 373; vi.25; Miln 331.

**Vammīka & vammika** (m. & nt.) [cp. Vedic valmīka; Idg. *u̯orm(āi); cp. Av. maoiris, Sk. vamraḥ, Gr. μύρμηζ, Lat. formica, Cymr. mor; all of same origin & meaning] ant — hill: (a) **°ika**: M i.142 sq.; J iii.85; iv.30 (°bila the ant's hole); v.163. — (b) **°ika**: J i.432; iv.30; Vism 183 (described), 304 (°muddani), 446; DhA ii.51; iii.208; iv.154.

**Vammeti** [Denom. fr. vamma] to dress in armour, to armour J i.180; ii.94 (mangala — hatthiṅ). — pp. **vammita**.

**Vamha** [for vambha: see vambheti] bragging, boasting, despising J i.319 (°vacana).

**Vaya**[1] (& vayo) (nt.) [Vedic vayas vitality, age; to be distinguished from another vayas meaning "fowl." The latter is probably meant at Dhtp 232 (& Dhtm 332) with def$^{n}$ "gamane." The etym. of vayo (age) is connected with Sk. vīra=Lat. vir. man, hero, vīs strength; Gr. ἴς sinew, ἴφιος strong; Sk. vīḍayati to make fast, also veśati; whereas **vayas** (fowl) corresponds with Sk. vayasa (bird) & viḥ to Gr. αἰετός eagle, οἰωνός bird of prey, Lat. avis bird] age, especially young age, prime, youth; meaning "old age" when characterized as such or contrasted to youth (the ord. term for *old* age being **jarā**). Three "ages" or "periods of life" are usually distinguished, viz. **paṭhama°** youth, **majjhima°** middle age, **pacchima°** old age, e. g. at J i.79; Vism 619; DhA iii.133. — **vayo anuppatta** one who has attained old age, old D i.48 (=pacchima — vayaṅ anuppatta DA i.143); Sn pp. 50, 92. — Cp. Dh 260; J i.138 (vayo — harā kesā); Vism 619 (the 3 vayas with subdivisions into dasakas or decades of life); Mhvs 2, 26 (ekūnatiṅso vayasā 29 years of age); PvA 5 (paṭhama — vaye when quite young), 36 (id.; just grown up). In cpds. vaya°.

**-kalyāṇa** charm of youth DhA i.387. **-ppatta** come of age, fit to marry (at 16) VvA 120; PvA 3, 112; ThA 266.

**Vaya**[2] [Sk. vyaya, vi+**i**; occasionally as vyaya in Pāli as well] 1. loss, want, expense (opp. āya) A iv.282 (bhogānaṅ); Sn 739; PvA 130. — **avyayena** safely D i.72. — 2. decay (opp. uppāda) D ii.157=J i.392 (aniccā vata sankhārā uppāda — vaya — dhammino); S iv.28; A i.152, 299.

**-karaṇa** expense, expenditure J iv.355; Vin ii.321 (Sam. Pās on C. V. vi.4, 6, explaining **veyyāsika** or **veyyāyika** of Vin ii.157).

**Vayaṅ** is the Sk. form of the nom. pl. of pers. pron. **ahaṅ**, represented in Pāli by **mayaṅ** (q. v.). The form vayaṅ only in grammarians, mentioned also by Müller, *P.Gr.* p. 87 as occurring in Dh (?). The enclitic form for acc. gen. & dat. is no, found e. g. at Pv i.5[3] (gloss for vo; C. amhākaṅ); J ii.153, 352; DhA i.101; PvA 20, 73.

**Vayassa** [cp. Sk. vayasya] a friend J ii.31; iii.140; v.157.

**Vayha** (nt.) & **Vayhā** (f.) [grd. formation fr. **vah**; cp. Sk. vahya (nt.)] a vehicle, portable bed, litter Vin iv.339 (enum[d] under yāna together with ratha sakaṭa sandamānikā sivikā & pāṭankī); J vi.500 (f.), with sivikā & ratha.

**Vara**[1] (adj.) [fr. **vṛ** to wish; Vedic vara] excellent, splendid, best, noble. As attribute it either *precedes* or *follows* the noun which it characterizes, e. g. °**pañña** of supreme wisdom Sn 391, 1128 (=agga — pañña Nd[2] 557); °**bhatta** excellent food (opp. lāmaka°) J i.123; °**lañcaka** excellent gift (?) (Trenckner, Miln p. 424): see under lañcaka. — **dhamma**° the best norm Sn 233; **nagara**° the noble city Vv 16[6] (=uttama°, Rājagahaṅ sandhāya vuttaṅ VvA 82); **ratana**° the best of gems Sn 683; **rāja**° famous king Vv 32[1] (=Sakka VvA 134); or *inserted* between noun and apposition (or predicate), e. g. **ākiṇṇa** — vara — **lakkhaṇa** full of the best marks Sn 408; **narī** — vara — **gaṇa** a crowd of most lovely women Sn 301; esp. frequent in comb[n] with predicate **gata**: "gone on to the best of," i. e. riding the most stately (horse or elephant), or walking on the royal (palace) etc., e. g. upari — pāsādavara **-gata** PvA 105; **sindha-piṭṭhi** — vara — **gata** J i.179; **hatthi-khandha** vara **-gata** PvA 75, 216, 279. — nt. **varaṅ** in compar. or superl. function: better than (instr.); the best, the most excellent thing A iv.128 (katamaṅ nu kho varaṅ: yaṅ... yaṅ); Dh 178 (ādhipaccena sotāpattiphalaṅ v.), 322 (varaṅ assatarā dantā... attadanto tato varaṅ).

**-anganā** a noble or beautiful woman Mhvs 33, 84. **-ādāyin** acquiring the best S iv.250; A iii.80. **-āroha** (1) state elephant Vv 5[1] (=varo aggo seṭṭho āroho ti varāroho VvA 35); (2) (f.) a noble lady J vi.562 (Maddī varārohā rājaputtī).

**Vara**[2] (m. & nt.) [fr. **vṛ** to wish] wish, boon, favour Miln 110, 139. Usually in phrases ilke **varaṅ dadāti** to grant a wish or a boon J iv.10; VvA 260; PvA 20. **varaṅ gaṇhāti** to take a wish or a vow J v.382; **varaṅ vuṇāti** (varati) id. J iii.493 (varaṅ varassu, imper.); Pv ii.9[40, 42]; Miln 227. — **varaṅ yācati** to ask a favour J iii.315 (varāni yācāmi).

**Varaka**[1] [cp. *Sk. varaka] the bean Phaseolus trilobus J ii.75 (where equal to kalāya); Miln 267; DhA i.311.

**Varaka**[2] (adj.) [fr. **vṛ**] wishing or asking (in marriage) Th 2, 406.

**Varaṇa** [cp. Sk. varaṇa rampart, causeway, wall] the tree Crataeva roxburghii J i.222, 317 (°**rukkha**), 319=DhA iii.409 (°kaṭṭhabhañja); J vi.535.

***Varati** [**vṛ**] & der. ("to choose" as well as "to obstruct") see **vuṇāti**.

**Varatta** (nt.) & **Varattā** (f.) [cp. Vedic varatrā, given also in meaning "elephant's girth" at Halāyudha ii.66] a strap, thong, strip of leather S i.63; A ii.33; Sn 622; Dh 398 (fig. for taṇhā); J ii.153; v.45. As "harness" at J i.175; as straps on a ship's mast (to hold the sails) Miln 378. — Cp. **vārattika**.

**-khaṇḍa** strip of leather, a strap M i.244=ii.193= iii.259=S iv.56=A iii.380.

**Varāka** (adj.) [cp. Epic Sk. varāka] wretched, miserable S i.231; J iv.285; Vism 315; VvA 101; PvA 120 (syn. for kapaṇa), 175 (id.).

**Varāha** [Vedic varāha & varāhu, freq. in Rigveda] a boar, wild hog Dh 325=Th 1, 17; J v.406=vi.277; Miln 364; Sdhp 378.

**Valañja** (—°) [see valañjeti] 1. track, line, trace, in **pada**° track, footprint J i.8; ii.153 (v. l. lañca & lañcha); iv.221 (valañcha T.), 383; DhA ii.38. — 2. that which is spent or secreted, i. e. outflow, faeces, excrement, in **sarīra**° faeces J i.70, 80, 421 (°ṅ muñcati to ease oneself); iii.486; DhA ii.55. — 2. design, use; only neg. **avalañja** useless, superfluous Vin iv.266; VvA 46 (°ṅ akaṅsu rendered useless); DhA iv.116.

**Valañjana** (nt.) [fr. valañjeti] 1. resorting, acting as, behaviour VvA 248. — 2. giving off, evacuation, easing the body J i.161 (°vacca — kuṭi privy); DhA iii.270 (sarīra°).

**Valañjanaka** (adj.) (—°) [fr. valañjana] being marked off, being traced, belonging to, behaving, living (anto° in the inner precincts, **bahi**° outside the bounds) J i.382, 385, 398.

**Valañjita** [pp. of valañjeti; cp. BSk. valañjita used, MVastu iii.276] traced, tracked, practised, travelled J iii.542 (magga).

**Valañjeti** [customarily expl[d] as ava+**lañj** (cp. Geiger *P.Gr.* § 66[1]), the root **lañj** being given as a Sk. root in meaning "to fry," "to be strong," and a variety of others (see Mon. Williams s. v. **lañj**). But the root & its derivations are only found in lexicographical and grammatical works, therefore it is doubtful whether it is genuine. **lañja** is given as "pada," i. e. track, place, foot, and also "tail." We are inclined to see in **lañj** a by — form of **lañch**, which is a variant of **lakṣ** "to mark" etc. (cp. lañcha, lañchaka, °ana, °ita). Thus the meaning would range from originally "trace," mark off, enclose, to: "being enclosed," assigned or belonging to, i. e. moving (in), frequenting etc., as given in C. expl[ns]. There seems to be a Singhalese word at the root of it, as it is certainly dialectical. — The Dhtm (522) laconically defines **valañj** as "valañjane"] 1. to trace, track, travel (a road); practise, achieve, resort to Miln 359; VvA 58. — 2. to use, use up, spend J i.102; iii.342; vi.369, 382, 521. — ppr. Pass. **(a- )valañjiyamāna** (not any longer) in use J i.111. — pp. **valañjita**.

**Valaya** (m. & nt.) [Epic Sk. valaya, fr. Idg. ***u̯el** to turn; see Sk. roots **vṛ** to enclose, and **val** to turn, to which belong the foll.: varutra upper robe, ūrmi wave, fold, valita bent, vālayati to make roll, valli creeper, vaṭa rope, vāṇa cane. Cp. also Lat. volvo to roll, Gr. ἐλύω to wind, εἶλις round, εἴλυτρον cover; Goth. walwjan to roll on, Ohg. welzan & walzan=Ags. wealtan (E. waltz); Ags. wylm wave, and many others, q. v. in Walde, *Lat. Wtb.* s. v. volvo. — The Dhtp (274) gives root **val** in meaning saṅvaraṇa, i. e. obstruct, cover. See fur-

ther **vuṇāti**] a bracelet Vin ii.106; J ii.197 (dantakāre valay' — ādīni karonte disvā); iii.377; vi.64, 65; DA i.50; DhA i.226 (danta° ivory bangle); PvA 157 (sankha°); Mhvs 11, 14 (°anguli — veṭhakā).

**Valāhaka** [valāha+ka; of dial. origin; cp. Epic Sk. balā- haka] 1. a cloud, dark cloud, thundercloud S i.212= Th 2, 55; A ii.102; v.22; Th 1, 760; Pug 42, 43; Vv 68[1]; J iii.245; 270 (ghana°); Vism 285 (°paṭala); Miln 274; DhsA 317; VvA 12 (=abbhā). — 2. N. of mythical horses S iii.145.

**-kāyikā** (devā) groups of cloud gods (viz. sīta°, uṇha°, abbha°, vāta°, vassa°) S iii.254.

**Valāhassa** [valāha+assa] cloud — horse J ii.129 (the Valā- hassajātaka, pp. 127 sq.); cp. BSk. Bālāh'āśva ( — rājā) Divy 120 sq. (see Index Divy).

**Vali & Valī** (f.) [cp. Epic Sk. vali; fr **val**. Spelling occa- sionally with **ḷ**] a line, fold, wrinkle, a streak, row; Vin ii.112 (read valiyo for valiṅ?); Th 2, 256; J iv.109; Shhp 104. — **muttā-vali** a string of pearls VvA 169. For **vaṭṭanā-valī** see vaṭṭanā. See also **āvali**.

**Valika** (adj.) [fr. vali] having folds J i.499.

**Valita** [pp. of **val**: see valeti] wrinkled A i.138 (acc. khaṇḍa- dantaṅ palita — kesaṅ vilūnaṅ khalitaṅ siro — valitaṅ tilak'āhata — gattaṅ: cp. **valin** with passage M i.88= iii.180, one of the two evidehtly misread); PvA 56, 153. In comp[n] with **taca** contracted to **valittaca** (for valitattaca) "with wrinkled skin" DhA ii.190 (phalitakesa+); with abstr. **valittacatā** the fact of having a wrinkled skin M i.49 (pālicca+; cp. MA 215); A ii.196 (khaṇḍicca pālicca+).

**Valin** (adj.) [fr. vali] having wrinkles M i.88 (acc. palita- kesiṅ vilūnaṅ khalita — siraṅ valinaṅ)=iii.180 (palitakesaṅ vilūnaṅ khalitaṅ — siraṅ valīnaṅ etc.) See **valita** for this passage. — In comp[n] **vali-mukha** "wrinkled face," i. e. monkey J ii.298.

**Valiya** at M i.446 is not clear. It is comb[d] with vaṇṇiya (q. v.). See also note on p. 567; v. l. pāṇiya; C. silent.

**Valīkaṅ** [cp. Sk. vyalīkaṅ] read for valikaṅ at Th 2, 403, in meaning "wrong, fault"; ThA 266 expl[s] as "vyālikaṅ dosaṅ." So Kern, *Toev.* s. v.

**Vaḷīmant** (adj.) [fr. vali] having wrinkles Th 2, 269 (pl. valīmatā).

**Valeti** [cp. Sk. vāleti, Caus. of **val** to turn: see valaya] 1. to twist, turn, in **gīvaṅ** to wring (a fowl's neck) J i.436; iii.178 (gīvaṅ valitvā: read °etvā). — 2. to twist or wind round, to put (a garment) on, to dress J i.452 (sāṭake valetuṅ; v. l. valañcetuṅ). — pp. **valita**.

**Vallakī** (f.) cp. Epic Sk. vallakī, BSk. vallikī Divy 108; MVastu i.227] the Indian lute Abhp 138.

**Vallabha** [cp. Epic & Class. Sk. vallabha & BSk. valla- bhaka a sea monster Divy 231] a favourite J iv.404; vi.38, 371; **rāja°** a king's favourite, an overseer J i.342; Mhvs 37, 10; VbhA 501. — f. **vallabhā** (a) beloved (woman), a favourite J iii.40; VvA 92, 135, 181.

**Vallabhatta** (nt.) [abstr. fr. vallabha] being a favourite Dāvs v.7.

**Vallarī** (f.) [cp. Class. Sk. vallarī, Halāyudha ii.30] a branching footstalk, a compound pedicle Abhp 550. The word is found in BSk. in meaning of "musical instrument" at Divy 315 and passim.

**Vallikā** (f.) [cp. Sk. vālikā?] 1. an ornament for the ear Vin ii.106 (cp. Bdhgh's expl[n] on p. 316). — 2. a jungle rope Vin ii.122.

**Vallibha** [cp. late Sk. valibha wrinkled] the plant kum- bhaṇḍa i. e. a kind of gourd Abhp 597 (no other ref.?).

**Vallī** (f.) [cp. Sk. vallī; for etym. see valaya] 1. a climbing plant, a creeper Vin iii.144; J v.37; vi.536; VvA 147, 335 (here as a root?). — **santānaka°** a long, spreading creeper VvA 94, 162. — 2. a reed or rush used as a string or rope for binding or tying (esp. in building), bast (?) M i.190 (Neumann, "Binse"); J iii.52 (satta rohita macche uddharitvā valliyā āvuṇitvā netvā etc.), 333 (in similar connection); DhA iii.118. — 3. in **kaṇṇa°** the lobe of the ear Mhvs 25, 94. — The comp[n] form of vallī is **valli°**.

**-koṭī** the tips of a creeper J vi.548. **-pakka** the fruit of a creeper Vv 33[30]. **-phala**=°pakka J iv.445. **-santāna** spreadings or shoots of a creeper KhA 48. **-hāraka** carrying a (garland of) creeper Vism 523=VbhA 131 (in comparison illustrating the paṭicca — samuppāda).

**Vallura** (nt.) [cp. Class. Sk. vallūra] dried flesh S ii.98; J ii.245.

**Vaḷa** at Vism 312 is to be read **vāḷa** (snake), in phrase vāḷehi upadduta "molested by snakes."

**Vaḷabhā** [=vaḷavā?] is not clear; it occurs only in the expression (is it found in the Canon?) **vaḷabhā-mukha** a submarine fire or a purgatory Abhp 889. The Epic Sk. form is **vaḍavā-mukha** (Halāyudha i.70; iii.1).

**Vaḷabhī** (f.) [cp. late (dial.) Sk. vaḍabhī] a roof; only in cpd. **°ratha** a large covered van (cp. yogga[1]) M i.175 (sabba — setena vaḷabhī — rathena Sāvatthiyā niyyāti divā divaṅ); ii.208 (id.), but *vaḷavābhi* — rathena); J vi.266 (vaḷabhiyo=bhaṇḍa — sakaṭiyo C.). The expression reminds of **vaḷavā-ratha**.

**Vaḷavā** (f.) [cp. Vedic vaḍavā] a mare, a common horse D i.5; Pug 58; Mhvs 10, 54; J i.180; vi.343; DhA i.399; iv.4 (assatarā vaḷavāya gadrabhena jātā).

**-ratha** a carriage drawn by a mare D i.89, 105, 106. The expression reminds of **vaḷabhī-ratha**.

**Vaḷīna** at J vi.90 is not clear (in phrase jaṭaṅ vaḷīnaṅ pankagataṅ). The C. reads valinaṅ, paraphrased by ākulaṅ. Fausböll suggests **malinaṅ**. Should we accept reading valinaṅ? It would then be acc. sg. of valin (q. v.).

**Vavakaṭṭha** [pp. of vavakassati] drawn away, alienated; withdrawn, secluded DhA ii.103 (°kāya).

**Vavakassati** [v+ava+**kṛṣ**, would correspond to Sk. vya- vakṛṣyate, Pass.] to be drawn away, to be distracted or alienated (from); so is to be read at all passages, where it is either comb[d] with **avakassati** or stands by itself. The readings are: Vin ii.204 (apakāsanti avapakāsanti) =A v.74 (avakassanti vavakassanti); A iii.145 (bhikkhu n' âlaṅ sanghamhā 'vapakāsituṅ: read vavakāsituṅ or °kassituṅ), 393 (vapakassat' eva Satthārā, vapakassati garuṭṭhāniyehi). See also apakāsati, avakassati, avapakāsati. — pp. **vavakaṭṭha**.

**Vavakkhati** see **vatti**.

**Vavatthapeti & °ṭṭhāpeti** [Caus. of vi+ava+**sthā**] to determine, fix, settle, define, designate, point out J iv.17 (disaṅ °tthapetvā getting his bearings); Vbh 193 sq.; Vism 182; SnA 67; KhA 11, 42, 89; VvA 220. — ppr. Pass. **vavatthāpiyamāna** DhA i.21, 35. — pp. **vavatthita & vavatthāpita**.

**Vavatthāna** (nt.) [fr. vi+ava+**sthā**; cp. late Sk. vya- vasthāna which occurs in Ep. Sk. in meaning "stay"] determination, resolution, arrangement, fixing, analysis Ps i.53; Vin iv.289; Vism 111, 236 (=nimitta), 347 (def[n]); Miln 136; KhA 23.

**Vavatthāpita** [pp. of vavatthāpeti] arranged, settled, established Miln 345 (su°).

**Vavatthita** [pp. of vi+ava+**sthā**, cp. vavatthapeti & late Sk. vyavasthita "determination"] 1. entered on, arranged, fixed, determined, settled M iii.25; DhsA 36. — 2. separated (opp. sambhinna) Vin ii.67 sq.

**Vavattheti** [unusual pres. (Med. — Pass.) formation fr. vi+ ava+**sthā**, formed perhaps after vavatthita] to be determined or analysed Ps i.53, 76, 84.

**Vavassagga** [vi+ava+**srj**; Sk. vyavasarga] "letting go," i. e. starting on something, endeavouring, resolution A i.36; J vi.188 (**handā** ti vavassagg' atthe nipāto); DA i.237 (here **handa** is expl[d] as **vavasāy'** atthe nipato). — Kern, *Toev.* s. v. wrongly "consent."

**Vasa** (m. & nt.) [cp. Vedic vaśa; **vaś** to be eager, to desire] power, authority, control, influence S i.43, 240 (kodho vo vasam āyātu: shall be in your power; vasa=āṇāpavattana *K.S.* i.320); M i.214 (bhikkhu cittaṅ vasaṅ vatteti, no ca cittassa vasena vattati: he brings the heart under his control, but is not under the influence of the heart); Sn 297, 315, 578, 586, 968; Sdhp 264. — The instr. *vasena* is used as an adv. in meaning "on account of, because" e. g. mahaggha — vasena mahâraha "costly on account of its great worth" PvA 77; cp. J i.94; PvA 36 (putta°); Mhvs 33, 92 (paṭisanthāra°). — Freq. in phrase **vase** (loc.) **vattati** to be in somebody's power J v.316 (te vase vattati), cp. M i.214 (cittassa *vasena* vattati) & 231 (vatteti te tasmiṅ **vaso** have you power over that?); trs. **vase vatteti** to get under control, to get into one's power J iv.415 (attano vase vattetvā); v.316 (rājāno attano v. v.); DhA ii.14 (rājānaṅ attano v. v.), cp. M i.214 (*vasan* vatteti) & PvA 89 (*vasaṅ* vattento). — *Note.* The comp[n] form in connection with **kṛ** and **bhū** is **vasī°** (q. v.).

**-ânuga** being in somebody's power, dependent, subjected, obedient Sn 332, 1095; J iii.224 (=vasavattin C.); Th 2, 375 (=kinkāra — paṭissāvin ThA 252); Sdhp 249. **-ânuvattin** id.; f. **°inī** obedient, obliging (to one's husband) Vv 31[3]. **-uttama** highest authority, greatest ideal Sn 274. **-gata** being in someone's power J v.453 (narīnaṅ); cp. vasī — kata. **-vattaka** wielding power Sdhp 483 (°ika); **a°** having no free will PvA 64. **-vattana** wielding power, (having) authority Miln 356. **-vattin** — 1. (act., i. e. vatteti) having highest power, domineering, autocrat, (all — )mighty; fig. having self-mastery, controlling one's senses D i.247; ii.261; A ii.24; It 122; Th 2. 37; Pv ii.3[33]; Miln 253; DA i.111, 114, 121; SnA 133 (°bhavana). — 2. (pass.; i. e. vattati) being in one's power, dependent, subject J iii.224; v.316; ThA 226 (read vattino for °vattito!).

**Vasati[1]** [**vas[1]**; to Idg. ***u̯es**, cp. Gr. ἕννυμι to clothe, Sk. vasman cover, Goth. wasjan clothe, wasti dress; Lat. vestis=E. vest etc.; Dhtp 628 (& Dhtm 870): acchādane] to clothe. pp. **vuttha[1]**. Caus. **vāseti**: see ni°. See also **vāsana[1]** & vāsana[1].

**Vasati[2]** [**vas[2]**; Idg. ***u̯es** to stay, abide; cp. Av. var□haiti; Lat. Vesta the goddess of the hearth=Gr. ἑστία hearth; Goth. wisan to stay, remain, be (=Ohg. wesan, E. was, were); Oicel. vist to stay, Oir. foss rest. — Dhtm 470: kanti — nivāsesu] to live, dwell, stay, abide; to spend time (esp. with **vassaṅ** the rainy season); *trs.* to keep, observe, live, practise Sn 469 sq., 1088 (=saṅvasati āvasati parivasati Nd[2] 558); PvA 3, 12, 78 (imper. vasatha). — **uposathaṅ vasaṅ** (ppr.) keeping the Sunday J vi.232; brahmacariyaṅ v. to live a chaste life M i.515 (cp. same expression Ait. Br. 5, 13; Śat. Br. 12, 2, 2; 13, 8. 22). — ppr. **vasanto** PvA 75, 76; ppr. med. **vasamāna** J i.21, 236, 291; PvA 117; Pot. **vaseyya** M i.515; Pv ii.9[7] (ghare), & **vase** Miln 372. — aor. **vasi** Sn 977; J iv.317 (piya — saṅvāsaṅ); PvA 111; Mhvs 1, 13 (vasī vasi); 5, 229. — ger. **vasitvā** J i.278; iv.317; PvA 13; grd. **vasitabba** Sn 678; PvA 42; & **vatthabba** Mhvs 3, 12; inf. **vatthuṅ** Th 2, 414, & **vasituṅ** PvA 12, 112. Fut. **vasissati** [=Sk. vasiṣyati] Mhvs 14, 26; PvA 12; and (older) **vacchati** [=Sk. vatsyati] Vin i.60; Th 2, 294; J iv.217; 1[st] sg. **vacchāmi** J v.467 (na te v. santike); vi.523, 524, & **vacchaṅ** Th 2, 414. — Pass. **vussati** [Sk. uṣyate] M i.147 (brahmacariyaṅ v.). — pp. **vasita, vusita** [=vi+uṣita], **vuttha** [perhaps=vi+uṣṭa], q. v. — Caus. I. **vāseti** to cause to live, stay or dwell; to make live; to preserve (opp. **nāseti** at S iv.248) Vin iii.140; S iv.248; Miln 211; PvA 160 (inf. vāsetuṅ); see also **vāseti[2]**. — Caus. II. **vasāpeti** (cp. adhivāsāpeti) to make live or spend, to cause to dwell, to detain J i.290; ii.27; PvA 20 (vassaṅ). — pp. **vāsita**. — See also adhi°, ā°, ni°, pari°.

**Vasati[3]** (f.) [fr. **vas[2]**, cp. Vedic vasati] a dwelling, abode, residence J vi.292 (rāja°=rāja — paricariyā C.); Miln 372 (rājavasatiṅ vase); Dāvs iv.27 (saka°).

**Vasana[1]** (nt.) [fr. vasati[1]] clothing, clothes Sn 971; Th 2, 374; D iii.118 (odāta°), 124 (id.); Nd[1] 495 (the six cīvarāni); PvA 49. — **vasanāni** clothing Mhvs 22, 30. — **vasana** (—°) as adj. "clothed," e. g. **odāta°** wearing white robes Vin i.187; **kāsāya°** clad in yellow robes Mhvs 18, 10; **pilotika°** in rags J iv.380; **suci°** in bright garments Sn 679; Pv i.10[8].

**Vasana[2]** (nt.) [fr. vasati[2]] dwelling ( — place), abode; usually in cpds. like **°gāma** the village where (he) lived J ii.153; **°ṭṭhāna** residence, dwelling place PvA 12, 42, 92; DhA i.323 and passim.

**Vasanaka** (adj.) (—°) [fr. vasana[2]] living (in) J ii.435 (ni- baddha°, i. e. of continuous abode).

**Vasanta** [Vedic vasanta; Idg. ***u̯ēr**, cp. Av. varehar spring, Gr. ἔαρ, Lat. vēr, Oicel. vār spring, Lith. vasarā summer] spring J i.86; v.206; KhA 192 (bāla°=Citra); DA i.132 (°vana); PvA 135.

**Vasabha** [the Sanskritic — Pāli form (*vṛṣabha) of the proper Pāli **usabha** (q. v. for etym.). Only in later (Com.) style under Sk. influence] a bull Miln 115 (rāja°); SnA 40 (relation between usabha, vasabha & nisabha); VvA 83 (id.).

**Vasala** [Vedic vṛṣala, Dimin. of vṛṣan, lit. "little man"] an out-

caste; a low person, wretch; adj. vile, foul Vin ii.221; Sn 116 — 136; J iv.388; SnA 183, — f. **vasalī** outcaste, wretched woman S i.160; J iv.121, 375; DhA i.189; iii.119; iv.162; VvA 260.

**-ādhama**=°dhamma Sn 135. **-dhamma** vile conduct J ii.180. **-vāda** foul talk Ud 28; SnA 347. **-sutta** the suttanta on outcasts Sn 116 sq. (p, 21 sq.), commented on at SnA 174 sq., 289.

**Vasalaka** [vasala+ka in more disparaging sense]=vasala Sn p. 21.

**Vasā**[1] (f.) [Vedic vaśā; cp. vāśitā; Lat. vacca cow] a cow (neither in calf nor giving suck) Sn 26, 27; SnA 49 (=adamita — vuddha — vacchakā).

**Vasā**[2] (f.) [cp. Vedic vasā] fat, tallow, grease Sn 196; Kh iii.; Pv ii.2[3]; J iii.356; v.489; PvA 80; VbhA 67. In detail at Vism 263, 361; VbhA 246.

**Vasi°** is the shortened form of **vasī°** (=vasa) in comb[ns] **°ppatta** one who has attained power, mastering: only in phrase **ceto-vasippatta** A ii.6; iii.340; Miln 82; cp. BSk. vaśiprāpta Divy 210, 546; — and **°ppatti** mastership, mastery Vism 190 (appanā+).

**Vasika** (adj.) (—°) [fr. vasa, cp. Sk. vaśika] being in the power of, subject to, as in **kodha°** a victim of anger J iii.135; **taṇhā** under the influence of craving J iv.3; **mātugāma°** fond of women J iii.277.

**Vasita** [pp. of vasati[2]] dwelled, lived, spent Mhvs 20, 14.

**Vasitar** [n. ag. fr. vasita] one who abides, stays or lives (in), a dweller; fig. one who has a (regular) habit A ii.107= Pug 43, cp. PugA 225. — **vasitā** is given as "habit" at *Cpd.* 58 sq., 207.

**Vasin** (adj.) [fr. vasa] having power (over), mastering, esp. one's senses; a master (over) Vin iii.93; D i.18 (=ciṇṇavasitattā vasī DA i.112); iii.29; Sn 372; Vism 154 (fivefold); Mhvs 1, 13 (vasī vasi); Dāvs i.16.

**Vasima**=vasin It 32 (acc. vasimaṅ; v. l. vasīmaṅ).

**Vasī°** is the composition form of **vasa** in comb[n] with roots **kṛ** and **bhū**, e. g. **°kata** made dependent, brought into somebody's power, subject(ed) Th 2, 295 (=vasavattino katvā, pl.); Sn 154; cp. BSk. vaśīkṛta Jtm 213. See also **vasagata.** **-°katvā** having overcome or subjected Sn 561 (=attano vase vattetvā SnA 455). Metricausâ as **vasiṅ karitvā** at Sn 444. — **°bhāva** state of having power, mastery Nd[2] 466 *(balesu);* Pug 14 (in same passage, but reading *phalesu*), expl[d] at PugA 189 (with v. l. SS *balesu!*) as "ciṇṇa — vasī — bhāva"; Kvu 608 (implies *balesu*); Miln 170. Cp. BSk. bala — vaśī — bhāva MVastu iii.379. See also ciṇṇa. — **°bhūta** having become a master (over), mastering S i.132; Miln 319; cp. MVastu i.47 & 399 vaśībhūta. — The same change of vasa° to vasī° we find in comb[n] vasippatta (vasī+ppatta), q. v. under **vasi°**.

**Vasu** (nt.) [Vedic vasu good, cp. Gr. ἐύς good, Oir. fīu worthy, Goth. iusiza better] wealth; only in cpds. **°deva** the god of wealth, i. e. Kṛṣṇa (Kaṇha) Miln 191 (as °devā followers of K.); J v.326 (here in T. as ādicco **vāsudevo** pabhankaro, expl[d] in C. as vasudevo vasujotano, i. e. an Ep. of the sun); Vism 233 (**Vāsudevo** baladevo). **-°dharā** (f.) (as vasun — dharā) the bearer of wealth, i. e. the earth S i.100; A iii.34; J v.425; Vism 205, 366; DA i.61. **-°dhā** id. J i.25; Ap 53; Vism 125.

**Vasumant** (adj.) [fr. vasu] having wealth, rich J vi.192.

**Vassa** (m. & nt.) [cp. Vedic varṣa (nt.) rain. For etym. see vassati[1]] 1. rain, shower J iv.284; vi.486 (khaṇika sudden rain); Miln 307; Mhvs 21, 31; DhA iii.163 (pokkhara° portentous); SnA 224 (mahā° deluge of rain); PvA 55 (vāta° wind & rain). — fig. shower, downpour, fall M i.130=Vin ii.25 (kahāpaṇa°); DhA ii.83 (kusuma°). — Esp. the rainy season, lasting roughly from June to October (Āsāḷha — Kattika), often called "Lent," though the term does not strictly correspond. Usually in pl. **vassā** (A iv.138), also termed **vassā-ratta** "time of rains" (J iv.74; v.38). Cp. BSk. varṣā, e. g: Divy 401, 509. — Keeping Lent (i. e. spending the rainy season) is expressed by **vassaṅ vasati** Vin iii.10; Mhvs 16, 8; or by **vassa-vāsaṅ** (vass' āvāsaṅ) **vasati** (see below), **vassaṅ upeti** S v.152, vassaṅ **upagacchati** S v.152; PvA 42. One who has kept Lent or finished the residence of the rains is a **vuttha-vassa** J i.82; Mhvs 17, 1; or **vassaṅ vuttha** Vin iii.11; S i.199; v.405; PvA 43. Cp. BSk. varṣ' oṣita Divy 92, 489. — Vassa — residence is **vassa-vāsa** (see below). — **vassaṅ vasāpeti** (Caus.) to induce someone to spend the rainy season PvA 20. — **anto-vassaṅ** during Lent; cp. antovass' eka — divasaṅ one day during Lent Mhvs 18, 2; **antara-vassaṅ** id. S iv.63. — 2. (nt.) a year A iv.252 (mānusakāni paññāsa vassāni); Sn 289, 446, 1073. **satta°** (adj.) seven years old Mhvs 5, 61; satta — aṭṭha° 7 or 8 years old PvA 67. — See cpd. **°sata**. — 3. semen virile, virility: see cpds. **°kamma & °vara**.

**-agga** shelter from the rain, a shed (agga=agāra) J i.123; DhA iii.105=VvA 75. **-āvāsa** vassa — residence A iii.67. **-āvāsika** belonging to the spending of the rainy season, said of food (bhatta) given for that purpose J vi.71; DhA i.129 (as one of the 4 kinds: salāka°, pakkhika°, navacanda°, vass' — āvāsika°), 298; iv.129 (°lābha a gift for the r. s.). **-upagamana** entering on the vassa — residence PvA 42. **-upanāyikā** (f.) the approach of the rainy season, commencement of Vassa residence [BSk. varṣopanāyikā Divy 18, 489; AvŚ i.182, where Ep. of the full moon of Āsāḷha]. Two such terms for taking up the residence: **purimikā & pacchimikā** A i.51; i. e. the day after the full moon of Ā. or a month after that date. See upanāyika. — vass' ûpanāyika — divasa the first day of Lent Vism 92; DhA iv.118; °ûpanāyikaṅ khandhakaṅ the section of the Vinaya dealing with the entrance upon Lent (i. e. Vin i.137 sq.) Mhvs 16, 9. **-odaka** rain — water Vism 260=VbhA 243. **-kamma** causing virility D i.12 (=vasso ti puriso, vosso ti paṇḍako iti; vossassa vassa — karaṇaṅ vassa — kammaṅ, vassassa vossa — karaṇaṅ vossa — kammaṅ DA i.97). **-kāla** time for rain J iv.55. **-dasa** (& °dasaka) a decade of years: see enum[d] at J iv.397. **-pūgāni** innumerable years J vi.532, cp. Sn 1073. **-vara** a eunuch J vi.502. **-valāhaka** a rain cloud A iii.243 (°devā). **-vassana** shedding of rain, raining DhA ii.83. **-vāsa** Vassa residence S v.326; PvA 20. **-vuṭṭhi** rainfall SnA 34, cp. 224. **-sata** a century Sn 589, 804; A iv.138; Pv ii.1[15]; PvA 3, 60, 69. **-satika** centenarian Miln 301.

**Vassati**[1] [**vṛṣ**, varṣati, vṛṣate; Idg. ***u̯ers** to wet, cp. Vedic vṛṣa bull, varṣa rain, vṛṣabha (P. usabha), Av. varšna virile, Lat. verres boar; Gr. ἄρρην virile, ἔρση dew; with which root is connected ***eres** to flow: Sk. arṣati, ṛṣabha bull, Lat. ros

dew=Sk. rasa essence etc. — Dhtm 471 gives "secana" as defn] to rain (intrs.), fig. to shower, pour(down) Vin i.32 (mahāmegho vassi); S iii.141 (deve vassante); v.396 (id.); Sn 30 (devassa vassato, gen. sg. ppr.); PvA 6, 139, 287; Mhvs 21, 33; DhA ii.83 (vassatu, imper.; vassi, aor.); 265 (devo vassanto nom. sg.). — Cp. kālena kālaṅ devo vṛṣyate Divy 71. — Caus. II. **vassāpeti** to cause to rain J v.201 (Sakko devaṅ v. let the sky shed rain). — pp. **vaṭṭa, vaṭṭha, vuṭṭha**. Another pp. of the Caus. *vasseti is **vassita**.

**Vassati**[2] [**vāś** to bellow, Vedic vāśyate; Dhtm 471: "sad- dane"] to utter a cry (of animals), to bellow, bark, to bleat, to crow etc. S ii.230; J i.436 (of a cock); ii.37, 153, 307; iii.127; vi.497 (ppr. vassamāna=vāsamāna C.). — pp. vassita[2].

**Vassana**[1] (nt.) [fr. vassati[1]] raining, shedding (water) DhA ii.83 (vassa°).

**Vassana**[2] (nt.) [fr. vassati[2]] bleating; neg. **a°** J iv.251.

**Vassāna** [gen. pl. formation fr. vassa, like gimhāna fr. gimha (q. v.). Kern, *Toev.* s. v. sees in it a contraction of varṣāyaṇa. Cp. Trenckner, Miln p. 428] (belonging, to) the rainy season Vin iv.286; A iv.138; J ii.445; v.177.

**Vassāpanaka** (adj.) [fr. vassāpeti; Caus. of vassati[1]] shedding, pouring out J i.253 (dhana°).

**Vassika** (adj.) [fr. vassa] 1. (cp. vassa[1]) for the rainy season D ii.21 (palace); cp. AvŚ i.269 varṣaka (id.). — 2. (—°) of years, in **gaṇa°** for many years Sn 279; SnA 339; **tero°** more than one year (old): see under **tero; satta°** seven years old PvA 53.

**Vassikā** (f.) & **Vassika** (nt.)=**vassikī**, i. e. Jasminum Sambac; cp. BSk. varṣika Lal. Vist. 366, 431; Divy 628; AvŚ i.163. (a) f. (the plant) Dh 377 (=sumanā DhA iv.112); Miln 251. (b) nt. (the flower, said to be the most fragrant of all flowers) A v.22; S v.44; DhA iv.112 (°puppha).

**Vassikī** (f.) the great — flowered jasmine, Jasminum Sambac (cp. vassikā) Dh 55=J iii.291=Miln 333; Miln 181, 338; DhA i.422.

**Vassita**[1] [pp. of *vasseti, Caus. of vassati[1]] sprinkled with, wet with, endowed with, i. e. full of J iv.494 (balena vassita).

**Vassita**[2] (nt.) [pp. of vassati[2]] a cry J i.432; iv.217, 225.

**Vassitar** [n. ag. fr. vassita[1]] a shedder of rain A ii.102= Pug 42.

**Vassin** (adj. n.) [fr. vassati[1]] raining; in **padesa°** shedding local showers It 64.

**Vaha** (—°) [fr. **vah**] 1. bringing, carrying, leading Pv i.5[8] (vāri° river=mahānadī PvA 29); S i.103; PvA 13 (anattha°). Doubtful in hetu — **vahe** Pv ii.8[5], better with v. l. **°vaco**, expld by sakāraṇa — vacana PvA 109. — 2. a current J iv.260 (Gangā°); v.388 (mahā°). — Cp. **vāha**.

**Vahati** [**vah**, Idg. ***u̯eĝh** to drive, lead, cp. Sk. vahitra= Lat. vehiculum=E. vehicle; Gr. ο῎ξος waggon, Av. va□aiti to lead, Lat. veho to drive etc.; Goth. ga — wigan =Ohg. wegan=Ger. bewegen; Goth. wēgs=Ger. weg, E. way; Ohg. wagan=E. waggon, etc. — Dhtp 333 & Dhtm 498: vaha **pāpuṇane**] 1. to carry, bear, transport J iv.260; PvA 14 (=dhāreti); Miln 415 (of iron: carry weight). — imper. **vaha** Vv 81[17]; inf. **vahituṅ** PvA 122 (perhaps superfluous); grd. **vahitabba** Mhvs 23, 93. — 2. to proceed, to do one's work M i.444; Mhvs 34, 4 guḷayantaṅ vahitvāna, old var. reading for P.T.S. ed. T. reading guḷayantamhi katvāna. — 3. to work, to be able, to have power A i.282. — Pass. **vuyhati** (Sk. uhyate) to be carried (along) Vin i.106; Th 1, 88; ppr. **vuyhamāna** S iv.179; Th 1, 88; J iv.260; PvA 153; pass. also **vahīyati** PvA 56 (=nīyati); ppr. **vahīyamāna** Miln 397. — pp. **ūḷha** (see soḍha), **vuḷha & vūḷha** (būḷha). — Caus. **vāheti** to cause to go, to carry, to drive away Vin ii.237; Sn 282; J vi.443. — ppr. **vāhiyamāna** (in med. pass. sense) J vi.125. — pp. **vahita** (for vāh°) Miln 346. Cp. **ubbahati**[2].

**Vahana** (adj. nt.) [fr. **vah**] 1. carrying VvA 316; DhA iii.472 (dhura°). — 2. a current J iv.260.

**Vahanaka** (adj.) (—°) [vahana+ka] carrying, bearing J ii.97 (dhura°).

**Vā** (indecl.) [Ved. vā, Av. vā, Gr. ή̆, Lat. — ve] part. of disjunction: "or"; always enclitic Kh viii. (itthiyā purisassa vā; mātari pitari vā pi). Usually repeated **vā-vā** (is it so — ) or, either — or, e. g. Sn 1024 (Brahmā vā Indo vā pi); Dh 1 (bhāsati vā karoti vā); PvA 74 (putto vā dhītā vā natthi?). — with *negation* in second place: whether — or not, or not, e. g. hoti **vā** no vā is there or is there not D i.61; taṅ patthehi **vā** mā vā VvA 226. — Combined with other emphatic particles: (na) vā **pana** not even Pv ii.6[9] (manussena amanussena vā pana); **vā pi** or even Sn 382 (ye vā pi ca); Pv ii.6[14] (isayo **vā** pi ye santā etc.); **iti vā** Nd[2] 420; **atha** vā Dh 83 (sukhena atha vā dukhena); **uda**... vā Sn 232 (kāyena vācā uda cetasā vā). — In verse vā is sometimes shortened to **va**, e. g. devo va Brahmā vā Sn 1024: see **va**[4].

**Vāk** (°—) [Vedic vāc, for which the usual P. form is vācā] speech, voice, talk; only in cpd. **°karaṇa** talk, speaking, conversation, as **kālyāṇa-vāk-karaṇa** good speech A ii.97; iii.195, 261; iv.296 sq.; 328; v.155; abstr. **°ta** A i.38. Cp. **vākya**.

**Vāka** (nt.) [late Sk. valka, cp. P. vakka] the bark of a tree D i.167; Vin iii.34; J i.304; ii.141; Vism 249=VbhA 232 (akka° & makaci°); Miln 128. — **avāka** without bark J iii.522.

**-cīra** (=cīvara) a bark garment worn by an ascetic Vin iii.34; A i.240, 295; J i.8, 304; v.132; Pug 55. **-maya** made of bark Vin ii.130.

**Vākarā=vāgulā**; net, snare M i.153 (daṇḍa°, Dvandva); ii.65. — As **vākara** at J iii.541; as **vākura** at Th 1, 774.

**Vākya** (nt.) [fr. **vac**: see vāk & vācā; Vedic vākya] saying, speech, sentence, usually found in poetry only, e. g. D ii.166 (suṇantu bhonto mama eka — vākyaṅ); A ii.34 (sutvā arahato vākyaṅ); iii.40 (katvāna vākyaṅ Asitassa tādino); Sn 1102 (=vacana Nd[2] 559); J iv.5; v.78; Ap 25; KhA 166 (°opādāna resumption of the sentence); DhsA 324 (°bheda "significant sentence" trsln).

**Vāgamā** at Mhvs 19, 28 (tadahe v. rājā) is to be read **(tadah' ev) āgamā**, i. e. came on the same day. The passage is corrupt: see trsln p. 130.

**Vāgura & °ā** (f.) [cp. Epic & Class. Sk. vāgurā; to Idg. ***u̯eg** to weave, as in Lat. velum sail, Ags. wecca=E. wick; Ohg. waba=Ger. wabe] a net; as **°a** J vi.170; KhA 47 (sūkara°); ThA 78; as **°ā** J vi.582. Another P. form is vākarā.

**Vācaka** (adj.) [fr. vācā] reciting, speaking, expressing SnA 164

(lekha°); **sotthi°** an utterer of blessings, a herald Miln 359. — f. **°ikā** speech Sdhp 55.

**Vācanaka** (nt.) [fr. vāceti] talk, recitation, disputation; invitation (?), in **brāhmaṇa°** J i.318 (karoti); iii.171; iv.391 (karoti); regarded as a kind of festival. At J iii.238 **vācanaka** is used by itself (two brahmins *receiving* it). It refers to the treating of brāhmaṇas (br. teachers) on special occasions (on behalf of their pupils: a sort of farewell — dinner?). — It is not quite sure how we have to interpret **vācanaka**. Under **brāhmaṇa** (cpds.) we have trsl[d] it as "elocution show" (cp. our "speech day"). The E. trsl[n] gives "brahmin feast"; Prof. Dutoit "Brahmanen — backwerk" (i. e. special cakes for br.). **vācana** *may* be a distortion of **vājana**, although the latter is never found as v. l. It is at all events a singular expression. BR give **vācanaka** as α῞παξ λεγομένον in meaning of "sweetmeat," with the only ref. Hārāvalī 152 (Calc. ed.), where it is expl[d] as "prahelaka" (see P. **paheṇaka**). On the subject see also Fick, *Soc. Glied.* 137, 205.

**Vācanā** (f.) [fr. vāceti] recitation, reading; **°magga** way of recitation, help for reading, division of text (into chapters or paragraphs) Tikp 239; KhA 12, 14, 24.

**Vācapeyya** (1) amiable speech (vācā+peyya=piya) J vi.575 (=piyavacana C.). — (2) spelling for vājapeyya (q. v.).

**Vācasika** (adj.) [fr. vācā] connected with speech, verbal (contrasted with **kāyika** & **cetasika**) Vin iv.2; Pug 21; Miln 91; Vism 18; DhsA 324. — As nt. noun at Miln 352 in meaning "behaviour in speech."

**Vācā** (f.) [**vac**, vakti & vivakti; cp. vacaḥ (P. vaco); Vedic vāk (vāc°) voice, word, vākya; Av. vacah & vaxs word; Gr. ε῎πος word, ο῎ψ voice, Lat. vox=voice, voco to call; Ohg. gi — wahan to mention etc. The P. form vācā is a remodelling of the nom. vāc after the oblique cases, thus transforming it from the cons. decl. to a vowel (°ā) decl. Of the old inflexion we only find the *instr.* **vācā** Sn 130, 232. The comp[n] forms are both **vācā°** and **vacī°**] word, saying, speech; also as adj. (—°) **vaca** speaking, of such a speech (e. g. duṭṭha° Pv i.3[2], so to be read for dukkha°). — D iii.69 sq., 96 sq., 171 sq.; S iv.132 (in triad kāyena vācāya manasā: see **kāya** iii., and **mano** ii.3); Sn 232 (kāyena vācā uda cetasā vā), 397, 451 sq., 660, 973, 1061 (=vacana Nd[2] 560); Nd[1] 504; DhsA 324 (vuccatī ti vācā). — In sequence **vācā** girā byappatha vacībheda vācasikā viññatti, as a def[n] of speech Vin iv.2, expl[d] at DhsA 324: see byappatha. — **vācaṅ bhindati**: (1) to modify the speech or expression SnA 216 (cp. vākya — bheda DhsA 324). — (2) to use a word, so say something Vin i.157; M i.207 (Neumann, "das Schweigen brechen"); Miln 231 (i. e. to break silence? So Rh. D. trsl[n]). Cp. the English expression "to *break* the news." — **vācā** is mostly applied with some moral characterization, as the foll., frequently found: **atthasaṅhitā** A iii.244; **kalyāṇa°** A iii.195, 261; iv.296; v.155; **pisuṇā & pharusā** A i.128, 174, 268 sq.; iii.433; iv.247 sq.; DA i.74, 75; Nd[1] 220, and passim; **rakkhita°** S iv.112; **vikiṇṇa°** S i.61, 204; A i.70; iii.199, 391 sq.; **sacca°** A ii.141, 228; **saṇhā** A ii.141, 228; iii.244; iv.172; see also vacī — sucarita; **sammā°** Vbh 105, 106, 235; VbhA 119; see also magga; **hīnā** etc. S ii.54.

**-ânurakkhin** guarding one's speech Dh 281 (cp. vācāya saṅvara DhA iv.86). **-âbhilāpa** "speechjabbering," forbidden talk Sn 49 (i. e. the 32 tiracchānakathā Nd[2] 561). **-uggata** with well intoned speech Miln 10. **-yata** restrained in speech Sn 850 (=yatta gutta rakkhita Nd[1] 221). **-vikkhepa** confusion of speech, equivocation D i.24 sq.; DA i.115.

**Vācetar** [n. ag. fr. vāceti] one who teaches or instructs D i.123.

**Vāceti** [Caus. of **vac**] to make speak or recite, to teach: see **vatti**. — pp. **vācita**.

**Vāja** [cp. Vedic vāja strength; Idg. ***u̯eĝ**, cp. vājeti, vajra (P. vajira); Lat. vegeo to be alert ["vegetation"], vigeo to be strong ["vigour"]; Av. va□ra; Oicel. wakr=Ags. wacor=Ger. wacker; E. wake, etc.] 1. strength, a strength — giving drink, Soma SnA 322. — 2. the feather of an arrow J iv.260; v.130.

**Vājapeyya** [cp. Vedic vājapeya; see Macdonell, *Vedic Mythology* pp. 131 sq., 155, quoting Weber, *Vājapeya;* Banerjea, *Public Administration* etc. 92] the vājapeya sacrifice, a soma offering. Spelling often **vāca°** (mostly as v. l.); see S i.76; A ii.42; iv.151; Sn 303; It 21; Miln 219; J iii.518. Cp. **peyya[2]**.

**Vājita** (adj.) [pp. of vājeti: see vāja] feathered (of an arrow) M i.429.

**Vājin** (adj. — n.) [fr. vāja] possessed of strength or swiftness; a horse, stallion Dāvs i.31; v.35 (sita°), 53 (sasi — paṇḍara°); VvA 278.

**Vāṭa** [cp. Class. Sk. vāṭa; on etym. see Walde, *Lat. Wtb.* s. v. vallus] enclosure, enclosed place Vin ii.154. See also **yañña°**.

**Vāṭaka** (—°) [fr. vāṭa] enclosure, circle, ring; in **gala°** the throat circle, i. e. the bottom of the throat Vism 258; DhsA 316; DhA i.394; **caṇḍāla°** circle of Caṇḍālas J vi.156; **brāhmaṇa°** of Brahmins DhA iv.177.

**Vāṇija** [fr. vaṇij (vaṇik): see vaṇijjā; lit. son of a mer- chant; Vedic vāṇija] a merchant, trader Vin iii.6 (**assa°**); Sn 614, 651, 1014; J v.156 (so read for va°); Pv i.10[6]; Dāvs i.58; KhA 224; SnA 251; PvA 47, 48, 100, 191, 215, 271. On similes with v. see *J.P.T.S.* 1907, 134.

**Vāṇijaka=vāṇijā** S ii.215 (sūci°); J iii.540.

**Vāṇijjā** (f.) [fr. vāṇija, cp. vaṇijjā] trade, trading Vin iv.6 (as one of the exalted professions); PvA 111, 201, 273, 277.

**Vāta** [Vedic vāta, of **vā**; cp. Sk. vāti & vāyati to blow, vāyu wind; Lat. ventus, Goth. winds=wind; Ohg. wājan to blow, Oir. feth air; Gr. α῎ημι to blow, ἀήτης wind, Lith. áudra storm etc.] wind. There exists a common distinction of winds into 2 groups: "internal" and "external" winds, or the **ajjhattikā** vāyo — dhātu (wind category), and the **bāhirā**. They are discussed at Vbh 84, quoted at MA 30, 31, and expl[d] in detail at VbhA 70 sq.; Vism 350. The *bāhirā* also at Nd[2] 562, and in poetical form at S iv.218. — The *internal* winds (see below 2) comprise the foll.: uddhangamā **vātā**, adhogamā, kucchisayā, koṭṭhāsasayā, angam — ang'— ânusārino, satthakā, khurakā, uppalakā, assāso, passāso, i. e. all kinds of winds (air) or drawing pains (rheumatic?) in the body, from hiccup, stitch and stomach — ache up to breathing. Their complement are the *external* winds (see below 1), viz. puratthimā **vātā**, pacchimā, uttarā, dakkhiṇā (from the 4 quarters of the sky), sarajā arajā, sītā uṇhā, parittā adhimattā, kāḷā, verambha°, pakkha°, supaṇṇa°, tālavanta°, vidhūpana. ° These are characterized according to direction, dust, temperature, force, height & other

causes (like fanning etc.). — 1. wind (of the air) S iv.218 (vātā ākāse vāyanti); Sn 71, 348, 591 (vāto tūlaṅ va dhaṅsaye), 622, 1074; J i.72; Pug 32; Vism 31. **adhimatta** v. S iv.56; **mahā°** S ii.88; A i.136, 205; ii.199; iv.312; **veramba°** (winds blowing in high regions: upari ākāse S ii.231) A i.137; Th 1, 598; J vi.326. — 2. "winds" of the body, i. e. pains caused by (bad) circulation, sometimes simply (uncontrolled) movements in the body, sometimes rheumatic pains, or sharp & dragging pains in var. parts of the body Nett. 74. Also applied to certain *humours,* supposed to be caused by derangements of the "winds" of the body (cp. Gr. χυμός; or E. slang "get the wind up"), whereas normal "winds" condition normal health: Pv ii.6[1] (tassa vātā balīyanti: bad winds become strong, i. e. he is losing his senses, cp. PvA 94: ummāda — vātā). — **anga°** pain in the limbs (or joints), rheumatism Vin i.205; **udara°** belly ache J i.393, 433; DhA iv.129; **kammaja°** birth — pains Vism 500; **kucchi°** pains in the abdomen (stomach) VbhA 5; **piṭṭhi°** pains in the back ibid. — 3. (fig.) atmosphere, condition, state; or as pp. (of vāyati) scented (with), full of, pervaded (by), at Vin i.39 (**vijana°** pervaded by loneliness, having an atmosphere of loneliness; Kern. *Toev.* s. v. **vāta** wrongly "troop, crowd." The same passage occurs at D iii.38, where Rh. D., *Dial.* iii.35, trsl[s] "where the breezes from the pastures blow"; with expl[n] vijana= vṛjana [see vajati], hardly justified. In same connection at A iv.88); Miln 19 (isi° — parivāta scented with an atmosphere of Sages; Rh. D. differently: "bringing down the breezes from the heights where the Sages dwell"; forced). — On **vāta** in similes see *J.P.T.S.* 1907, 135.

**-ātapa** *(Dvandva)* wind and heat. In this phrase Bdhgh. takes vāta as *wind* (above 1) at Vism 31 (saraja & araja v.), but as (bodily) *pain* (above 2) at VbhA 5. See D iii.353; S ii.88; iii.54; v.379; A i.204; ii.117, 143, 199; iii.394 sq., 404; v.15, 127; Sn 52; J i.93; Miln 259, 314, 416; DhA iii.112. **-ābādha** "wind disease," internal pains (*not* rheumatism) Vin i.205; Miln 134; Vism 41. **-āyana** air hole, window Mhvs 5, 37; **Dāva** v.57. **-āhata** struck by the wind Vism 63; DhA iii.328. **-erita** moved by the wind (of trees) S v.123; A iii.232; VvA 175. **-kkhandha** "wind bulk," mass of wind, region of the wind J vi.326. **-ghāta** ("wind — struck") the tree Cassia (or Cathartocarpus) fistula, a syn. of uddāla(ka) J iv.298; VvA 197; also as **°ka** at J v.199, 407; VvA 43. **-java** swiftness of the wind J vi.274. **-dhuta** shaken by the wind, swaying in the w. Vv 38[5], cp. VvA 174. **-passa** the wind side DhA ii.17. **-pāna** lattice, window Vin i.209; ii.148, 211; A i.101, 137; iv.231; J ii.325; v.214; vi.349 (read **vātapān°** for dvārapān°); KhA 54; DhA i.211, 370; VvA 67; PvA 4, 216, 279. **-bhakkha** living on air DhA ii.57. **-maṇḍala** a whirlwind, gust of wind, storm, tornado [cp. BSk. vāyu — maṇḍala at AvŚ i.256 with note] J i.72; SnA 224. **-maṇḍalikā** id. Vin ii.113; iv. 345; J iv.430. **-yoga** direction of the wind J ii.11. **-roga** "wind disease," upset of the body, disturbance of the intestines, colic SnA 69; VvA 185. **-vassā** (pl.) wind and rain PvA 55. **-vuṭṭhi** id. SnA 34. **-vega** force of the wind Sn 1074; PvA 47. **-sakuṇa** a certain kind of bird ("wind — bird") Nd[1] 87, where KhA 118 reads **bhāsa°**.

**Vātaka** (adj.) (—°) [fr. vāta 2] belonging to or connected with the winds (of the body) in **ahi-vātaka-roga** a cert. (intestinal) disease (lit. "snake — pain"), pestilence, plague; dysentery (caused by a famine and attacking men and beasts alike) DhA i.169, 187, 231; iii.437.

**Vāti** see **vāyati** (in meaning "weave," as well as "blow").

**Vātika** (adj.) [fr. vāta 2, cp. *Sk. vātakin Halāyudha ii.451] connected with the winds (humours) of the body, having bad circulation, suffering from internal trouble, rheumatic (?) Miln 135, 298.

**Vātingaṇa** [cp. *Sk. vātingaṇa] the egg plant, Solanum melongena J v.131; DhsA 320.

**Vāda** [fr. **vad**: see vadati; Vedic vāda (not in RV!), in meaning of "theory, disputation" only in Class. Sk. — The relation of roots **vac: vad** is like E. speak: say; but vāda as t. t. has developed quite distinctly the specified meaning of an *emphatic* or *formulated* speech= assertion or doctrine] 1. speaking, speech, talk, nearly always — °, e. g. **iti°** hearsay, general talk M. i.133; S v.73; A ii.26; **kumāraka°** child — talk or childish talk, i. e. in the manner of talking to a child S ii.218 sq.; **cori°** deceitful talk PvA 89 (so read with v. l. for T. bheri°); **dhammika°** righteous speech A v.230; **musā°** telling lies, false speech A i.129; ii.141; iv.401; PvA 15. See under **musā**. — adj. (—°) speaking up for, proclaiming, advertising D i.174 (sīla°, paññā° etc.); Sn 913 (nivissa° dogmatist); A i.287 (kamma°, kiriya°, viriya°). — **vādaṅ bhindati** to refute a speech, to make a view discrepant (cp. bhinna — vāda under 4!) SnA 45 (Māravādaṅ bh.). — 2. what is said, reputation, attribute, characteristic Sn 859 (but SnA 550=nindā — vacana); J i.2 (jāti° genealogy, cp. D i.137). See also cpd. **°patha**. — 3. discussion, disputation, argument, controversy, dispute Sn 390, 827 (also as adj. hīna°); DhA iii.390= Vin iv.1; Mhvs 4, 42 (sutvā ubhinnaṅ vādaṅ). — 4. doctrine, theory put forth, creed, belief, school, sect SnA 539 sq.; in cpds.: **ācariya°** traditional teaching Miln 148; also "heterodoxy" Mhbv 96, cp. Dpvs v.30; **uccheda°** annihilistic doctrine Nd[1] 282: see under uccheda; **thera°** the tradition of the Theras, i. e. the orthodox doctrine or word of Gotama Buddha Mhvs 5, 2; 33, 97 sq.; Dpvs v.10, 14 (theravādo aggavādo ti vuccati), 51 (17 heretical sects, *one* orthodox, altogether 18 schools); **dhuta°** (adj.) expounding punctiliousness Vism 81 (=aññe dhutangena ovadati anusāsati). See under dhuta; **bhinna°** heretical sect (lit. discrepant talk or view) Dpvs v.39, 51 (opp. abhinnaka vāda); **sassata°** an eternalist Ps i.155.

**-ânuvāda** the trsl[n] of this phrase (used as adj.) at S iii.6 (see *K.S.* iii.7) is "one who is of his way of thinking." all kinds of sectarian doctrines or doctrinal theses D i.161; iii.115; S iii.6; iv.51, 340, 381; v.7; A iii.4; Nett 52. **-kāma** desirous of disputation Sn 825. **-khitta** upset in disputation, thrown out of his belief Vin iv.1=DhA iii.390. **-patha** "way of speech," i. e. signs of recognition, attribute, definition Sn 1076 (expl[d] dogmatically at Nd[2] 563); A ii.9. **-sattha** the science of disputation, true doctrine SnA 540. **-sīla** having the habit of, or used, to disputes Sn 381.

**Vādaka** (adj. n.) [fr. vāda] doctrinal, sectarian, heretical; **vagga°** (either vagga[1] or vagga[2]) professing somebody's party, sectarian, schismatic Vin iii.175 (anu — vattaka+); **vādaka-sammuti** doctrinal (sectarian) statement A iv. 347.

**Vādana** (nt.) [fr. vādeti] playing on a musical instrument, music

VvA 276.

**Vādika**[1] (adj.) (—°) [fr. vāda] speaking, talking (of) Mhvs 5, 60 (pāra° speaking of the farther shore, i. e. wishing him across the sea).

**Vādika**[2] [?] a species of bird J vi.538 (v. l. vāj°).

**Vādita** (nt.) [pp. of vādeti] (instrumental) music D i.6; iii.183; A i.212; ii.209; DhA iv.75; DA i.77.

**Vāditar** [n. ag. fr. vādeti] a speaker, one who professes or has a doctrine D iii.232; A ii.246; iv.307.

**Vādin** (adj.) (—°) [fr. vāda] speaking (of), saying, asserting, talking; professing, holding a view or doctrine; arguing. Abs. only at A ii.138 (cattāro vādī four kinds of disputants); Sn 382 (ye vā pi c'aññe vādino professing their view). Otherwise — °, e. g. in **agga**° "teacher of things supreme" Th 1, 1142; **uccheda**° professing the doctrine of annihilation Nett 111 (see uccheda); **kāla**°, bhūta° **attha**° etc. speaking in time, the truth & good etc. D i.4, 165; A i.202; V. 205, 265, 328; **caṇḍāla**° uttering the word C. Mhvs 5, 60; **tathā**° speaking thus, consistent or true speaker D iii.135; Sn 430; **dhamma**° professing the true doctrine S iii.138; in comb[n] with vinaya — vādin as much as "orthodox" Vin iii.175; **mahā**° a great doctrinaire or scholar SnA 540; **yatha**° cp. tathā° —; **sacca**° speaking the truth A ii.212; the Buddha so — called Th ii.252 f.; **vaṇṇa**° singing the praises (of) Vin ii.197.

**Vāna**[1] (nt.) [fr. **vā**[2]: see vāyati[1]] sewing, stuffing (of a couch) DA i.86; DhA i.234 (mañca°).

**Vāna**[2] (nt.) [fr. vana, both in meaning 1 & 2 but lit. meaning overshadowed by fig.] lit. "jungle" (cp. vana[1] etym.), fig. desire, lust (=taṇhā craving) DhsA 409; KhA 151, 152.

**Vānaya** in comb[n] **suvānaya** (S i.124, 238) is to be separated **su-v-ānaya** (see ānaya).

**Vānara** [fr. vana] monkey, lit. "forester" Th 1, 399= Dh 334; Th 1, 454; J ii.78 (Senaka), 199 sq. (Nandiya); iii.429; iv.308; v.445; Miln 201; DhA ii.22.

**-inda** monkey king J i.279; ii.159.

**Vāpi** (f.) [cp. Epic & Classic Sk. vāpī] a pond; °**jala** water from a pond Mhvs 25, 66.

**Vāpita**[1] [pp. of vāpeti] sown J i.6 (+ropita, of dhañña).

**Vapita**[2] [pp. of vāpeti] mown DhsA 238.

**Vāpeti** [Caus. fr. **vap**, representing vapati[1] as well as vapati[2]] to cause to sow [cp. Divy 213 vāpayituṅ] or to mow. — pp. **vāpita**.

***Vābhi** [fr. **vā** to weave] appears in P. as **nābhi** in uṇṇa- nābhi (q. v.).

**Vāma** (adj.) [Vedic vāma] 1. left, the left side (always opposed to dakkhiṇa) J iv.407 (°akkhi); Pv iv.7[8]; Miln 295 (°gāhin left — handed); PvA 178 (°passa left side). As "northern" at J v.416. **vāmaṅ karoti** to upset J iv.101. — instr. **vāmena** on the left Sn p. 80. — abl. **vāmato** from or on the left J iii.340; Pv ii.3[20] (as much as "reverse"; PvA 87=vilomato). — 2. beautiful; only in cpd. vām — ūru having beautiful thighs D ii.266; J ii.443. So read at both places for **vāmuru**.

**Vāmana** (adj.) [fr. vāma[1], cp. Ger. linkisch=uncouth] dwarfish; m. dwarf Vin i.91; DA i.148.

**Vāmanaka** (adj. — n.) [fr. vāmana] dwarfish, crippled J ii.226; iv.137; v.424, 427. — f. °**ikā** N. of certain elephants M i.178.

**Vāya** [fr. **vā**, vāyati[1]] weaving PvA 112 (tunna°). See **tanta**°.

**Vāyati**[1] [Vedic vayati, **vā**, cp. Sk. veman loom, vāṭikā band, Gr. ἴτυς willow, Ohg. wīda id.; Lat. vieo to bind or plait] to weave, only in pp. **vāyita**. — Pass. **viyyati** Vin iii.259. pp. also **vīta**. — Caus. II. **vāyāpeti** to cause to be woven Vin iii.259 (=vināpeti); VvA 181. — See also **vināti**.

**Vāyati**[2] [Vedic vāti & vāyati. See etym. under vāta] 1. to blow (only as vāyati) Vin i.48; D ii.107 (mahāvātā vāyanti); S iv.218 (vātā ākāse v.); J i.18; vi.530; Mhvs 12, 12. — aor. **vāyi** S iv.290; J i.51. Cp. abhi°, upa°, pa°. — 2. to breathe forth, to emit an odour, to smell Pv i.6[1]; PvA 14; as **vāti** (2[nd] sg. vāsi) at J ii.11 (=vāyasi C.). — pp. **vāta** only as noun "wind" (q. v.).

**Vāyana** (nt.) [fr. **vā**, vāyati[2]] blowing VbhA 71 (upari°- vāta).

**Vāyamati** [vi+ā+**yam**] to struggle, strive, endeavour; to exert oneself S iv.308; v.398; A iv.462 sq. (chandaṅ janeti v. viriyaṅ ārabhati cittaṅ paggaṇhāti); Pv iv.5[2]; Vbh 208 sq.; Pug 51; Vism 2; DhA iii.336; iv.137; PvA 185.

**Vāyasa** [cp. Vedic vāyasa a large bird, Epic Sk. vāyasa crow] a crow D i.9 (°vijjā: see DA i.93); S i.124; Sn 447, 675; J i.500; ii.440; Miln 373; DhA iii.206; VvA 27.

**Vāyāma** [fr. vi+ā+**yam**] striving, effort, exertion, en- deavour S ii.168; iv.197; v.440; A i.174 (chando+), 219; ii.93; iii.307; iv.320; v.93 sq.; J i.72; Vbh 123, 211, 235; VbhA 91; DhA iv.109; PvA 259. On vāyāma as a constituent of the "Path" (sammā°) see **magga** 2.a. — **vāyāmaṅ karoti** to exert oneself DhA iv.26; PvA 259.

**Vāyita** [pp. of vāyati[1], cp. Divy 276 vāyita] woven M iii.253 (sāma°), where Miln 240 in id. p. reads sayaṅ°; Vin iii.259. Cp. **vīta**.

**Vāyin** (adj.) [fr. vāyati[2]] blowing (forth), emitting an odour, smelling PvA 87.

**Vāyima** (adj.) [fr. **vā**: vāyati[1]] weaving, woven; **a**° not woven Vin iii.224 (of a rug or cover).

**Vāyu** [Vedic vāya, fr. **vā**: vāyati[2]] wind Miln 385; PvA 156. See next.

**Vāyo** (nt.) [for vāyu, in analogy to **āpo & tejo**, with which frequently enumerated] wind D iii.268 (°kasiṇa); M i.1, 424=A iv.375; A v.7, 318, 353 sq. (°saññā); S iii.207; Vism 172 (°kasiṇa), 350 (def.). On vāyo as t. t. for mobility, mobile principle (one of the 4 elements) see *Cpd.* 3, 270; *Dhs trsl*[n] § 962.

**-dhātu** the wind element, wind as one of the *four* great elements, wind as a general principle (consisting of var. kinds: see enum[d] under vāta) Vbh 84; Vism 363; Nett 74; VbhA 55; VvA 15; DA i.194.

**Vāra** [fr. **vṛ**, in meaning "turn," cp. vuṇāti] 1. turn, occasion, time, opportunity J i.58 (utu — vārena utuvārena according to the turn of the seasons), 150; vi.294; Vism 431 (santati° interval); DA i.36; DhA i.47 (dve vāre twice); DhsA 215; VvA 47 (tatiyavāraṅ for the 3[rd] & last time); PvA 109, 135. — 2.

In **pada°** "track — occasion," i. e. foot — track, walk(ing), step J i.62, 213 (°vārena) by walking (here spelt **pāda°**), 506 (pādavāre pādavāre at every step). — 3. In **udaka°** v. stands for **vāraka** (i. e. bucket), the phrase **udakavāraṅ gacchati** means "to go for water," to fetch water (in a bucket) J iv.492; DhA i.49. Dutoit (*J. trsl^n* iv.594) trsl^s "Wunsch nach Wasser." — 4. **bhāṇa°** "turn for recitation," i. e. a portion for recital, a chapter SnA 194. See bhāṇa.

**Vāraka** [cp. Sk. vāra & vāraka] a pot, jar Vin ii.122 (*three* kinds: loha°, dāru° and cammakhaṇḍa°); J i.349; ii.70; iii.52 (dadhi°); Miln 260; DhsA 377 (phānita°).

**Vāraṇa**[1] (nt.) [fr. **vṛ** to obstruct] warding off, obstruction, resistance VbhA 194, 195 (=nivāraṇa). — **ātapa°** sunshade Dāvs i.28; v.35.

**Vāraṇa**[2] [cp. Vedic vāraṇa strong] 1. elephant J i.358; iv.137; v.50, 416; DA i.275; DhA i.389 (°līḷhā elephant's grace); VvA 36, 257. — 2. the Hatthilinga bird Th 1, 1064.

**Vāraṇa**[3] [for vāruṇī?] spirituous liquor J v.505.

**Vāraṇika** at Th 1, 1129 read **cāraṇika** (a little play): see *Brethren* 419 note.

**Vārattika** (adj.) [fr. varatta] consisting of leather or a strap J iii.185.

**Vāri** (nt.) [Vedic vāri, cp. Av. vār rain, vairi — sea; Lat. ūrīna=urine; Ags. waer sea; Oicel. ūr spray, etc.] water D ii.266; M iii.300; A iii.26 (in lotus simile); Th 1, 1273; Sn 353, 591, 625, 811; Vv 79[10]; J iv.19; Nd[1] 135, 203 (=udaka); Miln 121; PvA 77.

**-gocara** living or life (lit. feeding) in water Sn 605. **-ja** "water — born," i. e. (1) a *lotus* Sn 845, cp. Nd[1] 203; — (2) a *fish* Dh 34 (=maccha DhA i.289); J v.464 (=Ānanda — maccha C.), 507. **-da** "water — giver," i. e. cloud Dāvs iii.40. **-dhara** water — holder, water jug J v.4. **-bindu** a drop of water Sn 392. **-vāha** "watercarrier," i. e. cloud A ii.56; iii.53; S v.400; J vi.26, 543, 569; Kh vii.8. — vārita, — yuta, — dhuta, — phuṭa (Jain practice) D i.57; M i.377.

**Vārita** [pp. of vāreti, Caus. of **vṛ**[1]] obstructed, hindered J iv.264; restrained (sabbavāri) see vāri.

**-vata** (so read for cārita°) "having the habit of selfdenial" (trsl^n) S i.28 (cp. *K.S.* i.39 & 320 with note & Bdhgh's expl^n: "kilesānaṅ pana chinnattā vataṅ phala — samādhinā samāhitaṅ"), cp. bhāvanā — balena vāritattā dhammā etc. at Tikp. 14.

**Vāritta** (nt.) [fr. **vṛ**, on the analogy of **cāritta**. The BSk. is vāritra: Mvyut 84] avoidance, abstinence Th 1, 591; Miln 133 (cārittañ ca vārittañ ca); Vism 11.

**Vāruṇī** (f.) [cp. Sk. vāruṇī, with only ref. in BR.: Hari- vaṅśa 8432] 1. spirituous liquor A iii.213; J i.251 (°vāṇija spirit merchant), 268; vi.502. — 2. an intoxicated woman; term for a female fortune — teller J vi.500 (Vāruṇī 'va pavedhati; C. devatā — bhūta — paviṭṭhā yakkha — dāsī viya gahitā, i. e. possessed), 587 (vāruṇī 'va pavedhentī; C. yakkh' āviṭṭhā ikkhaṇikā viya).

**Vāreti** [Caus. of vuṇāti, representing **vṛ**[1] (to enclose, obstruct), as well as **vṛ**[1] (to choose)] 1. to prevent, obstruct, hinder Pv ii.7[7] (vārayissaṅ I had the habit of obstructing;=nivāresiṅ PvA 102); VvA 68; Sdhp 364. — 2. to ask in marriage ThA 266; PvA 55. — Caus. II. **vārāpeti** to induce somebody to choose a wife J iv. 289. — *Note.* **vāriyamāna** (kālakaṇṇi — salākā) at J iv.2 read **cār°** (cp. PvA 272 vicāresuṅ id.). — pp. **vārita**.

**Vāreyya** (nt.) [grd. of vāreti] marriage, wedding Th 2, 464, 472, 479; SnA 19.

**Vāla**[1] [Vedic vāla; connected with Lat. adūlāre (ad+ ūlāre) to flatter (lit. wag the tail, like a dog), cp. E. adulation; Lith. valaī horse hair] 1. the hair of the tail, horse — hair, tail Vin ii.195=J v.335 (pahaṭṭha — kaṇṇavāla with bristling ears & tail, of an elephant); J v.274 (so read for **phāla**, cp. p. 268, v. 113); PvA 285 (°koṭi, so read for **bāla°**); Sdhp 139. — pallankassa vāle bhinditvā destroying the hair ( — stuffing) of a couch Vin ii.170=DA i.88; cp. Vin iv.299: pallanko āharimehi vālehi kato. — On v. in *similes* see *J.P.T.S.* 1907, 136. — 2. a hair — sieve [also Vedic] M i.229.

**-agga** the tip of a hair A iii.403; Miln 250 (°vedha hitting the tip of a hair, of an archer); DA i.66. **-aṇḍupaka** a cert. material, head dress (?) A i.209 (so read for vālanduka); Vism 142; DhsA 115 (reads leḍḍūpaka). — kambala a blanket made of horse — tails D i.167; A i.240, 296; Pug 55. **-koṭi** the tip of the hair PvA 285. **-rajju** a cord made of hair S ii.238; A iv.129; J ii.161. **-vījanī** a fan made of a Yak's tail, a chowrie D i.7. **-vedhin** (an archer) who can hit a hair J i.58 (akkhaṇa — vedhin+); Vism 150; Mhvs 23, 86 (sadda — vedhin vijju — vedhin+). The abstr. **°vedhā** hitting a hair, at Vism 150. — fig. an acute arguer, a hair — splitter; in standing phrase **paṇḍitā nipuṇā kata-para-ppavādā vālavedhi-rūpā** at D i.26; M i.176; ii.122; see expl^n at DA i.117.

**Vāla**[2] (adj.) [cp. Sk. vyāla] malicious, troublesome, difficult Vin ii.299 (adhikaraṇa).

**Vāla**[3] (nt.) [=vāri, cp. late Sk. vāla] water; only in cpd. **°ja** a fish (cp. vārija).

**Vālatta** (nt.) [abstr. fr. vāla[2]] trouble, difficulty Vin ii.86 (in same context as vāla[2]); A i.54.

**Vāladhi** [cp. Epic Sk. vāladhi] a tail (usually of a large animal) Th 1, 695; J i.63, 149; vi.302; Pv i.8[3]; Mhvs 10, 59; VvA 252, Sdhp 621; Vism 36 quoting Ap.

**Vālikā** (f.) [a by — form of vālukā] sand (often sprinkled in connection with festivities to make the place look neat) A i.253; J i.210; iii.52, 407; vi.64; Vism 420; DhA i.3, 111; VvA 160, 305; PvA 189. — **paritta°** sand (on the head) as an amulet J i.396, 399. — In cpds. usually **vālika°**. Cp. **vālukā**.

**-puñja** a heap of sand J vi.560. **-pulina** sand bed or bank J ii.366; iii.389. **-vassa** a shower of sand SnA 224.

**Vālin** (adj.) [fr. **vāla**[1]] having a hairy tail Vv 64[7], cp. VvA 277.

**Vālukantāra** at VvA 332 probably for **vāluka-kantāra**, i. e. sandy desert. See **vaṇṇu**.

**Vālukā** (f.) [cp. Vedic & Epic Sk. vālukā] sand. In comp^n usually **vāluka°**. — S iv.376; Vv 39[1]; 44[1]; Ap. 23; Nd[2] p. 72 (Gangāya v.); J ii.258; iv.16; Pv ii.12[1]; Mhvs 23, 86; DhA iii.243, 445; VvA 31, 177; Sdhp 244. See also **vālika**.

**Vāḷa**[1] [cp. late Sk. vyāḍa, see Geiger, *P.Gr.* § 54[6]] 1. a snake Vism 312 (so read for **vaḷa**). — 2. a beast of prey A iii.102 (amanussa); J i.295; iii.345 (°macchā predaceous fishes); Miln

23 (°vana forest of wild beasts).

**-miga** a beast of prey, predaceous animal, like tiger, leopard, etc. J vi.569; DhA i.171 (°ṭṭhāna); iii.348 (°rocanā); Vism 180, 239.

**Vāḷa**[2] [misspelt for **vāda?**] music (?) Pgdp 83.

**Vāvatteti** (vi+ā+**vṛt**] to turn away (trs.), to do away with, remove M i.12 (aor. vāvattayi saṅyojanaṅ, expl[d] at MA 87 as "parivattayi, nimmūlaṅ akāsi")= 122 (with v. l. vi°, see p. 526); A ii.249 (v. l. vi°).

**Vāsa**[1] [**vas** to clothe, see vasati[1]] clothing; adj. (—°) clothed in J vi.47 (hema — kappana — vāsase).

**Vāsa**[2] [**vas** to dwell, see vasati[2]] 1. living, sojourn, life Sn 191; Mhvs 17, 2 (anātha — vāsaṅ vasati to lead a helpless life); PvA 12 (saraagga — vāsaṅ v. live a life of concord); SnA 59 (lokantarika°). Cp. pari°, saṅ°. — 2. home, house, habitation Sn 40. **vāsaṅ kappeti** to live (at a place), to make one's home J i.242; PvA 47, 100. **vāsaṅ upagacchati** to enter a habitation (for spending the rainy season) PvA 32. In special sense "bed": see cpd. **°ûpagata**. — 2. state, condition (—°), in ariya° holy state A v.29 sq.; **brahmacariya°** chastity PvA 61. — 4. (adj.) (—°) staying, living, abiding, spending time Sn 19 (ekaratti°), 414 (ettha°). **vassa°** spending Lent PvA 20; **vuttha°** having spent Lent J i.183. Cp. ante — vāsika — vāsa.

**-attha** home success, luck in the house, prosperity A ii.59, 61 sq. **-âgāra** bedroom J iii.317. **-ûpagata** (a) having entered one's hut or abode (for the rainy season) Sn 415. — (b) gone to bed Pv ii.12[8]; PvA 280. **-ghara** living room, bedroom SnA 28 (=kuṭī). **-dhura** ordinary duty (lit. burden) or responsibility of living, or the elementary stages of saintliness SnA 194, 195 (contrasted to pariyatta — dhura), 306 (: ganthadhura).

**Vāsa**[3] [cp. Class. Sk. vāsa, e. g. Mālatīm. 148, 4; fr. **vā**: see vāta] perfume J i.242; vi.42.

**Vāsaka, vāsika** (adj.) (—°) [fr. vāsa[2]] living, dwelling; **vāsaka**: see saṅ°. **vāsika: gāma°** villager Mhvs 28, 15; **Bārāṇasi°** living in Benares J iii.49. See also **ante°**.

**Vāsati** [**vāś**, see vassati[2]] to cry (of animals) J vi.497.

**Vāsana**[1] (adj. — nt.) [=vasana[1]] clothing, clothed in (—°) PvA 173.

**Vāsana**[2] (adj. — nt.) [=vasana[2]] dwelling Dpvs v.18.

**Vāsanā** (f.) [fr. vasati[2] = vāsa[2], but by Rh. D., following the P. Com. connected with vāseti & vāsa[3]] that which remains in the mind, tendencies of the past, impression, usually as **pubba°** former impression (Sn 1009; Miln 10, 263). — Cp. Nett 4, 21, 48, 128, 133 sq., 153, 158 sq., 189 sq. — Cp. BSk. vāsanā, e. g. MVastu i.345.

**Vāsara** [cp. Vedic vāsara matutinal, vasaḥ early] day (opp. night), a day Dāvs i.55; v.66.

**Vāsi** (f.) [cp. Sk. vāśī] 1. a sharp knife, axe, hatchet, adze (often comb[d] with **pharasu**) J i.32, 199; ii.274; iii.281; iv.344; Miln 383; 413; DhA i.178 (tikhiṇā vāsiyā khaṇḍâkhaṇḍikaṅ chinditvā: cutting him up piecemeal with a sharp knife); KhA 49. **-°jaṭa** handle of a mason's adze Vin iv.168; S iii.154; A iv.127. — 2. a razor J i.65; ii.103; iii.186, 377.

**Vāsita** [fr. vāseti[2]] 1. scented J i.65; ii.235 (su°); iii.299; v.89; Vism 345. — 2. [preferably fr. vāseti[1]=vasati[2]] established, made to be or live, preserved Mhvs 8, 2. So also in phrase **vāsita-vāsana** (adj.) or **vāsana-vāsita** one who is impressed with (or has retained) a former impression Sn 1009 (pubba°, =vāsanāya vāsita — citta SnA 583); Miln 263 (id.); Vism 185 (+bhāvita — bhāvana). If taken as vāseti[2], then to be trsl[d] as "scented, filled, permeated," but preferably as vāseti[1]. — Cp. pari°.

**Vāsitaka** (adj.) [fr. vāsita] scented, perfumed Vin iv.341 (vāsitakena piññākena nhāyeyya: should bathe with perfumed soap). — f. **vāsitikā** (scil. mattikā) scented clay Vin ii.280 (id.).

**Vāsin**[1] (adj.) (—°) [fr. **vas**[1]] clothed in, clad Sn 456 (san- ghāṭi°), 487 (kāsāya°); Pv iii.1[6] (sāhunda°); J iii.22 (nantaka°); iv.380 (rumma°); f. **vāsinī** Vin iii.139 (chanda°, paṭa° etc.)= VvA 73.

**Vāsin**[2] (adj.) (—°) [fr. **vas**[2]] liking, dwelling (in) Sn 682 (Mern — muddha°), 754 (āruppa°); PvA 1 (Mahāvihāra°), 22 (Anga — Magadha°), 47 (Sāvatthi°), 73 (Bārāṇasi°)

**Vāseti**[1]: Caus. of **vasati**[2] (q. v.).

**Vāseti**[2] [Denom. fr. vāsa perfume] to perfume, to clean or preserve by means of perfumes, to disinfect (?) Vin i.211 (here in the sense of "preserve, cure," probably as vāseti of vasati[2]); ii.120; J iv.52 (aṭṭhīni, for the sake of preservation); v.33 (saso avāsesi sake sarīre, expl[d] as "sake sarīre attano sarīraṅ dātuṅ avāsesi vāsāpesī ti attho, sarīrañ c' assa bhakkh' atthāya adāsi." In this passage **vāseti** is by Kern, *Toev.* s. v. taken as Caus. of **vas** to eat, thus "he made eat, feasted, entertained by or on his own body"), 321 (kusumehi vāsetvā: perfume). See also **vasati**[2] (Caus.). — pp. **vāsita**. — Caus. II. **vāsāpeti** J v.33.

**Vāha** (adj. — n.) [fr. **vah**] 1. carrying, leading; a leader, as in **sattha°** a caravan leader, merchant J i.271; Vv 84[7]; 84[20]; VvA 337. — 2. a cart, vehicle; also cartload Sn p. 126 (tila°=tila — sakaṭa SnA 476); J iv.236 (saṭṭhi°sahassāni 60,000 cartloads); Miln 80 (°sataṅ).

**Vāhaka** [fr. vāheti] that which carries (or causes to carry) away, i. e. a current, torrent, flow; only in comb[n] with **udaka°** a flood of water A i.178; Vin i.32; Miln 176.

**Vāhana** [fr. vāheti] 1. (adj.) carrying, pulling, drawing Vin ii.122 (udaka° — rajju); J i.136 (kaṭṭha° gathering fire — wood); PvA 127 (ratha — yuga°). — 2. (nt.) conveyance, beast of burden, monture Vin i.277 (°āgāra stable, garage); Sn 442 (Māra sa° with his elephant); Pv ii.9[26]; DhA i.192 (hatthi°, elephant — mount; cp. p. 196, where five. vāhanāni, belonging to King Pajjota, are enum[d], viz. kaṇeru, dāsa, dve assā, hatthi). — **bala°** army & elephants, i. e. army in general, forces J i.262.

**Vāhanaka**=vāha 1; VvA 337.

**Vāhasā** (indecl.) [an instr. of vāha, formed after the manner of balasā, thāmasā, used adverbially] owing to, by dint of, on account of, through Vin iv.158; Th 1, 218, 1127; Miln 379; VvA 100.

**Vāhin** (adj. — n.) [fr. vāha] carrying, conveying J vi.125 (haya° running by means of horses, i. e. drawn by horses); also as poetical expression for "horse" J vi.252 (=sindhava C.). The reading **vāhin** at Mhvs 22, 52 is given as v. l. for T. **vājin**

in *P.T.S.* ed. — f. **vāhinī**, an army J iii.77 (miga°; expl[d] as "aneka — sahassa — sankhā migasenā"); vi.581.

**Vāheti** is Caus. of **vahati** (q. v.).

**Vi** (indecl.) [prefix, resting on Idg. ***u̯i** "two," as conno- tation of duality or separation (Ger. "ent — zwei"), which is contained in viṅśati, num. for "twenty" (see vīsati), cp. Sk. viṣu apart, Gr. ἴδιος private (lit. separate); also Sk. u — bhau both; and ***u̯idh**, as in Lat. dīvido=divide. A secondary (compar.) formation in Sk. vitara further, farther, Goth. wipra against, Ger. wider] 1. (a) inseparable prefix of separation and expansion, in original meaning of "asunder," semantically closely related to Lat. dis — & Ger ver —. Often as base — prefix in var. meanings (see below 1 — 4), also very frequent as modifying prefix (in comb[n] with other primary prefixes like ā, ni, pa, paṭi, saṅ), where its prevailing character is one of emphasis. — *(b)* The native grammarians define **vi-** either as "**vividha**" (i. e. our meaning 2): see Bdhgh. at SnA 136 (viharati=vividhaṅ hitaṅ harati); and Vism 179 vividhaṅ khittaṅ=vikkhittaṅ; see also under viggaṇhati; or "**prātilomya**" (i. e. meaning 3): Nirukta (ed. Roth) i.3; or paraphrase it by **su°** or **suṭṭhu** (i. e. meaning 4): see under vimāna & vippasanna. The latter meaning also in Hemacandra's Anek' ārtha — sangraha (ed. Calc.) 7, 15: "śreṣṭhe **'tīte** nānārthe" (i. e. Nos. 4 & 2). — (c) **vi°** occurs also as *distributive* (repetitional) prefix in reduplication compounds (here closely resembling paṭi° and the negative a°), like cuṇṇa — vicuṇṇa piecemeal, chidda — vicchidda holes upon holes, vaṭṭa — vivaṭṭa, etc. — Contracted forms are **vy°** (=viy° before vowels) and **vo°** (=vi+ ava); the guṇa & vriddhi form is **ve°**. — II. *Meanings.* — 1. denoting *expansion,* spreading out; fig. variety or detail, to be trsl[d] by expressions with *over* or *about* (cp. Lat. e — ), as: °kampati shake *about,* °kāseti open *out,* °kirati scatter about, °kūjati sing out (=*upa* — nadati C), °carati move about (=ā — hiṇḍati), °churita sprinkled about, °jāyati bring forth, °tāna "spread out," °tthāra *ex* — tension, *de* — tail, °dāleti break open, °dhammati whirl about, °dhāyaka providing, °pakirati strew all over, °pphāra pervading, °pphārika *ef* — fulgence, °bhajati *ex* — plain, °bhatta *dis* — tributed, °bhāga division, distribution, °ravati shout out, °rūhana growing up, °rocati shine out, °ssajjati give out, °ssaṭṭha sent out, °ssara shouting out, °ssuta far — famed. — 2. denoting *disturbance,* separation, mixing up (opp. saṅ°), as given with "away" or "down," or the prefixes *de* — and *dis* —, e. g. °kasita burst asunder, °kubbana change, i. e. miracle (meta — morphosis), °kkaya sell ("ver — kaufen"), °kkhambhati *de* — stroy, °kkhāleti wash *off* (=ācameti), °kkhepa *de* — rangement, °gata *dis* — appeared (used as def[n] of vi° at ThA 80), °galita dripping down, °ggaha separation, °cinati *dis* — criminate, °jahati *dis* — miss, °desa foreign country (cp. verajjaka), °naṭṭha destroyed, °nata bending down, °nāsa *de* — struction, °nicchaya dis — crimination, °nodaka driving out, °pāteti to be destroyed, °ppalapati to talk confusedly, °rājeti discard as rāga, °rodha destruction, °lumpati break up, °vitta separated, °vidha mixed, °veka separation, °vāha carrying away, i. e. wedding. — 3. denoting the *reverse* of the simple verb, or loss, difference, opposite, reverse, as expressed by *un* — or *dis* —, e. g. °asana *mis* — fortune, °kaṭika unclean, °kappa change round, °kāra per — turbation, *dis* — tortion, °kāla wrong time, °tatha *un* — truth, °dhūma smoke — *less,* °patti corruption, °parīta dubious, °ppaṭipanna on the wrong track, °bhava non — existence (or as 4 "more" bhava, i. e. wealth), °mati doubt, °mānana *dis* — respect, °yoga separation, °raja fault — *less,* °rata *abs* — taining, °rūpa *un* — sightly, °vaṭa unveiled, °vaṇṇeti defame, °vāda dis — pute, °sama uneven, °ssandati overflow, °ssarita *for* — gotten, °siṭṭha distinguished, °sesa difference, distinction. — 4. in *intensifying* sense (developed fr. 1 & 2), mostly with terms expressing *per se* one or the other of shades of meanings given under 1 — 3; to be trsl[d] by "away," out, all over, "up," or similarly (completely), e. g. °ākula quite confused, °katta cut up, °kopeti shake up, °garahati scold intensely, °chindati cut off, °jita conquered altogether, °jjotita resplendent, °tarati come quite through, °niyoga close connection, °nivatteti turn off completely, °pariṇāma intense change, °ppamutta quite released, °ppasanna quite purified, °pphalita crumpled up, °bandhana (close) fetter, °ramati cease altogether, °sahati have sufficient strength, °sukkha dried up, °suddha very bright, °ssamati rest fully (Ger. aus — ruhen), °haññati to get slain.

**Vikaca** (adj.) blossoming DA i.40.

**Vikaṭa** [vi+kata, of **kṛ**] changed, altered, distorted; dis- gusting, foul, filthy Pgdp 63 (°ānana with filthy mouth). — nt. filth, dirt; four mahā — vikaṭāni applied against snake — bite, viz., gūtha, mutta, chārikā, mattikā Vin i.206. — Cp. **vekaṭika**.

**-bhojana** filthy food D i.167; M i.79.

**Vikaṇṇa** (adj.) [vi+kaṇṇa] having deranged or bent corners, frayed Vin i.297; ii.116.

**Vikaṇṇaka** [fr. vikaṇṇa] a kind of arrow (barbed?) J ii.227, 228.

**Vikata** changed, altered Vin i.194 (gihi — vikata changed by the g.)

**Vikati** (f.) [fr. vi+**kṛ**] "what is made of something," make, i. e. 1. sort, kind J i.59 (ābharaṇa° kind of ornament), 243 (maccha — maṅsa°); Miln 403 (bhojana° all kinds of material things); Vism 376 (bhājana° special bowl); VbhA 230 (pilandhana°); DhA ii.10 (khajja°). — 2. product, make; vessel: **danta°** "ivory make," i. e. vessels of ivory M ii.18; D i.78; J i.320. — 3. arrangement, get up, assortment; form, shape J v.292 (mālā° garlandarrangement).

**-phala** an assortment of fruit J v.417.

**Vikatika** (f.) [fr. vikati] a woollen coverlet (embroidered with figures of lions, tigers etc.) D i.7 (cp. DA i.87); A i.181; Vin i.192; ThA 55 (Ap v.10: **tūlikā°**).

**Vikatta** (adj.) [pp. of vi+kantati[2]] cut open J vi.111 (v. l. °kanta).

**Vikattana** (nt.) [fr. vi+kantati[2]] cutter, knife Vin iii.89 (tiṇha go°) M i.449; J vi.441.

**Vikatthati** [vi+katthati] to boast, show off S ii.229; J i.454 (=vañcana — vacanaṅ vadati C.). — pp. **vikatthita**.

**Vikatthana** (nt.) [fr. vi+**katth**] boasting SnA 549.

**Vikatthita** (nt.) [fr. vikatthati] boasting J i.359.

**Vikatthin** (adj.) [fr. vi+**katth**] boasting; only neg. **a°** not boasting, modest A v.157; Sn 850; Miln 414.

**Vikanta**=vikatta; cut open, cut into pieces J ii.420.

**Vikantati** [vi+kantati[2]] to cut J v.368 (=chindati C.). - pp. **vikatta** & **vikanta**.

**Vikantana** (nt.) [fr. vikantati] knife M i.244. Cp. **vikat- tana**.

**Vikappa** [vi+kappa] 1. thinking over, considering, thought, intention Nd 97, 351. — 2. doubtfulness, indecision, alternative, appl^d to the part. **vā** SnA 202, 266; KhA 166; DA i.51; PvA 18. — **attha°** consideration or application of meaning, exposition, statement, sentence J iii.521; SnA 433, 591. — Cp. **nibbikappa**.

**Vikappana** (nt.) & **°ā** (f.) [fr. vikappeti] 1. assignment, apportioning Vin iv.60=123=283. At Vin iv.122 two ways of assigning a gift are distinguished: sammukhāvikappanā & parammukhā°. All these passages refer to the cīvara. — 2. alternative, indecision, indefiniteness (=vikappa), as t. t. g. applied to part. **ca** and **vā**, e. g. SnA 179 ("ca"); KhA 166 ("vā").

**Vikappita** [pp. of vikappeti] prepared, put in order, arranged, made; in comb^n **su°** well prepared, beautifully set Sn 7; VvA 188 (manohara+). — Bdhgh. at SnA 21 interprets °kappita as **chinna** "cut," saying it has that meaning from "kappita — kesa — massu" (with trimmed hair & beard), which he interprets *ad sensum,* but not etymologically correctly. Cp. vikappeti 5.

**Vikappin** (adj.) [fr. vikappa] having intentions upon (—°), designing A iii.136 (an — issara° intentioning unruliness).

**Vikappiya** (adj.) [grd. of vikappeti] to be designed or intended Sdhp 358.

**Vikappeti** [vi+kappeti] 1. to distinguish, design, intend, to have intentions or preferences, to fix one's mind on (loc. or acc.) Sn 793=802 (=vikappaṅ āpajjati Nd[1] 97), 918 (id. Nd[1] 351). — 2. to detail, describe, state KhA 166; SnA 43. — 3. to assign, apportion, give Vin i.289 (cīvaraṅ); iv.121 (id.). — 4. to arrange, put on, get ready Vin i.297. — 5. to change, alter, shape, form J v.4 (ambapakkaṅ satthena v.; C. not quite correctly =vicchindati). — pp. **vikappita**.

**Vikampati** [vi+**kamp**] to shake; fig. to be unsettled, to waver, to be in doubt S iv.71 (cittaṅ na vikampate); Th 1, 1076 (vidhāsu na v.; trsl^n *Brethren* p. 366: "who is not exercised about himself in this way or in that"); Nd[1] 195 (tīsu vidhāsu, as at Th 1, 1076; as comment on Sn 843); J vi.488. — ppr. med. **vikampamāna**, only neg. **a°** not hesitating, settled, well balanced, resolved Sn 842; J iv.310; v.495 (C. anolīyamāna); vi.175 (C. nirāsanka). — pp. **vikampita**.

**Vikampin** (adj.) [fr. vikampati] shaking; only neg. **a°** not shaking, steadfast, steady, settled Sn 952; Vv 50[22].

**Vikaroti** [vi+**kṛ**] to alter, change, disturb; aor. **vyakāsi** J ii.166 (=vikāraṅ akāsi parivattayi C.); so read for T. vyākāsi. — Imper. Pass. 3 sg. **vikiriyyatu** "let him be disturbed" J iii.368 (after Kern, *Toev.* s. v. One may take it to **vikirati**, q. v.). — pp. **vikaṭa** & **vikata**. See also **vikubbati**, etc.

**Vikala** (adj.) [Sk. vikala] defective, in want of, deprived, (being) without Th 2, 391; Pv iv.1 (bhoga°); J iv.278; vi.232; Miln 106, 307 (udakena); DA i.222; PvA 4 (hattha°). Cp. **vekalla**.

**Vikalaka** (adj.) [vikala+ka] being short of, wanting Vin i.285.

**Vikasati**[1] [vi+**kas**] to open (out), to expand, to blossom fully (of flowers). — pp. **vikasita**. Caus. **vikāseti** to open J vi.364 (hatthaṅ).

**Vikasati**[2] [vi+**kāś**, cp. okāsa] to shine; Caus. **vikāseti** to illuminate Davs v.47 (mukh' ambuja — vanāni vikāsayanto).

**Vikasita** [pp. of vikasati[1]] burst asunder, blossoming, opened (wide), expanded, usually appl^d to flowers J iii.320 (=phālita C.); iv.407; VvA 40, 206 (of eyes); SnA i 39; DA i.40.

**Vikāra** [fr. vi+**kṛ**] 1. change, alteration, in **mahā°** great change Vism 366, 367 (of two kinds: anupādiṇṇa & upādiṇṇa, or primary & secondary, i. e. the first caused by kappa — vuṭṭhāna, the second by dhātu — kkhobha); KhA 107 (vaṇṇa°). — 2. distortion, reversion, contortion, in var. connections, as **kucchi°** stomach — ache Vin i.301; **bhamuka°** frowning DhA iv.90; **raukha°** grimace, contortion of the face, J ii.448; PvA 123; **hattha°** hand — figuring, signs with the hand, gesture Vin i.157 (+hattha — vilanghaka)=M i.207 (reads vilangaka); Vin v.163 (with other similaṛ gestures); J iv.491; v.287; vi.400, 489. — Kern. *Toev.* s. v. vikāra is hardly correct in translating **hattha-vikārena** at Vin i.157 by "eigenhandig," i. e. with his own hand. It has to be comb^d with hattha — vilanghakena. — 3. perturbation, disturbance, inconvenience, deformity Vin i.271, 272 (°ṅ sallakkheti observe the uneasiness); Miln 224 (tāvataka v. temporary inconvenience), 254 (°vipphāra disturbing influence); SnA 189 (bhūta° natural blemish). — 4. constitution, property, quality (cp. *Cpd.* 157[2], 168[1]) Vism 449 (rūpa° material quality); VvA 10 (so correct under **maya** in *P.D.* vol. iii. p. 147). — 5. deception, fraud PvA 211 (=nikati). — Cp. **nibbikāra**.

**Vikāla** [vi+kāla] "wrong time," i. e. not the proper time, which usually means "afternoon" or "evening," and therefore often "too late." — Vin iv.274 (=time from sunset to sunrise); J v.131 (ajja vikālo to — day it is too late); VvA 230 (id.). — loc. vikāle (opp. kāle) as adv., meaning: (1) at the wrong time Vin i.200; Sn 386; PvA 12. — (2) too late Vv 84 (=akāle VvA 337); DhA i.356; iv.69. — (3) very late (at night) J v.458.

**-bhojana** taking a meal at the wrong time, i, e. in the afternoon Vin i.83; D i.5; A i.212; ii.209; Sn 400; DA i.77.

**Vikāsa** [vi+**kas**: see vikasati[1]] opening, expansion J vi.497 (vana° opening of the forest); Dhtp 265.

**Vikāsika** [fr. vi+**kṛṣ**: see kasati] a linen bandage (Kern: "pluksel") Vin i.206 (for wound — dressing). May be a der^n fr. **kāsika**, i. e. Benares cloth, the vi° denoting as much as "a kind of."

**Vikāsitar** [fr. vi+**kṛṣ**, kasati] one who plucks or pulls, bender of a bow, archer J vi.201.

**Vikāsin** (adj.) (—°) [fr. vi+**kāś**: see vikasati[2]] illumining, delighting Mhvs 18, 68.

**Vikāseti** see **vikasati**.

**Vikiṇṇa** [pp. of vikirati] scattered about, strewn all over, loose Vin i.209 (undurehi okiṇṇa°; overrun); J v.82.

**-kesa** with dishevelled hair J i.47; Vism 415. **-vāca** (adj.) of loose talk S i.61 (=asaññata — vacana *K.S.* i.320); Pug 35 (same expl^n PugA 217): J v.77 (=patthaṭavacana C.).

**Vikitteti** [vi+kitteti] to slander Miln 276 (opp. pakitteti).

**Vikiraṇa** (nt. & adj.) [fr. vikirati] 1. scattering, dispersing; being scattered or dispersed D i.11 (cp. DA i.96). — Vbh 358 (T. reads vikī°; v. l. vikāraṇa & vikkir°)=Pug 23 (which reads nikaraṇā; trsl. "guilefulness"). In this connection VbhA

493 interprets vikiraṇa (or °ā) as "denial, abnegation" (pretext?), by saying "nâhaṅ eva karomī ti pāpānaṅ vikkhipanato vikiraṇā." — With ref. to Arahantship (the dissolution of the body) at DhA iii.109 in formula bhedana — vikiraṇa — viddhaṅsanadhamma i. e. "of the nature of total destruction." Cp. BSk. formula śatana — patana — vikiraṇa — vidhvaṅsana ( — dharmatā) AvŚ i.96 (where S. Speyer in Index considers vikaraṇa the correct form)=Divy 299 (reading cyavanapatana°)=Lal. V. 242. See also S iii.190 (under vikirati). — 2. (adj.) scattering, spending, squandering, f. °ī Sn. 112.

**Vikirati** [vi+kirati] to scatter about, sprinkle, spread, mix up (trs. & intrs.) M i.127; S iii.190 (in simile of playing children: paṅsv' āgārakāni hatthehi ca pādehi ca vikiranti [mix up] vidhamanti [fall about] viddhaṅsenti [tumble over] vikīḷanikaṅ karonti, describing the scrambling and crowding about. In quite a diff. interpretation appl^d to Arahantship: see under vikiraṇa, as also in the same chapter (S iii.190 § 11 sq.) in phrase rūpaṅ vikirati vidhamati etc. where it is meant in trs. sense of "destroy"; thus vi° in the same verb in meaning (vi° 1 & 2); S iv.41 (kāyo vikiri [came to pieces] seyyathâpi bhusa — muṭṭhi); J i.226; Pv ii.3[8] (vikiri, v. l. for okiri); Miln 101, 237 (lokadhātu **vikireyya**, would fall to pieces; comb^d with **vidhameyya & viddhaṅseyya** "drop & tumble," denoting total confusion and destruction. Similarly on p. 250=337 "vāri pokkhara — patte vikirati vidhamati viddhaṅsati": the water scatters, drops & falls off; appl^d figuratively to bad qualities at same passage); SnA 172. — Pass. **vikiriyyati & vikirīyati** may be taken either to **vikirati** or **vikaroti** (cp. kiriyati); DhsA 19 (suttena sangahitāni pupphāni na vikirīyanti na **viddhaṅsiyanti**: get scattered and fall off); ppr. **vikirīyamāna** PvA 271 (with sprawling or confused limbs); imper. **vikiriyyatu** J iii.368. — pp. **vikiṇṇa**.

**Vikīḷanika** (adj. & nt.) [fr. vi+kīḷana] playing about; in phrase **vikīḷanikaṅ karoti** (intrs.) to play all over or excitedly (lit. to make play; vi° in meaning vi° 1) S iii.190; as trs. to put out of play, to discard (vi° 3) ibid. (rūpaṅ etc. v. karoti).

**Vikujjhita** [vi+pp. of kujjheti] made angry, angered, annoyed, vexed M ii.24 (so read for vikujjita).

**Vikuṇita** (adj.) [vi+kuṇita] distorted, deformed Vism 346 (°mukha); PvA 123 (id.). Cp. vikūṇa.

**Vikuddha** (adj.) [vi+kuddha] free fr. anger J v.308.

**Vikubbati** [vi+kubbati, med. of karoti] to change round, transform, do magic J iii.114 (=parivatteti); Dpvs i.40 (vikubbeyya); also in phrase **iddhi-vikubbati** to work transformation by magic (psychic) potency Kvu 55. — ppr. f. **vikubbantī** Vv 11[2] (iddhiṅ working magic, =vikubban' iddhiyo vaḷañjentī VvA 58), and **vikubbamānā** (iddhi°) Vv 31[1]. — pp. ***vikubbita** miracle: see **vikubbana**.

**Vikubbana** (nt.) & **°ā** (f.) [fr. vikubbati] miraculous trans- formation, change; assuming a diff. form by supernatural power; miracle Th 1, 1183; Ps ii.174, 210; Dpvs viii.6 (°esu kovida); Mhvs 19, 19; Miln 343; Vism 309, 316 sq. More specific as **iddhi-vikubbana** (or **°ā**), i. e. by psychic powers, e. g. D ii.213; Vism 373 sq.; or **vikubbanā iddhi** Vism 378, 406; VvA 58; DhsA 91 (the var. forms of iddhi). Cp. *Kvu trsl.* 50; *Cpd.* 61. — The BSk. form is represented by the pp. of vikubbati, i. e. **vikurvita**, e. g. AvŚ i.258; Divy 269 etc.

**Vikulāva(ka)** (adj.) [vi+kulāva] having no nest, without a nest S i.224 (ka); J i.203.

**Vikūjati** [vi+kūjati] to sing (like a bird), warble, chirp, coo PvA 189 (=upanadati). — ppr. med. **vikūjamāna** Vin iv.15; J v.12.

**Vikūṇa** [cp. vikuṇita & vikāra] distortion, grimace (mukha°) SnA 30.

**Vikūla** (adj.) [vi+kūla] sloping down, low — lying A i.35 (contrasted with ukkūla). We should expect **ni°** for **vi°**, as in BSk. (see ukkūla).

**Vikūlaka** (adj.) [fr. vikūla] contrary, disgusting Th 2, 467 (=paṭikūla ThA 284).

**Vikesikā** (adj. — f.) [vi+kesa+ika] with loose or dishevelled hair Vin i.15.

**Vikoṭṭita** [vi+koṭṭita] beaten, cut, slain, killed Miln 304 (koṭṭita+).

**Vikopana** (nt.) [fr. vi+**kup**] upsetting, injuring, doing harm J ii.330=iv.471; Miln 185, 266; DhsA 145.

**Vikopin** (adj.) [vi+**kup**] shaking, disturbed; neg. **a°** J vi.226.

**Vikopeti** [vi+kopeti] 1. to shake up PvA 253. — 2. to upset, spoil, to do harm Vin iii.47; Miln 276 (vikitteti+). — 3. to destroy J vi.68 (padaṅ a track).

**Vikkanta** [pp. of vi+**kram**] heroic J i.119; ii.211; iv.271; Miln 400 (°cārin, of a lion).

**Vikkandati** [vi+kandati] to cry out, lament, wail J vi.525.

**Vikkama** [fr. vi+**kram**] 1. walking about, stepping; in **°malaka** walking — enclosure, "περιπατεῖον," corridor J i.449. — 2. strength, heroism J ii.211, 398; iii.386 (°porisa).

**Vikkamati** [vi+kamati] to have or show strength, to exert oneself J iii.184 (=parakkamati); Miln 400. — pp. **vikkanta**.

**Vikkaya** [vi+kaya] selling, sale A ii.209; Sn 929 (kaya+); J i.121; ii.200; iv.115 (majja°); Miln 194 (°bhaṇḍa goods for sale, merchandise); PvA 29, 113 (°bhaṇḍa).

**Vikkayika & °kāyika** (adj. — n.) [fr. vikiṇāti] 1. a salesman, vendor DhA iv.50 (ā). — 2. for sale J i.201 (ā); DhA i.269 (a).

**Vikkiṇāti** [vi+kiṇāti] to sell J i.227, 377 (ger. vikkiṇitvā); PvA 100 (id.), 191 (aor. vikkiṇi). — inf. **vikketu ṅ** J iii.283. — grd. **vikkiṇiya**=for sale DhA i.390 (°bhaṇḍa merchandise).

**Vikkīḷita** (nt.) [vi+kīḷita] sporting, amusement, pastime Nett 124 (in appl^d meaning).

**Vikkuthita** (adj.) [vi+kuthita] boiled, **°duddha** boiled milk KhA 60 (T. reads vikkuthita — duṭṭha — vaṇṇa, but App. SnA Index p. 870: vikkuṭṭhita — duddha°). The corresp. passage at Vism 260 has **duṭṭha-khīra-** vaṇṇa, which seems faulty.

**Vikkhaṇḍati** [vi+khaṇḍati] to break (up), destroy, spoil Sdhp 450 (ger. °iya). — pp. **vikkhaṇḍita**.

**Vikkhaṇḍita** [pp. of vikkhaṇḍati] broken, ruined, spoilt Sdhp 436.

**Vikkhambha** [vi+khambha 1] diameter (lit. support) J v.268, 271; Mhvs 18, 27.

**Vikkhambhati** [fr. vi+khambha 2] (intrs.) to become stiff (with fear), to be scared or frightened Ap. 50.

**Vikkhambhana** (nt.) [vi+khambha+na] withdrawal of support, stopping (the nīvaraṇas or any evil influences or corruptions: kilesa°), arresting, paralysing; elimination, discarding Ps ii.179; Nd[1] 6; Nd[2] 338, 606[b]; J iii.15 (kilesa°+metta — bhāvana — jhān' uppatti); iv.17; Vism320; Sdhp 455. — Usually in foll. cpds.: **°pahāna** elimination (of character — blemishes) by discarding J ii.230; Nd[2] 203; Vism 5; DhsA 352; SnA 19; **°vimutti** emancipation by elimination J ii.35; **°viveka** arrest by aloofness DhsA 12, 164; Vism 140, 141.

**Vikkhambhanatā** (f.) [vikkhambhana+tā] state of having undone or discarded, removal, destruction, paralysis Nett 15, 16.

**Vikkhambhika** (adj.) [fr. vikkhambheti] leading to arrest (of passions), conducive to discarding (the blemishes of character) Vism 114.

**Vikkhambhita** [pp. of vikkhambheti] arrested, stopped, paralysed, destroyed Ps ii.179; Tikp 155, 320 sq.; Dukp 10.

**Vikkhambhiya** (adj.) [grd. of vikkhambheti] in neg. a° not to be obstructed or overcome D iii.146.

**Vikkhambheti** [vi+khambheti] (trs.) to "unprop," un- settle, discard; to destroy, extirpate, paralyse (cp. khambha 2 and chambheti), give up, reject Sn 969 (=abhibhavati etc. Nd[1] 492); Vism 268; J i.303 (jhānabalena kilese v.); Miln 34 (nīvaraṇe); DhA iv.119 (pītiṅ vikkhambhetvā: here in meaning "set up, establish"? Or to produce such pīti as to be called pharaṇā pīti, thus vikkhambheti=pharati 2? Or as Denom. fr. vikkhambha "diameter"=to establish etc.?); VvA 156 (read °etvā.) — pp. **vikkhambhita**.

**Vikkhalita** (nt.) [vi+khalita[2]] stumbling, fault, faux pas A i.199.

**Vikkhāyitaka** (adj. — nt.) [vi+khāyati(=khādita)+ka] "pertaining (or: of the nature of) to being eaten up," i. e. a (mental) representation obtained by contemplation of a corpse gnawed by animals, one of the asubhakammaṭṭhānas Vism 110=Miln 332 (°saññā); Vism 179, 194.

**Vikkhālita** [pp. of vikkhāleti] washed off, cleansed Vin ii.201; Vism 59.

**Vikkhāleti** [vi+khāḷeti] to wash off, to wash one's face (mukhaṅ) rinse one's mouth Vin ii.201; S ii.269; J i.266, 459; PvA 75, 209, 241 (=ācameti). — pp. **vikkhālita**

**Vikkhitta** (adj.) [vi+khitta] 1. upset, perplexed, mentally upset, confused S ii.122 (°citta); v.157, 263 sq.; A iii.174 (°citta); v.147 (id.); Vism 410 (=uddhacc' ânugata). — **a**° undisturbed, composed, collected A v.149; It 94; PvA 26.

**Vikkhittaka** (adj.) [vi+khitta+ka] 1. scattered all over, deranged, dismembered; of a dead body with respect to its limbs (as one of the asubha — kammaṭṭhāna's: cp. vikkhāyika & vicchiddaka) Vism 110 (°saññā)=Miln 332; Vism 179 (with def[n] vividhaṅ khittaṅ vikkhittaṅ; aññena hatthaṅ aññena pādaṅ aññena sīsan ti evaṅ tato tato khittassa chava — sarīrassa adhivacanaṅ), 194. — **hata**° killed & cut up Vism 179. — 2. **citta**° of unbalanced or deranged mind Miln 308.

**Vikkhipana** (nt.) [cp. BSk. viksepa refusal AvŚ i.94] refusal, denial VbhA 493 (see vikiraṇa 1).

**Vikkhipatti** [Pass. of vikkhipati] to be disturbed J i.400 (gocare, in...); Miln 337 (cittaṅ). — pp. **vikkhitta**.

**Vikkhīṇa** [vi+khīṇa] totally destroyed, finished, gone Th 2, 22.

**Vikkhīyati** [vi+khīyati] to go to ruin, to be destroyed, to be lost J v.392 (fut. °īyissati). — pp. **vikkhīṇa**.

**Vikkhepa** [vi+khepa] 1. disturbance, derangement J vi.139. — 2. perplexity, confusion D i.59. — **vācā**° equivocation, senseless talk D i.24. — 3. in **citta**° **&** **cetaso** v. upset of mind, unbalanced mind, mental derangement: **citta**° S i.126; Pug 69; **cetaso** A iii.448; Dhs 429; Vbh 373. — **avikkhepa** equanimity, balance D iii.213; A i.83; Ps i.94; Dhs 160, 430; Vbh 178 sq., 231 sq., 266 sq., 279 sq., 285 sq.

**-paṭibāhana** exclusion or warding off of confusion (of mind) or disturbance Vism 244; VbhA 227.

**Vikkhepika** (adj.) [fr. vikkhepa], in phrase **amarā**°: see under **amarā**; another suggestion as to explanation may be: khipa=eel — basket, thus vikhep — ika one who upsets the eel — basket, i. e. causes confusion.

**Vikkheḷikā** (adj. — f.) [vi+kheḷa+ikā] having saliva dropping from the mouth (of sleeping women), slobbering Vin i.15.

**Vikkhobhita** [pp. of vikkhobheti: see khobha] thoroughly shaken up or disturbed Miln 377.

**Vikhādana** (nt.) [vi+khādana] biting, chewing Dhs 646, 740, 875; DhsA 330.

**Vigacchati** [vi+gacchati] to depart, disappear; to decrease D i.138 (bhogakkhandha vigacchissati); Sdhp 523. — pp. **vigata**.

**Vigata** (°—) [pp. of vigacchati, in act. (reflexive) & med- pass. function] gone away, disappeared, ceased; having lost or foregone (for — gone=vi — gata), deprived of, being without; often to be trsl[d] simply as prep. "without." It nearly always occurs in comp[n], where it precedes the noun. By itself rare, e. g. Sn 483 (sārambhā yassa vigatā); VvA 33 (padumā mā vigatā hotu). Otherwise as follows: **°āsa** Pug 27; **°āsava** SnA 51; **°icchā** Dh 359; **°khila** Sn 19; **°cāpalla** D i.115; DA i.286; **°chavivaṇṇa** ThA 80 (=vivaṇṇa); **°jīvita** PvA 40; **°paccaya** Vism 541; Tikp 7, 21, 59; **°paṭighāta** DhA iv.176; **°mada** Mhvs 34, 94; **°raja** Sn 517; J i.117; **°valita** PvA 153. Cp. **vīta**° in similar application and meaning.

**Vigama** (—°) [fr. vi+**gam**] going away, disappearance, departing, departure Dāvs v.68 (sabb' āsava°); DhsA 166; Sdhp 388 (jighacchā°), 503 (sandeha°).

**Vigayha** see vigāhati.

**Vigarahati** [vi+garahati] to scold (intensely), to abuse Vin ii.161 (dhammiṅ kathaṅ); iii.46; S i.30 (ariyadhammaṅ); Miln 227.

**Vigaḷati** [vi+galati] to drop Miln 250. — pp. **vigaḷita**. Cp. **vinigaḷati**.

**Vigaḷita** [pp. of vigaḷati] dropping, dripping (down) PvA 56.

**Vigāhati** [vi+gāhati] to plunge into, to enter S i.180 (ger. vigāhiya); J v.381 (°gāhisuṅ, aor.); Mhvs 19, 29 (here as °*gāhetvā*). The ger. is also vigayha at Sn 2, 825; cp. Nd[1] 163 (=ogayha pavisitvā). At Vin ii.106 we should prefer to read **viggayha** for **vigayha**.

**Viggaṇhati** [vi+gaṇhati] 1. to take hold of, to quarrel, to be in

disharmony with; only in ger. viggayha disputing, quarrelling, fighting Vin ii.106 (read gg for g! Bdhgh on p. 315: rubbing against each other); Ud 69; Sn 844, 878; Nd[1] 285 (=uggahetvā parāmasitvā). — 2. to stretch out, disperse, divide, spread; ger. **viggayha** Vv 50[1] (hattha — pāde v.; expl[d] as "vividhehi ākārehi gahetvā" VvA 209).

**Viggaha** [fr. vi+**gah**: see gaṇhati 3] 1. dispute, quarrel J i.208 (ñātakānaṅ aññamaññaṅ viggaho); Miln 90; often comb[d] with **kalaha**, e. g. Vin ii.88; A iv.401; Nd[1] 302; Miln 383. — 2. taking up form (lit. seizing on), "incorporation," form, body D ii.210=226 (sovaṇṇo viggaho mānusaṅ viggahaṅ atirocati); Vin i.97 (manussa°); ii.286 (id.); iv.215 (tiracchānagata — manussa°), 269 (id.); J v.398=405 (=sarīra C); vi.188 (rucira°); Dāvs i.42 (uju — somma°). — 3. (t.t.g.) resolution of words into their elements, analysis, separation of words Miln 381; VvA 226 (pada°); SnA 168; ThA 202 (pada°).

**Viggahita** [pp. of vigganhati] taken hold of, seized; prejudiced against, seduced by (—), in phrase **dhamm'** uddhacca — **viggahita-mānasa** A ii.157; Ps ii.101. Cp. BSk. vigrāhita, e. g. AvŚ i.83=308 (Ajātaśatru Devadatta°); Divy 419, 557, 571; Jtm 143, 146.

**Viggāhika** (adj.) [fr. viggaha] of the nature of dispute or quarrel; only in cpd. °**kathā** quarrelsome speech, dispute D i.8; S v.419; Sn 930; DA i.91.

**Vighaṭṭita** [vi+ghaṭṭita] struck, knocked, beaten J v.203 (a°).

**Vighāṭana** (adj.) [fr. vighāṭeti] unfastening, breaking up, overthrowing Th 1, 419.

**Vighāṭita** [pp. of vighāṭeti, Denom. fr. vi+ghāṭa, cp. gantheti] overthrown, destroyed Sdhp 314.

**Vighāta** [vi+ghata] 1. destruction, killing, slaughter PvA 150 (vighātaṅ āpajjati=vihaññati). — as adj. slain, beaten Pv iv.5[3] (=vighātavā vihata — bala). — 2. distress, annoyance, upset of mind, trouble, vexation D iii.249; M i.510; A ii.197 sq.; iv.161 (°pariḷāha); Sn 814 (=ugghāta pīḷana ghaṭṭana upaddava Nd[1] 140=170); Th 2, 450 (bahu° full of annoyance). — **sa**° connected with, or bringing vexation, with opp. **a**° free of annoyance: S iii.8; v.97; A i.202 sq.; iii.3, 429; Th 2, 352; ThA 242. — 3. opposition M i.499.

**-pakkhika** having its part in adversity, associated with trouble M i.115; S v.97; DhsA 382. **-bhūmi** ground for vexation Sn 830 (cp. Nd[1] 170 with expl[n] as above).

**Vighātavant** (adj.) [vighāta+vant] full of annoyance or vexation S iii.16 sq.; A ii.143 (=discontented); Th 1, 899 (in same connection, neg.); PvA 260 (=distressed).

**Vighāsa** (& °**ghasa)** [fr. vi+ghasati] remains of food, broken meat, scraps Vin iv.265, 266; J ii.288; iii.113, 191, 311 (read °ghasa for metre); v.268 (do.); Sdhp 389.

**-âda** one who eats the remains of food Vin i.200 (panca° — satāni) J i.348; ii.96; iii.191; DhA ii.128. Also N. of an animal J vi.538.

**Vicakka** (adj.) [vi+cakka] without wheels J i.378 (sakaṭa). Doubtful in phrase **asani°**, where used as a noun, probably in diff. meaning altogether (=asani — pāta?): see S ii.229 (="falling of a thunderbolt" *K.S.* ii.155); D iii.44, 47.

**Vicakkhaṇa** (adj. — nt.) [vi+cakkhaṇa, of **cakṣ** to see, attentive, watchful, sensible, skilful; (nt.) application, attention, wit S i.214=Sn 186 (appamatta+; trsl[n] *K.S.* i.277 "discerning wit"); Sn 583; J iv.58; vi.286; Miln 216; Vism 43; SnA 238; Sdhp 200, 293.

**Vicakkhu** (adj.) [vi+cakkhu] eyeless, blind, in phrase °**kamma** making blind or perplexed S i.111, 118 ("darkening their intelligence" trsl[n]) [cp. BSk. vicakṣu — karma MVastu iii.416; Lal V. 490].

**Vicakkhuka** (adj.) [vicakkhu+ka] not seeing, blinded, dulled in sight, half — blind Miln 295 (Rh. D. "squinting").

**Vicaya** [fr. vi+**ci**: see vicinati] search, investigation, examination S iii.96 (vicayaso, i. e. thoroughly); Pug 25; Miln 340 (dhamma°); Nett 1, 2, 10; DhsA 147; Sdhp 466. For dhamma° see **sambojjhanga**.

**Vicaraṇa** (adj. — nt.) [fr. vicarati] going about, circulating, moving, travelling J v.484 (°bhaṇḍa travelling merchandise).

**Vicarati** [vi+carati] to go or move about in (loc.), to walk (a road=acc.), to wander Sn 444 (raṭṭhā raṭṭhaṅ vicarissaṅ, fut.), 696 (dhamma — maggaṅ); Nd[1] 201, 263; Pv iii.7[3] (aor. vicari); DhA i.66; PvA 4, 22, 33, 69, 120, 185 (=āhiṇḍati); Sdhp 133. — In Sn often with loke (in this world), e. g. Sn 466, 501, 845, 846, 864. — Caus. **vicāreti**; pp. **vicarita**, vicārita & viciṇṇa. Cp. anu°.

**Vicarita** [pp. of vicarati] occupied by (—°), haunted, fre- quented VvA 163.

**Vicāra** [vi+cāra] investigation, examination, consideration, deliberation. — Def[d] as "vicaraṇaṅ vicāro, anusañcaraṇan ti vuttaṅ hoti" Vism 142 (see in def. under vitakka). — Hardly ever by itself (as at Th 1, 1117 mano°), usually in close connection or direct comb[n] with **vitakka** (q. v.).

**Vicāraka** (adj.) [fr. vicāreti] 1. looking after something; watching J i.364 (ghara°). — 2. investigating; (n.) a judge Mhvs 35, 18.

**Vicāraṇā** (f.) & **a**° (nt.) [fr. vicāreti] 1. investigation, search, attention Sn 1108, 1109 (f. & nt.); J iii.73 (°paññā). — 2. arranging, planning, looking after; scheme J i.220; ii.404 (yuddha°); vi.333 sq.

**Vicārita** [pp. of vicāreti] thought out, considered; thought D i.37 (vitakkita+, like **vitakka-** vicāra, cp. DA i.122), 213 (id.); SnA 385.

**Vicāreti** [Caus. of vicarati] 1. to make go round, to pass round, to distribute PvA 272 (salākaṅ). — 2. to think (over) S v.156 (vitakketi+). — 3. to investigate, examine, test J ii.413; iii.258; VvA 336 (a° to omit examining). — 4. to plan, consider, construct J ii.404; vi.333. — 5. to go about (some business), to look after, administer, provide J ii.287; iii.378; Mhvs 35, 19 (rajjaṅ); PvA 93 (kammante). — pp. **vicārita & viciṇṇa**.

**Vicāliya** (adj.) [grd. of vi+cāleti] in neg. **a**° not to be shaken, not wavering Sdhp 444.

**Vicikicchati** [vi+cikicchati] lit. "dis — reflect," to be dis- tracted in thought, i. e. to doubt, hesitate D i.106; S ii.17, 50, 54; iii.122, 135; J iv.272 (2 sg. vicikicchase); SnA 451; DA i.275; — pp. **vicikicchita**.

**Vicikicchā** (f.) [fr. vicikicchati] doubt, perplexity, uncer- tainty

(one of the nīvaraṇas) D i.246; iii.49, 216, 234, 269; S i.99; iii.106 sq. (dhammesu v. doubt about the precepts); iv.350; A iii.292, 438; iv.68, 144 sq.; v.144; Sn 343, 437, 540; Vv 81 (=soḷasa — vatthuka — vicikicchā VvA 317); J ii.266; Pug 59; Vbh 168, 341, 364; Dhs 425; Nett 11; Tikp 108, 122, 152 sq., 171, 255, 275; Dukp 170 sq., 265 sq., 289 sq.; Vism 471 (=vigatā cikicchā ti v. etc.), 599 sq.; VbhA 209; VvA 156; MA 116; Sdhp 459. — As adj. (—°) **vicikiccha**, e. g. **tiṇṇa°** one who has overcome all doubt D i.71, 110; M i.18; A ii.211; iii.92; 297 sq.; iv.186; 210. — See also *Cpd.* 242; *Dhs. trsl.* § 425 n. 1; and cp. kathankathā, kicchati, vecikicchin.

**Vicikicchita** (nt.) [pp. of vicikicchati] doubt Pv iv.1[37].

**Vicikicchin** see **ve°**.

**Viciṇṇa** [pp. of vicāreti] thought out; in neg. **a°** not thought out; reading however doubtful, better to be taken as adhiciṇṇa, i. e. procedure, method D i.8= M ii.3=S iii.12 (vi° as v. l.). — DA i.91 reads **āciṇṇa** (cp. M i.372).

**Vicita** [pp. of vi+**ci** to gather] in phrase **°kāḷaka bhatta** rice from which the black grains have been separated D i.105; M ii.8; DA i.274; as **vicita-bhatta** in same sense at J iv.371.

**Vicitta** (& °citra) (adj.) [vi+citta[1]] various, variegated, coloured, ornamented, etc. J i.18, 83; Pv ii.1[9]; Vv 64[10] (citra); Miln 338, 349; VvA 2, 77; Sdhp 92, 245. — **vicitra-kathika** eloquent Miln 196.

**Vicinati** (°cināti) [vi+cināti] 1. to investigate, examine, discriminate S i.34 (yoniso vicine dhammaṅ); A iv.3 sq. (id.); Sn 658, 933; Ap 42; J vi.373; Nd[1] 398; Nett 10, 22 (grd. vicetabba), 25 sq.; Miln 298; Dpvs iv.2; DhsA 147; PvA 140; Sdhp 344. — ger. **viceyya** discriminating; with discrimination D ii.21 (doubled: with careful discrim[n]); iii.167 (°pekkhitar); Sn 524 sq.; usually in phrase **viceyya-dāna** a gift given with discrimination S i.21; A iv.244; J iv.361; v.395; Pv ii.9[72]; DhA iii.221; Mhvs 5, 35. — 2. to look for, to seek, to linger, to choose Pv iii.6[4] (aor. vicini=gavesi C.); iv.1[42] (ger. viceyya=vicinitvā PvA 240); J i.419. — See also **pacinati**.

**Vicinana** (nt.) [fr. vicinati] discrimination Vism 162.

**Vicinteti** [vi+cinteti] to think, consider Sn 1023; Mhvs 4, 28 (vicintiya, ger.); 17, 38.

**Vicuṇṇa** [vi+cuṇṇa] crushed up, only in redupl. — iter. formation **cuṇṇa-vicuṇṇa** crushed to bits, piecemeal J i.26; iii.438 etc. See under **cuṇṇa**.

**Vicuṇṇita** [pp. of vi+cuṇṇeti] crushed up J i.203 (viddhasta+).

**Viccuta** [vi+cuta] fallen down J v.403 (expl[d] as viyutta C.); Dh i.140.

**Vichaḍḍeti** [vi+chaḍḍeti] to throw out, to vomit; in late (Sanskritic) Pāli at Sdhp 121 (pp. vicchaḍḍita) and 136 (nt. vicchaḍḍana throwing out).

**Vicchandanika** (& **°ya**) (adj.) [vi+chanda+na+ika] fit to disinterest, "disengrossing," in **°kathā** sermon to rid of the desire for the body Vin iii.271 (Sam. Pās. on Pār. iii.3, 1); & **°sutta** the Suttanta having disillusionment for its subject (another name given by Bdhgh to the Vijayasutta Sn 193 — 206) SnA 241 sq. (°ya). Cp. **vicchindati**.

**Vicchādanā** (f.) [vi+chādanā] concealment Pug 19, 23.

**Vicchika** [cp. Vedic vṛścīka: Zimmer, *Altind. Leben* 98] a scorpion D i.9 (°vijjā scorpion craft); Vin ii.110; A ii.73; iii.101, 306; iv.320; v.289 sq.; J ii.146; Miln 272, 394; Vism 235; DA i.93.

**Vicchita** in phrase **balavicchita-kārin** at Miln 110 is to be read **balav' icchita-kārin** "a man strong to do what he likes," i. e. a man of influence.

**Vicchidda** (adj.) [vi+chidda] only in (redupl.) combin. **chidda°** full of little holes, perforated all over J i.419.

**Vicchiddaka** [vi+chidda+ka] "having holes all over," referring to one of the asubha — kammaṭṭhānas, obtained by the contemplation of a corpse fissured from decay A ii.17 (°saññā); v.106, 310; Miln 332; Vism 110, 178, 194.

**Vicchinda** [fr. vi+**chind** as in vicchindati] breaking off, cutting off J ii.436, 438 (**kāya°**). Kern, *Toev.* s. v. considers it as a corruption of **vicchanda**. See **vicchandanika**.

**Vicchindati** [vi+chindati] to cut off, to interrupt, to prevent PvA 129 (°itu — kāma). The BSk. form is **vicchandayati** [=vi+Denom. of chando] e. g. Divy 10, 11, 383, 590. — pp. **vicchinna**.

**Vicchinna** [pp. of vicchindati] cut off, destroyed Sdhp 34, 117, 370, 585.

**Vicchurita** [vi+churita] besprinkled, sprinkled about VvA 4, 280 (=ullitta).

**Viccheda** [vi+cheda] cutting off, destruction J iv.284 (santati°). **a°** uninterruptedness VvA 16.

**Vijaṭana** (nt.) [fr. vijaṭeti] disentangling Miln 11.

**Vijaṭita** [pp. of vijaṭeti] disentangled S i.165.

**Vijaṭeti** [vi+Caus. of **jaṭ**: see jaṭita] 1. to disentangle, to comb out; fig. to unravel, explain Vin ii.150 (bimbohanaṅ kātuṅ tūlāni v.); Miln 3; Vism 1, 2. — 2. to plunder J iii.523. — pp. **vijaṭita**.

**Vijana** (adj.) [vi+jana] deserted of people, lonely S i.180; ThA 252. **-°vāta**: see **vāta**.

**Vijambhati** [vi+jambhati] to rouse oneself, to display activity, often appl[d] to the awakening of a lion S iii.84; A ii.33; J i.12, 493; v.215 (°amāna, ppr., getting roused), 433, 487; vi.173; Vism 311.

**Vijambhanā** (f.) [vi+jambhanā] arousing, activity, energy J vi.457.

**Vijambhikā** (f.) [fr. vijambhati] yawning (before rising) i. e. drowsiness, laziness, in ster. comb[n] with **arati & tandī** S i.7 (trsl[n] "the lanquid frame"); A i.3; Vbh 352; Vism 33. As **vijambhitā** at S v.64; J i.506 (here in meaning "activity, alertness," but sarcastically as sīha°); VbhA 272 (=kāya — vināmanā).

**Vijaya** [fr. vi+**ji**] victory; conquering, mastering; triumph over (—°) D i.46; A iv.272 (idha — loka°); SnA 241 sq. (°sutta, another name for the Kāya — vicchandanika — sutta).

**Vijayati** (& **vijinati**) [vi+jayati] to conquer, master, triumph over DA i.250 (vijeti); fut. **vijessati** J iv.102. — ger. **vijeyya** Sn 524, 1002; and **vijetvā** J iii.523. — pp. **vijita**. Cp. abhi°.

**Vijahati** [vi+jahati] to abandon, forsake, leave; to give up, dis-

miss Pv iii.6[15] (sarīraṅ); VvA 119; Pot. **vijaheyya** Pv iv.1[10]; fut. **vijahissati** S ii.220; Pv ii.6[7] (jīvitaṅ). — ger. **vihāya** Mhvs 12, 55; & **vijahitvā** Vin iv.269; J i.117; iii.361 (iddh' ânubhāvena **attabhāvaṅ**). — grd. **vihātabba** A iii.307 sq.; Miln 371. — Pass. **vihīyati** J vi.499 (eko v.=kilamissati C.). — pp. **vijahita** & **vihīna**.

**Vijahana** (nt.) [fr. vijahati] abandoning, relinquishing DA i.197.

**Vijahita** [pp. of vijahati] left, given up, relinquished; only in neg. **a°** J i.71, 76, 94, 178.

**Vijātā** (f.) [pp. of vijāyati] (a woman) having borne J ii.140; Pv ii.2[3] (=pasūtā PvA 80).

**-kāla** time of birth J ii.140. **-ghara** **birth-chamber** Miln 301.

**Vijāti** in **°loha** a kind of copper VbhA 63.

**Vijāna** (nt. — adj.) [fr. vijānāti] understanding; as adj. (—°) in cpds. **du°** (dubbijāna) hard to understand S i.60; J iv.217; and **su°** easy to perceive Sn 92; J iv.217.

**Vijānana** (nt.) [the diaeretic form of Sk. vijñāna: cp. jānana=ñāṇa] recognition, knowing, knowledge, discrimination Vian 452; DhsA 141.

**Vijānāti** [vi+**jñā**] to have discriminative (dis=vi°) know- ledge, to recognize, apprehend, ascertain, to become aware of, to understand, notice, perceive, distinguish, learn, know Sn 93 sq., 763; Dh 64, 65; Nd[1] 442. See also viññāṇa 2[a]. — imper. 2[nd] sg. **vijāna** Sn 1091 (=ājāna Nd[2] 565[b]); Pv iv.5[5] (=vijānāhi PvA 260); ppr. **vijānanto** Sn 656, 953; Pv iv.1[88]; PvA 41; *and* **vijānaṅ** neg. **a°** ignorant Dh 38, 60; It 103. Pot. 1[st] sg. (poet.) **vijaññaṅ** J iii.360 (=vijāneyyaṅ C.); Sn 1065, 1090, 1097 (=jāneyyaṅ Nd[2] 565[a]); & **vijāniyaṅ** Vv 41[5] (paṭivijjhiṅ C.); 3[rd] sg. **vijañña** Sn 253, 316, 967 (cp. Nd[1] 489). — ger. **vijāniya** Mhvs 8, 16; **viññāya** Sn 232; & **viññitvā** Vin iv.264. — aor. (3[rd] pl.) **vijāniṅsu** Mhvs 10, 18. — Pass. **viññāyati** PvA 197; fut. **viññissati** Th 1, 703. — inf. **viññātuṅ** S iii.134. — grd. **viññātabba** (to be understood) VbhA 46; & **viññeyya** (q. v.). — pp. **viññāta**. — Caus. II. **viññāpeti** (q. v.).

**Vijāyana** (nt.) [fr. vijāyati] bringing forth, birth, delivery A i.78; J iii.342; vi.333; Vism 500; VbhA 97.

**Vijāyati** [vi+jāyati] to bring forth, to bear, to give birth to Sdhp 133; aor. **vijāyi** VvA 220; PvA 82 (puttaṅ); ger. **vijāyitvā** Mhvs 5, 43 (puttaṅ); and **vijāyitvāna** Pv i.6[3]. — pp. **vijāta**. — Caus. II. **vijāyāpeti** to cause to bring forth J vi.340.

**Vijāyin** (adj. — n.) [fr. vijāyati] in f. **°inī** able to bear a child, fertile J iv.77 (opp. vañjhā); DhA i.46 (id.).

**Vijigucchati** [vi+j.] to loathe Sn 41 (°amāna=aṭṭiyamāna harāyamāna Nd[2] 566), 253, 958 (°ato=aṭṭiyato harāyato Nd[1] 466), 963; Nd[1] 479.

**Vijita** [pp. of vijayati] 1. conquered, subdued, gained, won Sn 46; SnA 352; DA i.160; PvA 75, 76, 161. — Cp. **nijjita**. — 2. (nt.) conquered land, realm, territory, kingdom J i.262; Vv 81[20] (=desa VvA 316); DhA i.386.

**-anga** at Pv iii.1[17] (PvA 176) read **vījit.°-indriya** one who has conquered his senses Sn 250. **-sangāma** by whom the battle has been won, victorious D ii.39; It 76; Nd[2] 542; Pug 68.

**Vijitāvin** (adj.) [vijita+āvin; see Geiger, *P.Gr.* 198[3]] victorious D i.88 (caturanta+); ii.146; S iii.83; Sn 552, 646; DA i.249; DhA iv.232; SnA 162.

**Vijina** [doubtful] distress (?), in stock phrase at A v.156, 158, 160, 162 (v. l. at all pass. vicina).

**Vijīyati** at J iii.374 is to be read as **vījiyati** (Pass. of **vījati**).

**Vijja** (adj.) (—°) [=vijjā] having vijjā, possessed of wisdom; in vatthu°, tiracchāna°, nakkhatta° etc. (referring to the lower arts condemned as heretic: vijjā c.) S iii.239. **te°** possessed of threefold wisdom: see vijjā b.

**Vijjaṭipatti** (f.) [? doubtful spelling] adultery PvA 151.

**Vijjati, vijjamāna** etc.: see **vindati**.

**Vijjantarikā** (f.) is not clear; according to Kern, *Toev.* s. v.=vīthi+antarikā [a very bold assumption: vīthy° contracted to vijj°!], i. e. space in between two streets or midstreet M i.448; A i.124. Neumann (*Mittl. Slg.* ii.182) translates "Rinnstein" (i. e. gutter). Under **antarikā** we have given the trsl[n] "interval of lightning," thus taking it as **vijju+antarikā**. Quoted DA i.34.

**Vijjā** (f.) [cp. Vedic vidyā knowledge: etym. see under vindati] one of the dogmatic terms of Buddhist teaching, varying in meaning in diff. sections of the Canon. It is not always the positive to **avijjā** (which has quite a well-defined meaning from its first appearance in Buddhist psych. ethics), but has been taken into the terminology of Buddhism from Brahmanic and popular philosophy. The opposite of **avijjā** is usually **ñāṇa** (but cp. S iii.162 f., 171; v.429). Although certain vijjās pertain to the recognition of the "truth" and the destruction of avijjā, yet they are only secondary factors in achieving "vimutti" (cp. abhiññā, ñāṇa — dassana & paññā). That **vijjā** at M i.22 is contrasted with **avijjā** is to be expl[d] as a word — play in a stereotype phrase. — A diff. side of "knowledge" again is given by "bodhi." — (a) Vijjā is a general, popular term for lore in the old sense, science, study, esp. study as a practice of some art (something like the secret science of the medicine man: cp. vejja!); hence appl[d] in special, "dogmatic" sense as "secret science," revelation (put into a sort of magic formula), higher knowledge (of the learned man), knowledge which may be applied and used as an art (cp. magister artium!), practical knowledge; but also *mysterious* knowledge: "charm." — (b) **vijjā**, having a varying content in its connotation, is applied to a series of diff. achievements. A rather old tabulation of the stages leading by degrees to the attainment of the highest knowledge is given in the Sāmañña — phala — sutta (D i.63 — 86), repeated in nearly every Suttanta of D 1. It is composed of the 3 *sampadās,* viz. sīla°, citta° & paññā°. Under the first group belong sīla( — kkhandha), indriya — saṅvara, sati — sampajañña, santuṭṭhi; the second is composed (1) of the overcoming of the *nīvaraṇas,* (2) of the 4 *jhānas;* the third consists of 8 items, viz. (1) ñāṇa — dassana, (2) manomaya — kāya, (3) iddhi, (4) dibba — sota, (5) ceto — pariyañāṇa, (6) pubbe — nivās' ânussatiñāṇa, (7) cut' ûpapatti — ñāṇa, (8) āsavānaṅ khaya — ñāṇa. Other terms used are: for the 2[nd] sampadā: **caraṇa** (D. i.100), and for the 3[rd]: **vijjā** (ibid.). — The discussion at D i.100 is represented as contradicting the (brahmaṇic) opinion of Ambaṭṭha, who thought that "vijjā nāma tayo Vedā,

caraṇaṅ pañca sīlāni" (DA i.267 sq.). — In the enum$^{n}$ of 3 vijjās at M i.22 sq. only Nos. 6 — 8 of the 3$^{rd}$ sampadā (said to have been attained by the Buddha in the 3 night watches) with the verbs **anussarati** (No. 6), **pajānāti** (7), **abhijānāti** (8), each signifying a higher stage of ("saving") knowledge, yet all called "vijjā." Quoted at Vism 202, where all 8 stages are given as "aṭṭha **vijjā**," and **caraṇa** with 15 qualities (sīla — saṅvara, indriyesu guttadvāra etc.). The same 3 vijjās (No. 6, 7, 8) are given at D iii.220, 275, and poetically at A ii.165 as the characteristics of a proper (ariya, *Buddhist*) monk (or brāhmaṇa): "etāhi tīhi vijjāhi **tevijjo** hoti brāhmaṇo," opposing the threeVeda — knowledge of the Brahmins. — Tevijja (adj.) in same meaning at S i.146 (where it refers to Nos. 3, 5, 8 of above enum$^{n}$), 192, 194. In *brahmanic* sense at Sn 594 (=tiveda SnA 463). Both meanings compared & contrasted at A i.163 (aññathā brāhmaṇā brāhmaṇaṅ tevijjaṅ paññāpenti, aññathā ca pana ariyassa vinaye tevijjo hoti "different in the Brahmanic and diff. in the Buddhist sense"). — **Tisso vijjā** (without specification, but referring to above 6, 7, 8) further at Vin ii.183; Sn 656; Ps i.34; ii.56; Pv iv.1$^{34}$; Miln 359 (+chaḷabhiññā); DhA iv.30 (id.). It is doubtful whether the def$^{n}$ of **ñāṇa** as "tisso vijjā" at Vin iii.91 is genuine. — On **vijjā-caraṇa** see also D iii.97, 98, 237; S i.153, 166; ii.284; v.197; A ii.163; iv.238; v.327; Sn 163, 289, 442. — On **vijjā** in the doctrinal appl$^{n}$ see: D iii.156, 214, 274; S ii.7 sq. (cakkhu, ñāṇa, paññā, vijjā, āloka); iii.47; 163; 171; iv.31, 49 sq. A i.83; ii.247; Sn 334 (simply meaning "wisdom," craft, care, but Bdhgh SnA 339 takes it as "āsavānaṅ — khaya — ñāṇa"), 1026 (opposed to avijjā); Pug 14, 57; Vbh 324; Nett 76, 191. — (c) *popular* meanings & usage of **vijjā**: science, craft, art, charm, spell D i.213 (Gandhārī nāma v., also mentioned at J iv.498 as practised by physicians), 214 (Maṇika n. v.); J iii.504 (Cintāmaṇi v.); iv.323 (vatthu°: see under vatthu), 498 (ghora°); v.458 (anga° palmistry); Miln 200; Dh i.259 (bhūmicala n. v. "earthquake" charm), 265 (dhanu — agamanīyaṅ Ambaṭṭha n. v.); KhA 237 (vatthu°, khetta°, anga°); and see the list of forbidden crafts at D i.9 (anga°, vatthu°, **khetta°** etc.; cp. *Dial.* i.18, 19).

**-gata** having attained wisdom Sn 730 (opp. avijjā; the playful expl$^{n}$ at SnA 505 is "ye arahatta — maggavijjāya kilese *vijjhitvā* gatā khīṇāsava — sattā"). **-caraṇa** ( — sampanna) (endowed with) special craft (wisdom) & virtue: see above, b. **-ṭṭhāna** branch of study; there are 18 **vijja-ṭṭhānāni** or "arts & sciences," subjects of study, referred to at J i.259. **-dhara** a knower of charms, a sorcerer J iii.303, 529; iv.496; v.94; Miln 153, 200, 267. **-bhāgiyā** (dhammā) (states) conducive to wisdom (6 kinds of saññā) A iii.334; cp. D iii.243; S v.395; A iv.52 sq. **-mayā** (iddhi) (potency) accomplished by art or knowledge (*Expos.* i.122) Vism 383; see iddhi. **-vimutti** wisdom (higher knowledge) as salvation S v.28, 335 sq.; Ps ii.243 (in detail).

**Vijju & vijjutā** (f.) [cp. Vedic vidyut; fr. vi+**dyut**: see juti] lightning. — (a) **vijju**: S i.100 (°māli); A i.124 (°ūpamacitta); J v.322 (°vaṇṇin); Pug 30; Miln 22 (°jāla); VvA 12; Sdhp 244, 598. — (b) **vijjutā**: Th 1, 1167; J ii.217. — On similes with v. see *J.P.T.S.* 1907, 136. — Cp. next.

**Vijjullatā** (f.) [vijju(t)+latā] a flash or streak of light- ning, forked lightning S i.106; J i.103, 279, 501.

**Vijjotati** [vi+jotati] to shine (forth) PvA 56; Caus. **°eti** to illumine PvA 10. — pp. **vijjotita**.

**Vijjotalati** [Freq. of vijjotati? Or=vijjotayati=vijjo- teti?] to flicker Vin ii.131; M i.86.

**Vijjotita** [pp. of vijjotati] resplendent PvA 154.

**Vijjhati** [**vyadh**] to pierce, perforate; to shoot with an arrow; to strike, hit, split; fut. **°issati** J iv.272; inf. **°ituṅ** ibid.; ger. **°itvā** Vin ii.150; J i.201 (boring through timber); SnA 505 (kilese); PvA 155; & **viddhā** J vi.77. — Pass. **vijjhati**: ger. **°itvā** having been hit J iii.323; ppr. **vijjhamāna** PvA 107; grd. **viddheyya** J vi.77. — pp. **viddha**. — Caus. **vijjheti** J i.45 (sūlehi vijjhayanto); and **vedheti** to cause to be pierced J vi.453 (fut. vedhayissati). — pp. **vedhita**.

**Vijjhana** (nt.) [fr. vijjhati] piercing or getting pierced DA i.75; ii.87 (kaṇṇa° — mangala, ear — piercing ceremony); PvA 107.

**Vijjhāpeti** [vi+jhāpeti] to extinguish Vin i.31; ii.219, 221; J iv.292; Miln 42.

**Vijjhāyati** [vi+jhāyati$^{2}$] to be extinguished, to go out (of fire) Vin i.31 (imper. °āyatu & fut. °āyissati); DhA i.21 (akkhīni dīpa — sikhā viya vijjhāyiṅsu).

**Viññatti** (f.) [fr. viññāpeti] intimation, giving to under- stand, information; begging or asking by intimation or hinting (a practice forbidden to the bhikkhu) Vin i.72 (°bahula, intent on...); iii.144 sq. (id.); iv.290; J iii.72 (v. nāma na vaṭṭati, is improper); Vbh 13; Vism 41 (threefold: nimitta°, obhāsa°, parikathā; as t. t., cp. *Cpd.* 120$^{1}$: medium of communication); Miln 343, 370; DhA ii.21 (viññattiṅ katvā bhuñjituṅ na vaṭṭati); PvA 146. — *Two* kinds of viññatti are generally distinguished, viz. **kāya°** and **vacī°**, or intimation by body (gesture) and by voice: Dhs 665, 718; Miln 229 sq.; Vism 448, 530, 531. Cp. *Cpd.* 22, 264.

**Viññāṇa** (nt.) [fr. vi+**jñā**; cp. Vedic vijñāna cognition] (as special term in Buddhist metaphysics) a mental quality as a constituent of individuality, the bearer of (individual) life, life — force (as extending also over rebirths), principle of conscious life, general consciousness (as function of mind *and* matter), regenerative force, animation, mind as transmigrant, as transforming (according to individual kamma) one individual life (after death) into the next. (See also below, c & d). In this (fundamental) application it may be characterized as the sensory and perceptive activity commonly expressed by "mind." It is difficult to give any one word for v., because there is much difference between the old Buddhist and our modern points of view, and there is a varying use of the term in the Canon itself. In what may be a very old Sutta S ii.95 v. is given as a synonym of citta (q. v.) and mano (q. v.), in opposition to kāya used to mean body. This simpler unecclesiastical, unscholastic popular meaning is met with in other suttas. E. g. the body (kāya) is when animated called **sa-viññāṇaka** (q. v. and cp. viññāṇatta). Again, v. was supposed, at the body's death, to pass over into another body (S i.122; iii.124) and so find a support or platform (patiṭṭhā). It was also held to be an immutable, persistent substance, a view strongly condemned (M i.258). Since, however, the persistence of v. from life to life is declared (D ii.68; S iii.54), we must judge that it is only

the immutable persistence that is condemned. V. was justly conceived more as "minding" than as "mind." Its form is participial. For later variants of the foregoing cp. Miln 86; PvA 63, 219.

Ecclesiastical scholastic dogmatic considers v. under the categories of (a) khandha; (b) dhātu; (c) paṭiccasamuppāda; (d) āhāra; (e) kāya. (a) V. as fifth of the five **khandhas** (q. v.) is never properly described or defined. It is an ultimate. But as a factor of animate existence it is said to be the discriminating (vijānāti) of e. g. tastes or sapid things (S iii.87), or, again, of pleasant or painful feeling (M i.292). It is in no wise considered as a condition, or a climax of the other incorporeal khandhās. It is just one phase among others of mental life. In mediaeval dogmatic it appears rather as the bare phenomenon of aroused attention, the other khandhās having been reduced to adjuncts or concomitants brought to pass by the arousing of v. (*Cpd.* 13), and as such classed under cetasikā, the older sankhārakkhandha. — (b) as **dhātu**, v. occurs only in the category of the four elements with space as a sixth element, and also where dhātu is substituted for khandha (S iii.10). — (c) In the chain of causation (**Paṭicca-samuppāda**) v. is conditioned by the **sankhāras** and is itself a necessary condition of **nāma-rūpa** (individuality). See e. g. S ii.4, 6, 8, 12 etc.; Vin i.1; Vism 545 sq.=VbhA 150; Vism 558 sq.; VbhA 169 sq.; 192. — At S ii.4=iii.61 viññāṇa (in the Paṭicca — samuppāda) is defined in a similar way to the def[n] under v. — ṭṭhiti (see c), viz. as a quality peculiar to (& underlying) each of the 6 senses: "katamaṅ viññāṇaṅ? cha — y — ime viññāṇa — kāyā (groups of v.), viz. cakkhu° sota° etc.," which means that viññāṇa is the apperceptional or energizing principle, so to speak the soul or life (substratum, animator, lifepotency) of the sensory side of individuality. It arises through the mutual relation of sense and sense — object (M iii.281, where also the 6 v. — kāyā). As such it forms a factor of rebirth, as it is grouped under **upadhi** (q. v.). Translations of S ii.4: Mrs. Rh. D. (*K.S.* ii.4) "consciousness"; Geiger (in Z. f. B. iv.62) "Erkennen."— (d) As one of the four **āhāras** (q. v.) v. is considered as the material, food or cause, through which comes rebirth (S ii.13; cp. *B.Psy.* p. 62). As such it is likened to seed in the field of action (kamma) A i.223, and as entering (a body) at rebirth the phrase **viññāṇassa avakkanti** is used (D ii.63; S ii.91). In this connection the expression paṭisandhi — viññāṇa first appears in Ps i.52, and then in the Commentaries (VbhA 192; cf. Vism 548, 659 paṭisandhicitta); in Vism 554=VbhA 163, the v., here said to be located in the heart, is made out, at bodily death, "to quit its former  support ' and proceed (pavattati) to another by way of its mental object and other conditions." Another scholastic expression, both early and late, is **abhisankhāra-v.**, or "endowment consciousness," viz. the individual transmigrant or transmitted function (viññāṇa) which supplies the next life with the accumulation of individual merit or demerit or indifference, as it is expressed at Nd$^2$ 569[a] in def[n] of v. (on Sn 1055: yaṅ kiñci sampajānāsi... panujja viññāṇaṅ bhave na tiṭṭhe): puññ' âbhisankhāra — sahagata — viññāṇaṅ, apuññ'..., ānejj'... — Under the same heading at Nd$^2$ 569[b] we find abhisankhāra v. with ref. to the sotāpatti — stage, i. e. the beginning of salvation, where it is said that by the gradual disappearance of abhis. — v. there are still 7 existences left before nāma — rūpa (individuality) entirely disappears. The climax of this development is "anupādi — sesa nibbāna — dhatu," or the nibbāna stage without a remainder (parinibbāna), which is characterized not by an abhisankhāra — v., but by the **carimaka-v.**, or the *final* vital spark, which is now going to be extinct. This passage is referred to at DhsA 357, where the first half is quoted literally. — (e) As **kāya** i. e. group, v. is considered psycho — physically, as a factor in senseperception (D iii.243, M iii.281, etc.), namely, the contact between sense — organ and object (medium, μεταζύ was not taken into account) produces v. of sight, hearing etc. The three factors constitute the v. — kāya of the given sense. And the v. is thus bound to bodily process as a catseye is threaded on a string (D ii.76). Cp. above c.

Other applications of the term v., both Canonical and mediaeval: on details as to attributes and functions, see Vin i.13 (as one of the khandhas in its quality of anattā, cp. S iv.166 sq.); D iii.223 (as khandha); S ii.101 sq. (°assa avakkanti); iii.53 sq. (°assa gati, āgati, cuti etc.); A i.223 sq.; iii.40; Sn 734 (yaṅ kiñci dukkhaṅ sambhoti, sabbaṅ viññāṇa — paccayā), 1037 (nāma — rūpa destroyed in consequence of v. destruction), 1073 (cavetha v. [so read for bhavetha]; v. at this passage expl[d] as "punappaṭisandhi — v." at Nd$^2$ 569[c]); 1110 (uparujjhati); Ps i.53 sq., 153 sq.; ii.102; Vbh 9 sq., 53 sq., 86; Nett 15 (nāma — rūpa v. — sampayutta), 16 (v. — hetuka n. — r.), 17 (nirodha), 28, 79, 116 (as khandha); Vism 529 (as simple, twofold, fourfold etc.), 545=VbhA 150 sq. (in detail as product of sankhāras & in 32 groups); VbhA 172 (twofold: vipāka & avipāka); DhA iv.100.

**-ânañc'āyatana** infinitude ( — sphere) of life — force or mind — matter D i.35, 184, 223; iii.224, 262, 265; Nett 26, 39. It is the second of the Āruppa — jhānas; see **jhāna.** **-āhāra** consciousness (i. e. vital principle) sustenance: see above *d* and cp. Dhs 70, 126; Nett 114 sq.; Vism 341. **-kāya**: see above *e.* **-khandha** life — force as one of the aggregates of physical life D iii.233; Tikp 61; DhsA 141; VbhA 21, 42. **-ṭṭhiti** viññāṇa — duration, phase of mental life. The emphasis is on duration or *continuation* rather than place, which would be ṭṭhāna. There are (α) 4 v. — durations with regard to their "storing" (abhisankhāra) quality, viz. combinations of v. (as the governing, mind — principle) with each of the 4 other **khandhas** or aggregates of material life (rūpa, vedanā, saññā, sankhārā), v. animating or bringing them to consciousness in any kind of life — appearance; and (β) 7 v. — durations with regard to their "regenerating" (new — life comb[n] or rebirth=paṭisandhi) quality, viz. the 4 planes of var. beings (from men to devas), followed by the 3 super — dimensional stages (the ānañc' āyatanas) of ākāsa — infinitude, viññāṇa — infin. & ākiñ — caññа — infin. — Passages in the Canon: (α) as 4: D 1 i.262 sq.; S iii.53 sq. ("standing for consciousness" & "platform," °patiṭṭhā S iii.54; *K.S.* iii.45) — (β) the 7: D ii.68 sq.; iii.253 (trsl[n] "station of consciousness"), 282; =A iv.39. Both the 4 and the 7 at Nd$^2$ 570. Cp. under a slightly diff. view S ii.65 (yaṅ ceteti... ārammaṇaṅ... hoti viññāṇassa ṭhitiyā). — See also Ps i.22, 122; Sn 1114; Nett 31, 83 sq.; Vism 552; VbhA 169. **-dhātu** mind — element, which is the 6th dhātu after the 4 great elements (the mahābhūtāni) and ākāsa — dhātu as fifth (this expl[d] as "asamphuṭṭha — dhātu" at VbhA 55, whereas v. — dhātu as "vijānana — dhātu") D iii.247; Vbh 85, 87; VbhA 55; cp. A i.176; M iii.31, 62, 240;

S ii.248. **-vīthi** the road of mind (fig.), a mediaeval t. t. for process in senseperception KhA 102.

**Viññāṇaka** (adj.) [viññāṇa+ka] having life or conscious- ness or sense, endowed with vitality. Found in the four Nikāyas only in *one* standard passage in the same connection, viz. **sa-viññāṇaka kāya** "the body with its viññāṇa" (i. e. life — force or mind): S ii.253; iii.80, 169; v.311; A i.132; iv.53. Thus (sa°) should be read at all passages. — Later in contrast pair **sa°** and **a°**, i. e. with life & without, alive & lifeless, animate & inanimate, e. g. J i.466, 468; DhA i.6; PvA 130.

**Viññāṇatta** (nt.) [abstr. formation fr. viññāṇa] the fact of being endowed with viññāṇa S iii.87; PvA 63.

**Viññāta** [pp. of vijānāti] apperceived, (re)cognized, under- stood, cogitated (*Cpd.* 37), learned Sn 323 (°dhamma, one who has recognized or understood the Dhamma); Vv 44[18] (=viññāta — sāsana — dhamma VvA 192); J i.2; Sdhp 429. — Often in sequence **diṭṭha suta muta viññāta** to denote the whole range of the cognitional & apperceptional faculties (see **muta**), e. g. D iii.232; Sn 1086, 1122.

**Viññātar** [n. ag. of viññāta] a perceiver, one who apper- ceives or takes to heart, a learner D i.56; A iii.169; iv.196 (sotar, uggahetar, v.).

**Viññāpaka** (adj.) [fn. viññāpeti] clever in instruction, able to instruct S v.162=Miln 373; It 107.

**Viññāpana** (adj.) [fr. viññāpeti] instructing, informing A ii.51, 97. — f. **viññāpanī** instructive, making clear (of speech) D i.114 (atthassa viññāpaniyā=viññāpanasamatthāya DA i.282); A iii.114; Dh 408 (=attha° DhA iv.182); Sn 632.

**Viññāpaya** (adj.) [grd. of viññāpeti, =*viññāpya] acces- sible to instruction; only in cpds **du° & su°** indocile & docile S i.138; D ii.38; Nd[2] 235[3]; Ps i.121; ii.195; Vbh 341.

**Viññāpita** [pp. of viññāpeti] instructed, informed; **su°** well taught Miln 101.

**Viññāpetar** [n. ag. of viññāpita] an instructor, teacher D i.56; A iv.196.

**Viññāpeti** [Caus. II. of vijānāti] to address, inform, teach, instruct; to give to understand; to appeal to, to beg Vin i.54; iv.264; D i.251; J iii.72 (to intimate); Miln 229; VvA 72, 181. — pp. **viññāpita**.

**Viññāya & viññāyati** see **vijānāti**.

**Viññutā & viññūtā** (f.) [fr. viññu] discretion; in phrase **viññutaṅ pāpuṇāti** to reach the years of discretion or puberty Vin i.269; ii.278; J i.231; iii.437: PvA 3.

**Viññupasaṭṭha** [vi+ni+upassaṭṭha, pp. of **sṛj** (?)] un- attacked, not deficient, unmolested, undisturbed: is Kern's (*Toev.* s. v.) proposed reading for **viññū-pasattha** ("extolled by the wise") at S ii.70 (reads ṭṭh); v.343; D ii.80; iii.245: all identical passages. We consider Kern's change unnecessary: **anupasaṭṭha** would have been the most natural expression if it had been meant in the sense suggested by Kern.

**Viññū** (adj.) [cp. Sk. vijña] intelligent, learned, wise D i.163; S i.9; iii.134; iv.41 sq., 93, 339; A ii.228; v.15; It 98; Sn 39, 294, 313, 396, 403; Ps ii.19, 21; Miln 21; DA i.18; VvA 87; PvA 130, 226; Sdhp 45. — **a°** DhA iii.395.

**Viññeyya** (adj.) [grd. of vijānāti] to be recognized or apperceived (of the sense objects: cakkhu — viññeyya rūpa, etc.) D i.245; M iii.291; A iii.377; iv.404 sq., 415, 430; Nd[1] 24. — **su°** easily understood VvA 258.

**Viṭapa** [cp. Epic Sk. viṭapa] the fork of a tree, a branch J i.169, 215, 222; iii.28; vi.177 (nigrodha°).

**Viṭapin** [viṭapa+in] a tree, lit. "having branches" J vi.178.

**Viṭabhī** (f.) [=Sk. viṭapin] the fork of a tree M i.306; J ii.107; iii.203.

**Vitakka** [vi+takka] reflection, thought, thinking; "initial application" (*Cpd.* 282). — Def[d] as "vitakkanaṅ vitakko, ūhanan ti vuttaṅ hoti" at Vism 142 (with simile on p. 143, comparing vitakka with vicāra: kumbhakārassa daṇḍa — ppahārena cakkaṅ bhamayitvā, bhājanaṅ karontassa uppīḷana — hattho viya vitakko (like the hand holding the wheel tight), ito c' ito sañcaraṇahattho viya vicāro: giving **vitakka** the characteristic of fixity & steadiness, **vicāra** that of movement & display). — D ii.277 ("pre — occupation" trsl[n]: see note *Dial.* ii.311); iii.104, 222, 287 (eight Mahāpurisa°); M i.114 (dvidhā — kato v.), 377; S i.39, 126, 186, 203; ii.153; iv.69, 216; A ii.36; iii.87 (dhamma°); iv.229 (Mahāpurisa°), 353 (°upaccheda); Sn 7, 270 sq., 970, 1109; J i.407 (Buddha°, Sangha°, Nibbāna°); Nd[1] 386, 493, 501 *(nine);* Nd[2] s. v. takka; Ps i.36, 136, 178; Pv iii.5[8]; Pug 59, 68; Vbh 86, 104 (rūpa°, sadda° etc.), 228 (sa°), 362 (akusala°); Dhs 7, 160, 1268; Tikp 61, 333, 353; Vism 291 (°upaccheda); Miln 82, 309; DhsA 142; DhA iv.68; VbhA 490; PvA 226, 230. — **kāma°, vihiṅsā°, vyāpāda°** (sensual, malign, cruel thought): D iii.226; S ii.151 sq.; iii.93; A i.148, 274 sq.; ii.16, 117, 252; iii.390, 428. Opp. **nekkhamma°, avyāpāda°, avihiṅsā°** A i.275; ii.76; iii.429. — **vitakka** is often comb[d] with **vicāra** or "initial & sustained application" Mrs. Rh. D.; *Cpd.* 282; "reflection & investigation" Rh. D.; to denote the whole of the mental process of thinking (viz. fixing one's attention and reasoning out, or as *Cpd.* 17 expl[s] it "**vitakka** is the directing of concomitant properties towards the object; **vicāra** is the continued exercise of the mind on that object." See also above def[n] at Vism 142). Both are properties of the *first* **jhāna** (called sa — vitakka sa — vicāra) but are discarded in the *second* **jhāna** (called a°). See e. g. D. i.37; S iv.360 sq.; A iv.300; Vin iii.4; Vism 85; and formula of jhāna. The same of pīti & samādhi at Vbh 228, of **paññā** at Vbh 323. The same comb[n] (vitakka+vicāra) at foll. passages: D iii.219 (of samādhi which is either sa°, or a°, or avitakka vicāra — matta); S iv.193; v.111; A iv.409 sq., 450; Nett 16; Miln 60, 62; Vism 453. Cp. **rūpa-** (sadda — etc.) vitakka+rūpa— (sadda — etc.) vicāra A iv.147; v.360; Vbh 103. — On term (also with **vicāra**) see further: *Cpd.* 40, 56, 98, 238 sq., 282 (on difference between v. & manasikāra); *Expos.* i.188[n]; *Kvu trsl[n]* 238[1]. — Cp. pa°, pari°.

*Note.* Looking at the comb[n] **vitakka+vicāra** in earlier and later works one comes to the conclusion that they were once used to denote one & the same thing: just thought, thinking, only in an emphatic way (as they are also semantically synonymous), and that one has to take them as *one* expression, like **jānāti passati**, without being able to state their difference. With the advance in the Sangha of intensive study of terminology they became distinguished mutually. Vitakka became the

inception of mind, or attending, and was no longer applied, as in the Suttas, to thinking in general. The expl[ns] of Commentators are mostly of an edifying nature and based more on popular etymology than on natural psychological grounds.

**Vitakkana** (nt.)=vitakka Vism 142.

**Vitakkita** [pp. of vitakketi] reflected, reasoned, argued DA i.121. Cp. **pari°**.

**Vitakketi** [Denom. fr. vitakka] to reflect, reason, consider S i.197, 202; iv.169; v.156; A ii.36; Miln 311. — pp. **vitakkita**.

**Vitacchika** at S ii.99=iv.188 read **vītaccika** (q. v.).

**Vitacchikā** (f.) [cp. *Sk. (medical) vicarcikā] scabies Nd[2] 304[1] (as roga).

**Vitacchita** [pp. of vitaccheti] planed, smoothed; **su°** well carded (of a cīvara) Vin iii.259.

**Vitaccheti** [vi+taccheti] 1. tear, pluck, pick to pieces; in simile M i.364 (+virājeti)=S ii.255 (reads vibhajeti for virājeti)=Vin iii.105 (id.). — 2. to smoothe: see pp. **vitacchita**.

**Vitaṇḍā** (f.) [cp. Epic Sk. vitaṇḍā, e. g. Mbh 2, 1310; 7, 3022] tricky disputation, frivolous or captious discussion; in cpds. **vitaṇḍa°: °vāda** sophistry SnA 447; DA i.247; **°vādin** a sophist, arguer DhsA 3 (so read for vidaḍḍha); VbhA 9, 51, 319, 459. See **lokāyata**.

**Vitata** [pp. of vitanoti] stretched, extended, diffused S i.207; Sn 272, 669 (v. l. vitthata); J i.356 (tanta° where the strings were stretched); Miln 102, 307; Mhvs 17, 31 (vallīhi v.) — nt. **vitata** a drum (with leather on both sides) VvA 37.

**Vitatha** (adj.) [vi+tatha; cp. Epic & Class. Sk. vitatha] untrue; nt. untruth D ii.73 (na hi Tathāgatā vitathaṅ bhaṇanti); Sn 9 sq.; Vv 53[15] (=atatha, musā ti attho VvA 240); J v.112; vi.207; Ps 104; DA i.62. — **avitatha** true S ii.26; v.430; Miln 184; Sdhp 530; DA i.65.

**Vitanoti** (*vitanati) [vi+tanoti] to stretch out, spread out; poet. ger. **vitanitvāna** J vi.453. — Pass. **vitaniyyati** ibid. — pp. **vitata**. Cp. **vitāna**.

**Vitaraṇa** (nt.) [fr. vitarati] overcoming, getting through M i.147 (kankhā°); Miln 233 (id.), 351; Sdhp 569.

**Vitarati** [vi+tarati] 1. to go through, come through, over- come Sn 495, 779 (ger. °eyya, taken as Pot. at Nd[1] 57: oghaṅ samatikkameyya), 941, 1052; Pv iii.2[4] (vitaritvā =vitiṇṇo hutvā PvA 181, q. v. for detail). — 2. to perform J ii.14 (bubhukkhito no vitarāsi bhottuṅ; v. l. visahāmi). — pp. **vitiṇṇa**.

**Vitāna** (m. & nt.) [fr. vi+**tan**] spread — out, canopy, awning Vin iv.279; J i.40, 62, 83; DhA ii.42; SnA 447; VvA 32, 173; PvA 154. See also **cela°**.

**Vitiṇṇa** [pp. of vitarati] 1. overcome or having overcome, gone through, conquered Dh 141 (°kankha); Sn 514 (id.), 746; PvA 181. — 2. given up, rejected, abandoned Dh 176 (°paraloka); J iv.447 (=pariccatta C.).

**Vitudati** [vi+tudati] to strike, prick, nudge, knock, push, attack D i.105; S iv.225; A iii.366; Sn 675; Ud 67; J ii.163, 185. — Pass. **vitujjati** Vism 505; VbhA 104, 108. — pp. **vitunna**.

**Vitunna** [pp. of vitudati] struck, pricked, pushed J iii.380.

**Vitureyyati** at J v.47 is not clear. The v. l. is vitariyati; the C. expl[s] by tuleti tīreti, i. e. contemplates, examines. Kern, *Toev.* s. v. discusses it in detail & proposes writing **vituriyata** (3[rd] sg. praet. med.), & expl[s] at "get over" [cp. Vedic tūryati overcome, fr. **tur** or **tvar**=P. tarati[2]]. Dutoit trsl[s] "überstieg."

**Vitta[1]** [orig. pp. of vindati=Av. vista, Gr. ἄϊστος, Lat. vīsus; lit. one who has found, acquired or recognized; but already in Vedic meaning (as nt.) "acquired possessions"] property, wealth, possessions, luxuries S i.42; Sn 181 sq., 302; J v.350, 445; vi.308; Pv ii.8[1] (=vittiyā upakaraṇa — bhūtaṅ vittaṅ PvA 106). — Often in phrase **°ûpakaraṇa** possessions & means, i. e. wealth, e. g. D i.134; S i.71; iv.324; Pug 52; Dh i.295; PvA 3, 71. **Vittaṅ** is probably the right reading S i.126 (15) for cittaṅ. Cf. p. 123 (3); *K.S.* i.153, n. 3.

**Vitta[2]** (adj.) [identical with vitta[1]] gladdened, joyful, happy J iii.413 (=tuṭṭha); iv.103; Vv 41[4] (=tuṭṭha C.); 44[14] (id.), 49[5] (id.).

**Vitta[3]** [pp. of **vic** to sift, cp. Sk. vikta] see **vi°**.

**Vittaka** (adj.) [fr. vitta[1]] possessing riches, becoming rich by (—°) J i.339 (lañca°); iv.267 (miga°), vi.256 (jūta°).

**Vittakatā** (f.) [vittaka+tā] in **suta°** "the fact of getting rich through learning" as an expl[n] of the name Sutasoma J v.457 (for auspiciousness). Dutoit trsl[s] quite differently: "weil er am Keltern des Somatrankes seine Freude hatte," hardly correct.

**Vitti** (f.) [cp. Sk. vitti, fr. **vid**] prosperity, happiness, joy, felicity A iii.78; J iv.103; vi.117; Kvu 484; Th 1, 609; Dhs 9 (cp. DhsA 143); PvA 106.

**Vittha** (nt.) [vi+**sthā**?] a bowl, in **surā°** for drinking spirits J v.427; DhA iii.66.

**Vitthaka** (nt.) [fr. vittha] a small bowl, as receptacle (āvesana°) for needles, scissors & thimbles Vin ii.117.

**Vitthata[1]** [pp. of vi+**stṛ**] 1. extended, spread out, wide M. i.178; Vin i.297; J v.319; Miln 311; SnA 214; PvA 68 (doubtful!). — 2. wide, spacious (of a robe) Vin iii.259. — 3. flat SnA 301.

**Vitthata[2]** [pp. of vitthāyati (?). A difficult form!] per- plexed, confused, hesitating Miln 36 (bhīta+). Ed. Müller, *P.Gr.* 102 considers it as pp. of vi+**tras** to tremble, together with vitthāyati & vitthāyi.

**Vitthambhana** (nt.) [fr. vi+thambhati] making firm, strengthening, supporting Vism 351 (cp. DhsA 335).

**Vitthambheti** [vi+thambheti] to make firm, strengthen DhsA 335.

**Vitthāyati** [vi+**styā**: see under thīna] to be embarrassed or confused (lit. to become quite stiff), to be at a loss, to hesitate Vin i.94=ii.272; aor. **vitthāsi** (vitthāyi?) ibid. [the latter taken as aor. of **tras** by Geiger, *P.Gr.* § 166]. — pp. **vitthata[2]** & **vitthāyita**.

**Vitthāyitatta** (nt.) [abstr. fr. vitthāyita, pp. of vitthāyati] perplexity, hesitation D i.249.

**Vitthāra** [fr, vi+**stṛ**] 1. expansion, breadth; instr. **vitthā- rena** in breadth Miln 17; same abl. **vitthārato** J i.49. — 2. extension, detail; often in C. style, introducing & detailed explanation of the subject in question, either with simple statement "**vitthāro**" (i. e. here the foll. detail; opp. **sankhepa**), e. g. DA i.65, 229; SnA 325 [cp. same in BSk. "vistaraḥ," e. g.

Divy 428], or with cpds. **°kathā** SnA 464; PvA 19; **°desanā** SnA 163; **°vacana** SnA 416. Thus in general often in instr. or abl. as adv. "in detail," in extenso (opp. sankhittena in short): **vitthārena** D iii.241; S iv.93; A ii.77, 177, 189; iii.177; Pug 41; PvA 53, 113; **vitthārato** Vism 351, 479; PvA 71, 77, 81. Cp. similarly BSk. vistarena kāryaṅ Divy 377.

**Vitthāratā** (f.) [fr. vitthāra] explicitness, detail Nett 2. As **vitthāraṇā** at Nett 9.

**Vitthārika** (adj.) [vitthāra+ika] 1. wide — spread Miln 272. — 2. widely famed, renowned Sn 693; J iv.262. See also **bahujañña**.

**Vitthārita** [pp. of vitthāreti] detailed, told in full Vism 351; Mhvs 1, 2 (ati° with too much detail; opp. sankhitta).

**Vitthāriyati** [Denom. fr. vitthāra] to expand, to go into detail Nett 9.

**Vitthāreti** [fr. vitthāra] 1. to spread out A iii.187. — 2. to expand, detail give in full Vism 351; SnA 94, 117, 127, 274 and passim. — pp. **vitthārita**; f.pp. vithāretabba.

**Vitthiṇṇa** [vi+thiṇṇa] "spread out," wide, large, extensive, roomy J ii.159 (so read for vittiṇṇa); Miln 102, 283, 311, 382; DhsA 307; SnA 76; VvA 88; Sdhp 391, 617. Cp. pari°.

**Vidaṅsaka** (ad.) [fr. vidaṅseti] showing; **danta°** showing one's teeth (referring to laughter) A i.261; J iii.222.

**Vidanseti** [vi+daṅseti=dasseti] to make appear, to show A i.261; Th 2, 74; J v.196; Miln 39. Cp. pa°.

**Vidaḍḍha** [vi+daḍḍha] in redupl. — iter. cpd. daḍḍha- vidaḍḍha — gatta "with limbs all on fire" Miln 303.

***Vidati** see **vindati**.

**Vidatthi** (f.) [cp. Vedic vitasti; see Geiger, *P.Gr.* 38[3]] a span (of 12 angulas or finger — breadths) Vin iii.149 (dīghaso dvādasa vidatthiyo sugata — vidatthiyā); iv.279; J i.337; iii.318; Miln 85; Vism 65, 124, 171, 175, 408; DhA iii.172; iv.220; VbhA 343 (dvādas' angulāni vidatthi; dve vidatthiyo ratanaṅ, etc.).

**Vidahati** [vi+dahati; **dhā**] to arrange, appoint, assign; to provide; to practise. — Pres. **vidahati**: see saṅ°; **vidadhāti** J vi.537; **vidheti** J v.107. Pot. **vidahe** Sn 927 (=vidaheyya Nd[1] 382); aor. **vidahi** J v.347.— Perf. 3rd pl. **vidadhu** [Sk. vidadhuḥ] J vi.284.— inf. **vidhātuṅ** Vin i.303 (bhesajjaṅ); ger. **vidhāya** Mhvs 26, 12 (ārakkhaṅ, posting a guard). — grd. **vidheyya** in meaning "obedient," tractable J vi.291. — pp. **vihita**.

**Vidāraṇa** (nt.) [fr. vidāreti] splitting, rending Dhtp 247 (in explⁿ of **dar**), 381 (do of **bhid**).

**Vidārita** [pp. of vidāreti] split, rent Sdhp 381.

**Vidāreti** [vi+dāreti: see under darī] to split, rend J i.340. — pp. **vidārita**.

**Vidālana** (nt.) [fr. vidāleti] breaking open, bursting, splitting Miln 1.

**Vidālita** [pp. of vidāleti] split, broken, burst J i.493; PvA 220.

**Vidāleti** [vi+dāleti; see dalati] to break open, split, burst Th 1, 184; PvA 135, 185. — pp. vidālita.

**Vidita** [pp. of vindati] known, found (out) D iii.100; S v.180; Sn 436, 1052; Mhvs 17, 4; DA i.135 (a°).

**Viditatta** (nt.) [abstr. fr. vidita] the fact of having found or known, experience J ii.53.

**Vidisā** (f.) [vi+disā] an intermediate point of the compass S i.224; iii.239; Sn 1122; J i.20, 101; vi.6, 531.

**Vidugga** (adj. — n.) [vi+dugga] hard to walk; troublesome, difficult, painful. — (m.) difficult passage; difficulty, distress D iii.27; A iii.128; J iii.269; iv.271.

**Vidura** (adj.) [fr. **vid**, cp. Sk. vidura] wise, clever J v.399 (=paṇḍita C.). Cp. vidhura 2.

**Vidū** (adj.) [Vedic vidu] clever, wise, knowing, skilled in (—°) S i.62 (loka°); v.197; Vin ii.241 (pl. paracittaviduno); Sn 677 (vidūhi), 996; J v.222 (dhamma°); Vv 30[11] (=sappañña VvA 127); Miln 276; Mhvs 15, 51 (ṭhān' âṭhāṇa° knowing right & wrong sites). — In Pass. sense in **dubbidū** hard to know J v.446. — For **vidū** (vidu) "they knew" see **vindati**.

**Vidūpita** at Ud 71 (vitakkā vidūpitā) is to be read as **vi- dhūpita**.

**Vidūra** (adj.) [vi+dūra] far, remote, distant A ii.50 (su°). Mostly neg. **a°** not far, i. e. near Sn 147; PvA 14, 31, 78, 81.

**Vidūsita** (adj.) [vi+dūsita] corrupted, depraved PvA 178 (°citta).

**Videsa** [vi+desa; cp. disā at Vin i.50] foreign country Miln 326; VvA 338.

**Vidomanassā** (f.) [vi+domanassa] absence of dejection Vism 504=VbhA 105.

**Viddasu** (adj.) [another form of **vidvā**=Sk. vidvān: see under vindati] skilled, wise M i.65 (gen. sg. & nom. pl. viddasuno), 310 (id.). Usually in neg. form **aviddasu** foolish Vin ii.296=A ii.56 (pl. aviddasū); S v.1; Th 2, 164 (pl. aviddasū); Sn 762 (=bāla C.); Dh 268=Nd[2] 514 (=aviññū DhA iii.395); PvA 18.

**Viddesa** [fr. vi+disa] enmity, hatred J iii.353; ThA 268.

**Viddesanā** (f.) [abstr. formation fr. viddesa, cp. disatā[2]] enmity Th 2, 446; J iii.353.

**Viddesin** (adj. — n.) [vi+desin; see dessin] hating; an enemy Th 1, 547.

**Viddessati** [vi+dessati] to hate Th 2, 418. — grd. **vidde- sanīya** to be hated, hateful Sdhp 82.

**Viddha[1]** [pp. of vijjhati] pierced, perforated; hit, struck, hurt Sn 331; Nd[1] 414 (sallena); Miln 251 (eaten through by worms); Sdhp 201 (kaṇṭakena).

**Viddha[2]** (adj.) [cp. *Sk. vīdhra clear sky] clear; only in phrase **viddha vigata-valāhaka deva** a clear sky without a cloud Vin i.3; M i.317=S i.65=iii.156=v.44=It 20.

**Viddhaṅsa** [fr. vidhaṅsati] demolition, destruction J iv.58 (°kārin).

**Viddhaṅsati** [vi+dhaṅsati] to fall down, to be shattered, to be ruined Miln 237; PvA 125 (Pot. °eyya). — Caus. **viddhaṅseti** to shatter, to destroy S iii.190 (both trs. & intrs., the latter for °ati); J ii.298; iii.431; v.100; DA i.265; Nd[1] 5 (vikirati vidhameti viddhaṅseti: see also under vikirati). — pp. **viddhasta & viddhaṅsita**.— Pass. **viddhaṅsīyati** to drop or to be destroyed, to come to ruin DA i.18=DhsA 19 (suttena sangahitāni pupphāni na vikirīyanti na v.).

**Viddhaṅsana** (adj. — nt.) [fr. viddhaṅseti; cp. BSk. vidhvaṅ-

sana Divy 180] shattering, destruction (trs. & intrs.), undoing, making disappear; adj. destroying S iv.83; Miln 351 (kosajja°); J i.322; v.267 (adj.); Vism 85 (vikkhepa+); VvA 58, 161 (adj.). — Often in phrase (denoting complete destruction): anicc — ucchādana — parimaddana — bhedana — viddhaṅsana — dhamma, e. g. D i.76; M i.500; A iv.386; J i.146 [cp. Divy 180: śatanapatana — vikiraṇa — vidhvaṅsana — dharmatā; see also under vikiraṇa].

**Viddhaṅsaka** (adj.) [fr. viddhaṅsana] destroying DhsA 165.

**Viddhaṅsanatā** (f.) [abstr. formation fr. viddhaṅsana] quality of destruction, ability to destroy Vism 8.

**Viddhaṅsita** [pp. of viddhaṅseti] shattered, destroyed DhA iii.129.

**Viddhasta** [pp. of viddhaṅsati] fallen to pieces, broken, destroyed M i.227; A ii.50; Sn 542; J i.203; v.69, 401; Vv 63[14] (=vinaṭṭha VvA 265).

**Viddhā** poet. ger. of **vijjhati** J vi.77.

**Vidvā** see under **vindati**.

**Vidha[1]** (adj. (—°) [=vidhā] of a kind, consisting of, — fold, e. g. **aneka°** manifold DA i.103; **tathā°** of such — kind, such — like Sn 772; **ti°** threefold D i.134; Sn 509; **nānā°** various PvA 53, 96, 113; **bahu°** manifold ThA 197; etc.

**Vidha[2]** [=vidha[1] as noun] form, kind Th 1, 428 (māna°). — There are several other meanings of **vidha**, which are, however, uncertain & rest on doubtful readings. Thus it occurs at Vin ii.136 in meaning of "buckle" (v. l. pīṭha; C. silent); at Vin iv.168 in meaning "little box" (?); at DA i.269 as "carrying pole" (=kāca[2], but text D i.101 has "vividha").

**Vidhamaka** (adj.) [fr. vidhamati] one who throws away or does away with; destroying, clearing away Miln 344 (kilesa — mala — duggandha°).

**Vidhamati** & **°eti** [vi+**dhmā** in particular meaning of blowing i. e. driving asunder, cp. dhamati] (trs.) to destroy, ruin; do away with, scatter. — (intrs.) to drop off, fall away, to be scattered, to roll or whirl about. — Both **vidhamati & °eti** are used indiscriminately, although the Caus. **°eti** occurs mostly in meaning of "destroy." (1) **vidhamati**: S iii.190; J i.284 (in play of words with dhamati to blow; aor. vidhami=viddhaṅsesi C.); vi.490 (vidhamaṅ te raṭṭhaṅ, is ruined); Miln 91, 226 (Mārasenaṅ), 237, 337 (intrs., with vikirati & viddhaṅsati). — (2) **vidhameti**: Nd[1] 5; J iii.261 (poet. vidhamemasi [write °se!]=vidhamema, nāsema C.); v.309; Miln 39; PvA 168. — pp. **vidhamita**.

**Vidhamana** (nt.) [fr. vidhamati] destroying, scattering, dispersing Miln 244 (Maccu — sena°).

**Vidhamita** [pp. of vidhamati] destroyed Nd[2] 576[a].

**Vidhavā** (f.) [Vedic vidhavā widow, vidhu lonely, vidhura separaṭed, Av. vidavā=Goth. widuwō=Ohg. wituwa (Ger. Witwe=E. widow); Gr. ἠίχεος unmarried; Lat. vidua widow, etc., in all Idg. languages] a widow S i.170; A iii.128; J vi.33; Miln 288; Vism 17; PvA 65, 161; VbhA 339.

**Vidhā** (f.) [cp. Sk. vidhā] 1. mode, manner, sort, kind; proportion, form, variety D iii.103 (ādesana°); Th 2, 395 (cakkhu° "shape of an eye" trsl[n]); VbhA 496 (in expl[n] of kathaṅ — vidha: "ākāra — saṇṭhānaṅ vidhā nāma"); DA i.222 (iddhi°), 294 (in expl[n] of tividha — yañña: "ettha vidhā vuccati ṭhapanā" i. e. performance, arrangement), 299 (similarly **tisso vidhā**=tīṇi ṭhapanāni; of yañña). — Used as (abl.) adv. **vidhā** in meaning "variously" at Pv ii.9[52] (C. expl[n]=vidhātabba, not quite correctly; PvA 135). Perhaps the phrase **vidhāsamatikkanta** is to be explained in this way, viz. "excelling in a variety of ways, higher than a variety (of things)" or perhaps better: "going beyond all distinctions" (i. e. of personality); free from prejudice [i. e. No. 2] S ii.253; iii.80, 136, 170; A iv.53. — 2. (ethically) in special sense: a distinctive feature (of a person as diff. from others), a "mode" of *pride* or delusion, a "form" of *conceit.* As such specified as *three* kinds of conceit (**tisso vidhā**), viz. "seyyo 'ham asmi," "sadiso 'ham asmi," & "hīno 'ham asmi" (i. e. I am better than somebody else, equal to, & worse than somebody else). See e. g. D iii.216; S i.12; iii.48, 80, 127; v.56, 98; Nd[1] 195; Vbh 367; Sn 842; VbhA 496 (māno va vidhā nāma). — The adj. form is **vidha**: see sep.

**Vidhātar** [n. ag. of vidahati] provider, disposer J v.221 (dhātā vidhātā, as of Viśvakarman: cp. Macdonell, *Vedic Mythology* p. 118).

**Vidhāna** (nt.) [fr. vi+**dhā**; Vedic vidhāna] 1. arrange- ment, get up, performance, process J iii.178 (attano vidhānena "in his robes of office"); Vism 66 sq.; DhsA 168=Vism 122 (bhāvanā°); VbhA 69, 71 (manasikāra°); ThA 273 (id.). — 2. ceremony, rite J vi.202 (yañña°); Miln 3. — 3. assignment, disposition, provision J ii.208 (vidhi — vidhāna — ññū; C. expl[d] v. as "koṭṭhāso vā saṅvidahanaṅ vā"); PvA 30. — 4. succession (as much as "supplement") KhA 216; SnA 23 (note 2). — Cp. saṅvidahana & saṅvidhāna.

**Vidhānavant** (adj.) [vidhāna+vant] making dispositions, careful in providing, circumspect, considerable J vi.287.

**Vidhāyaka** [fr. vi+**dhā**] providing PvA 60.

**Vidhāvati** [vi+dhāvati] to run about, roam, cover space (acc.), stray S i.37; Sn 411, 939; Nd[1] 414; DA i.39.

**Vidhi** (f.) [fr. vi+**dhā**, cp. Ved. vidhi] 1. form, way; rule, direction, disposition, method, motto Vism 278 (manasikāra°, eightfold); PvA 78 (dāna°=dāna), 126; VvA 82. — instr. **vidhinā** in due form Mhvs 14, 52; PvA 130; Sdhp 336. — 2. luck, destiny J ii.243 (°rahita unlucky).

**Vidhutika** [etym.?] a wreath Vin ii.10; iii.180.

**Vidhunāti** [vi+dhunāti] to shake S i.197; Miln 399; Vism 71. — 2. to remove, to skin (an animal) Vin i.193.

**Vidhura** (adj.) [Vedic vidhura: see vidhavā] 1. destitute, lonely; miserable, wretched J v.399 (so read for **vidura**; according to Kern, *Toev.* s. v., but doubtful). — 2. [vi+dhura] "burdenless," unequalled Sn 996 (=vigata — dhura, appaṭima SnA 583); A i.116 (here in meaning "clever," perhaps=vidura; spelt vidhūra). Cp. Np. **Vidhura** KhA 128; SnA 201 (as Vidhūra at J iv.361).

**Vidhūpana** (adj. — nt.) [fr. vidhūpeti] fanning, a fan Vin ii.130; iv.263; A ii.130; Nd[2] 562; Vv 33[42] (=caturassa vījani) VvA 147; VbhA 71.

**Vidhūpita** [pp. of vidhūpeti] scattered, destroyed Sn 472

(=daḍḍha SnA 409); Ud 71 (so read for vidūpita).

**Vidhūpeti** (°dhūpayati) [vi+dhūpayati] 1. to fumigate, perfume, diffuse Miln 252. — 2. to scatter, destroy Vin i.2 (vidhūpayaṅ Māra — senaṅ); S i.14; iii.90=A v.325; S iv.210; Ps ii.167. — pp. **vidhūpita**.

**Vidhūma** (& vidhuma) (adj.) [vi+dhūma] "without smoke," i. e. passionless, quiet, emancipated S i.141 (*K.S.:* "no fume of vice is his"); Sn 460 (=kodhadhūma — vigamena v. SnA 405), 1048 (cp. Nd[2] 576 with long exegesis); Pv iv.1[34] (=vigata — micchā — vitakkadhūma PvA 230).

**Vinaṭṭha** [pp. of vinassati] destroyed VvA 265; PvA 55.

**Vinata** [pp. of vi+**nam**] bent, bending PvA 154 (°sākhā).

**Vinadati** [vi+nadati] to cry or shout out, to scold J iii.147 (kāmaṅ vinadantu let them shout!). Cp. BSk. vinādita "reviled" Divy 540.

**Vinaddha** [pp. of vinandhati] covered, bound, intertwined Vin i.194 (camma°, onaddha+); J v.416; vi.589 (kañcanalatā° bheri); Vism 1 (=jaṭita saṅsibbita).

**Vinandhati** [vi+nandhati] to close, encircle, cover Mhvs 19, 48; Vism 253 (ppr. vinandhamāna: so read for vinaddh°). — pp. **vinaddha**.

**Vinandhana** (nt.) [fr. vi+nandhati] tying, binding Vin ii.116 (°rajju rope for binding).

**Vinaya** [fr. vi+**nī**, cp. vineti] 1. driving out, abolishing destruction, removal Vin i.3 (asmi — mānassa), 235= iii.3 (akusalānaṅ dhammānaṅ vinayāya dhammaṅ desemi); S i.40; Sn 921; A i.91 (kodha°, upanāha°); ii.34 (pipāsa°); iv.15 (icchā°); v.165 (id.); SnA 12; PvA 114 (atthassa mūlaṅ nikati°). Often in phrase **rāga°, dosa°, moha°**, e. g. S iv.7 sq.; v.137 sq., 241; A iv.175; Nett 22. — 2. rule (in logic), way of saying or judging, sense, terminology (cp. iminā nayena) S iv.95 (ariyassa vinaye vuccati loko); A i.163 (ariyassa vinaye tevijjo one called a threefold wise in the nomenclature of the Buddhist); ii.166 (ariyassa v.); SnA 403. — 3. norm of conduct, ethics, morality, good behaviour Sn 916, 974; J iv.241 (=ācāra — vinaya C.); A ii.112; iii.353 sq. (ariya — vinaye saddhā yassa patiṭṭhitā etc. faith established in Buddhist ethics). — 4. code of ethics, monastic discipline, rule, rules of morality or of canon law. In this sense applied to the large collection of rules which grew up in the monastic life and habits of the bhikkhus and which form the ecclesiastical introduction to the "Dhamma," the "doctrine," or theoretical, philosophical part of the Buddhist Canon. The history & importance of the Vinaya Piṭaka will be dealt with under the title "Vinaya" in the Dictionary of Names. Only a few refs. must suffice here to give a general idea. See also under **Dhamma** C., and in detail Geiger, *Dhamma* pp. 55 — 58. — Often comb[d] with **dhamma**: dhammato vinayato ca on the ground of Dh. and V. Vin i.337; cp. ii.247. — dhammo ca vinayo ca Vin i.356; ii.285, 302; or (as (Dvandva) **dhammavinaya** (i. e. the teaching of the Buddha in its completeness) D i.229; Vin ii.237 sq.; M i.284; ii.181 sq.; A i.283; iii.297, 327; S i.9; iii.65; Ud 53; VvA 3. Often approaches the meaning of "Buddhist order," e. g. Vin i.69; D i.176; M i.68, 459, 480; iii.127; S ii.120; A i.185; ii.123; v.122. — *See further* Vin ii.96 (vinaye cheko hoti); A ii.168 (ayaṅ dhammo, ayaṅ v., idaṅ Satthu — sāsanaṅ); Vism 522; VbhA 273; KhA 106, 151; SnA 4, 195, 310. — **a-vinaya** one who sins against the V. (like a — dhamma one who neglects the Dh.) Vin ii.295 sq.; iii.174; A i.18; v.73 sq. — The division of the books of the **Vinaya** is given at DhsA 18. Its character (as shown by its name) is given in the foll. verse at DhsA 19: "(vividha — visesa — ) nayattā vinayanato c' eva kāya — vācānaṅ vinayy' attha — vidūhi ayaṅ vinayo Vinayo ti akkhāto," i. e. "Because it shows precepts & principles, and governs both deed and word, therefore men call this scripture V., for so is V. interpreted" (*Expos.* i. 23).

**-aṭṭhakathā** the (old) commentary on the Vinaya Vism 72, 272; VbhA 334; KhA 97. **-ânuggaha** taking up (i. e. following the rules) of the Vinaya Vin iii.21; A i.98, 100; v.70. **-kathā** exposition of the Vinaya Vin iv.142. **-dhara** one who knows or masters the V. by heart, an expert in the V. Vin i.169; ii.299 (with dhamma — dhara & mātikā — dhara); A i.25; ii.147; iii.78 sq., 179, 361; iv.140 sq.; v.10 sq.; J iii.486; iv.219; Vism 41, 72; KhA 151; DhA ii.30 (with dhamma — kathika & dhuta — vāda) [cp. BSk. vinayadhara Divy 21]. **-piṭaka** the V. Piṭaka KhA1 2, 97; VbhA 431. **-vatthu** chapter of the V. Vin ii.307. **-vādin** one who professes the V. (or "speaking in accordance with the rules of conduct"), a V. — follower D i.4 (here expl[d] by Bdhgh as "saṅvara — vinaya — pahāna — vinaya sannissitaṅ katvā vadatī ti" v. DA i.76, thus taking it as vinaya 3) =M iii.49=Pug 58 (trsl[n] here: "speaking according to self — control"); D iii.135, 175.

**Vinayati** see **vineti**.

**Vinayana** (nt.) [fr. vi+**nī**] 1. removing, removal Miln 318 (pipāsā°); PvA 39 (soka°). — 2. instruction, discipline, setting an example J v.457 (conversion); Miln 220.

**Vinaḷīkata** (adj.) [vi+naḷa+kata, with naḷī for naḷa in comb[n] with **kṛ**] lit. "having the reed or stem removed," rendered useless, destroyed M i.227; A ii.39; Sn 542 (=ucchinna SnA 435); Th 1, 216; J vi.60 (viddhasta+, as at Sn 542).

**Vinassati** [vi+nassati] to be lost; to perish, to be destroyed S iv.309; M ii.108 (imper. vinassa "away with you"); J iii.351; v.468; Pv iii.4[5]; Vism 427. — pp. **vinaṭṭha**. Caus. **vināseti**.

**Vinā** (indecl.) [Vedic vinā=vi — nā (i. e. "not so"), of pron. base Idg. **no* (cp. nānā "so & so"), as in Sk. ca — na, Lat. ego — ne, pō — ne behind, etc. See na[1]] without, used as prep. (or post — position) with (usually) *instr.,* e. g. Vin ii.132 (vinā daṇḍena without a support); PvA 152 (purisehi vinā without men); or *abl.,* e. g. Sn 589 (ñāti sanghā **vinā hoti** is separated from his relatives; cp. BSk. vinābhavati MVastu i.243); or *acc.,* e. g. Mhvs 3, 10 (na sakkā hi taṅ vinā). In comp[n] **vinā-bhāva** separation [cp. BSk. vinābhāva MVastu ii.141] Sn 588, 805; Nd[1] 122; J iii.95; iv.155; v.180; vi.482 (=viyoga C.).

**Vināti** [**vi**, by — form of **vā** to weave: see vāyati[1]] to weave J ii.302; DhA i.428 (tantaṅ); inf. **vetuṅ** Vin ii.150. — Pass. **viyyati**. Cp. **upavīyati**. — Caus. II. **vināpeti** to order to be woven Vin iii.259 (=vāyāpeti).

**Vināma** (m.) & **Vināmana** (nt.) [fr. vināmeti] bending Miln 352 (°na); VbhA 272 (kāya — vināmanā, bending the body for the purpose of getting up; in expl[n] of vijambhikā); Dhtp 208.

**Vināmeti** [vi+nāmeti; Caus. of namati] to bend, twist Miln 107,

118.

**Vināyaka** [fr. vi+**nī**] 1. a leader, guide, instructor M ii.94; Vv 16[7] (=veneyya — satte vineti VvA 83); ThA 69. — 2. a judge J iii.336.

**Vināsa** [vi+nāsa, of **naś**] destruction, ruin, loss D i.34 (+uccheda & vibhava), 55; Pv ii.7[10]; Vism 427 (so read for vinasa); DA i.120; PvA 102 (dhana°), 133.

**Vināsaka (°ika)** (adj.) [fr. vināsa] causing ruin; only neg. **a°** not causing destruction A iii.38; iv.266, 270; J v.116.

**Vināsana** (adj.) [fr. vināsa], only neg. **a°** imperishable Dpvs iv.16.

**Vināseti** [Caus. of vinassati] 1. to cause destruction, to destroy, ruin, spoil Th 1, 1027; Sn 106; Pv ii.7[8]; DA i.211; PvA 3 (dhanaṅ), 116; Sdhp 59, 314, 546. — 2. to drive out of the country, to expel, banish J iv.200.

**Vinigaḷati** [vi+nigaḷati] to drop down Miln 349.

**Viniggata** [vi+niggata] coming (out) from J vi.78; DA i.140; DhA iv.46; Sdhp 23.

**Viniggaha** [vi+niggaha] checking, restraint Ps i.16; ii.119.

**Viniggilati** [vi+niggilati] to throw out, to emit KhA 95.

**Vinighātin** (adj.) [fr. vi+nighāta] afraid of defeat, anxious about the outcome (of a disputation), in phrase **vinighāti-hoti** (for °ī — hoti) Sn 826, cp. Nd[1] 164.

**Vinicchaya** [vi+nicchaya; cp. Vedic viniścaya] 1. dis- crimination, distinction, thought, (firm) opinion; thorough knowledge of (—°) A iii.354 (pāpakamma°); Sn 327 (dhamma°), 838 (=dvāsaṭṭhi diṭṭhi — vinicchayā Nd[1] 186), 867 (°ṅ kūrute; cp. Nd[1] 265); J iii.205 (attha°); PvA 1, 112, 210 (kūṭa°), 287. — 2. decision; (as t. t. in law:) investigation, trial, judgment (given by the king or his ministers) D ii.58 (with ref. to **lābha**, expl[d] as deciding what to do with one's gains)=iii.289=A iv.400=Vbh 390 (expl[d] at VbhA 512, where vinicchaya is said to be *fourfold,* viz. ñāṇa°, taṇhā°, diṭṭhi°, vitakka°); J ii.2. — 3. court house, hall of judgment J i.176; iii.105; iv.122, 370; vi.333; Miln 332 (vinaya°, i. e. having the Vinaya as the law court in the City of Righteousness). — 4. (as t. t. in logic & psychology:) (process of) judgment, detailed analysis, deliberation, consideration, ascertainment J v.60 (°ṅ vicāreti); VbhA 46 sq. (according to attha, lakkhaṇa, etc.), 83 sq. (id.); KhA 23, 75.

**-kathā** analytical discussion, exegesis, interpretation Vism 16; VbhA 291 (opp. pāḷi — vaṇṇanā). **-ññū** clever in deciding or giving judgment J iii.205; v.367 (a°). **-ṭṭhāna** place of judgment, law court J v.229; DhA iii.141; iv.215. **-dhamma** law practice J. v.125; DhA iii.141. **-vīthi** process of judgment (in logic): see *Cpd.* 241. **-sālā** the law court(s) J iv.120; DhA iii.380.

**Viniccharati** [vi+niccharati] to go out (in all directions) J iv.181.

**Vinicchita** [pp. of vinicchināti] discerned, decided, distinguished, detailed Vin i.65 (su°); J v.65 (a°); SnA 477; Sdhp 508.

**Vinicchin** (adj.) [fr. vinicchināti] discerning Th 1, 551.

**Viniccninana** (nt.) [fr. vinicchināti] giving judgment J v.229.

**Vinicchināti (°inati) & vinicchati** [vi+nicchināti] to in- vestigate, try; to judge, determine, decide J v.229; fut. **vinicchissati** Vin iii.159; ger. **vinicchinitvā** Nd[1] 76; aor. **vinicchini** J ii.2; inf. **vinicchituṅ** J i.148; DhA iv.215. — pp. **vinicchita**.

**Vinijjita** (adj.) [vi+nijjita] unvanquished Sdhp 318.

**Vinidhāya** (indecl.) [vi+nidhāya, ger. of vinidahati] lit. "mis- placing," i. e. asserting or representing wrongly, giving a false notion of (acc.) Vin ii.205, expl[d] at Vin iv.2; SnA 204.

**Vinindati** [vi+nindati] to censure, blame, reproach J ii.346; vi.200.

**Vinipāta** [fr. vi+nipāteti] ruin, destruction; a place of suffering, state of punishment, syn. with **apāya & duggati** (with which often comb[d], plus **niraya**, e. g. Vin i.227; D i.82, 162; M i.73; A iii.211; It 58; Pug 60): A v.169; Sn 278; J iii.32; Miln 108; Vism 427 (where expl[d] as "vināsā nipatanti tattha dukkaṭakārino, " together with duggati & niraya). The **sotāpanna** is called "avinipāta — dhammo," i. e. not liable to be punished in purgatory: see under sotāpanna, & cp. sym. term **khīna-niraya** A iii.211.

**Vinipātika** (adj.) [fr. vinipāta] destined to suffer in purga- tory, liable to punishment after death D ii.69; iii.253; M i.73, 390; A i.123; ii.232 sq.; iv.39, 401; J v.117, 119.

**Vinipāteti** [vi+nipāteti] to bring to ruin, to destroy, to frustrate Vin i.298; J vi.71; VvA 208.

**Vinibaddha** (adj.) [vi+nibaddha] bound (to) S i.20; iii.9; A iii.311 (chanda — rāga°); iv.289 (id.); Nd[1] 30 (+lagga etc.).

**Vinibandha** [vi+nibandha] bondage S ii.17; iii.135, 186; A i.66 (+vinivesa); Sn 16. — The *five* **cetaso vinibandhā** (bondages of the mind) are: kāmesu rāgo, kāye rāgo, rūpe rāgo, yāva-datthaṅ udar' âvadehakaṅ bhuñjitvā seyya — sukhaṅ anuyogo, aññataraṅ deva — nikāyaṅ paṇidhāya brahmacariyaṅ; thus at D iii.238; M i.103; A iii.249; iv.461, 463 sq.; v.17; Vbh 377.

**Vinibbhujati** (or **°bhuñjati**) [vi+ni+bhujati] 1. [to **bhuj**, to bend, as in bhuja[1] & nibbhujati] to turn inside out Th 2, 471. — 2. [to **bhuj** or **bhuñj** as in bhuñjati[2] and paribhuñjati[2]] to sepa- rate, cut off, remove M i.233; S iii.141; iv.168 (spells wrongly jj). — 3. [id.] to cleanse; fig. to sift out thoroughly, to distin- guish, discriminate M i.292; J v.121 (avinibbhujaṅ, ppr.); Miln 63 (doubled); Vism 438 (spelling wrongly jj); DhsA 311. — pp. **vinibbhutta**.

**Vinibbhujana** (nt.) [fr. vinibbhujati] turning inside out ThA 284.

**Vinibbhutta** [pp. of vinibbhujati] separated, distinguished, dis- criminated Vism 368.

**Vinibbhoga[1]** (adj.) [vi+nibbhoga] lacking, deprived of (—°), de- ficient ThA 248 (viññāṇa°).

**Vinibbhoga[2]** [fr. vinibbhujati 3] sifting out, distinction, discrim- ination Vism 306 (dhātu°), 368 (id.); neg. **a°** absence of dis- crimination, indistinction DhsA 47; used as adj. in sense of "not to be distinguished," indistinct at J iii.428 (°sadda).

**Vinibhindati** [vi+ni+**bhid**] to break (right) through M i.233.

**Vinimaya** [fr. vi+nimināti] reciprocity, barter, exchange J ii.369.

**Vinimīleti** [vi+nimīleti] to shut one's eyes Sdhp 189.

**Vinimutta** (Vinimmutta) [vi+nis+mutta] 1. released, free from J i.375 (mm); Sdhp 1, 4, 16, 225. — 2. discharged (of an arrow)

DhA iii.132 (mm).

**Vinimoceti** [vi+nis+moceti, cp. nimmoka] to free (one- self) from, to get rid of A iii.92; Pug 68.

**Viniyujjati** [vi+niyujjati] to be connected with, to ensue, accrue PvA 29 (=upakappati).

**Viniyoga** [vi+niyoga] possession, application, use DhsA 151; VvA 157; PvA 171, 175.

**Vinivaṭṭeti** (& **°vatteti**) [vi+nivatteti] 1. to turn over, to repeat J i.25 (ṭṭ), 153 (ṭṭ), 190 (ṭṭ). — 2. to turn (somebody) away from, to distract Pv i.8[8] (read °vattayi for °vattanti); ii.6[19] (°vattayi; aor.); J iii.290 (ṭṭ). — 3. to roll over, to glide off J iii.344 (ṭṭ); DhA ii.51 (ṭṭ).

**Vinivijjha** (adj.) [grd. of vinivijjhati] to be pierced; in dubbinivijjha difficult to pierce, hard to penetrate J v.46.

**Vinivijjhati** [vi+ni+vijjhati] to pierce through & through J ii.91; Miln 339; DhsA 253.

**Vinivijjhana** (nt.) [fr. vinivijjhati] piercing, perforating, penetrating DhsA 253; ThA 197 (in expl[n] of bahuvidha).

**Vinividdha** [pp. of vinivijjhati] pierced (all through), per- forated J v.269; vi.105; Vism 222.

**Viniveṭhana** (& **°nibbeṭhana**) (nt.) [vi+nibbeṭhana] unwrapping, unravelling; fig. explaining, making clear, explanation, refutation Nd[2] 503 (diṭṭhi — sanghātassa vinibbeṭhana; where id. p. at Nd[1] 343 reads **vinivedhana**, cp, nibbedha); Miln 96; VvA 297 (diṭṭhi — gaṇṭhiviniveṭhana).

**Viniveṭheti** [vi+nibbeṭheti] 1. to disentangle, to unwrap Vin i.3, 276 (anta — gaṇṭhiṅ, the intestines); J ii.283 (sarīraṅ); v.47. — 2. to disentangle oneself, to free oneself (from) A iii.92; Pug 68.

**Vinivesa** [vi+nivesa] tie, bond, attachment A i.66 (+vini- bandha).

**Vinīta** [pp. of vineti] led, trained, educated S v.261; A iv.310 (viyatta+); DhA ii.66 (°vatthu); PvA 38. — **avinīta** not trained S iv.287; Vv 29[7]; Dhs 1003, 1217; **suvinīta** well trained S iv.287; opp. **dubbinīta** badly trained J v.284, 287. — **rathavinīta** (nt.) a relay M i.149.

**Vinīlaka** (adj.) [vi+nīlaka] of a bluish — black (purple) colour, discoloured J ii.39 (of a cygnet, bastard of a swan & a crow, "resembling neither father nor mother," i. e. "black & white"). Usually applied to the colour of a corpse (purple, discoloured), the contemplation of which forms one of the 10 **asubhasaññās**: M i.88 (uddhumātaka+); Sn 200 (id.). — A. i.42; ii.17; S v.129 sq.; Dhs 264; Nett 27; Miln 332; Vism 110, 178, 193.

**Vinīvaraṇa** (adj.) [vi+nīvaraṇa] unobstructed, unbiassed, unprejudiced A ii.71; Sdhp 458. Usually in phrase **°citta** of an unbiassed mind, comb[d] with **mudu-citta & udagga-citta**: Vin i.16, 181; D i.110, 148; A iv.186. — Same in BSk., e.g. MVastu iii.225; Divy 616 sq.

**Vinudati** is only found in Caus. form **vinodeti**.

**Vinetar** [n. ag. fr. vineti] teacher, instructor, guide Sn 484; Ps ii.194 (netar, vinetar, anunetar); J iv.320.

**Vineti** [vi+neti; cp. vinaya] 1. to remove, put away, give up. — ppr. **vinayaṅ** J vi.499; Pot. 3[rd] sg. **vinayetha** Sn 361, & **vineyya** Sn 590; imper. **vinaya** Sn 1098, & **vinayassu** Sn 559. — ger. **vineyya** Sn 58 (but taken as Pot. at Nd[2] 577[b]); Pv ii.3[34] (macchera — malaṅ); **vinetvā** J v.403 (chandaṅ); **vinayitvā** VvA 156, & **vinayitvāna** Sn 485 (bhakuṭiṅ). — 2. to lead, guide, instruct, train, educate A iii.106 (inf. **vinetuṅ**); S iv.105 (Pot. **vineyyaṅ** & fut. **vinessati**); aor. **vinesi** Miln 13 (Abhidhamme); ger. **vinayitvāna** ThA 69 (Ap. v. 10); grd. **vinetabba** SnA 464, & **vineyya** Miln 12; cp. **veneyya**. — pp. **vinīta**.

**Vinodaka** (adj.) [fr. vinodeti, cp. nudaka & nūdaka] driving out, dispelling, allaying PvA 114 (parissama°).

**Vinodana** (adj. — nt.) [fr. vinodeti] dispelling, removal A iii.387, 390; Sn 1086 (chanda — rāga°,=pahāna etc. Nd[2] 578); Miln 285; DA i.140 (niddā°); DhA i.41 (tama°, adj.); PvA 38 (soka°).

**Vinodeti** [Caus. of vi+nudati] to drive out, dispel, remove, put away S iv.70, 76, 190; A ii.13, 117; Sn 273, 956, (tamaṅ); 967; Nd[1] 454, 489; J i.183; ii.63, 283 (sinehaṅ); Vv 84[26]; Miln 259 (imper. vinodehi, +apanehi, nicchārehi); Mhvs 5, 245 (vimatiṅ); 31, 10 (kankhaṅ); DhA iv.145; PvA 38 (sokaṅ).

**Vindati** [**vid**, both in meaning "to know" & "to find"; cp. Gr. ἐ῎ιδον I saw, ὀ῎ιδα I know=Sk. veda "Veda," ει῎δωλον "idol"; Vedic vindati to find, vetti to know, vidyā knowledge; Goth. witan to observe & know= Ger. wissen; Goth. weis=E. wise, etc., for which see Walde, *Lat. Wtb.* s. v. video] the Vedic differentiations **vetti** "to know" and **vindati** "to find" are both in Pāli, but only in sporadic forms, some of which are archaic and therefore only found in poetry. Of **vid** are more frequent the Pass. **vijjati** and derivations fr. the Caus. **ved°**. The root **vind** occurs only in the present tense and its derivations. — A. **vid** to know, to ascertain: The old Vedic pres. **vetti** only at Th 1, 497 (spelt veti). Another old aor. is **vedi** [Sk. ayedīt] Dh. 419, 423; J iii.420 (=aññāsi); iv.35 (here perhaps as aor. to Caus. **vedeti**: to cause to know or feel). Remnants of the old *perfect* tense 3[rd] pl. [Sk. viduḥ] are **vidū & viduṅ** (appears as **vidu** in verse), e. g. at Th 1, 497; Sn 758; Pv ii.7[4] (=jānanti PvA 102); J v.62 (=vijānanti C.); Mhvs 23, 78. The old participle of the same tense is **vidvā** [=Sk. vidvān; cp. Geiger *P.Gr.* 100[2]] in meaning "wise" Sn 792, 897, 1056, 1060; expl[d] as vijjāgato ñāṇī vibhāvī medhāvī at Nd[1] 93, 308; Nd[2] 575. Opp. **avidvā** Sn 535; M i.311. — Younger forms are a reconstructed (grammatical) pres. **vidati** DA i.139; ger. **viditvā** S v.193; Sn 353, 365, 581, 1053, 1068 and pp. **vidita** (q. v.). — Pass. **vijjati** to be found, to be known, to exist; very frequent, e. g. Sn 20 (pl. vijjare), 21, 431, 611, 856, 1001, 1026; Th 1, 132; D i.18; Pv i.5[6]; ii.3[18] (spelt vijjite!) ii.9[14] (=atthi C.); 3[rd] sg. pret. **vijjittha** Sn 1098 (mā v.=saṅvijjittha Nd[2] 568). ppr. **vijjamāna** existing J i.214; iii.127; PvA 25, 87, 103; Miln 216 (gen. pl. vijjamānataṅ). — Caus. **vedeti**; Pass. Caus. **vediyati**; grd. **vedanīya**: see separately, with other derivations. — B. **vind** to find, possess, enjoy (cp. vitta[1], vitta[2], vitti) Sn 187 (vindate dhanaṅ), 658; Th 1, 551; 2, 79 (aor. vindi); J vi.508 (vindate, med.=look for, try to find for oneself); Mhvs 1, 13 (ppr. vindaṅ); DhA iii.128 (ppr. vindanto), 410. PvA 60, 77. — inf. **vindituṅ** Miln 122; J 18; grd; **vindiya** Vism 526 (as avindiya in expl[n] of avijjā). — Cp. **nibbindati**. — pp. **vitta[1]** (for which **adhigata** in lit. meaning).

**Vindussara** is v. l. of **bindu°** (q. v.).

**Vipakka** (adj.) [vi+pakka] fully ripe J i.136.

**Vipakkha** (adj.) [vi+pakkha[1] 2] opposite, hostile; enemy; only in foll. cpds.:

**-sevaka** siding in or consorting with the enemy, keeping bad company, a traitor J i.186; iii.321; DhA iv.95. **-sevin** id. J i.487; ii.98.

**Vipakkhika** (adj.) [vipakkha+ika] 1. [vi+pakkha[1] 1] without wings J i.429. — 2. [vi+pakkha[1] 2] opposite, hostile Sdhp 71.

**Vipakkhin** (adj.) [vi+pakkhin] having no wings, without wings J v.255.

**Vipaccatā** (f.) at Vin ii.88 is perhaps a der. fr. vi+**vac**, and not **pac**, thus representing a Sk. ***vivācyatā**, meaning "challenging in disputation," quarrelsomeness, provocation. See also **vipāceti**. If fr. vi+**pac**, the meaning would be something like "heatedness, exasperation."

**Vipaccati** [vi+paccati] 1. to be cooked, i. e. to ripen J v.121; PvA 104. — 2. to bear fruit D ii.266; S i.144; M i.388; Nett 37; VvA 171.

**Vipaccanaka** (adj.) [fr. vipaccati, cp. paccana] bearing fruit, ripening (fully) Miln 421 (Notes); PvA 190.

**Vipaccanīka** (adj.) [vi+paccanīka] hostile M i.402; A iv.95; J iv.108; Pug 20; Vbh 351, 359, 371; VbhA 478; PvA 87.

**Vipajjati** [vi+pajjati] to go wrong, to fail, to perish (opp. sampajjati) DhA iii.357; PvA 34. — pp. **vipanna**.

**Vipañcanā & Vipañciyati**: see under **vipañcita**.

**Vipañcita** [fr. vi+**pañc**, cp. papañcita] only in phrase **°ññū** either: *knowing* diffuseness or detail, or: of unillusioned understanding, clear — minded, unprejudiced, comb[d] with ugghaṭita — ññū at A ii.135=Pug 41 (trsl[d] by B. C. Law as "learning by exposition"; PugA 223 expl[s] as "vitthāritaṅ atthaṅ jānāti," i. e. one who knows a matter expl[d] in detail. The spelling at A ii.135 is vipacita°; at Pug 41 vipaccita° & at PugA vipaccita°, with v. l. vipañcita°); Nett 7 sq., 125; SnA 163 (where **ugghaṭita-ññū** is applied to those who understand by condensed instruction, sankhepa — desanāya, and vipañcita — ññū to those who need a detailed one, vitthāradesanā; thus *"learning by diffuseness"*). — At Nett 9 we have the var. terms **vipañcanā, vipañcayati & vipañciyati** (Denom.) used in the description of var. ways of parsing and grammatical analysis. Here **vipañcanā** (resting clearly on Sk. papañca expansion) means "expanding" (by letters & vowels) and stands midway between **ugghaṭanā & vitthāraṇā** "condensing & detailing." The term **vipañcayati** (=vipañciyati) is used in the same way. — *Note.* The term is not sufficiently cleared up. It occurs in BSk. as **vipañcika** (e. g. Divy 319, 391, 475, where it is appl[d] to "brāhmaṇā naimittikā" & trsl[d] by Cowell as "sooth — sayer"), and **vipañcanaka** (Divy 548?), with which cp. vipañcitājña at Lal. Vist. 520. See remark on **vejjañjanika**.

**Vipaṇeti** [vi+Caus. of paṇati] to sell, to trade (with) J iv.363 (=vikkiṇati C.).

**Vipatati** see vipāṭeti 2.

**Vipatti** (f.) [vi+patti[2]] wrong state, false manifestation, failure, misfortune (opp. **sampatti**) Vin i.171 (ācāra° failure of morality); A i.270 (ājīva°); iv.26, 160 (atta°, para°); Ps i.122; J vi.292; Nett 126 (the 3 vipattiyo: sīla°, diṭṭhi°, ācāra°); DhA i.16 (sīla°) DA i.235. — Often in pair **diṭṭhi°** wrong view, heresy, & **sīla°** moral failure: D ii.213; A i.95, 268, 270; Vin v.98; Vbh 361; Dhs 1361. — **payoga°** wrong application PvA 117, 136 (opp. °sampatti).

**Vipatha** [vi+patha] wrong way or course Vv 50[10] (=**apatha** VvA 212).

**Vipanna** [pp. of vipajjati] gone wrong, having lost, failing in (—°), opp. **sampanna**: A iii.19 (rukkho sākhā — palāsa° a tree which has lost branches and leaves); Sn 116 (°diṭṭhi one who has wrong views, heretic; expl[d] as "vinaṭṭha — sammādiṭṭhi" SnA 177); Miln 258 (su° thoroughly fallen). **-sīla°** gone wrong in morals, lacking morality Vin i.63 (+ācāra°, diṭṭhi°); ii.4 (id.); J iii.138 (vipanna — sīla).

**Vipannatta** (nt.) [fr. vipanna] failure, misfortune Dhs A 367.

**Viparakkamma** (indecl.) [ger. of vi+parakkamati] en- deavouring strongly, with all one's might Sn 425

**Viparāmosa** (**Viparāmāsa**) [vi+parāmāsa, the form °mosa probably a distortion of °māsa] highway robbery D i.5 (expl[d] as twofold at DA i.80, viz. hima° & gumba°, or hidden by the snow & a thicket; the pop. etym. given here is "janaṅ musanti," i. e. they steal, or beguile people); iii.176 (v. l. °māsa); A ii.209; v.206; S v.473; Pug 58.

**Viparāvatta** [pp. of vi+parā+**vṛt**] reversed, changed D i.8; M ii.3; S iii.12; v.419; DA i.91.

**Vipariṇata** [vi+pariṇata] changed, perverted Dhs 1038; Vbh 1, 3, 5 sq.; Miln 50.

**Vipariṇāma** [vi+pariṇāma] change (for the worse), reverse, vicissitude D iii.216 (°dukkhatā); M i.457 (also as "disappointment"); S ii.274; iii.8; iv.7 sq., 67 sq.; A ii.177 (°dhamma subject to change); iii.32; v.59 sq.; Vbh 379 (°dhamma); Vism 499 (°dukkha), 629 sq.; VbhA 93 (id.); PvA 60. — a° absence of change, steadfastness D i.18; iii.31, 33; DhA i.121.

**Vipariṇāmeti** [Denom. fr. vipariṇāma] to change, alter D i.56 (T. °ṇamati; but DA i.167 °ṇāmeti: sic for °ṇāmati!)=S iii.211; PvA 199.

**Viparibhinna** [vi+paribhinna] (entirely) broken up M i.296; S iv.294.

**Vipariyattha** in verse at J v.372 is the poet. form of **vipal- lattha** (so the C. expl[n]).

**Vipariyaya** & **Vipariyāya** [vi+pariyaya] change, reversal DA i.148 (ā); SnA 499; DhsA 253 (ā); Sdhp 124, 333. Cp. **vipariyesa** & **vipallāsa**.

**Vipariyādikata** (adj.) [vipariyāya+kata, with sound change y>d, viz. °āyi>°ādi] thrown out of its course, upset, destroyed Th 1, 184 (cittaṅ; cp. similar phrase vipariyatthaṅ cittaṅ J v.372 — The v. l. at Th passage is **vimariyādi°**).

**Vipariyesa** [a contamination form between °pariyaya & °pallāsa] reversal, contrariness, wrong state Kvu 306 (*three* reversals: saññā°, citta°, diṭṭhi°; or of perception, consciousness & views, cp. *Kvu trsl*[n] 176); Vbh 376 (id.). — **°gāha** inverted grasp i. e. holding opposite views or "holding the contrary

aim" (B. C. Law) Pug 22; DhsA 253 (=vipallattha — gāha).

**Viparivatta** [vi+parivatta] changing or turning round, upset J i.344 (lokassa °kāle).

**Viparivattati** [vi+parivattati] to turn round, to upset J iv.224 (nāvā °amānā capsizing); Miln 117; ThA 255.

**Viparivattana** (nt.) [fr. viparivattati] changing, change. reverse DhsA 367.

**Viparīta** (adj.) [pp. of vi+pari+i] reversed, changed; equivocal; wrong, upset A iii.114 (°dassana); iv.226 (id.); v.284; Th 2, 393; J i.334; Kvu 307; Miln 285, 324; Nett 85 (°gāha), 126 (°saññā); PvA 244. — **aviparīta** unequivocal, certain, distinct, definite A v.268 (°dassana); Miln 214 (°vacana); PvA 231 (=sacca & yāthāva).

**Viparītatā** (f.) [abstr. fr. viparīta] contradistinction Vism 450 (tabbiparītatā).

**Vipalāvita** [vi+palāvita, pp. of Caus. of **plu**] made to float, floating, thrown out (into water) J iv.259 (reads viplāvitaṅ)=i.326 (reads vipalāvitaṅ, with reading **nipalāvitaṅ** in C.). The C. at J iv.259 expl^s as "**uttārita**," so at J i 326 as "brought *out* of water," fished out=thale ṭhapita, evidently incorrect.

**Vipallattha** (adj.) [=Sk. viparyasta, pp. of vi+pari+**as**: see vipallāsa] changed, reversed, upset, deranged, corrupt, perverted. Occurs in two forms: **vipariyattha** J v.372 (°cittaṅ: in poetry); and **vipallattha** Vism 20 (°citta: trsl^n "with corrupt thought"; T. spells vipallatta, v. l. °attha); DhsA 253 (°gāha); PvA 212.

**Vipallāsa** [cp. Sk. viparyāsa, vi+pari+**as** (to throw). The diaeretic P. form (founded on Sk. is **vipariyāsa**; another bastard form is **vipariyesa** (q. v.)] reversal, change (esp. in a bad sense), inversion, perversion, derangement, corruption, distortion. — The form **vipariyāsa** occurs at Vin ii.80 (citta — °kata, with deranged mind or wrong thoughts); J i.344 (where it is expl^d by vipallāsa). Otherwise **vipallāsa**, e. g. Sn 299; Ps ii.80; Vism 214 (attha°); Nett 4, 27, 31, 85 sq., 115 sq.; DhA ii.228; PvA 7, 70. — There are 3 kinds of **vipallāsas**, viz. **saññā°** perversion of perception, **citta°** of thought, **diṭṭhi°** of views; A ii.52; Nett 85; Vism 683. See the same under **vipariyesa!**

**Vipallāsayati** [Denom. fr. vipallāsa] to be deceived (about), to distort, to have or give a wrong notion (of) Nett 85.

**Vipassaka** (adj.) [fr. vipassati] qualified to win insight, contemplating, gifted with introspection S ii.232; Ps i.167; Miln 342, 369; 393, VbhA 297.

**Vipassati** [vi+passati] to see clearly; to have intuition, to obtain spiritual insight D iii.196 (ye nibbutā loke yathābhūtaṅ vipassisuṅ, aor.); Th 1, 471; 2, 271 (vipassi for °passasi); Sn 1115; J iii.183 (pabbajitvā vipassitvā arahattaṅ pāpuṇiṅsu).

**Vipassanā** (f.) [fr. vi+passati; BSk. vipaśyanā, e. g. Divy 44, 95, 264 etc.] inward vision, insight, intuition, introspection D iii.213, 273; S iv.195, 360; v.52 (samatha+); A i.61 (id.), 95; ii.140, 157 (samatha+); iv.360; v.99, 131; Ps i.28, 57 sq., 181; ii.92 sq.; Pug 25; J i.106; Dhs 55, 1356; Nett 7, 42 sq., 50, 82, 88 sq., 125 sq., 160, 191; Miln 16; Vism 2 (with jhāna etc.), 289 (+samādhi), 628 sq. (the 18 mahā°); PvA 14 (samāhita — citta°), 167; VvA 77; Sdhp 457, 466.

**-anga** constituent of intuition SnA 8 (given as "nāmarūpa — pariccheda etc."). **-upekkhā** indifference by introspection Vism 162. **-kammaṭṭhāna** exercise for intuition DhA iv.46. **-ñāṇa** ability or method of attaining insight Vism 629; DhA iv.30; cp. *Cpd.* 65 sq., where 10 such modes. **-dhura** obligation of introspection DhA i.8; iv.37 sq.

**Vipassin** (adj.) [fr. vipassati] gifted with insight, wise A iv.244; Sn 349; It 2=7.

**Vipāka** [fr. vi+**pac**] fruit, fruition, product; always in pregnant meaning of "result, effect, consequence (of one's action)," either as good & meritorious (**kusala**) or bad & detrimental (**akusala**). Hence "retribution" (**kamma°**), reward or punishment. See on term e. g. *Dhs. trsl^n* introd.[2] xciii; *Cpd.* 43. 249. — D iii.150, 160, 176 sq.; S i.34, 57, 92 (kammassa); ii.128 (compar. vipākatara), 255 (id.); iv.186 sq., 348 sq.; A i.48, 97 (sukha°, dukkha°), 134 (kamma°), 263; ii.34 (agga), 80, 112; iii.35, 172 (dānassa), 410 sq. (kāmānaṅ etc.), 436; iv. 303 (kamma°); v.251; Sn 653 (kamma°); Ps ii.79 (dukkha°); Pv i.9[1]; i.10[7] & passim; Pug 13, 21; Dhs 431, 497, 987; Vbh 16 sq., 73, 319, 326 sq., 334 (sukha°); Kvu 353 sq., 464 (kamma & vipāka); Nett 99, 161, 180 sq.; Tikp 27 (fourfold), 44, 48, 50, 292 (a° & sa°), 328 sq. (°tika), 350 sq.; Dukp 17; Vism 177, 454 (fourfold), 456 (°viññāṇa), 538 (°paccaya), 545 sq.; VbhA 17, 150 sq. (kusala° & akusala), 144, 177, 391; PvA 50, 73, 77; Sdhp 12, 73, 197, 235.

**Vipākatta** (nt.) [abstr. fr. vipāka] state of being ripe PvA 52.

**Vipāceti** [Caus. of vi+**pac**, or distorted fr. **vivāceti**?] to become annoyed, to get angry (lit. to get heated): this meaning as trsl^n of vi+**pac**, although not quite correct, as **pac** means to "ripen" and is not ordinarily used of *heated* conditions. Since the word is not sufficiently cleared up, we refrain from a detailed discussion concerning *possible* explanations. It may suffice to point out that it occurs only in *Vinaya* (and in one sporadic passage S i.232) in standing comb^n **ujjhāyati khīyati vipāceti**, expressing annoyance or irritation about something; e. g. Vin i.191; ii.85, 291; iv.64. The corresponding BSk. phrase is **avadhyāyati dhriyati** [to resist, **dhṛ] vivācayati**, e. g. Divy 492. It is not quite clear *which* of the two versions is the older one. There may be underlying a misunderstood (dial.) phrase which was changed by popular analogy. The BSk. phrase seems *a priori* the more intelligible one; if we take **vipāceti=vivāceti**, we should translate it as "to speak disparagingly." Mrs. Rh. D at *K.S.* i.296 trsl^s as "were vexed and fretted and consumed with indignation. " — See remarks under **khīyati** & cp. **vipaccatā**.

**Vipāṭeti** [vi+pāṭeti] 1. to rip or tear open Vin ii.115. - 2. to be destroyed, to fall to pieces (cp. pāṭeti & Pass. pāṭiyati in sense of "destroy") Pv iv.1[46] (sanghāṭiyo vipātayanti T.; vv. ll. vināsayati & vidālayati; PvA 240 expl^s as Pass. **vipāḷiyati** [=vipaṭiyati?] with v. l. vidāliyati); J v.33 (reads: muddhā **vipphaleyya** sattadhā: perhaps the best reading), 493 (muddhā **vipateyya** [*sic*] sattadhā). See **vipphalati**.

**Vipāḷiyati** see **vipāṭeti** 2.

**Vipiṭṭhi** [vi+piṭṭhi] in phrase **vipiṭṭhi-katvā(na)** Sn 67 & 362, to turn one's back on (acc.), to leave behind, to abandon; cp. **piṭṭhito karoti**. The expl^n at Nd[2] 580 is **pahāna** etc.; at SnA 119 piṭṭhito katvā.

**Vipina** (nt.) [cp. *Sk. vipina, Halāyudha 2, 55] wood, grove D i.248 (doubtful; vv. ll. vijina, vivada, vivana); Ap 51 (vv. ll. vivana, vicina; C. vivana & vipina); Dāvs iv.39; PvA 81 (read **vicitta!**).

**Viputta** (adj.) [vi+putta] without a son, bereft of his son J v.106.

**Vipubbaka** (adj.) [fr. vi+pubba[1]] full of corruption or matter, festering (said of a dead body). The contemplation (saññā) of a festering corpse is one of the **asubhakammaṭṭhānas**. — M i.58, 88; iii.91; A iii.324. — As **°saññā**: A ii.17; v.310; Dhs 264; Nett 27; Miln 102, 332; Vism 110, 178, 193.

**Vipula** (adj.) [cp. Sk. vipula] large, extensive, great, abundant. The word is *poetical.* — D iii.150; A i.45 (°paññatā); Sn 41, 675, 687, 978, 994; Th 1, 588; Nd[1] 581 (=adhimatta); Vv 67[6] (=mahanta VvA 290); Ap 40; Pv ii.1[18]; ii.4[9]; ii.9[69] (=ulāra PvA 139); Miln 164, 311, 404; PvA 7, 76; Sdhp 271.

**Vippakata** [pp. of vippakaroti; vi+pakata] 1. imper- fectly executed, left unfinished, interrupted D i.2 (cp. Dh i.49); Vin ii.172, 243, 304; iv.279; A ii.196; J i.120. — 2. done wrongly J v.214. — At Vin iv.358 (in Bdhgh's remarks on Pāc. 26, 1) we find **vippagatamedhuna** as inaccurate spelling for vippakata — methuna ("interrupted intercourse").

**Vippakaroti** [vi+pa+**kṛ**] to ill — treat, abuse Vin ii.133. - pp. **vippakata**.

**Vippakāra** [vi+pakāra] change, mutation, alteration J vi.370; DhA i.28; VvA 46.

**Vippakiṇṇa** [pp. of vippakirati] strewn all over, beset with, sprinkled (with) J ii.240; vi.42; DhA i.140; DA i.40; VvA 36.

**Vippakiṇṇatā** (f.) [abstr. fr. vippakiṇṇa] the fact of being beset or endowed (with) Vism 8.

**Vippakirati** [vi+pakirati] 1. to strew all over PvA 92. - 2. to confound, destroy J ii.398. — pp. **vippakiṇṇa**.

**Vippakkamati** [vi+pakkamati] to part company, to go away Vin iv.284.

**Vippajahati** [vi+pajahati] to give up, to abandon Sn 817 (inf. °pahātave), 926 (Pot. °pajahe); ger. **°pahāya** Sn 367, 499, 514; J i.87. — pp. **vippahīna**.

**Vippaṭikkula** (adj.) [vi+paṭikkūla] contrary, antagonistic Dhs 1325=Pug 20.

**Vippaṭipajjati** [vi+paṭipajjati. Cp. BSk. vipratipadyate Divy 293] to go astray; fig. to err, fail; to commit sin Vin iii.166; S i.73; J i.438. — pp. **vippaṭipanna**. — Caus. **vippaṭipādeti**.

**Vippaṭipatti** (f.) [vi+paṭipatti] wrong way, error, sin Vism 511.

**Vippaṭipanna** [pp. of vippaṭipajjati] "on the wrong track," going or gone astray, committing sin Pv iv.1[59] (°citta=adhammiyaṅ paṭipadaṅ paṭipanna PvA 242).

**Vippaṭipādeti** [Caus. of vippaṭipajjati] to cause to commit sin (esp. adultery) Vin iii.40.

**Vippaṭisāra** [vi+paṭisāra] bad conscience, remorse, regret, repentance Vin ii.250; D i.138; S iii.120, 125; iv.46; A iii.166, 197, 353; iv.69; J iv.12; v.88; Pug 62; DhA iv.42; VvA 116; PvA 14, 60, 105, 152. — **a°** no regret, no remorse A iii.46.

**Vippaṭisārin** (adj.) [fr. vippaṭisāra; cp. BSk. vipratisārin Divy 322, 638] remorseful, regretful, repentant S iii.125; iv.133, 320 sq., 359 sq.; A iii.165 sq.; iv.244, 390; J i.200; Miln 10, 285; Tikp 321, 346.

**Vippataccheti** [vi+pa+taccheti] to scratch open or apart M i.506.

**Vippanaṭṭha** [vi+pp. of panassati] strayed, lost, perished Vv 84[9]=84[44] (=magga — sammūḷha VvA 337); J iv.139; v.70; vi.525; Miln 326.

**Vippamutta** [vi+pamutta] released, set free, saved S i.4, 29, 50; iii.31, 83; iv.11; A i.10; ii.34; Sn 176, 218, 363, 472, 492, 501, 913; J i.84; Vv 20[4]≈29[10]; Nd[1] 331, 336.

**Vippamokkha** [vi+pamokkha] release, deliverance S i.154; J v.27.

**Vippayutta** [vi+payutta] separated S ii.173 (visaṅ- yutta+); Sn 914 (or °mutta). **-°paccaya** the relation of dissociation Tikp 6, 53 sq., 65; Vism 539.

**Vippayoga** [vi+payoga] separation Sn 41; PvA 161 (piya°).

**Vippalapati** [vi+palapati] to talk confusedly (as in one's sleep), to chatter, wail, lament Vin i.15; S iv.303; J i.61; iii.217; iv.167; DhA ii.100; PvA 40, 93.

**Vippalambheti** [vi+palambheti] to deceive, mock DA i.151; ThA 78.

**Vippalāpa** [vi+palāpa] confused talk, wailing Ps i.38; PvA 18.

**Vippalujjati** [vi+palujjati] to be broken up, to be de- stroyed Nd[1] 5.

**Vippavadati** [vi+pavadati] to dispute, disagree J iv.163; vi.267.

**Vippavasati** [vi+pavasati] to go from home, to be away from (abl.), to be absent Sn 1138 (=apeti apagacchati vinā hoti Nd[2] 582); J iv.51, 439. — pp. **vippavuttha**.

**Vippavāsa** [vi+pavāsa] absence; in **sati°** absence of mind, neglect, absentmindedness, thoughtlessness J i.410; SnA 339; **a°** thoughtfulness, mindfulness Vin v.216; Sn 1142; J iv.92.

**Vippaviddha** [pp. of vippavijjhati, vi+pa+**vyadh**] pierced through and through J i.61.

**Vippavuttha** [pp. of vippavasati] absent; **°sati** neglectful DhA i.239.

**Vippasanna** (adj.) [vi+pasanna] (quite) purified, clear; happy, bright, pure, sinless Vin iii.88 (°chavivaṇṇa); S i.32 (cetas); iii.2, 235; iv.118, 294; v.301; A iii.41, 236; Sn 637; Dh 82, 413 (=pasanna — citta DhA iv.192); Pv i.10[10] (=suṭṭhu pasanna); ii.9[35]; Vism 262 (where KhA reads pasanna only); DhA ii.127; DA i.221.

**Vippasādeti** [Caus. of vippasīdati] to purify, cleanse Sn 506.

**Vippasīdati** [vi+pasīdati] to become bright; fig. to be reconciled or pleased, to be satisfied or happy Dh 82; J i.51; PvA 122 (mukha — vaṇṇa). Caus. **vippasādeti**.

**Vippasukkhati** [vi+pa+sukkhati] to dry up entirely J v.106.

**Vippahāna** (nt.) [vi+pahāna] leaving, abandoning, giving up S i.39=Sn 1109; Sn 1097; J vi.260; Miln 181.

**Vippahita** (nt.) [vi+pahita[2]] sending out in all directions, message J iii.386 (dūta°).

**Vippahīna** [pp. of vippajahati] given up, abandoned S i.99; A v.16, 29 sq.; Sn 360, 362.

**Vippita** at J vi.185 is to be read **cipiṭa** ("flat").

**Vipphandati** [vi+phandati; cp. BSk. vispandati Jtm 11 to twitch, writhe, struggle Vv 52[16] (52[14] Ha.); J iv.495 — pp. **vipphandita**.

**Vipphandita** (nt.) [pp. of vipphandati] "writhing," twitching, struggle M i.446; S ii.62; — (fig.) in **diṭṭhi°** comb[d] with **visūkāyita**) "scuffling of opinion" (Mrs. Rh. D.), sceptical agitation, worry & writhing (cp. *Dial.* i.53) M i.8, 486; S i.123 (here without diṭṭhi°; the C. expl[n] is "hatthirājavaṇṇa sappavaṇṇ' ādidassa nāni" *K.S.* i.320); Dhs 381; Pug 22.

**Vipphala** (or is it **pipphala**?)=phala at J vi.518.

**Vipphalati** [vi+phalati] (intrs.) to split open, to burst asunder: so read at J v.33, 493 (for vipatati); Pv iv.1[46] (for vipāteti); see detail under **vipāṭeti**.

**Vipphāra** [fr. vi+pharati 1 or 2] diffusion, pervasion, (adj.) pervading, spreading out A i.171 (vitakka — vip phāra — sadda, cp. *Kvu trsl[n]* 241), 206 (mahājutika mahā vipphāra); iv.252; Ps i.112 sq.; ii.174; J iii.12 (mahā° +mahājutika); v.150 (id.); Miln 230 & 270 (vacī° dilating in talk), 130, 346; Vism 42; DA i.192; VvA 103 (mahā°+mahājutika); PvA 178 (karuṇā°).

**Vipphāravant** (adj.) [fr. vipphāra, cp. pharati 1 & vip- phurati] possessing vibration DhsA 115=Vism 142.

**Vipphārika** (adj.) [fr. vi+pharati 2] spreading out (in effulgence) VvA 5 (mahā°).

**Vipphārita** [pp. of Caus. vi+pharati] expanded Dāvs v.34 (°akkhi — yugala, both eyes wide open).

**Vipphālita** (adj.) [vi+phālita 2] split open, cut to pieces PvA 152 (su°; so read for vipphalita); Sdhp 188 (°anga).

**Vipphāleti** [vi+**sphar**: cp. phālita 1. It is *not*=vi+ phāleti] to expand, to bend or draw the bow J vi.580.

**Vipphuraṇa** (nt.) [vi+phuraṇa=pharaṇa] spreading out, effulgence, pervasion VvA 277.

**Vipphurati** [vi+phurati: see pharati] to vibrate, tremble, quiver, fly asunder, diffuse J i.51; SnA 225; VvA 12 (vijjotamāna vipphurato).

**Vipphoṭita** (adj.) [vi+phoṭita: see phoṭa, cp. BSk. vis- phoṭa open Divy 603] burst open (of a boil) Th 1, 306.

**Viphala** (adj.) [vi+phala] fruitless, useless Sdhp 527.

**Vibandha** [vi+bandha] fetter PvA 207.

**Vibandhana** (nt.) [vi+bandhana]=vibandha ThA 243.

**Vibādhaka** (adj.) [fr. vibādha] doing harm to (—°), injuring, preventing Dāvs ii.88.

**Vibādhati** [vi+bādhati] to oppress, harm Miln 135 (so read for °bhādati); DhsA 42. — Pass. **vibādhiyati** to be oppressed PvA 239.

**Vibbedha** [fr. vi+**vyadh** after analogy of ubbedha; *not* vi+bheda] circumference J i.212.

**Vibbhanta** [pp. of vibbhamati] 1. roaming, straying; strayed, confused M i.171 (padhāna° giving up exertion), 247 (id.). Usually in phrase **°citta** with wandering (or confused) mind S i.61 (see expl[n] of C. at *K.S.* i.321), 204; iii.93; v.269; A i.70; ii.30; iii.391; It 90; J iv.459 (+kupit' indriya); Miln 324. — At DhsA 260 we find the cpd. **vibbhanti-bhāva** [vibbhanta in comp[n] with **bhu!**] of citta, in meaning "wavering, roaming" (of mind): so read for **vibhatti-bhāva**.

**Vibbhantaka** (adj.) [vibbhanta+ka] 1. straying away from (—°), confused Vism 187 (jhāna°), 429. — 2. (a bhikkhu) who has forsaken the Order, apostate Vin ii.60.

**Vibbhamati** [vi+bhamati] to wander about, to go astray, to forsake the Order Vin i.72; ii.14; iii.40 (may be taken in the sense of enjoying oneself or sporting, i. e. cohabiting, at this passage), iv.216; J i.117; iii.462 (of a bhikkhu enticed by his former wife), 496. — pp. **vibbhanta**.

**Vibhanga** [vi+bhanga, of **bhaj[1]**] distribution, division, distinction, classification Vin i.359; Sn 600 (jāti° classification of species; expl[d] as jāti **-vitthāra** at SnA 464); J iv.361 (+vicaya; C. expl[s] as **vibhāga**); Mhvs 30, 87 (dhātu° distribution of relics); SnA 422 (contrasted with **uddesa**). — Vibhanga is the title of the second book of the Abhidhamma Piṭaka (see Pāli Name Dictionary). Cp. Sutta — vibhanga.

**Vibhajati** [vi+bhajati, i. e. **bhaj[1]**, as in bhājeti] (lit.) to distribute, divide; (fig.) to distinguish, dissect, divide up, classify; to deal with something in detail, to go into details M iii.223; S ii.2, 255 (vibhājeti)=M i.364 (reads virājeti); S iv.93 (atthaṅ); v.261 (dhammaṅ vivarati vibhajati uttāni — karoti); Sn 87; Pug 41; Vbh 259; Miln 145; SnA 237; DA i.104; PvA 81, 111. ger. **vibhajja** (q. v.). — pp. **vibhatta**.

**Vibhajana** (nt.) & **°ā** (f.) [fr. vibhajati] distinction, divi- sion, going into detail Nett 5, 8 sq., 38 (+vivaraṇā & uttāni — kammatā); Tikp 10; SnA 445 (vivaraṇa, v., uttāni — karaṇa); DhsA 343, 344. Cp. **vibhājana**.

**Vibhajja** (adv.) [ger. of vibhajati] dividing, analysing, detailing; in detail (°—) D iii.229 (°vyākaraṇīya pañha "discriminating reply" trsl[n]); A ii.46 (°vacana analysis). — **°vāda** the Vibhajja doctrine, i. e. the doctrine which analyses, or the "religion of logic or reason"; a term identical with **theravāda**, the doctrine of the Elders, i. e. the original teaching of the Buddhist church. **-°vādin** one who teaches the V. doctrine, Ep. of the Buddha Mhvs 5, 271; Tikp 366; VbhA 130; cp. *Kvu trsl[n]* introd. p. 38.

**Vibhatta** (adj.) [pp. of vibhajati] 1. (lit.) divided, distri- buted; parted, partitioned, having divisions, portioned off Sn 300; Pv i.10[13] (of niraya); J v.266 (id.); Miln 316 (a° samudda). — su° well divided, well planned, proportioned, regular Sn 305; Pv iii.2[21]; Miln 330, 345; Vism 108. — 2. (fig.) detailed, explained, analysed Vism 187; SnA 288; PvA 104.

**Vibhattavant** (adj.) [fr. vibhatta] full of details, giving all detail Vism 212; DA i.34.

**Vibhatti** (f.) [fr. vibhajati] 1. division, distinction, classi- fication, detail, variety J vi.432 (of paintings); Nett 1 sq., 105; Miln 102, 381; Vism 352 (contrasted with sankhepa); PvA 199, 282 (rūpa° various forms, patterns). — 2. (t. t. g.) inflection of nouns & verbs, declensions, conjugation SnA 397; VvA 78, 199. **-°lopa** omission of inflection VvA 174, 192; PvA 147. — *Note.* **vibhattibhāva** at DhsA 260 is to be read as **vibbhanti°** (see under vibbhanta).

**Vibhattika** (adj.) [fr. vibhatti] having divisions; (fig.) detailed.

Neg. **a°** not giving details VvA 164.

**Vibhava** [vi+bhava] 1. power, wealth, prosperity DA i.147; J i.56; v.285; Mhvs 26, 6; DhA i.6; ii.9, 84; iv.7; VvA 5, 302 (°sampanna rich); PvA 122, 130, 176, 196. Great wealth is expressed by **asīti-koṭi-vibhava**, consisting in 80 koṭis, e. g. DhA i.367; ii.25. — **bahu°** very rich J i.145; **mahā°** id. PvA 97, 107. — **yathā vibhavaṅ** according to one's means or power PvA 54; **vibhav' ânurūpaṅ** id. VvA 254. — 2. non — existence, cessation of life, annihilation D i.34; Sn 514 (+bhava), 867 (id.); Nd[1] 274, 282; J iii.402 (°ṅ gata=vināsaṅ patta C.); v.267 (id.); DhsA 392; DA i.120; VbhA 505 (=bhava — vigama). See also **taṇhā** B 1.

**-taṇhā** "craving for life to end" (*Dial.* iii.208), desire for non — existence D iii,216, 275; Vin i.10; Ud 33; It 50; VbhA 111. **-diṭṭhi** the theory of non — becoming D iii.212; A i.83; Nd[1] 245, 274.

**Vibhavati** [vi+bhavati] to cease to exist S iii.56 (fut. °issati); Sn 873 (vibhoti); Nd[1] 279 (id.). — pp. **vibhūta**.

**Vibhassikata** (nt.) [vi+bhassa+kata] gossip, lit. "made into talk" Vin iv.241.

**Vibhāga** [fr. vibhajati, cp. vibhanga & vibhajana] distri- bution, division; detailing, classification J iv.361; Vism 494; VbhA 83; ThA 100; VvA 37; PvA 122. — attha° detailing of meaning Vism 569; **dhātu°** distribution of relics VvA 297; PvA 212; **pada°** division of words SnA 269; PvA 34. — Cp. saṅ°.

**Vibhājana** (nt.) [vi+bhājana[2]] distribution, division Dhtp 92, 561; Dhtm 776, 787.

**Vibhāta** [pp. of vibhāti] shining, turned to light, bright; in phrase **vibhātāya rattiyā** when night had become light, i. e. at daybreak or dawn (DhA iv.105; PvA 13, 22). — (nt.) daybreak, dawn DhA ii.5 (°khaṇe).

**Vibhāti** [vi+bhāti] to shine forth, to be or become light (said of the night turning into day); pres. also **vibhāyati** Vin i.78; fut. **vibhāyissati** D ii.148; aor. **vibhāyi** J v.354. — pp. **vibhāta**.

**Vibhādati** at Miln 135 should be read at **vibādhati**.

**Vibhāyana** (nt.) [fr. vibhāti] shining forth, brightening VvA 148.

**Vibhāvana** (nt.) & **°ā** (f.) [fr. vibhāveti] 1. making clear, ascertainment, explanation, exposition J iii.389; Vbh 342, 343 (ā); Sn A 13, 261 sq., 318; VbhA 409 (ā); ThA 76 (ā), 230; PvA 137, 140 (so read for vibhavanā in attha°). — 2. annihilation, disappearance, making non — existing (cp. vibhava 2) DhsA 163 (vibhāvanā nāma antara — dhāpanā ti attho).

**Vibhāvaniya** (adj.) [fr. vibhāvana] pertaining to ascertain- ment, making clear, explaining PvA 244 (paramattha°).

**Vibhāvita** [pp. of vibhāveti] made non — existing, anni- hilated Nd[2] 584.

**Vibhāvin** (adj.) [fr. vibhāveti] intelligent, wise Sn 317; J vi.304; Nd[2] 259 (=medhāvin); Miln 21, 276, 346; Sdhp 382.

**Vibhāveti** [vi+bhāveti] 1. to understand clearly (lit. "to produce intensively or well") Sn 318 (ger. a — vibhāvayitvā). — 2. to make clear, to explain KhA 89; SnA 406, 472; PvA 1, 70, 92, 135. — 3. to put out of existence, to annihilate [as Caus. of vibhava 2] DhsA 163. — pp. **vibhāvita**.

**Vibhāsita** [pp. Caus. of vi+bhāsati[2]] illuminated, made bright, shining forth Sdhp 591.

**Vibhinna** (adj.) [vi+bhinna] scattered; divided, at vari- ance Sn 314 (=aññam — aññaṅ bhinna SnA 324).

**Vibhītaka** (& **°ṭaka)** [cp. *Sk. vibhīta & °**ka**] the plant Terminalia belerica; beleric myrobolan. Dice were made from its fruits, which are also used as medicine (intoxicant); its flowers smell vilely. — Vin i.201; J iii.161; v.363; vi.529.

**Vibhūta** (adj.) [pp. of vibhavati, or vi+bhūta] 1. [cp. bhūta 1, & vibhava 2] destroyed, annihilated, being without Th 1, 715; Sn 871 sq., 1113 (=vibhāvita atikkanta vītivatta Nd[2] 584). — 2. [cp. bhūta 3] false Sn 664. — 3. [cp. vibhāveti 2] clear, distinct A v.325; Miln 311; Abdhs 16 (a° unclear); Vism 112 (& a°). **-°ṅ karoti** to explain Miln 308.

**Vibhūti** (f.) [fr. vi+bhavati] 1. [cp. vibhūta 2] destruc- tion, ruin Th 1, 1018 (°nandin=malign). — 2. [cp. vibhava 1] splendour, majesty, glory J v.305; PvA 133 (dāna°), 216 (rāja°).

**Vibhūsana** (nt.) [vi+bhūsana] adornment A i.212; ii.40, 145, 209; Sn 59 (cp. Nd[2] 585); Pug 21, 58; J i.8; Dhs 1348; Miln 382.

**Vibhūsā** (f.) [vi+bhūsā] ornament, decoration, distinction, pride Sn 926; Nd[1] 380; Nd[2] 585; Miln 224 (Rh. D. trsl[s] "dexterity," hardly correct. Should we read "vibhūti"?).

**Vibhūsita** [pp. of vibhūseti] adorned, decorated Mhvs 25, 102; Vism 10; PvA 46, 157.

**Vibhūseti** [vi+bhūseti] to adorn, embellish, beautify Th 2, 411; Mhvs 19, 25; DhA i.77. — pp. **vibhūsita**.

**Vibheti** [vi+bhāyati] to be afraid, to stand in awe of J v.509 (=bhāyati C.). Should we read **bibheti?**

**Vibhedaka** [vi+bhedaka] one who disturbs friendship, a slanderer J iii.260.

**Vibhedika** (f.) [fr. vi+**bhid**] the palmyra tree J vi.529.

**Vibhedeti** [vi+bhedeti] to cause disruption, to slander A v.345 sq.

**Vimajjana** (nt.) [fr. vi+majjati[2]] making smooth, polishing M i. 385.

**Vimaṭṭha** (adj.) [vi+maṭṭha] smoothed, soft, smooth, polished J v.96 (°ābharana), (C. expl[s] as "visāla"), 204, 400 (of ornaments). — **ubhato-bhāga°** polished or smooth on both sides M i. 385; A v.61=M ii.13 (has °maddha).

**Vimata** (adj.) [fr. vi+**man**] perplexed, in doubt J v.340.

**Vimati** (f.) [vi+mati] doubt, perplexity, consternation D i.105; S iv.327; A ii.79, 185; Ap 29; Dhs 425; J iii.522; Miln 119, 144, 339; DA i.274.

**Vimada** (adj.) [vi+mada] disintoxicated, without conceit J v.158 (taken as "unconscious" by C.).

**Vimaddana** (nt.) [vi+maddana] crushing, destroying VvA 232.

**Vimana** (adj.) [vi+mano] 1. perplexed, consternated Miln 23, 118; PvA 274. — 2. infatuate Th 2, 380. — 3. distracted, distressed Th 1, 1051; J vi.523.

**Vimariyādikata** (adj.) [vi+mariyādā+kata] lit. made unrestricted, i. e. delivered, set free S ii.173; iii.31 (vippamutto °ena cetasā viharati); vi.11; A v.151 sq. — At Th 1, 184 v. l. for **vipariyādi°**.

**Vimala** (adj.) [vi+mala] without stains, spotless, un- stained,

clean, pure A iv.340; Sn 378, 476, 519, 637, 1131 (cp. Nd[2] 586); J i.18; Miln 324; DhA iv.192.

**Vimalayaka** [cp. Sk. vimalaka] a certain precious stone of dark — blue colour VvA 111.

**Vimāna**[1] (nt.) [in the Pāli meaning *not* **Vedic**. Found in meaning "palace — chariot" in the Mbhārata and elsewhere in Epic Sk.] lit. covering a certain space, measuring; the def[ns] given by Dhpāla refer it to "without measure," i. e. immeasurable. Thus=vigata — māne appamāṇe mahanta vara — pāsāda VvA 131;=visiṭṭhamānaṅ, pamāṇato mahantaṅ VvA 160. — Appl[d] meaning: heavenly (magic) palace, a kind of paradise, elysium. — 1. *General remarks: (a)* The notion of the vimāna is peculiar to the later, fantastic parts of the Canon, based on popular superstition (Vimāna & Peta Vatthu, Apadāna, Jātaka and similar fairy tales). It shows distinct traces of foreign (Hellenic — Babylonian) influence and rests partly on tales of sea — faring merchants (cp. location of V. in mid — ocean). On the other hand it represents the old (Vedic) **ratha** as chariot of the gods, to be driven at will (cp. below 5, 7, 8). Thus at Vv 16 (here as 500 chariots!), 36, 63, 64; J i.59 (deva — vimānasadisa ratha). — *(b)* The vimānas are in remote parts of the world (cp. the island of the blessed), similar to the elysium in Homer's Odyssey, e. g. iv.563 sq.: ᾽σὲς ᾽*Ηλύσιον πεδίον κα᾽σὲς ᾽*Ηλύσιον πεδίον και πείρατα γαίης ἀχάνατοι πεμψουσιν etc. (trsl[n] G. Chapman: "the immortal *ends of all the earth,* the fields Elysian Fate to thee will give; where Rhadamanthus rules, and where men live a nevertroubled life, where snow, nor show'rs, nor irksome winter spends his fruitless pow'rs, but *from the ocean* zephyr still resumes a constant breath, that all the fields perfume"). Cp. Ehni, *Yama* p. 206 sq. — *(c)* In popular religion the influence of this eschatological literature has been very great, so great in fact as to make the Vimāna and Peta — vatthus & the Jātakastories, exemplifying the theory of retribution as appealing to an ordinary mind by vivid examples of mythology, greater favourites than any other canonical book. From this point of view we have to judge Mhvs 14, 58: Petavatthuṅ Vimānañ ca sacca — saṅyuttaṅ eva ca desesi thero... — 2. The *descriptions* of the Vimānas are in the most exuberant terms. The palaces (kingdoms in miniature) are of gold, crystal or exquisite jewels, their pillars are studded with gems, their glittering roofs are peaked with 700 pinnacled turrets (VvA 244, 289; also as "innumerable" VvA 188, or 18,000 Ap. 63). Surrounded are these towering (ucca) mansions by lovely, well — planned gardens, the paths of which are sprinkled with gold dust; they are full of wishing — trees, granting every desire. There is a variety of stately trees, bearing heavenly flowers & fruit, swaying gently in delicious breezes. Lotus ponds with cool waters invite to refreshing baths; a host of birds mix their songs with the strains of cymbals and lutes, played by heavenly musicians. Angelic maidens perform their dances, filling the atmosphere with a radiant light which shines from their bodies. Peace and happiness reign everywhere, the joys of such a vimāna cannot be expressed in words. This elysium lasts for aeons (cira — ṭṭhitika Vv 80[1], kappa — ṭṭhāyin Th 1, 1190); in short it is the most heavenly paradise which can be imagined. — For a monograph of vimāna the Vimāna Vatthu and its Commentary should in the first place be consulted. — 3. The *inhabitants* of the Vimānas are usually happy persons (or *yakkhas:* see Stede, *P. V. trsl.* 39 — 41), called **devatā**, who have attained to such an exalted state through their own merit (*puñña* see foll. 4). — Departed souls who have gone through the Petastage are frequently such devas (at Vv 17[2] called pubbadevatā). That these are liable to semi — punishment and semi — enjoyment is often emphasized, and is founded on the character of their respective kamma: J i.240 (vimāna — petiyo sattāhaṅ sukhaṅ anubhavanti, sattāhaṅ dukkhaṅ); J v.2 (vemānika — peta — bhavena — kammassa sarikkhako vipāko ahosi; i. e. by night pleasures; by day tortures); cp. Pv ii. 12 (see Stede, *Gespenstergeschichten des Peta Vatthu* p. 106), iii. 7[8]; PvA 204, 210, & Divy p. 9. Expressions for these "mixed" devatās who are partly blessed, partly cursed are e. g.: **vimānapeta** PvA 145, 148, 271, 275; f. **vimāna-petī** PvA 152, 160, 186, 190; **vimāna devatā** PvA 190; **vemānika-peta** J v.2; PvA 244; DhA iii.192 (as powerful, by the side of nāgas & supaṇṇas). — In their appearance they are like beautiful human beings, dressed in yellowish (pīta, expl[d] as "golden" robes (cp. the angels in the oldest Christian apocalyptic literature: on their relation to Hellenic ideas see e. g. A. Dieterich, *Nekyia,* Leipzig 1903, pp. 10 — 18, 29: red & white the colours of the land of the blessed), with gold and silver as complementary outfit in person and surroundings. Thus throughout the Vimāna Vatthu, esp. Nos, 36 & 47 (pīta — vimāna). Their splendour is often likened to that of the moon or of the morning star. — 4. *Origin* of Vimānas. A vimāna *arises* in the "other world" (paraloka) at the instant of somebody doing good (even during the lifetime of the doer) and waits for the entry of the owner: DhA iii.291 sq. In the description of the **vimāna** of the nāga — king (J vi.315=Vv 84[22]) it is said on this subject: a vimāna is obtained neither without a cause (adhicca), nor has it arisen in the change of the seasons, nor is it self — made (sayankata), nor given by the gods, but "sakehi kammehi apāpakehi puññehi laddha" (i. e. won by one's own sinless & meritorious deeds). — Entering the Vimāna — paradise is, analogous to all semi — lethal passing over into enchanted conditions in fairy tales, compared with the awakening from sleep (as in a state of trance): sutta — ppabuddha DhA iii.7. Of the Vimāna itself it is said that it *appears* (pātur ahosi), e. g. VvA 188; DhA i.131; or *arises* (uggañchi) DhA iii.291; VvA 221. — 5. *Location* of the Vimānas. The "vimāna" is an individual paradisiacal state Therefore vimānas are not definitely *located* "Elysian Fields." They are anywhere (in *this* world as well as in the *Beyond*), but certain places are more favourable for their establishment than others. Thus we may state that κα᾽τ ἐςοξήν they are found in the neighbourhood of *water.* Thus either in the *Ocean* (majjhe sāgarasmiṅ Th 1, 1190; samudda — majjhe PvA 47), where access is possible only through adventures after shipwreck or similar causes (J. iv.1 sq.; Pv iv.11); or at one or the other of the great *lakes* of the Himavant (Pv ii.12). They are in out — of — the — way places ("end of the world"); they are also found in the *wilderness:* Vv 84; Pv iv.3[2]. As *tree* — vimānas with rukkha — devatā as inhabitants they occur e. g. at J iii.310; v.502; Pv i.9; ii.9; PvA 244. Very often they are phantasmagorical castles in the *air.* By special power of their inhabitants they may be transported to any place at will. This faculty of transference is combined with the ability of extremely swift mo-

tion (compared to the speed of thought: manojava). Thus a golden palanquin is suspended in mid — air above a palace at VvA 6 (ākāsa — cārin, sīgha — java). They are said to be **ākāsaṭṭhānāni** J vi.117; SnA 222, 370 (but the palace of the Yakkha Āḷavaka is bhumma — ṭṭha, i. e. stands on the ground, and is described as fortified: SnA 222). The place of a (flying) vimāna may be taken by various conveyances: a chair, an elephant, ship, bed, litter etc. Or the location of it in the other world is in the Cittalatāvana (Vv 37), or the Pāricchattaka tree (Vv 38), or in the Cātummahārājika — bhavana (VvA 331). — Later on, when the theory of meritorious deities (or departed souls raised to special rank) as **vemānikā devā** was established, their abode was *with* their vimānas settled among the *Tāvatiṅsa* (e. g. VvA 188, 217, 221, 244, 289; DhA iii.291), or in the *Tusita* heaven. Thus **Tusita-pura** interchanges with **Tusita-vimāna** at DhA ii. 208. The latter occurs e. g. at DhA iii.173, 219. — 6. The *dimensions* of the Vimānas are of course enormous, but harmonious (being "divine"), i. e. either of equal extent in all directions, or specially proportioned with significant *numbers.* Of these the foll. may be mentioned. The typical numbers of greatest frequency are 12, 16, 30, 700, in connection with **yojana**. The dimensions, with ref. to which 12 & 16 are used, are length, width, height, & girth, whereas 700 applies usually to the height (DhA iii 291 e. g., where it is said to be "*over* 700"), and the number of turrets (see above 2). At VvA 267 (satta — yojana — pamāṇo ratho) No. 7 is used for 700; No. 30 (extent) is found e. g. at DhA iii.7; ThA 55; No. 12 e. g. at J vi.116; DhA iii.291; VvA 6, 217, 221, 244, 246, 291 sq.; No. 16 at VvA 188, 289. — 7. Vimānas of *sun* and *moon.* A peculiar (late?) idea is that sun and moon have their vimānas (cp. Vedic ratha=sun). There are only very few passages in the post — canonical books mentioning these. The idea that the celestial bodies *are* vimānas ("immense chariots in the shape of open hemispheres" Kirfel, *Kosmographie der Inder* p. 282) is essentially Jainistic. See on Jain Vimānas in general Kirfel, l. c. pp. 7 — 9, 292 — 300. — In the Pāli Com. we find SnA 187, 188 (canda — vimānaṅ bhinditvā=breaking up the moon's palace, i. e. the moon itself); and DhA iii.99 (candimasuriyā vimānāni gahetvā aṭṭhaṅsu). — 8. Other terms for vimāna, and *specifications.* Var. other expressions are used more frequently for **vimāna** in general. Among these are **ratha** (see above 1 a); **nagara** (Pv ii.12[5]); **pura** (see above 5, as tusita°); **pāsāda**; either as **dibba°** (DhA iii.291), or **vara°** (VvA 130), or **vimāna°** (Vv 31[10]). — The vimānas are specified as **deva-vimāna** "heavenly palace," e. g. J i.59; Vism 342; VvA 173; or (in a still more superlative expression) brahmavimāna, i. e. best or most excellent magic palace, highest paradise, e. g. D i.17 (here perhaps "palace of Brahmā"); iii.28 ("abode of brahmās" Rh. D.); It 15; Vism 108. The latter expression is abbreviated to **brahma** (nt.) "highest, best thing of all," "summum bonum," paradise, magic palace: ThA 47 (Ap. v. 6) & 55 (Ap. v. 8), at both places as **sukataṅ**, i. e. well made. — A rather odd expression for the paradisiacal state (in concrete form) is **attabhāva** (existence, cp. Gr. βιοτή Hom. Od. iv.365?) instead of **vimāna**, e. g. DhA i.131 (tigāvuta — ppamāṇa); iii.7 (id.). — 9. *Various.* Of innumerable passages in the books mentioned above (under 1) only the foll. may be given for ref.: J iii.310 398, 405; v.165, 171; vi.117 sq., 120 sq.; Ap 35, 55, 59; Dāvs iv.54 (acalaṅ v. antalikkhamhi nāvaṅ gativirahitaṅ ambhorāsi — majjhamhi disvā); and **Vimāna** Vatthu throughout. Of passages in the 4 older Nikāyas we have only A ii.33 (ye devā dīgh' āyukā uccesu vimānesu cira — ṭṭhitikā). At S i.12=23 we should read "na ca mānaṅ" for "na vimānaṅ" (*K.S.* i.18).

**Vimāna²** [vi+māna] disrespect, contempt Sn 887 (°dassin showing contempt).

**Vimānana** (nt.) [vi+mānana] disrespect, contempt D iii. 190 (a°); Miln 377, 386.

**Vimānita** [pp. of vimāneti] treated with contempt A iii.158, 160.

**Vimāneti** [vi+māneti] to disrespect, to treat with con- tempt Vin ii.260; Sn 888; Nd[1] 297. — pp. **vimānita**.

**Vimukha** (adj.) [vi+mukha] turning away from, averted, neglectful Mhvs 22, 80; PvA 3 (dhamma — saññā°), 269 (carita°).

**Vimuccati** [vi+muccati, Pass. of muñcati] to be released, to be free (of passion), to be emancipated M i.352; S ii.94, 124; iii.46, 189; iv.86; v.218; A iv.126 sq., 135, 179; Sn 755; Pug 61, 68; Sdhp 613. — aor. 3rd pl. **vimucciṅsu** Sn p. 149. — pp. **vimutta**. See also **(an)upādā & (an)upādāya**. — Caus. **vimoceti** to cause to be released or emancipated, to set free A ii.196 (cittaṅ); Vin iii.70 (id.). — grd. **vimocanīya** A ii.196.

**Vimutta** [pp. of vimuñcati] freed, released, intellectually emancipated Vin i.8; A iv.75, 179, 340; v.29; D iii.97, 100, 133, 258; S i.23, 35; iii.13, 53, 137; Sn 354, 475, 522, 877, 1071 sq., 1101, 1114; Nd[1] 283; Nd[2] 587; Pv iv.1[32] (arahā+); Vism 410. — Often as **cittaṅ** v. an emancipated heart, e. g. D i.80; A iii.21; S i.46, 141; iii.90; iv.164; v.157 (here taken by Mrs. Rh. D. at S vi.93, Index, as "unregulated, distrait"); Sn 975; Nd[1] 284; Vbh 197. **ubhatobhāga°** emancipated in both ways (see *Dial* ii. 70) D ii.71; iii.105, 253; S i.191; A i.73; iv.10, 77, 453; v.23; M i.439, 477 sq. — **paññā°**, emancipated by insight, freed by reason (see *Dial.* ii.68) S i.191; ii.123; D ii.70; iii.105, 254; M i.439, 477. — **saddhā°** freed by faith A i.73; iv.10, 77; v.23; Ps ii.52; M i.439, 477. — **anupādā vimutta** freed without any further clinging to the world M i.486; S ii.18; iii.59; iv.83 and passim.

**-atta** having an emancipated self S iii.46, 55, 58; A iv.428. **-āyatana** point or occasion of emancipation, of which there are 5, viz. hearing the Dhamma taught by the Master, teaching it oneself, reciting it, pondering over it, understanding it A iii.21 sq.; D iii.241, 279; Ps i.5.

**Vimutti** (f.) [fr. vimuccati] release, deliverance, emanci- pation D i.174; iii.288; S v.206 sq. (abhijānāti), 222 (ariya°), 266, 356; A ii.247, iii.165 (yathābhūtaṅ pajānāti), 242, Sn 54, 73, 725 sq.; J i.77, 78, 80; Ps i.22; ii.143 sq.; Nd[1] 21; Pug 27, 54 sq.; Vbh 86, 272 sq., 392 (micchā°) Nett 29; Vism 410; Sdhp 614. — **ceto° (& paññā°)** emancipation of heart (and reason) D i.156; iii.78, 108, 247 sq., 273; S i.120; ii.214; iv.119 sq.; v.118 sq., 289 sq.; A i.123 sq., 220 sq.; 243; ii.36, 87, 214; iii.20, 131, 400; iv.83, 314 sq.; v.10 sq.; Vbh 344; Nett 40, 43, 81 sq., 127. — **sammā°** right or true emancipation A ii.222 sq.; v.327; Ps i.107; ii.173. — See also arahatta, upekkhā, khandha ii.A, dassana, phala, mettā.

**-rasa** the essence of emancipation A i.36; iv.203; PvA 287. **-sāra** substance or essence of emancipation A ii.141,

243; iv.385.

**Vimokkha** (& **Vimokha)** [fr. vi+**muc**, cp. mokkha[1]] deliverance, release, emancipation, dissociation from the things of the world, Arahantship D ii.70, 111); iii.34, 35, 230, 288; M i.196 (samaya° & asamaya°); S i.159 (cetaso v.); ii.53, 123; iii.121; iv.33; A ii.87; iv.316; v.11; Vin v.164 (cittassa); Sn 1071 (which Nd[2] 588 expl[s] as "agga" etc., thus strangely taking it in meaning of mokkha[2], perhaps as edifying etym.); Nd[2] 466 (in expl[n] of Bhagavā); Ps i.22; ii.35 (as 68!), 243; Pug 11 sq.; Vbh 342; Dhs 248; Nett 90, 100, 119, 126; Vism 13, 668 sq.; Miln 159; PvA 98; Sdhp 34, 264. — The *three* vimokkhas are: **suññato v., animitto v., appaṇihito v**. Ps ii.35; Vism 658. The *eight* vimokkhas or stages of emancipation, are: the condition of **rūpī, arūpa-saññī**, recognition of **subha**, realization of **ākāsânañc'āyatana**, of **viññāṇ'ânañc'āyatana, ākiñcaññ'āyatana, neva-saññā-n'âsaññ'āyatana, saññāvedayita-nirodha** D iii.262 (cp. *Dial.* iii.242), A i.40; iv.306; Vbh 342; expl[d] in detail at Ps ii.38 — 40. [cp. BSk. aṣṭau vimokṣāḥ, e. g. AvŚ ii.69, 153.] — In sequence **jhāna vimokkha samādhi samāpatti (magga phala)** at Vin i.97, 104; iii.91; iv.25; A iii.417, 419; v.34, 38; Vbh 342. — See also **jhāna**.

**Vimocana** (nt.) [vi+mocana] 1. letting loose, discharging Dhtm 216 (assu°). — 2. release from, doing away with Mhvs 35, 73 (antarāya°).

**Vimoceti** see **vimuccati**.

**Vimohita** [pp. of vi+moheti] deluded, bewildered Sdhp 363.

**Vimba** is another spelling for **bimba** at S v.217. Cp. BSk. **vimbaka** (form of face) Divy 172, 525.

**Vimhaya** [cp. Sk. vismaya, vi+**smi**] astonishment, sur- prise, disappointment J v.69 (in expl[n] of vyamhita); Mhvs 5, 92; SnA 42 (explaining "vata"), 256 (do. for "ve"=aho); DA i.43; VvA 234, 329.

**Vimhāpaka** (adj.) [fr. vimhāpati] deceiving, dismaying SnA 549 (=kuhaka).

**Vimhāpana** (nt.) [fr. vimhāpeti] dismaying, deceiving, disappointing Vism 24 (in expl[n] of kuhana); Dhtp 633 (id.).

**Vimhāpeti** [Caus. of *vimhayati=vi+**smi**] to astonish, to cause dismay to, to deceive Mhvs 17, 44; DA i.91 (in expl[n] of kuhaka).

**Vimhita** (adj.) [pp. of vi+**smi**, cp. mihita] astonished, discouraged, dismayed J vi.270 (su° very dismayed); Miln 122; Mhvs 6, 19; Dāvs ii.80. See also vyamhita.

**Viya** (indecl.) [another form of **iva**, viâ ***via** (so some Prākrits: Pischel *Prk. Gr.,* § 143, 336)>viya. Pischel, *Prk. Gr.* § 336, 337 derives it fr. viva=v' iva] 1. part of comparison: like, as; stands for iva (usually in *verse* after **ā**: Sn 420 (jātimā v.); Pv i.8[5] (vārinā v.); or **o** Sn 580 (vajjho v.), 818 (kapaṇo v.); or ṅ: Sn 381 (vajantaṅ v.), 689 (nekkhaṅ v.). — 2. dubitative particle: **na viya maññe** I suppose not M ii.121. — Cp. **byā**.

**Viya°** the diaeretic form (for sake of metre) of **vya°** [=vi+ a°], which see generally. Cp. the identical **veyya°**.

**Viyatta** (adj.) [cp. Sk. vyakta, vi+pp. of **añj**] determined, of settled opinion, learned, accomplished; only in stock phrase **sāvakā viyattā vinītā visāradā** (which Rh. D. trsl[s] "true hearers, *wise* and well — trained, ready etc." *Dial.* ii. 114) at D ii.104=A iv.310=S v.260=Ud 63. The BSk. (at Divy 202) has śrāvakāh (for bhikkhū!) paṇḍitā bhaviṣyanti **vyaktā** vinītā viśāradāh. — 2. separated, split, dissenting, heretic Sn 800 (=*vavatthita* bhinna dvejjhāpanna etc. Nd[2] 108; =bhinna SnA 530). Cp. the *two* meanings of *vavatthita* (=*vyakta), which quasi — correspond to viyatta 1 & 2 At this passage the v. l. (all SS of the Commentary) **viyutta** is perhaps to be perferred to **viyatta**.

*Note.* It is to be noted that **viyatta** in § 1 does not occur in poetry, but seems to have spelling viy° because of the foll. vinīta and visārada. Cp. **vyatta & veyyatta**.

**Viyatti** (f.) [cp. Sk. vyakti] distinctness Dhtp 366 & Dhtm 593 (in def[n] of **brū**). Cp. **veyyatti**.

**Viyākāra** [vi+ākāra] preparation, display, distinction, splendour, majesty Sn 299 (=sampatti SnA 319).

**Viyācikkhati** in verse at Sn 1090 for **vyācikkhati**, i. e. vi+ācikkhati, to tell, relate, explain; pp. vyākhyāta.

**Viyāpanna** [vi+āpanna, pp. of vi+āpajjati cp. vyāpaj- jati] gone down, lost, destroyed Sn 314 (in verse; gloss **viyāvatta**. The former expl[d] as "naṭṭha," the latter as "viparivattitvā aññathā — bhūta" at SnA 324).

**Viyāyata** [vi+āyata] stretched out or across J iii.373 (in verse).

**Viyārambha** [vi+ārambha] striving, endeavour, under- taking Sn 953 (expl[d] as the 3 abhisankhāras, viz. puñña°, apuñña° & āneñja° at Nd[1] 442).

**Viyūḷha** [apparently vi+ūḷha, pp. of viyūhati, but mixed in meaning with vi+ūha (of **vah**)=vyūha] massed, heaped; thick, dense (of fighting) M i.86=Nd[2] 199[5] (ubhato viyūḷhaṅ sangāmaṅ massed battle on both sides); A iii.94, 99 (sangāma, cp. S iv.308); J vi.275 (balaggāni viyūḷhāni; C.=pabbūḷha — vasena ṭhitāni where pabbūḷha evidently in meaning "sambādha." — 2. put in array, prepared, imminent J ii.336 (maraṇe viyūḷhe=paccupaṭṭhite C.). Cp. saṅyūḷha.

**Viyūhati** [vi+**ūh**, a differentiated form of **vah**] to take away, carry off, remove Vin iii.48 (paṅsuṅ vyūhati); J i.177, 199 (paṅsuṅ), 238, 331 (kaddamaṅ dvidhā viyūhitvā); iii.52 (vālikaṅ); iv.265 (paṅsuṅ); vi.448 (vālukaṅ); DhsA 315; DhA ii.38; iii.207 (paṅsuṅ). — pp. **viyūḷha**. Cp. saṅyūhati.

**Viyūhana** (nt.) [fr. viyūhati] removing, removal Vism 302 (paṅsu°).

**Viyoga** [vi+yoga 2] separation J vi.482; Mhvs 19, 16 (Mahābodhi°); PvA 160, 161 (pati° from her husband); Sdhp 77, 164.

**Viyyati** [Pass. of vāyati[1] or vināti. The Vedic is ūyate] to be woven Vin iii.259. — pp. **vīta[2]**.

**Viracita** [vi+racita] 1. put together, composed, made VvA 14, 183. — 2. ornamented ThA 257; VvA 188.

**Viraja** (adj.) [vi+rajo] free from defilement or passion, stainless, faultless Vin i.294 (āgamma maggaṅ virajaṅ); Sn 139, 520, 636, 1105 (see exegesis at Nd[2] 590); Pv iii.3[6] (=vigata — raja, niddosa PvA 189); DhA iv.142, 187; DA i.237. Often in phrase **virajaṅ vītamalaṅ dhamma-cakkhuṅ udapādi** "there arose in him the stainless eye of the Arahant," e. g. Vin i.16; S

iv.47. — **virajaṅ** (+asokaṅ) **padaṅ** "the stainless (+painless) element" is another expression for **Nibbāna**, e. g. S iv.210; A iv.157, 160; It 37, 46; Vv 16[9]; similarly **ṭhānaṅ** (for padaṅ) Pv ii.3[33] (=sagga PvA 89).

**Virajjaka** (adj.) [vi+rajja+ka] separated from one's kingdom, living in a foreign country VvA 336.

**Virajjati** [vi+rajjati] to detach oneself, to free oneself of passion, to show lack of interest in (loc.). S ii.94, 125 (nibbindaṅ [ppr.] virajjati); iii.46, 189; iv.2, 86; A v.3; Sn 739=S iv.205 (tattha); Th 1, 247; Sn 813 (na rajjati na virajjati), 853; Nd[1] 138, 237; Miln 245; Sdhp 613. — pp. **viratta**. — Caus. **virājeti** to put away, to estrange (acc.) from (loc.), to cleanse (oneself) of passion (loc.), to purify, to discard as *rāga* D ii.51; S i.16=Sn 171 (ettha chandaṅ v.=vinetvā viddhaṅsetvā SnA 213); S iv.17=Kvu 178; A ii.196 (rajanīyesu dhammesu cittaṅ v.); Sn 139, 203; Th 1, 282; Pv ii.13[19] (itthi — cittaṅ=viratta — citta PvA 168); ThA 49; DhA i.327 (itthi — bhāve chandaṅ v. to give up desire for femininity). — pp. **virājita**.

**Virajjana** (nt.) [fr. virajjati; cp. rajjana] discolouring J iii.148 (rajjana+).

**Virajjhati** [vi+**rādh**; cp. Sk. virādhyati: see rādheti[1]] to fail, miss, lose S iv.117; J i.17, 490 (aor. virajjhi); ii.432 (id.); PvA 59. — pp. **viraddha**. — Caus. **virādheti** (q. v.).

**Viraṇa** (adj. nt.) [vi+raṇa] without fight or harm, peace Sdhp 579.

**Virata** [pp. of viramati] abstaining from (abl.) Sn 59, 531, 704, 900, 1070; Nd[1] 314; Nd[2] 591; VvA 72; Sdhp 338.

**Virati** (f.) [vi+rati] abstinence Mhvs 20, 58. The three viratis given at DA i.305 (=veramaṇī) are sampatta°, samādāna°, setughāta° (q. v.). Cp. DhsA 154 (tisso viratiyo), 218; Sdhp 215, 341 & *Cpd.* 244, n. 2.

**Viratta** [pp. of virajjati] dispassioned, free from passion, detached, unattached to, displeased with (loc.) S iii.45 (rūpadhātuyā cittaṅ virattaṅ vimuttaṅ); Sn 204 (chandarāga°), 235 (°citta āyatike bhavasmiṅ); A v.3, 313; J v.233 (mayi); Sdhp 613.

**Viraddha** [pp. of virajjhati] failed, missed, neglecte S v.23 (ariyo maggo v.), 179 (satipaṭṭhānā viraddhā 254, 294; Nd[1] 512; J i.174, 490; ii.384; iv.71, 497; Nett 132.

**Viraddhi** (f.) (missing, failure?) at Vin i.359 is uncertain reading. The vv. ll. are visuddhi, visandi & visandhi, with expl[ns] "viddhaṭṭhāna" & "viraddhaṭṭhāna": see p. 395.

**Virandha** [vi+randha[2]] opening; defect, flaw Nd[1] 165.

**Viramaṇa** (nt.) (—°) [fr. viramati] abstinence, abstaining from (—°) Mhvs 14, 48 (uccā — seyyā°).

**Viramati** [vi+ramati] to stop, cease; to desist (abl.), abstain, refrain Sn 400 (Pot. °meyya), 828 (Pot. °me), 925; Nd[1] 168, 376; Th 2, 397 (aor. viramāsi, cp. Geiger, *P.Gr.* § 165[1]); Pv iv.3[55] (pāpadassanaṅ, acc.); Miln 85; PvA 204.

**Virala** (& **Viraḷa)** (adj.) [connected with Vedic ṛtē excluding, without, & nirṛti perishing; cp. also Gr. ἔρημος lonely; Lat. rarus=rare] 1. sparse, rare, thin Th 2, 254 (of hair, expl[d] as vilūna — kesa ThA 210, i. e. almost bald; spelling ḷ); DhsA 238 (ḷ); DhA i.122 (°cchanna thinly covered); PvA 4 (in ratta — vaṇṇa — virala — mālā read better with v. l. as ratta — kaṇavīra — mālā, cp. J iii.59).

**Viralita** [pp. of Denom. of virala=viraleti, cp. Sk. viralā- yate to be rare] thin, sparse, rare Dāvs iv.24 (a°), with v. l. **viraḷita**.

**Virava** (& °**rāva**) [vi+rava & rāva; cp. Vedic virava] shouting out, roaring; crying (of animals) J i.25, 74 (ā), 203 (of elephants); v.9 (ā, of swans).

**Viravati** [vi+ravati] 1. to shout (out), to cry aloud; to utter a cry or sound (of animals) J ii.350 (kikī sakuṇo viravi); v.206; Mhvs 12, 49 (mahārāvaṅ viraviṅsu mahājanā); PvA 154, 217, 245 (vissaraṅ), 279 (id.); Sdhp 179, 188, 291. — 2. to rattle J i.51. — Caus. **virāveti** to sound Mhvs 21, 15 (ghaṇṭaṅ to ring a bell).

**Viraha** (adj.) [vi+raho] empty, rid of, bar, without PvA 137, 139 (sīla°).

**Virahita** (adj.) [vi+rahita] empty, exempt from, rid of, without Miln 330 (dosa°); PvA 139.

**Virāga** [vi+rāga] 1. absence of rāga, dispassionateness, indifference towards (abl. or loc.) disgust, absence of desire, destruction of passions; waning, fading away, cleansing, purifying; emancipation, Arahantship. — D iii.130 sq., 136 sq., 222, 243, 251, 290; S i.136; iii.19 sq., 59 sq., 163, 189; iv.33 sq., 47, 226, 365; v.226, 255, 361; A i.100, 299; ii.26; iii.35, 85, 325 sq.; iv.146 sq., 423 sq.; v.112, 359; Th 1, 599; Sn 795; Ps ii.220 sq.; Nd[1] 100; Kvu 600=Dh 273=Nett 188 (virāgo seṭṭho dhammānaṅ); Dhs 163; Nett 16, 29; Vism 290 (khaya° & accanta°) 293. — Often nearly synonymous with **nibbāna**, in the description of which it occurs frequently in foll. formula: **taṇhakkhaya virāga nirodha nibbāna**, e. g. S i.136; Vin i.5; A ii.118; It 88; — or comb[d] with **nibbidā virāga nirodha upasama... nibbāna**, e. g. M i.431; S ii.223; cp. **nibbāna** ii.B[1] & iii.8. — In other connection (more objectively as "destruction"): **aniccatā** sankhārānaṅ etc., **vipariṇāma virāga nirodha**, e. g. S iii.43; (as "ceasing, fading away":) **khaya**( — dhamma liable to), **vaya°, virāga°, nirodha°** M i.500; S ii.26. — 2. colouring, diversity or display of colour, dye, hue (=rāga 1) J i.89 (nānā° — samujjala blazing forth different colours); 395 (nānā° variously dyed); PvA 50 (nānā° — vaṇṇa — samujjala).

**Virāgatā** (f.) [abstr. fr. rāga] disinterestedness, absence of lust Kvu 212=Ud 10.

**Virāgita** (adj.) [fr. vi+*rāgeti, Denom. of rāga?] at J v.96 is not clear. It is said of beautiful women & expl[d] by C. as vilagga — sarīrā, tanumajjhā, i. e. "having slender waists." Could it be "excited with passion" or "exciting passion"? Or could it be an old misreading for **virājita[2]**? It may also be a distorted **vilāka** (q. v.) or **vilaggita**.

**Virāgin** (adj.) [fr. virāga 2, cp. rāgin] 1. discoloured, fading in colour J iii.88 (fig. saddhā avirāginī), 148 (rāga° fading in the original dye, of citta). — 2. changing, reversing A iii.416 (of dukkha: dandha° & khippa° of slow & quick change; v. l. $M_6$ is viparāgi, which may represent a vipariyāyi, i. e. changing).

**Virāguṇa** in meaning "fading away, waning" in verse at It 69 (of viññāṇa) is doubtful reading. It corresponds to virāgadhamma of the prose part (virāgudh° vv. ll.). The v. l. is **pabhanguṇa** (which might be preferable, unless we regard it as an explana-

tion of **virāgin**, if we should write it thus).

**Virāgeti** [for virādheti, as in BSk. virāgayati (e. g. Divy 131, 133) to displease, estrange, the fig. meaning of virāgeti like BSk. ārāgeti for Pāli ārādheti in lit & fig. meanings] to fail, miss; only at M i.327 (puriso narakapapāte papatanto hatthehi ca pādehi ca paṭhaviṅ virāgeyya "would miss the earth"; differently Neumann: "Boden zu fassen suchte," i. e. tried to touch ground). — Perhaps also in **virāgāya** (either as ger. to virāgeti or as instr. to virāga in sense of **virādha(na)**) Pv i.11[7] (sukhaṅ virāgāya, with gloss virāgena, i. e. spurning one's good fortune; expl[d] as **virajjhitvā virādhetvā** at PvA 59). Cp. virāye (=virāge?) at Th 1, 1113 (see virādheti).

**Virājati** [vi+rājati] to shine PvA 189 (=virocati).

**Virājita[1]** [pp. of virājeti] cleansed, discarded as *rāga,* given up S iv.158 (dosa); J iii.404 (=pahīna C.).

**Virājita[2]** [pp. of Caus. of virājati] shining out, resplendent J ii.33 (mora... suratta — rāji — virājita here perhaps =streaked?). Cp. **virāgita**.

**Virājeti** see **virajjati**.

**Virādhanā** (f.) [fr. virādheti] failing, failure D ii.287; A v.211 sq.

**Virādhita** [pp. of virādheti] failed, missed, lost J v.400; Pv iv.1[3] (=pariccatta C.).

**Virādheti** [vi+rādheti[1], or Caus. of virajjhati] to miss, omit, fail, transgress, sin Sn 899; Th 1, 37, 1113 **virāye** for virādhaya C., may be **virāge**, cp. *Brethren* 375[2] & see **virāgeti**); Nd[1] 312; J i.113; Ap. 47; PvA 59. — Cp. **virageti**. — pp. **virādhita**.

**Virāva** see **virava**.

**Viriccati** [Pass. of vi+riñcati] to get purged D ii.128 (ppr. viriccamāna). — pp. **viritta**. — Cp. **vireka**.

**Viritta** [pp. of viriccati] purged Miln 214.

**Viriya** (nt.) [fr. vīra; cp. Vedic vīrya & vīria] lit. "state of a strong man," i. e. vigour, energy, effort, exertion. On term see also *Dhs. trsl[n]* § 13; *Cpd.* 242. — D iii.113, 120 sq., 255 sq.; S ii.132, 206 sq.; Sn 79, 184, 353, 422, 531, 966, 1026 (chanda°); Nd[1] 476, 487; Nd[2] 394; J i.178 (viriyaṅ karoti, with *loc.*); Pug 71; Vbh 10; Nett 16, 28; Tikp 60, 63; Miln 36; Vism 160 (°upekkhā), 462; KhA 96; SnA 489; DhA iv.231; DA i.63; DhsA 120; VvA 14; PvA 98, 129; Sdhp 343, 517. — **accāraddha°** too much exertion M iii.159; A iii.375; opp. **atilīna°** too little ibid; **uṭṭhāna°** initiative or rousing energy S i.21, 217; A iii.76; iv.282; ThA 267; PvA 129; **nara°** manly strength J iv.478, 487. **-viriyaṅ āra(m)bhati** to put forth energy, to make an effort S ii.28; iv.125; v.9, 244 sq.; A i.39, 282, 296; ii.15= iv.462. — As adj. (—°) in **alīna°** alert, energetic J i.22; **āraddha°** full of energy, putting forth energy, strenuous S i.53, 166, 198; ii.29, 207 sq.; iv.224; v.225; A i.4, 12; ii.76, 228 sq.; iii.65, 127; iv.85, 229, 291, 357; v.93, 95, 153, 335; J i.110; **ossaṭṭha°** one who has given up effort J i.110; **hīna°** lacking in energy It 34 (here as vīriya, in metre). — **v.** is one of the **indriyas**, the **balas** & the **sambojjhangas** (q. v.).

**-ârambha** "putting forth of energy," application of exertion, will, energy, resolution D iii.252; S ii.202; iv.175; A i.12; iii.117; iv.15 sq., 280; v.123 sq.; Ps i.103 sq.; Vbh 107, 194, 208; DhsA 145, 146. **-indriya** the faculty of energy D iii.239, 278; S v.196 sq.; Dhs 13; Vbh 123; Nett 7, 15, 19; VbhA 276. **-bala** the power of energy D iii.229, 253; A iv.363; J i.109. **-saṅvara** restraint by will Vism 7; SnA 8; DhsA 351.

**Viriyatā** (f.) [abstr. fr. viriya] manliness, energy, strength M i.19; VvA 284.

**Viriyavant** (adj.) [viriya+vant] energetic A i.236; Sn 528, 531 (four — syllabic), 548 (three — syllabic); Vism 3 (=ātāpin); Sdhp 475.

**Virujaka** (vīṇā°) lute — player J vi.51 (=vīṇā — vādaka C.). See **rujaka**.

**Virujjhati** [vi+rujjhati] to be obstructed Sn 73 (aviruj- jhamāna unobstructed); J vi.12.

**Virujjhana** (nt.) [fr. virujjhati] obstructing or being obstructed, obstruction, J vi.448.

**Viruta** (nt.) [vi+ruta] noise, sound (of animals), cry Sn 927; expl[d] as "virudaṅ [spelling with d, like ruda for ruta] vuccati — miga — cakkaṅ; miga — cakka — pāthakā [i. e. experts in the ways of animals; knowers of auspices] migacakkaṅ ādisanti" at Nd[1] 382; and as "mig' ādīnaṅ vassitaṅ" at SnA 564. The passage is a little doubtful, when we compare the expression **viruṭañ ca gabbhakaraṇaṅ** at Sn 927 with the passage **viruddha-gabbhakaraṇaṅ** at D i.11 (cp. DA i.96), which seems more original.

**Viruddha** [pp. of virundhati] hindered, obstructed, dis- turbed S i.236; Sn 248, 630; Nd[1] 239; Miln 99, 310; J i.97. — Often neg. a° unobstructed, free S i.236; iv.71; A iii.276 (°ka); Dh 406; Sn 365, 704, 854; VbhA 148=Vism 543.

**-gabbha-karaṇa** (using charms for) procuring abortion D i.11; DA i.96 (expl[d] here as first trying to destroy the foetus and afterwards giving medicine for its preservation). See also **viruta**.

***Virundhati** [vi+rundhati] to obstruct etc. Pass. **viruj- jhati** (q. v.). — pp. **viruddha**. — Caus. **virodheti**. (q. v.).

**Virūpa** (adj.) [vi+rūpa] deformed, unsightly, ugly Sn 50; J i.47; iv.379; vi.31, 114; PvA 24, 32, 47; Sdhp 85.

at Sn 50 virūpa is taken as "various" by Bdhgh (SnA 99), and virūpa — rūpa expl[d] as vividha — rūpa, i.e. diversity, variety. So also the Niddesa.

**Virūḷha** [pp. of virūhati] having grown, growing S ii.65 (viññāṇe virūḷhe āyatiṅ punnabbhav' âbhinibbatti hoti).

**Virūḷhi** (f.) [vi+rūḷhi, of **ruh**] growth M i.250; S iii.53; A iii.8, 404 sq.; v.152 sq., 161, 350 sq.; It 113; Miln 33; Mhvs 15, 42; VbhA 196. — **avirūḷhi-dhamma** not liable to growth Sn 235; DhA i.245.

**Virūhati** [vi+rūhati[1]] to grow, sprout It 113; Miln 386; DA i.120. — Cp. paṭi°. — pp. **virūḷha**. — Caus II. **virūhāpeti** to make grow, to foster Miln 386.

**Virūhanā** (f.) & °a (nt.) [vi+rūhanā] growing, growth J ii.323 (f.); Miln 354; Vism 220; DA i.161; PvA 7.

**Vireka=virecana**; Miln 134 (cp. Vin i.279).

**Virecana** (nt.) [vi+recana, **ric**] purging, a purgative Vin i.206 (°ṅ pātuṅ to drink a p.), 279 (id.); D i.12; A v.218; J iii.48 (sineha° an oily or softening purgative); DA i.98.

**Virecaniya** (adj.) [grd. formation fr. virecana] (one who is) to be

treated with a purgative Miln 169.

**Vireceti** [vi+Caus. of riñcati] to purge Miln 229, 335.

**Virocati** [vi+rocati] to shine (forth), to be brilliant Vin ii. 296 (tapati, bhāsati, v.); Sn 378, 550; It 64 (virocare); J i.18, 89; iv.233; Pv i.11[4]; ii.9[62]; iii.3[5] (=virājati PvA 189); DhA i.446; iv.143; DhsA 14; PvA 110 (°amāna=sobhamāna), 136 sq., 157. Cp. **verocana**. — Caus. **viroceti** to illumine Miln 336.

**Virodha** [vi+rodha[1]] obstruction, hindrance, opposition, enmity S i.111; iv.71, 210; Sn 362; Pug 18, 22; Kvu 485; Miln 394; DhsA 39. — **avirodha** absence of obstruction, gentleness M ii.105=Th 1, 875; Pv iii.7[3].

**Virodhana** (adj. nt.) [fr. virodheti] opposing, obstruction, opposition, contradiction, only neg. a° absence of opposition, J iii.274, 320, 412; v.378.

**Virodhita** [pp. of virodheti] obstructed, rendered hostile Pgdp 90 (or is it **virādhita**?).

**Virodheti** [Caus. of virundhati] to cause obstruction, to render hostile, to be in disharmony, to exasperate S iv.379=A v.320 (which latter passage reads **viggaṇhati** instead); Sdhp 45, 496. — pp. **virodhita**.

**Virosanā** (f.) [vi+rosanā] causing anger Vbh 86; VbhA 75.

**Vilakkhaṇa** (adj. — nt.) [vi+lakkhaṇa] wrong or false characteristic; (adj.) discharacteristic, i. e. inconsistent with characteristics, discrepant (opp. **sa°** in accordance with ch.) Miln 405; Nett 78; VbhA 250 sq.

**Vilagga** (adj.) [vi+lagga] 1. stuck Vin i.138; M i.393. - 2. slender (of waist) J v.96 (see virāgita), 216 (see **vilāka**).

**Vilaggita** (adj.) [vi+laggita] stretched or bending (?), slender J iv.20 (see under **vilāka**).

**Vilanga** (nt.) [*Sk. viḍanga] the plant Erycibe paniculata Vin i.201 (v. l. viḷ°). — **°thālikā** at Nd[1] 154 read as **bilanga°** (q. v.).

**Vilanghaka** [fr. vilangheti] in **hattha°** jerking of the hand beckoning (as a mode of making signs) Vin i.157= M i.207 (has g for gh, cp. p. 547). — Cp. **hattha-vikāra**.

**Vilanghati** [vi+langhati] to jump about, to leap (over) Sdhp 168.

**Vilajjati** [vi+lajjati] to be ashamed, to be bashful, to pretend bashfulness J v.433.

**Vilapati** [vi+lapati] 1. to talk idly J i.496. — 2. to lament, wail Th 1, 705; J ii.156; v.179; Miln 275; ThA 148 (Ap. v. 66).

**Vilamba** (adj.) [vi+lamba] hanging down; only in redupl. — iter. cpd. **olamba-vilamba** dropping or falling off all round J iv.380.

**Vilambati** [vi+lambati] to loiter, to tarry, lit. "hang about" J i.413; DhA i.81.

**Vilambin** (adj.) [vi+lambin] hanging down, drooping M i.306 (f. °inī, of a creeper, i. e. growing tendrils all over).

**Vilaya** [vi+laya, cp. līyati] dissolution; **°ṅ gacchati**, as much as: "to be digested," to be dissolved Miln 67. — adj. dissolved, dispersed Dpvs i.65.

**Vilasati** [vi+lasati] to play, dally, sport; to shine forth, to unfold splendour J v.38 (of a tree "stand herrlich da" Dutoit), 433 (of woman); vi.44 (of a tree, vilāsamāna T.). — pp. **vilasita**.

**Vilasita** (adj.) [pp. of vilasati] shining; gay, playful, coquettish J v.420.

**Vilāka** (adj.) [perhaps=vilagga (Geiger, *P.Gr.* § 612), although difficult to connect in meaning] only in f. **°a**: slender (of waist); the expl[n] with **vilagga** may refer to a comparison with a creeper (cp. vilambin & J v.215) as "hanging" ("climbing") i. e. slim, but seems forced. See also **virāgita** which is expl[d] in the same way. The word is peculiar to the "Jātaka" style. — J iv.19 (=suṭṭhu — **vilaggita** — tanu — majjhā); v.155 (+mudukā; C. expl[s] as sankhitta — majjhā), 215 (°majjhā=vilaggasarīrā C.), 506 (velli — vilāka — majjhā=vilagga — majjhā, tanu — dīgha — majjhā C.); VvA 280 (°majjhā for sumajjhimā of Vv 64[13]; T. reads **vilāta°**).

**Vilāpa** [vi+lāpa] idle talk J i.496; v.24. Cp. saṅ°.

**Vilāpanatā** (f.)=**vilāpa** Pug 21.

**Vilāsa** [fr. vilasati] 1. charm, grace, beauty J i.470; vi.43; Miln 201; ThA 78; PvA 3. — **desanā°** beauty of instruction DA i.67; Vism 524, 541; Tikp 21. — 2. dalliance, sporting, coquetry J iii.408; v.436. **vilāsa** is often coupled with **līlā** (q. v.).

**Vilāsavant** (adj.) [fr. vilāsa] having splendour, grace or beauty Mhvs 29, 25.

**Vilāsin** (adj.) [fr. vilāsa] shining forth, unfolding splendour, possessing charm or grace, charming DA i.40 (vyāmapabhā parikkhepa — vilāsinī splendour shining over a radius of a vyāma).

**Vilikhati** [vi+likhati] 1. to scrape, scratch S i.124 (bhū- miṅ); iv.198; DhsA 260 (fig. **manaṅ v.**; in expl[n] of **vilekha**). — 2. to scratch open Vin ii.175. — pp. **vilikhita**.

**Vilikhita** [pp. of vilikhati] scraped off SnA 207.

**Vilitta** [pp. of vilimpati] anointed D i.104 (su — nahāta su- vilitta kappita — kesa — massu); J iii.91; iv.442.

**Vilimpati** [vi+limpati] to smear, anoint A iii.57; J i.265 (ger. °itvā); iii.277 (ppr. °anto): Pv i.10[6] (ger °itvāna); PvA 62 (°itvā). — pp. **vilitta**. — Caus. II. **vilimpāpeti** to cause to be anointed J i.50 (gandhehi), 254 (id.).

**Vilivili ( -kriyā)** see **biḷibiḷikā**.

**Vilīna** (adj.) [vi+līna, pp. of vilīyati] 1. clinging, sticking [cp. līyati 1] Vin i.209 (olīna° sticking all over). — 2. matured ("digested"? cp. vilaya) J iv.72 (nava°gosappi freshly matured ghee); Miln 301 (phalāni ripefruit). — 3. [cp. līyati 2] molten, i. e. refined, purified J iv.118 (tamba — loha° molten or liquid — hot copper); v. 269 (tamba — loha°, id.; cp. C. on p. 274; vilīnaṅ tambālohaṅ viya pakkaṭṭhitaṅ lohitaṅ pāyenti); DhsA 14 (°suvaṇṇa). — Cp. **uttatta** in same sense and the expl[n] of **velli** as "uttatta — ghana — suvaṇṇa — rāsi — ppabbā" at J v.506 C.

**Vilīyati** [vi+līyati 2] to melt (intrs.), to be dissolved, to perish J iv.498; Vism 420 (pabbata, spelling here with ḷ; Warren wrong "are hidden from view," i. e. nilīyati); DhsA 336 (phānita — piṇḍa; trsl[n] not to the point: "reduced or *pounded*"); Sdhp 383; Pgdp 21. — pp. **vilīna**. — Cp. pa°.

**Vilīyana** (nt.) [fr. vilīyati] melting, dissolution Sdhp 201.

**Vilīva & Viliva** (adj.) [Kern, *Toev.* s. v. compares Sk, bilma slip, chip. Phonetically **viliva**=Sk. **bilva**: see **billa**] 1. made of split bamboo Vin ii.266 (i). — 2. (ī) a chip of bamboo or any other reed, a slip of reed M i.566 (Bdhgh on M i.429); Vism 310 (°maya).

**Vilīvakāra** [vilīva+kāra] a worker in bamboo, a basket- maker Vin iii.82; Miln 331; VbhA 222 (°ka in simile); PvA 175.

**Vilugga** (adj.) [vi+lugga] broken; only in redupl. — iter. cpd. **olugga-vilugga** all broken up, tumbling to pieces M i.80, 450.

**Vilutta** [pp. of vilumpati] plundered, stripped, robbed, ruined S i.85=J ii.239; J v.99; vi.44; Miln 303; Mhvs 33, 71 (corehi).

**Vilumpaka** (adj.) [fr. vi+**lup**] (act. or pass.) plundering or being plundered J i.370 (°cora); ii.239 (pass.).

**Vilumpati** [vi+lumpati] to plunder, rob, steal, ruin S i.85=J ii.239; v.99; Miln 193; VvA 100; DhA iii.23. — Pass. **viluppati** J v.254 (gloss for °lump° of p. 253). — pp. **vilutta**. — Caus. II. **vilumpāpeti** to incite to plunder Miln 193; J i.263.

**Vilumpana** (nt.) [fr. vilumpati] plundering DhA iii.23.

**Vilumpamāna(ka)** [orig. ppr. med. of vilumpati] plundering, robbing J v.254; PvA 4 (°ka cora).

**Vilulita** (adj.) [vi+luḷita; cp. BSk. vilulita Jtm 210] stirred, agitated, shaken, disturbed Dāvs iv.54 (bhaya°citta). Cp. **viloḷeti**.

**Vilūna** (adj.) [vi+lūna] cut off (always with ref. to the hair) M iii.180=A i.138; Miln 11; PvA 47.

**Vilekha** [vi+lekha] perplexity, lit. "scratching" Vin iv.143 (here as f. °ā); Dhs 1256 (mano°); DhsA 260. — The more common word for "perplexity" is **vikkhepa**.

**Vilepana** (nt.) [vi+lepana] ointment, cosmetic, toilet perfume A i.107, 212; ii.209; Th 1, 616 (sīlaṅ v. seṭṭhaṅ. Cp. J iii.290); Pug 51, 58; Pv ii.3[16]; DA i.77, 88.

**Vilokana** (nt.) [vi+lok (**loc=roc**), see loka & rocati] looking, reflection, investigation, prognostication; usually as 5 objects of reflection as to when & where & how one shall be reborn (**pañca-mahā-°āni**), consisting in kāla, desa, dīpa, kula, mātā (the latter as janetti — āyu i. e. mother and her time of delivery at J i.48) or time (right or wrong), continent, sky (orientation), family (or clan) and one's (future) mother: J i.48, 49; DhA i.84; as 8 at Miln 193, viz. kāla, dīpa, desa, kula, janetti, āyu, māsa, nekkhamma (i. e. the 5+period of gestation, month of his birthday, and his renunciation). Without special meaning at DA i.194 (ālokana+). Cp. volokana.

**Vilokita** (nt.) [pp. of viloketi] a look A ii.104, 106 sq., 210; Pug 44, 45; DA i.193; VvA 6 (ālokita+).

**Viloketar** [n. ag. fr. viloketi] one who looks or inspects DA i.194 (āloketar+).

**Viloketi** [vi+loketi, of **lok**, as in loka] to examine, study, inspect, scrutinize, reflect on Th 2, 282; J i.48, 49; DhA i.84; Miln 193; Mhvs 22, 18. — pp. **vilokita**. — Cp. **pa°** & vo°.

**Vilocana** (nt.) [vi+locana] the eye Dāvs i.41; ThA 253.

**Vilopa** [vi+lopa] plunder, pillage M i.456 (maccha° fish- haul); J i.7; iii.8; vi.409; Dpvs ix.7 (°kamma). — **vilopaṅ khādati** to live by plunder J vi.131.

**Vilopaka** (adj.) [fr. vilopa] plundering, living by plundering J i.5; Miln 122 (f. °ikā).

**Vilopiya** (adj.) [grd. formation fr. vilopa] to be plundered; neg. **a°** Sdhp 311.

**Vilomatā** (f.) [abstr. fr. viloma] unseemliness, repugnance SnA 106.

**Viloma** (adj.) [vi+loma] against the grain (lit. against the hair), discrepant, reversed, wrong, unnatural Vin ii. 115 (of cīvara: unsightly); J iii.113; Dpvs vii.55; DhA i.379; PvA 87.

**Vilomana** (nt.) [fr. viloma] discrepancy, disagreement, reverse DhsA 253.

**Vilometi** [Denom. fr. viloma] to dispute, disagree with, to find fault Nett 22; Miln 29, 295; DhsA 253.

**Viloḷana** (nt.) [fr. vi+**luḷ**] **& Viloṭana** [fr. vi+**luḍ**; cp. Whitney, *Sanskrit Roots,* 1885, p. 149, where themes & their forms are given by **luṭh**[1] to roll, **luṭh**[2] **& luṇṭh** to rob, **luḍ** to stir up (some forms of it having meaning of **luṇṭh)=lul** to be lively] shaking, stirring; only found in lexicogr. literature as def[n] of several roots, viz. of **gāh** Dhtp 349; Dhtm 504; **math & manth** (see mathati) Dhtp 126; Dhtm 183. See also **luḷati**.

**Viloḷeti** [vi+loḷeti or loleti, cp. vilulita] to stir, to move about J i.26; Dpvs vi.52.

**Viḷayhati** [vi+dayhati] to burn (intrs.) J ii.220.

**Viḷāra** at A iii.122 read as **biḷāra** (sasa — biḷārā rabbits & cats).

**Vivajjita** [pp. of vivajjeti] 1. abandoning, abstaining from VvA 75 (°kiliṭṭha — kamma). — 2. avoided Th 2, 459. — 3. distant from (abl.) Miln 131.

**Vivajjeti** [vi+vajjeti] to avoid, abandon, forsake S i.43; A v.17; Sn 53 (=parivajj° abhivajj° Nd[2] 592), 399 (°jjaya), 407 (praet. °jjayi); Vv 84[38] (°jjayātha=parivajjetha VvA 346); J i.473; iii.263, 481 (°jjayi); v.233 (Pot. °jjaye); Miln 129; Sdhp 210, 353, 395. — pp. **vivajjita**. — Pass. **vivajjati** J i.27.

**Vivaṭa** [vi+vaṭa, pp. of **vṛ**: see vuṇāti] uncovered, open (lit. & fig.), laid bare, unveiled Sn 19 (lit.), 374 (fig.= anāvaṭa SnA 366), 763, 793 (=open — minded); Nd[1] 96; Pug 45, 46 (read vivaṭa for pi vaṭa; opp. pihita); Vism 185 (opp. pihita); J v.434; DhA iii.79; VvA 27; PvA 283 (mukha unveiled). — **vivaṭena cetasā** "with mind awake & clear" D iii.223; A iv.86; S v.263; cp. **cetovivaraṇa. -vivaṭa** is freq. v. l. for **vivatta** ( — cchada), e. g. at A ii.44; Sn 372; DhA iii.195; SnA 265 (in expl[n] of term); sometimes the *only* reading in this phrase (q. v.), e. g. at Nd[2] 593. — instr. **vivaṭena** as adv. "openly" Vin ii.99; iv.21.

**-cakkhu** open — minded, clear — sighted Sn 921; Nd[1] 354. **-dvāra** (having) an open door, an open house J v.293 (aḍḍha° half open); DhA ii.74 **-nakkhatta** a yearly festival, "Public Day," called after the fashion of the people going uncovered (appaṭicchannena sarīrena) & bare — footed to the river DhA i.388.

**Vivaṭaka** (adj.) [vivaṭa+ka] open (i. e. not secret) Vin ii.99.

**Vivaṭṭa** (m. & nt.) [vi+vaṭṭa[1]] 1. "rolling back," with ref. to the development of the world (or the aeons, kappa) used to denote a *devolving* cycle ("devolution"), whereas **vaṭṭa** alone or **saṅvaṭṭa** denote the *involving* cycle (both either with or without kappa). Thus as "periods" of the world they practically

mean the same thing & may both be interpreted in the sense of a *new* beginning. As redupl. — inter. cpds. they express only the idea of constant change. We sometimes find vivaṭṭa in the sense of "renewal" & saṅvaṭṭa in the sense of "destruction," where we should expect the opposite meaning for each. See also **vaṭṭa & saṅvaṭṭa**. Dogmatically **vivaṭṭa** is used as "absence of vaṭṭa," i. e. **nibbāna** or salvation from saṅsāra (see vaṭṭa & cp. citta — vivaṭṭa, ceto°, ñāṇa°, vimokkha° at Ps i.108 & ii.70). — Fig. in **kamma°** "the rolling back of k.," i. e. devolution or course of kamma at S i.85. — Abs. & comb[d] with **saṅvaṭṭa** (i. e. devolution comb[d] with evolution) e. g. at D i.14, 16 sq.; iii.109; A ii.142 (where read vivaṭṭe for vivaṭṭo); Pug 60; Vism 419 (here as m. **vivaṭṭo**, compared with saṅvaṭṭo), 420 (°ṭṭhāyin). In cpd. **°kappa** (i. e. descending aeon) at D iii.51; Pug 60; It 15. — 2. (nt.) part of a bhikkhu's dress (rolling up of the binding?), comb[d] with anu — vivaṭṭa at Vin i.287.

**Vivaṭṭati** [vi+vaṭṭati] 1. to move back, to go back, to revolve, to begin again (of a new world — cycle), contrasted with **saṅvaṭṭati** to move in an ascending line (cp. vivaṭṭa) D i.17; iii.84, 109; Vism 327. — 2. to be distracted or diverted from (abl.), to turn away; to turn over, to be upset Nett 131; Pug 32 (so read for vivattati); Ps ii.98 (ppr.). — pp. **vivaṭṭa**.

**Vivaṭṭana** (nt.) & °ā (f) [fr. vivaṭṭati] turning away, moving on, moving back Ps i.66; ii.98; Vism 278 (f.; expl[d] as "magga").

**Vivaṭṭeti** [vi+vaṭṭeti] to turn down or away (perhaps in dogmatic sense to turn away from saṅsāra), to divert, destroy: only in phrase **vivaṭṭayi saṅyojanaṅ** (in standard setting with **acchecchi taṇhaṅ**), where the usual v. l. is **vāvattayi** (see **vāvatteti**). Thus at M i.12, 122; S i.127; iv.105, 205, 207, 399; A i.134; iii.246, 444 sq.; iv.8 sq.; It 47 (T. vivattayi).

**Vivaṇṇa** (adj.) [vi+vaṇṇa] discoloured, pale, wan Sn 585; Th 2, 79; J ii.418.

**Vivaṇṇaka** (nt.) [fr. vivaṇṇeti] dispraise, reviling Vin iv.143.

**Vivaṇṇeti** [vi+vaṇṇeti] to dispraise, defame Pv iii.10[6] (thūpa — pūjaṅ); PvA 212.

**Vivatta-cchada** (adj.) having the cover removed, with the veil lifted; one who draws away the veil (cp. vivaraṇa) or reveals (the Universe etc.); or one who is freed of all (mental & spiritual) coverings (thus Bdhgh), Ep. of the Buddha. — Spelling sometimes **chadda°** (see chada). — D i.89; ii.16; iii.142 (dd; sammā — sambuddha loke vivatta — chadda; trsl[n] "rolling back the veil from the world"), 177 (dd); A ii.44 (v. l. dd); Sn 372 (expl[d] as "vivaṭa — rāga — dosa — moha — chadana SnA 365), 378, 1003 (ed. Sn prefers dd as T. reading); Nd[2] 593 (with allegorical interpretation); J i.51; iii.349; iv.271 (dd); DhA i.201 (v. l. dd); iii.195; DA i.250. — It occurs either as **vivatta°** or **vivaṭa°**. In the first case (**vivatta°**) the expl[n] presents difficulties, as it is neither the opp. of **vatta** ("duty"), nor the same as **vivaṭṭa** ("moving back" intrs.), nor a direct pp. of **vivattati** (like Sk. vivṛtta) in which meaning it would come nearer to "stopped, reverted, ceased." **vivattati** has not been found in Pāli. The only plausible expl[n] would be taking it as an abs. pp. formation fr. **vṛt** in Caus. sense (vatteti), thus "moved back, stopped, discarded" [cp. BSk. vivartayati to cast off a garment, Divy 39). In the second case (**vivaṭa°**) it is pp. of **vivarati** [vi+**vṛ**: see vuṇāti], in meaning "uncovered, lifted, off," referring to the covering (chada) as uncovered instead of the uncovered object. See **vivaṭa**. It is difficult to decide between the two meanings. On the principle of the "lectio difficilior" **vivatta** would have the preference, whereas from a natural & simple point of view **vivaṭa** seems more intelligible & more fitting. It is evidently an *old* phrase. *Note.* **-vivatta-kkhandha** at S i.121 is a curious expression ("with his shoulders twisted round"?). Is it an old misreading for **pattakkhandha?** Cp. however, S.A. quoted *K.S.* i.151, n. 5, explaining it as a dying monk's effort to gain an orthodox posture.

**Vivattati** at Pug 32 is to be read as vivaṭṭati.

**Vivadati** [vi+vadati] 1. to dispute, quarrel Sn 842, 884; J i.209; Miln 47. — 2. (intrs.) to be quarrelled with S iii.138.

**Vivadana** (nt.) [fr. vivadati] causing separation, making discord D i.11; DA i.96.

**Vivadha** (carrying yoke) see **khārī-vidha** and **vividha[2]**.

**Vivana** (nt.) [vi+vana] wilderness, barren land S i.100; Vv 77[6] (=arañña VvA 302); J ii.191, 317.

**Vivara** (nt.) [fr. vi+**vṛ**] 1. opening (lit. dis — covering), pore, cleft, leak, fissure Dh 127 (pabbatānaṅ; cp Divy 532; Miln 150; PvA 104); Vism 192, 262; J iv.16; v.87; DhA iv.46 (mukha°); SnA 355; PvA 152, 283. — 2. interval, interstice D i.56 (quoted at Pv iv.3[27]); Vism 185. — 3. fault, flaw, defect A iii.186 sq.; J v.376.

**Vivaraṇa** (nt.) [fr. vivarati] 1. uncovering, unveiling, making open, revelation, in **loka°** laying open the worlds, unveiling of the Universe; referred to as a great miracle at Vism 392; Miln 350; Dāvs ii.120; J iv.266. — 2. opening, unfolding, making accessible, purifying (fig.), in **ceto°** A iii.117, 121; iv.352; v.67. — 3. explanation, making clear (cp. **vibhajana**) Nett 8 (as f.); SnA 445.

**Vivarati** [vi+varati **vṛ**; see vuṇāti] 1. to uncover, to open Vin ii.219 (windows, opp. thaketi); D i.85 (paṭicchannaṅ v.); J i.63 (dvāraṅ), 69; iv.133 (nagaraṅ); DhA i.328 (vātapānaṅ); DA i.228; PvA 74 (mukhaṅ); VvA 157, 284. — 2. (fig.) to open, make clear, reveal S iv.166; v.261; KhA 12 (+vibhajati etc.). — pp. **vivaṭa**.

**Vivasati** [vi+vasati[2]] to live away from home, to be separated, to be distant J iv.217. — Cp. **vippavasati**.

**Vivasana** (nt.) [vi+**vas (uṣ)** to shine, cp. vibhāti] (gradually) getting light; turning into dawn (said of the night), only in phrase **ratyā vivasane** at the end of night, comb[d] in stock phrase with **suriy' uggamanaṅ pati** "towards sunrise" (evidently an old phrase) at Th 1, 517; J iv.241; v.381, 461; vi.491; Pv iii.8[2]. Also at Sn 710.

**Vivaseti** [Caus. of vi+**vas** to shine] lit. to make [it] get light; **rattiṅ v.** to spend the night (till it gets light) Sn 1142; Nd[2] 594 (=atināmeti) — **vivasati** is Kern's proposed reading for **vijahati** (rattiṅ) at Th 1, 451. He founds his conjecture on a v. l. vivasate & the C. expl[n] "atināmeti khepeti." Mrs. Rh. D. trsl[s] "waste" (i. e. vijahati).

**Vivāda** [fr. vi+**vad**] dispute, quarrel, contention D i.236; iii.246; A iv.401; Sn 596, 863, 877, 912; Nd[1] 103, 167, 173, 260, 307;

Pug 19, 22; Ud 67; J i.165; Miln 413; VvA 131. There are 6 **vivāda-mūlāni** (roots of contention), viz. kodha, makkha, issā, sāṭheyya, pāpicchatā, sandiṭṭhi — parāmāsa or anger, selfishness, envy, fraudulence, evil intention, worldliness: D iii.246; A iii.334 sq.; Vbh 380; referred to at Ps i.130. There is another list of 10 at A v.78 consisting in wrong representations regarding dhamma & **vinaya**.

**Vivādaka** [fr. vivāda] a quarreller J i.209.

**Vivādiyati** (vivādeti) [Denom. fr. vivāda] to quarrel Sn 832 (=kalahaṅ karoti Nd[1] 173), 879, 895. Pot. 3[rd] sg. vivādiyetha (=kolahaṅ kareyya Nd[1] 307), & **vivādayetha** Sn 830 (id. expl[n] Nd[1] 170).

**Vivāha** [fr. vi+**vah**] "carrying or sending away," i. e. marriage, wedding D i.99; Sn p. 105; PvA 144; SnA 448 (where distinction **āvāha**=kaññā — gahaṇaṅ, **vivāha**= kaññā — dānaṅ). — As *nt.* at Vin iii.135. Cp. **āvāha** & vevāhika.

**Vivāhana** (nt.) [fr. vi+**vah**] giving in marriage or getting a husband for a girl (cp. āvāhana) D i.11; DA i.96. Cp. Vin iii.135.

**Vivicca** (indecl.) [ger. of viviccati] separating oneself from (instr.), aloof from D i.37; A iii.25; J vi.388; Dhs 160; Pug 68; Vism 139, 140 (expl[d] in detail). — Doubtful reading at Pv i.11[9] (for viricca?). — As **viviccaṅ** (& a°) at J v.434 in meaning "secretly" (=raho paṭicchannaṅ C.).

**Viviccati** [vi+**vic**] to separate oneself, to depart from, to be alone, to separate (intrs.) Vin iv.241; ger. **viviccitvā** DhsA 165, & **vivicca** (see sep.). — pp. **vivitta**. — Cp. **viveceti**.

**Vivicchati** [Desid. of vindati] to desire, long for, want Nett 11.

**Vivicchā** (f.) [Desid. of **vid**, cp. Sk. vivitsā] manifold desire, greediness, avarice DhsA 375; Nett 11 (where expl[n] "vivicchā nāma vuccati **vicikicchā**"). See also **vevicchа**.

**Vivitta** (adj.) [pp. of viviccati; vi+vitta[3]] separated, secluded, aloof, solitary, separate, alone D i.71; S i.110; A ii.210; iii.92; iv.436; v.207, 270; Sn 221, 338, 810, 845; Nd[1] 201; Kvu 605; Miln 205; DA i.208; DhsA 166; DhA iii.238; iv.157 (so read for vivivitta!); VbhA 365; PvA 28, 141, 283. Cp. **pa°**.

**Vivittaka** (adj.) [vivitta+ka] solitary J iv.242 (°āvāsa).

**Vivittatā** (f.) [abstr. fr. vivitta] seclusion (=viveka) VbhA 316, cp. *K.S.* i.321.

**Vivitti** (f.) [fr. viviccati] separation DhsA 166. — Cp. **viveka**.

**Vividha[1]** (adj.) [vi+vidha[1]] divers, manifold, mixed; full of, gay with (—°) D ii.354; Pv ii.4[9]; Vv 35[9]; Miln 319; Mhvs 25, 30; SnA 136 (in expl[n] of vi°: "viharati= vividhaṅ hitaṅ harati").

**Vividha[2]** [for Sk. vivadha; vi+**vah**] carrying — yoke D i.101; S i.78 (as v. l. khāri — vividhaṅ, see khāri); J iii.116 (parikkhāraṅ vividhaṅ ādāya, where v. l. reads **khāriṅ** vividhaṅ).

**Viveka** [fr. vi+**vic**] detachment, loneliness, separation, seclusion; "singleness" (of heart), discrimination (of thought) D i.37, 182; iii.222, 226, 283=S iv.191 (°ninna citta); S i.2, 194; iv.365 sq.; v.6, 240 sq.; A i.53; iii.329; iv.224; Vin iv.241; Sn 474, 772, 822, 851, 915, 1065; Nd[1] 158, 222; J i.79; iii.31; Dhs 160; Pug 59, 68; Nett 16, 50; DhsA 164, 166; ThA 64; PvA 43; Sdhp 471. — **viveka** is given as *fivefold* at Ps ii.220 sq. and VbhA 316, cp. *K.S.* i.321 (Bdhgh on S iii.2, 8), viz. tadanga°, vikkhambhana°, samuccheda° paṭippassaddhi°, nissaraṇa°; as *threefold* at Vism 140, viz. kāya°, citta°, vikkhambhana°, i. e. physically, mentally, ethically; which division amounts to the same as that given at Nd[1] 26 with kāya°, citta°, upadhi°, the latter equivalent to "nibbāna." Cp. on term *Dial.* i.84. See also **jhāna**. Cp. **pa°**.

**Vivekattā**=**vivittatā** VbhA 316.

**Vivecitatta** (nt.) [abstr. fr. vivecita, pp. of viveceti] dis- crimination, specification DhsA 388.

**Viveceti** [Caus. of viviccati] to cause separation, to separate, to keep back, dissuade Vin i.64; D i.226; S iii.110; M. i.256; Pv iii.10[7] (=paribāheti PvA 214); Miln 339; DhsA 311; Nett 113, 164 (°iyamāna).

**Viveṭhiyati** [vi+veṭhīyati] to get entangled Vin ii.117.

**Vivesa** [?] distinction D i.229, 233. We should read **visesa**, as printed on p. 233.

**Visa** (nt.) [cp. Vedic viṣa; Av. viš poison, Gr. ἰός, Lat. vīrus, Oir. fī: all meaning "poison"] poison, virus, venom M i.316=S ii.110; Th 1, 418; 768; Sn 1 (sappa° snake venom); A ii.110; J i.271 (halāhala° deadly p.); iii.201; iv.222; Pug 48; Miln 302; PvA 62, 256; ThA 489. — On **visa** in similes see *J.P.T.S.* 1907, 137. Cp. **āsī°**.

**-uggāra** vomiting of poison SnA 176. **-kaṇṭaka** a poisoned thorn or arrow, also name of a sort of sugar DhsA 203. **-kumbha** a vessel filled with p. It 86. **-pānaka** a drink of p. DhA ii.15. **-pīta** (an arrow) dipped into poison (lit. which has drunk poison). At another place (see pīta[1]) we have suggested reading **visappita** (visa+appita), i. e. "poison — applied," which was based on reading at Vism 303. See e. g. J v.36; Miln 198; Vism 303, 381; DhA i.216. **-rukkha** "poison tree," a cert. tree Vism 512; VbhA 89; DA i.39. **-vaṇijjā** trading with poison A iii.208. **-vijjā** science of poison DA i.93. — **vejja** a physician who cures poison (ous snake — bites) J i.310. **-salla** a poisoned arrow Vism 503.

**Visaṅ** is P. prefix corresponding to Sk. **viṣu** (or **visva°** [see **vi°**] in meaning "diverging, on opposite sides,") apart, against; only in cpd. **°vādeti** and derivations, lit. to speak wrong, i. e. to deceive.

**Visaṅyutta** (& **visaññutta**) (adj.) [vi+saṅyutta] 1. (lit.) unharnessed, unyoked Th 1, 1021 (half — fig.). — 2. detached from the world A i.262=iii.214; S ii.279 (ññ); Th 1, 1022; Sn 621, 626, 634; DhA iii.233 (sabba — yoga°); iv.141, 159, 185.

**Visaṅyoga** (& **visaññoga**) [vi+saṅyoga] disconnection, separation from (—°), dissociation Vin ii.259 (ññ)=A iv.280; D iii.230 (kāma — yoga°, bhava°, diṭṭhi°, **avijjā°**; cp. the 4 oghas), 276; A ii.11; iii.156.

**Visaṅvāda** [visaṅ+vāda] deceiving; neg. **a°** Miln 354.

**Visaṅvādaka** (adj.) [visaṅ+vādaka] deceiving, untrust- worthy Vism 496; f. **°ikā** J v.401, 410. — **a°** not deceiving D iii.170; A iv.249; M iii.33; Pug 57.

**Visaṅvādana** (nt.) & **°ā** (f.) & **°atā** (f.) [fr. visaṅvādeti] deceiving, disappointing A v.136 (°ā); Vin iv.2. — **a°** honesty D iii.190 (**°atā**).

**Visaṅvādayitar** [n. ag. fr. visaṅvādeti] one who deceives another

D iii.171.

**Visaṅvādeti** [visaṅ+vādeti; cp. BSk. visaṅvādayati AvŚ i.262, after the Pāli] to deceive with words, to break one's word, to lie, deceive Vin iii.143; iv.1; Nett 91. — Neg. **a°** J v.124.

**Visaṅsaṭṭha** (adj.) [vi+saṅsaṭṭha] separated, uncon- nected with (instr.) M i.480; DA i.59.

**Visaṅhata** [vi+saṅhata²] removed, destroyed Th 1, 89.

**Visakkiya** [vi+sakkiya?] in **°dūta** is a special kind of messenger Vin iii.74.

**Visaggatā** see **a°**.

**Visanka** (adj.) [vi+sanka; Sk. viśanka] fearless, secure; **a°** Sdhp 176.

**Visankita** (adj.) [pp. of vi+**śank**] suspicious, anxious ThA 134 (Ap. v. 78). — neg. **a°** not perturbed, trusting, secure Sdhp 128.

**Visankhāra** [vi+sankhāra] divestment of all material things Dh 154 (=nibbāna DhA iii.129). See sankhāra 3.

**Visankhita** [vi+sankhata] destroyed, annihilated Dh 154; J i.493 (=viddhaṅsita DhA iii.129).

**Visajjati** [vi+sajjati, Pass. of **sañj**; the regular Act. would be visajati] to hang on, cling to, stick to, adhere (fig.); only in pp. visatta (q. v.). — The apparent ger. form **visajja** belongs to **vissajjati**.

**Visajjana & visajjeti**: see **viss°**.

**Visañña** (adj.) [vi+sañña=saññā] 1. having wrong per- ceptions Sn 874. — 2. unconscious J v.159. In composition with **bhū** as visaññī — bhūta at J i.67.

**Visaññin** (adj.) [vi+saññin] unconscious, one who has lost consciousness; also in meaning "of unsound mind" (=ummattaka Nd¹ 279) A ii.52 (khitta — citta+); Miln 220; Sdhp 117.

**Visaṭa & visata** [pp. of vi+**sṛ**, Sk. visṛta] spread, diffused, wide, broad D iii.167 (ṭ); Sn 1 (T. reads t, v. l. BB has ṭ); J ii.439; iv.499 (t); Miln 221, 354 (ṭ; +vitthata), 357. Cp. **anu°**.

**Visaṭā & visatā** (f.) [abrh. formation fr. vi+**sañj**, spelling t for tt: see **visatta**. The writing of MSS. concerning t in these words is very confused] "hanging on," clinging, attachment. The word seems to be a quasi — short form of **visattikā**. Thus at Sn 715 (=taṇhā C.; spelling t); Dhs 1059 (trslⁿ "diffusion," i. e. fr. vi+**sṛ**; spelling ṭ)=Nd² s. v. *taṇhā* (spelt with t).

**Visaṭṭha** see **vissaṭṭha**.

**Visaṭṭhi** (f.) [for vissaṭṭhi, fr. vi+**sṛj**] 1. emission; in **sukka°** emission of semen Vin ii.38; iii.112; Kvu 163. — 2. **visaṭṭhi** at S iii.133 and A iv.52 (T. visaṭṭhi) probably stands for **visatti** in meaning "longing," clinging to (cp. BSk. viṣakti AvŚ ii.191), or "love for" (loc.).

**Visati** [**viś**, cp. viś dwelling — place, veśa; Gr. οἶκος house, οἰκέω to dwell; Lat. vīcus, Goth. weihs=E. °wick in Warwick, etc.] to enter, only in combⁿ with prefixes, like upa°, pa°, pari°, saṅ°, abhisaṅ°, etc.... See also **vesma** (house).

**Visatta** [pp. of visajjati] hanging on (fig.), sticking or clinging to, entangled in (loc.) A ii.25; Sn 38, 272; Nd² 597; J ii.146; iii.241.

**Visattikā** (f.) [visatta+ikā, abstr. formation] clinging to, adhering, attachment (to=loc.), sinful bent, lust, desire. — It is almost invariably found as a syn. of **taṇhā**. P. Commentators explain it with ref. either to **visaṭa** (diffused), or to **visa** (poison). These are of course only exegetical edifying etymologies. Cp. *Dhs. trslⁿ* § 1059; *Expositor* ii.468: *Brethren* 213 n. 3, *K.S.* i.2, n. 6, and the varied exegesis of the term in the Niddesas. — S i.1, 24, 35, 107, 110; A ii.211; iv.434; Sn 333, 768, 857, 1053 sq.; Th 1, 519; Nd¹ 8 sq., 247; Nd² 598; DhA iii.198; iv.43; DhsA 364; Nett 24; Dhs 1059.

**Visada** (adj.) [cp. Sk. **viśada**] 1. clean, pure, white D ii.14; Miln 93, 247; Dāvs v. 28. — 2. clear, manifest Miln 93; DhsA 321, 328 (a°); VbhA 388 sq.

**-kiriyā** making clear: see under **vatthu¹**. **-bhāva** clearness Vism 128; Tikp 59.

**Visadatā** (f.) [abstr. fr. visada] purity, clearness Vism 134 (vatthu°).

**Visanna** [pp. of visīdati] sunk into (loc.), immersed J iv.399. The poetical form is **vyasanna**.

**Visappana** in **°rasa** at Vism 470 is not clear. Is it "spreading" [vi+**sṛp**], or misprint for visa — pāna?

**Visabhāga** (adj.) [vi+sabhāga] different, unusual, extra- ordinary, uncommon Miln 78 sq.; DA i.212; Vism 180 (purisassa itthisarīraṅ, itthiyā purisa — sarīraṅ visabhāgaṅ), 516; DhA iv.52; PvA 118. **-°ārammaṇa** pudendum muliebre J ii.274 ≈ iii.498.

**Visama** (adj.) [vi+sama³] 1. uneven, unequal, dishar- monious, contrary A i.74; PvA 47 (vāta), 131 (a°=sama of the "middle" path). — 2. (morally) discrepant, lawless, wrong A iii.285; v.329; Sn 57 (cp. Nd² 599); Miln 250 (°diṭṭhi). — 3. odd, peculiar, petty, disagreeable A ii.87; Miln 112, 304, 357; J i.391 (nagaraka). — As nt. an uneven or dangerous or inaccessible place, rough road; (fig.) unevenness, badness, misconduct, disagreeableness A i.35 (pabbata°); S iv.117; Vbh 368 (two sets of 3 visamāni: rāga, etc.); Miln 136, 157, 277, 351; J v.70; VvA 301. — **visamena** (instr.) in a wrong way Pv iv.14.

**Visamāyati** [Denom. fr. visama] to be uneven D ii.269 (so read for visamā yanti).

**Visaya** [cp. Sk. viśaya, fr. vi+**śī**] 1. locality, spot, region; world, realm, province, neighbourhood Sn 977. Often in foll. combⁿˢ: **petti°** (or pitti°) and pettika *(a)* the world of the manes or petas M i.73; S iii.224; v.342, 356 sq.; A i.37, 267; ii.126 sq.; iii.211, 339, 414 sq.; iv.405 sq.; v.182 sq.; Pv ii.2²; ii.7⁹; J i.51; PvA 25 sq., 59 sq., 214. *(b)* the way of the fathers, native or proper beat or range D iii.58; S v.146 sq.; A iii.67; J ii.59. **Yama°** the realm of Yama or the Dead Pv ii.8² (=petaloka PvA 107). — 2. reach, sphere (of the senses), range, scope; object, characteristic, attribute (cp. *Cpd.* 143 n. 2) S v.218 (gocara°); Nett 23 (iddhi°); Miln 186, 215, 316; Vism 216 (visayī — bhūta), 570=VbhA 182 (mahā° & appa°); KhA 17; SnA 22, 154 (buddha°), 228 (id.); PvA 72, 89. — **avisaya** not forming an object, a wrong object, indefinable A v.50; J v.117 (so read for °ara); PvA 122, 197. — 3. object of sense, sensual pleasure SnA 100.

**Visayha** (adj.) [ger. of visahati] possible Pv iv.1¹² (yathā °ṅ as far as possible); **a°** impossible M i.207=Vin i.157.

**Visara** [vi+sara] a multitude DA i.40.

**Visalla** (adj.) [vi+salla] free from pain or grief S i.180; Sn 17, 86=367.

**Visaritā** (f.) at D ii.213 in phrase **iddhi°** is doubtful reading. The gloss (K) has "**visevitā**." Trsl[n] (*Dial.* ii.246); "proficiency." It is comb[d] with **iddhi-pahutā & iddhivikubbanatā**. Bdhgh's expl[n] is "**visavanā**" [fr. vi+**sru**?].

**Visahati** [vi+sahati] to be able, to dare, to venture Sn 1069 (=ussahati sakkoti Nd[2] 600); J i.152. — ppr. neg. **avisahanto** unable VvA 69, 112; and **avisahamāna** J i.91. — ger. **visayha** (q. v.).

**Visākha** (adj.) [visākhā as adj.] having branches, forked; in ti° three — branched S i.118=M i.109.

**Visākhā** (f.) [vi+sākhā, Sk. viśākhā] N. of a lunar mansion (nakkhatta) or month (see **vesākha**), usually as **visākha°** ( — puṇṇamā), e. g. SnA 391; VvA 165.

**Visāṭita** [pp. of vi+sāṭeti] cut in pieces, smashed, broken J ii.163 (=bhinna C.).

**Visāṇa** (nt.) [cp. Sk. viṣāṇa] 1. the horn of an animal (as cow, ox, deer, rhinoceros) Vin i.191; A ii.207; iv.376; Sn 35 (khagga°, q. v.), 309; Pug 56 (miga°); Ap 50 (usabha°); J i.505; Miln 103. — 2. (also as m.) the tusks of an elephant J iii.184; v.41, 48.

**-maya** made of horn Vin ii.115.

**Visāta** (adj.) [fr. vi+**śat**, cp. sāṭeti] crushed to pieces, destroyed M 11 102 (°gabbha, with mūḷha — gabbha; v. l. vighāta).

**Visāda** [fr. vi+**sad**] depression, dejection D i.248; DA i.121; Sdhp 117. Cp. **visīdati**.

**Visāra** [fr. vi+**sṛ**] spreading, diffusion, scattering DhsA 118.

**Visāraka** (adj.) [vi+sāraka, of **sṛ**] spreading, extending, expanding Vin iii.97 (vattu° T.; vatthu° MSS.).

**Visārada** (adj.) [cp. BSk. viśārada, e. g. AvS i.180. On etym. see sārada] self — possessed, confident; knowing how to conduct oneself, skilled, wise D i.175; ii.86; S i.181; iv.246; v.261; A ii.8 (vyatta+); iii.183, 203; iv.310, 314 sq.; v.10 sq.; M i.386; Ap 23; J iii.342; v.41; Miln 21; Sdhp 277. — **avisārada** diffident Miln 20, 105.

**Visāla** (adj.) [cp. Sk. viśāla] wide, broad, extensive Sn 38; J v.49, 215 (°pakhuma); Miln 102, 311.

**-akkhī** (f.) having large eyes J v.40; Vv 37[1] (+vipulalocanā; or a petī).

**Visālatā** (f.) [abstr. fr. visāla] breadth, extensiveness VvA 104.

**Visāhaṭa** (adj.) [visa+āhaṭa] only neg. **a°** imperturbed, balanced Dhs 11, 15, 24 etc.

**Visāhāra** [visa+āhāra, or vi+saṅ+āhāra] distractedness, perturbation; neg. **a°** balance Dhs 11, 15.

**Visikhā** (f.) [cp. *Sk. (lexicogr.) viśikhā] a street, road Vin iv.312; J i.338; iv.310; v.16, 434.

**-kathā** gossip at street corners D i.179; M i.513; Dh i.90.

**Visiṭṭha** (adj.) [pp. of visissati] distinguished, prominent, superior, eminent D iii.159; Vv 32[4]; J i.441; Miln 203, 239; DhA ii.15; VvA 1 (°māna=vimāna), 85, 261; Sdhp 260, 269, 332, 489. — compar. **°tara** Vism 207 (=anuttara). — As **visiṭṭhaka** at Sdhp 334. — See also abhi°, paṭi°, and **vissaṭṭha**.

**Visiṇṇa** [pp. of viseyyati] broken, crushed, fallen to pieces J i.174.

**Visineti** see usseneti.

**Visibbita** (adj.) [pp. of vi+sibbeti, **sīv** to sew] entwined, entangled Miln 102 (saṅsibbita° as redupl. — iter. cpd.).

**Visibbeti** [vi+sibbeti, **sīv**] to unsew, to undo the stitches Vin iv.280. — Caus. II. **visibbāpeti** ibid. — Another **visibbeti** see under **visīveti**.

**Visissati** [Pass. of vi+**śiṣ**] to differ, to be distinguished or eminent Nett 188. — pp. **visiṭṭha**. — Caus. **viseseti** (q. v.).

**Visīdati** [vi+**sad**; cp. visāda & pp. BSk. **viṣaṇṇa** Divy 44] 1. to sink down J iv.223. — 2. to falter, to be dejected or displeased S i.7; A iii.158; Pug 65. — pp. **visanna**.

**Visīyati** [vi+sīyati; cp. Sk. śīyate, Pass. of **śyā** to coagu- late] to be dissolved; 3[rd] pl. imper. med. **visīyaruṅ** Th 1, 312 (cp. Geiger, *P.Gr.* § 126).

**Visīvana** (nt.) [fr. visīveti] warming oneself J i.326; v.202. As **visibbana** at Vin iv.115.

**Visīveti** [vi+sīveti, which corresponds to Sk. vi — śyāpayati (lexicogr.!), Caus. of **śyā**, śyāyati to coagulate; lit. to dissolve, thaw. The **v** stands for **p; śyā** is contracted to **sī**] to warm oneself Miln 47; J ii.68; DhA i.225, 261; ii.89. As **visibbeti** (in analogy to visibbeti to sew) at Vin iv.115. — Caus. II. **visīvāpeti** J ii.69.

**Visuṅ** (indecl.) [cp. Sk. viṣu, a derivation fr. vi°] separately, individually; separate, apart DhA ii.26 (mātā — pitaro visuṅ honti). Usually repeated (distributively) **visuṅ visuṅ** each on his own, one by one, separately, e. g. Vism 250; Mhvs 6, 44; SnA 583; VvA 38; PvA 214. — **visukaraṇa** separation ThA 257.

**Visukkha** (adj.) [vi+sukkha] dried out or up PvA 58.

**Visukkhita** (adj.) [vi+sukkhita] dried up Miln 303.

**Visujjhati** [vi+sujjhati] to be cleaned, to be cleansed, to be pure Vin ii.137; J i.75; iii.472. — pp. **visuddha**. — Caus. **visodheti** (q. v.).

**Visuddha** (adj.) [pp. of visujjhati] clean, pure, bright; in appl[d] meaning: purified, stainless, sanctified Vin i.105; D iii.52 (cakkhu); S ii.122 (id.); iv.47 (sīla); A iv.304 (su°); Sn 67, 517, 687; Nd[2] 601; Pug 60; PvA 1 (su°); Sdhp 269, 383.

**Visuddhatta** (nt.) [abstr. fr. visuddha] purity, purification A ii.239.

**Visuddhi** (f.) [vi+suddhi] brightness, splendour, excel- lency; (ethically) purity, holiness, sanctification; virtue, rectitude Vin i.105 (visuddho paramāya visuddhiyā); D i.53; iii.214 (diṭṭhi°, sīla°), 288; M i.147; S iii.69; A i.95 (sīla° & diṭṭhi°); ii.80 (catasso dakkhiṇā°), 195; iii.315; v.64 (paramattha°); Sn 813, 824, 840, 892; Dh 16 (kamma°); Ps i.21 (sīla°, citta°, diṭṭhi°); ii.85 (id.); Nd[1] 138, 162; Vism 2; SnA 188 (°divasa), PvA 13 (°cittatā); Sdhp 447. A class of divine beings (dogmatically the highest in the stages of development, viz. gods by sanctification) is called **visuddhi-devā** Nd[2] 307; J i.139; VvA 18. See under **deva**.

**Visūka** (nt.) [perhaps to **sūc**, sūcayati] restless motion, wriggling, twisting, twitching (better than "show," although connection with **sūc** would give meaning "indication, show"), almost synonymous with **vipphandita**. Usually in cpd. **diṭṭhi°** scuffling or wriggling of opinion, wrong views, heresy M i.8, 486; Sn 55 (cp. Nd[2] 301); Pv iv.1[37].

**-dassana** visiting shows (as fairs) D i.5 (cp. DA i.77: "visūkaṅ paṭani — bhūtaṅ dassanaṅ," reading not clear); A i.212; ii.209; Pug 58.

**Visūkāyita** (nt.) [pp. of visūkāyeti, denom. fr. visūka] 1. restlessness, impatience M i.446. — 2. disorder, twisting, distortion (of views); usually in phrase **diṭṭhi°** with **°visevita** & **°vipphandita** e. g. M i.234; S i.123 (Bdhgh's expl[n] at *K.S.* i.321 is "vinivijjhan' aṭṭhena viloman' aṭṭhena"); ii.62 (in same comb[n]; Bdhgh at *K.S.* ii.203: "sabbaṅ micchādiṭṭhi — vevacanaṅ"); Dhs 381 ("disorder of opinion" trsl[n]); Nd[2] 271[iii]; Vbh 145; DhsA 253. Cp. v. l. S i.123[17] (*K.S.* i.155 "disorders"; n. p. 321).

**Visūcikā** (f.) [cp. *Sk. visūcikā] cholera Miln 153, 167.

**Viseni°** [vi+sena in comb[n] with **kṛ** and **bhū**; cp. paṭisena] "without an enemy," in **°katvā** making armyless, i. e. disarming Sn 833, 1078. Expl[d] in the Niddesa as "keep away as enemies, conquering" Nd[1] 174=Nd[2] 602 (where Nd[1] reads paṭisenikarā kilesā for visenikatvā kilesā). **-°bhūta** disarmed, not acting as an enemy Sn 793=914, where Nd[1] 96=334 has the same expl[n] as for °katvā; S i.141 (+upasanta — citta; trsl[n] "by all the hosts of evil *unassailed" K.S.* i.178). Kern, *Toev.* s. v. differently "not opposing" for both expressions.

**Viseneti** to discard, dislike, get rid of (opp. usseneti) S iii.89; Ps ii.167. See **usseneti**.

**Viseyyati** [vi+seyyati, cp. Sk. śīryati, of **śṛ** to crush] to be broken, to fall to pieces J i.174. — pp. **visiṇṇa**.

**Visevita** (nt.) [vi+sevita] 1. restlessness, trick, capers M i.446 (of a horse; comb[d] with **visūkāyita**). — 2. disagreement S i.123 (=viruddha — sevita *K.S.* i.320). Bdhgh at *K.S.* ii.203 reads **°sedhita**. Cp. **visūkāyita**.

**Visesa** [fr. vi+**śiṣ**, cp. Epic Sk. viśeṣa] 1. (mark of) dis- tinction, characteristic, discrimination A i.267; S iv.210; J ii.9; Miln 29; VvA 58, 131; PvA 50, 60. — 2. elegance, splendour, excellence J v.151; DhA i.399. — 3. distinction, peculiar merit or advantage, eminence, excellence, extraordinary state D i.233 (so for **vivesa** all through?); A iii.349 (opp. hāna); J i.435; VvA 157 (puñña°); PvA 71 (id.), 147 (sukha°). — 4. difference, variety SnA 477, 504; VvA 2; PvA 37, 81, 135 (pl.= items). abl. **visesato**, distinctively, altogether PvA 1, 259. — 5. specific idea (in meditation), attainment J vi.69: see & cp. *Brethren* 24, n. 1; 110. — Cp. **paṭi°**.

**-âdhigama** specific attainment A iv.22; M ii.96; Nett 92; Miln 412; DhA i.100. [Cp. BSk. viśeṣadhigama Divy 174]. **-gāmin** reaching distinction, gaining merit A ii.185; iii.349 sq.; S v.108. **-gū** reaching a higher state or attainment J vi.573. **-paccaya** ground for distinction VvA 20. **-bhāgiya** participating in, or leading to distinction or progress (spiritually) D iii.272 sq., 277, 282; Nett 77; Vism 11, 88 (abstr. °bhāgiyatā).

**Visesaka** (m. or nt.) [fr. visesa] 1. a (distinguishing) mark (on the forehead) Vin ii.267 (with apanga). — 2. leading to distinction VvA 85.

**Visesatā=visesa** Sdhp 265.

**Visesana** (nt.) [fr. viseseti] distinguishing, distinction, qualification, attribute Vv 16[10]; J iii.11; vi.63; SnA 181, 365, 399; VvA 13. — instr. **avisesena** (adv.) without distinction, at all events, anyhow PvA 116.

**Visesikā** (f.) [fr. visesa] the Vaiśeṣika philosophy Miln 3.

**Visesita** [pp. of viseseti] distinguished, differentiated Mhvs 11, 32; KhA 18; PvA 56.

**Visesin** (adj.) [fr. visesa] possessing distinction, distin- guished from, better than others Sn 799, 842, 855, 905; Nd[1] 244.

**Visesiya** (adj.) [grd. of viseseti] distinguished Vv 16[10] (=visesaṅ patvā VvA 85); v. l. **visesin** (=visesavant C.).

**Viseseti** [Caus. of visissati] to make a distinction, to distinguish, define, specify J v.120, 451; SnA 343; grd. **visesitabba** ( — vacana) qualifying (predicative) expression VvA 13. — pp. **visesita**.

**Visoka** (adj.) [vi+soka] freed from grief Dh 90; DhA ii.166.

**Visodha** [fr. vi+**śudh**] cleaning, cleansing, in cpd. **dubbi- sodha** hard to clean Sn 279.

**Visodhana** (nt.) [fr. visodheti] cleansing, purifying, emending Ps ii.21, 23; PvA 130.

**Visodheti** [Caus. of visujjhati] to clean, cleanse, purify, sanctify Kvu 551; Pv iv.3[25]; DhA iii.158; Sdhp 321.

**Visoseti** [Caus. of vissussati] to cause to dry up, to make wither, to destroy A i.204; Sn 949=1099; Nd[1] 434 (=sukkhāpeti); Nd[2] 603 (id.).

**Vissa[1]** (adj.) [Vedic viśva, to vi°] all, every, entire; only in Np. Vissakamma. The word is *antiquated* in Pāli (for it sabba); a few cases in poetry are doubtful. Thus at Dh 266 (dhamma), where DhA iii.393 expl[s] as "visama, vissagandha"; and at It 32 (vissantaraṅ "among all beings"? v. l. vessantaraṅ).

**Vissa[2]** (nt.) [cp. Sk. visra] a smell like raw flesh, as **°gandha** at Dhs 625; DhsA 319; SnA 286; DhA iii.393.

**Vissaka** [of **viś**] dwelling: see **paṭi°**.

**Vissagga** [vi+sagga, vi+**sṛj**, cp. Sk. visarga] dispensing, serving, donation, giving out, holding (a meal), only in phrases **bhatta°** the function of a meal Vin ii.153; iv.263; Pv iii.2[9] (so read for vissatta); Miln 9; SnA 19, 140; and dāna° bestowing a gift Pv ii.9[27] (=pariccāga — ṭṭhāne dān'agge PvA 124).

**Vissajjaka** [fr. vissajjati] 1. giving out, distributing Vin ii.177 — 2. one who answers (a question) Miln 295.

**Vissajjati** [vi+sajjati, of **sṛj**. The ss after analogy of ussajjati & nissajjati, cp. ossajjati for osajjati]. A. The pres. **vissajjati** is not in use. The only forms of the simple verb system are the foll.: ger. **vissajja**, usually written **visajja**, in meaning "setting free," giving up, leaving behind Sn 522, 794, 912, 1060; Nd[1] 98; Nd[2] 596. — grd. **vissajjaniya** [perhaps better to vissajjeti[1]] to be answered, answerable; nt. a reply Nett 161, 175 sq., 191; and **vissajjiya** to be given away: see under **a°**. — pp. **vissaṭṭha**. — B. Very frequent is the Caus. **vissajjeti** (also occasionally as **visajj°**) in var. meanings, based on the

idea of sending forth or away, viz. to emit, discharge J i.164 (uccāra — passāvaṅ). — to send Mhvs 8, 3 (lekaṅ visajjayi). — to dismiss PvA 81 (there). — to let loose PvA 74 (rathaṅ). — to spend, give away, bestow, hand over Pug 26 (visajj°); Nd[1] 262 (dhanaṅ); Miln 41 (dhaññaṅ); PvA 111, 119. — to get rid of J i.134 (muddikaṅ). — to answer (questions), to reply, retort Sn 1005 (°essati, fut.); VvA 71; PvA 15, 59, 87. — pp. **vissajjita**. — Caus. II. **vissajjāpeti** (in meanings of vissajjeti) J iv.2 (hatthaṅ=to push away); Miln 143; Mhvs 6, 43.

**Vissajjana** (nt.) & **°ā** (f.) [fr. vissajjeti] 1. giving out, bestowing Nd[1] 262 (dhana°). — 2. sending off, discharging J i.239 (nāvā° putting off to sea). — 3. answer, reply Vism 6, 84; often in comb[n] **pucchā°** question and answer, e. g. Mhvs 4, 54; PvA 2.

**Vissajjanaka** (adj.) (—°) [fr. vissajjana] 1. giving out, bestowing PvA 121. — 2. answering J i.166 (pañha°).

**Vissajjāpetar** [n. ag. fr. vissajjāpeti] one who replies or causes to reply DhA iv.199. Cp. **vissajjetar**.

**Vissajjita** [pp. of vissajjeti] 1. spent, given away Sn 982 — 2. let loose, sent off, discharged Mhvs 23, 88.

**Vissajjetar** [n. ag. fr. vissajjeti] one who answers (a ques- tion) A i.103 (pañhaṅ). Cp. **vissajjāpetar**.

**Vissaṭṭha** [pp. of vissajjati] 1. let loose; sent (out); released, dismissed; thrown; given out Mhvs 10, 68; J i.370; iii.373; PvA 46, 64, 123, 174. — 2. (of the *voice.*) distinct, well enunciated D i.114 (=apalibuddha, i. e. unobstructed; sandiddha — vilambit' ādi dosa — rahita DA i.282); ii.211; A ii.51; iii.114; S i.189; J vi.16 (here as **vissattha** — vacana). — 3. vissaṭṭha at J iv.219 in phrase **°indriya** means something like "strong," distinguished. The v. l. **visatta°** suggests a probable **visaṭa°**; it may on the other hand be a corruption of **visiṭṭha°**.

**Vissaṭṭhi** see **visaṭṭhi**.

**Vissattha** [pp. of vissasati] trusting or trusted; confident; being confided in or demanding confidence, intimate, friendly A iii.114; Vin i.87 (so read for ṭṭh); iv.21; J ii.305; iii.343; Miln 109 (bahu° enjoying great confidence); SnA 188 (°bhāva state of confidence); Sdhp 168, 593. — **vissaṭṭhena** (instr.) in confidence Vin ii.99. — Cp. abhi°.

**Vissandaka** (adj.) [fr. vissandati] overflowing PvA 119.

**Vissandati** [vi+sandati, of **syand**] to flow out, to stream overflow J i.51; v.274; PvA 34 (aor. °sandi=pagghari), 51 (ppr. °amāna), 80 (ger. °itvā), 119 (°anto=paggharanto), 123 (for paggharati; T. °eti).

**Vissamati** [vi+samati, of **śram**] to rest, repose; to recover from fatigue J i.485; ii.70; 128, 133; iii.208; iv.93, 293; v.73; PvA 43, 151. — Caus. **vissameti** to give a rest, to make repose J iii.36.

**Vissamana** (nt.) [fr. vissamati] resting, reposing J iii.435.

**Vissametar** [n. ag. fr. vissameti] one who provides a rest, giver of repose, remover of fatigue J vi.526.

**Vissara** [fr. vi+sarati, of **svar**] 1. outcry, shout, cry of distress, scream Vin i.87; ii.152, 207; iv.316; PvA 22, 245 (s), 279, 284 (°ṅ karoti); Sdhp 188. — 2. distress Vin iv.212, 229.

**Vissarati** [vi+sarati, of **smṛ**] to forget Vin i.207; iv.261; Mhvs 26, 16. — pp. **vissarita**.

**Vissarita** [opp. of vissarati] forgotten PvA 202.

**Vissavati** [vi+savati, of **sru**] to flow, ooze Th 1, 453= Sn 205 (v. l. SS vissasati).

**Vissasati** & **vissāseti** [vi+sasati, of **śvas**] to confide in, to put one's trust in (loc. or gen.), to be friendly with S i.79 (vissase); J i.461 (vissāsayitvā); iii.148=525 (vissāsaye); iv.56; vi.292. — pp. **vissattha**.

**Vissāsa** [vi+sāsa, of **śvas**] trust, confidence, intimacy, mutual agreement Vin i.296; 308, A ii.78; J i.189, 487; Miln 126; Vism 190; VvA 66; PvA 13, 265. — **dubbissāsa** difficult to be trusted J iv.462.

**Vissāsaka** (& **°ika**) (adj.) [vissāsa] intimate, confidential; trustworthy A i.26; Miln 146; DA i.289.

**Vissāsaniya** (adj.) [grd. of vissāseti] to be trusted, trust- worthy PvA 9; Sdhp 306, 441; neg. **a°** J iii.474; cp. **dubbissāsaniya** hard to trust J iv.462.

**Vissāsin** (adj.) [fr. vissāsa] intimate, confidential A iii.136 (asanthava° intimate, although not acquainted).

**Vissuta** (adj.) [vi+suta, of **śru**] widely famed, renowned, famous Sn 137, 597, 998, 1009; Pv ii.7[4]; Mhvs 5, 19; PvA 107 (=dūra — ghuṭṭha).

**Vissussati** [vi+**śuṣ**] to dry up, to wither S i.126 (in comb[n] **ussussati** vissussati, with ss from uss°). Spelling here visuss°, but ss at S iii.149. — Caus. **visoseti** (q. v.).

**Vissota** (adj.) [vi+sota, of **sru**] flowedaway, wasted Miln 294.

**Vihaga** [viha, sky, +**ga**] a bird (lit. going through the sky) DA i.46. **-°pati** lord of birds, a garuḷa Dāvs iv.33, 38, 55.

**Vihanga**=vihaga, J v.416; PvA 154, 157; Sdhp 241.

**Vihangama** (adj.) [viha+**gam**] going through the air, flying; (m.) a bird A ii.39; iii.43; Sn 221, 606; Th 1, 1108; J i.216; iii.255; DA i.125=DhsA 141.

**Vihaññati** [Pass. of vihanati] to be struck or slain; to be vexed or grieved, to get enraged, to be annoyed, suffer hardship; to be cast down Sn 168 sq.; Pv ii.11[7] (=vighātaṅ āpajjati PvA 150); iv.5[2] (with same expl[n]); J i.73, 359; ii.442; v.330; DA i.289. — ppr. **vihaññamāna** Sn 1121 (with long and detailed exegesis at Nd[2] 604); S i.28 (a°); PvA 150. pp. vihata DA i.231.

**Vihata[1]** [pp. of vihanati] struck, killed, destroyed, impaired It 100 (where A i.164 reads vigata); J vi.171; Sdhp 313, 425.

**Vihata[2]** (adj.) [cp. Sk. vihṛti] broad, wide J vi.171 (=pu- thula C.).

**Vihanati** [vi+hanati] to strike, kill, put an end to, remove A iii.248 (kankhaṅ; v. l. vitarati perhaps to be preferred); Sn 673; Pot. 3[rd] sg. **vihane** Sn 975 (cp. Nd[1] 509); & **vihāne** Sn 348=Th 1, 1268. — ger. **vihacca**: see abhi°. — Pass. vihaññati (q. v.). — pp. **vihata**.

**Viharaṇa** (nt.) [fr. viharati] abiding, dwelling DhsA 164, 168.

**Viharati** [vi+harati] to stay, abide, dwell, sojourn (in a certain place); *in general:* to be, to live; *appl[d]:* to behave, lead a

life (as such expl[d] with "iriyati" at Vism 16). Synonyms are given at Vbh 194 with **iriyati**, **vattati**, **pāleti**, **yapeti**, **yāpeti**, **carati**; cp. VbhA 262. — See e. g. D i.251; Sn 136, 301, 925; Pug 68; DhsA 168; DA i.70, 132; PvA 22, 67, 78. — *Special Forms:* aor. 3[rd] sg. **vihāsi** Sn p. 16; Pv ii.9[60]; Mhvs 5, 233; PvA 54, 121; 3[rd] pl. **vihiṅsu** Th 1, 925, & **vihaṅsu** A ii.21; fut. **viharissati** A iii.70; **vihessati** Th 1, 257; **vihissati** Th 2, 181; and **vihāhisi** J i.298 (doubtful reading!), where C. expl[s] as "vijahissati, parihāyissati"; with phrase **sukhaṅ vihāhisi** cp. **dukkhaṅ viharati** at A i.95, and see also **vihāhesi**. — pp. not found.

**Vihaviha** [for vihaga] a sort of bird Th 1, 49 (v. l. cihaciha). The C. expl[s] by "parillaka."

**Vihāmi** at J vi.78 (lohitaṅ) is poetical for **vijahāmi**; C. expl[s] as **niṭṭhubhāmi**, i. e. I spit out.

**Vihāya** is ger. of **vijahati** (q. v.).

**Vihāyasa** [cp. Sk. viha & vihāyasa] the air, sky PvA 14. Cases adverbially: **°yasā** through the air Mhvs 12, 10, & **°yasaṅ** id. J iv.47. Cp. **vehāyasa** & **vehāsa**.

**Vihāra** [fr. viharati] 1. (as m. & adj.) spending one's time (sojourning or walking about), staying in a place, living; place of living, stay, abode (in general) VvA 50 (jala°); PvA 22, 79; **eka°** living by oneself S ii.282 sq.; **janghā°** wandering on foot PvA 73; **divā°** passing the time of day Sn 679; PvA 142. See also below 3 a. — 2. (appl[d] meaning) state of life, condition, mode of life (in this meaning almost identical with that of vāsa[2]), e. g. **ariya°** best condition S v.326; SnA 136; **dibba°** supreme condition (of heart) Miln 225; **brahma°** divine state S v.326; SnA 136; Vism 295 sq. (ch. ix.); **phāsu°** comfort A iii.119, 132; **sukha°** happiness S iii.8; v.326; A i.43; ii.23; iii.131 sq.; iv.111 sq., 230 sq.; v.10 sq. *See further* D i.145, 196; iii.220 (dibba, brahma, ariya), 250 (cha satata°), 281; S ii.273 (jhāna°); iii.235 (id.); A iii.294 (°ṅ kappeti to live one's life); Ps ii.20; Nett 119 sq. — 3. (a) a habitation for a Buddhist mendicant, an abode in the forest (arañña°), or a hut; a dwelling, habitation, lodging (for a bhikkhu), a single room Vin ii.207 sq.; D ii.7; A iii.51, 299 (yathāvihāraṅ each to his apartment); Sn 220 (dūra° a remote shelter for a bhikkhu), 391; Vism 118 (different kinds; may be taken as c.). — (b) place for convention of the bhikkhus, meeting place; place for rest & recreation (in garden or park) DA i.133. — (c) (later) a larger building for housing bhikkhus, an organized monastery, a Vihāra Vin i.58; iii.47; S i.185 (°pāla the guard of the monastery); J i.126; Miln 212; Vism 292; DhA i.19 (°cārikā visit to the monastery), 49 (°pokkharaṇī), 416; Mhvs 19, 77; PvA 12, 20, 54, 67, 141. 151; and passim. See also *Dictionary of Names.* The modern province Behar bears its name from the vihāras.

**Vihāraka=vihāra** 3 (room, hut) Th 2, 94 (=vasanaka- ovaraka ThA 90).

**Vihārika** (adj.)=vihārin; in **saddhi°** co — resident A iii.70.

**Vihārin** (adj.) (—°) [fr. vihāra] dwelling, living; being in such & such a state or condition D i.162 (appa — dukkha°), 251 (evaṅ°); A i.24 (araṇa°), 26 (mettā); It 74 (appamāda°); Sn 45 (sādhu°), 375; Pv iv.1[33] (araṇa°); PvA 77, 230 (mettā°); VvA 71. — **eka°** living alone S ii.282 sq.; iv.35; opp. **saddhi°** together with another; a coresident, brother — bhikkhu S ii.204; iv.103; A ii.239.

**Vihāhesi** "he banished" at J iv.471 is 3[rd] sg. aor. Caus. of vijahati (**hā**); expl[d] in C. by **pabbājesi**. — Another form **vihāhisi** see under **viharati** & cp. **viheti[2]**.

**Vihiṅsati** [vi+hiṅsati] to hurt, injure, harass, annoy S i.165; It 86; Sn 117, 451; PvA 123, 198.

**Vihiṅsanā** (f.) a Commentary word for **vihiṅsā** VbhA 75. A similar **vihiṅsakā** occurs at PvA 123.

**Vihiṅsā** (f.) (& adj. **°a**) [abstr. fr. vi+**hiṅs**, to injure] hurting, injuring, cruelty, injury D iii.215; 226 (°vitakka); S i.202; ii.151 (°dhātu); A iii.448; Sn 292; Nd[1] 207 (°saññā), 386, 501 (°vitakka); Vbh 86, 363 (°vitakka); Dhs 1348; Pug 25; Nett 97; Miln 337, 367, 390; DhsA 403; VbhA 74 (°dhātu), 118 (°vitakka); Sdhp 510. Neg. **avihiṅsā** see sep. — See also **vihesā**.

**Vihita** (adj.) [pp. of vidahati] arranged, prepared, disposed, appointed; furnished, equipped J vi.201 (loka); Miln 345 (nagara); D i.45, S iii.46; Pug 55 (aneka°); Mhvs 10, 93; PvA 51 (suṭṭhu°). **añña°** engaged upon something else Vin iv.269.

**Vihitaka** (adj.)=**vihita**; D iii.28 sq. (kathaṅ v. aggaññaṅ how as the beginning of things appointed?); — **añña°** engaged upon something else J iv.389 (or does it belong to **āhāra**. in sense of "prepared by somebody else"?).

**Vihitatā** (f.) [abstr. fr. vihita] in **añña°** being engaged upon something else DhA i.181.

**Vihīna** (adj.) [pp. of vijahati] left, given up, abandoned Sdhp 579.

**Viheṭhaka** (adj.) [fr. viheṭheti] harassing, oppressing, annoying J i.504; v.143; Sdhp 89. Neg. a° see sep.

**Viheṭhana** (nt.) [fr. viheṭheti] harassing, hurting; oppres- sion VbhA 74; VvA 68; PvA 232.

**Viheṭhanaka** (adj.) [fr. viheṭhana] oppressing, hurting, doing harm J ii.123.

**Viheṭheti** [vi+heṭheti, of **hīḍ** or **heḷ** to be hostile. Same in BSk., e. g. MVastu iii.360, Divy 42, 145 etc.] to oppress, to bring into difficulties, to vex, annoy, plague, hurt D i.116, 135; ii.12; Sn 35; J i.187; ii.267; iv.375; Miln 6, 14; DhA 191; VvA 69 (Pass. °iyamāna).

**Viheti[1]** [for bibheti?] to be afraid (of) J v.154 (=bhāyati C.). Cp. **vibheti**.

**Viheti[2]** [contracted Pass. of vijahāti=vihāyati, cp. vihā- hesi] to be given up, to disappear, to go awav J iv.216. Kern, *Toev.* s. v. wrongly=vi+eti.

**Vihesaka** (adj.) [fr. viheseti] annoying, vexing, troubling Vin iv.36; Dpvs i.47. — f. **°ikā** Vin iv.239, 241.

**Vihesā** (f.) [for vihiṅsā] vexation, annoyance, injury; worry M i.510; ii.241 sq.; S i.136; iii.132; iv.73; v.357; D iii.240 (a°); Vin iv.143 (+vilekhā); A iii.245, 291; Sn 247, 275, 277; Vbh 369; Nett 25; Miln 295; DhA i.55.

**Vihesikā** (f.) [probably for Sk. *vibhīṣikā, fr. **bhī**, Epic Sk. bhīṣā, cp. bhīṣma=P. bhiṅsa (q. v.)] fright J iii.147. (C. says "an expression of fearfullness").

**Viheseti** [vi+**hiṅs**, or Denom. fr. vihesā, cp. Geiger, *P.Gr.* § 10[2]] to harass, vex, annoy, insult S iv.63; v.346; A iii.194; Vin iv.36 sq.; Ud 44; Sn 277; Pv iv.1[47] (vihesaṅ, aor.); iv.1[49] (vihesayi,

aor.).

**Vīci** (m. & f.) [cp. late Sk. vīci wave; Vedic vīci only in meaning "deceit"; perhaps connected with Lat. vicis, Ags. wīce=E. week, lit. "change," cp. tide] 1. a wave J i.509; Miln 117 (jala°), 319 (°puppha wave — flower, fig.); Vism 63 (samudda°); Dāvs iv.46; DhsA 116= Vism 143. — 2. interval, period of time (cp. "tide"= time interval) J v.271 (°antara, in **Avīci** definition as "uninterrupted state of suffering"). In contrast pair **avīci** (adj.) uninterrupted, without an interval, & **savīci** with periods, in def[n] of **jarā** at VbhA 99 & DhsA 328, where **avīci** means "not changing quickly," and **savīci** "changing quickly." Also in def[n] of **sadā** (continuously) as "avīci — santati" at Nd[2] 631. Cp. avīci.

**Vījati** [**vīj**] to fan J i.165; SnA 487; VvA 6 (T. bījati). - Caus. **vījeti** DhA iv.213; Mhvs 5, 161. — Pass. **vījiyati**: ppr. **vījiyamāna** getting fanned J iii.374 (so read for vijīy°); PvA 176 (so for vijjamāna!). — pp. **vījita**.

**Vījana** (nt.) [fr. **vīj**, cp. Class. Sk. vījana] a fan, fanning; in **vījana-vāta** a fanning wind, a breeze SnA 174.

**Vījanī** (f.) [fr. vījana, of **vīj**] a fan Vv 47[2] (T. bījanī, v. l. vīj°); J i.46; Vism 310; DhA iv.39; VvA 147; PvA 176; KhA 95. There are 3 kinds of fans mentioned at Vin ii.130, viz. **vākamaya°, usīra°, mora-piñcha°**, or fans made of bark, of a root (?), and of a peacock's tail.

**Vījita** [pp. of vījati] fanned Pv iii.1[17] (°anga).

***Vīṇati** (?), doubtful: see **apa° & pa°**. Kern, *Toev.* s. v. wrong in treating it as a verb "to see."

**Vīṇā** (f.) [cp. Vedic vīṇā] the Indian lute, mandoline S i.122=Sn 449 (kacchā bhassati "let the lyre slide down from hollow of his arm" *K.S.* i.153); Th 1, 467; S iv.196 (six parts); A iii.375; J iii.91; v.196, 281 (named Kokanada "wolf's howl"); vi.465=580; Vv 64[19]; 81[10]; Miln 53 (all its var. parts); VvA 138, 161, 210; PvA 151. — **vīṇaṅ vādeti** to play the lute Mhvs 31, 82; ThA 203.

**-daṇḍaka** the neck of a lute J ii.225. **-doṇikā** the sounding board of a lute (cp. doṇī[1] 4) Vism 251; VbhA 234; KhA 45.

**Vīta[1]** (adj.) [vi+ita, pp. of i] deprived of, free from, (being) without. In meaning and use cp. **vigata°**. Very frequent as first part of a cpd., as e. g. the foll.:

**-accika** without a flame, i. e. glowing, aglow (of cinders), usually comb[d] with **°dhūma** "without smoke" M i.365; S ii.99 (so read for **vītacchika**)=iv.188=M i.74; D ii.134; J i.15, 153; iii.447; v.135; DhA ii.68; Vism 301. **-iccha** free from desire J ii.258. **-gedha** without greed Sn 210, 860, 1100; Nd[1] 250; Nd[2] 606. **-taṇha** without craving Sn 83, 741, 849, 1041, 1060; Nd[1] 211; Nd[2] 607. **-tapo** without heat J ii.450. — (d)dara fearless Th 1, 525; Dh 385. **-dosa** without anger Sn 12. **-macchara** without envy, unselfish Sn 954; Nd[1] 444; J v.398; Pv iii.1[15]. **-mada** not conceited So 328, cp. A ii.120. **-mala** stainless (cp. vimala) S iv.47, 107; DA i.237; Miln 16. **-moha** without bewilderment Sn 13. I have to remark that the reading **vīta°** seems to be well established. It occurs very frequently in the Apadāna. Should we take it in meaning of "excessive"? And are we confronted with an attribute of osadhi, the morning star, which points to Babylonian influence (star of the East)? As it occurs in the Vatthugāthās of the Pārāyanavagga, this does not seem improbable. **-raṅsi** rayless (?) Sn 1016 (said of the sun; the expression is not clear. One MS. of Nd[2] at this passage reads **pīta°**, i. e. with yellow, i. e. golden, rays; which is to be preferred). Cp. note in Index to SnA. **-rāga** passionless Sn 11, 507, 1071; Pug 32; Pv ii.4[7]; Miln 76, and frequently elsewhere. **-lobha** without greed Sn 10, 469, 494. **-vaṇṇa** colourless Sn 1120. **-salla** without a sting S iv.64. **-sārada** not fresh, not unexperienced, i. e. wise It 123.

**Vīta[2]** [pp. of vāyati[1], or vināti] woven Vin iii.259 (su°).

**Vītaṅsa** [fr. vi+**tan**, according to BR. The word is found in late Sk. (lexicogr.) as **vītaṅsa**. BR compare Sk. avataṅsa (garland: see P. vaṭaṅsa) & uttaṅsa. The etym. is not clear] a bird — snare (BR.: "jedes zum Fangen von Wild & Vögeln dienende Gerät"), a decoy bird Th 1, 139. Kern, *Toev.* s. v. "vogelstrik."

**Vīti°** is the contracted prepositional comb[n] **vi+ati**, representing an emphatic **ati**, e. g. in the foll.:

**-(k)kama** (1) going beyond, transgression, sin Vin iii.112; iv.290; J i.412; iv.376; Pug 21; Miln 380; Vism 11, 17; DhA iv.3. — (2) going on, course (of time) PvA 137 (°ena by and by; v. l. anukkamena). **-kiṇṇa** sprinkled, speckled, gay with J v.188. **-nāmeti** to make pass (time), to spend the time, to live, pass, wait J iii.63, 381; DhA ii.57; VvA 158; PvA 12, 21, 47, 76. **-patati** to fly past, to flit by, to fly up & down Sn 688; A v.88=Miln 392. **-missa** mingled, mixed (with) M i.318; D iii.96; J vi.151. **-vatta** having passed or overcome, gone through; passed, spent S i.14, 145; iii.225; iv.52; A ii.44; Sn 6, 395, 796; J i.374; ThA 170; PvA 21, 55, 83. **-sāreti** [fr. vi+ati+ **sṛ**; not with Childers fr. **smṛ**; cp. BSk. vyatisārayati] to make pass (between), to exchange (greeting), to address, converse (kathaṅ), greet. Often in phrase **sārāṇīyaṅ sammodanīyaṅ kathaṅ vītisāreti** [for which BSk. sammodanīṅ saṅrañjanīṅ vividhāṅ kathāṅ vyatisārayati, e. g. AvŚ ii.140] D i.52, 90, 118, 152; Sn 419; cp. Miln 19; J iv.98 (shortened to sārāṇīyaṅ vītisārimha; expl[d] with sārayimha); v.264. **-haraṇa** passing (mutually), carrying in between J vi.355 (bhojanānaṅ). **-harati** to associate with (at a meal) S i.162. **-hāra**, in **pada°** "taking over or exchange of steps," a stride S i.211; A iv.429; J vi.354. Same in BSk., e. g. MVastu i.35; iii.162.

**Vīthi** (f.) [cp. Epic Sk. vīthi, to Idg. ***u̯eiā-** to aim at, as in Lat. via way, Sk. veti to pursue; Lat. venor to hunt; Gr. εἴσατο he went] 1. street, way, road, path, track A v.347, 350 sq.; Vv 83[6]; J i.158 (garden path); v.350 (dve vīthiyo gahetvā tiṭṭhati, of a house); vi.276 (v. and **raccha**); DhA i.14; VvA 31; PvA 54. **-antaravīthiyaṅ** (loc.) in the middle of the road J i.373; PvA 96. **-°sabhāga** share of road J i.422; **-°singhāṭaka** crossroad DhA iv.4. — Of the path of the stars and heavenly bodies J i.23; VvA 326. — Various streets (roads, paths) are named either after the *professions* carried on in them, e. g. **dantakāra°** street of ivory — workers J i.320; **pesakāra°** weaver st. DhA i.424; **bhatakāra°** soldier st. DhA i.233; — or after the main kind of *traffic* frequenting these, e. g. **nāga°** elephant road VvA 316; **miga°** animal rd. J i.372; — or after *special occasions* (like distinguished people passing by this or that road), e. g. **buddha°** the road of the Buddha DhA

ii.80; **rāja°** King st. ThA 52; Mhvs 20, 38. — 2. (t.t. in psychology) course, process (of judgment, senseperception or cognition, cp. *Cpd.* 25, 124, 241 (vinicchaya°), 266. — Vism 187 (kammaṭṭhāna°); KhA 102 (viññāṇa°). **-°citta** process of cognition (lit. processed cognition) Vism 22; DhsA 269.

**Vīthika** (adj.) (—°) [fr. vīthi] having (as) a road Miln 322 (satipaṭṭhāna°, in the city of Righteousness).

**Vīmaṅsaka** (adj.) [fr. vīmaṅsā] testing, investigating, examining S iii.6 sq.; Sn 827; Nd[1] 166; J i.369.

**Vīmaṅsati** (& **°eti**) [Vedic mīmāṅsate, Desid. of **man**. The P. form arose through dissimilation m>v, cp. Geiger, *P.Gr.* 46, 4] "to try to think," to consider, examine, find out, investigate, test, trace, think over Sn 215 (°amāna), 405; J i.128, 147, 200; vi.334; Miln 143; PvA 145, 215, 272; Sdhp 91. — ger. **°itvā** J vi.368; Mhvs 5, 36; PvA 155; inf. **°ituṅ** Mhvs 37, 234; PvA 30, 155, 283 (sippaṅ). — Caus. II, **vīmaṅsāpeti** to cause to investigate J v.110. — Cp. **pari°**.

**Vīmaṅsana** (nt.) & **°ā** (f.) [fr. vīmaṅsati] trying, testing; finding out, experiment Vin iii.79; J iii.55; Mhvs 22, 78; PvA 153.

**Vīmaṅsā** (f.) [fr. vīmaṅsati] consideration, examination, test, investigation, the fourth of the Iddhipādas, q. v.; D iii.77 (°samādhi), 222; S v.280; A i.39, 297; iii.37, 346; v.24, 90, 338; Ps i.19; ii.123; Kvu 508; Dhs 269; Vbh 219 (°samādhi), 222, 227; Tikp 2; Nett 16 (°samādhi), 42; DA i.106; SnA 349 (vīmaṅsa — kāra=sankheyya — kāra). — Cp. **pari°**.

**Vīmaṅsin**=vīmaṅsaka Sn 877; Nd[1] 283; DA i.106.

**Vīra** [Vedic vīra; cp. Av. vīra, Lat. vir, virtus "virtue"; Gotu. wair, Ohg, Ags wer; to **vayas** strength etc.; cp. viriya] manly, mighty, heroic; a hero S i.137; Sn 44, 165 (*not* dhīra), 642, 1096, 1102; Th 1, 736 (nara° hero); Nd[2] 609; DhA iv.225. — **mahā°** a hero S i.110, 193; iii.83 (of the Arahant). — **vīra** is often an Ep. of the Buddha.

**-angarūpa** built like a hero, heroic, divine D i.89; ii.16; iii.59, 142, 145; S i.89; Sn p. 106; expl[d] as "**devaputtasadisa-kāya**" at DA i.250 & SnA 450. — The BSk. equivalent is **var** — anga — rūpin (distorted fr. vīr°), e. g. MVastu i.49; ii.158; iii.197.

**Vīyati** [Pass. of vināti] see **viyyati**.

**Vīvadāta** (adj.) [vi+avadāta, the metric form of **vodāta**] clean, pure Sn 784, 881.

**Vīsati & vīsaṅ** (indecl.) [both for Vedic viṅśati; cp. Av. vīsaiti, Gr. εἴκοσι, Lat. viginti, Oir. fiche, etc.; fr. Idg. ***u̯i+komt** (decad), thus "two decads." Cp. vi°] number 20. — Both forms are used indiscriminately. — (1) **vīsati**, e. g. Vin ii.271 (°vassa, as minimum age of ordination); Sn 457 (catu — vīsat'akkharaṅ); J i.89 (°sahassa bhikkhū); iii.360; VbhA 191 sq.; DhA i.4 (ekūna°, 19); ii.9, 54; iii.62 (°sahassa bhikkhū, as followers); as **vīsatiṅ** at DhA ii.61 (vassa — sahassāni). — (2) **vīsaṅ**; e. g. Sn 1019 (°vassa — sata); It 99 (jātiyo); J i.395 (°yojana — sata); v.36 (°ratana — sata); DhA i.8; ii.91 (°yojana — sataṅ).

**Vīhi** [cp. Vedic vrīhi] rice, paddy Vin iv.264 (as one of the 7 kinds of āmaka — dhañña); J i.429; iii.356; Miln 102, 267; Vism 383 (°tumba); DhA i.125; iii.374 (°piṭaka).

**Vuccati** [Pass. of **vac**] to be called D i.168, 245; Sn 436, 759, 848, 861, 946; Nd[1] 431; Nd[2] s. v. katheti; SnA 204; DhA ii.35. See also **vatti**. — pp. **vutta**.

**Vuṭṭha** [pp. of vassati[1]] (water) shed, rained Pv i.5[6]; PvA 29. See also **vaṭṭa & vaṭṭha**.

**Vuṭṭhavant**=vusitavant, Nd[2] 179, 284, 611.

**Vuṭṭhahati & vuṭṭhāti** [the sandhi form of uṭṭhahati (q. v.), with euphonic v, which however appears in BSk. as vyut° (i. e. vi+ud°); **vyuttisṭhate** "to come back from sea" Divy 35, and freq. in AvŚ, e. g. i.242] 1. to rise, arise; to be produced Vin ii.278 (gabbha). — 2. to rise out of (abl.), to emerge from, to come back S iv.294; Vism 661 (vuṭṭhāti). — pp. **vuṭṭhita**. — Caus. **vuṭṭhāpeti** (1) to ordain, rehabilitate Vin iv.226, 317 sq. (=upasampādeti). (2) to rouse out of (abl.), to turn away from A iii.115.

**Vuṭṭhāna** (nt.) [the sandhi form of uṭṭhāna] 1. rise, origin J i.114 (gabbha°). — 2. ordination, rehabilitation (in the Order) Vin iv.320; Miln 344. — 3. (cp. uṭṭhāna 3) rousing, rising out, emerging, emergence; appl[d] as a religious term to revival from **jhāna** — abstraction (cp. *Cpd.* 67, 215 n. 4; *Dhs. trl[n],* § 1332) M i.302; S iii.270; iv.294; A iii.311, 418, 427 sq.; Vism 661 (in detail), 681 sq. (id.); Dhs 1332; Nett 100; Tikp 272, 346. **-°gāminī ( -vipassanā-ñāṇa)** "insight of discernment leading to uprising" (*Cpd.* 67) Vism 661, 681 sq.

**Vuṭṭhānatā** (f.) [fr. vuṭṭhāna] rehabilitation; in **āpatti°** forgiveness of an offence Vin ii.250.

**Vuṭṭhānima** [?] is an expression for a certain punishment (pain) in purgatory M i.337 (vuṭṭhānimaṅ nāma vedanaṅ vediyamāna).

**Vuṭṭhi** (f.) [fr. **vṛṣ**, see vassati[1] & cp. Vedic vṛṣṭi] rain S i.172=Sn 77 (fig.=saddhā bījaṅ tapo vuṭṭhi); A iii.370, 378 (vāta°); It 83; Dh 14; J vi.587 (°dhārā); Ap 38 (fig.), 52 (amata°); Miln 416; Vism 37, 234 (salila°); Mhvs 1, 24; SnA 34, 224; PvA 139 (°dhārā shower of rain). — **dubbuṭṭhi** lack of rain, drought (opp. **suvuṭṭhi**) J ii.367=vi.487; Vism 512.

**Vuṭṭhikā** (f.)=**vuṭṭhi**; only in cpd. **dubbuṭṭhikā** time of drought, lack of rain D i.11; DA i.95; It 64 sq. (as **avuṭṭhika** — sama resembling a drought); DhA i.52.

**Vuṭṭhita** [pp. of vuṭṭhahati; cp. uṭṭhita] risen (out of), aroused, having come back from (abl.) D ii.9 (paṭisallāṇā); Sn p. 59; S iv.294.

**Vuṭṭhimant** (adj.) [fr. vuṭṭhi, cp. Vedic vṛṣṭimant in same meaning] containing rain, full of rain; the rainy sky Th 2, 487 (=deva, i. e. rain — god or sky ThA 287). Kern, *Toev.* s. v. wrongly=*vyuṣṭi°, i. e. fr. vi+**uṣ (vas)** to shine, "luisterrijk," i. e. lustrous, resplendent.

**Vuḍḍha & vuddha** [pp. of vaḍḍhati] old (fig. venerable) - 1. **vuḍḍha** Pv ii.11[4]; Mhvs 13, 2. — 2. **vuddha** M ii.168; J v.140; Sn p. 108 (+mahallaka); DA i.283.

**Vuḍḍhaka** (adj.) [vuḍḍha+ka] old; f. **°ikā** old woman Th 2, 16.

**Vuḍḍhi & vuddhi** (f.) [a by — form of **vaḍḍhi**] increase, growth, furtherance, prosperity. — 1. **vuḍḍhi** PvA 22. Often in phrase **vuḍḍhi virūḷhi vepulla** (all three almost tautological) Miln 51; Vism 129. — 2. **vuddhi** M i.117 (+virūḷhi etc.); S ii.205 sq.; iii.53; v.94, 97; A iii.76 (opp. parihāni), 404 (+virūḷhi), 434 (kusalesu dhammesu); v.123 sq.; It 108; J v.37 (°ppatta

grown up); Vism 271, 439 (so read for buddhi); DhA ii.82, 87; Sdhp 537.

***Vuṇāti** [we are giving this base as such only from analogy with the Sk. form **vṛṇāti** (vṛṇoti); from the point of view of *Pāli* grammar we must consider a present tense **varati** as legitimate (cp. saṅ°). There are *no* forms from the base **vuṇāti** found in the present tense; the Caus. **vāreti** points directly to **varati**]. The two meanings of the root **vṛ** as existing in Sk. are also found in Pāli, but only peculiar to the Caus. **vâreti** (the form aor **avari** as given by Childers should be read **avāriṅsu** Mhvs 36, 78). The present tense **varati** is only found in meaning "to wish" (except in prep. cpds. like **saṅvarati** to restrain). — Defns of **vṛ**: Dhtp 255 **var**= varaṇa — sambhattisu; 274 **val**=saṅvaraṇe (see valaya); 606 **var**=āvaraṇ'icchāsu. — 1. to hinder, obstruct; to conceal, protect (on meanings "hinder" and "conceal" cp. **rundhati**); Idg. ***u̯er** and ***u̯el**, cp. Gr. ε῎λυτρον, Sk. varutra, Lat. volvo, aperio etc. See **vivarati**. The pp. ***vuta** only in combn with prefixes, like pari°, saṅ°. It also appears as ***vaṭa** in vivaṭa. — 2. to wish, desire; Idg. ***u̯el**, cp. Sk. varaṇa, varīyān "better," Gr. ε῎λδομαι to long for, Lat. volo to intend, Goth. wiljan to "will," wilja=E. will. — Pres. **varati** (cp. vaṇeti): imper. **varassu** J iii.493 (varaṅ take a wish; Pot. **vare** Pv ii.9[40] (=vareyyāsi C.); ppr. **varamāna** Pv ii.9[40] (=patthayamāna PvA 128). — pp. does not occur.

**Vuṇhi°** (& instr. **vuṇhinā**) at Pgdp 13, 15, 19, 35 must be meant for **v-uṇha° (& v'uṇhena)**, i. e. heat (see **uṇha**).

**Vutta[1]** [pp. of vatti, **vac**; cp. utta] said DA i.17 (°ṅ hoti that is to say); DhA ii.21, 75, 80; SnA 174.
**-vādin** one who speaks what is said (correctly), telling the truth M i.369; S ii.33; iii.6.

**Vutta[2]** [pp. of vapati[1]] sown S i.134 (khetta); J i.340; iii.12; vi.14; Miln 375 (khetta); PvA 7, 137, 139.

**Vutta[3]** [pp. of vapati[2]] shaven M ii.168 (°siro). Cp. nivutta[2].

**Vutta-velā** at J iv.45 (tena vutta — velāyaṅ & ittarāya vutta — velāya) is by Kern, *Toev.* s. v. vutta[2] fancifully & wrongly taken as *vyuṣṭa (=vi+uṣṭa, pp. of **vas** to shine), i. e. dawned; it is however simply vutta[1]=at the time *said* by him (or her).

**Vuttaka** (nt.) [vutta[1]+ka. The P. conneetion seems to be **vac**, although formally it may be derived fr. **vṛt** "to happen" etc. (cp. vuttin & vattin, both fr. **vṛt**, & vutti). The BSk. equivalent is **vṛttaka** "tale" (lit. happening), e. g. Divy 439] what has been said, saying; only in title of a canonical book "iti — vuttakaṅ" ("logia"): see under **iti**.

**Vuttamāna** at S i.129 read as **vattamāna**.

**Vuttari** of Dh 370 is **pañca-v-uttari(ṅ)**, cp. DhA iv.109.

**Vutti** (f.) [fr. **vṛt**, cp. vattati; Sk. vṛtti] mode of being or acting, conduct, practice, usage, livelihood, habit S i.100 (ariya°; cp. ariya — vāsa); Sn 81=Miln 228 (=jīvitavutti SnA 152); Sn 68, 220, 326, 676; J vi.224 (=jīvita — vutti C.); Pv ii.9[14] (=jīvita PvA 120); iv.1[21] (=jīvikā PvA 229); Miln 224, 253; VvA 23.

**Vuttika** (adj.) (—°) [vutti+ka] living, behaving, acting A iii.383 (kaṇḍaka°); PvA 120 (dukkha°); **sabhāga°** living in mutual courtesy or properly, always combd with **sappatissa**, e. g. Vin i.187; ii.162; A iii.14 sq.

**Vuttitā** (f.) (—°) [abstr. formation fr. vutti] condition Vism 310 (āyatta°).

**Vuttin** (adj.) [cp. Sk. vṛttin]=vuttika; in **sabhāga°** Vin i.45; J i.219. Cp. **vattin**.

**Vuttha[1]** [pp. of vasati[1]] clothed: not found. More usual **nivattha**.

**Vuttha[2]** [pp. of vasati[2]] having dwelt, lived or spent (time), only in connection with **vassa** (rainy season) or **vāsa** (id.: see vāsa[2]). See e. g. DhA i.7; PvA 32, 43; J i.183 (°vāsa). With ref. to **vassa** "year" at J iv.317. — At DhA i.327 **vuttha** stands most likely for **vuddha** (arisen, grown), as also in abstr. **vutthattaṅ** at DhA i.330. — See also **parivuttha, pavuttha & vusita**.

**Vutthaka** (adj.) (—°) [vuttha[2]+ka] dwelt, lived, only in **pubba°** where he had lived before Mhvs 1, 53 (so for **°vuttaka**).

**Vuddha & Vuddhi**: see **vuḍḍha & vuḍḍhi**.

**Vuppati** is Pass. of **vapati**.

**Vuyhati** to be carried away: Pass. of **vahati**, q. v. and add refs.: Miln 69; Vism 603 (vuyhare). — ppr. **vuyhamāna**: — 1. being drawn M i.225 (of a calf following its mother's voice). — 2. being carried away (by the current of a river), in danger of drowning Sn 319. — pp. **vuḷha & vūḷha**.

**Vuyhamānaka** (adj.) [vuyhemāna with disparaging suffix °ka] one who is getting drowned, "drownedling" J iii.507.

**Vuḷha & Vūḷha** [pp. of vahati, Pass. vuyhati; but *may* be vi+ūḷha] carried away. — 1. **vuḷha**: Vin i.32, 109. — 2. **vūḷha**: A iii.69; J i.193; DhA ii.265 (udakena). See also **būḷha**.

**Vuvahyamāna** at A iv.170 read with C. at **opuniyamāna** "sifting" (fr. **opunāti**): see remark at A iv.476.

**Vusita** [Kern, *Toev.* s. v. vasati takes it as vi+uṣita (of **vas[2]**), against which speaks meaning of vivasati "to live from home." Geiger, *P.Gr.* § 66[1] & 195 expld it as uṣita with prothetic **v**, as by — form of **vuttha**. Best fitting in meaning is assumption of **vusita** being a variant of **vosita**, with change of o to u in analogy to **vuttha**; thus=**vi+osita** "fulfilled, come to an end or to perfection"; cp. pariyosita. Geiger's expln is supported by phrase **brahmacariyaṅ vasati**] fulfilled, accomplished; (or:) lived, spent (=vuttha); only in phrase **vusitaṅ brahmacariyaṅ** (trsln *Dial.* i.93; "the higher life has been fulfilled") D i.84 (cp. Dh i.225= vutthaṅ parivutthaṅ); It 115 (ed. vūsita°); Sn 463, 493; Pug 61. — Also at D i.90 neg. a°, with ref. to **avusitavā**, where Rh. D. (*Dial.* i.112) trsls "ill — bred" and "rude," hardly just. See also **arahant** ii.A.

**Vusitatta** (nt.) [abstr. fr. vusita] state of perfection D i.90 (vusitavā — mānin kiṅ aññatra avusitattā=he is proud of his perfection rather from imperfection).

**Vusitavant** (adj.) [vusita+vant] one who has reached per- fection (in chaste living), Ep. of the arahant D ii.223 (trsln "who has lived □ the life `"): M i.4; S iii.61; A v.16; Sn 514; Nd[1] 611; Miln 104. On D i.90 see vusita (end). See also **arahant** ii C.

**Vusīmant** (adj.) [difficult to explain; perhaps for vasī- mant (see vasīvasa) in sense of **vasavattin**]=vusitavant A iv.340; Sn 1115 (cp. Nd[2] 611=vuṭṭhavā ciṇṇa — caraṇo etc., thus "perfected," cp. ciṇṇavasin in same meaning).

**Vussati** is Pass. of **vasati[2]** (q. v.).

**Vūpakaṭṭha** [doubtful, whether **vi+upakaṭṭha** (since the latter is only used of *time*), or=**vavakaṭṭha**, with which it is identical in meaning. Cp. also BSk. vyapakṛṣṭa AvS i.233; ii.194; of which it might be a re — translation] alienated, withdrawn, drawn away (from), secluded: often in phrase **eko vūpakaṭṭho appamatto ātāpī** etc. (see arahant ii.B.), e. g. D iii.76; S i.117; ii.21, 244; iii.35, 73 sq.; iv.72; A iv.299. Cp. also A iv.435 (gaṇasmā v.).

**Vūpakāsa** [formed fr. vūpakāseti] estrangement, aliena- tion, separation, seclusion; always as *twofold:* **kāya° & citta°** (of body & of mind), e. g. D iii.285 (*Dial.* iii.260 not correctly "serenity"); S v.67; A iv.152.

**Vūpakāseti** [Caus. of vavakassati] to draw away, alienate, distract, exclude Vin iv.326; A v.72 sq. — Caus. II. **vūpakāsāpeti** to cause to distract or draw away Vin i.49; iv.326. — pp. **vūpakaṭṭha**.

**Vūparati** [vi+uparati]=**uparati** cessation DhsA 403.

**Vūpasanta** [pp. of vūpasammati] appeased, allayed, calmed S iv.217, 294; A i.4 (°citta); iii.205; Sn 82; Pug 61 (°citta); PvA 113.

**Vūpasama** [fr. vi+upa+**śam**; cp. BSk. vyupaśama Divy 578] 1. allaying, relief, suppression, mastery, cessation, calmness S iii.32; iv.217; v.65 (cetaso); D ii.157 (sankhārā); A i.4 (id.); ii.162 (papañca°); v.72; Pug 69; J i.392; DhsA 403. — 2. quenching (of thirst) PvA 104.

**Vūpasamana** (nt.) [fr. vi+upa+**śam**; cp. BSk. vyupaśa- mana AvŚ ii.114] allayment, cessation J i.393; Miln 320; PvA 37, 98.

**Vūpasammati** [vi+upasammati] 1. to be assuaged or quieted S iv.215. — 2. to be suppressed or removed J iii.334. — 3. to be subdued or extinguished, to go out (of light) Ap. 35. — pp. **vūpasanta**. — Caus. **vūpasāmeti** to appease, allay, quiet, suppress, relieve S v.50: SnA 132 (reṇuṅ); PvA 20, 38 (sokaṅ), 200

**Vūḷha** see **vuḷha**.

**Ve**[1] (indecl.) [cp. Vedic vē, vai] part. of affirmation, em- phasizing the preceding word: indeed, truly Vin i.3 (etaṅ ve sukhaṅ); Dh 63 (**sa** ve bāḷo ti vuccati), 83 (sabbattha ve), 163 (yaṅ ve... taṅ ve); Sn 1050, 1075, 1082; DhA iii.155 (=yeva). See also **have**.

**Ve**[2] may be enclitic form of **tumhe**, for the usual **vo** at Sn 333 (=tumhākaṅ SnA 339). See P.T.S. ed. of Sn; cp. v. l. **ve** for **vo** at Sn 560 (here as particle!).

**Ve°** is the *guṇa* (increment) form of **vi°**, found in many secondary (mostly f. & nt. abstr.) derivations from words with **vi°**, e. g. vekalla, vecikicchin, veneyya, vepulla, vematta, vevicchā, veramaṇī, which Bdhgh expl[s] simply as "vi — kārassa ve — kāraṅ katvā veramaṇī" KhA 24. — Cp. **veyy°**.

**Vekaṭika** (adj.) [fr. vikaṭa] one addicted to dirt, living on dirty food D i.167; Miln 259 (doubled).

**Vekaṇḍa** [perhaps connected with vikaṇṇaka] a kind of arrow M i.429.

**Vekata** (adj.) [=vikata] changed VvA 10.

**Vekantaka** (VbhA 63) is a kind of copper: see **loha**.

**Vekalla** (nt.) [fr. vikala] deficiency J v.400; Miln 107; Dhs 223; DhA ii.26 (anga° deformity), 79; iii.22; VvA 193; Sdhp 5, 17. — As **vekalya** at KhA 187 (where contrasted to **sākalya**). - **jaṇṇū avekallaṅ karoti** to keep one's knees straight Miln 418 (Kern, *Toev.* s. v. trsl[s] "presses tightly together"). See also **avekalla**.

**Vekallatā & vekalyatā** (f.) [abstr. fr. vekalla] deficiency A iii.441 (a°); Vism 350 (indriya°); J i.45 (v. 254) (°lya°).

**Vekkhiya** is *poetical* for avekkhiya (=avekkhitvā: see avekkhati) in **appaṭivekkhiya** not considering J iv.4. See the usual **paccavekkhati**.

**Vega** [cp. Vedic vega, fr. **vij** to tremble] quick motion, impulse, force; speed, velocity S iv.157; A iii.158 (sara°); Sn 1074; Miln 202, 258, 391; PvA 11, 47 (vāta°), 62 (visa°), 67, 284 (kamma°); Sdhp 295. — instr. **vegena** (adv.) quickly DhA i.49; another form in same meaning is **vegasā**, after analogy of thāmasā, balasā etc., e. g. J iii.6; v. 117. — Cp. **saṅ°**.

**Vegha** at D ii.100 (°missakena, trsl[n] Rh. D. "with the help of thongs")=S v.153 (T. reads vedha°), & Th 1, 143 (°missena, trsl[n] "violence") may with Kern, *Toev.* s. v. be taken as **veggha=viggha** (Sk. vighna), i. e. obstacle, hindrance; cp. uparundhati Th 1, 143. It remains obscure & Kern's expl[n] problematic. Cp. *Dial.* ii.107.

**Vecikicchin** (adj.) [fr. vicikicchā] doubting, doubtful A ii.174 (kankhin+); S iii.99 (id.); M i.18; Sn 510.

**Vecitta** (nt.) [fr. vi+citta[2]] confusion, disturbed state of mind Dhtp 460 (in def[n] of root **muh**)

**Vejja** [fr. **vid**, *Sk. vaidya, but to Pāli etym. feeling fr. **vijjā**] a physician, doctor, medical man, surgeon J i.455; iii.142; KhA 21; SnA 274 (in simile); VvA 185, 322; DhA i.8; PvA 36, 86; Sdhp 279, 351. — **hatthi°** elephantdoctor J vi.490; Mhvs 25, 34; **visa°** a physician who cures poison(ous bites) J i.310; iv.498.

**-kamma** medical practice or treatment J ii.421; v.253; Vism 384; DhA iii.257, 351; iv.172.

**Vejjikā** (f.) [fr. vejja?] medicine (?) Vin iii.185.

**Veṭha** [fr. **viṣṭ, veṣṭ**] wrap, in **sīsa°** head — wrap, turban M i.244; S iv.56.

**Veṭhaka** (adj.) [fr. veṭheti] surrounding, enveloping D i.105 ("furbelow" see *Dial.* i.130); Mhvs 11, 14 (valayanguli°).

**Veṭhana** (nt.) [fr. veṭheti, cp. Epic & Class. Sk. veṣṭhana] 1. surrounding, enveloping J vi.489. — 2. a turban, head — dress D i.126; A i.145; iii.380 (sīsa°); J v.187; DhA iv.213; PvA 161. — 3. wrapping, clothing, wrap, shawl J vi.12. — Cp. **pali°**.

**Veṭhita** [pp. of veṭheti] enveloped, enclosed, surrounded, wrapped Sdhp 362. Cp. **ni°, pari°**.

**Veṭheti** [Vedic veṣṭate, **viṣṭ** or **veṣṭ**, to Lat. virga, branch, lit. twisting] to twist round, envelope, wrap, surround J i.5, 422; Miln 282. — Pass. **veṭhiyati**: see **vi°**. — pp. **veṭhita**. — Cp. **pali°**.

**Veṇa** [cp. *Sk. vaiṇa, dial.] 1. a worker in bamboo PvA 175. — 2. a member of a low & despised class (cp. pukkusa) Vin iv.6; S i.93 (°kula); A ii.85 (id.); iii.385; Pug 51; f. **veṇī** J v.306 (=tacchikā C.); Pv iii.1[13] (read veṇī for veṇiṅ).

**Veṇi** (f.) [cp. Sk. veṇi] a braid of hair, plaited hair, hair twisted

into a single braid A iii.295; Vin ii.266 (dussa°); Th 2, 255; Vv 38[4] (=kesa — veṇi C.). fig. of a "string" of people D i.239 (andha°). **-°kata** plaited, having the hair plaited J ii.185; v.431.

**Veṇu** [cp. Vedic veṇu. Another P, form is **veḷu** (q. v.)] bamboo; occurs only in cpds., e. g. **-°gumba** thicket of bamboo DhA i.177; **-°tinduka** the tree Diospyros J v.405 (=timbaru C.); **-°daṇḍaka** jungle — rope J iii.204; **-°bali** a tax to be paid in bamboo (by bamboo workers) DhA i.177; **°-vana** bamboo forest J v.38.

**Vetaṇḍin** (adj.) [fr. vitaṇḍā] full of sophistry, skilled in vitaṇḍā Miln 90 (said of King Milinda).

**Vetana** (nt.) [cp. Epic & Class. Sk. vetana] wages, hire; payment, fee, remuneration; tip J i.194 (nivāsa° rent); Sn 24; VvA 141; DhA i.25; PvA 112. Most frequently comb[d] with **bhatta°** (q. v.). As **vedana** at J iii.349.

**Vetabba** is grd. of *veti **[vi]=vināti** to weave (q, v.), thus "to be woven," or what is left to be woven J vi.26. — inf. **vetuṅ** Vin ii.150.

**Vetasa** [Vedic vetasa] the ratan reed, Calamus rotang J v.167; SnA 451.

**Vetāla** at D i.6 (in the lists of forbidden crafts) refers to some magic art. The proper meaning of the word was already unknown when Bdhgh at DA i.84 explained it as "ghana — tāḷaṅ" (cymbal beating) with remark "mantena mata — sarīr' uṭṭhāpanan ti eke" (some take it to be raising the dead by magic charms). Rh. D. at *Dial.* i.8 translates "chanting of bards" (cp. vetālika). It is of dialectical origin.

**Vetālika** [dial.; cp. Epic & Class. Sk. vaitālika] a certain office or occupation at court connected with music or other entertainment, a bard. With other terms in list at Miln 331, some of them obscure and regional. Also at J vi.277, where expl[d] as "vetālā [read vettāya?] uṭṭhāpake," i. e. those whose duty it is [by vetāla or vetta] to make (people) rise. The expl[n] is obscure, the **uṭṭhāpaka** reminds of Bdhgh's **uṭṭhāpana** (under vetāla). Kern misunderstands the phrase by translating "chasing bards away."

**Veti** [vi+eti, of i; Sk. vyeti] to go away, disappear, wane S iii.135; A ii.51; J iii.154; DhsA 329. Cp. **vyavayāti**.

**Vetulla** (& **vetulya)** [cp. *Sk. vaitulya; also called vai- pulya, fr. **vipula**. The P. form is not clear; it probably rests on dial. trsl[n] of a later term] a certain dissenting sect (see *Mhvs. trsl[n]* 259, n. 2) in **°vāda** heretic doctrine Mhvs 36, 41; Dpvs 22, 45; **-°vādin** an adherent of this doctrine.

**Vetta** (nt.) [cp. Epic Sk. vetra] twig, rod; creeper; jungle- rope (cp. veṇu — daṇḍa); cane (calamus). By itself only in standard list of punishments (tortures): **vettehi tāḷeti** to flog with canes, e. g. A i.47; ii.122; Miln 196. Otherwise freq. in cpds.:

**-agga** cane — top, sprout of bamboo (cp. kaḷīra) Vism 255 (where KhA in id. p. reads °ankura); VbhA 60, 239, 252. **-ankura** a shoot of bamboo KhA 52, 67. **-āsana** cane chair VvA 8. **-cāra** (vettācāra) "stick — wandering" (?) J iii.541 (+sankupatha; C.: vettehi sañcaritabba); Vv 84[11] (vettācāraṅ sankupathañ ca maggaṅ, expl[d] as vettalatā bandhitvā ācaritabba magga VvA 338); better as "jungle — path." **-patha** "a jungle full of sticks" (trsl[n] Rh. D.) Miln 280 (+sankupatha), jungle — path. **-bandhana** binding with twigs (rope?), creeper — bands S iii.155; v.51=A iv.127. **-latā** cane creeper J i.342; VvA 8, 338. **-valli** garland of creeper Dāvs iii.40.

**Veda** [fr. **vid**, or more specifically **ved** as P. root] 1. (cp. vediyati & vedanā) (joyful) feeling, religious feeling, enthusiasm, awe, emotion, excitement (something like **saṅvega**) D ii.210 (°paṭilābha+somanassa — paṭilābha); M i.465 (uḷāra); Sn 1027 (=pīti SnA 585); J ii.336; iii.266. **attha-veda+dhamma-veda** enthusiasm for the truth (for the letter & the spirit) of Buddha's teaching M i.37; A v.329 sq., 333, 349, 352; **veda** here interpreted as "somanassaṅ" at MA i.173. — See also cpd. **°jāta**. — 2. (cp. vedeti & vijjā) (higher) knowledge (as "Buddhist" antithesis to the authority of the "Veda"), insight, revelation, wisdom: that which Bdhgh at MA i.173 defines with "**ñāṇa**," and illustrates with **vedagū** of Sn 1059; or refers to at DA i.139 with def[n] "vidanti etenā ti vedo." Thus at Sn 529 & 792 (=vedā vuccanti catūsu maggesu ñāṇaṅ paññā Nd[1] 93), cp. SnA 403. — As adj. **veda** Ep. of the Buddha "the knower" or the possessor of revelation, at M i.386. See also **vedagū**. — 3. the Veda(s), the *brahmanic* canon of authorized religious teaching (revelation) & practice; otherwise given as "**gantha**" i. e. "text" at MA i.173, & illustrated with "tiṇṇaṅ vedānaṅ pāragū." The latter formula is frequent in stock phrase describing the accomplishments of a Brahmin, e. g. at D i.88; M ii.133; Sn 1019; A i.163; DhA iii.361. In the older texts only the 3 Vedas (irubbeda=Rg; yaju° & sāma°) are referred to, whereas later (in the Commentaries) we find the 4 mentioned (athabbana added), e. g. the *three* at S iv.118; J i.168; ii.47; iii.537; Miln 10; Vism 384; the *four* at DA i.247; Miln 178. — Unspecified (sg.): SnA 462. As adj. **veda** "knowing the Vedas" SnA 463 (ti°), cp. **tevijja**. — The **Vedas** in this connection are not often mentioned, they are almost identical with the **Mantras** (see **manta**) and are often (in Com.) mentioned either jointly with **manta** or promiscuously, e. g. Pv ii.6[13] (the Vedas with the 6 **angas**, i. e. vedāngas, called **manta**); SnA 293 (manta — pāragū+veda — pāragū), 322, 448.

**-antagu** "one who has reached the end of knowledge," i. e. one who has obtained perfection in wisdom Vin i.3; Sn 463. **-gū** one who has attained to highest knowledge (said of the Buddha). Thus different from "tiṇṇaṅ vedānaṅ **pāragū**," which is brahmanic. The expl[n] of vedagū is "catūsu maggesu ñāṇaṅ" Nd[2] 612, & see above 2. — S i.141, 168; iv.83, 206; A ii 6; iv.340; Sn 322, 458, 529, 749, 846, 947, 1049, 1060; Nd[1] 93, 204, 299, 431. A peculiar meaning of **vedagū** is that of "soul" (lit. attainer of wisdom) at Miln 54 & 71. **-jāta** thrilled, filled with enthusiasm, overcome with awe, excited A ii.63; Sn 995, 1023; Kvu 554=Vv 34[27] (=jāta — somanassa VvA 156); J i.11; Miln 297. **-pāragū** one who excels in the knowledge of the Vedas, perfected in the Veda SnA 293; cp. above 3. **-bandhu** one who is familiar with the Vedas SnA 192.

**Vedaka** (adj.) [fr. veda 3] knowing or studying the Vedas SnA 462 (brāhmaṇa).

**Vedanaka** (adj.) [fr. vedanā] having feeling, endowed with sensation Vbh 419 (a°+asaññaka).

**Vedanā** (f.) [fr. **ved°**: see vedeti; cp. Epic Sk. vedanā] feeling, sensation (see on term, e. g. *Cpd.* 14 Mrs. Rh. D. *B. Psy.,* ch. iv.) D i.45; ii.58 (cp. *Dial.* ii.54), 66; iii.58, 77, 221, 228, 238 (°upādāna); S iii.86 sq.; A i.39, 122, 141; ii.79, 198, 256; iii.245 sq., 450; iv.301, 385; Kh iii. (tisso v.); Sn 435, 529, 739, 1111; Nd[1] 109; Nd[2] 551 (tisso v.); Ps i.6, 50 sq., 145 sq., 153 sq.; ii.109 sq., 181 sq.; Vbh 135 sq., 294, 401, 403 sq.; Dhs 3, 1348; Nett 27, 65 sq.; 83, 123, 126; Tikp 246, 317 sq., 345 sq.; Vism 460 sq.; DA i.125; VbhA 13 sq., 39 sq., 80, 178, 193, 221 (°ânupassanā, in detail), 263 sq., 382 (various). — *Three* modes of feeling (usually understood whenever mention is made of "**tisso vedanā**"): **sukhā** (pleasant), **dukkhā** (painful) **adukkha-m-asukhā** (indifferent) D iii.275; S ii.53, 82; iv.207; A iii.400; It 46; Tikp 317 sq. — *or:* **kusalā, akusalā, avyākatā** Vism 460. — *Five* vedanās: sukhaṅ, dukkhaṅ, somanassaṅ, domanassaṅ, upekkhā Vism 461. Categories of 2 to 108 modes of Vedanā, S iv.223 sq. — **vedanā** is one of the 5 **khandhas** (see khandha ii.B). — On relation of *old* and *new* sensations (purāṇa°>nava°) see e. g. A ii.40; iii.388; iv.167; Vism 33; and see formula under **yātrā**. — In the **Paṭiccasamuppāda** (q. v.) vedanā stands between **phassa** as condition and **taṇhā** as result; see e. g. Vism 567 sq. — 2. (in special application) painful sensation, suffering, pain (i. e. dukkhavedanā) M i.59; A i.153 (sārīrikā bodily pain); ii.116 (id.); iii.143 (id.); Pv i.10[15]; Miln 253 (kāyikā & cetasikā); VbhA 101 (maraṇ' antikā v. agonies of death). — **vedan' aṭṭa** afflicted by pain Vin ii.61; iii.100; J i.293. — As adj. **vedana** suffering or to be suffered Pv iii.10[6] (=anubhūyamāna PvA 214). — **vedana** at J iii.349 is to be read as **vetana**.

**Vedayita** [pp. of vedeti] felt, experienced S i.112; ii.65; iii.46; A ii.198; iv.415; Vism 460.

**Vedalla** (nt.) [may be dialectical, obscure as to origin; Bdhgh refers it to Veda 1] Name of one of the 9 angas (see **nava**) or divisions of the Canon according to matter A ii.7, 103, 178; iii.88, 107, 361 sq.; iv.113; Vin iii.8; Pug 43; DhsA 26; DA i.24; PvA 22. The DhsA comprises under this **anga** the 2 suttas so — called in M. (43, 44), the Sammādiṭṭhi, Sakkapañha, Sankhārābhājaniya, Mahāpuṇṇama etc. Suttas, as catechetical DhsA 26=DA i.24. — *Note.* The 2[nd] part of the word looks like a distortion fr. ariya (cp. mahalla>mah' ariya). Or might it be=vedanga?

**Vedi** & **Vedī** (f.) [Vedic vedi sacrificial bench] ledge, cornice, rail Mhvs 32, 5; 35, 2; 36, 52 (pāsāṇa°); 36, 103; Vv 84[16] (=vedikā VvA 346). — See on term *Dial.* ii.210; *Mhvs. tsrl[n]* 220, 296. Cp. **vedikā & velli**.

**Vedikā** (f.) (& **vediyā**) [fr. vedi] cornice, ledge, railing D ii.179; Vin ii.120; J iv.229, 266; Vv 78[6] (vediyā= vedikā VvA 304); 84[16] (=vedikā VvA 340); VvA 275.

**Vedita** [pp. of vedeti] experienced, felt S iv.205 (sukha & dukkha)=Sn 738.

**Vedisa** [fr. vidisā?] N. of a tree J v.405; vi.550.

**Vedeti** [Vedic vedayati; Denom. or Caus. fr. **vid** to know or feel] "to sense," usually in Denom. function (only *one* Caus. meaning: see aor. **avedi**); meaning twofold: either intellectually "to know" (cp. **veda**), or with ref. to general feeling "to experience" (cp. **vedanā**). — For the *present* tense *two* bases are to be distinguished, viz. **ved°**, used in both meanings; and **vediy°** (=*vedy°), a specific Pāli formation after the manner of the 4[th] (y) class of Sk. verbs, used only in meaning of "experience." Thus **vedeti**: (a) to *know* (as=acc., equal to "to call") Sn 211 sq. (taṅ muniṅ vedayanti); (b) to *feel,* to experience S iv.68 (phuṭṭho vedeti, ceteti, sañjānāti); M i.37; Pv iv.1[50] (dukkhaṅ=anubhavati PvA 241). — **vediyati**: to feel, to experience a sensation or feeling (usually with **vedanaṅ** or pl. vedanā) M i.59; ii.70 (also Pot. vediyeyya); S ii.82; iii.86 sq.; iv.207; A i.141; ii.198 (also ppr. vediyamāna); J ii.241; Miln 253. — aor. **avedi** he *knew,* recognized J iii.420 (=aññāsi C.); he *made known,* i. e. informed J iv.35 (=jānāpesi C.); **vedi** (recognized, knew) Sn 643, 647, 1148 (=aññāsi aphusi paṭivijjhi Nd[2] 613); & **vedayi** Sn 251 (=aññāsi SnA 293). — Fut. **vedissati** (shall *experience*) Pv i.10[15] (dukkhaṅ vedanaṅ v.). — grd. **vediya** (to be *known*) Sn 474 (para° diṭṭhi held as view by others; expl[d] as "ñāpetabba" SnA 410); **vedanīya**: (a) to be *known,* intelligible, comprehensible D i.12; (dhammā nipuṇā... paṇḍita — vedanīyā); ii.36; M i.487; ii.220; (b) to be *experienced* S iv.114 (sukha° & dukkha°); A i.249 (diṭṭhadhamma°); iv.382; Pv ii.11[7] (sukha° — kamma= sukha — vipāka PvA 150); iii.3[7] (kamma); iv.1[29] (of kamma — vipāka=anubhavana — yogga PvA 228); PvA 145 (kamma); & **veditabba** to be *understood* or *known* D i.186; PvA 71, 92, 104. — pp. **vedita & vedayita**.

**Vedeha** [=Npl. Vedeha] lit. from the Videha country; wise (see connection between Vedeha & **ved**, vedeti at DA i.139, resting on popular etymology) S ii.215 sq. (°muni, of Ānanda; expl[d] as "vedeha — muni=paṇḍitamuni," cp. *K.S.* i.321; trsl[n] *K.S.* ii.145 "the learned sage"); Mhvs 3, 36 (same phrase; trsl[n] "the sage of the Videha country"); Ap 7 (id.).

**Vedha** [adj. — n.) [fr. **vidh=vyadh**, cp. vyādha] 1. piercing, pricking, hitting A ii.114 sq. (where it is said of a horse receiving pricks on var. parts, viz. on its hair: **loma°**; its flesh: **maṅsa°**; its bone: **aṭṭhi°). -avedha** [to **vyath!**] not to be shaken or disturbed, imperturbable Sn 322 (=akampana — sabhāva SnA 331). — 2. a wound J ii.274 sq. — 3. a flaw Miln 119. — Cp. **ubbedha**.

**Vedhati** [for *vethati=vyathati, of **vyath**] to tremble, quiver, quake, shake S v.402; Th 1, 651; 2, 237 (°amāna); Sn 899, 902 (Pot. vedheyya); Nd[1] 312, 467; J ii.191 (kampati+); Miln 254 (+calati); VvA 76 (vedhamānena sarīrena); DhA ii.249 (Pass. vedhiyamāna trembling; v. l. pa°). Cp. **vyadhati**, ubbedhati & **pavedhati**.

**Vedhana** (nt.) [fr. **vidh** to pierce] piercing J iv.29; DA i.221.

**Vedhabba** (nt.) [abstr. fr. vidhavā,=Epic Sk. vaidhavya] widowhood J vi.508.

**Vedhavera** [for *Sk. vaidhaveya, fr. vidhavā] son of a widow; in two diff. passages of the Jātaka, both times characterized as **sukka-cchavī vedhaverā** "sons of widows, *with white skins,*" and at both places misunderstood (or unintelligibly expl[d]) by the Cy., viz. J iv.184 (+thulla — bāhū; C.: vidhavā apatikā tehi vidhavā sarantī ti [ti]vidha — verā ca vedhaverā); vi.508 (C.: vidhav' itthakā; v. l. vidhav — ittikāmā purisā).

**Vedhitā** (f.) [pp. of vedheti, Caus. of vijjhati] shooting, hitting J

vi.448.

**Vedhin** (adj.) [fr. **vidh=vyadh**] piercing, shooting, hitting: see **akkhaṇa°**.

**Venateyya** [fr. vinata] descended from Vinatā, Ep. of a garuḷa Ps ii.196; J vi.260; Dāvs iv.45.

**Venayika**[1] [fr. vi 3+naya] a nihilist. The Buddha was accused of being a v. M i.140.

**Venayika**[2] (adj.) [fr. vinaya] versed in the Vinaya Vin i.235; iii.3 (cp. Vin A i.135); M i.140; A iv.175, 182 sq.; v.190; Miln 341.

**Veneyya** (adj.) [=vineyya, grd. of vineti; cp. BSk. vaineya Divy 36, 202 & passim] to be instructed, accessible to instruction, tractable, ready to receive the teaching (of the Buddha). The term is *late* (Jātaka style & Com.) J i.182 (Buddha°), 504; SnA 169, 510; DhA i.26; VbhA 79; VvA 217; ThA 69 (Ap. v. 10). Cp. **buddha°**.

**Veneyyatta** (nt.) [fr. veneyya] tractableness Nett 99.

**Vepakka** (nt.) [fr. vipakka] ripening, ripeness, maturity. - (adj.) yielding fruit, resulting in (—°) A i.223 (kāmadhātu° kamma); iii.416 (sammoha° dukkha); Sn 537 (dukkha° kamma).

**Vepurisikā** (f.) [vi+purisa+aka] a woman resembling a man (sexually), a man — like woman, androgyn Vin ii.271; iii.129.

**Vepulla** (nt.) [fr. vipula] full development, abundance, plenty, fullness D iii.70, 221, 285; S iii.53; A i.94 (āmisa°, dhamma°); iii.8, 404; v.152 sq., 350 sq.; Miln 33, 251; Vism 212 (saddhā°, sati°, paññā°, puñña°), 619; DhA i.262 (sati°); VbhA 290. — Often in phrase **vuḍḍhi virūḷhi vepulla** (see vuḍḍhi), e. g. Vin i.60; It 113. Cp. **vetulla**.

**Vepullatā** (f.) [abstr. formation fr. vepulla]=vepulla; A ii.144 (rāga°, dosa°, moha°); Ap 26, 39; Miln 252. As **vepullataṅ** (nt.) at A iii.432.

**Vebhanga** [fr. vibhanga] futility, failure J iv.451 (opp. sampatti; expl[d] as **vipatti** C.).

**Vebhangika** (& **°iya)** (adj.) see **a°**.

**Vebhavya** (& **°ā)** (nt. & f.) [fr. vibhāvin] thinking over, criticism Dhs 16; Ps i.119; Pug 25; Nett 76.

**Vebhassi** (f.)=**vibhassikatā**, i. e. gossiping Vin iv.241.

**Vebhūtika** (& **°ya)** (adj. — nt.) [fr. vibhūti 1] causing disaster or ruin; nt. calumnious speech, bad language D iii.106 (°ya); Sn 158 (°ya); Vv 84[40] (°ka; expl[d] as "sahitānaṅ vinābhāva — karaṇato vebhūtikaṅ," i. e. pisuṇaṅ VvA 347).

**Vema** (nt.) [fr. vāyati[2], cp. Sk. veman (nt.); Lat. vimen] loom or shuttle DhA iii.175; SnA 268.

**Vemaka** (nt.)=**vema** Vin ii.135.

**Vemajjha** (nt.) [fr. vi+majjha] middle, centre J iv.250; vi.485; Pug 16, 17; Vism 182 (°bhāga central part); VvA 241, 277. — loc. **vemajjhe**: (a) in the present, or central interval of **saṅsāra** Sn 849 (cp. Nd[1] 213 and majjha 3 b); (b) in two, asunder Vism 178.

**Vematika** (adj.) [fr. vimati] in doubt, uncertain, doubtful Vin i.126; ii.65; iv.220, 259; Vism 14 (°sīla). Opp. **nibbematika**.

**Vematta** (nt.) [fr. vi+matta[1]] difference, distinction Miln 410; Vism 195.

**Vemattatā** (f.) [abstr. formation fr. vematta] difference, distinction, discrepancy, disproportion(ateness) M i.453, 494; S ii.21; iii.101; v.200; A iii.410 sq.; Sn p.102 (puggala°); Nett 4, 72 sq., 107 sq.; Miln 284, 285. — The 8 differences of the var. Buddhas are given at SnA 407 sq. as addhāna°, āyu°, kula°, pamāṇa°, nekkhamma°, padhāna°, bodhi°, raṅsi°.

**Vemātika** (adj.) [vi+°mātika] having a different mother J iv.105 (°bhāginī); vi.134 (°bhātaro); PvA 19.

**Vemānika** (adj.) [fr. vimāna[1]] having a fairy palace (see vimāna 3) J v.2; DhA iii.192.

**Veyy°** is a (purely phonetic) diaeretic form of **vy°**, for which **viy°** & **veyy°** are used indiscriminately. There is as little difference between **viy°** & **veyy°** as between **vi°** & **ve°** in those cases where (double, as it were) abstract nouns are formed from words with **ve°** (vepullatā, vemattatā, etc.), which shows that **ve°** was simply felt as **vi°**. Cp. the use of e for i (esp. before y) in cases like alabbhaneyya>°iya; addhaneyya>°iya; pesuṇeyya>°iya, without any difference in meaning.

**Veyyaggha** (adj.) [fr. vyaggha] belonging to a tiger Dh 295 (here simply=vyaggha. i. e. with a tiger as fifth; veyya°=vya° metri causâ; Bdhgh's expl[n] at DhA iii.455 is forced). — (m). a car covered with a tiger's skin J v.259, cp. 377.

**Veyyagghin=veyyaggha** (adj.) J iv.347.

**Veyyañjanika** [=vyañjanika] one who knows the signs, a fortune — teller, soothsayer J v.233, 235. — The BSk. equivalent is **vaipañcanika** (MVastu i.207) etc.: see under **vipañcita**, which *may* have to be derived (as viyañcita=viyañjita) from vi+**añj**=vyañjana. See also Kern. *Toev.* p. 19.

**Veyyatta**=viyatta, i. e. accomplished, clever J v.258.

**Veyyatti** (f.) [=viyatti] distinction, cleverness, accom- plishment J v.258; vi.305.

**Veyyattiya** (nt.) [abstr. form (°ya=°ka) fr. veyyatti= viyatti] distinction, lucidity; accomplishment D iii.38 (paññā° in wisdom); M i.82, 175; ii.209.

**Veyyākaraṇa** (m. nt.) [=vyākaraṇa] 1. (nt.) answer, ex- planation, exposition D i.46, 51, 105, 223; ii.202; A iii.125; v.50 sq.; Sn 352, 510, 1127; Pug 43, 50; Miln 347; DA i.247. — 2. (m.) one who is expert in explanation or answer, a grammarian D i.88; A iii.125; Sn 595; Miln 236; SnA 447.

**Veyyābādhika** (adj.) [=vyābādhika] causing injury or oppression, oppressive, annoying (of pains) M i.10; A iii.388; Vism 35 (expl[d] diff. by Bdhgh as "vyābādhato uppannattā veyyābādhikā").

**Veyyāyika** (nt.) [fr. vyaya] money to defray expenses, means Vin ii.157.

**Veyyāvacca** (nt.) [corresponds to (although doubtful in what relation) Sk. *vaiyā — pṛtya, abstr. fr. **vyāpṛta** active, busy (to **pṛ**, pṛṇoti)=P. vyāvaṭa; it was later retranslated into BSk. as **vaiyāvṛtya** (as if vi+ā+**vṛt**); e. g. Divy 54, 347; MVastu i.298] service, attention, rendering a service; work, labour, commission, duty Vin i.23; A iii.41; J i.12 (kāya°); vi.154; SnA 466; VvA 94; ThA 253. **-°kamma** doing service, work J iii.422; **-°kara** servant, agent, (f.) housekeeper J iii.327; VvA 349;

**°-kārikā** (f.) id. PvA 65. — Cp. **vyappatha**.

**Veyyāvaṭika** (nt.) [doublet of veyyāvacca; °ka=°ya] service, waiting on, attention Sn p. 104 (kāya°); J iv.463; vi.154, 418, 503 (dāna°); DhA i.27 (kāya°); iii.19 (dāna°); Dpvs vi.61.

**Vera** (nt.) [cp. Sk. vaira, der. fr. vīra] hatred, revenge, hostile action, sin A iv.247; Dh 5; J iv.71; DhA i.50.; PvA 13. — **avera** absence of enmity, friendliness; (adj.) friendly, peaceable, kind D i.167, 247 (sa° & a°), 251; S iv.296; A iv.246; Sn 150. The **pañca bhayāni verāni** (or **vera-bhayā**) or **pañca verā** (Vbh 378) "the fivefold guilty dread" are the fears connected with sins against the 5 first commandments (sīlāni); see S ii.68; A iii.204 sq.; iv.405 sq.; v.182; It 57=Sn 167 (vera — bhay'atīta).

**Veraka=vera; a°** Pv iv.1[38]. See also **verika**.

**Verajja** (nt.) [fr. vi+rajja] a variety of kingdoms or provinces S iii.6 (nānā° — gata bhikkhu a bh. who has travelled much).

**Verajjaka** (adj.) [fr. verajja] belonging to var. kingdoms or provinces, coming from various countries **(nānā°)**; living in a different country, foreign, alien D i.113; M ii.165 (brāhmaṇā); A iii.263 (bhikkhū); Th 1, 1037; Vv 84[12] (=videsa — vasika VvA 338); Miln 359.

**Veramaṇī** (f.) [fr. viramaṇa; cp. the odd form BSk. **vīramaṇī**, e. g. Jtm. 213] abstaining from (—°), absti nence A ii.217, 253; v.252 sq., 304 sq.; Sn 291; Pug 39, 43; Vism 11; KhA 24; DhA i.235, 305.

**Veramba** (& **°bha**) (adj.) [etym.? Probably dialectical, i. e. regional] attribute of the wind (**vāta** or pl. **vātā**), a wind blowing in high altitudes [cp. BSk. vairambhaka Divy 90] S ii.231; A i.137; Th i.597; J iii.255, 484; vi.326; Nd[2] 562; VbhA 71.

**Verika**=vera i. e, inimical; enemy (cp. **veraka**) J v.229, 505; Vism 48.

**Verin** (adj.) [fr. vera] bearing hostility, inimical, revenge- ful J iii.177; Pv iv.3[25] (=veravanto PvA 252); Miln 196; Vism 296 (°puggala), 326 (°purisa, in simile), 512 (in sim.); VbhA 89. — Neg. **averin** Dh 197, 258.

**Verocana** [=virocana, fr virocati] the sun (lit. "shining forth") S i.51; A ii.50.

**Velā** (f.) [Vedic velā in meaning 1; Ep. Sk. in meanings 2 & 3] — 1. time, point of time (often equal to **kāla**) Pug 13 (uḍḍahana°); J iv.294; Miln 87; KhA 181; PugA 187; SnA 111 (bhatta° meal — time); DhsA 219; PvA 61, 104, 109 (aruṇ' uggamana°), 129, 155; VvA 165 (paccūsa° in the early morning). — 2. shore, sea — shore Vin ii.237=A iv.198; J i.212; Mhvs 19, 30. — 3. limit, boundary A v.250 (between v. & agyāgāra); Th 1, 762; Miln 358; DhsA 219; in spec. sense as "measure," restriction, control (of character, **sīla-velā**) at Dhs 299 ("not to trespass" trsl[n]), and in dogmatic exegesis of **ativelaṅ** at Nd[1] 504; cp. Nd[2] 462 & DhsA 219. — 4. heap, multitude (?) DhsA 219 (in Npl. Uruvelā which is however *Uruvilvā).

**Velāmika** (adj.) [velāma+ika, the word velāma probably a district word] "belonging to Velāma," at D ii.198 used as a clan — name (f. Velāmikānī), with vv. ll. Vessinī & Vessāyinī (cp. Velāma Np. comb[d] with Vessantara at VbhA 414), and at D ii.333 classed with **khujjā, vāmanikā & komārikā** (trsl[n] "maidens"; Bdhgh: "very young & childish": see *Dial.* ii.359); v. l. celāvikā. They are some sort of servants, esp. in demand for a noble's retinue. See also Np. **Velāma** (the V.— sutta at J i.228 sq.).

**Velāyati** [Denom. fr. velā] to destroy (?) DhsA 219 (cp. *Expos.* ii.297); expl[d] by **viddhaṅseti**. More appropriate would be a meaning like "control," bound, restrict.

**Vellāḷin** (adj.) [Is it a corruption fr. *veyyāyin=*vyāyin?] flashing (of swords) J vi.449.

**Velli** [dial.?] is a word peculiar to the *Jātaka.* At one passage it is expl[d] by the Commentary as "vedi" (i. e. rail, cornice), where it is applied to the slender waist of a woman (cp. **vilāka & vilaggita**): J vi.456. At most of the other passages it is expl[d] as "a heap of gold": thus at J v.506 (verse: velli — vilāka — majjhā; C.: "ettha **vellī** ti **rāsi** vilākamajjhā ti vilagga — majjhā uttattaghana — suvaṇṇa **-rāsi** — ppabhā c' eva tanu — dīgha — majjhā ca"), and vi.269 (verse: kañcana — velli — viggaha; C.: "suvaṇṇa **-rāsi** — sassirīka — sarīrā"). At v.398 in the same passage as vi.269 expl[d] in C. as "kañcana — rūpakasadisa — sarīrā"). The idea of *"golden"* is connected with it throughout.

**Vellita** (adj.) [pp. of vellati, **vell** to stagger, cp. paṭivellati] crooked, bent; (of hair:) curly PvA 189. It is only used with ref. to *hair.*

**-agga** with bending (or crooked) tip (of hair), i. e. curled Th 2, 252 (cp. ThA 209); J v.203 (=kuñcit' agga C.); vi.86 (sun — agga — vellita); PvA 46, 142. — Cp. kuñcita — kesa J i.89.

**Veḷu** [=veṇu, cp. Geiger, *P.Gr.* § 43[3] & Prk. veḷu: Pischel, *Prk. Gr.* § 243] a bamboo A ii.73; Vin iv.35; J iv.382 (daṇḍa°); v.71; Vism 1, 17; SnA 76 (=vaṅsa); VbhA 334.

**-agga** (veḷagga) the top of a bamboo Vin ii.110. **-gumba** a bamboo thicket SnA 49, 75. **-daṇḍa** a bamboo stick SnA 330. **-dāna** a gift of bamboo Vbh 246; Miln 369; SnA 311; KhA 236; VbhA 333. **-nāḷi** (°nalaka, °nāḷika) a stalk or shaft of bamboo Vism 260; KhA 52; ThA 212. **-pabba** a stalk or section of the b. J i.245; Vism 358=VbhA 63.

**Veḷuka** [fr. veḷu] a kind of tree J v.405 (=vaṅsa — coraka).

**Veḷuriya** (nt.) [cp. dial. Sk. vaiḍūrya] a precious stone, lapis lazuli; cp. the same word "beryl" (with metathesis r>l; *not* fr. the Sk. form), which the Greeks brought to Europe from India. — D i.76; Vin ii.112; S i.64; A i.215; iv.199, 203 sq.; J iii.437; Pv ii.7[5]; Mhvs 11, 16; DhA ii.220. Often in descriptions of **Vimānas**, e. g. Vv 2[1]; 12[1]; 17[1]; cp. VvA 27, 60. — Probably through a word — play with **veḷu** (bamboo; popular etymology) it is said to have the colour of bamboo: see **vaṅsa-rāga & vaṅsa-vaṇṇa**. At J i.207 a peacock's neck is described as having the colour of the **veḷuriya**. At Miln 267 (in inventory of "loka") we have the foll. enumeration of precious stones: **pavāḷa** coral, **lohitanka** ruby, **masāragalla** cat's eye, **veḷuriya** lapis lazuli, **vajira** diamend. See also under **ratana[1]**.

**Veḷuva** [cp. Vedic vainava (made of cane)?] probably not to **veḷu**, but another spelling for **beḷuva**, in **°laṭṭhikā** S iii.91, as sometimes v. l. **veḷuva** for **beḷuva** (q. v.).

**Vevacana** (nt.) [fr. vivacana] attribute, epithet; synonym Nett 1 sq., 24, 53 sq., 82, 106; Vism 427; SnA 24, 447. Cp.

**adhivacana**.

**Vevaṇṇa** (nt.) [fr. vivaṇṇa] discolouring ThA 85 (Ap. v. 42).

**Vevaṇṇiya** (nt.) [abstr. fr. vivaṇṇa] 1. state of having no caste, life of an outcast A v.87≈200. [Cp. BSk. vaivarṇika outcast Divy 424]. — 2. discolouring, fading, waning J iii.394.

**Vevāhika** [fr. vivāha] wedding — guest J ii.420.

**Veviccha** (nt.) [abstr. formation fr. vivicchā] "multi- farious wants," greediness, selfishness, avarice Sn 941 (=pañca macchariyāni Nd[1] 422, as at Nd[2] 614), 1033 (where Nett 11 reads vivicchā); Pug 19, 23; Dhs 1059, 1122; Nd[2] s. v. taṇhā; DhsA 366, 375.

**Vesa** [cp. Sk. veṣa, fr. **viṣ** to be active] dress, apparel; (more frequently:) disguise, (assumed) appearance J i.146 (pakati° usual dress), 230 (āyuttaka°); iii.418 (andha°); Miln 12; DhA ii.4; PvA 62, 93 (ummattaka°), 161 (tunnavāya°); Sdhp 384; purisa° (of women) DA i.147.

**Vesama**=visama VvA 10.

**Vesākha** [cp. Vedic vaiśākha] N. of a month (April — May) Mhvs 1, 73; 29, 1.

**Vesārajja** (nt.) [abstr. formation fr. visārada, i. e. *vaiśā- radya] (the Buddha's or an Arahant's) perfect selfconfidence (which is of 4 kinds), self — satisfaction, subject of confidence. The four are given in full at M i.71 sq., viz. highest knowledge, khīṇāsava state, recognition of the obstacles, recognition & preaching of the way to salvation. See also D i.110; J ii.27; A ii.13; iii.297 sq.; iv.83, 210, 213; M i.380; Ps ii.194; Nd[2] 466[b]; DhA i 86; DA i.278; KhA 104; VvA 213; Sdhp 593.

**Vesiyāna** [=vessa, with °na as in gimhāna, vassāna etc.] a Vaiśya **(Vessa)** J vi.15, 21, 328, 490, 492. As **vessāyana** at Sn 455 (where vesiyāna is required).

**Vesī & Vesiyā** (f.) [the f. of vessa] a woman of low caste, a harlot, prostitute. — *(a)* **vesī**: Vin iii.138; J v.425; in cpd. **vesi-dvāra** a pleasure house Th 2, 73. — *(b)* **vesiyā**: Vin iv.278; Sn 108; Vbh 247; in cpd. **vesiyā-gocara** asking alms from a prostitute's house DhA iii.275; DhsA 151; VbhA 339.

**Vesma** (nt.) [Vedic veśman, fr. **viś** to enter: see visati] a house J v.84. A trace of the n — stem in loc. **vesmani** J v.60.

**Vessa** [cp. Vedic vaiśya, a dial. (local) word] a Vaiśya, i. e. a member of the third social (i. e. lower) grade (see vaṇṇa 6), a man of the people D iii.81, 95 (origin); S i.102, 166; iv.219; v.51; A i.162; ii.194; iii.214, 242; Vbh 394; DA i.254 (origin). — f. **vesī** (q. v.); **vessī** (as a member of that caste) D i.193; A iii.226, 229.

**Vessikā** (f.) [fr. vessa] a Vaiśya woman Sn 314.

**Vehāyasa=vihāyasa**, i. e. air, sky; only used in *acc.* **vehāyasaṅ** in function of a *loc.* (cp. VvA 182: vehāyasaṅ=vehāyasa — bhūte hatthi — piṭṭhe), comb[d] with **ṭhita** (standing in the air) Vv 41; Mhvs 1, 24; PvA 14.

**Vehāsa** [contraction of **vehāyasa**] the air, sky, heaven; only in the two cases (both used as *loc.* "in the air"): acc. **vehāsaṅ** D iii.27; S v.283; Vin iii.105; VvA 78; & loc. **vehāse** Vin i.320. **-kuṭī** "air hut" i. e. airy room, "a hut in which a middle — sized man can stand without knocking his head against the ceiling" (expl[n]) Vin iv.46. **-gamana** going through the air Vism 382; Dhtm 586. **-ṭṭha** standing in the air D i.115; DA i.284. **-ṭṭhita** id. D i.95.

**Vehāsaya** [=vehāyasa with metathesis y>s] occurs only in acc. (=loc.) **vehāsayaṅ**, equal to **vihāyasaṅ** at J iv.471.

**Vo[1]** (indecl.) a particle of emphasis, perhaps=**eva**, or =**vo[2]** (as dative of interest). The Commentaries explain it as "nipāta," i. e. particle. Thus at Sn 560, 760.

**Vo[2]** [cp. Vedic vaḥ, Av. vō, Lat. vos, Gr. ὕμμε] is enclitic form of **tumhe** (see under **tuvaṅ**), i. e. to you, of you; but it is generally interpreted by the C. as "nipāta," i. e. particle (of emphasis or exclamation; i. e. vo[1]). Thus e. g. at Pv i.5[3] (cp. PvA 26).

**Vo°** is commonly regarded as the prefix comb[n] **vi+ava°** (i. e. vi+o°), but in many cases it simply represents **ava°** (=o°) with v as euphonic ("vorschlag"), as in vonata (=onata), voloketi, vokkanti, vokiṇṇa, voropeti, vosāpeti, vosāna, vossagga. In a few cases it corresponds to **vi+ud°**, as in vokkamati, vocchijjati, voyoga.

**Vokāra** [v(i)+okāra; cp. vikāra] 1. difference Sn 611. - 2. constituent of being (i. e. the khandhas), usually as **eka°, catu° & pañca°-bhava**, e. g. Kvu 261; Vbh 137; Tikp 32, 36 sq.; Vism 572; KhA 245; SnA 19, 158. In this meaning **vokāra** is peculiar to the *Abhidhamma* and is almost synonymous with vikāra 4, and in the Yamaka with khandha, e. g. pañca v., catu v. etc. — 3. worthless thing, trifle S ii.29. — 4. inconvenience, disadvantage (cp. vikāra 3) PvA 12 (line 1 read: anek' ākāra — vokāraṅ).

**Vokiṇṇa** (adj.) [v(i)+okiṇṇa] covered with, drenched (with); mixed up, full of (instr.) M i.390; S ii.29; A i.123, 148; ii.232; J i.110; DhsA 69. — Cp. **abbokiṇṇa**.

**Vokiṇṇaka** (adj.) [vokiṇṇa+ka] mixed up Miln 300 (kapi- niddā — pareto vokiṇṇakaṅ jaggati a person with light sleep, so — called "monkey — doze," lies confusedly awake, i. e. is half asleep, half awake). Rh. D. not quite to the point: "a man still guards his scattered thoughts."

**Vokkanta** [pp. of vokkamati] deviated from (abl.) It 36.

**Vokkanti** (f.) [v(i)+akkanti] descent (into the womb), conception Th 1, 790.

**Vokkamati** [vi+ukkamati] to turn aside, deviate from (abl.); mostly in ger. **vokkamma** Vin ii.213; D i.230; M iii.117; S iv.117; Sn 946; J i.23; Vism 18. — pp. **vokkanta**.

**Vokkamana** (nt.) [fr. vokkamati] turning aside, deviation fr. (abl.) M i.14; A i.243.

**Vokkha** (adj) [? doubtful reading] is at J iii.21 given as syn. of **vaggu** (q. v.).

**Vocarita** [pp. of vi+ocarati] penetrated (into conscious- ness), investigated, apperceived M i.478; A iv.363 (=manodvāre samudācāra — ppatta).

**Vocchādanā** (f.) [fr. vi+ava+**chad**] covering up (entirely) VbhA 493.

**Vocchijjati** [vi+ud+chijjati, Pass. of **chid**] to be cut off S iii.53 (so read). — pp. neg. **abbocchinna**: see **abbhocchinna**. (=*avyucch°).

**Votthapana** (& **°ṭṭhapana**) (nt.) [=vavatth°] establishing, synthesis, determination, a momentary stage in the unit called percept (cp. *Cpd.* 29), always with **°kicca** (or °kiriyā) "accomplishing the function of determination" Vism 21; DhsA 401; DA i.194 (v. l. voṭṭhabb°); Tikp 276 (°kiriyā).

**Votthāpeti** [=**vavatthāpeti**] to establish, put up, arrange J vi.583.

**Vodaka** (adj.) [vi+odaka=udaka] free from water Vin ii.113.

**Vodapeti** (or **°dāpeti**) [Caus. of vodāyati] to cleanse, purify DhA ii.162.

**Vodāta** (adj.) [vi+odāta, cp. vīvadāta] clean, pure M i.319.

**Vodāna** (nt.) [fr. vi+ava+**dā**[4] to clean, cp. BSk. vyava- dāna Divy 616; AvŚ ii.188] 1. cleansing, getting bright (of sun & moon) D i.10 (=visuddhatā DA i.95). — 2. purity (from the *kilesas,* or stains of sin), purification, sanctification M i.115 (opp. sankilesa); S iii.151 (citta°, adj.; opp. citta — sankilesa); A iii.418 sq.; v.34; Ps i.166; Vbh 343; Nett 96, 100, 125 sq.; Vism 51 sq., 89; VbhA 401; DhA iii.405.

**Vodāniya** (adj.) [grd. form[n] from vodāna] apt to purify, purifying D i.195; iii.57. Opp. **sankilesika**.

**Vodāpana** (nt.) [fr. vodapeti] cleansing, purification DhA iii.237 (=pariyodapana).

**Vodāya** at J iv.184 appears to be a misreading for **codāya** (ger. from **codeti**) in meaning **iṇaṅ codeti** to undertake a loan, to lend money at interest (=vaḍḍhiyā inaṅ payojetvā C.), to demand payment for a loan. The v. l. at all places is **codāya** (=codetvā). See **codeti**.

**Vodāyati** [vi+ava+**dā**[4] to clean] to become clean or clear, to be purified or cleansed A v.169 (fig. saddhammassa), 317 (id.; expl[d] by C. as "vodānaṅ gacchati"); J ii.418 (of a precious stone).

**Vodāsa** [?] only at D iii.43 in phrase °ṅ āpajjati in meaning of "making a distinction," being particular (about food: bhojanesu), having a dainty appetite; expl[d] by "dve bhāge karoti" Bdhgh. It seems to stand for **vokāra**, unless we take it to be a misspelling for **vodāya** "cutting off," fr. vi+ava+**dā**, thus "separating the food" (?): Suggestive also is the likeness with **vosānaṅ** āpajjati.

**Vodiṭṭha** [pp. of vi+ava+**diś**, cp. odissa & the BSk. vyapadeśa pretext Divy 435] defined, fully understood, recognized M i.478; A iv.363 (=suṭṭhu diṭṭha C.).

**Vonata** (adj.) [v(i)+onata] bent down Th 1, 662.

**Vopeti** at DA i.277 **(avopetvā)** is to be read with v. l. as **copeti**, i. e. shake, move, disturb, violate (a rule).

**Vobhindati** [vi+ava+bhindati] to split; ppr. **°anto** (fig.) hair — splitting D i.162; M i.176; aor. **vobhindi** (lit.) to break, split (one's head, sīsaṅ) M i.336.

**Vomādapeti** at DA i.300 is to be read as **vodāpeti** (cleanse, purify); v. l. BB vodāpeti; SS cāmā[dā]peti, i. e. to cause to be rinsed, cleanse.

**Vomissa(ka)** (adj.) [v(i)+omissa(ka)] miscellaneous, various Vism 87 (°katā), 88 (°ka), 104 (°carita).

**Voyoga** [vi+uyyoga in sense of uyyutta?] effort (?), application KhA 243. Reading doubtful.

**Voropana** (nt.) [abstr. fr. voropeti] depriving (jīvita° of life) J i.99.

**Voropeti** [=oropeti] to deprive of (abl.), to take away; only in phrase **jīvitā voropeti** [which shows that **-v-** is purely euphonic] to deprive of life, to kill D i.85; J iv.454; DA i.236; DhA iv.68; PvA 67, 105, 274.

**Volokana** (nt.) [v(i)+olokana, but cp. BSk. vyavalokana "inspection" Divy 435] looking at, examination J iv.237 (v. l. vi°).

**Voloketi** [v(i)+oloketi; in meaning equal to viloketi & oloketi] to examine, study, scrutinize M i.213 (with gen.); Vin i.6 (lokaṅ); Kvu 591; DhA i.319 (lokaṅ); ii.96 (v. l. oloketi).

**Vosāṭitaka** (nt.) [wrong spelling for *vossaṭṭhika=v(i)+ ossaṭṭha+ika] (food) put down (on cemeteries etc.) for (the spirits of) the departed Vin iv.89.

**Vosāna** (nt.) [v(i)+osāna] 1. (relative) achievement, per- fection (in this world), accomplishment M ii.211 (diṭṭhadhamm' âbhiññāvosāna — pārami — ppatta); Dh 423 (cp. DhA iv.233); Th 1, 784 (°ṅ adhigacchati to reach perfection). — 2. stopping, ceasing; in phrase **°ṅ āpajjati** (almost equal to **pamāda**) to come to an end (with), to stop, to become careless, to flag M i.193; J iii.5; PvA 29; **antarā °ṅ āpajjati** to produce half — way achievement, to stop half — way A v.157, 164; It 85. Kern, *Toev.* s. v. quite wrong "to arrive at a conclusion, to be convinced."

**Vosāpeti** [v(i)+osāpeti] to make end, to bring to an end or a finish SnA 46 (desanaṅ).

**Vosāraṇiya** (adj. nt.) [fr. v(i)+osāraṇā] belonging to reinstatement A i.99.

**Vosita** [vi+osita, pp. of ava+**sā**. See also **vusita & vyosita**] one who has attained (relative) achievement, perfected, accomplished, mastering, in phrase **abhiññā°** one who masters special knowledge S i.167; Dh 423; It 47=61=81; A i.165; cp. DhA iv.233: "niṭṭhānaṅ patto vusita — vosānaṅ vā patto etc."

**Vossa ( -kamma)** (nt.) making impotent (see under vassakamma) D i.12; DA i.97.

**Vossagga** [=ossagga; ava+**sṛj**] relinquishing, relaxation; handing over, donation, gift (see on term as ethical Bdhgh at *K.S.* i.321) D iii.190 (issariya° handing over of authority), 226; S iv.365 sq.; v.63 sq., 351 (°rata fond of giving); A ii.66 (id.); iii.53 (id.); Ps i.109; ii.24, 117; J vi.213 (kamma°); Nett 16; Vbh 229, 350; Vism 224; VbhA 317. **-sati-vossagga** relaxation of attention, inattention, indifference DhA i.228; iii.163, 482; iv.43. **-pariṇāmi**, maturity of surrender S i.88.

**Vossajjati** [=ossaj(j)ati] to give up, relinquish; to hand over, resign Sn 751 (ger. **vossajja**; SnA 508 reads **oss°**); J v.124 (issariyaṅ vossajjanto; cp. D iii.190).

**Voharati** [vi+oharati] 1. to express, define, decide M i.499; D i.202; Miln 218. — 2. to decide, govern over (a kingdom), give justice, administrate J iv.134 (Bārāṇasiṅ maṅsa — sur — odakaṅ, i. e. provide with; double acc.), 192 (inf. **vohātuṅ**=voharituṅ C.). — Pass. **vohariyati** to be called SnA 26; PvA 94; ThA 24.

**Vohāra** [vi+avahāra] 1. trade, business M ii.360; Sn 614 (°ṅ upajīvati); J i.495; ii.133, 202; v.471; PvA 111, 278. — 2. current

appellation, common use (of language), popular logic, common way of defining, usage, designation, term, cognomen; (adj.) (—°) so called SnA 383, 466, 483 (laddha° so — called); DA i.70; PvA 56, 231 (laddha° padesa, with the name) VvA 8, 72 (pāṇo ti vohārato satto), 108 (loka nirūḷhāya samaññāya v.). — **ariya-vohāra** proper (i. e. Buddhist) mode of speech (opp. anariya° unbuddhist or vulgar, common speech) D iii.232; A ii.246; iv.307; Vin iv.2; Vbh 376, 387. **lokiya-vohāra** common definition, general way of speech SnA 382. On term see also *Dhs. trsl*[n] § 1306. — 3. lawsuit, law, lawful obligation; juridical practice, jurisprudence (cp. vohārika) Sn 246 (°kūṭa fraudulent lawyer); J ii.423 (°ṅ sādheti to claim a debt by way of law, or a lawful debt); vi.229; DhA iii.12 (°ûpajīvin a lawyer); SnA 289. — 4. name of a sea — monster, which gets hold of ships J v.259.

**Vohārika** [fr. vohāra] "decider," one connected with a law — suit or with the law, magistrate, a higher official (mahāmatta) in the law — courts, a judge or justice. At Vin i.74 two classes of **mahāmattā** (ministers) are given: **senānāyakā** those of defence, and **vohārikā** of justice; cp. Vin ii.158; iii.45 (purāṇa — vohāriko mahāmatto); iv.223.

**Vy°** is the semi — vowel (i. e. half — consonantic) form of **vi°** before following **a & ā** (vya°, vyā), very rarely **ū & o**. The prefix vi° is very unstable, and a variety of forms are also attached to vy°, which, after the manner of all consonant — comb[ns] in Pāḷi, may apart from its regular form **vy°** appear either as *contracted* to **vv°** (written **v°**), like vagga (for vyagga), vaya (for vyaya), vosita (=vyosita), *vvūha (=vyūha, appearing as °bhūha), or *diaeretic* as **viy°** (in poetry) or **veyy°** (popular), e. g. viyañjana, viyārambha, viyāyata; or veyyañjanika, veyyākaraṇa, veyyāyika. It further appears as **by°** (like byaggha, byañjana, byappatha, byamha, byāpanna, byābādha etc.). In a few cases **vya°** represents (a diaeretic) **vi°**, as in vyamhita & vyasanna; and **vyā°**=vi° in vyārosa.

**Vyakkhissaṅ** at Sn 600 is fut. of **vyācikkhati** (see **viyā°**).

**Vyagga** (adj.) [vi+agga, of which the contracted form is **vagga**[2]] distracted, confused, bewildered; neg. **a°** S i.96 (°mānasa); v.66, 107.

**Vyaggha** [cp. Vedic vyāghra] a tiger D iii.25; A iii.101; Sn 416 (°usabha); Ap 68 (°rājā); J i.357; iii.192 (Subāhu); v.14 (giri — sānuja). — f. **viyagghinī** (biy°) Miln 67. See also **byaggha**.

**Vyagghīnasa** [?] a hawk S i.148 (as °nisa); J vi.538. Another word for "hawk" is **sakuṇagghi**.

**Vyañjana** (nt.) [fr. vi+**añj**, cp. añjati[2] & abhhañjati] 1. (accompanying) attribute, distinctive mark, sign, characteristic (cp. anu°) Sn 549, 1017; Th 1, 819 (metric: viyañjana); J v.86 (**viyañjanena** under the pretext); Dhs 1306. **gihi°** characteristic of a layman Sn 44 (cp. SnA 91); Miln 11; **purisa°** membrum virile Vin ii.269. — 2. letter (of a word) as opposed to **attha** (meaning, sense, spirit), e, g. D iii.127; S iv.281, 296; v.430; A ii.139 (Cp. **savyañjana**); or **pada** (word), e. g. M i.213; A i.59; ii.147, 168, 182; iii.178 sq.; Vin ii.316; Nett 4; SnA 177. — **vyañjanato** according to the letter Miln 18 (opp. atthato). — 3. condiment, curry Vin ii.214; A iii.49 (odano anekasūpo aneka — vyañjano); Pv ii.1[15] (bhatta° rice with curry); PvA 50. — Cp. **byañjana**.

**Vyañjanaka** (adj.) [fr. vyañjana] see **ubhato° & veyyañ- janika**.

**Vyañjayati** [vi+añjati, or añjeti] to characterise, denote, express, indicate SnA 91; Nett 209 (Cy.).

**Vyatireka** [vi+atireka] what is left over, addition, surplus PvA 18 (of "ca"), 228 (°to).

**Vyatta** (adj.) [cp. viyatta, veyyatta & byatta] 1. experienced, accomplished, learned, wise, prudent, clever S iv.174 (paṇḍita+), 375; A iii.117, 258; J vi.368; VvA 131 (paṇḍita+); PvA 39 (id.). — **a°** unskilled, foolish (+bāla) S iv.380; A iii.258; J i.98. — 2. evident, manifest PvA 266 (°pākaṭa — bhāva).

**Vyattatā** (f.) [abstr. fr. vyatta] experience, learning, cleverness Miln 349 (as **by°**); DhA ii.38 (**avyattatā** foolishness: so correct under avyattatā *P.D.* i.86).

**Vyattaya** [vi+ati+aya] opposition, reversal; in **purisa°** change of person (gram.) SnA 545; **vacana°** reversal of number (i. e. sg. & pl.) DA i.141; SnA 509.

**Vyathana** (nt.) [fr. **vyath**] shaking, wavering Dhtp 465 (as def[n] of **tud**).

**Vyadhati** [in poetry for the usual **vedhati** of **vyath**, cp. Goth. wipōn] to tremble, shake, waver; to be frightened Vin ii.202 (so for **vyādhati**); J iii.398 (vyadhase; C. vyadhasi=kampasi). — Caus. **vyadheti (& vyādheti)** to frighten, confuse J iv.166 (=vyādheti bādheti C.). — Fut. **vyādhayissati** S i.120=Th 1, 46 (by°). Under **byādheti** we had given a different derivation (viz. Caus. fr. **vyādhi**).

**Vyanta** (adj. nt.) [vi+anta] removed, remote; nt. end, finish; only as **vyanti°** in comb[n] with **kṛ** and **bhū**. The spelling is often **byanti°**. — (1) **vyantikaroti** to abolish, remove, get rid of, destroy M i.115 (byant' eva ekāsiṅ), 453 (by°); D i.71 (°kareyya); S iv.76, 190; A iv.195; DA i.125, 212. — Fut. **vyantikāhiti** Miln 391 (by°); DhA iv.69. — pp. **vyantikata** Th 1, 526. — (2) **vyantibhavati** to cease, stop; to come to an end, to be destroyed Kvu 597 (by°); or °hoti A i.141; iii.74; Ps i.171 (by°); Miln 67 (by°), **vyantibhāva** destruction, annihilation M i.93; A v.292, 297 sq.; Pv iv.1[73]; Kvu 544 (by°). **vyantibhuta** come to an end J v.4.

**Vyapagacchati** [vi+apagacchati] to depart, to be dispelled J ii.407 (ger. **°gamma**). — pp. **°gata**.

**Vyapagata** [pp. of vyapagacchati] departed J i.17; Miln 133, 225.

**Vyapanudati** [vi+apanudati] to drive away, expel; ger **°nujja** Sn 66. aor. **vyapānudi** Th 2, 318.

**Vyapahaññati** [vi+apa+haññati] to be removed or destroyed J vi.565.

**Vyappatha** (nt.) [perhaps a distortion of *vyāpṛta, for which the usual P. (der.) **veyyāvacca** (q. v.) in meaning "duty"] 1. duty, occupation, activity Sn 158 (khīṇa° of the Arahant: having no more duties, cp. vyappathi). — 2. way of speaking, speech, utterance Sn 163, 164 (contrasted to citta & kamma; cp. kāya, vācā, mano in same use), expl[d] at SnA 206 by **vacīkamma**; & in def[n] of "speech" at Vin iv.2 (see under **byappatha**); DhsA 324 (expl[d] as vākya — bheda).

**Vyappathi** (f.) [cp. Sk. vyāpṛti] activity, occupation, duty (?) Sn

961. See remarks on **byappatha**.

**Vyappanā** (f.) [vi+appanā] application (of mind), focussing (of attention) Dhs 7.

**Vyamha** (nt.) [etym.?] palace; a celestial mansion, a vimāna, abode for fairies etc. J v. 454; vi.119, 251 (=pura & rāja — nivesa C.); Vv 35[1] (=bhavana VvA 160). Cp. **byamha**.

**Vyamhita** (adj.) [metric for **vimhita**] astounded, shocked, awed; dismayed, frightened J v.69 (=bhīta C.); vi.243, 314.

**Vyaya** [vi+aya, of **i**; the assimilation form is vaya[2]] expense, loss, decay S iv.68, 140; Miln 393 (as abbaya). **avyayena** (instr.) safely D i.72. Cp. **veyyāyika & vyāyika**.

**Vyavayāti** [vi+ava(=apa)+**i**, cp. **apeti & veti**] to go away, disappear J v.82.

**Vyavasāna** (nt.) [somewhat doubtful. It has to be com- pared with **vavassagga**, although it should be derived fr. **sā** (cp. pp. vyavasita; or **śri**?), thus mixture of **sṛj & sā**. Cp. a similar difficulty of **sā** under **osāpeti**] decision, resolution; only used to explain part. handa (exhortation) at SnA 200, 491 (v. l. vyavasāya: cp. vavasāya at DA i.237), for which otherwise **vavassagga**.

**Vyavasita** (adj.) [pp. of vi+ava+**sā** (or **śri**?), cp. vya- vasāna] decided, resolute SnA 200.

**Vyasana** (nt.) [fr. vy+**as**] misfortune, misery, ruin, destruc- tion, loss D i.248; S iii.137 (anaya°); iv.159; A i.33; v.156 sq., 317 (several); Sn 694 (°gata ruined); Pv i.6[4] (=dukkha PvA 33); iii.5[6] (=anattha PvA 199); Vbh 99 sq., 137; VbhA 102 (several); PvA 4, 103, 112; Sdhp 499. — The 5 vyasanas are: ñāti°, bhoga°, roga°, sīla°, diṭṭhi° or misfortune concerning one's relations, wealth, health, character, views. Thus at D iii.235; A iii.147; Vin iv.277.

**Vyasanin** (adj.) [fr. vyasana] having misfortune, unlucky, faring ill J v.259.

**Vyasanna** [metric (diaeretic) for visanna] sunk into (loc.), immersed J iv.399; v.16 (here doubtful; *not,* as C., vyasanāpanna; gloss **visanna**; vv. ll. in C.: vyaccanna, viphanna, visatta).

**Vyākata** [pp. of vyākaroti] 1. answered, explained, de- clared, decided M i.431 (by°); A i.119; S ii.51, 223; iv.59, 194; v.177; Sn 1023. — **avyākata** unexplained, undecided, not declared, indeterminate M i.431 (by°); D i.187, 189; S ii.222; iv.375 sq., 384 sq., 391 sq.; Ps ii.108 sq.; Dhs 431, 576. — 2. predicted J i.26. — 3. settled, determined J iii.529 (asinā v. brought to a decision by the sword).

**Vyākatatta** (nt.) [abstr. fr. vyākata] explanation, definite- ness PvA 27.

**Vyākattar** [n. ag. of vyākaroti; cp. BSk. vyākartṛ Divy 620] expounder A iii.81.

**Vyākaraṇa** (nt.) [fr. vyākaroti; see also veyyākaraṇa] 1. answer (pañha°), explanation, exposition A i.197; ii.46; iii.119; SnA 63, 99; KhA 75, 76. — 2. grammar (as one of the 6 angas) SnA 447; PvA 97. — 3. prediction J i.34, 44; DhA iv.120.

**Vyākaroti** [vi+ā+**kṛ**] 1. to explain, answer (in comb[n] with **puṭṭha**, asked) D i.25, 58, 175, 200; Sn 510, 513 sq., 1102, 1116; Miln 318 (byākareyya); VvA 71. Fut. **°karissati** D i.236; Sn 993; PvA 281. For vyākarissati we have **vyakkhissati** (of viyācikkhati) at Sn 600. — aor. sg. **vyākāsi** Sn 541, 1116, 1127; PvA 212; pl. **vyākaṁsu** Sn 1084; Pv ii.13[5]. — grd. **vyākātabba** D i.94, 118. — 2. to prophesy, predict [cp. BSk. vyākaroti in same sense Divy 65, 131] J i.140; Pv iii.5[5] (aor. °ākari); Mhvs 6, 2 (aor. °ākaruṁ); DhA iv.120 (°ākāsi); PvA 196, 199 (°ākāsi). — pp. **vyākata**.

**Vyākāra** see **viy°**.

**Vyākhyāta** [pp. of v(i)yācikkhati] told, announced, set forth, enumerated Sn 1,000.

**Vyākula** (adj.) [vi+ākula] perplexed J i.301; PvA 160; VvA 30; Sdhp 403.

**Vyādinna** [for vyādiṇṇa, vi+ādiṇṇa?] at A iii.64 (soto vikkhitto visato+) is doubtful in reading & meaning ("split"?). It must mean something like "interrupted, diverted." The vv. ll. are **vicchinna & jiṇṇa**.

**Vyādha** [fr. **vyadh**: see vedha & vijjhati] a huntsman, deer — hunter Mhvs 10, 89 (read either **vyādha-deva** god of the h.; or **vyādhi°** demon of maladies); 10, 95.

**Vyādhi**[1] [see byādhi] sickness, malady, illness, disease A i.139 (as devadūta), 146, 155 sq.; iii.66; Ps i.59 sq.; ii.147; J vi.224; Vism 236. Often in sequence **jāti jarā vyādhi maraṇa**, e. g. A ii.172; iii.74 sq.; Vism 232.

**Vyādhi**[2] (camel) see **oṭṭhi°**.

**Vyādhita** [pp. of vyādheti] 1. affected with an illness, ill J v.497; Miln 168. See **byādhita**. — 2. shaken, f. **°ā** as abstr, shakiness, trembling VbhA 479.

**Vyādhiyaka** (nt.) [fr. vyādheti] shaking up Vbh 352; VbhA 479 (uppannavyādhitā; i. e. kāya — pphandana).

**Vyādhati** see **vyadhati**. — pp. **vyādhita**.

**Vyāpaka** (adj.) [fr. vyāpeti] filling or summing up, com- bining, completing PvA 71 (in expl[n] of "ye keci": anavasesa° niddesa).

**Vyāpajjati** [vi+āpajjati] (instr.) to go wrong, to fail, disagree; to be troubled; also (trs.) to do harm, to injure S iii.119; iv.184=Nd[2] 40 (by°); A iii.101 (bhattaṁ me vyāpajjeyya disagrees with me, makes me ill); Sn 1065 (ākāso avyāpajjamāno not troubled, not getting upset); Nd[2] 74 (by°). — pp. **vyāpanna**. — Caus. **vyāpādeti**.

**Vyāpajjanā** (f.) [fr. vyāpajjati] injuring, doing harm, ill-will Pug 18; Dhs 418 ("getting upset" *trsl[n]*).

**Vyāpajjha** (adj. — nt.) [perhaps grd. of vyāpajjati; but see also **avyāpajjha**] to be troubled or troubling, doing harm, injuring; only neg. **avyāpajjha (& abyābajjha)** (adj.) not hurting, peaceful, friendly; (nt.) kindness of heart Vin i.183; M i.90 (abyābajjhaṁ vedanaṁ vedeti), 526; D i.167, 247, 251; S iv.296, 371; A i.98; ii.231 sq.; iii.285, 329 sq., 376 sq. Cp. **byāpajjha & vyābādha** etc.

**Vyāpatti** (f.) [fr. vyāpajjati] injury, harm; doing harm, malevolence A v.292 sq.; Pug 18; J iv.137; Dhs 418 ("disordered temper" *trsl[n]*)

**Vyāpanna** (adj.) [pp. of vyāpajjati] spoilt, disagreeing, gone wrong; corrupt; only with **citta**, i. e. a corrupted heart, or a malevolent intention; adj. malevolent D i.139; iii.82; A

i.262, 299; opp. **avyāpanna** (q. v.). See also **byāpanna** & **viyāpanna**.

**Vyāpāda** [fr. vyāpajjati. See also byāpāda] making bad, doing harm: desire to injure, malevolence, ill — will D i.71, 246; iii.70 sq., 226, 234; S i.99; ii.151; iv.343; A i.194, 280; ii.14, 210; iii.92, 231, 245; iv.437; Vbh 86, 363 sq., 391; Pug 17 sq.; Dhs 1137; Vism 7; DA i.211; VbhA 74, 118, 369. °anusaya M i.433. °dosa M iii.3. °dhātu M iii.62. °nīvaraṇa M ii.203. See under each affix. — Cp. **avyāpāda**.

**Vyāpādeti** [Caus. of vyāpajjati] to spoil Miln 92.

**Vyāpāra** [vi+ā+**pṛ**] occupation, business, service, work J i.341; v.60; Vism 595. Cp. veyyāvacca, vyappatha (by°), **vyāvaṭa**.

**Vyāpāritar** one occupied with M iii.126.

**Vyāpin** (adj.) [fr. vi+**āp**] pervading, diffused DhsA 311.

**Vyāpeti** [vi+Caus. of **āp**] to make full, pervade, fill, com- prise DhsA 307; VvA 17; ThA 287; PvA 52 (=pharati), 71 (in explⁿ of "ye keci").

**Vyābādha** (& **byābādha**) [fr. vi+ā+**bādh**, but semantically connected with vi+ā+**pad**, as in **vyāpāda** & **vyāpajjha**] oppression, injury, harm, hurting; usually in phrase **atta°** & **para°** (disturbing the peace of others & of oneself) M i.89; S iv.339; A i.114, 157, 216; ii.179. — Also at S iv.159 (pāṇinaṅ vyābādhāya, with v. l. vadhāya). See also **byābādha**. The corresponding adjectives are **(a)vyāpajjha** & **veyyābādhika** (q. v.).

**Vyābādheti** (& **bya°**) [Caus. of vi+ā+**badh** or distortion fr. **vyāpadeti**, with which identical in meaning] to do harm, hurt, injure Vin ii.77/78; S iv.351 sq.; DA i.167. The BSk. is **vyābādhayate** (e. g. Divy 105).

**Vyābāheti** [vi+ā+**bah**: see bahati[3]] lit. "to make an outsider," to keep or to be kept out or away Vin ii.140 (°bāhiṅsu in Pass. sense; so that they may not be kept away). Oldenberg (on p. 320) suggests reading **vyābādhiṅsu**, which may be better, viz. "may not be offended" (?). The form is difficult to explain.

**Vyābhangī** (f.) [see byā°] 1. a carrying pole (or flail?) Th 1, 623; combᵈ with **asita** (see asita[4] in corr. to pt. 2) "sickle & pole" M ii.180; A iii.5. — 2. a flail S iv.201.

**Vyāma** see **byāma** & add ref. D ii.18≈Vism 136 (catu°- pamāṇa).

**Vyāyata** [vi+āyata] stretched; only neg. a° senseless, confused (should it be **vyāyatta**?) J i.496 (=avyatta C.). See also **viyāyata**.

**Vyāyāma=vāyāma** DhsA 146.

**Vyāyika** (adj.) [fr. vyaya] belonging to decay; only neg. **a°** not decaying, imperishable A ii.51; J v.508.

**Vyārambha** see **viy°**.

**Vyāruddha** (adj.) [pp. of vi+ā+**rundh**] opposed, hostile Th 2, 344; Sn 936. See **byāruddha**.

**Vyārosa** [vi+ā+rosa, cp. virosanā] anger M iii.78; S iii.73.

**Vyālika** (nt.) [for vy+alika] fault ThA 266.

**Vyāvaṭa** (adj.) [=Sk. vyāpṛta, cp. vyāpāra, byappatha. & veyyāvacca] doing service, active, busy; eager, keen, intent on (loc.), busy with A iv.195 (mayi=worrying about me); J iii.315 (su°); iv.371 (kiccâkiccesu v.= uyyatta C.); v.395 (=ussukka); vi.229 (=kāya — veyyāvacca — dān' ādi — kamma — karaṇena vyāvaṭa C.). — **dassana°** keen on a sight, eager to see J i.89; VvA 213 (preferred to T. reading!). — **dāna°** serving in connection with a gift, busy with giving, a "commissioner of gifts," i. e. a superintendent installed by a higher (rich) person (as a king or seṭṭhi) to look after the distribution of all kinds of gifts in connection with a mahādāna. Rh. Davids at *Dial.* ii.372 (following Childers) has quite misunderstood the term in referring it to a **vyāvaṭa** in meaning of "hindered," and by translating it as "hindered at the largesse" or "objecting to the largesse." At none of the passages quoted by him has it that meaning. See e. g. D ii.354; J iii.129; Pv ii.9[50] (dāne v.=ussukkaṅ āpanna PvA 135); PvA 112 (dāne), 124 (id.); DA i.296 (? not found). **avyāvaṭa** not busy, not bothering about (loc.), unconcerned with, not worrying D ii.141 (Tathāgatassa sarīre; trslⁿ not to the point "hinder not yourselves"); Vin iii.136. See also separately. — *Note.* **vyāvaṭa (& a°)** only occur in the meaning given above, and *not* in the sense of *"covered, obstructed"* [wrongly fr. **vṛ**] as given by Childers. Correct the trslⁿ given under **byāvaṭa** accordingly!

**Vyāviddha** (adj.) [vi+āviddha] whirling about, flitting (here & there), moving about, pell — mell J vi.530.

**Vyāsa** [fr. vi+**ās** to sit] separation, division; always con- trasted with **samāsa**, e. g. Vism 82 (vyāsato separately, distributively; opp. samāsato); KhA 187.

**Vyāsatta** see **byāsatta**.

**Vyāsiñcati** [vi+āsiñcati] to defile, corrupt, tarnish S iv.78 (cittaṅ). — pp. **vyāsitta** ibid.

**Vyāseka** [fr. vi+ā+**sic**] mixed; only neg. **a°** unmixed, untarnished, undefiled D i.70; DA i.183; Pug 59; Th 1, 926.

**Vyāharati** [vi+āharati] to utter, talk, speak Vin ii.214; J ii.177; iv.225 (puṭṭho vyāhāsi, perhaps with v. l. as **vyākāsi**). See also **avyāharati**. — Cp. **paṭi°**.

**Vyūha** [fr. vi+**vah**; see byūha] 1. heap, mass; massing or array, grouping of troops S v.369 (sambādha° a dense crowd, or massed with troops (?); in phrase iddha **phīta** etc., as given under **bāhujañña**); J ii.406 (battle array: paduma°, **cakka°, sakaṭa°**). — 2. a side street (?), in **sandhibbūha** J vi.276. See also byūha.

**Vyūhati** at VvA 104 is not clear (see **byūhati**). It looks more like a present tense to **viyūḷha** in sense "to be bulky," than a Denom. fr. **vyūha** as "stand in array." For the regular verb vi+**vah** see **viyūhati**. Cp. **paṭi°** & **saṅyūhati**.

**Vyosita** (adj.) [=vosita] perfected; neg. **a°** not perfected, imperfect Th 1, 784 (aby°).

# S

**-S-** a *euphonic* — s — seems to occur in comb[n] **ras-agga-s- aggin** (see rasa[2]). An apparent hiatus — s in ye s — idha Sn 1083, and evaṅ **s-** ahaṅ Sn 1134 (v. l.) may be an abbreviated **su°** (see su[2]), unless we take it as a misspelling for **p**.

**Sa[1]** the letter **s** (sa — kāra) SnA 23; or the syllable **sa** DhA ii.6; PvA 280.

**Sa[2]** [Idg. ***so-** (m.), ***sā-** (f.); nom. sg. to base ***to-** of the oblique cases; cp. Sk. sa (saḥ), sā; Av. hō, hā; Gr. ὁ, ἡ; Goth. sa, sō; Ags. sē "the" (=that one); pe — s=E. thi — s] base of the nom. of the demonstr. pron. that, he, she. The form sg. m. **sa** is rare (e. g. Dh 142; Sn 89). According to Geiger (*P.Gr.* § 105) **sa** occurs in Sn 40 times, but **so** 124 times. In later Pāli **sa** is almost extinct. The final **o** of **so** is often changed into **v** before vowels, and a short vowel is lengthened after this **v: svājja** Sn 998=so ajja; svāhaṅ J i.167=so ahaṅ; svāyaṅ Vin i.2=so ayaṅ. The foll. vowel is dropped in **so maṅ** It 57=so imaṅ. — A form **se** is Māgadhism for nt. acc. sg. **taṅ**, found e. g. at D ii.278, 279; M ii.254, 255, and in comb[n] **seyyathā, seyyathīdaṅ** (for which taṅyathā Miln 1). An idiomatic use is that of **so** in meaning of "that (he or somebody)," e. g. "so vata... palipanno paraṅ palipannaṅ uddharissatī ti: n' etaṅ ṭhānaṅ vijjati" M i.45; cp. "sā 'haṅ dhammaṅ nâssosiṅ" that I did not hear the Dh. Vv 40[5]. Or in the sense of a cond. (or causal) part. "if," or "once," e. g. sa kho so bhikkhu... upakkileso ti iti viditvā... upakkilesaṅ pajahati "once he has recognised..." M i.37. Cp. **ya°** ii.2 b. On correl. use with **ya°** (yo so etc.) see **ya°** ii.1.

**Sa[3]** [identical with saṅ°] prefix, used as first pt. of com- pounds, is the sense of "with," possessed of, having, same as; e. g. **sadevaka** with the devas Vin i.8; **sadhammika** having common faith D ii.273; **sajāti** having the same origin J ii.108. Often opposed to **a-** and other neg. prefixes (like **nir°**). Sometimes almost pleonastical (like sa — antara). — Of combinations we only mention a few of those in which a vocalic initial of the 2[nd] pt. remains uncontracted. Other examples see under their heading in alph. order. E. g. sa **-antara** inside DhA iii.788 (for santara Dh 315); sa **-Inda** together with Indra D ii.261, 274; A v.325 sq.; **°-uttara** having something beyond, inferior (opp. an°) D i.80; ii.299=M i.59; Dhs 1292, 1596; DhsA 50; **°-uttaracchada (& °chadana)** a carpet with awnings above it D i.7≈; ii.187 (°ava); A i.181; Vin i.192; DA i.87; **-°udaka** with water, wet Vin i.46; **-°udariya** born from the same womb, a brother J iv.417, cp. sodariya; **-°uddesa** with explanation It 99; Vism 423 (nāma — gotta — vasena sa — udd.; vaṇṇ'ādi — vasena sākāra); **-°upanisa** together with its cause, causally associated S ii.30; **-°upavajja** having a helper M iii.266; **-°upādāna** showing attachment M ii.265; **-°upādisesa** having the substratum of life remaining Sn 354; It 38; Nett 92. Opp. anupādisesa; **-°ummi** roaring of the billows It 57, 114. — *Note.* sa[2] & sa[3] are differentiations

of one and the same **sa**, which is originally the deictic pronoun in the function of identity & close connection. See etym. under **saṅ°**.

**Sa[4]** (reflex. pron.) [Vedic sva & svayaṅ (=P. sayaṅ); Idg. *se̯u̯o, *su̯e; cp. Av. hava & hva own; Gr. ἑός & ὅς his own; Lat. sui, suus; Goth. swēs own, sik=Ger. sich himself; etc.] own M i.366; D ii.209; Sn 905; J ii.7; iii.164, 323 (loc. **samhi** lohite), 402 (acc. **saṅ** his own, viz. kinsman; C=sakaṅ janaṅ); iv.249 (**saṅ** bhātaraṅ); Pv ii.12[1]=DhA iii.277 (acc. san tanuṅ); instr. **sena** on one's own, by oneself J v.24 (C. not quite to the point: mama santakena). Often in composition, like **sadesa** one's own country Dāvs i.10. Cp. **saka**.

**Saṅ°** (indecl.) [prefix; Idg. ***sem** one; one & the same, cp. Gr. ὁμαλός even, ἅμα at one, ὁμός together; Sk. sama even, the same; samā in the same way; Av. hama same=Goth. sama, samap together; Lat. simul (=simultaneous), similis "re — sembling." Also Sk. sa (=sa[2]) together=Gr. ἀ ἁ — (e. g. ἄκοιτις); Av. ha —; and samyak towards *one* point=P. **sammā**. — Analogously to Lat. semel "once," simul, we find **sa°** as *numeral* base for "one" in Vedic sakṛt "once"=P. **sakid** (& sakad), sahasra 1000=P. **sahassa**, and in adv. **sadā** "always," lit. "in one"] prefix, implying conjunction & completeness. **saṅ°** is after **vi°** (19%) the most frequent (16%) of all Pāli prefixes. Its primary meaning is "together" (cp. Lat. con°); hence arises that of a closer connection or a more accentuated action than that expressed by the simple verb (intensifying=thoroughly, quite), or noun. Very often merely pleonastic, esp. in comb[n] with other prefixes (e. g. sam — anu°, sam — ā°, sam — pa°). In meaning of "near by, together" it is opposed to **para°**; as modifying prefix it is contrary to **abhi°** and (more frequently) to **vi°** (e. g. saṅvadati> vivadati), whereas it often equals **pa°** (e. g. pamodati> sammodati), with which it is often comb[d] as **sampa°**; and also **abhi°** (e. g. abhivaḍḍhati>saṅvaḍḍhati), with which often comb[d] as **abhisaṅ°**. — Bdhgh & Dhpāla explain **saṅ°** by **sammā** (SnA 151; KhA 209: so read for samā āgatā), **suṭṭhu** (see e. g. santasita, santusita), or **samantā** (=altogether; SnA 152, 154), or (dogmatically) **sakena santena samena** (KhA 240), or as "**saṅyoga**" Vism 495. — In comb[n] with y we find both **saṅy°** and **saññ°**. The usual contracted form before **r** is **sā°**.

**Saṅyata (& saññata)** [pp. of saṅyamati] lit. drawn together; fig. restrained, self — controlled D ii.88; S i.79; Sn 88, 156, 716; J i.188; Vv 34[11]; Miln 213.

**-atta** having one's self restrained, self — controlled S i.14 (for saya°); Sn 216, 284 (ññ), 723; Pv ii.6[14] (ññ;=saññata — citta PvA 98). **-ūru** having the thighs pressed together, having firm thighs J v.89, 107 (ññ). 155 (ññ). **-cārin** living in self — control Dh 104 (ññ). **-pakhuma** having the eyelashes close together VvA 162.

**Saṅyama (& saññama)** [fr. saṅ+**yam**] 1. restraint, self- control, abstinence S i.21, 169; D i.53; Vin i.3; A i.155 sq. (kāyena, vācāya, manasā); D iii.147; It 15 (ññ); Sn 264, 655; M ii.101 (sīla°); Dh 25 (saññama dama); DA i.160; DhA ii.255 (=catu — pārisuddhi — sīla); VbhA 332. — 2. restraint in giving alms saving (of money etc.), stinginess Vin i.272; Pv ii.7[11] (=sankoca PvA 102).

**Saṅyamati** [saṅ+yamati] to practise self — control S i.209 (pāṇesu ca saṅyamāmase, trsl[n] "if we can keep our hands off living things"). — pp. **saṅyata**. — Caus. **saññāmeti** to restrain M i.365, 507; Dh 37, 380. Cp. **paṭi°**.

**Saṅyamana** (nt.) [fr. saṅ+**yam**] fastening J v.202, 207.

**Saṅyamanī** (f.) [fr. last] a kind of ornament J v.202 (=maṇisuvaṇṇa — pavāḷa — rajata — mayāni pilandhanāni C.).

**Saṅyācikā** (f.) [collect. abstr. fr. saṅ+**yāc**] begging, what is begged; only in instr. **°āya** (adv.) by begging together, by collecting voluntary offerings Vin iii.144 (so read for °āyo), 149 (expl[d] incorrectly as "sayaṅ yācitvā"); J ii.282 (so read for °āyo).

**Saṅyuga** (nt.) [fr. saṅ+**yuj**] harness Th 1, 659.

**Saṅyuñjati** [saṅ+yuñjati] to connect, join with (instr.), unite S i.72. Pass. saṅyujjati S iii.70. — pp. **saṅyutta**. — Caus. **saṅyojeti** (1) to put together, to endow with D ii.355; S v.354; J i.277. — (2) to couple, to wed someone to (instr.) J iii.512 (dārena); iv.7 (id.). — pp. **saṅyojita**.

**Saṅyuta** (adj.) [saṅ+yuta, of **yu**] connected, combined Sn 574 (ññ), 1026.

**Saṅyutta** [pp. of saṅyuñjati] 1. tied, bound, fettered M iii.275 (cammena); S iv.163; A iv.216 (saṅyojanena s. by bonds to this world); Sn 194 (ññ), 300, 304; It 8; Sdhp 211. — 2. connected with, mixed with (—°) J i.269 (visa°). — Cp. **paṭi°, vi°**.

**Saṅyūḷha** [pp. of saṅyūhati, cp. in similar meaning viyūḷha] massed, collected, put together, composed or gathered (like a bunch of flowers D ii.267 (gāthā); M i.386; DA i.38 (spelt saṅvūḷha, i. e. saṅvyūḷha; v. l. sañaḷha, i. e. sannaddha).

**Saṅyūhati** [saṅ+vyūhati] to form into a mass, to ball together, to conglomerate A iv.137 (kheḷapiṇḍaṅ). — pp. **saṅyūḷha**.

**Saṅyoga** [fr. saṅ+**yuj**] 1. bond, fetter M i.498; S i.226; iii.70; iv.36; A iv.280=Vin ii.259 (opp. vi°); Sn 522, 733; Dh 384 (=kāmayog'ādayo saṅyogā DhA iv.140). — 2. union, association J iii.12 (ññ); Vism 495. — 3. connection (within the sentence), construction PvA 73 (accanta°), 135 (id.).

**Saṅyojana** (nt.) [fr. saṅyuñjati] bond, fetter S iv.163 etc.; especially the fetters that bind man to the wheel of transmigration Vin i.183; S i.23; v.241, 251; A i.264; iii.443; iv.7 sq. (diṭṭhi°); M i.483; Dh 370; It 8 (taṇhā); Sn 62, 74, 621; J i.275; ii.22; Nett 49; DhA iii.298; iv.49.

The ten fetters are (1) sakkāyadiṭṭhi; (2) vicikicchā; (3) sīlabbataparāmāso; (4) kāmacchando; (5) vyāpādo; (6) rūparāgo; (7) arūparāgo; (8) māno; (9) uddhaccaṅ; (10) avijjā. The first three are the **tīṇi saṅyojanāni** — e. g. M i.9; A i.231, 233; D i.156; ii.92 sq., 252; iii.107, 132, 216; S v.357, 376, 406; Pug 12, 15; Nett 14; Dhs 1002; DA i.312. The seven last are the **satta saṅyojanāni**, Nett. 14. The first five are called **orambhāgiyāni** — e. g. A i.232 sq.; ii.5, 133; v.17; D i.156; ii.92, 252; M i.432; S v.61, 69; Th 2, 165; Pug 17. The last five are called **uddhambhāgiyāni** — e. g. A v.17; S v.61, 69; Th 2, 167; ThA 159; Pug 22; Nett 14, 49.

A different enumeration of the ten saṅyojanas, at Nd[2] 657=Dhs 1113, 1463 (kāmarāga, paṭigha, māna, diṭṭhi, vicikicchā, sīlabbataparāmāsa, bhavarāga, issā, macchariya, avijjā); compare, however, Dhs 1002.

A diff. enum[n] of *seven* saṅyojanas at D iii.254 & A iv.7, viz. anunaya°, paṭigha°, diṭṭhi°, vicikicchā°, māna°, bhavarāga°, avijjā°. A list of *eight* is found at M i.361 sq. Cp. also **ajjhatta-saṅyojano & bahiddhāsaṅyojano** puggalo A i.63 sq.; Pug 22; **kiṅ-su-s°** S i.39= Sn 1108.

**Saṅyojaniya** (saññ°) (adj.) [fr. saṅyojana] connected with the saṅyojanas, favourable to the saṅyojanas, A i.50; S ii.86; iii.166 sq.; iv.89, 107; Dhs 584, 1125, 1462; DhsA 49. Used as a noun, with *dhammā* understood, Sn 363, 375.

**Saṅyojita** [pp. of saṅyojeti, Caus. of saṅyuñjati] combined, connected with, mixed with J i.269 (bhesajja°).

**Saṅrakkhati** [saṅ+rakkhati] to guard, ward off Sdhp 364.

**Saṅrambha** [saṅ+*rambha, fr. **rabh**, as in rabhasa (q. v.)] impetuosity, rage Dāvs iv.34. This is the Sanskritic form for the usual P. **sārambha**.

**Saṅrāga** [saṅ+rāga] passion J iv.22. Cp. **sārāga**.

**Saṅrūḷha** [pp. of saṅrūhati] grown together, healed J iii.216; v.344.

**Saṅrūhati** [saṅ+rūhati] to grow J iv.429 (=vaḍḍhati).

**Saṅroceti** [saṅ+roceti] to find pleasure in, only in aor. *(poetical)* **samarocayi** Sn 290, 306, 405; J iv.471.

**Saṅvacana** (nt.) [saṅ+vacana] sentence DhsA 52.

**Saṅvacchara** [saṅ+vacchara; cp. Vedic **saṅvatsara**] a year D ii.327; A ii.75; iv.139, 252 sq.; Dh 108; J ii.80; Sdhp 239; nom. pl. **saṅvaccharāni** J ii.128.

**Saṅvaṭṭa** (m. & nt.) [saṅ+vaṭṭa[1]] 1. "rolling on or for- ward" (opp. vivaṭṭa "rolling back"), with ref. to the development of the Universe & time (kappa) the *ascending* aeon (vivaṭṭa the *descending* cycle), evolution It 99; Pug 60; Vism 419; Sdhp 484, 485. **-°vivaṭṭa** a period within which evolution & dissolution of the world takes place, a complete world — cycle (see also **vivaṭṭa**) D i.14; A ii.142; It 15, 99; Pug 60.

**Saṅvaṭṭati** [saṅ+vaṭṭati] 1. to be evolved, to be in a process of *evolution* (opp. vivaṭṭati in *devolution*) D i.17; iii.84, 109; A ii.142; DA i.110. — 2. to fall to pieces, to come to an end (like the world's destruction), to pass away, perish, dissolve (intrs.) J iii.75 (paṭhavī s.; v. l. saṅvaddh°); Miln 287 (ākāso °eyya). For saṅvaṭṭ° at J i.189 read saṅvaddh°.

**Saṅvaṭṭanika** (adj.) [fr. saṅvaṭṭa(na)] turning to, being reborn D i.17.

**Saṅvaḍḍha** [pp. of saṅvaḍḍhati] grown up, brought up D i.75; ii.38; PvA 66.

**Saṅvaḍḍhati** [saṅ+vaḍḍhati] to grow up; ppr. **°amāna** (ddh.) growing up, subsisting J i.189 (so far °vaṭṭ°). — Caus. **°vaḍḍheti** to rear, nourish, bring up J i.231 (ppr. pass. °vaḍḍhiyamāna).

**Saṅvaṇṇana** (nt.) [saṅ+vaṇṇana] praising, praise J i.234.

**Saṅvaṇṇita** [pp. of saṅvaṇṇeti] praised, comb[d] with **sambhāvita** honoured M i.110; iii.194, 223.

**Saṅvaṇṇeti** [saṅ+vaṇṇeti] to praise Vin iii.73 sq.; J v.292 (aor. 3[rd] pl. °vaṇṇayuṅ). Cp. BSk. saṅvarṇayati Divy 115. — pp. **saṅvaṇṇita**.

**Saṅvattati** [saṅ+vattati] to lead (to), to be useful (for) A i.54, 58 (ahitāya dukkhāya); Vin i.10=S v.421; It 71 sq.; J i.97; Pot. **saṅvatteyya** Vin i.13. — Often in phrase **nibbidāya, virāgāya... nibbānāya saṅvattati** e. g. D i.189; ii.251; iii.130; S v.80, 255; A iii.83, 326.

**Saṅvattanika** (adj.) [fr. saṅvattati] conducive to, involving A ii.54, 65; It 82; Kvu 618; J i.275; Nett 134=S v.371. As **°iya** at PvA 205.

**Saṅvadati** [saṅ+vadati] to agree M i.500 (opp. vivadati).

**Saṅvadana** (nt.) [fr. saṅvadati] a certain magic act per- formed in order to procure harmony D i.11; DA i.96; cp. *Dial.* i.23.

**Saṅvaddhana** (nt.) [fr. saṅ+**vṛdh**] increasing, causing to grow J iv.16.

**Saṅvara** [fr. saṅ+**vṛ**] restraint D i.57, 70, 89; ii.281 (in- driya°); iii.130, 225; A ii.26; S iv.189 sq.; It 28, 96, 118; Pug 59; Sn 1034; Vin ii.126, 192 (āyatiṅ saṅvarāya "for restraint in the future," in confession formula), Dh 185; Nett 192; Vism 11, 44; DhA iii.238; iv.86 (°dvārāni). The *fivefold* saṅvara: **sīla°, sati°, ñāṇa°, khanti°, viriya°**, i. e. by virtue, mindfulness, insight, patience, effort DhsA 351; as **pātimokkha°** etc. at Vism 7; VbhA 330 sq. **-°vinaya** norm of self — control, good conduct SnA 8. cātuyāma°, Jain discipline M l.377.

**Saṅvaraṇa** (nt.) [fr. saṅ+**vṛ**] covering; obstruction Dhtp 274 (as def. of root **val**, i. e. **vṛ**).

**Saṅvarati** [saṅ+varati=vuṇāti 1] to restrain, hold; to restrain oneself Vin ii.102 (Pot. °vareyyāsi); Miln 152 (pāso na saṅvarati). — pp. **saṅvuta**.

**Saṅvarī** (f.) [Vedic śarvarī fr. śarvara speckled; the P. form viâ sabbarī>sāvarī>saṅvarī] the night (*poetical*) D iii.196; J iv.441; v.14, 269; vi.243.

**Saṅvasati** [saṅ+vasati²] to live, to associate, cohabitate A ii.57; Vin ii.237; Nd² 423; Pug 65; Dh 167; Dpvs x.8; Miln 250. — Caus. **°vāseti** same meaning Vin iv.137. — Cp. **upa°**.

**Saṅvāti** [saṅ+vāyati²] to be fragrant J v.206 (cp. vv. ll. on p. 203).

**Saṅvāsa** [saṅ+vāsa²] 1. living with, co — residence Vin i.97; ii.237; iii.28; A ii.57 sq., 187; iii.164 sq.; iv.172; J i.236; iv.317 (piya — saṅvāsaṅ vasi lived together in harmony); Sn 283, 290, 335; Dh 207, 302; Sdhp 435. — 2. intimacy J ii.39. — 3. cohabitation, sexual intercourse D i.97; J i.134; ii.108; SnA 355.

**Saṅvāsaka** (adj.) [fr. saṅvāsa] living together Vin ii.162; iii.173.

**Saṅvāsiya** [fr. saṅvāsa] one who lives with somebody Sn 22; **a°-bhāva** impossibility to co — reside Miln 249.

**Saṅvigga** [pp. of saṅvijjati¹] agitated, moved by fear or awe, excited, stirred D i.50; ii.240; A ii.115; S iv.290; v.270; J i.59; Miln 236; PvA 31 (°hadaya).

**Saṅvijita** [pp. of saṅvejeti] (med.) filled with fear or awe, made to tremble; (pass.) felt, realized Sn 935 (=saṅvejita ubbejita Nd¹ 406).

**Saṅvijjati¹** [Vedic vijate, **vij**; not as simple verb in P.] to be agitated or moved, to be stirred A ii.114; It 30. — pp. **saṅvigga**. — Caus. **saṅvejeti** M i.253; S i.141; Vin i.32; imper. **°vejehi** S v.270; aor. **°vejesi** Miln 236; inf. **°vejetuṅ** S i.197; ger **°vejetvā** J i.327; grd. **°vejanīya** that which should cause awe, in °*āni ṭhānāni* places of pilgrimage D ii.140; A i.36; ii.120; It 30. — pp. **saṅvijita & °vejita**.

**Saṅvijjati²** [Pass. of saṅvindati] to be found, to exist, to be D i.3; Vin ii.122; J i.214 (°amāna); PvA 153.

**Saṅvidati** [saṅ+vidati: see vindati] to know; ger. **°viditvā** J iii.114; v.172. — pp. **saṅvidita**.

**Saṅvidahati** [saṅ+vidahati] to arrange, appoint, fix, settle, provide, prepare D i.61 (Pot. °eyyāma); aor. °vidahi PvA 198; inf. **°vidhātuṅ** A ii.35, & **°vidahituṅ** Vin i.287; ger. **°vidhāya** Vin iv.62 sq., 133; Mhvs 17, 37, & **°vidahitvā** Vin i.287; iii.53, 64; J i.59; v.46; also as Caus. formⁿ **°vidahetvāna** J vi.301. — pp. **saṅvidahita & saṅvihita**.

**Saṅvidahana** (nt.) [for the usual °vidhāna] arrangement, appointment, provision J ii.209; DA i.148; DhsA 111. The word is peculiar to the Commentary style.

**Saṅvidahita** [pp. of saṅvidahati] arranged Vin iv.64; DhA i.397.

**Saṅvidita** [pp. of saṅvidati] known Sn 935.

**Saṅvidhātar** [n. ag. fr. saṅvidahati] one who arranges or provides (cp. vidhātar) D iii.148.

**Saṅvidhāna** (nt.) [fr. saṅvidahati] arranging, providing, arrangement D i.135; J i.140 (rakkhā°).

**Saṅvidhāyaka** (adj.) [saṅ+vidhāyaka] providing, managing; f. **°ikā** J i.155.

**Saṅvidhāvahāra** [saṅvidhā (short ger. form)+avahāra] taking by arrangement, i. e. theft committed in agreement with others Vin iii.53.

**Saṅvindati** [saṅ+vindati] to find; ppr. (a)saṅvindaṅ Th 1, 717. — Pass. **saṅvijjati** (q. v.).

**Saṅvibhajati** [saṅ+vibhajati] to divide, to share, to com- municate D ii.233; Miln 94, 344; inf. °vibhajituṅ Miln 295; Dāvs v.54. — pp. **saṅvibhatta**. — Caus. °vibhājeti. It 65.

**Saṅvibhatta** [pp. of saṅvibhajati] divided, shared Th 1, 9.

**Saṅvibhāga** [saṅ+vibhāga] distribution, sharing out D iii.191; A i.92, 150; It 18 sq., 98, 102; Vv 37⁵; Miln 94. — **dāna°** (of gifts) J v.331; Vism 306.

**Saṅvibhāgin** (adj.) [fr. saṅvibhāga] generous, open — handed S i.43=J iv.110; v.397 (a°); Miln 207.

**Saṅvirūḷha** (adj.) [pp. of saṅvirūhati] fully grown, healed up J ii.117.

**Saṅvirūhati** [saṅ+virūhati] to germinate, to sprout Miln 99, 125, 130, 375. — pp. **saṅvirūḷha**. — Caus. °virūheti to cause to grow, to nourish J iv.429.

**Saṅvilāpa** [saṅ+vilāpa] noisy talk; fig. for thundering S iv.289 (abbha°).

**Saṅvisati** [saṅ+visati] to enter; Caus. **saṅveseti** (q. v.). Cp. **-bhisaṅvisati**.

**Saṅvissajjetar** [saṅ+vissajjetar] one who appoints or assigns DA i.112.

**Saṅvissandati** [saṅ+vissandati] to overflow M ii.117; Miln 36.

**Saṅvihita** [pp. of saṅvidahati] arranged, prepared, pro- vided J i.133 (°ārakkha i. e. protected); in cpd. **su°** well arranged or appointed, fully provided D ii.75; M ii.75; DA i.147, 182; **a°** unappointed Vin i.175; Vism 37.

**Saṅvījita** [saṅ+vījita] fanned Dāvs v.18.

**Saṅvuta** [pp. of saṅvarati] 1. closed D i.81. — 2. tied up J iv.361. — 3. restrained, governed, (self — )controlled, guarded D i.250; iii.48, 97; S ii.231; iv.351 sq.; A i.7 (cittaṅ); ii.25; iii.387; It 96, 118; Sn 340 (indriyesu); Dh 340; DA i.181. **asaṅvuta** unrestrained S iv.70; A iii.387; Pug 20, 24; in phrase **asaṅvuṭā lokantarikā andhakārā** (the world — spaces which are dark &) ungoverned, orderless, not supported, baseless D ii.12. — **su°** well controlled Vin ii.213; iv.186; S iv.70; Sn 413; Dh 8.

**-atta** self — controlled S i.66. **-indriya** having the senses under control It 91; Pug 35. **-kārin** M ii.260.

**Saṅvūḷha** see **saṅyūḷha**.

**Saṅvega** [fr. saṅ+**vij**] agitation, fear, anxiety; thrill, religious emotion (caused by contemplation of the miseries of this world) D iii.214; A i.43; ii.33, 114; S i.197; iii.85; v.130, 133; It 30; Sn 935; J i.138; Nd[1] 406; Vism 135=KhA 235 (eight objects inducing emotion: birth, old age, illness, death, misery in the apāyas, and the misery caused by saṅsāra in past, present & future stages); Mhvs 1, 4; 23, 62; PvA 1, 22, 32, 39, 76.

**Saṅvejana** (adj.) [fr. saṅ+**vij**] agitating, moving It 30.

**Saṅvejaniya** (adj.) [fr. saṅvejana] apt to cause emotion A ii.120; Vism 238. See also **saṅvijjati[1]**.

**Saṅvejita** [pp. of saṅvejeti] stirred, moved, agitated S i.197; Nd[1] 406.

**Saṅvejeti** Caus. of **saṅvijjati[1]** (q. v.).

**Saṅveṭheti** [saṅ+veṭheti] to wrap, stuff, tuck in Vin iv.40.

**Saṅvedhita** [saṅ+vyathita: see vyadhati] shaken up, confused, trembling Sn 902.

**Saṅvelli** (f.) [saṅ+velli, cp. vellita] "that which is wound round," a loin cloth J v.306. As **saṅvelliya** at Vin ii.137, 271.

**Saṅvelleti** [fr. saṅ+**vell**] to gather up, bundle together, fold up Vism 327.

**Saṅvesanā** (f.) [fr. saṅveseti] lying down, being in bed, sleeping J vi.551 sq., 557.

**Saṅveseti** [Caus. of saṅvisati] to lead, conduct A i.141; Pass. **saṅvesiyati** to be put to bed (applied to a sick person) M i.88=iii. 181;D ii.24. Cp. **abhi°**.

**Saṅvossajjati** see **samavossajjati**.

**Saṅvohāra** [saṅ+vohāra] business, traffic Vin iii.239; A ii.187=S i.78; A iii.77; SnA 471.

**Saṅvohārati** [Denom. fr. saṅvohāra] to trade (with); ppr. **°vohāramāna** [cp. BSk. saṅvyavahāramāna Divy 259] A ii.188.

**Saṅsagga** [fr. saṅ+**sṛj**] contact, connection, association Vin iii.120; A iii.293 sq. (°ārāmatā); iv.87 sq., 331; It 70; J i.376; iv.57; Miln 386; Nd[2] 137; VbhA 340 (an — anulomika°); PvA 5 (pāpamitta°). — Two kinds of contact at Nd[2] 659: by sight (dassana°) and by hearing (savaṇa°). — **pada°** contact of two words, "sandhi" Nd[1] 139; Nd[2] 137 (for iti); SnA 28. — **a°** S ii.202; Miln 344. **-°jāta** one who has come into contact Sn 36.

**Saṅsaṭṭha** [pp. of saṅ+**sṛj**] 1. mixed with (instr.), asso- ciating with, joined M i.480 (opp. vi°); A iii.109, 116, 258 sq., 393; PvA 47. — 2. living in society Vin i.200; ii.4; iv.239, 294; D ii.214; Kvu 337=DhsA 42; Dhs 1193; J ii.105; DhsA 49, 72. — **a°** not given to society M i.214; S i.63; Miln 244; Vism 73.

**Saṅsati** [Vedic śaṅsati, cp. Av. saṅhaiti to proclaim, Lat. censeo=censure; Obulg. χom to say] to proclaim, point out J v.77; vi.533; Pot. **saṅse** J vi.181; aor. **asaṅsi** J iii.420; iv.395; v.66; & **asāsī** (Sk. aśaṅsīt) J iii.484. Cp. abhi°.

**Saṅsatta** [pp. of saṅ+**sañj**] adhering, clinging D i.239 (paramparā°).

**Saṅsad** (f.) [fr. saṅ+**sad**] session, assembly; loc. **saṅsati** J iii.493 (=parisamajjhe C.), 495

**Saṅsaddati** [saṅ+**śabd**] to sound, in def. of root **kitt** at Dhtp 579; Dhtm 812.

**Saṅsandati** [saṅ+**syand**, cp. BSk. saṅsyandati AvŚ ii.142 sq., 188] to run together, to associate D i.248; ii.223; S ii.158=It 70; S iv.379; Pug 32. — Caus. **saṅsandeti** to put together; unite, combine J i.403; v.216; Miln 131; DhA ii.12; iv.51.

**Saṅsandanā** (f.) [fr. saṅsandati] 1. (lit.) coming together J vi.414 (v. l. for T. saṅsandita). — 2. (fig.) import, application, reference, conclusion (lit. "flowing together") Tikp 264. **opamma°** application of a simile, "tertium comparationis" Vism 326; DA i.127. **diṭṭha°** (pucchā) a question with reference to observation Nd[2] s. v. pucchā; DhsA 55.

**Saṅsanna** [pp. of saṅsīdati or saṅsandati] depressed, ex- hausted Dh 280 (=osanna DhA iii.410: see **ossanna**).

**Saṅsappa** (adj.) [fr. saṅ+**sṛp**] creeping A v.289.

**Saṅsappati** [saṅ+sappati] to creep along, to crawl, move A v.289; VvA 278; DhA iv.49.

**Saṅsappaniyapariyāya**, the creeping exposition, a dis- cussion of the consequences of certain kinds of kamma, A v.288 sq.

**Saṅsappin** (adj.)=**saṅsappa** A iv.172.

**Saṅsaya** [cp. Vedic saṅśaya] doubt A ii.24; Nd[2] 660 (=vicikicchā etc.); Miln 94; Dhs 425.

**Saṅsayita** (nt.) [pp. of saṅsayati=saṅ+seti of **śi**; in meaning=saṅsaya] doubt Dāvs i.50.

**Saṅsarati** [saṅ+sarati, of **sṛ**] to move about continuously, to come again and again J i.335. — 2. to go through one life after the other, to transmigrate D i.14; DA i.105; ppr. **saṅsaranto (& saṅsaraṅ)** S iii.149; iv.439; It 109; PvA 166; med. **saṅsaramāna** Vv 19[7]; ger. **°saritvā** S iii.212; Pug 16. — pp. **saṅsarita & saṅsita**.

**Saṅsaraṇa** (nt.) [fr. saṅ+**sṛ**] 1. moving about, running; **°lohita** blood in circulation (opp. **sannicita°**) Vism 261; KhA 62; VbhA 245. — 2. a movable curtain, a blind that can be drawn aside Vin ii.153.

**Saṅsarita** [pp. of saṅsarati] transmigrated D ii.90; A ii.1; Th 2, 496. a° M i.82.

**Saṅsava** [fr. saṅ+**sru**] flowing VvA 227.

**Saṅsavaka** [fr. saṅsava] N. of a purgatory Vv 52[12], cp. VvA 226 sq.

**Saṅsāveti** [fr. saṅ+**sru**] to cause to flow together, to pour into (loc.), to put in J v.268 (=pakkhipati C.).

**Saṅsādiyā** (f.) [cp. *Sk. syavaṅ — sātikā, on which see Kern, *Toev.* ii.62, s. v.] a kind of inferior rice J vi.530.

**Saṅsādeti** Caus. of **saṅsīdati** (q. v.).

**Saṅsāmeti** [Caus. of saṅ+**śam**] lit. "to smoothe," to fold up (one's sleeping mat), to leave (one's bed), in phrase **senāsanaṅ saṅsāmetvā** Vin ii.185; iv.24; M i.457; S iii.95, 133; iv.288.

**Saṅsāyati** [saṅ+sāyati, which stands for sādati (of **svad** to sweeten). On y>d cp. khāyita>khādita & sankhāyita] to taste, enjoy J iii.201 (aor. samasāyisuṅ: so read for samāsāsisuṅ).

**Saṅsāra** [fr. saṅsarati] 1. transmigration, lit. faring on D i.54; ii.206 (here=existence); M i.81 (saṅsārena suddhi); S ii.178 sq.; A i.10; ii.12=52; Sn 517; Dh 60; J i.115; Pv ii.13[11]; Vism 544 (in detail), 578, 603 (°assa kāraka); PvA 63, 243. For description of **saṅsāra** (its endlessness & inevitableness) see e. g. S ii.178, 184 sq., 263; iii.149 sq.; VbhA 134 (anta — virahita) & **anamatagga** (to which add refs. VbhA 45, 182, 259, 260). — 2. moving on, circulation: **vacī°** exchange of words A i.79.

**-cakka** [cp. BSk. saṅsāra — cakra] the wheel of tr. Vism 198, 201; VvA 105=PvA 7. **-dukkha** the ill of tr. Vism 531; VbhA 145, 149. **-bhaya** fear of tr. VbhA 199. **-sāgara** the ocean of tr. J iii.241.

**Saṅsijjhati** [saṅ+**sidh**] to be fulfilled Sdhp 451.

**Saṅsita**[1]=saṅsarita J v.56 (cira — ratta°=carita anuciṇṇa C.).

**Saṅsita**[2] [pp. of saṅ+**śri**] dependent Sdhp 306.

**Saṅsiddhi** (f.) [saṅ+siddhi] success Dhtp 420.

**Saṅsibbita** [pp. of saṅ+sibbati] entwined Vism 1; Miln 102, 148; DhA iii.198.

**Saṅsīda** [fr. saṅsīdati] sinking (down) S iv.180 (v. l. saṅ- sāda).

**Saṅsīdati** [saṅ+**sad**] 1. to sink down, to lose heart D i.248; A iii.89=Pug 65; Th 1, 681; J ii.330. — 2. to be at an end (said of a path, magga) Vin iii.131; S i.1. — Caus. **saṅsādeti**: 1. to get tired, give out M i.214; A i.288. — 2. to drop, fail in A iv.398 (pañhaṅ, i. e. not answer). — 3. to place DA i.49.

**Saṅsīdana** (nt.) [fr. saṅsīdati]=saṅsīda Th 1, 572 (ogha°).

**Saṅsīna** [saṅ+sīna, pp. of **śṛ** to crush, Sk. śīrṇa] fallen off, destroyed Sn 44 (°patta without leaves=patita — patta C.).

**Saṅsuddha** (adj.) [saṅ+suddha] pure D i.113; Sn 372, 1107; Nd[1] 289; Nd[2] 661; J i.2.

**-gahaṇika** of pure descent D i.113; DA i.281.

**Saṅsuddhi** (f.) [saṅ+suddhi) purification Sn 788; Nd[1] 84.

**Saṅsumbhati** [saṅ+sumbhati] to beat J vi.53, 88 (°amāna).

**Saṅsūcaka** (adj.) [fr. saṅsūceti] indicating VvA 244, 302.

**Saṅsūceti** [saṅ+sūcay°, Denom. fr. sūci] to indicate, show, betray Dāvs v.50; DA i.311.

**Saṅseda** [saṅ+seda] sweat, moisture M i.73; ThA 185.

**-ja** [cp. BSk saṅsvedaja Divy 627] born or arisen from moisture D iii.230; Miln 128; KhA 247; VbhA 161.

**Saṅseva** (adj.) [fr. saṅ+**sev**] associating A ii.245; v.113 sq. (sappurisa° & asappurisa°); Miln 93.

**Saṅsevanā** (f.) [fr. saṅsevati] associating Dhs 1326=Pug 20.

**Saṅsevā** (f.) [fr. saṅseva] worshipping, attending Miln 93 (sneha°).

**Saṅsevita** [saṅ+sevita] frequented, inhabited J vi.539.

**Saṅsevin** (adj.)=saṅseva J i.488.

**Saṅhata**[1] [pp. of saṅ+**han**] firm, compact Miln 416; Sdhp 388.

**Saṅhata**[2] [pp. of saṅ+**hṛ**] DA i.280; see **vi°**.

**Saṅhanati & saṅhanti** [saṅ+**han**] 1. to join together, reach to J v.372. — 2. to suppress, allay, destroy A iv.437 (kaṇḍuṅ). — pp. **saṅhata**.

**Saṅhanana** (nt.) [fr. saṅhanati] joining together, closing D i.11; J vi.65.

**Saṅhara** [fr. saṅ+**hṛ**] collecting; **dus°** hard to collect Vin iii.148; J iv.36 (here as dussanghara, on which see Kern, *Toev.* i.121).

**Saṅharaṇa** (nt.) [fr. saṅharati] collecting, gathering Dāvs v.33. Cp. **upa°** & sangharaṇa.

**Saṅharati** [saṅ+harati] 1. to collect, fold up Vin i.46; ii.117, 150; M iii.169; J i.66, 422; Dāvs iv.12; PvA 73. — 2. to draw together Vin ii.217. — 3. to gather up, take up SnA 369 (rūpaṅ). — 4. to heap up Pv iv.14 (saṅharimha=sañcinimha PvA 279). — **asaṅhāriya** (grd.) which cannot be destroyed (see also **saṅhīra**) S v.219. — Caus. II. **°harāpeti** to cause to collect, to make gather or grow Vin iv.259 (lomāni), 260 (id.). — Pass. **saṅhīrati** (q. v.). — pp. **saṅhata**. Cp. **upa°**.

**Saṅhasati** [san+hasati] to laugh with M ii.223.

**Saṅhāni** (f.) [saṅ+hāni] shrinking, decrease, dwindling away D ii.305=M i.49=S ii.2=Dhs 644; DhsA 328. Cp. **parihāni**.

**Saṅhāra** [fr. saṅ+**hṛ**] abridgment, compilation PvA 114. Cp. upa°.

**Saṅhāraka** [saṅ+hāra+ka] drawing together, a collector S ii.185=It 17. **sabba°** a kind of mixed perfume J vi.336.

**Saṅhārima** (adj.) [fr. saṅ+**hṛ**] movable Vism 124; Sn 28, 321. **a°** Vin iv.272.

**Saṅhita** [pp. of sandahati] connected, equipped with, possessed of D i.5; M ii.202; S i.103; Dh 101 (gāthā anattha — pada°). Often as **attha°** endowed with profit, bringing advantage, profitable D i.189; S ii.223; iv.330; v.417; A iii.196 sq.; v.81; Sn 722. Cp. **upa°**.

**Saṅhīyati** see **sandhīyati**.

**Saṅhīra (& saṅhāriya)** [grd. of saṅharati] that which can be restrained, conquerable Th 1, 1248; J v.81. **a°** immovable, unconquerable S i.193; Vin ii.96; A iv.141 sq.; Th 1, 649; Sn 1149; J iv.283. See also asaṅhāriya.

**Saṅhīrati** [Pass. of saṅharati] to be drawn away or caught in (loc.) M iii.188 sq. (paccuppannesu dhammesu); DhsA 420 (id.); J iii.333.

**Saka** (adj.) [sa[4]+ka] own D i.106, 119, 231; ii.173 (sakaṅ te "all be your own," as greeting to the king); M i.79; Vin i.3, 249 (ācariyaka); S v.261 (id.); Sn 861; It 76; Nd[1] 252; Pv i.5[1] (ghara); ii.6[1] (bhātā). — Opp. **assaka**[2]. **-appassaka** hav-

ing little or nothing as one's own (=daḷidda) A i.261; ii.203; **kamma-ssaka** possessing one's own kamma M iii.203 sq.; A v.288; Miln 65; Dhs 1366.

**-gavacaṇḍa** violent towards one's own cows, harassing one's own Pug 47.

**Sakaṭa**[1] (m. & nt.) [cp. Sk. śakaṭa; Vedic śakaṭī] a cart, waggon; a cartload D ii.110; Vin iii.114; J i.191; Miln 238; PvA 102; VbhA 435 (simile of two carts); SnA 58 (udaka — bharita°), 137 (bīja°). **sakaṭāni pajāpeti** to cause the carts to go on J ii.296.

**-gopaka** the guardian of the waggon DhA iv.60. **-bhāra** a cart — load VvA 79. **-mukha** the front or opening of the waggon, used as adj. "facing the waggon or the cart" (?) at D ii.234, of the earth — that is, India as then known — and at D ii.235 (comp. Mahāvastu iii.208), of six kingdoms in Northern India. At the second passage B. explains that the six kingdoms all debouched alike on the central kingdom, which was hexagonal in shape. This explanation does not fit the other passage. Could **sakaṭa** there be used of the constellation Rohinī, which in mediaeval times was called the Cart? Cp. *Dial.* ii.269. **-vāha** a cart — load Pv ii.7[5]. **-vyūha** "the waggon array," a wedge — shaped phalanx J ii.404; iv.343; Vism 384.

**Sakaṭa**[2] see **kasaṭa**.

**Sakaṇika** (adj.) [sa+kaṇa+ika] having a mole D i.80; DA i.223.

**Sakaṇṭaka** (adj.) [sa+kaṇṭaka] thorny, dangerous D i.135; Th 2, 352; DA i.296.

**Sakaṇṇajappaka** [sa+kaṇṇa+jappa+ka] whispering in the ear, a method of (secretly) taking votes Vin ii.98 sq. (salāka — gāha).

**Sakatā** (f.) (—°) [abstr. fr. saka] one's own nature, identity, peculiarity: see **kamma-ssakatā** & adj. **°ssakata**. It may also be considered as an abstr. formation fr. kamma — ssaka.

**Sakadāgāmin** [sakad=sakid, +āgāmin] "returning once," one who will not be reborn on earth more than once; one who has attained the second grade of saving wisdom Vin i.293; D i.156, 229; iii.107; M i.34; S iii.168; A i.120, 232 sq.; ii.89, 134; iii.348; iv.292 sq., 380; v.138 sq., 372 sq.; DhA iv.66.

**Sakadāgāmitā** (f.) [abstr. fr. last] the state of a "once- returner" D ii.206.

**Sakabala** (adj.) [sa+kabala] containing a mouthful Vin iv.195.

**Sakamana** [saka+mana] is Bdhgh's expl[n] of **attamana** (q. v.), e. g. DA i.129, 255.

**Sakamma** (nt.) [sa[4]+kamma] one's own occupation D i.135.

**Sakaraṇīya** (adj.) [sa[3]+karaṇīya] one who still has something to do (in order to attain perfection) D ii.143; Th 1, 1045; Miln 138.

**Sakaruṇa-bhāva** [sa[3]+karuṇa+bhāva] being full of com- passion SnA 318.

**Sakala** (adj.) [cp. Sk. sakala] all, whole, entire Vin ii.109; Vism 321; SnA 132; PvA 93, 97, 111. Cp. sākalya.

**Sakalikā** (f.) [fr. sakala=Sk. śakala potsherd] a potsherd; a splinter, bit D ii.341; A ii.199=S iv.197; S i.27= Miln 179; M i.259; A v.9 (°aggi); J iv.430; Miln 134; KhA 43 (maccha°); Nett 23; DhsA 319. — **sakalikaṅ sakalikaṅ** in little pieces Vin ii.112. — **sakalika-hīra** a skewer J iv.29, 30.

**Sakasaṭa** (adj.) [sa[3]+k.] faulty, wrong (lit. bitter) Miln 119 (vacana).

**Sakāsa** [sa[3]+k.=Sk. kāśa] presence; acc. **sakāsaṅ** towards, to Sn 326; J v.480; PvA 237; loc. **sakāse** in the presence of, before J iii.24; iv.281; v.394; vi.282.

**Sakicca** (nt.) [sa[4]+kicca] one's own duty or business Vism 321 (°pasuta).

**Sakiccaya** (nt.) [sa[4]+kiccaya=kṛtya]=**sakicca** Miln 42; DhsA 196 (°pasuta).

**Sakiñcana** (adj.) [sa[3]+kiñcana] having something; (appl[d]) with attachment, full of worldly attachment Sn 620= Dh i.246; Dh 396 (=rāg'ādīhi kiñcanehi sakiñcana DhA iv.158).

**Sakid & Sakiṅ** (adv.) [fr. sa°=saṅ] once. (1) **sakiṅ**: D ii.188; J i.397; DhA iii.116 (sakiṅvijātā itthi= primipara); once more: Miln 238; once for all: Th 2, 466; DhA ii.44; ThA 284. — (2) **sakid** (in composition; see also **sakad** — āgāmin): in **sakid eva** once only A ii.238; iv.380; Pug 16; PvA 243; at once Vin i.31.

**Sakiya** (adj.) [fr. saka, cp. Sk. svakīya] own J ii.177 iii.48, 49; iv.177.

**Sakuṇa** [Vedic śakuna] a bird (esp. with ref. to augury) D i.71 (pakkhin+); Vin iii.147; S i.197; A ii.209; iii.241 sq., 368; J ii.111, 162 (Kandagala); KhA 241. **pantha°** see under pantha. — f. **sakuṇī** S i.44. adj. **sakuṇa** J v.503 (maṅsa).

**-kulāvaka** a bird's nest KhA 56. **-patha** bird — course, Npl. Nd[1] 155. **-pāda** bird foot KhA 47. **-ruta** the cry of birds Miln 178. **-vatta** the habit (i. e. life) of a bird J v.254. **-vijjā** bird craft, augury (i. e. understanding the cries of birds) D i.9; DA i.93.

**Sakuṇaka=sakuṇa** SnA 27. — f. **sakuṇikā** D i.91; Miln 202; J i.171; iv.290.

**Sakuṇagghi** (f.) [sakuṇa+°ghi, f. of °gha] a kind of hawk (lit. "bird — killer") S v.146; J ii.59; Miln 365. Cp. **vyagghīnasa**.

**Sakuṇita** at PvA 123 read **sankucita**.

**Sakunta** [cp. Sk. śakunta] a bird; a kind of vulture Sn 241; Dh 92, 174; J iv.225; vi.272.

**Sakuntaka**=sakunta Vin i.137.

**Sakumāra** (adj.) [sa[2]+kumāra] of the same age; a play- mate J v.360, 366.

**Sakula** [cp. Epic Sk. śakula] a kind of fish J v.405.

**Sakka** (adj.) [fr. **śak**, cp. Sk. śakya] able, possible Sn 143. sasakkaṅ (=sa[3]+s.) as much as possible, as much as one is able to M i.415, 514.

**Sakkacca(ṅ)** (adv.) [orig. ger. of sakkaroti] respectfully, carefully, duly, thoroughly; often with **uppaṭṭhahati** to attend, serve with due honour. — Vv 12[5]; Miln 305; J iv.310. The form **sakkaccaṅ** is the older and more usual, e. g. at D ii.356 sq.; S iv.314; A ii.147; iv.392; Vin iv.190, 275; Th 1, 1054; J i.480; Dh 392; PvA 26, 121. The BSk. form is satkṛtya, e. g. MVastu i.10. **-kārin** zealous S iii.267; Miln 94. **-dāna** M iii.24.

**Sakkata** [pp. of sakkaroti] honoured, duly attendo D i.114, 116;

ii.167; Nd 73; J i.334; Miln 21; SnA 43 Usually comb[d] with **garukata, pūjita, mānita**.

**Sakkati** [**ṣvaṣk**; Dhtp 9: gamana] to go; see **osakkati & cp.** Pischel, *Prk. Gr.* § 302. Other P. cpds. are **ussakkati & paṭisakkati**.

**Sakkatta** (nt.) [fr. Sakka=Indra] Śakraship, the position as the ruler of the devas M iii. 65; J i.315; Vism 301 (brahmatta+). **°rajja** a kingdom rivalling Sakka's J i.315.

**Sakkaroti** [sat+**kṛ**] to honour, esteem, treat with respect, receive hospitably; often comb[d] with **garukaroti, māneti, pūjeti**, e. g. D i.91, 117; iii.84; M i.126. ppr. **°karonto** D ii.159; Pot. **°kareyya** It 110; aor. **°kari** PvA 54; ger. **°katvā** Pug 35; J vi.14, & **°kacca** (q. v.). — pp. **sakkata**. — Caus. **sakkāreti**=sakkaroti; Mhvs 32, 44; grd. **sakkāreyya** Th 1, 186 (so read for °kareyya).

**Sakkā** (indecl.) [originally Pot. of sakkoti=Vedic śakyāt; cp. Prk. sakkā with Pischel's expl[n] in *Prk. Gr.* § 465. A corresponding formation, similar in meaning, is **labbhā** (q. v.)] possible (lit. one might be able to); in the older language still used as a Pot., but later reduced to an adv. with infin. E. g. *sakkā sāmaaññphalaṅpaññāpetuṅ* would one be able to point out a result of samaṇaship, D i.51; *khādituṅ na sakkā,* one could not eat, J ii.16; *na sakkā maggo akkhātuṅ,* the way cannot be shown, Mil 269; *sakkā etaṅ mayā ñātuṅ?* can I ascertain this? D i.187; *sakkā honti imāni aṭṭha sukhāni vindituṅ,* these eight advantages are able to be enjoyed, J i.8; *sakkā etaṅ abhavissa kātuṅ,* this would be possible to do, D i.168; *imaṅ sakkā gaṇhituṅ,* this one we can take J iv.219. See also SnA 338, 376 (=labbhā); PvA 12, 69, 96.

**Sakkāya** [sat+kāya, cp. BSk. satkāya Divy 46; AvŚ i.85. See on expl[n] of term Mrs. Rh. D. in *J.R.A.S.* 1894, 324; Franke *Dīgha trsl[n]* p. 45; Geiger *P.Gr.* § 24[1]; Kern. *Toev.* ii.52] the body in being, the existing body or group (= **-nikāya** q. v.); as a t.t. in P. psychology almost equal to *individuality;* identified with the five khandhas M i.299; S iii.159; iv.259; A ii.34; Th 2, 170, 239; DhsA 348. See also D iii.216 (cp. *Dial.* iii.216[1]); A iii.293, 401; Nd[1] 109.

**-diṭṭhi** theory of soul, heresy of individuality, speculation as to the eternity or otherwise of one's own individuality M i.300=iii.17=DhS 1003, S iii.16 sq. In these passages this is explained as the belief that in one or other of the khandhas there is a permanent entity, an attā. The same explanation, at greater length, in the Diṭṭhigata Sutta (Ps i.143 — 151). As delusions about the soul or ghost can arise out of four sorts of bias (see **abhinivesa**) concerning each of the five khandhas, we have *twenty* kinds of s° diṭṭhi: fifteen of these are kinds of **sakkāya-vatthukā sassata-diṭṭhi**, and five are kinds of **s°-vatthukā uccheda-diṭṭhi** (ibid. 149, 150). Gods as well as men are **s° pariyāpannā** S iii.85; and so is the eye, DhsA 308. When the word **diṭṭhi** is not expressed it is often implied, Th 2, 199, 339; Sn 231. S° diṭṭhi is the first Bond to be broken on entering the Path (see **saṅyojana**); it is identical with the fourth kind of Grasping (see **upādāna**); it is opposed to Nibbāna, S iv.175; is extinguished by the Path, M i.299; S iii.159; iv.260; and is to be put away by insight DhsA 346. — See further: D iii.234; A iii.438; iv.144 sq.; Kvu 81; Sn 950; Dhs 1003; and on term *Dhs. trsl[n]* § 1003; *K.S.* iii.80, *n.* 3. **-nirodha** the destruction of the existing body or of individuality A ii.165 sq.; iii.246; D iii.216. **-samudaya** the rise of individuality D iii.216; Nd[1] 109.

**Sakkāra** [fr. sat+**kṛ**] hospitality, honour, worship Vin i.27, 183; A ii.203; J i.63; ii.9, 104; Dh 75; Miln 386; Dhs 1121; Vism 270; SnA 284; VbhA 466. **°ṅ karoti** to pay reverence, to say goodbye DhA i.398. Cp. **lābha**.

**Sakkāreti** is Caus. of **sakkaroti** (q. v.).

**Sakkuṇeyyatta** (nt.) [abstr. fr. sakkuṇeyya, grd. of sak- koti] possibility; **a°** impossibility PvA 48.

**Sakkoti** [**śak**; def. Dhtp 508 etc. as "sattiyaṅ": see satti] to be able. Pres. **sakkoti** D i.246; Vin i.31; Miln 4; DhA i.200; **sakkati** [=Class. Sk. śakyate] Nett 23. Pot. **sakkuṇeyya** J i.361; PvA 106; archaic 1[st] pl. **sakkuṇemu** J v.24; Pv ii.8[1]. ppr. **sakkonto** Miln 27. — Fut. **sakkhati** Sn 319; **sakkhīti** [=Sk. śakṣyati] M i.393; pl. 3[rd] **sakkhinti** Sn 28; 2[nd] sg. **sagghasi** Sn 834; 3[rd] sg. **sakkhissati** DhA iv.87. — Aor. **asakkhi** D i.96, 236; PvA 38; **sakkhi** Miln 5; J v.116; 1[st] pl. **asakkhimha** PvA 262, & **asakkhimhā** Vin iii.23; 3[rd] sg. also **sakkuṇi** Mhvs 7, 13. — grd. **sakkuṇeyya** (neg. **a°**) (im)possible J i.55; PvA 122. — **sakka & sakkā** see sep.

**Sakkharā** (f.) [cp. Vedic śarkarā gravel] 1. gravel, grit Vin iii.147=J ii.284; J i.192; A i.253; D i.84; Pv iii.2[28]; DhA iv.87. — 2. potsherd VvA 157; PvA 282, 285. — 3. grain, granule, crystal, in **loṇa°** a salt crystal S ii.276; DhA i.370; SnA 222. — 4. (granulated) sugar J i.50.

**Sakkharikā** (f.) [fr. sakkharā] in **loṇa°** a piece of salt crystal Vin i.206; ii.237.

**Sakkharilla** (adj.) [=sakkharika, fr. sakkharā] containing gravel, pebbly, stony A iv.237.

**Sakkhali** (& **°ikā**) (f.) [cp. Sk. śaṣkulī] 1. the orifice of the ear: see **kaṇṇa°**. — 2. a sort of cake or sweetmeat (cp. sanguḷikā) A iii.76 (T. sakkhalakā; v. l. °likā & sankulikā); Vin iii.59; J ii.281.

**Sakkhi[1]** [sa[3]+akkhin; cp. Sk. sākṣin] an eyewitness D ii.237 (nom. sg. sakkhī=with his own eyes, as an eyewitness); Sn 479, 921, 934 (sakkhi dhammaṅ adassi, where the corresp. Sk. form would be sākṣād); J i.74. — **kāya-sakkhī** a bodily witness, i. e. one who has bodily experienced the 8 vimokkhas A iv.451; Vism 93, 387, 659. — **sakkhiṅ karoti** [Sk. sākṣī karoti] (1) to see with one's own eyes S ii.255; (2) to call upon as a witness (with gen. of person) J vi.280 (rājāno); DhA ii.69 (Moggallānassa sakkhiṅ katvā); PvA 217 (but at 241 as "friendship"). *Note.* The P. form is rather to be taken as an adv. ("as present") than adj.: **sakkhiṅ & sakkhi**, with reduced **sakkhi°** (cp. sakid & sakiṅ). See also **sacchi°**.

**-diṭṭha** seen face to face M i.369; D i.238; J vi.233. **-puṭṭha** asked as a witness Sn 84, 122; Pug 29. **-bhabbatā** the state of becoming an eyewitness, of experiencing M i.494; DhsA 141. **-sāvaka** a contemporaneous or personal disciple D ii.153.

**Sakkhī** (f.) or sakkhi[2] (nt.) [cp. Sk. sākhya] friendship (with somebody=instr.) S i.123=A v.46 (janena karoti sakkhiṅ make friends with people); Pv iv.1[57]; iv.1[65]; J iii.493; iv.478. Cp. **sakhya**.

**Sakya**: see Dictionary of Names. In cpd. **°puttiya** (be- longing to the Sakya son) in general meaning of "a (true) follower of the Buddha," A iv.202; Vin i.44; Ud 44; **a°** not a follower of the B. Vin iii.25.

**Sakhi** [Vedic sakhi m. & f.] a companion, friend; nom. **sakhā** J ii.29; 348; acc. **sakhāraṅ** J ii.348; v.509; & **sakhaṅ** J ii.299; instr. **sakhinā** J iv.41; abl. **sakhārasmā** J iii.534; gen. **sakhino** J vi.478; voc. **sakhā** J iii.295; nom. pl. **sakhā** J iii.323; & **sakhāro** J iii.492; gen. **sakhīnaṅ** J iii.492; iv.42; & **sakhānaṅ** J ii.228. In comp[n] with **bhū** as **sakhi°** & **sakhī°**, e. g. **sakhibhāva** friendship J vi.424; PvA 241; & **sakhībhāva** J iii.493.

**Sakhikā** (f.) [fr. sakhi] a female friend J iii.533.

**Sakhitā** (f.) [abstr. fr. sakhi] friendship Th 1, 1018, 1019.

**Sakhila** (adj.) [fr. sakhi] kindly in speech, congenial D i.116; Vin ii.11; J i.202, 376; Miln 207; Pv iv.1[33] (=mudu PvA 230). Cp. sākhalya.

**-vācatā** use of friendly speech Dhs 1343.

**Sakhī** (f.) [to sakhi] a female friend J ii. 27, 348.

**Sakhura** (adj.) [sa[3]+khura] with the hoofs J i.9; Bdhgh on M. i.78 (see M i.536).

**Sakhya** (nt.) [Sk. sākhya; cp. sakkhī] friendship J ii.409; vi.353 sq.

**Sagandhaka** (adj.) [sa[3]+gandha+ka] fragment Dh 52.

**Sagabbha** (adj.) [sa[3]+gabbha] with a foetus, pregnant Mhvs 33, 46.

**Sagaha** (adj.) [sa[3]+gaha[2]] full of crocodiles It 57, 114. As **sagāha** at S iv.157.

**Sagāmeyya** (adj.) [grd. formation fr. gāma,+sa[2]=saṅ°) hailing from the same village S i.36, 60.

**Sagārava** (adj.) [sa[3]+gārava] respectful, usually comb[d] with **sappatissa** & other syn., e. g. Vin i.45; It 10; Vism 19, 221.

**Sagāravatā** (f.) [fr. sagārava] respect Th 1, 589.

**Saguṇa** (adj.) [either sa[3]+guṇa[1] 1, as given under guṇa[1]; or sa°=saṅ° once, as in sakṛt,+guṇa[1] 2] either "with the string," or "in one"; Vin i.46 (saguṇaṅ karoti to put together, to fold up; C ekato katvā). This interpretation (as "put together") is much to be preferred to the one given under guṇa[1] 1; **saguṇaṅ katvā** belongs to **sanghāṭiyo**, and not to **kāyabandhanaṅ**, thus: "the upper robes are to be given, putting them into one (bundle)."

**Saguḷa** [sa[3]+guḷa[2]] a cake with sugar J vi.524. Cp. **sangu- ḷikā**.

**Sagocara** [sa[2]=saṅ, +gocara] companion, mate (lit. having the same activity) J ii.31.

**Sagotta** [sa[2]=saṅ,+gotta] a kinsman J v.411; cp. vi.500.

**Sagga** [Vedic svarga, svar+ga] 1. heaven, the next world, popularly conceived as a place of happiness and long life (cp. the pop. etym. of "suṭṭhu — aggattā sagga" PvA 9; "rūpādīhi visayehi suṭṭhu aggo ti saggo" Vism 427); usually the **kām'âvacara-devaloka**, sometimes also the 26 heavens (ThA 74). Sometimes as **sagga ṭhāna** (cp. **°loka**), e. g. J vi.210. — Vin i.223; D ii.86; iii.52, 146 sq.; M i.22, 483; S i.12; A i.55 sq., 292 sq.; ii.83 sq.; iii.244, 253 sq.; iv.81; v.135 sq.; Sn 224 (loc. pl. saggesu); It 14; Pv i.1[3]; Vism 103, 199.

**-âpāya** heaven and hell Th 2, 63; Sn 647. **-ārohaṇa** ( — sopāna) (the stairs) leading to heaven (something like Jacob's ladder) Vism 10. **-kathā** discourse or talk about heaven Vin i.15 (cp. anupubbikathā) **-kāya** the heavenly assembly (of the gods) J vi.573. **-dvāra** heaven's gate Vism 57. **-patha**=sagga J i.256. **-pada** heavenly region, heaven J ii.5; iv.272 (=saggaloka). **-magga** the way to heaven J vi.287; DhA i.4. **-loka** the heavenworld M i.73; J iv.272. **-saṅvattanika** leading to heaven D iii.66.

**Sagguṇa** [sat+guṇa] good quality, virtue Sdhp 313.

**Saggh°** see **sakkoti**.

**Saghaccā** (f.) [sat+ghaccā] just or true killing J i.177.

**Sankacchā** (f.) [saṅ+kacchā[1]] part of a woman's dress, bodice, girdle (?) J v.96 (suvaṇṇa°).

**Sankacchika** (nt.) [fr. sankacchā] a part of clothing, belt, waist — cloth Vin ii.272; iv.345. The C. expl[n] is incorrect.

**Sankaṭīra** (nt.) [unexplained] a dust heap D ii.160; S ii.270; M i.334. Expl[d] as "sankāra — ṭṭhāna" *K.S.* ii.203.

**Sankaḍḍhati** [saṅ+kaḍḍhati] 1. to collect M i.135; J i.254; iv.224; Dh i.49; Pass. **°khaḍḍiyati** Vism 251 (ppr. °iyamāna being collected, comprising). — 2. to examine, scrutinize J vi.351 (cintetvā °kaḍḍhituṅ).

**Sankati** [**śank**, Vedic śankate, cp. Lat. cunctor to hesitate; Goth. hāhan=Ags. hangon "to hang"; Oicel. hāētta danger] to doubt, hesitate, to be uncertain about; pres. (med.) 1[st] sg. **sanke** S i.111; J iii.253 (=āsankāmi C.); vi.312 (na sanke maraṇ'āgamāya); Pot. **sanketha** J ii.53=v.85. Pass. **sankīyati** S iii.=Kvu 141; A iv.246.

**Sankathati** [saṅ+kathati] to name, explain. Pass. **sanka- thīyati** DhsA 390.

**Sankanta** [pp. of sankamati] gone together with (—°), gone over to, joined Vin i.60; iv.217.

**Sankantati** [saṅ+kantati] to cut all round, M iii.275.

**Sankanti** (f.) [fr. sankamati] transition, passage Kvu 569; Vism 374 sq.

**Sankantika** [fr. sankanta] a school of thought (lit. gone over to a faction), a subdivision of the Sabbatthivādins S v.14; Vism 374 sq.; Mhvs 5, 6; Dpvs 5, 48; Mhbv 97.

**Sankappa** [saṅ+**kḷp**, cp. kappeti fig. meaning] thought, intention, purpose, plan D iii.215; S ii.143 sq.; A i.281; ii.36; Dh 74; Sn 154, 1144; Nd[1] 616 (=vitakka ñāṇa paññā buddhi); Dhs 21; DhA ii.78. As equivalent of **vitakka** also at D iii.215; A iv.385; Dhs 7. — **kāma°** a lustful thought A iii.259; v.31. **paripuṇṇa°** having one's intentions fulfilled M i.192; iii.276; D iii.42; A v.92, 97 sq.; **sara°** memories & hopes M i.453; S iv.76; vyāpāda°, vihiṅsa°, malicious, cruel purposes, M ii.27 sq.; **sammā°** right thoughts or intentions, one of the angas of the 8 — fold Path (ariya — magga) Vin i.10; D ii.312; A iii.140; VbhA 117. Sankappa is def[d] at DhsA 124 as **(cetaso) abhiniropanā**, i. e. application of the mind. See on term also *Cpd.* 238.

**Sankappeti** [Den. fr. sankappa] 1. to imagine; wish A ii.36; M i.402; Pug 19. — 2. to determine, to think about, strive after J iii.449 sq.

**Sankamati** [saṅ+kamati] 1. to go on, to pass over to (acc.), to join D i.55 (ākāsaṅ indriyāni s.); Vin i.54; ii.138 (bhikkhū rukkhā rukkhaṅ s., climb fr. tree to tree); Kvu 565 sq. (jhānā jhānaṅ). — 2. to transmigrate Miln 71 sq. (+paṭisandahati). — grd. **sankamanīya** to be passed on or transferred Vin i.190; **cīvara°** a dress that should be handed over, which does not belong to one Vin iv.282. — pp. **sankanta**. — Caus. **sankāmeti** (1) to pass over, to cause to go, to move, to shift Vin iii.49, 58, 59. — 2. to come in together (sensations to the heart) DhsA 264. — Cp. **upa°**.

**Sankama** [fr. saṅ+**kram**] a passage, bridge M i.439; Vin iii.127; J iii.373 (attānaṅ °ṅ katvā yo sotthiṅ samatārayi); Miln 91, 229.

**Sankamana** (nt.) [fr. sankamati] lit. "going over," i e. step; hence "bridge," passage, path S i.110; Vv 52[22]; 77[5]; Pv ii.7[8]; ii.9[25]; J vi.120 (papā°). Cp. **upa°**.

**Sankampati** [saṅ+kampati] to tremble, shake Vin i.12; D ii.12, 108; J i.25. — Caus. **sankampeti** id. D ii.108.

**Sankara**[1] (fight, confusion) wrongly for **sangara** Nett 149, in quot. fr. M iii.187.

**Sankara**[2] (adj.) [cp. Sk. śankara] blissful Mhbv 4 (sabba°).

**Sankalana** (nt.) [fr. saṅ+**kal** to produce] addition DA i.95; MA i.2.

**Sankalaha** [saṅ+kalaha] inciting words, quarrel J v.393.

**Sankasāyati** [fr. saṅ+**kṛṣ**, kasati? Or has it anything to do with kasāya?] to become weak, to fail S i.202; ii.277; iv.178; A i.68.

**Sankassara** (adj.) [doubtful, if Vedic sankasuka] doubtful; wicked Vin ii.236 (cp. *Vin. Texts* iii.300); S i.49=Dh 312 (expl[d] as "sankāhi saritabba, āsankāhi sarita, ussankita, parisankita" DhA iii.485, thus taken as sankā+**sṛ** by Bdhgh; of course not cogent); A ii.239; iv.128, 201; S i.66 (°ācāra="suspecting all" trsl[n]); iv.180; Th 1, 277; Pug 27.

**Sankā** (f.) [fr. **śank**: see sankati] doubt, uncertainty, fear (cp. visanka) J vi.158; DhA iii.485.

**Sankāpeti** [fr. saṅ+**kḷp**] to prepare, get ready, undertake Vin i.137 (vass'āvāsaṅ); S iv.312.

**Sankāyati** [Denom. fr. sankā; Dhtp 4 defines **sank** as "sankāyaṅ"] to be uncertain about Vin ii.274. Cp. **pari°**.

**Sankāra** [fr. saṅ+**kṛ**] rubbish Vin i.48; iv.265; J i.315; ii.196.
**-kūṭa** rubbish heap, dust heap M ii.7; Pug 33; Miln 365; DhA i.174. Cp. kacavara & kattara. **-cola** a rag picked up from a rubbish heap J iv.380. **-ṭhāna** dust heap Th 1, 1175, J i.244; Vism 250; DhA ii.27. **-dhāna** id. Dh 58. **-yakkha** a rubbish heap demon J iv.379.

**Sankāsa** [saṅ+kāsa, of **kāś**, cp. okāsa] appearance; (—°) having the appearance of, like, similar J ii.150; v.71, 155, 370 (puñña°=sadisa C.); Bu 17, 21; Miln 2.

**Sankāsana** (nt.) & **°ā** (f.) [fr. saṅ+**kāś**] explanation, illus- tration S v.430; Nett 5, 8, 38; SnA 445 (+pakāsana).

**Sankiṇṇa** [pp. of sankirati] mixed; impure S iii.71; A iv.246.
**-parikha** having the trenches filled; said of one who is free of *saṅsāra* M i.139; A iii.84; Nd[2] p. 161.

**Sankita** [fr. **śank**] anxious, doubtful J v.85; Mhvs 7, 15; SnA 60. Cp. pari°, vi°.

**Sankittana** (nt.) [saṅ+kittana] proclaiming, making known PvA 164.

**Sankitti** (f.) [perhaps saṅ+kitti] derivation & meaning very doubtful; Bdhgh's expl[n] at PugA 231 is not to be taken as reliable, viz. "sankittetvā katabhattesu hoti. dubbhikkha — samaye kira acela — kāsāvakā acelakānaṅ atthāya tato tato taṇḍul'ādīni samādapetvā bhattaṅ pacanti, ukkaṭṭhâcelako tato na paṭigaṇhāti." D i.166 (trsl[n] *Dial.* i.229 "he will not accept food collected, i. e. by the faithful in time of drought"; Neumann "not from the dirty"; Franke "nichts von Mahlzeiten, für die die Mittel durch Aufruf beschafft sind"?); M i.77; A ii.206; Pug 55. It may be something like "convocation."

**Sankin** (adj.) [fr. **śank**] anxious Mhvs 35, 101.

**Sankiya** (adj.) [grd. fr. śankati] 1. apt to be suspected It 67. — 2. anxious J i.334.

**Sankiraṇa** (nt.) [fr. saṅ+kirati] an astrological t.t., denoting the act of or time for collecting or calling in of debts (Bdhgh; doubtful) D i.11; DA i.96; cp. *Dial.* i.23.

**Sankirati** [saṅ+kirati] to mix together; Pass. **sankīyati** (q. v.); pp. **sankiṇṇa**.

**Sankiliṭṭha** [pp. of sankilissati] stained, tarnished, impure, corrupt, foul D i.247; S ii.271; A iii.124; v.169; Dh 244; J ii.418; Dhs 993, 1243; Pv iv.1[23] (kāyena vācāya ca); DhsA 319.

**Sankilissati** [saṅ+kilissati, cp. BSk. sankliśyati Divy 57] to become soiled or impure D i.53; S iii.70; Dh 165; J ii.33, 271. — pp. **sankiliṭṭha**. — Caus. **sankileseti**.

**Sankilissana** (nt.) [fr. sankilissati] staining, defiling; getting defiled VvA 329.

**Sankilesa** [saṅ+kilesa] impurity, defilement, corruption, sinfulness Vin i.15; D i.10, 53, 247 (opp. visuddhi); M i.402; S iii.69; A ii.11; iii.418 sq.; v.34; J i.302; Dhs 993, 1229; Nett 100; Vism 6, 51, 89; DhsA 165.

**Sankilesika** (adj.) [fr. sankilesa] baneful, sinful D i.195; iii.57; A ii.172; Dhs 993 (cp. DhsA 345); Tikp 333, 353.

**Sankīyati** [Pass. of sankirati, saṅ+**kīr**; Sk. °kīryate> *kiyyati>P. °kīyati] to become confused or impure S iii.71; A ii.29; iv.246.

**Sankīḷati** [saṅ+kīḷati] to play or sport D i.91; A iv.55, 343; DA i.256.

**Sanku** [cp. Vedic śanku] a stake, spike; javelin M i.337; S iv.168; J vi.112; DhA i.69. — **ayo°** an iron stake A iv.131.
**-patha** a path full of stakes & sticks Vv 84[11]; J iii.485, 541; Miln 280; Vism 305. **-sata** a hundred sticks, hundreds of sticks J vi.112; Vism 153 (both passages same simile with the beating of an ox — hide). **-samāhata** set with iron spikes, N. of a purgatory M i.337; J vi.453.

**Sankuka** [fr. sanku] a stake VvA 338. Cp. khāṇuka.

**Sankucati** [saṅ+kucati: see kuñcita] to become contracted, to shrink DhsA 376. — pp. **°kucita**. — Caus. **°koceti**.

**Sankucita** [pp. of sankucati] shrunk, contracted, clenched (of the first: °hattha) J i.275; vi.468 (°hattha, opposed to pasārita — hattha); DA i.287; PvA 123, 124.

**Sankuṭika** [fr. saṅ+***kuṭ kuc**, cp. kuṭila] doubled up J ii.68; cp.

*J.P.T.S.* 1884, 102.

**Sankuṭita** [=last] doubled up, shrivelled, shrunk; J ii.225; Miln 251, 362; DhsA 376; Vism 255 (where KhA reads **bahala**); VbhA 238.

**Sankuṭila** (adj.) [saṅ+kuṭila] curved, winding Miln 297.

**Sankuṇḍita** [pp. of saṅ+**kuṇḍ**: see kuṇḍa] contorted, dis- torted PvA 123.

**Sankuddha** [saṅ+kuddha] angry D ii.262.

**Sankupita** [saṅ+kupita] shaken, enraged S i.222.

**Sankuppa** (adj.) [saṅ+kuppa] to be shaken, movable; **a**° immovable Th 1, 649; Sn 1149.

**Sankula** (adj.) [saṅ+kula] crowded, full Sdhp 603.

**Sankuli** [cp. sakkhali 2 & saṅguḷikā] a kind of cake J vi.580.

**Sankulya** (nt.)=**sankuli** J vi.524.

**Sankusaka** (adj.) [cp. Sk. sankasuka crumbling up] con- trary; neg. **a**° J vi.297 (=appaṭiloma C.).

**Sankusumita** (adj.) [saṅ+kusumita] flowering, in blossom J v.420; Miln 319.

**Sanketa** [saṅ+keta: see ketu] intimation, agreement, engagement, appointed place, rendezvous Vin i.298; Miln 212; Nett 15, 18; cp. *Cpd.* 6, 33. **sanketaṅ gacchati** to keep an appointment, to come to the rendezvous Vin ii.265. **asanketena** without appointing a place Vin i.107. **vassika**° the appointed time for keeping the rainy season Vin i.298.

**-kamma** agreement Vin iii.47, 53, 78.

**Sanketana** (nt.)=**sanketa, °ṭṭhāna** place of rendezvous DhA ii.261.

**Sankeḷāyati** [saṅ+keḷāyati] to amuse oneself (with) A iv.55.

**Sankoca** [saṅ+koca, of **kuñc**: see kuñcita] contraction (as a sign of anger or annoyance), grimace (mukha°) PvA 103; also as **hattha**°, etc. at PvA 124.

**Sankocana** (nt.)=**sankoca** J iii.57 (mukha°); DhA iii.270; Dhtp 809.

**Sankoceti** [Caus. of sankucati] to contract J i.228; DhsA 324.

**Sankopa** see **sankhepa**.

**Sankha**[1] [cp. Vedic śankha; Gr. κόγξος shell, measure of capacity, & κόξλος; Lat. congius a measure] a shell, conch; mother — of — pearl; a chank, commonly used as a trumpet D i.79; ii.297=M i.58; A ii.117; iv.199; Vv 81[10]; J i.72; ii.110; vi.465, 580; Miln 21 (dhamma°); DhA i.18. Combined with **paṇava** (small drum) Vism 408; J vi.21; or with **bheri** (large drum) Miln 21; Vism 408.

**-ûpama** like a shell, i. e. white J v.396, cp. vi.572. **-kuṭṭhin** a kind of leper; whose body becomes as white as mother — of — pearl DhA i.194, 195. **-thāla** mother of-pearl, (shell — ) plate Vism 126 (sudhota°), 255. **-dhama** a trumpeter D i.259=M ii.19; M ii.207=S iv.322. **-dhamaka** a conch blower, trumpeter J i.284; vi.7. **-nābhi** a kind of shell Vin i.203; ii.117. **-patta** motherof — pearl DhA i.387. **-muṇḍika** the shell — tonsure, a kind of torture M i.87; A i.47; ii.122. **-mutta** mother — ofpearl J v.380 (C expl[s] as "shell — jewel & pearl — jewel"); vi.211, 230. **-likhita** polished like mother — of — pearl; bright, perfect D i.63, 250; S ii.219; A v.204; Vin i.181; Pug 57; DA i.181; DhA iv.195. See also under likhita, & cp. Franke, *Wiener Zeitschrift* 1893, 357. **-vaṇṇa** pearl — white J iii.477; M i.58=A iii.324. **-sadda** the sound of a chank A ii.186; Vism 408; Dhs 621. **-silā** "shell — stone," a precious stone, mother — of — pearl (?) Ud 54; J iv.85; Pv ii.6[4]. Frequent in BSk., e. g. AvŚ i.184, 201, 205; Divy 291.

**Sankha**[2] [etym.?] a water plant (comb[d] with **sevāla**) Miln 35. See detail under **paṇṇaka** 2.

**Sankhata** [pp. of sankharoti; Sk. saṅskṛta] 1. put together, compound; conditioned, produced by a combination of causes, "created," brought about as effect of actions in former births S ii.26; iii.56; Vin ii.284; It 37, 88; J ii.38; Nett 14; Dhs 1085; DhsA 47. As *nt.* that which is produced from a cause, i. e. the **sankhāras** S i.112; A i.83, 152; Nett 22. **asankhata** not put together, not proceeding from a cause Dhs 983 (so read for sankhata), 1086; Ep. of **nibbāna** "the Unconditioned" (& therefore unproductive of further life) A i.152; S iv.359 sq.; Kvu 317 sq.; Pv iii.7[10] (=laddhanāma amataṅ PvA 207); Miln 270; Dhs 583 (see *trsl*[n] ibid.), 1439. The discernment of higher **jhāna-** states as **sankhata** is a preliminary to the attainment of Arahantship M iii.244. Cp. abhi°; visankhita; visankhāra. — 2. cooked, dressed Mhvs 32, 39. — 3. embellished Mhvs 22, 29.

**-lakkhaṇa** properties of the sankhata, i. e. production, decay and change A i.152; VvA 29.

**Sankhati** (f.) [cp. Sk. saṅskṛti] cookery M i.448.

**Sankhaya** [saṅ+khaya] destruction, consumption, loss, end Vin i.42; D ii.283; M i.152; S i.2, 124; iv.391; It 38; Dh 282 (=vināsa DhA iii.421), 331; J ii.52; v.465; Miln 205, 304.

**Sankharoti** [saṅ+**kṛ**] to put together, prepare, work PvA 287. **a-sankhārāna** S i.126. Ger. **sankharitvā** S ii.269 (v. l. sankhāditvā, as is read at id. p. Vin ii.201). Cp. **abhi**°. — pp. **sankhata**.

**Sankhalā** (f.) [cp. Sk. śṛnkhalā] a chain Th 2, 509. **aṭṭhi**° a chain of bones, skeleton A iii.97. As **°kankalā** at Th 2, 488.

**Sankhalikā** (f.) [fr. sankhalā] a chain S i.76; J iii.168; vi.3; Nd[2] 304[iii]; Miln 149, 279; DhA iv.54; PvA 152. Sometimes **sankhalika** (esp. in composition), e. g. J iii.125 (°bandhana); vi.3; Miln 279. — **aṭṭhi**° a chain of bones, a skeleton [cp. BSk. asthi — sankhalikā MVastu i.21] D ii.296=M i.58; Vin iii.105; J i.433; Pv ii.12[11]; DhA iii.479. — **deva**° a magic chain J ii.128; v.92.

**Sankhā** (f.) & **Sankhyā** (f.) [fr. saṅ+**khyā**] 1. enumeration, calculation, estimating D ii.277; M i.109; Miln 59 — 2. number Dāvs i.25. — 3. denomination, definition, word, name (cp. on term *K.S.* i.321) S iii.71 sq.; iv.376 sq.; Nd[2] 617 (=uddesa gaṇanā paññatti); Dhs 1306; Miln 25. — **sankhaṅ gacchati** to be styled, called or defined; to be put into words D i.199, 201; Vin ii.239; M i.190, 487; A i.68, 244=ii.113; Pug 42; Nett 66 sq.; Vism 212, 225, 235, 294 (khy); SnA 167 (khy); DhsA 11 (khy). **sankhaṅ gata** (cp. sankhāta) is called DA i.41 (uyyānaṅ Ambalaṭṭhikā t'eva s. g.). **sankhaṅ na upeti** (nopeti) cannot be called by a name, does not count, cannot be defined It 54; Sn 209, 749, 911, 1074; Nd[1] 327; Nd[2] 617.

**Sankhāta** [pp. of sankhāyati] agreed on, reckoned; (—°) so — called, named D i.163 (akusala° dhammā); iii.65, 133=Vin iii.46 (theyya° what is called theft); DA i.313 (the sambodhi, by which is meant that of the three higher stages); DhsA 378 (khandha — ttaya° kāya, cp. *Expos.* ii.485); PvA 40 (medha° paññā), 56 (hattha° pāṇi), 131 (pariccāga° atidāna), 163 (caraṇa° guṇa).

**-dhamma** one who has examined or recognized the *dhamma* ("they who have mastered well the truth of things" *K.S.* ii.36), an Ep. of the *arahant* S ii.47; iv.210; Sn 70 (°dhammo, with expl[n] Nd[2] 618[b]: "vuccati ñāṇaṅ" etc.; "sankhāta — dh.=ñāta — dhammo," of the paccekabuddha), 1038 (°dhammā=vuccanti arahanto khīṇāsavā Nd[2] 618[a]), Dh 70 (T. sankhata°, but DhA ii.63 sankhāta°).

**Sankhādati** [saṅ+khādati] to masticate Vin ii.201= S ii.269 (reads °kharitvā); A iii.304 sq.; J i.507. — pp. **°khādita**.

**Sankhādita** [pp. of sankhādati] chewed, masticated KhA 56, 257; VbhA 241 (where Vism 257 reads **°khāyita**).

**Sankhāna[1]** (nt.) & **Sankhyāna** (nt.) [fr. saṅ+**khyā**, cp. sankhā] calculation, counting D i.11; M i.85; DA i.95; Dhtp 613 (khy).

**Sankhāna[2]** (nt.) [?] a strong leash ThA 292 (where Th 2, 509 reads **sankhalā**).

**Sankhāyaka** [fr. saṅ+**khyā**] a calculator S iv.376.

**Sankhāyati** & **Sankhāti** [saṅ+**khyā**] 1. to appear J v.203 (°āti). — 2. to calculate Sn p. 126 (inf. °khātuṅ); Dh 196. ger. **sankhāya** having considered, discriminately, carefully, with open mind D ii.227; iii.224 (paṭisevati etc.: with ref. to the 4 apassenāni); S i.182; Sn 209, 391, 749, 1048 (=jānitvā etc. Nd[2] 619); Nd[1] 327; Dh 267 (=ñāṇena DhA iii.393); It 54. **sankhā pi** deliberately M i.105 sq.

**Sankhāyita**=sankhādita; Vism 257.

**Sankhāra** [fr. saṅ+**kṛ**, *not* Vedic, but as saṅskāra Epic & Class. Sk. meaning "preparation" and "sacrament," also in philosophical literature "former impression, disposition, " cp. vāsanā] one of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective — objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation. We can only convey an idea of its import by representing several sides of its application, without attempting to give a "word" as a def. trsl[n]. — An exhaustive discussion of the term is given by Franke in his *Dīgha* translation (pp. 307 sq., esp. 311 sq.); see also the analysis in *Cpd.* 273 — 276. — Lit. "preparation, get up"; appl[d]: coefficient (of consciousness *as well as* of physical life, cp. viññāṇa), constituent, constituent potentiality; (pl.) synergies, cause — combination, as in S iii.87; discussed, *B. Psy.,* p. 50 sq. (cp. DhsA 156, where paraphrased in def[n] of **sa-sankhāra** with **"ussāha, payoga, upāya, paccaya-gahaṇa"**); composition, aggregate. 1. Aggregate of the conditions or essential properties for a given process or result — e. g. (i.) the sum of the conditions or properties making up or resulting in life or existence; the essentials or "element" of anything (—°), e. g. āyusaṅkhāra, life — element D ii.106; S ii.266; PvA 210; bhavasankhāra, jīvitasaṅkhāra, D ii.99, 107. (ii.) Essential conditions, antecedents or synergy (co — ordinated activity), mental coefficients, requisite for act, speech, thought: kāya°, vacī°, citta°, or mano°, described respectively as "respiration," "attention and consideration," "percepts and feelings," "because *these* are (respectively) bound up with," or "precede" *those* M i.301 (cp. 56); S iv.293; Kvu 395 (cp. *trsl[n]* 227); Vism 530 sq.; DhsA 8; VbhA 142 sq. — 2. One of the five khandhas, or constitutional elements of physical life (see khandha), comprising all the citta — sampayutta — cetasikā dhammā — i. e. the mental concomitants, or adjuncts which come, or tend to come, into consciousness at the uprising of a citta, or unit of cognition Dhs 1 (cp. M iii.25). As thus classified, the saṅkhāra's form the mental factor corresponding to the bodily aggregate or rūpakkhandha, and are in contrast to the three khandhas which represent a single mental function only. But just as **kāya** stands for both body and action, so do the concrete mental syntheses called **sankhārā** tend to take on the implication of synergies, of purposive intellection, connoted by the term abhisaṅkhāra, q. v. — e. g. M iii.99, where saṅkhārā are a purposive, aspiring state of mind to induce a specific rebirth; S ii.82, where puññaṅ, opuññaṅ, āṇeñjaṅ s. abhisankharoti, is, in D iii.217 & Vbh 135, catalogued as the three classes of abhisankhāra; S ii.39, 360; A ii.157, where s. is tantamount to sañcetanā; Miln 61, where s., as khandha, is replaced by cetanā (purposive conception). Thus, too, the ss. in the Paṭiccasamuppāda formula are considered as the aggregate of mental conditions which, under the law of kamma, bring about the inception of the paṭisandhiviññāṇa, or first stirring of mental life in a newly begun individual. Lists of the psychologically, or logically distinguishable factors making up the composite saṅkhārakkhandha, with constants and variants, are given for each class of citta in Dhs 62, etc. (N.B. — Read cetanā for vedanā, § 338.) Phassa and cetanā are the two constant factors in the s — kkhandha. These lists may be compared with the later elaboration of the saṅkhāra — elements given at Vism 462 sq. — 3. **sankhārā** (pl.) in *popular* meaning. In the famous formula (and in many other connections, as e. g. **sabbe sankhārā**) "aniccā vata sankhārā uppādavaya — dhammino" (D ii.157; S i.6, 158, 200; ii.193; Th 1, 1159; J i.392, cp. Vism 527), which is rendered by Mrs. Rh. D. (*Brethren,* p 385 e. g.) as "O, transient are our *life's experiences!* Their nature 'tis to rise and pass away," we have the use of s. in quite a general & popular sense of "life, physical or material life"; and **sabbe sankhārā** means "everything, all physical and visible life, all creation." Taken with caution the term "*creation*" may be applied as t.t. in the **Paṭiccasamuppāda**, when we regard **avijjā** as creating, i. e. producing by spontaneous causality the **sankhāras**, and **sankhārā** as "natura genita atque genitura" (the latter with ref. to the foll. viññāṇa). If we render it by "formations" (cp. Oldenberg's "Gestaltungen," *Buddha* [7]1920, p. 254), we imply the mental "constitutional" element as well as the physical, although the latter in customary materialistic popular philosophy is the predominant factor (cp. the discrepancies of "life eternal" and "life is extinct" in one & the same European term). None of the "links" in the Paṭicca — samuppāda meant to the people that which it meant or was supposed to mean in the subtle and schematic philosophy (dhammā duddasā nipuṇā!) of the dogmatists. — Thus **sankhārā** are in the widest sense the "world of phenomena" (cp. below °loka), all things which

have been made up by pre — existing causes. — At PvA 71 we find **sankhārā** in *lit.* meaning as "things" (preparations) in def[n] of **ye keci** (bhogā) "whatever." The **sabbe** s. at S ii.178 (trsl[n] "all the things of this world") denote all 5 aggregates exhausting all conditioned things; cp. Kvu 226 (trsl[n] "things"); Mhvs iv.66 (: the material and transitory world); Dh 154 (vi — sankhāragataṅ cittaṅ=mind divested of all material things); DhsA 304 (trsl[n] "kamma activities," in connection avijjā — paccaya — s°); *Cpd.* 211, n. 3. — The def[n] of **sankhārā** at Vism 526 (as result of avijjā & cause of viññāṇa in the P. — S.) is: sankhataṅ abhisankharontī ti sankhārā. Api ca: avijjā — paccayā sankhārā sankhāra — saddena āgata — sankhārā ti duvidhā sankhārā; etc. with further def. of the 4 sankhāras. — 4. Var. passages for sankhāra in general: D ii. 213; iii.221 sq., M ii.223 (imassa dukkha — nidānassa sankhāraṅ padahato sankhāra — ppadhānā virāgo hoti); S iii.69 (ekanta — dukkhā sankhārā); iv.216 sq. (sankhārāṇaṅ khaya — dhammatā; id. with vaya°, virāga°, nirodha° etc.); Sn 731 (yaṅ kiñci dukkhaṅ sambhoti sabbaṅ sankhāra — paccayā; sankhārānaṅ nirodhena n'atthi dukkhassa sambhavo); Vism 453, 462 sq. (the 51), 529 sq.; DhA iii.264, 379; VbhA 134 (4 fold), 149 (3 fold), 192 (āyūhanā); PvA 41 (bhijjana — dhammā). — Of passages dealing with the sankhāras as **aniccā, vayadhammā, anattā, dukkhā** etc. the foll. may be mentioned: Vin i.13; S i.200; iii.24; iv.216, 259; v.56, 345; M iii.64, 108; A i.286; ii.150 sq.; iii.83, 143; iv.13, 100; It 38; Dh 277, 383; Ps i.37, 132; ii.48; 109 sq.; Nd[2] 444, 450; also Nd[2] p. 259 (s. v. **sankhārā**).

**-upekkhā** equanimity among "things" Vism 161, 162. **-ûpasama** allayment of the constituents of life Dh 368, 381; cp. DhA iv.108. **-khandha** the aggregate of (mental) coefficients D iii.233; Kvu 578; Tikp 61; DhsA 345; VbhA 20, 42. **-dukkha** the evil of material life, constitutional or inherent ill VbhA 93 (in the classification of the sevenfold *sukkha*). **-paccayā** (viññāṇaṅ) conditioned by the synergies (is vital consciousness), the second linkage in the Paṭicca — samuppāda (q. v.) Vism 577; VbhA 152 sq. **-padhāna** concentration on the sankhāras M ii.223. **-majjhattatā**=°upekkhā VbhA 283. **-loka** the material world, the world of formation (or phenomena), creation, loka "per se," as contrasted to **satta-loka**, the world of (morally responsible) beings, loka "per hominem" Vism 205; VbhA 456; SnA 442.

**Sankhāravant** (adj.) [fr. sankhāra] having sankhāras A ii.214=Dhs 1003.

**Sankhitta** [pp. of sankhipati] 1. concise, brief Miln 227; DhsA 344; instr. **sankhittena** in short, concisely (opp. vitthārena) Vin i.10; D ii.305; S v.421; Pug 41. Cp. BSk. sankṣiptena Divy 37 etc. — 2. concentrated, attentive D i.80 (which at Vism 410 however is expl[d] as "thīna — middh' ânugata"); S ii.122; v.263; D ii.299= M i.59. — 3. contracted, thin, slender: **°majjhā** of slender waist J v.155. — Cp. **abhi°**.

**Sankhipati** [saṅ+khipati] 1. to collect, heap together Mhvs 1, 31. — 2. to withdraw, put off Dāvs iv.35. — 3. to concentrate J i.82. — 4. to abridge, shorten. — pp. **sankhitta**.

**Sankhippa** (adj.) [saṅ+khippa] quick J vi.323.

**Sankhiyā-dhamma** form of talk, the trend of talk D i.2; DA i.43. Cp. **sankhyā**.

**Sankhubhati** [saṅ+khubbati] to be shaken, to be agitated, to stir J i.446 (ger. °khubhitvā); DhA ii.43, 57; aor. **°khubhi** PvA 93. — pp. **sankhubhita**. — Caus. **sankhobheti** to shake, stir up, agitate J i.119, 350; ii.119.

**Sankhubhita** [pp. of sankhubhati] shaken, stirred J iii.443.

**Sankhepa** [saṅ+khepa] 1. abridgment, abstract, condensed account (opp. **vitthāra**), e. g. Vism 532, 479; Dh i.125; KhA 183; DhsA 344; SnA 150, 160, 314; VbhA 47. Cp. **ati°**. — 2. the sum of, quintessence of; instr. **°ena** (adv.) by way of, as if, e. g. rāja° as if he were king DA i.246; bhūmi — ghara° in the shape of an earth house DA i.260. — 3. group, heaping up, amassing, collection: **pabbata-sankhepe** in a mountain glen (lit. in the midst of a group of mountains) D i.84; A iii.396. **bhava°** amassing of existences J i.165 sq., 366, 463; ii.137. — 4. **aṭavi°** at A i.178; iii.66 is probably a wrong reading for **°sankopa** "inroad of savage tribes."

**Sankheyya**[1] (adj.) [grd. of sankhāyati] calculable; only neg. **a°** incalculable S v.400; A iii.366; PvA 212. **-°kāra** acting with a set purpose Sn 351. — As grd. of **sankharoti**: see **upa°**.

**Sankheyya**[2] (nt.) a hermitage, the residence of Thera Āyupāla Miln 19, 22 etc.

**Sankhobha** [san+khobha] shaking, commotion, upsetting, disturbance J i.64; Sdhp 471.

**Sankhobheti** see **sankhubhati**.

**Sanga** [fr. **sañj**: see sajjati[1]] cleaving, clinging, attach- ment, bond S i.25, 117 sq.; A iii.311; iv.289; Dh 170, 342, etc.; Sn 61, 212, 386, 390, 475, etc.; Dhs 1059; DhsA 363; J iii.201; the five sangas are rāga, dosa, moha, māna, and diṭṭhi, Thag. 633=Dhp. 370; DhA iv.187; seven sangas, It. 94; Nd[1] 91, 432; Nd[2] 620.

**-âtiga** one who has overcome attachment, free from attachment, an Arahant M i.386; S i.3, 23; iv.158= It 58; Sn 250, 473, 621; DhA iv.159.

**Sangacchati** [saṅ+gacchati] to come together, to meet with; ger. **°gamma** It 123; & **°gantva** Sn 290. — pp. **sangata**.

**Sangaṇa** (adj.) [sa+angaṇa) sinful Sn 279. Cp. sāngaṇa.

**Sangaṇikā** (f.) [saṅ+gaṇa+ikā, cp. BSk. sangaṇikā MVastu ii.355; Divy 464] communication, association, society Vin i.45; A iii.256; J i.106.

**-ārāma** delighting in society D ii.78; M iii.110; VbhA 474. **-ārāmatā** delight in company D ii.78; M iii.110; A iii.116, 293 sq., 310, 422. **-rata** fond of society D ii.78; Sn 54; cp. sangaṇike rata Th 1, 84. **-vihāra** (sangaṇika°) living in society A iii.104; iv.342.

**Sangaṇha** (adj.) [fr. saṅ+**grah**] showing kindness, helping VvA 59 (°sīla).

**Sangaṇhāti** [saṅ+gaṇhāti] 1. to comprise PvA 80, 117; SnA 200 (ger. °gahetvā), 347 (°gaṇhitvā). — 2. to collect Mhvs 10, 24. — 3. to contain, include Miln 40. — 4. to compile, abridge Mhvs 37, 244. — 5. to take up; to treat kindly, sympathize with, favour, help, protect Vin i.50; J ii.6; iv.132; v.426 (aor. °gaṇhi), 438 (to favour with one's love), 510; Miln 234; KhA 160. — aor. **sangahesi** Mhvs 38, 31; fut. **°gahissati** J vi.392; ger. **°gahetvā** Mhvs 37, 244; grd. **°gahetabba** Vin i.50; ppr. Pass. **°gayhamāna** DhsA 18. — pp. **sangahita**. — Caus. II. **sangaṇhāpeti**: see pari° (e. g. J vi.328).

**Sangata** [pp. of sangacchati] 1. come together, met Sn 807, 1102 (=samāgata samohita sannipātita Nd[2] 621); nt. **sangataṅ** association Dh 207. — 2. compact, tightly fastened or closed, well — joined Vv 64[2] (=nibbivara VvA 275).

**Sangati** (f.) [fr. sangacchati] 1. meeting, intercourse J iv.98; v.78, 483. In defⁿ of yajati (=service?) at Dhtp 62 & Dhtm 79. — 2. union, combination M i.111; S ii.72; iv.32 sq., 68 sq.; Vbh 138 (=VbhA 188). — 3. accidental occurrence D i.53; DA i.161.

**Sangatika** [adj.] kalyāṇa°, pāpa°, united with, M ii.222, 227.

**Sangama** [fr. saṅ+**gam**] 1. meeting, intercourse, associa- tion Sn 681; J ii.42; iii.488; v.483. — 2. sexual intercourse M i.407; J iv.106.

**Sangara** [fr. saṅ+**gṛ**[1] to sing, proclaim, cp. gāyati & gīta] 1. a promise, agreement J iv.105, 111, 473; v.25, 479; **sangaraṅ karoti** to make a compact Vin i.247; J iv.105; v.479. — 2. (also nt.) a fight M iii.187=Nett 149; S v.109.

**Sangaha**[1] [fr. saṅ+**grah**] 1. collecting, gathering, accu- mulation Vin i.253; Mhvs 35, 28. — 2. comprising, collection, inclusion, classification Kvu 335 sq. (°kathā), cp. *Kvu. trslⁿ* 388 sq.; Vism 191, 368 (eka°); **°ṅ gacchati** to be comprised, included, or classified SnA 7, 24, 291. — 3. inclusion, i. e. constitution of consciousness, phase Miln 40. — 4. recension, collection of the Scriptures Mhvs 4, 61; 5, 95; 38, 44; DA i.131. — 5. (appl[d]) kind disposition, kindliness, sympathy, friendliness, help, assistance, protection, favour D iii.245; Sn 262, 263; A i.92; J i.86 sq.; iii.471; vi.574; DA i.318; VvA 63, 64; PvA 196 (°ṅ karoti). The 4 **sangaha-vatthūni** or objects (characteristics) of sympathy are: **dāna, peyyavajja, atthacariyā, samānattatā**, or liberality, kindly speech, a life of usefulness (Rh. D. at *Dial.* iii.145: sagacious conduct; 223: justice), impartiality (? better as state of equality, i. e. sensus communis or feeling of common good). The BSk. equivalents (as sangrahavastūni) are **dāna, priyavākya, tathārthacaryā, samānasukha-duḥkatā** MVastu i.3; and d., p., **arthakriyā, samānārthatā** (=samāna+artha+tā) Lal. Vist. 30. Cp. Divy 95, 124, 264. The P. refs. are D iii.152, 232; A ii.32, 248; iv.219, 364; J v.330; SnA 236, 240. See also Kern, *Toev.* ii.67 s. v.

**Sangaha**[2] (nt.) [fr. saṅ+**grah**] restraining, hindrance, bond It 73 (both reading & meaning very doubtful).

**Sangahaṇa** (adj.) [fr. sanganhāti] firm, well — supported J v.484.

**Sangahita** (& **°gahīta)** [pp. of sanganhāti] 1. comprised, included Miln 40 (eka°); PvA 80. — 2. collected Mhvs 10, 24. — 3. grouped Kvu 335 sq. — 4. restrained Sn 388 (°attabhāva); SnA 291 (°atta). — 5. kindly disposed Vv 11[6]=Pv iv.1[60] (°attabhāva=paresaṅ sangaṇha — sīla VvA 59, i. e. of sympathetic nature).

**Sangāma** [fr. saṅ+***gam**: see grāma; lit. "collection"] a fight, battle D i.46; ii.285; M i.86, 253; S i.98; iv.308 sq.; A i.106; ii.116; iii.94; Vin i.6; It 75; Sn 440; Nd[2] 199; Pug 68; J i.358; ii.11; Miln 332; Vism 401. Cp. **vijita°**.

**-âvacara** whose sphere is the battle, quite at home on the battlefield J ii.94, 95; Vin v.163 sq., 183 (here said fig. of the bhikkhu). — ji (sangāma — j — uttama) victorious in battle Dh 103 (cp. DhA ii.227=sangāma — sīsa — yodha). **-bheri** battle drum DhA iii.298; iv.25. **-yodha** a warrior J i.358.

**Sangāmeti** [Denom. fr. sangāma; given as special root **sangām°** at Dhtp 605 with defⁿ "yuddha"] to fight, to come into conflict with Vin ii.195; iii.108; It 75; J ii.11, 212. aor. **°gāmesi** J v.417, 420 (C.=samāgami, cp. sangacchati).

**Sangāyati** [saṅ+gāyati] to chant, proclaim (cp. sangara), to rehearse, to establish the text of the B. scriptures Vin ii.285; DA i.25 (Buddha — vacanaṅ). — pp. **sangīta**.

**Sangāyika** (adj.) [fr. sangāyati] connected with the procla- mation; **dhamma°-therā** the Elders gathered in the council for proclaiming the Doctrine J v.56.

**Sangāha** (adj. — n.) [fr. saṅ+**grah**] 1. collecting, collection, Mhvs 10, 24. — 2. restraining, self — restraint A ii.142.

**Sangāhaka** (adj. — n.) [fr. sangāha] 1. compiling, collection, making a recension J i.1; Miln 369; VvA 169 (dhamma°). — 2. treating kindly, compassionate, kind (cp. sangaha 5) A iv.90; J i.203; iii.262. — 3. (m.) a charioteer D ii.268; J i.203; ii.257; iv.63.

**Sangāhika** (adj.) [=last] 1. comprising, including J i.160; Vism 6; DA i.94. — 2. holding together M i.322=A iii.10. — 3. comprehensive, concise J ii.236.

**Sangīta** [pp. of sangāyati] sung; uttered, proclaimed, established as the text Vin ii.290; J i.1; DA i.25 (of the Canon, said to have been rehearsed in *seven* months). — (nt.) a song, chant, chorus D ii.138; J vi.529.

**Sangīti** (f.) [fr. saṅgāyati; BSk. sangīti Divy 61] 1. a song, chorus, music J i.32 (dibba°); vi.528 (of birds). — 2. proclamation (cp. sangara), rehearsal, general convocation of the Buddhist clergy in order to settle questions of doctrine and to fix the text of the Scriptures. The *first* Council is alleged to have been held at Rājagaha, Vin ii.284 sq.; Dpvs iv.; Mhvs iii.; DA i.2 sq.; SnA 67, 483. The *second* Council at Vesāli Vin ii.294 sq.; Dpvs iv.27 sq.; Mhvs iv.; the *third* at Pāṭaliputta, Dpvs vii.34 sq.; Mhvs v.268 sq. A Council of heretics, the so — called **Mahāsaṅgīti**, is mentioned Dpvs v.31 sq. — 3. text rehearsed, recension Vin ii.290; DA i.17; Miln 175 (dhamma°); text, formula Vin i.95; ii.274, 278. On the question of the Councils see especially Franke *J.P.T.S.* 1908, 1 sq.

**-kāra** editor of a redaction of the Holy Scriptures SnA 42 sq., 292, 394, 413 sq., 504 and passim; PvA 49, 70, etc. **-kāraka** id J i.345 **-kāla** the time of the redaction of the Pāli Canon, or of (one of them, probably the last) the Council Tikp 241; SnA 580; VvA 270. **-pariyāya** the discourse on the Holy Text D iii.271 (Rh. D. "scheme of chanting together").

**Sanguḷikā** (f.) [either=Sk. śaṣkulikā, cp, sakkhali 2, or fr. saguḷa=sanguḷa] a cake Vin ii.17; DhA ii.75; cp. sankulikā A iii.78.

**Sangopeti** [saṅ+gopeti] to guard; to keep, preserve; to hold on to (acc.) J iv.351 (dhanaṅ).

**Sangha** [fr. saṅ+**hṛ**; lit. "comprising." The quâsi pop. etym. at VvA 233 is "diṭṭhi — sīla — sāmaññena sanghāṭabhāvena sangha"] 1. multitude, assemblage Miln 403 (kāka°); J i.52 (sakuṇa°); Sn 589 (ñāti°); 680 (deva°); D iii.23 (miga°); Vv 5[5] (accharā°=samūha VvA 37). **bhikkhu°** an assembly of Buddhist priests A i.56, etc.; D i.1, etc.; S i.236; Sum i.230, 280;

Vin i.16; ii.147; **bhikkhunī°** an assembly of nuns S v.360; Vin i.140; **sāvaka°** an assembly of disciples A i.208; D ii.93; S i.220; PvA 195, etc.; **samaṇa°** an assembly of ascetics Sn 550. — 2. the Order, the priesthood, the clergy, the Buddhist church A i.68, 123, etc.; D i.2, etc.; iii.102, 126, 193, 246; S iv.270 sq.; Sn 227, etc.; J ii.147, etc.; Dhs 1004; It 11, 12, 88; Vin i.102, 326; ii.164, etc. — 3. a larger assemblage, a community A ii.55=Sv.400; M i.231 (cp. gaṇa). — On the formula Buddha, Dhamma, Sangha see dhamma C 2.

**-ânussati** meditation on the Order (a *kammaṭṭhāna*) D iii.250, 280; A i.30; J i.97. **-ārāma** a residence for members of the Order J i.94; VbhA 13. **-kamma** an act or ceremony performed by a chapter of bhikkhus assembled in solemn conclave Vin i.123 (cp. i.53, 143 & expl$^n$ at *S.B.E.* xxii.7); iii.38 sq.; J i.341. **-gata** gone into the sangha, joining the community M i.469. **-thera** senior of the congregation Vin ii.212, 303. **-bhatta** food given to the community of bhikkhus Vin i.58; ii.109, 212. **-bhinna** schismatic Vin v.216. **-bheda** causing dissension among the Order Vin i.150; ii.180 sq.; A ii.239 sq.; It 11; Tikp 167, 171; J vi.129; VbhA 425 sq. **-bhedaka** causing dissension or divisions, schismatic Vin i.89, 136, 168; It 11. **-māmaka** devoted to the Sangha DhA i.206. **-rāji** [=rāji$^2$] dissension in the Order Vin i.339; ii.203=VbhA 428; Vin iv.37.

**Sanghaṅsati** [saṅ+ghaṅsati] to rub together, to rub against Vin ii.315 (Bdhgh).

**Sanghaṭita** [saṅ+ghaṭita, for °ghaṭṭita, pp. of ghaṭṭeti] 1. struck, sounded, resounding with (—°) J v.9 (v. l. ṭṭ); Miln 2. — 2. pierced together, pegged together, constructed Miln 161 (nāvā nānā — dāru°).

**Sanghaṭṭa**[1] (adj.) [fr. saṅ+**ghaṭṭ**] knocking against, offending, provoking, making angry J vi.295.

**Sanghaṭṭa**[2] (?) bangle Sn 48 (°**yanta**): thus Nd$^2$ reading for °**māna** (ppr. med. of sanghaṭṭeti).

**Sanghaṭṭana** (nt.) & °**ā** (f.) [fr. sanghaṭṭeti] 1. rubbing or striking together, close contact, impact S iv.215; v.212; J vi.65; Vism 112; DA i.256 (anguli°). — 2. bracelet (?) SnA 96 (on Sn 48).

**Sanghaṭṭeti** [saṅ+ghaṭṭeti] 1. to knock against Vin ii.208. — 2. to sound, to ring Mhvs 21, 29 (°aghaṭṭayi). — 3 to knock together, to rub against each other J iv.98 (aṅsena aṅsaṅ samaghaṭṭayimha); Dāvs iii.87. — 4. to provoke by scoffing, to make angry J vi.295 (paraṅ asanghaṭṭento, C. on asanghaṭṭa); VvA 139 (pres. pass. °ghaṭṭiyati). — pp. **sanghaṭ(ṭ)ita**.

**Sanghara**=saghara [sa$^4$+ghara] one's own house J v.222.

**Sangharaṇa** (nt.) [=saṅharaṇa] accumulation J iii.319 (dhana°).

**Sangharati** [=saṅharati] 1. to bring together, collect, accumulate J iii.261; iv.36 (dhanaṅ), 371; v.383. — 2. to crush, to pound J i.493.

**Sanghāṭa** [fr. saṅ+ghaṭeti, lit. "binding together"; on etym. see Kern, *Toev.* ii.68] 1. a raft J ii.20, 332 (nāvā°); iii.362 (id.), 371. Miln 376. **dāru°** (=nāvā°) J v.194, 195. — 2. junction, union VvA 233. — 3. collection, aggregate J iv.15 (upāhana°); Th 1, 519 (papañca°). Freq. as **aṭṭhi°** (cp. sankhalā etc.) a string of bones, i. e. a skeleton Th 1, 570; DhA iii.112; J v.256. — 4. a weft, tangle, mass (almost="robe," i. e. sanghāṭī), in **taṇhā°-paṭimukka** M i.271; **vāda°-paṭimukka** M i.383 (Neumann "defeat"); **diṭṭhi°-paṭimukka** Miln 390. — 5. a post, in **piṭṭha°** door — post, lintel Vin ii.120.

**Sanghāṭika** (adj.) [fr. sanghāṭī] wearing a sanghāṭī M i.281.

**Sanghāṭī** (f.) [fr. sanghaṭeti; cp. BSk. sanghāṭī Divy 154, 159, 494] one of the three robes of a Buddhist Vin i.46, 289; ii.78, 135, 213; D i.70; ii.65; M i.281; ii.45; S i.175; A ii.104, 106 sq., 210; iv.169 sq.; v.123; Pv iv.1$^{46}$; VbhA 359 (°cīvara); PvA 43.

**-cāra** wandering about in a sanghāṭī, having deposited the cīvara Vin iv.281. **-vāsin** dressed in a s. Sn 456.

**Sanghāṇi** (f.) a loin — cloth Vin iv.339 sq.

**Sanghāta** [saṅ+ghāta] 1. striking, killing, murder Vin i.137; D i.141; ii.354; M i.78; A ii.42 sq. — 2. knocking together (cp. sanghaṭṭeti), snapping of the fingers (acchara°) A i.34, 38; J vi.64. — 3. accumulation, aggregate, multitude PvA 206 (aṭṭhi° mass of bones, for the usual °sanghāṭa); Nett 28. — 4. N. of one of the 8 principle purgatories J v.266, 270.

**Sanghātanika** (adj.) [fr. sanghāta or sanghāṭa] holding or binding together M i.322 (+agga — sangāhika); A iii.10 (id.); Vin i.70 ("the decisive moment" *Vin. Texts* i.190).

**Sanghādisesa** [unexplained as regards etym.; Geiger, *P.Gr.* § 38$^3$, after S. Lévi,=sangh'âtisesa; but atisesa does not occur in Pāli] requiring suspension from the Order; a class of offences which can be decided only by a formal sangha — kamma Vin ii.38 sq.; iii.112, 186; iv.110 sq., 225 (where explained); A ii.242; Vism 22; DhA iii.5.

**Sanghika** (adj.) [fr. sangha] belonging to, or connected with the Order Vin i.250.

**Sanghin** (adj.) [fr. sangha] having a crowd (of followers), the head of an order D i.47, 116; S i.68; Miln 4; DA i 143. — **sanghâsanghī** (pl.) in crowds, with crowds (redupl. cpd.!), with **gaṇi-bhūtā** "crowd upon crowd" at D i.112, 128; ii.317; DA i.280.

**Sanghuṭṭha** (adj.) [saṅ+ghuṭṭha] 1. resounding (with) J vi.60, 277 (turiya — tāḷita°); Mhvs 15, 196; 29, 25 (turiya°); Sdhp 298. — 2. proclaimed, announced PvA 73.

**Sacāca** (conj.) if indeed Vin i.88; see **sace**.

**Sacitta**[1] (nt.) [sa$^4$+citta] one's own mind or heart D ii.120; Dh 183, 327=Miln 379.

**Sacitta**[2] (adj.) [sa$^2$+citta] of the same mind J v.360.

**Sacittaka** (adj.) [sa$^3$+citta+ka] endowed with mind, in- telligent DhsA 295.

**Sace** (conj.) [sa$^2$+ce; cp. sacāca] if D i.8, 51; Vin i.7; Dh 134; J i.311. — **sace... noce** if... if not J vi.365.

**Sacetana** (adj.) [sa$^3$+cetana] animate, conscious, rational J i.74; Mhvs 38, 97.

**Sacetasa** (adj.) [sa$^3$+cetasa] attentive, thoughtful A i.254 (=citta — sampanna C.).

**Sacca** (adj.) [cp. Sk. satya] real, true D i.182; M ii.169; iii.207; Dh 408; nt. **saccaṅ** truly, verily, certainly Miln 120; **saccaṅ kira** is it really true? D i.113; Vin i.45, 60; J i.107; **saccato** truly S iii.112. — (nt. as noun) **saccaṅ** the truth A ii.25, 115

(parama°); Dh 393; also: a solemn asseveration Mhvs 25, 18. Sacce patiṭṭhāya keeping to fact, M i.376. — pl. (cattāri) **saccāni** the (four) truths M ii.199; A ii.41, 176; Sn 883 sq.; Dhs 358. — The 4 **ariya-saccāni** are the truth about dukkha, dukkhasamudaya, dukkha — nirodha, *and* dukkha — nirodha — gāminipaṭipadā. Thus e. g. at Vin i.230; D ii.304 sq.; iii.277; A i.175 sq.; Vism 494 sq.; VbhA 116 sq., 141 sq. A shortened statement as **dukkha**, **samudaya**, **nirodha**, **magga** is freq. found, e. g. Vin i.16; see under dukkha B. 1. — See also **ariyasacca & asacca. -iminā saccena** in consequence of this truth, i. e. if this be true J i.294.

**-avhaya** deserving his name, Cp. of the Buddha Sn 1133, cp. Nd[2] 624. **-âdhitthāna** determined on truth M iii.245; D iii.229. **-ânupaṭṭi** realization of truth M ii.173 sq. **-ânubodha** awakening to truth M ii.171 sq. **-ânurakkhaṇa** warding of truth, M ii.176. **-âbhinivesa** inclination to dogmatize, one of the **kāya-ganthas** S v.59; Dhs 1139; DhsA 377. **-âbhisamaya** comprehension of the truth Sn 758; Th 1, 338; ThA 239. **-kāra** ratification, pledge, payment in advance as guarantee J i.121. **-kiriyā** a solemn declaration, a declaration on oath J i.214, 294; iv.31, 142; v.94; Miln 120; Mhvs 18, 39 (see *trsl*[n] p. 125 on term). **-ñāṇa** knowledge of the truth Vism 510; DhA iv.152. **-nāma** doing justice to one's name, bearing a true name, Ep. of the Buddha A iii.346; iv.285, 289; PvA 231. **-nikkhama** truthful Sn 542. **-paṭivedha** penetration of the truth Ps ii.57. **-vanka** a certain kind of fish J v.405 (the Copenhagen MS. has [sa]sacca — vanka, which has been given by Fausböll as sata — vanka). **-vacana** (1) veracity M i.403; Dh i.160; (2)=saccakiriyā KhA 169, 180. **-vajja** truthfulness D i.53; S iv.349; J iv.320. **-vācā** id. A ii.228; iii.244; J i.201. **-vādin** truthful, speaking the truth D i.4; iii.170; A ii.209; iv.249, 389; S i.66; Sn 59; Dh 217; Miln 120; Nd[2] 623; DhA iii.288. **-vivaṭṭa** revelation of truth Ps i.11. **-sandha** truthful, reliable D i.4; iii.170; A ii.209; iv.249; DA i.73. **-sammatā** popular truth, maxim S iv.230.

**Saccāpeti** at A iv.346=Vin ii.19 is probably misreading or an old misspelling for **sajjāpeti** fr. sajjeti, the confusion **sac: saj** being frequent. *Meaning:* to undertake, fulfil, realize.

**Saccika** (adj.) [cp. Sk. satyaka] real, true Miln 226 (the same passage at Ps i.174 & Nd[1] 458 spells **sacchika). — saccik' aṭṭha** truth, reality, the highest truth Kvu 1 sq.; DhsA 4 (nearly=paramaṭṭha); KhA 102. Kern in a phantastic interpretation (*Toev.* ii.49, 50) takes it as sacci — kaṭṭha (=Sk. sāci — kṛṣta) "pulled sideways," i. e. "misunderstood."

**Sacceti** in fut. **saccessati** at A iv.343 is most likely an old mistake for **ghaṭṭessati** is the same passage at A iii.343; the meaning is "to touch," or to approach, disturb. It is hardly=**saśc** "to accompany."

**Sacchanda** (adj.) [sa[4]+chanda] self — willed, headstrong J i.421; as **sacchandin** ibid.

**Sacchavīni** (mūlāni) at A iii.371 (opp. ummūla) means "roots taking to the soil again." It is doubtful whether it belongs to **chavi** "skin."

**Sacchikata** [pp. of sacchikaroti cp. BSk. sākṣātkṛtaḥ AvŚ i.210] seen with one's own eyes, realized, experienced D i.250; S v.422=Vin i.11; DhA iv.117.

**Sacchikaraṇīya** (adj.) [grd: of sacchikaroti] (able) to be realized S iii.223 sq.; D iii.230=A ii.182 (in four ways: by kāya, sati, cakkhu, paññā).

**Sacchikaroti** [cp. Sk. sākṣāt kṛ; the P. form being *saccha° (=sa[3]+akṣ, as in akkhi), with change of **°a** to **°i** before **kṛ**. See also sakkhiṅ karoti] to see with one's eyes, to realize, to experience for oneself. Pres. **°karoti** D i.229; S iv.337; v.11, 49. — Fut. **°karissati** S v.10; M ii.201 (as sacchi vā k.). — Aor. **sacch'âkāsi** S iv.63; SnA 166. — Grd. **°kātabba** Vin i.11; S v.422; & **°karaṇīya** (q. v.). — pp. **sacchikata**.

**Sacchikiriyā** (f.) [fr. sacchikaroti] realization, experiencing oath, ordeal, confirmation D i.100 (etc.). D i.100; iii.255; S iv.254; A i.22; ii.148; iii.101; iv.332 sq.; Sn 267; Vism 696 sq.; Dhs 296; DhA iv.63.

**Sajati[1]** [**sṛj**, cp. Av. h□r□□aiti to let loose; Sk. sarga pouring out, sṛṣṭi emanation, creation] to let loose, send forth; dismiss, give up Sn 386, 390; J i.359; v.218 (imper. sajāhi); vi.185, 205. — infin. **saṭṭhuṅ** (q. v.); pp. **saṭṭha** (see vissaṭṭha). — Caus. **sajjeti** (q. v.). — For **sajj°** (Caus.) we find **sañj°** in **sañjitar**.

**Sajati[2]** [**svaj**; Dhtp 74, 549=ajjana (?) or=sajati[1]?] to embrace D ii.266 (imper. saja). **udakaṅ sajati** to embrace the water, poet. for "to descend into the water" J iv.448 (T. sajāti); vi.198 (C.=abhisiñcati), 205 (C.= attano upari sajati [i. e. sajati[1]] abbhukkirati). On C. readings cp. Kern, *Toev* ii.51.

**Sajana** [sa[4]+jana] a kinsman J iv.11 (read °parijanaṅ).

**Sajala** (adj. — n.) [sa[3]+jala] watery, wet; nt. water.

**-da** giving water, bringing rain (of wind) Vism 10. **-dhara** holding water, i, e. a cloud VvA 223.

**Sajāti** (f.) [sa[2]+jāti] (being of) the same class or caste Vin i.87; J ii.108 (°putta).

**Sajitar** see **sañjitar**.

**Sajīva[1]** (adj.) [sa[3]+jīva] endowed with life Mhvs 11, 13.

**Sajīva[2]** [for saciva?] a minister J vi.307, 318 (=amacca C.).

**Sajīvāna** (nt.) at S i.44 is *metric* spelling for **sa-jīvana** [sa[2]=saṅ,+jīvana] "same livelihood," in phrase **kiṅsu kamme s.** "what is (of) the same livelihood in work, i. e. occupation?" The form is the same as **jīvāna** at J iii.353. Taken wrongly as *gen. pl.* by Mrs. Rh. D. in trsl[n] (*K.S.* i.63): "who in their work is *mate to sons of men?*" following Bdhgh's wrong interpretation (see *K.S.* i.321) as "kammena saha *jīvantānan;* kammadutiyakā nāma honti."

**Sajotibhūta** (adj.) [sa[3]+joti+bhūta; same BSk., e. g. MVastu i.5] flaming, ablaze, aglow D i.95; Vin i.25; A i.141; J i.232; DA i.264.

**Sajja** (adj.) [grd. formation fr. sajj=sañj Caus.; cp. the exact likeness of Ger. "fertig"] prepared, ready J i.98; ii.325; iii.271; Miln 351; PvA 156, 256. Of a bow furnished with a bow — string A iii.75.

**Sajjaka** (adj.)=sajja; J iv.45 (gamana° ready for going, "fertig").

**Sajjati** [Pass. of **sañj** or **saj** to hang. Cp. sanga] 1. to cling, to, to be attached S i.38, 111 (aor. 2 sg. sajjittho); ii.228; A ii.165; J i.376 (id. asajjittho); Sn 522, 536. ppr. **(a)sajjamāna** (un) — attached Sn 28, 466; J iii.352. — 2. to hesitate J i.376

(asajjitvā without hesitation). — pp. **satta**[1]. — Cp. **abhi°** & **vi°**.

**Sajjana**[1] (nt.) [fr. **sṛj**] decking, equipping ThA 241.

**Sajjana**[2] [sat(=sant)+jana] a good man Miln 321.

**Sajjā** (f.) [orig. grd. of **sad**] seat, couch Pv ii.12[8] (expl[n] at PvA 157 doubtful).

**Sajjita** [pp. of sajjeti] issued, sent off; offered, prepared S ii.186; Vin iii.137 (here in sense of "happy"= **sukhita**); Miln 244 (of an arrow: sent); Mhvs 17, 7; 27, 16. — nt. offering (=upakkhaṭa) DA i.294; PvA 107.

**Sajju** (adv.) [Sk. sadyaḥ, sa+dyaḥ, lit. one the same day] 1. instantly, speedily, quickly Dāvs iii.37. — 2. newly, recently Dh 71 (°khīra; cp. DhA ii.67).

**Sajjukaṅ=sajju**: 1. quickly Mhvs 7, 6; 14, 62. — 2. newly VvA 197.

**Sajjulasa** [cp. Sk. sarjarasa; see Geiger, *P.Gr.* § 19[2]] resin Vin i.202.

**Sajjeti** [Caus. of **sṛj** (sajati[1]), Sk. sarjayati] to send out, prepare, give, equip; to fit up, decorate: **dānaṅ** to give a donation DhA ii.88; **pātheyyaṅ** to prepare provisions J iii.343; **gehe** to construct houses J i.18; **nāṭakāni** to arrange ballets J i.59; **yaññaṅ** to set up a sacrifice J i.336; **dhammasabhaṅ** to equip a hall for a religious meeting J iii.342; **nagaraṅ** to decorate the town J v.212; **paṇṇākāraṅ** to send a present J iii.10. — Caus. II. **sajjāpeti** to cause to be given or prepared J i.446: PvA 81. Cp. **vissajjeti**.

**Sajjha** (nt.) [cp. Sk. sādhya] silver D ii.351 (v. l.); S v.92 (v. l.); A iii.16. Cp. **sajjhu**.
**-kāra** silversmith Miln 331.

**Sajjhāya** [cp. Sk. svādhyāya, sva+adhyāya, i. e. sa[4]+ ajjhaya, cp. ajjhayana & ajjhāyaka] repetition, rehearsal study D iii.241; Vin i.133; ii.194; A iv.136; S v.121 J i.116, 436; ii.48; Miln 12, KhA 24; VbhA 250 sq. — **°ṅ karoti** to study D iii.241; A iii.22; J v.54.

**Sajjhāyati** [Denom. fr. sajjhāya, cp. BSk. svādhyāyita AvŚ i.287; ii.23] to rehearse, to repeat (aloud or silently), to study J i.435; ii.273; iii.216; iv.64; Miln 10. — ppr. **°āyanto** DhA iii.347; ger. **sajjhāya** S i.202, & **sajjhāyitvā** J iv.477; v.450; KhA 97. — Caus. **sajjhāpeti** to cause to learn, to teach J iii.28 (of teacher, with adhīyati, of pupil). Caus. II. **sajjhāyāpeti** id. Miln 10.

**Sajjhu** (nt.) [cp. sajjha] silver D ii.351; S v.92; J vi.48; Mhvs 19, 4; 27, 26; 28, 33.

**Sañcaya** [fr. saṅ+**ci**] accumulation, quantity Sn 697; It 17 (aṭṭhi°); Miln 220.

**Sañcara** [fr. saṅ+**car**] passage, way, medium DA i.289.

**Sañcaraṇa** (nt.) [fr. saṅ+**car**] wandering about, meeting meeting — place J i.163; iv.335; Miln 359. **a°** impassable Miln 217.

**Sañcarati** [saṅ+carati] 1. to go about, to wander D i.83. — 2. to meet, unite, come together J ii.36 (of the noose of a snare). — 3. to move, to rock J i.265. — 4. to pass J i.491. — Caus. **°cāreti** to cause to move about Miln 377, 385. — Caus. II. **°carāpeti** to cause to go, to emit J i.164; to make one's mind dwell on Vism 187.

**Sañcaritta** (nt.) [fr. saṅ+caritar] 1. going backwards & forwards, acting as go — between Vin iii.137. — 2. intercourse Miln 266.

**Sañcāra** [saṅ+cāra] 1. going, movement, passing through Sdhp 244. — 2. passages entrance, road J i.409; ii.70, 122.

**Sañcalati** [saṅ+calati] to be unsteady or agitated Miln 117. Caus. **°cāleti** to shake Vin iii.127; J v.434. — pp. **°calita**.

**Sañcalita** [pp. of sañcalati] shaken Miln 224 (a°).

**Sañcicca** (adv.) [ger. of saṅ+cinteti; ch. BSk. sañcintya Divy 494] discriminately, purposely, with intention Vin ii.76; iii.71, 112; iv.149, 290; D iii.133; Kvu 593; Miln 380; PvA 103.

**Sañcita** [pp. of sañcināti] accumulated, filled (with) J vi.249; ThA 282; Sdhp 319.

**Sañcināti** (& saṅcayati) [saṅ+cināti] to accumulate; ppr. **°cayanto** Mhvs 21, 4; aor. **cini°** PvA 202 (puññaṅ), 279 (pl. °cinimha). — pp. **sañcita**. — Cp. **abhi°**.

**Sañcinteti** (& **°ceteti**) [saṅ+cinteti] to think, find out, plan, devise means D ii.180, 245 (aor. samacintesuṅ); Th 1, 1103 (Pot. °cintaye); J iii.438 (aor. samacetayi).

**Sañcuṇṇa** [saṅ+cuṇṇa] crushed, shattered Bu ii.170= J i.26.

**Sañcuṇṇita** [pp. of sañcuṇṇeti] crushed J ii.41; Miln 188; Vism 259.

**Sañcuṇṇeti** [saṅ+cuṇṇeti] to crush J ii.210, 387 (aor. °esi); iii.175 (Pot. °eyya), 176 (ger. °etvā). — pp. **°cuṇṇita**.

**Sañcetanā** (f.) [saṅ+cetanā] thought, cogitation, percep- tion, intention A ii.159 (atta°, para°); D iii.231 (id.); S ii.11, 40, 99 (mano°); ii.39 sq., 247; iii.60, 227 sq.; Vbh 285; Dhs 70, 126. Sixfold (i. e. the 6 fold sensory perception, rūpa°, sadda°, etc.): D ii.309; iii.244; Ps i.136. Threefold (viz. kāya°, vacī°, mano°): Vism 341, 530; VbhA 144, 145.

**Sañcetanika** (adj.) [fr. sañcetanā] intentional Vin iii.112; M iii.207; A v.292 sq.; a° M i.377.

**Sañcetayitatta** (nt.) reflection Dhs 5, 72.

**Sañceteti** see **°cinteti**.

**Sañcodita** [saṅ+codita] instigated, excited PvA 5, 68, 171, 213; ThA 207.

**Sañcopati** [cp. Sk. copati, as ἅπαξ in Mhbh. We should expect **copeti** in Pāli, fr. **cup** to stir] to move, to stir; a misunderstood term. Found in aor. **samacopi** (so read for T. samadhosi & v. l. samañcopi) mañcake "he stirred fr. his bed" S iii.120, 125; and **sañcopa** (pret.) J v.340 (v. l. for T. sañcesuṅ āsanā; C. expl[s] as "caliṅsu").

**Sañcopana** (nt.) & **°ā** (f.) [saṅ+copana] touching, handling Vin iii.121 (ā); iv.214 (a) (=parāmasanan nāma ito c' ito ca).

**Sañchanna** [saṅ+channa[1]] covered (with= — °) M i.124; Th 1, 13; J i.201; SnA 91 (°patta full of leaves; puppha° of flowers). Often in cpd. **paduma°** covered with lotuses (of ponds) Pv ii.1[20]; ii.12[2]; Vv 44[1]; J i.222; v.337.

**Sañchavin**, M ii.217, 259.

**Sañchādita** [pp. of sañchādeti] covered PvA 157.

**Sañchindati** [saṅ+chindati] to cut, destroy M iii.275 (Pot. °chindeyya); A ii.33=S iii.85 (ger. °chinditvā). — pp. **sañchinna**.

**Sañchinna** [pp. of sañchindati] Vin i.255 (of the kaṭhina, with samaṇḍalīkata "hemmed"). Also in cpd. **°patta** "with leaves destroyed" is Nd[2] reading at Sn 44 (where T. ed. & SnA 91 read **saṅsīna**), as well as at Sn 64 (in similar context, where T. ed. reads **sañchinna**). The latter passage is expl[d] (Nd[2] 625) as "bahula — pattapalāsa saṇḍa — cchāya," i. e. having thick & dense foliage. The same meaning is attached to **sañchinna-patta** at VvA 288 (with v. l. **saṅsīna**!), thus evidently in sense of **sañchanna**. The C. on Sn 64 (viz. SnA 117) takes it as **sañchanna** in introductory story.

**Sañjagghati** [saṅ+jagghati] to joke, to jest D i.91; A iv.55, 343; DA i.256.

**Sañjati** is the P. correspondent of sajati[1] **(sṛj)**, but Sk. **sañj**=sajjati (to hang on, cling), which at Dhtp 67 & 397 def[d] as **sanga**. The Dhtp (64) & Dhtm (82) take **sañj** in all meanings of **ālingana** (=sajati[2]), **vissagga** (=sajati[1]), & **nimmāna** (=sajjeti).

**Sañjanati** [saṅ+janati] to be born; only in Caus. **°janeti** to cause, produce; realize Pug 16; Sdhp 564 (ger. °janayitvāna). — pp. **sañjāta**. See also Pass. **saṅjāyati**.

**Sañjanana** (nt.) producing; f. **°ī** progenetrix (identical with taṇhā) Dhs 1059; DhsA 363.

**Sañjanetar** [n. ag. fr. sañjaneti] one who produces S i.191; iii.66.

**Sañjambhari** in **°ṅ karoti** is not clear in der[n] & meaning; perhaps "to tease, abuse," see D i.189 (°riyaṅ); A i.187; S ii.282. Probably fr. **bhṛ** (Intensive jarbhṛta Vedic!) as *jarbhari. See on der[n] Konow, *J.P.T.S.* 1909, 42; Kern, *Toev.* ii.69. The C. on S ii.282 (*K.S.* ii.203) expl[s] as "sambharitaṅ nirantaraṅ phuṭaṅ akaṅsu, upari vijjhiṅsū ti," i. e. continually touching (or nudging) (phuṭa=phuṭṭha or phoṭita).

**Sañjāta**[1] [pp. of sañjanati] having become, produced, arisen Dhs 1035 (+bhūta & other syn.). ° — full of, grown into, being in a state of Sn 53 (°khandha=susaṇṭhita° SnA 103); VvA 312, 318 (°gārava full of respect), 324 (°pasāda).

**Sañjāta**[2] (adj.) [sa[2]+jāta] of the same origin (con — gener) J iv.134. Cp. **sajāti**.

**Sañjāti** (f.) [saṅ+jāti] birth, origin; outcome; produce D i.227; ii.305.

**Sañjādiya** a grove, wood J v.417, 421 (v. l sañcāriya).

**Sañjānana** (nt.) & **°ā** (f.) [fr. sañjānāti] knowing, perceiving, recognition Miln 61; DA i.211; characteristic, that by which one is distinguished DhsA 321. As f. at Dhs 4; DhsA 110, 140 (trsl[n] *Expos.* 185: "the act of perceiving by noting").

**Sañjānāti** [saṅ+jānāti] 1. to recognize, perceive, know, to be aware of Vin iii.112; D ii.12; M i.111, 473; S iii.87; A v.46, 60, 63; J i.135; iv.194; ThA 110. — 2. to think, to suppose J ii.98. — 3. to call, name, nickname D i.93; J i.148. — Aor. **sañjāni** DA i.261; ger. **saññāya** J i.187; ii.98; **saññatvā** M i.1; and **sañjānitvā** J i.352. — Caus. **saññāpeti** (q. v.). — pp. **saññāta**.

**Sañjānitatta** (nt.) [fr. sañjānita, pp. Caus. of sañjānāti] the state of having perceived Dhs 4.

**Sañjānetar** at S iii.66 read sañjanetā.

**Sañjāyati** [saṅ+jāyati, cp. sañjanati] to be born or pro- duced D i.220; J ii.97; aor. **sañjāyi** D ii.209; Vin i.32; ppr. **°jāyamāna** J v.384.

**Sañjiṇṇa** [saṅ+jiṇṇa] decayed J i.503 (v. l.).

**Sañjitar** [n. ag. fr. sajati[1], cp. sañjati] creator, one who assigns to each his station D i.18, 221; M i.327; DA i.111 (v. l. sajjitar, cp. Sk. sraṣṭar).

**Sañjīvana** (adj.) [fr. saṅ+**jīv**] reviving ThA 181 (Ap. v. 23: putta°).

**Sañjhā** (f.) [cp. Sk. sandhyā] evening; only in cpds. **°ātapa** evening sun VvA 4, 12; **°ghana** evening cloud ThA 146 (Ap. v.44); Dāvs v.60.

**Saññ°** is frequent spelling for **saṅy°** (in saṅyojana=sañ- ñojana e. g.), q. v.

**Saññatta**[1] (nt.) [abstr. formation fr. saññā] the state of being a saññā, perceptibility S iii.87.

**Saññatta**[2] [pp. of saññāpeti] induced, talked over Sn 303, 308

**Saññatti** (f.) [fr. saññāpeti] 1. informing, convincing A i.75; S i.199; Vin ii.98, 199, 307; J iii.402. — 2. appeasing, pacification M i.320.

**Saññā** (f.) [fr. saṅ+**jñā**] (pl. saññāyo and saññā — e. g. M i.108) 1. sense, consciousness, perception, being the third khandha Vin i.13; M i.300; S iii.3 sq.; Dhs 40, 58, 61, 113; VbhA 42. — 2. sense, perception, discernment, recognition, assimilation of sensations, awareness M i.293; A iii.443 (nibbāna°); S iii.87; Sn 732 (saññāya uparodhanā dukkhakkhayo hoti; expl[d] as "kāmasaññā" SnA); Miln 61; Dhs 4; DhsA 110, 200 (rūpa° perception of material qualities). — 3. consciousness D i.180 sq.; M i.108; Vbh 369 (nānatta° c. of diversity: see nānatta); Miln 159; J iv.391; is previous to **ñāṇa** D i.185; a constituent part of **nāma** S ii.3, cp. Sn 779; according to later teaching differs from **viññāṇa** and **paññā** only as a child's perceiving differs from *(a)* an adult's, *(b)* an expert's Vism 436 sq.; *Dhs. trsl*[n] 7 n. 2, 17 n. 2. — **nevasaññā-nâsaññā** neither consciousness nor unconsciousness D iii.224, 262 sq.; M i.41, 160; ii.255; iii.28, 44; Ps i.36; Dhs 268, 582, 1417; Kvu 202; Nett 26, 29; Vism 571. — 4. conception, idea, notion D i.28; iii.289 (cp. *Dial.* iii.263: "concept rather than percept"); M iii.104; S i.107; Sn 802, 841; J i.368 (ambaphala saññāya in the notion or imagining of mango fruit); Vism 112 (rūpa° & aṭṭhika°). **saññaṅ karoti** to imagine, to think J ii.71; to take notice, to mind J i.117. — 5. sign, gesture token, mark J i.287; ii.18; paṇṇa° a mark of leaves J i.153; rajjusaññā a rope used as a mark, a guiding rope, J i.287; rukkha — saññaṅ pabbata — saññaṅ karonto, using trees and hills as guiding marks J iv.91; saññaṅ dadāti to give the sign (with the whip, for the horse to start) J vi.302. — 6. saññā is *twofold,* paṭighasamphassajā and adhivacanasamphassajā i. e. sense impression and recognition (impression of something similar, "association by similarity," as when a seen person calls up some one we know), Vbh 6; VbhA 19 sq.; *threefold,* rūpasaññā, paṭighasaññā, and nānattasaññā A ii.184; S ii.211; cp. Sn 535; *or* kāma°, vyāpāda°, vihiṅsā° (as nānatta°) Vbh 369, cp. VbhA 499; *fivefold* (pañca vimutti — paripācaniyā saññā); anicca°, anicce dukkha°, dukkhe anatta°,

pahāna°, virāga° D iii.243, cp. A iii.334; there are *six* perceptions of rūpa, sadda, gandha, rasa, phoṭṭhabba, and dhamma, D ii.309; S iii.60; the *sevenfold* perception, anicca —, anatta —, asubha —, ādīnava —, pahāna —, virāga —, and nirodha — saññā, D ii.79; cp. A iii.79; the *tenfold* perception, asubha —, maraṇa —, āhāre paṭikkūla —, sabbaloke anabhirata —, anicca —, anicce dukkha —, dukkhe anatta —, pahāna —, virāga —, nirodha — saññā A v.105; the *one* perception, āhāre paṭikkūlasaññā, *Cpd.* 21. — 7. *See further* (unclassified refs.): D i.180; ii.277 (papañca°); iii.33, 223; S ii.143; A ii.17; iv.312; Nd[1] 193, 207; Nett 27; Vism 111, 437, 461 sq. (in detail); VbhA 20 (pañca — dvārikā), 34; VvA 110; and on term *Cpd.* 40, 42.

**-gata** perceptible, the world of sense M i.38. **-bhava** conscious existence Vism 572; VbhA 183. **-maya= arūpin** M i.410 (opp. manomaya=rūpin). **-vedayitanirodha** cessation of consciousness and sensation M i.160, 301; iii.45; A i.41; Kvu 202; S ii.212. **-viratta** free from consciousness, an Arahant, Sn 847. **-vimokkha** emancipation from consciousness Sn 1071 sq.; Miln 159=Vin v.116.

**Saññāṇa** (nt.) [Vedic sañjñāna] 1. perception, knowledge VvA 110. — 2. token, mark J iv.301; DA i.46; Vism 244. — 3. monument Mhvs 19, 35.

**Saññāta** [pp. of sañjānāti] skilled M i.396.

**Saññāpana** (nt.) [fr. saññāpeti] convincing J v.462.

**Saññāpeti** [Caus. of sañjānāti] 1. to make known, to teach J i.344; Miln 45. — 2. to remonstrate with, gain over, convince D i.236; M i.397; A i.75; S iv.313; Vin i.10; ii.197; Miln 316. — 3. to appease, conciliate J i.479; PvA 16. Also **saññapeti** J i.26, etc. — inf. **saññattuṅ** Sn 597. — pp. **saññatta**. — At J i.408 read **saññāpāpetvā** (instead of saññaṅ pāpetvā), or simply **saññāpetvā**, like the parallel text at Ud 17.

**Saññāvant** (adj.) [fr. saññā] having perception A ii.215= Dhs 1003.

**Saññita** [=saññāta; pp. of sañjānāti] so — called, named, so — to — speak Mhvs 7, 45; PvA 135; Sdhp 72, 461. See also **aya** under **niraya**.

**Saññin** (adj.) [fr. saññā] (f. saññinī) conscious, being aware of (—°), perceiving, having perception D i.31, 180; iii.49, 111, 140, 260; S i.62; A ii.34, 48, 50; iii.35; iv.427; Dh 253; Nd[1] 97, 138. — ālokasaññin having a clear perception D i.71; A ii.211; v.207; Sum i.211; nānatta° conscious of diversity A iv.39 sq.; paṭhavīsaññin conscious of the earth (kasiṇa), in samādhi A v.8 sq.; paṭhavisaññiniyo (fem. plur.), having a worldly mind D ii.139; asubhasaññin perceiving the corruption of the world It 93; vihiṅsasaññin conscious of the trouble Vin i.7; nevasaññī — nâsaññin neither conscious nor unconscious D iii.111; A ii.34; Nd[1] 97, 138; It 90; DA i.119. Cp. **vi°**. — In composition **saññi°**, e. g. **°gabbha** animate production D i.54; DA i.163.

**Saññīvāda** [saññin+vāda] name of a school maintaining conscious existence after death D i.31; DA i.119; Mhbv 110.

**Saṭa** [most likely=Sk. śada (fall), fr. **śad** to fall; Kern *Toev.* s. v. equals it to Sk. sūta (or sṛta) of **sṛ** (or **su**) to run (to impel), as in ussaṭa and visaṭa. The Dhtm (789) gives a root **saṭ** in meaning of "visaraṇa," i. e. profusion, diffusion (cp. visaṭa)] a fall, a heap of things fallen; only in cpd. **paṇṇa°** a heap of fallen leaves M i.21 (=paṇṇa — kacavara MA i.120); J ii.271.

**Saṭṭha** [pp. of sajati[1]] dismissed; in cpd. **-°esana** one who has abandoned all longing or research D iii.269 (cp. *Dial.* iii.247 "has utterly given up quests"); A ii.41 (so read for **saṭh°**). — saṭṭha at S iii.84 is to be read **seṭṭha**, and at S iv.298 **saṭha**.

**Saṭṭhi** (num. ord.) [cp. Sk. ṣaṣṭi: see cha] sixty D i.45; ii.261; Sn 538; DhA iii.412 (ekūna°). It is found mostly in the same application as **cha** (group — number), e. g. at J i.64 (°turiya — sahassāni); VvA 92 (id.); J i.87 (°yojana); vi.512 (°sahassa); DhA i.8, 17, 26, 131 (°sakaṭa). **-°hāyana** 60 years old (of elephant) M i.229; J ii.343.

**Saṭṭhuṅ** at J vi.185 (taṅ asakkhi saṭṭhuṅ) is inf. of sajati[1] (**sṛj**=Sk. sraṣṭuṅ) to dismiss, let loose. The form has caused trouble, since the Com. explains it with **gaṇhituṅ** "to take." This has induced Kern (*Toev.* s. v.) to see in it a very old (even *pre* — Vedic!) form with ***sāḍhuṅ** as original. Evidently he derives it fr. **sah** (Epic Sk. soḍhuṅ!), as he trsl[s] it as "to master, overpower. "

**Saṭha** (adj.) [cp. Sk. śaṭha] crafty, treacherous, fraudulent D ii.258; iii.246; M i.32, 153; S iv.299; A ii.41; iii.35; v.157; Dh 252; Vin ii.89; Nd[1] 395; Miln 250; Dāvs ii.88; DhA iii.375; Dhtp 100 (=keṭave). — f. **saṭhī** Pv ii.3[4]. See also **kerāṭika, samaya°, sāṭheyya**.

**Saṭhatā** (f.) [abstr. fr. saṭha] craft, wickedness Pug 19.

**Saṭhila** (adj.) [Sk. śithila, which also appears as sithila, e. g. Th 1, 277] loose, inattentive Dh 312.

**Saṭhesana** see **saṭṭha**.

**Saṇa** (nt.) [Vedic śaṇa; Gr. κάνναβις=Lat. cannabis; Ags haenep=E. hemp; Ger. hanf.] a kind of hemp D ii.350 (v. l.); S i.115 (do.); cp. **sāṇa[1] & sāṇī**.

**-dhovika** [perhaps (Kern's suggestion) sāṇa° (v. l.)= visāṇa°?] name of a particular kind of gambol of elephants in water M i.229, 375. Bdhgh at DA i.84 uses the obscure term **sāṇa-dhovana-kīḷā** to denote a trick of Caṇḍālas. But see **sandhovika**.

**Saṇati** [**svan**; Idg. *s̯uenō=Lat. sono, Ags. swin music, swinsian to sing; Ohg. swan=swan] to sound, to make a noise Sn 721 (T. sanati)=Miln 414; **sanate** S i.7=203; J vi.507; ppr. **saṇanto** Sn 720 (T. n).

**Saṇiṅ** (adv.) [cp. Sk. śanaiḥ] softly, gradually Sn 350; Mhvs 25, 84.

**Saṇikaṅ** (adv.) [fr. last] slowly, gently, gradually D ii.333; M i.120; S i.82, 203; J i.9, 292; ii.103; Miln 117; DA i.197; DhA i.60, 389; VvA 36, 178.

**Saṇṭha** a reed (used for bow — strings) M i.429.

**Saṇṭhapeti & °ṭhāpeti** [Caus. of santiṭṭhati] 1. to settle, to establish A ii.94 (cittaṅ); S iv.263; J i.225; PvA 196. — 2. to call to order D i.179 (°āp°). — 3. to adjust, fold up J i.304.

**Saṇṭhahana** (nt.) [fr. santiṭṭhati] recreation Vism 420 sq.

**Saṇṭhāti** see **santiṭṭhati**.

**Saṇṭhāna** (nt.) [fr. saṅ+**sthā**] 1. configuration, position; composition, nature, shape, form Vin ii.76; M i.120 (spelt °nth°);

A i.50; iv.190 (C. osakkana); Miln 270, 316, 405; J i.71, 291, 368; ii.108; Vism 184, 225, 243; DhsA 321; DA i.88 (nth); SnA 464 (=linga). **su°** well formed Sn 28. — adj. (—°) having the appearance of **megha-vaṇṇa°** PvA 251; **chavi°** appearance of the skin J i.489; **vaṇṇa°** outward semblance Nett 27; J i.271; **sarīra°** the (material) body Vism 193. — 2. fuel J ii.330 =iv.471. — 3. (usually spelt °nth°) a resting place, meeting place, public place (market) (cp. Sk. sansthāna in this meaning). At S i.201 in phrase **nadī-tīresu saṇṭhāne sabhāsu rathiyāsu** (i. e. at all public places). S i.201 reads **saṇṭhāne** (v. l. santhāne); cp. *K.S.* i.256 from C.: "a resting place (vissamana — ṭṭhāne) near the city gate, when market — wares had been brought down," trsl[n] "resting by the gates." This stanza is quoted at SnA 20, where the ed. prefers reading **panthāne** as correct reading (v. l. saṇṭhāne). At M i.481 (°nth°)= S ii.28 (2 fr. b.), it seems to be used in the sense of "end, stopping, cessation"=A iv.190 (the editions of S and A have saṇṭhāna). At J vi.113 it is translated by "market place," the comp. **saṇṭhāna-gata** being explained by the Comm. by saṇṭhāna — mariyādaṅ gatā, but at J vi.360 **saṇṭhāna-gata** is by the English translator translated "a wealthy man" (**vinicchaye ṭhito**, Com.), which, however, ought to be "in the court house" (cp. vinicchaya — ṭṭhāna), i. e. publicly. In both places there is also v. l. santhāna — °.

**Saṇṭhita** [pp. of santiṭṭhati] 1. established in (—°), settled, composed Sn 330 (santi — soracca — samādhi°); Sdhp 458; **su°** firmly or well established Sn 755; Miln 383; in a good position, well situated DhsA 65. — 2. being composed (as), being of the nature of (—°), **ullumpanasabhāva°** of a helping disposition DA i.177; PvA 35.

**Saṇṭhiti** (f.) [fr. santiṭṭhati] 1. stability, firmness S v.228; Dhs 11; Vism 206; DhsA 143; Sdhp 460. — 2. fixing, settling Miln 144.

**Saṇḍa** [dial.; Dhtm 157: gumb' attha — m — īraṇe; cp. Sk. ṣaṇḍa] a heap, cluster, multitude; a grove (vana°) D i.87; S iii.108; Vin i.23; J i.134 (vana°); **satta°** teeming with beings It 21. — **Jambu°** N. of Jambudīpa Sn 352=Th 1, 822 (v. l. °maṇḍa, which Kern considers to be the correct reading; see *Toev.* ii.67). — **saṇḍa°cārin** swarming D i.166=M i.77=A ii 206.

**Saṇḍāsa** [saṅ+ḍaṅsa, fr. ḍasati] (long) pincers, tweezers A i.210; J i.223; iii.138; used to pull out hair M ii.75; Vin ii.134.

**Saṇṇikā (saṇikā)** [cp. saṇi=Sk. sṛṇi] an elephant — driver's hook J i.445 (so read for **paṇṇ°**).

**Saṇha** (adj.) [cp. Sk. ślakṣṇa] 1. smooth, soft Vin i.202; ii.151; Vv 50[18] (=mudu VvA 213); Vism 260=KhA 59. **saṇhena** softly Th 1, 460. — 2. gentle, mild D ii.259; Sn 853; J i.202, 376; Nd[1] 234; PvA 56, 215. Of speech (opp. **pharusa** harsh) M i.126; A iii.196; Dhs 1343. — 3. delicate, exquisite Th 2, 258, 262, 264, 268. Cp. pari°.

**-karaṇī** "a wooden instrument for smoothing the ground, or a sort of trowel," Abhp 1007; J iv.250 (loc. °iyaṅ piṅsito); iv.4 (°ī viya tilāni piṅsamānā); v.271; vi.114 (asani viya viravanto °iyaṅ viya piṅsanto); cp. KhA 59; thus it seems to mean also a sort of instrument for oil — pressing, or a mortar.

**Saṇhaka**, at J iii.394 (of hair growing white "saṇhaka- sadisā") according to Kern, *Toev.* ii.69 (coarse) hempen cloth (=**sāṇavāka**), as indicated by v. l. sāṇalāka. Thus a der. fr. saṇa=sāṇa. Kern compares P. tuṇhīra= tūṇīra; Sk. śaṇa=śāṇaka. According to Andersen, Pāli Glossary "betel-nut" (=saṇha).

**Saṇheti** [Caus. fr. saṇha] to brush down, smooth (kese): only as cpd. **o°** at Vin ii.107; J iv.219.

**Sata[1]** (num. card.) [Vedic śataṅ; cp. Av. sat□m, Gr. ἑ κατόν, Lat. centum; Goth. hund=hundred; Idg. *kmtóm fr. dkm̊tóm (=decem), thus ultimately the same as **daśa**, i. e. decad (of tens)] a hundred, used as nt. (collect.), either — ° or as apposition, viz. gāma — sataṅ a hundred (ship of) villages DhA i.180; jaṭila — satāni 100 ascetics Vin i.24; jāti° D i.13; or gāthā sataṅ 100 stanzas Dh 102. — Often in sense of "many" or "innumerable," e. g. °kaku, °raṅsi, etc.; cp. °satāni bahūni J iv.310, 311.

**-kaku** having a hundred corners, epithet of a cloud A iii.34=S i.100 (v. l. sattakatu) see *J.P.T.S.* 1891 — 93 p. 5. **-patta** the Indian crane (or woodpecker?) J ii.153; 388; Miln 404. **-padī** a centipede A ii.73; iii.101, 306; iv.320; v.290; Vin ii.110, 148; Miln 272. **-pala** (Th 1, 97) see pala. **-pāka** ( — tela) oil mixture, worth 100 pieces J iv.281; DhA ii.48; iii.311; see also pāka. **-puñña** 100, i. e. innumerable merits Vism 211. **-pupphā** Anethum sowa, a sort of dill or fennel J vi.537. **-porisa** of the height of a hundred men, extremely high, attribute of a hell Vv 52, 12 sq.; name of a hell J v.269. **-mūlī** Asparagus racemosus Abhp 585. **-raṅsi** "having 100 rays," the sun Sdhp 590; J i.44. **-rasabhojana** food of 100 flavours DhA iii.96 (v. l. all pass, satta°) **-vanka** a kind of fish Abhp 672. **-vallikā** an under — garment, arranged like a row of jewelry Vin ii.137. **-sahassa** one hundred thousand J ii.20; Miln 88; 136; DhA ii.86. **-sahassima** id. S ii.133.

**Sata[2]** [pp. of sarati, of **smṛ**, cp. BSk. smṛta AvŚ i.228; ii.197] remembering, mindful, conscious D i.37; ii.94; iii.49, 107, 222, 269; M i.520 (su — ssata & dus — sata); S iv.211; A iii.169 (+sampajāna), 325; iv.311; Sn 741; Dhs 163; DA i.211. — **satokārin** cultivator of sati Ps i.175.

**Sataka** (nt.) [cp. BSk. śataka] a hundred, collection of 100 J i.74.

**Satakkhattuṅ** (adv.) [cp. dvi — kkhattuṅ, ti — kkhattuṅ etc.] a hundred times.

**Satata** (adj.) [with satrā "completely" & sadā "always" to sa° "one": see saṅ°; lit. "in one (continuous) stretch"] continual, chronic. Only in nt. **satataṅ** (adv.) continually A iv.14; It 116; Sn 507; Miln 70; Pv ii.8[11] (=nirantaraṅ PvA 110); iii.7[10] (=sabbakālaṅ PvA 207); PvA 177; and as ° — in **°vihāra** a chronic state of life, i. e. a behaviour remaining even & the same A ii.198=D iii.250, 281. Cp. **sātacca**.

**Satadhā** (adv.) [sata+dhā, cp. ekadhā, dvidhā etc.] in 100 ways, into 100 pieces D ii.341.

**Sati** (f.) [Vedic smṛti: see etym. under sarati[2]] memory, recognition, consciousness, D i.180; ii.292; Miln 77 — 80; intentness of mind, wakefulness of mind, mindfulness, alertness, lucidity of mind, self — possession, conscience, self — consciousness D i.19; iii.31, 49, 213, 230, 270 sq.; A i.95; Dhs 14; Nd[1] 7; Tikp 61; VbhA 91; DhsA 121; Miln 37; **upaṭṭhitā sati** presence of mind D iii.252, 282, 287; S ii.231;

A ii.6, 218; iii.199; iv.232; It 120; **parimukhaṅ satiṅ upaṭṭhāpetuṅ** to surround oneself with watchfulness of mind M iii.89; Vin i.24, **satiṅ paccupaṭṭhāpetuṅ** to preserve self — possession J i.112; iv.215; **kāyagatā sati** intentness of mind on the body, realization of the impermanency of all things M iii.89; A i.43; S i.188; Miln 248; 336; **muṭṭhasati** forgetful, careless D iii.252, 282; **maraṇasati** mindfulness as to death A iv.317 sq.; J iv.216; SnA 54; PvA 61, 66. **asati** not thinking of, forgetfulness DhsA 241; instr. **asatiyā** through forgetfulness, without thinking of it, not intentionally Vin ii.289[2]. **sati** (sammā°) is one of the constituents of the 8 — fold Ariyan Path (e g. A iii.141 sq.; VbhA 120): see **magga** 2.

**-âdhipateyya** (sat°) dominant mindfulness A ii.243 sq.; It 40. **-indriya** the sense, faculty, of mindfulness A ii.149; Dhs 14. **-uppāda** arising, production of recollection J i.98; A ii.185; M i.124. **-ullapakāyika**, a class of devas S i.16 sq. **-paṭṭhāna** [BSk. smṛty'upasthāna Divy 126, 182, 208] intent contemplation and mindfulness, earnest thought, application of mindfulness; there are *four* satipaṭṭhānas, referring to the body, the sensations, the mind, and phenomena respectively, D ii.83, 290 sq.; iii.101 sq., 127, 221; M i.56, 339; ii.11 etc.; A ii.218; iii.12; iv.125 sq., 457 sq.; v.175; S iii.96, 153; v.9, 166; Dhs 358; Kvu 155 (cp. *Kvu. trsl*[n] 104 sq.); Nd[1] 14, 45, 325, 340; Vism 3; VbhA 57, 214 sq., 417. — See on term e. g. *Cpd.* 179; and in greater detail *Dial.* ii.322 sq. **-vinaya** disciplinary proceeding under appeal to the accused monk's own conscience Vin i.325; ii.79 etc.; M ii.247; A i.99. **-vepullappatta** having attained a clear conscience Vin ii.79. **-saṅvara** restraint in mindfulness Vism 7; DhsA 351; SnA 8. **-sampajañña** mindfulness and self — possession D i.70; A ii.210; DA i.183 sq. **-sambojjhanga** (e. g. S v.90) see (sam)bojjhanga. **-sammosa** loss of mindfulness or memory, lack of concentration or attention D i.19; Vin ii.114; DA i.113; Pug 32; Vism 63; Miln 266.

**Satika** (adj.) (—°) [fr. sata[1]] consisting of a hundred, belonging to a hundred; yojanasatika extending one hundred yojanas Vin ii.238; vīsaṅvassasatika of hundred and twenty years' standing Vin ii.303.

**Satitā** (f.) [abstr. formation fr. sati] mindfulness, memory DhsA 405 (—°).

**Satima** (adj.) [superl. form[n] fr. sata[1]] the hundredth S ii.133; J i.167 (pañca°).

**Satimant** (adj.) [fr. sati] mindful, thoughtful, contempla- tive, pensive; nom. sg. **satimā** D i.37; S i.126; Sn 174; A ii.35; Dhs 163; DhA iv.117; Pv iv.3[44]; **satīmā** (in verse) Sn 45; nt. **satīmaṅ** Sn 211; gen. **satimato** S i.208; **satīmato** S i.81; Dh 24; nom. pl. **satīmanto** D ii.120; Dh 91; DhA ii.170; gen. **satīmataṅ** Dh 181; It 35; **satimantānaṅ** A i.24. — See also D iii.77, 141, 221 sq.; A iv.4, 38, 300 sq., 457 sq.; Nd[1] 506; Nd[2] 629.

**Satī** (f.) [fr. sant, ppr. of **as**] 1. being J iii.251. — 2. a good or chaste woman Abhp 237; **asatī** an unchaste woman Miln 122=J iii.350; J v.418; vi.310.

**Satekiccha** (adj.) [sa[3]+tekiccha] curable, pardonable Miln 192, 221; Vism 425. See **tekiccha**.

**Saterатā** (f.) [cp. Sk. śatahradā, śata+hrada] lightning J v.14, 203. Also as **sateritā** Vv 33[3]; 64[4]; VvA 161 (=vijjulatā), 277. As **saderitā** at Th 1, 260.

**Satta[1]** [pp. of **sañj**: sajjati] hanging, clinging or attached to Vin i.185; D ii.246; Nd[1] 23, 24; Dh 342; J i.376. Cp. **āsatta[1] &** **byāsatta**.

**Satta[2]** [cp, Vedic sattva living being, satvan "strong man, warrior," fr. sant] 1. (m.) a living being, creature, a **sentient & rational being, a person** D i.17, 34, 53, 82; ii.68; A i.35 sq., 55 sq.; S i.135; v.41; Vin i.5; Miln 273; Vism 310 (def[n]: "rūp'ādisu khandhesu chandarāgena sattā visattā ti sattā," thus=satta[1]); Nett 161; DA i.51, 161; VbhA 144. — **naraka°** a being in purgatory (cp. niraya°) Vism 500. — 2. (nt.) soul (=jīvita or viññāṇa) Pv i.81 (gata°=vigata — jīvita PvA 40). — 3. (nt.) substance Vin i.287. **nissatta** non — substantial, phenomenal DhsA 38.

**-āvāsa** abode of sentient beings (see **nava[1]** 2) D iii.263, 268; A v.53; Vism 552; VbhA 168. **-ussada** (see ussada 4) teeming with life, full of people D i.87, 111, 131. **-loka** the world of living creatures SnA 263, 442; Vism 205. See also **sankhāra-loka. -vaṇijjā** slave trade DA i.235=A iii.208 (C.: manussa — vikkaya).

**Satta[3]** [pp. of sapati to curse; Sk. śapta] cursed, sworn J iii.460; v.445.

**Satta[4]** (num.) [cp. Vedic sapta, Gr. ἑπτά; Av. hapta; Lat. septem, Goth. sibun=E. seven etc.] number *seven.* It is a collective and concluding (serial) number; its application has spread from the *week* of 7 days (or nights), and is based on *astronomical* conception (Babylon!), this science being regarded as *mystic,* it invests the number with a peculiar *magic* nimbus. From time — expressions it was transferred to space, esp. when originally connected with time (like satta — bhūmaka the 7 — storied palace; the Vimānas with 700 towers: see vimāna 2 & 6; or the 7 great lakes: see sara[3]; °yojana 7 miles, cp. the 7 league — boots!). Extremely frequent in folklore and fairy tales (cp. 7 years of famine in Egypt, 7 days' festivals, dragon with 7 heads, 7 ravens, 7 dwarfs, 7 little goats, 7 years enchantment, etc. etc.). — For *time* expressions see in cpds.: °āha, °māsa, °ratta, °vassa. Cp. Sn 446 (vassāni); J ii.91 (kāyā, thick masses); DA i.25 (of the Buddh. Scriptures: sattahi māsehi sangītaṅ); DhA ii.34 (dhanāni), 101 (mangalā); the collective expression 7 years, 7 months, 7 days at J v.48; the 7X70 ñāṇavatthūni S ii.59; and the curious enumeration of heptads at D i.54. — *Cases:* instr. **sattahi** D i.34; gen. **sattannaṅ** D i.56; loc. **sattasu** D ii.303=M i.61.

**-anga** a couch with 7 members (i. e. four legs, head support, foot support, side) Vin ii.149. **-aṭṭha** seven or eight J ii.101. **-āgārika** a "seven — houser," one who turns back from his round, as soon as he has received alms at 7 houses D i.166. **-ālopika** a "seven — mouthful," one who does not eat more than 7 bits D i.166. **-āha** (nt.) seven days, a week of 7 days [cp. BSk. saptaka Divy 99] D ii.248; Vin i.1, 139; J i.78; ii.85; iv.360; v.472; vi.37; DhA i.109; VvA 63. *satta°* 7 weeks DhA i.86; cp. satta — satta — divasā J v.443. **-ussada** (see ussada 2) having 7 prominences or protuberances (on the body), a sign of a Mahāpurisa D ii.18; iii.144, 151 (i. e. on both hands, on both feet, on both shoulders, on the back). **-guṇa** sevenfold Mhvs 25, 36. **-jaṭa** with seven plaits (of

hair) J v.91 (of a hunter). **-tanti** having 7 strings, a lute VvA 139. **-tāla** ( — matta) (as big as) 7 palm trees DhA ii.62, 100. **-tiṅsa** 37 (see bodhipakkhiya — dhammā). **-dina** a week Mhvs 11, 23. **-pakaraṇika** mastering the 7 books of the *Abhidhamma* J i.312; DhA iii.223. **-patiṭṭha** sevenfold firm D ii.174; Miln 282. **-padaṅ** for 7 steps J vi.351 (Kern, *Toev.* s. v. "unfailing"). **-bhūmaka** (pāsāda) (a palace) with 7 stories Mhvs 37, 11; J i.58; iv.378; DhA i.180, 239; iv.209. **-māsaṅ** (for) seven months PvA 20. **-yojanika** 7 miles in extent J v.484. **-ratana** the 7 royal treasures D i.88; It 15; J v.484. **-ratta** a week J vi.230 (dve°= a fortnight), 304; Sn 570. **-vassika** 7 years old Miln 9. 310; DhA ii.87, 89 (sāmaṇera), 139; PvA 53 (Sankicca arahattaṅ patvā); DhA iii.98 (kumāro arahattaṅ patto); J v.249. On the age of seven as that of child arahants see Mrs. Rh. D. in *Brethren* introd. xxx. **-vīsati** twenty seven DhA i.4.

**Sattakkhattuṅ** (adv.) [cp. tikkhattuṅ etc.] seven times Vin i.3; It 18; sattakkhattuparamaṅ seven times at the utmost; °parama one who will not be reborn more than seven times S ii.134 sq.; A i.233, 235; iv.381; Kvu 104; Pug 15 sq.; Nett 189; KhA 187; J i.239; DhA iii.61, 63.

**Sattati** [cp. Sk. saptati] seventy D ii.256; Ap 118, 126 & passim. As sattari at S ii.59; Ap 248 & passim.

**Sattatta** (nt.) [abstr. fr. satta[2]] state of having existence D i.29.

**Sattadhā** (adv.) [fr. satta[4], cp. dvidhā] in seven pieces D i.94; ii.235; Sn 783; J v.33, 493; DhA i.17, 41. Cp. **phalati**.

**Sattapaṇṇi-rukkha** N. of a tree Mhvs 30, 47; cp. satta- paṇṇi — guhā N. of a cave KhA 95.

**Sattama[1]** (adj.) [superl. fr. sant] best, excellent Sn 356; J i.233.

**Sattama[2]** (num. ord.) [fr. satta[4]] the seventh D i.89; Sn 103. — f. **°mī** Sn 437. Often in loc. **°divase** on the 7th day Sn 983; J i.395; Miln 15; PvA 6, 74. **-°bhavika** one who has reached the 7th existence (or rebirth) Kvu 475 (cp. *trsl[n]* 271[4]).

**Sattarasa** (num. card.) [satta[4]+rasa[2]=dasa] seventeen Vin i.77; iv.112 (°vaggiyā bhikkhū, group of 17).

**Sattari**=sattati, at S ii.59 sq.

**Sattali** (f.) [cp. Sk. saptalā, name of var. plants, e. g. jasmine, or many — flowered nykkanthes, Halāy. 2, 52] the plantain, and its flower J iv.440 (=**kadali-** puppha C.; so read for kandala°); and perhaps at Th 2, 260 for **pattali** (q. v.), which is expl[d] as **kadali**( — makula) at ThA 211.

**Sattava=satta[2]** [a diaeretic sattva] J v.351. Cp. Lal. Vist. 520.

**Satti[1]** (f.) [fr. **śak**, cp. Vedic śakti] ability, power Dhtp 508 Usually in phrase **yathā satti** as much as one can do, according to one's ability Cp i.10[6]; DhA i.399; or **yathā sattiṅ** D i.102, or **y. sattiyā** DhA i.92.

**Satti[2]** (f.) [cp. Vedic śakti, orig. identical with satti[1]] 1. knife, dagger, sword A iv.130; J ii.153; Vism 313 (dīgha — daṇḍa° with a long handle); DhA i.189; ii.134 (tikhiṇa° a sharp knife). **mukha°** piercing words J i.341. — 2. a spear, javelin S i.13; A ii.117; J i.150.

**-pañjara** lattice work of spears D ii.164. **-langhana** javelin dance J i.430. **-simbali-vana** the forest of swords (in purgatory) J v.453. **-sūla** a sword stake, often in simile °*ûpamā kāmā* S i.128; A iii.97; Vism 341. Also N. of a purgatory J v.143 sq.

**Sattika** see **tala°**.

**Sattu[1]** [Vedic śatru] an enemy J v.94 (acc. pl. sattavo); Vism 234 (°nimmathana).

**Sattu[2]** [cp. Sk. śaktu] barley — meal, flour Vin ii.116 (satthu); Nd[1] 372; J iii.343 sq.; Pv iii.1[3]; Dhs 646.

**-āpaṇa** baker's shop J vi.365. **-pasibbaka** flour sack; **°bhasta** id. J iii.346.

**Sattuka** [fr. sattu[1]] an enemy J iii.154; Mhvs 32, 18.

**Sattha[1]** (nt.) [cp. Vedic śastra, fr. **śas** to cut] a weapon, sword, knife; coll. "arms" D i.4, 56; Sn 309, 819 (expl[d] as 3: kāya°, vacī°, mano°, referring to A iv.42, at Nd[1] 151); J i.72, 504; Pv iii.10[2]; SnA 458 (°mukhena); PvA 253. Often in comb[n] **daṇḍa+sattha** (cp. daṇḍa 4), coll. for "arms," Vin i.349; D i.63; A iv.249; Nd[2] 576. — **satthaṅ āharati** to stab oneself S i.121; iii.123; iv.57 sq.

**-kamma** application of the knife, incision, operation Vin i.205; SnA 100. **-kāraka** an assassin Vin iii.73. **-vaṇijjā** trade in arms A iii.208. **-hāraka** an assassin Vin iii.73; S iv.62.

**Sattha[2]** (nt.) [cp. Vedic śāstra, fr. **śās** to teach] a science, art, lore Miln 3; SnA 327, 447. — **vāda°** science of right belief SnA 540; **sadda°** grammar SnA 266; supina° dream — telling SnA 564.

**Sattha[3]** [sa[3]+attha; Sk. sārtha] a caravan D ii.130, 339; Vin i.152, 292; Nd[1] 446; Dh 123 (appa° with a small c.), Miln 351.

**-gamanīya** (magga) a caravan road Vin iv.63. **-vāsa** encampment D ii.340, 344. **-vāsika & °vāsin** caravan people J i.333. **-vāha** a caravan leader, a merchant D ii.342; Vv 84[7] (cp. VvA 337); leader of a band, teacher; used as Ep. of the Buddha S i.192; It 80, 108; Vin i.6. In exegesis of term *Satthā* at Nd[1] 446=Nd[2] 630=Vism 208.

**Sattha[4]** [pp. of sāsati; **śās**] told, taught J ii.298 (v. l. siṭṭha).

**Sattha[5]** (adj.) [wrong for satta=śakta] able, competent J iii.173 (=samattha C.).

**Sattha[6]** [cp. Sk. śvasta, **śvas**] breathed: see **vissattha**.

**Satthaka[1]** (nt.) [fr. sattha[1]] a knife, scissors Vin ii.115 (daṇḍa°, with a handle); J v.254 (as one of the 8 parikkhāras); Miln 282. **aya°** at J v.338 read **°paṭṭaka**.

**-nisādana** [cp. Sk. niśātana] knife — sharpening DhA i.308, cp. Miln 282 **°nisāna** [=Sk. niśāna]. **-vāta** a cutting pain A i.101=307; J iii.445.

**Satthaka[2]** (adj.) [fr. sattha[3]] belonging to a caravan, caravan people, merchant PvA 274.

**Satthar** [Venic śāstṛ, n. ag. fr. **śās**] teacher, master. — nom. satthā D i.49; Sn 179; acc. satthāraṅ D i.163; Sn 153, 343; instr. satthārā D i.163; instr. satthunā Mhvs 32, 19; gen. satthu D i.110; It 79; Vin i.12; gen. satthuno D ii.128; Sn 547, 573, loc. satthari Dhs 1004; nom. and acc. pl. satthāro D i.230; A i.277; Miln 4; gen. pl. satthārānaṅ J i.509. — See e. g. D i.230; A i.277; Vin i.8; Th 2, 387. — The 6 teachers (as in detail at D i.52 — 59 & var. places) are Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāthaputta, Sañjaya Be-

laṭṭhiputta, Ajita — Kesakambalī. — 5 teachers at Vin ii.186; A iii.123. — 3 at D i.230; A i.277. — The Master *par excellence* is the **Buddha** D i.110; ii.128; iii.119 sq.; A iii.248; iv.120, 460; Sn 153, 545, 955 (see exegesis in detail at Nd[1] 446=Nd[2] 630), 1148; Vism 389, 401, 604. — **gaṇa-satthar** leader of a company J ii.41, 72; **satthāra-dassana** sight of the Master SnA 49; **satthu-d-anvaya** successor of the M. Sn 556.

**Satthi**[1] (nt. & f.) [cp. Sk. sakthi] the thigh Vin ii.161; Th 1, 151; Vv 81[17]; J ii.408; iii.83; vi.528; **antarā°** between the thighs A ii.245.

**Satthika** (adj.) [fr. sattha[3]] belonging to a caravan D ii.344.

**Satthu** see **sattu**[2]**; satthu°** see **satthar**.

**Satthuka** "having a teacher," in **atīta°** [belonging to the *whole* cpd.] whose teacher is dead D ii.154.

**Satthuna** [?] a friend J i.365.

**Satthuvaṇṇa** [satthar°+vaṇṇa] gold (lit. the colour of the Master) Vin iii.238, 240.

**Sathera** (adj.) [sa[3]+thera] including the Theras A ii.169

**Sadattha** [sat (=sant)+attha] the highest good, ideal D ii.141; M i.4; A v.207 sq.; Dh 166; Mhvs 3, 24. It *may* be taken as sa[4]+attha (with euphonic **-d-** ), i. e. one's own good, as it is expl[d] by Bdhgh at DhA iii.160 ("sake atthe"), & adopted in trsl[n] at *Dial.* ii.154.

**Sadatthuta** (adj.) [sadā+thuta] always praised J iv.101 (=nicca — pasattha C.).

**Sadara** (adj.) [sa[3]+dara] fearful, unhappy A ii.172; M i.280, 465=D iii.57 (reads **dd**).

**Sadasa** [sa+dasā] a squatting mat with a fringe Vin iv.171.

**Sadassa** [sat(=sant)+assa] a horse of good breed A i.289.

**Sadā** (adv.) [fr. saṅ°] always Sn 1041, 1087, 1119; Nd[2] 631 (where long stereotype definition); Dh 79; Pv ii.8[11] (=sabbakālaṅ yāvajīvaṅ PvA 110); ii.9[37] (=sabbakālaṅ divase divase sāyañ ca pāto ca PvA 127); iv.1[30].

**-matta** "always revelling," N. of a palace J i.363 sq. (cp. Divy 603); a class of devas D ii.260.

**Sadisa** (adj.) [sa[2]+disa=dṛśa] similar, like, equal D ii.261; S iii.48 sq.; A i.125=Pug 35; Vin i.8; J i.191; Dhs 116; Vism 543=VbhA 148. Cp. **sādisa**.

**Saderita** see **saterita**.

**Sadevaka** (adj.) [sa[3]+deva+ka] together with the devas, with the deva world D i.62; iii.76, 135; Sn 86; Vin i.8, 11; Dh 44; DA i.174. At J i.14 **sadevake** (loc.) is used in the sense of "in the world of men & gods."

**Sadevika** (adj.) [sa[3]+devī+ka] together with his queen Mhvs 33, 70.

**Sadda** [cp. late Vedic śabda; BSk. śabda as *nt.* at AvŚ i.3] 1. sound, noise D i.79, 152; iii. 102 sq., 146, 234, 244 sq., 269, 281; M iii.56, 267; A iii.30 sq.; iv.91, 248; J i.3 (*ten* sounds); Sn 71; Vism 408 (var. kinds); Dhs 621 (udaka°); DhA ii.7 (udrīyana°); def[d] at Vism 446 ("sota — paṭihanana — lakkhaṇa," etc.) & at VbhA 45 ("sappatī ti saddo, udāhariyatī ti attho"). — 2. voice J ii.108. — 3. word Vin i.11; It 114; DhA i.15 (itthi°); VbhA 387 (in nirutti); SnA 261, 318, 335.

**-kovida** a grammarian or phonetician SnA 321. **-dhātu** element of sound Dhs 707. **-naya** science of grammar, etymology KhA 107. **-bheda** word analysis Vism 519 sq. **-vidū** a grammarian SnA 169. **-vedhin** shooting by sound Mhvs 23, 85. **-sattha** science of words, grammar SnA 266. **-siddhi** analysis or correct formation of a word, grammatical explanation SnA 304, 551.

**Saddana** (nt.) [fr. **śabd**: see saddāyati] making a noise Dhtm 401.

**Saddala** (adj.) [cp. Sk. śādvala] grassy Th 1, 211; J i.87; vi. 518; Miln 286; Pv ii.12[10] (=taruṇa — tiṇa PvA 158).

**Saddahati** [Vedic śrad — dhā, only in impers. forms grd. śrad — dadhāna; pp. śrad — dhita; inf. śrad — dhā; cp. Av. □ra□ — dā id.; Lat. cred — (d)o (cp. "creed"); Oir. cretim to believe. Fr. Idg. *kred (=cord° heart)+***dhe**, lit. to put one's heart on] to believe, to have faith D ii.115; 244; S iii.225; Pv ii.8[3]; J v.480; DhA ii.27. ppr **saddahanto** DA i.81; PvA 148 (a°), 151 (a°), 285; & **saddahāna** S i.20, 214; Sn 186; It 112. Pot. **saddheyya** J ii.446 (=**saddaheyya** C.); 2[nd] pl. **saddahetha** J iii.192; 3[rd] pl. **saddheyyuṅ** S ii.255. At J vi.575 (Pot.) **saddahe** seems to be used as an exclamation in the sense of "I wonder" (cp. maññe). — **saddahase** at Pv iv.8[1] is to be read **saddāyase** (see saddāyati). — grd. **saddhātabba** J ii.37; v.480; PvA 217; **saddahātabba** D ii.346; **saddahitabba** Miln 310; **saddheyya** Vin iii.188; *and* **saddhāyitabba** *(Caus.!)* PvA 109. A *Caus.* aor. 2 sg. is (mā)... **saddahesi** J vi.136[140] — ger. **saddhāya** J v.176 (=**saddahitvā** C.); inf. **saddhātuṅ** J v.445. — pp. *(Caus.)* **saddhāyita**. — Caus. II. **saddahāpeti** to make believe, to convince; Pot. **°dahāpeyya** J vi.575; Pv iv.1[25]; fut. **°dahāpessati** J i.294.

**Saddahanā** (f.) [fr. sad+**dhā**] believing, trusting, having faith Nd[2] 632; Dhs 12, 25; Nett 15, 19; DhA i.76.

**Saddāyati** [Denom. fr. sadda; i. e. **śabd**] cp. Epic Sk. śabdayati & śabdāyati] 1. to make a sound Miln 258; Pv iv.8[1] (saddāyase read for saddahase); iv.16[1] (id.); Ud 61 (°āyamāna noisy). — 2. to call, summon (with acc.) J iii.288.

**Saddita** [pp. of **śabd**; cp. saddāyati] sounded, called Sdhp 100.

**Saddūla** [cp. Sk. śārdūla] a leopard Miln 23.

**Saddha**[1] (adj.) [orig. adj. of saddha[2], but felt to be adj. of saddhā; cp. BSk. śrāddha AvŚ i.83, 383] 1. believing faithful D i.171; S i.43; ii.159 sq.; A i.150; ii.164, 227 sq.; iii.3 sq., 34, 182; iv.38, 145, 314 sq.; v.10 sq., 124 sq.; Sn 188, 371; Dh. 8; Pv i.10[4]; iv.1[86]; DhA ii.82. — **as(s)addha** unbelieving PvA 42, 54, 67, 243 & passim (see a°). — 2. credulous Sn 853; Dh 97.

**Saddha**[2] [cp. Epic Sk. & Sūtra literature śrāddha, fr. śrad — dhā] *a funeral rite* in honour of departed relatives connected with meals and gifts to the brahmins D i.97; A i.166; v.269, 273; DA i.267; saddhaṅ pamuñcati to give up offerings, to abandon Brahmanism Vin i.7; D ii.39; Sn 1146. The word is n. according to Abhp and A v.269 — 273; loc. °e, D i.97; J ii.360; kaṅ saddhaṅ (acc. in a gāthā), seems to be f.; Com. ib. 360 has saddhā — bhattaṅ, a funeral repast (v. l. saddha — °). Thus it seems to be confused with saddhā.

**Saddhamma** [sad(=sant)+dhamma, cp. BSk. saddharma, e. g. Jtm 224] the true *dhamma,* the best religion, good practice,

the "doctrine of the good" (so Geiger, *Pali Dhamma* pp. 53, 54, q. v. for detailed discussion of the term) M i.46; S v.172 sq.; A i.69; iii.7 sq., 174 sq., 435 sq.; v.169, 317; Sn 1020; Dh 38; J v.483; DhA iv.95. *Seven* saddhammas: M i.354, 356; D iii.252, 282; A iv.108 sq. — Opp. **a-saddhamma** (q. v.); *four* a°: A ii.47; eight: Vin ii.202.

**-garu** paying homage to the true religion S i.140. **-savana** hearing the (preaching of the) true dhamma D iii.227, 274; A i.279; ii.245; iv.25 sq., 221; v.115 sq.

**Saddhā** (f.) [cp. Vedic śraddhā: see saddahati] faith (on term cp. Geiger, *Saṅyutta trsl*ⁿ ii.45[2]) D i.63; iii.164 sq.; S i.172=Sn 76; S v.196; Dh 144; A i.150, 210; iii.4 sq., 352; iv.23; v.96; Dhs 12; Miln 34 sq.; Tikp 61, 166, 277, 282. — instr. **saddhāya** (used as adv.) in faith, by faith in (acc. or gen.) Vin ii.289 (āyasmantānaṅ); J v.176 (pabbajita); PvA 49 (kammaphalaṅ s.); or shortened to **saddhā** ( — pabbajita) M i.123; A i.24; J i.130. The same phrase as **saddhāya pabbajita** at S i.120 is expl[d] as "saddahitvā" by Bdhgh (see *K.S.* i.321), thus taking it as ger.

**-ânusārin** walking according to faith M i.479; A i.74; Pug 15; Nett 112, 189. **-indriya** (saddh°) the faculty, i. e. the moral sense, of faith D iii.239, 278; A ii.149; S v.193, 377; Dhs 12, 62, 75; Nett 19. **-cariyā** living in faith Vism 101. **-deyya** a gift in faith D i.5; Vin i.298; iv.30; DA i.81. **-vimutta** emancipated through faith M i.478; A i.74, 118 sq.; Pug 15; Nett 190. **-vimutti** emancipation through faith Pug 15.

**Saddhātar** [n. ag. fr. saddahati, i. e. sad+dhātar] a believer Sdhp 39.

**Saddhāyika** (adj.) [fr. saddhāya, ger. of saddahati] trust- worthy D ii.320; A iv.109 (so read for °sika); Th 2, 43, 69.

**Saddhāyita** [pp. of saddahati; BSk. śraddhayita] one who is trusted; nt. that which is believed, faith Pv ii.8[5] May be mis-spelling for **saddhāyika**.

**Saddhiṅ** (& **saddhi°**) (adv.) [in form=Vedic sadhrīṅ "towards *one* aim," but in meaning=Vedic sadhryak (opp. viṣvak, cp. P. visuṅ) "together." Cp. also Vedic saṅyak=P. sammā. The BSk. is sārdhaṅ, e. g. s. vihārin AvŚ ii.139] together; as prep. (following the noun): in company with *(instr.)* D i.31; Vin i.32; iii.188 (expl[d] as "ekato"); J i.189; ii.273; DA i.35; Miln 23; also with *loc.* DA i.15; or *gen.* Vin ii.154; J i.420. As adv. **saddhiṅ agamāsi** J i.154, cp. saddhiṅkīḷita J ii.20.

**-cara** companion Sn 45, 46 (=ekato cara Nd[2] 633); Dh 328. **-vihārika** (saddhi°) co — resident, fellow — bhikkhu; pupil Vin i.45 sq.; A iii.70; J i.182, 224; Vism 94; DhA ii.19. **-vihārin** id. A ii.239; iii.69; J i.1; f. °vihārinī Vin iv.291.

**Saddhiya** (nt.) [abstr. fr. *śraddhya] only in neg. **a°** (q. v.).

**Sadhana** (adj). [sa[3]+dhana] wealthy, rich D i.73; J i.334.

**Sadhamma** [sa[4]+dhamma] one's own religion or faith M i.523; Sn 1020; Bu ii.6=J i.3.

**Sadhammika** [sa[2]+dhamma+ika] co — religionist D ii.273.

**San[1]** [cp. Vedic śvā, gen. śunaḥ; Av. spā, Gr. κύων; Lat. canis, Oir. cū, Goth. hunds=hound] a dog; nom. sg. **sā** D i.166=M i.77; S i.176; iii.150; Kvu 336. For other forms of the same base see **suvāṇa**.

**San[2]** (=saṅ) acc. of **sa[4]**.

**Sanacca** (nt.) [sa[3]+nacca] dancing ( — party) Vin ii.267.

**Sanati** see **saṇati**.

**Sanantana** (adj.) [for sanātana (cp. purātana); Idg. *seno=Gr. ἕνος old; Sk. sanaḥ in old times; Av. hana old, Lat. seneo, senex ("senile"), senatus; Goth. sineigs old; Oir. sen old] primeval, of old; for ever, eternal D ii.240, 244; S i.189 (cp. *K.S.* i.321: porāṇaka, santānaṅ vā paṇḍitānaṅ dhamma); DhA i.51.

**Sanābhika** (adj.) [sa[3]+nābhi+ka] having a nave (of a wheel) D ii.17, 172; A ii.37; at both places comb[d] with **sa-nemika** "with a felly" (i. e. complete).

**Sanāmika** (adj.) [sa[3]+nāma+ika] having a name, called Bu ii.194=J i.28.

**Sanidassana** (adj.) [sa[3]+nidassana] visible D iii.217; Dhs 1087.

**Sant** [ppr. of atthi] 1. being, existing D i.61, 152; A i.176; It 62 sq.; Sn 98, 124. — 2. good, true S i.17; Dh 151. — *Cases:* nom. sg. m. **santo** Sn 98; Miln 32; Nd[2] 635 (=samāna); f. satī (q. v.); nt. **santaṅ** A v.8; PvA 192; acc. **santaṅ** D ii.65; & **sataṅ** J iv.435 (opp. asaṅ); instr. **satā** D ii.55; loc. **sati** D ii.32; A i.176; iii.338; Sn 81; Dh 146; It 85; & **sante** D i.61; abl. **santato** Nett 88; DhsA 206 sq. — pl. nom. **santo** M i.24; S i.71; Sn 450; It 62; Dh 151; nt. **santāni** D i.152; acc. **sante** Sn 94, 665; gen. **sataṅ** M i.24; S i.17; Sn 227; instr. **sabbhi** D ii.246; S i.17, 56; Miln 221=J v.49; Dh 151; loc. **santesu**. — Compar. **santatara** It 62; superl. **sattama** (q. v.).

**Santa[1]** [pp. of sammati[1]] calmed, tranquil, peaceful, pure D i.12; Vin i.4; S i.5; A ii.18; Sn 746; Pv iv.1[34] (=upasanta — kilesa PvA 230); Miln 232, 409; Vism 155 (°anga; opp. oḷārik'anga); DhA ii.13; iii.83. — nt. peace, bliss, nibbāna S iv.370.

**-indriya** one whose senses are tranquil A ii.38; Sn 144; Vin i.195; J i.506; **-kāya** of calmed body Dh 378; DhA iv.114. **-dhamma** peaceful condition, quietude J i.506; **-bhāva** id. Miln 265. **-mānasa** of tranquil mind Vin i.195; J i.506. **-vāsa** peaceful state DhA iv.114. **-vutti** living a peaceful life It 30, 121.

**Santa[2]** [pp. of sammati[2]] tired, wearied, exhausted Dh 60; J i.498; Pv ii.9[36] (=parissama — patta PvA 127).

**Santaka[1]** (adj.) [fr. sant; cp. BSk. santaka Divy 280 etc.] 1. belonging to J i.122; nt. property J i.91, 494; DhA i.346. — 2. due to (gen.) J iii.408; iv.37. — 3. (being) in the power of J iv.260 (**bhaya°**).

**Santaka[2]** (adj.) [sa[3]+antaka] limited (opp. anantika) S v.272.

**Santacā** (f.) [?] bark J v.202 **(sattacaṅ?)**.

**Santajjeti** [saṅ+tajjeti] to frighten, scold, menace J i.479; v.94; ThA 65; PvA 123, 195.

**Santataṅ** (adv.) [ satataṅ, or fr. saṅ+**tan**] continually, only in cpds.: **°kārin** consistent A ii.187; **°vutti** of consistent behaviour A ii.187; M i.339; **°sīla** steady in character M i.339.

**Santatara** see **sant**.

**Santati** (f.) [fr. saṅ+**tan**, lit. stretch] 1. continuity, dura- tion, subsistence Dhs 643; Nett 79; Miln 72, 185; VbhA 8, 170, 173; VvA 25; Vism 431, 449. **citta°** continuity of conscious-

ness Kvu 458; cp. *Cpd.* 6, 153[1], 252 sq.; **dhamma°** continuity of states Miln 40; **rūpa°** of form VbhA 21; **sankhāra°** causal connection of material things Th 1, 716. — 2. lineage Miln 160.

**Santatta**[1] [pp. of santappati] heated, glowing D ii.335; M i.453; S i.169 (divasa°); J iv.118; Miln 325; PvA 38 (soka°).

**Santatta**[2] [pp. of santasati] frightened, disturbed J iii.77 (=santrasta C.).

**Santaneti** (& **°tāneti)** [Caus. of saṅ+**tan**] to continue A iii.96 sq.; S iv.104; Pug 66 sq.; SnA 5 (see santāyati).

**Santappati** [saṅ+tappati[1]] to be heated or chafed; fig. to grieve, sorrow M i.188; J iii.153. — pp. **santatta**[1] — Caus. **°tāpeti** to burn, scorch, torment M i.128; S iv.56 sq. — pp. **santāpita**.

**Santappita** [pp. of santappeti] satisfied, pleased J ii.44; Pv ii.8[11] (=pīṇita PvA 110).

**Santappeti** [Caus. of saṅ+tappati[2]] to satisfy, please D i.109; Vin i.18; J i.50, 272. — pp. **santappita**.

**Santara** (adj.) [sa[3]+antara, cp. E. with — in] inside; in comp[n] **°uttara** inner & outer Vin iii.214; iv.281; **°uttarena** with an inner & outer garment Vin i.298; ThA 171; **°bāhira** within & without D i.74; Dh 315; J i.125; DA i.218; DhA iii.488.

**Santarati** [saṅ+tarati[2]] to be in haste, to be agitated; ppr. **°amāna** (°rūpa) J iii.156, 172; vi.12, 451.

**Santavant** (adj.) [fr. santa[1]] tranquil Dh 378.

**Santasati** [saṅ+tasati[2]] to be frightened or terrified, to fear, to be disturbed Miln 92. ppr. **santasaṅ** J vi.306 (a°), & **santasanto** J iv.101 (a°); Pot. **santase** J iii.147; v.378; ger. **santasitvā** J ii.398. — pp. **santasita & santatta**.

**Santasita** [pp. of santasati] frightened Miln 92; PvA 260 (=suṭṭhu tasita).

**Santāna** (nt.) [fr. saṅ+**tan**] 1. spreading, ramification, tendril (valli°) KhA 48. — 2. one of the 5 celestial trees J vi.239 (°maya made of its flowers). — 3. (also m,) continuity, succession; lineage S iii.143; DA i.46; DhsA 63, 217, 297; Vism 555; VbhA 164. Cp. **citta°** continuity of consciousness *Cpd.* 167[7].

**Santānaka** [santanā+ka] 1. (nt.)=santāna 1; VvA 94, 162 (°valli a sort of long creeper). **mūla°** a spreading root S iii.155; J i.277. — 2.=santāna 2 VvA 12. — 3. (nt.) a cobweb Vin i.48. — 4. offspring S i.8.

**Santāpa** (adj. — n.) [fr. saṅ+**tap**] burning; heat, fire; fig. torment, torture Sn 1123 (cp. Nd[2] 636); J i.502; Miln 97, 324; VbhA 70 (various), 245 (aggi°, suriya°); Sdhp 9, 572.

**Santāpita** [pp. of santāpeti] heated, aglow Th 2, 504.

**Santāpeti** see **santappati**.

**Santāyati** [saṅ+tāyati] to preserve (connect?) Vism 688 (better °dhāyati)=SnA 5 (reads °tāneti).

**Santāraṇa** (nt.) & °ī (f.) [fr. saṅ+tāreti[1]] conveying to the other shore S iv.174; M i.134. — f. **santāraṇī** Ap 234 (scil. nāvā).

**Santāsa** [saṅ+tāsa] trembling, fear, shock A ii.33; S iii.85; J i.274; Miln 146, 207; PvA 22.

**Santāsaniya** (adj.) [fr. saṅ+tāsana] making frightened, inspiring terror Miln 387.

**Santāsin** (adj.) [fr. santāsa] trembling, frightened Dh 351.

**Santi** (f.) [fr. **śam**, cp. Sk. °śānti] tranquillity, peace Sn 204; D ii.157; A ii.24; Dh 202.

**-kamma** act of appeasing (the gods), pacification D i.12; DA i.97. **-pada** "the place of tranquillity"; tranquil state, i. e. Nibbāna A ii.18; VvA 219. **-vāda** an advocate of mental calm Sn 845 (°vada in verse); Nd[1] 203.

**Santika** (nt.) [sa[2]+antika] vicinity, presence; **santikaṅ** into the presence of, towards J i.91, 185; **santikā** from the presence of, from J i.43, 83, 189; **santike** in the presence of, before, with D i.79, 144; Dh 32=Miln 408; Sn 379; Vin i.12; S i.33; J v.467; with acc. S iv.74; with abl. Mhvs 205; nibbānasantike Dh 372; instr. **santikena**=by, along with J ii.301 (if not a mistake instead of santikaṅ or santike?).

**-âvacara** keeping or being near D i.206; ii.139; J i.67.

**Santikā** (f.) [unclear in origin & meaning] a kind of game, "spellicans" (Rh. D.); (Kern: knibbelspel) D i.6; Vin ii.10; iii.180; DA i.85.

**Santiṭṭhati** [saṅ+tiṭṭhati] 1. to stand, stand still, remain, continue A iv.101 (udakaṅ=stands still), 282, 302 sq.; Pug 31; J i.26. — 2. to be established, to be put into order Vin ii.11. — 3. to stick to, to be fixed or settled, to be composed D ii.206; iii.239 (citta); S v.321; Vin i.9, 15; It 43. — 4. to restrain oneself J i.438. — 5. to wait for (acc.) DhA i.50. — *Forms:* pres. **santiṭṭhati** D ii.206; S iii.133; **saṇṭhahati** J vi.160; & **saṇṭhāti** Pug 31; J iv.469. ppr. **saṇṭhahanto** Vin i.9; Pot. **saṇṭhaheyya** Vin ii.11; S v.321. aor. **saṇṭhāsi** Vin i.15; **saṇṭhahiṅsu** (3rd pl.) S ii.224. Inf. **saṇṭhātuṅ** J i.438; DhA i.50. — pp. **saṇṭhita** — Caus. II. **saṇṭhapeti (& °ṭhāpeti)**.

**Santīraṇa** (nt.) [saṅ+tīraṇa] investigation, decision; as t.t. denoting a stage in the act of sense — cognition, judging an impression (see *Cpd.* 28, 40, 238) DA i.194; DhsA 264, 269, 272; Vism 459. As **°ā** (f.) at Nett 82, 191. **-°kicca** function of judging Tikp 33; Vism 21, 454.

**Santuṭṭha** [pp. of santussati] pleased, happy D i.60, 71; M ii.6; A ii.209; iv.232 sq.; v.25, 67, 130, 154. mahā°, the greatly contented one, the Arahant DhsA 407.

**Santuṭṭhi** (f.) [saṅ+tuṭṭhi] satisfaction, contentment D i.71; M i.13; Sn 265; Dh 204; A ii.27, 31; iii.219 sq., 432 (a°); DhA iv.111.

**Santuṭṭhitā** (f.) [abstr. formation fr. last] state of content- ment D iii.115; A i.12; Pug 25; Vism 53; Dhs 1367 (a°).

**Santuleyya** (adj.) [metric for °tulya, grd. of saṅ+tuleti] commeasurable; neg. **a°** J vi.283.

**Santus(s)ita** [pp. of santussati] contented, pleased, happy S iii.45 (°tussit' attā); Sn 1040; Dh 362 (=suṭṭhu tusita DhA iv.90); Mhbv 31 (ss).

**Santussaka** (adj.) [fr. santussati] content Sn 144.

**Santussati** [saṅ+tussati] to be contented, or pleased, or happy; ppr. **°amāna** Sn 42. — pp. **santuṭṭha & °tusita**.

**Santosa** [fr. saṅ+**tuṣ**] contentment DA i.204.

**Santhata** [pp. of santharati] 1. spread, strewn with (—°), covered

D ii.160; Vin iii.32; Sn 401, 668. — **dhamani°gatta** having the body strewn with veins, emaciated Vin iii.146=J ii.283; J i.346, 350 & passim (see dhamani). Kern, *Toev.* s. v. considers **santata** the right spelling. — 2. (nt.) a rug or mat Vin iii.224; Vv 63[5] (=tiṇa — santharaka VvA 262).

**Santhatika** (adj.) [fr. santhata 2] sleeping on a rug Miln 342, 359.

**Santhana** (nt.) [fr. **śam**, cp. Sk. śāntvana] 1. appeasing Dh 275. — 2. satisfaction Vv 18[6].

**Santhamati** at J i.122 is to be read **saṇdhamati** "to blow."

**Santhambhati** [saṅ+thambhati] to restrain oneself, to keep firm Sn 701 (imper. med. 2[nd] sg. °thambhassu); Pug 65; J i.255; iii.95. — Caus. **°thambheti** to make stiff or rigid, to numb J i.10.

**Santhambhanā** (f.) & **°thambhitatta** (nt.) [abstr. fr. san- thambhati] stiffening, stiffness, rigidity Dhs 636; DhsA 324; J i.10 (a — santhambhana — bhāva).

**Santhara** [fr. saṅ+**str**] a couch or mat Vin ii.162; A i.277; Ap 97 (tiṇa°).

**Santharaka**=santhara; only as **tiṇa°** made of grass Vin i.24; M i.501; J i.360; VvA 262.

**Santharaṇaka** (adj.) [fr. santharati] spreading, strewing; °vāta a wind which strews things about SnA 67.

**Santharati** [saṅ+tharati] to spread, strew D ii.84. — pp. **santhata**. — Caus. **santhāreti** Mhvs 29, 12. — Caus. II. **santharāpeti** to cause to be spread Vin iv.39; Mhvs 29, 9.

**Santhariṅ** (adv.) [fr. santhara] by way of spreading; in **sabba°** so that all is spread, prepared D ii.84; cp. Vin i.227, 384.

**Santhava** [fr. saṅ+**stu**, cp. santhuta] acquaintance, inti- macy S i.17; Sn 37, 168, 207, 245; J i.158; ii.27, 42, 180; Dhs 1059; DhsA 364; DhA i.235. nom. pl. **santhavāni** Sn 844=S iii.9; J iv.98. **-°jāta** having become acquainted, an acquaintance Nd[1] 198. — **a°vissāsin** intimate without being acquainted A iii.136.

**Santhavana** (nt.) [fr. saṅ+thavati] acquaintance DhsA 364.

**Santhāgāra** [Sk. sansthāgāra] a council hall, a mote hall D i.91; ii.147; A ii.207; M i.228, 353, 457; iii.207; DA i.256; J iv.72, 147; Vin i.233; VvA 298; DhA i.347. Cp. saṇṭhāna 3.

**Santhāna** see **saṇṭhāna**.

**Santhāra** [saṅ+thāra] spreading, covering, floor(ing) S i.170; Vin ii.120 (3 kinds of floors: iṭṭhakā°, silā°, dāru°, i. e. of tiles, flags, wood); A i.136 (paṇṇa°); J vi.24 (id.); J i.92; Ps i.176. — 2. (cp. paṭi°) friendly welcome A i.93 (āmisa° & dhamma°).

**Santhāraka** [santhāra+ka cp. BSk. sanstāraka MVastu iii.272] a spread, cover, mat Vin ii.113 (tiṇa°), 116.

**Santhuta** (adj.) [saṅ+thuta] acquainted, familiar J i.365; iii.63 (cira°); v.448 (so read for santhata); Sdhp 31; Neg. **a°** J iii.63, 221; vi.310. Cp. **santhava**.

**Santhutika** (adj.) [fr. santhuta] acquainted Vism 78.

**Sanda[1]** [cp. Sk. sāndra] 1. (adj.) thick, dense; in **-°cchāya** giving dense shade S iv.194; J i.57, 249; DA i.209. — (2) (thick) wood, forest; in **-°vihāra** dwelling in the wood, life as a hermit Th 1, 688.

**Sandati** [**syand**; Dhtp 149: passavane] to flow D ii.128, 129 (aor. sandittha); J i.18; vi.534 (v. l. sikandati= siyandati?); Pv ii.10[4] (=pavatteti PvA 143). — Caus. **sandāpeti** to cause to flow Miln 122. — pp. **sanna**. — Cp. **vissandati & vissandaka**.

**Sandana[1]** (nt.) trappings D ii.188 (read sandāna?).

**Sandana[2]** [cp. Vedic syandana] a chariot Mhvs 21, 25; Dpvs 14, 56; Vv 642; J iv.103; v.264; vi.22.

**Sandamānikā** (f.) [fr. **syand**] a chariot Vin iii.49; iv.339; DA i.82; KhA 50; Vism 255.

**Sandambhita** [fr. Sk. sandarbhati] is Kern's proposed reading for **santhambhita** at J vi.207.

**Sandassaka** [fr. sandassati, Caus. of sandissati] instructing M i.145; A ii.97; iv.296; S v.162; It 107; Miln 373.

**Sandassana** showing J i.67.

**Sandahati** [saṅ+dahati[1]] to put together, to connect, to fit, to arrange J iv.336; Mhvs vii.18; ppr. med. **sandahamāna** DhsA 113; ger. **sandahitvā** J iv.336; & **sandhāya** lit. after putting on J iv.258 (the arrow on to the bow); fig. with reference to, concerning M i.503; J i.203, 274; ii.177; PvA 87, 89, 110; towards J i.491; iii.295. pp. **sandhīyate [& sandhiyyate]** to be put together, to be self — contained Pug 32; to be connected SnA 376, 572; to reflect upon, to resent Sn 366; to be reconciled J ii.114. — pp. **saṅhita**.

**Sandahana** (nt.) [fr. saṅ+**dhā**] applying, placing (an arrow) on the string Miln 352.

**Sandāna** (nt.) [saṅ+dāna, fr. **dā** to bind: see dāma], a cord, tether, fetter D ii.274; Th 1, 290; Dhp 398; Sn 622; J ii.32; Ud 77 (text sandhāna); DhA iv.161.

**Sandāleti** [saṅ+dāleti] to break; ger. **sandālayitvāna** Sn 62.

**Sandiṭṭha** [pp. of sandissati] seen together, a friend J i.106, 442; Vin iii.42; yathāsandiṭṭhaṅ, where one's friends live D ii.98; S v.152.

**Sandiṭṭhi** (f.) [fr. saṅ+**dṛś**] the visible world, worldly gain D iii.45, 247; M i.43; Sn 891; Vin ii.89; Nd[1] 288, 300; **°parāmāsin** infected with worldliness M i.97.

**Sandiṭṭhika** [cp. BSk. sandṛṣṭika Divy 426] visible; belonging to, of advantage to, this life, actual D i.51; ii.93, 217; iii.5; M i.85, 474; A i.156 sq.; ii.56, 198; S i.9, 117, iv.41, 339; Sn 567, 1137; Vism 215 sq. — As **sandiṭṭhiyā** (f.) at J vi.213

**Sandita** [fr. saṅ+**dā**: see sandāna] bound, tied, Th 1, 290 (diṭṭhi — sandāna°).

**Sandiddha** [saṅ+diddha] smeared, indistinct, husky Vin ii.202; DA i.282.

**Sandiyyati** & **sandīyati** [saṅ+diyyati(=dīyati)=Sk. dīyate of dyati, i. e. **dā[2]** to cut: see dātta] to be vexed, to resent S ii.200 sq.; J vi.570 (spelt wrongly sandhīyati; C. expl[s] as "manku hoti").

**Sandissati** [saṅ+dissati] to be seen together with, to be engaged in, or to tally, agree with, to live conformably to (loc., e. g. dhamme) D i.102; ii.75; S v.177; Sn 50; D ii.127; Nett 23; ppr. a — saṅdissamāna invisible Dāvs iv.30; Caus. **saṅdasseti** to teach, instruct D i.126; ii.95; Vin i.18; to compare, verify, D ii.124; ppr. sandassiyamāna D ii.124; J vi.217 (sunakhesu sandissanti, i. e. they are of no more value).

**Sandīpeti** [saṅ+dīpeti] to kindle J v.32.

**Sandesa** [Sk. sandeśa] news, message Mhvs 18, 13.

**Sandeha** [saṅ+deha] 1. accumulation; the human body Dh 148. — 2. doubt Miln 295.

**Sandosa** [saṅ+dosa] pollution, defilement M i.17; A iii.106, 358; v.292; Sn 327.

**Sandhana** (nt.) [saṅ+dhana] property, belongings M ii.180.

**Sandhanta** [pp. of sandhamati] blown, smelted (of gold) A i.253.

**Sandhamati** [saṅ+dhamati] to blow, to fan J i.122. - pp. **sandhanta**.

**Sandhātar** [saṅ+dhātar] one who puts together, a con- ciliator D i.4; iii.171; M i.345; A ii.209; Pug 57.

**Sandhāna** (nt.) [fr. saṅ+**dhā**] 1. uniting, conciliation, friendship DA i.74; DhsA 113. — 2. bond, fetter Ud 77 (read **sandāna?**).

**Sandhāpana** (nt.) [fr. sandhāpeti, Caus. of sandahati] combination VvA 349.

**Sandhāya** see **sandahati**.

**Sandhāraka** (adj.) [fr. sandhāreti] checking, restraining Vism 205.

**Sandhārana** (nt.) [fr. sandhāreti] checking Miln 352.

**Sandhāreti** [saṅ+dhāreti] 1. to hold, bear, carry J iii.184. — 2. to hold up, support J iv.167. — 3. to curb, restrain, check Vin ii.212; J ii.26, 59. — **dussandhāriya** difficult to keep back J iii.340.

**Sandhāvati** [saṅ+dhāvati] to run through, to transmigrate D i.14; A ii.1; S iii.149; J i.503; aor. **sandhāvissaṅ** Dh 153=J i.76 (=apar' âparaṅ anuvicariṅ DhA iii.128).

**Sandhi** (m. & f.) [fr. saṅ+**dhā**] 1. union, junction Miln 330 (of 2 roads); Bdhgh on S ii.270 (between 2 houses). — 2. breach, break, hole, chasm D ii.83=A v.195; Th 1, 786; J v.459. **āloka°** a window Vin ii.172; **sandhiṅ chindati** to make a break, to break into a house D i.52; DA i.159. — 3. joint, piece, link J ii.88; Vism 277 (the 5, of kammaṭṭhāna); Mhvs 33, 11; 34, 47; applied to the joints of the body Vism 185 (the 14 mahā°); DhsA 324. — 4. connection, combination VbhA 191 (hetuphala° & phalahetu° etc.). — 5. euphonic junction, euphony, "sandhi" SnA 76. See pada°. — 6. agreement Mhvs 9, 16.

**-cheda** (1) housebreaking J i.187 sq.; ii.388. — (2) one who has brought rebirths (=paṭisandhi) to an end Dh 97; DhA ii.187; iii.257. **-chedaka** one who can cut a break, an underminer J vi.458. **-bheda(ka)** causing discord J iii.151. **-mukha** opening of a break (made by burglars) into a house Th 1, 786; PvA 4. **-samala** ( — sankaṭīva) refuse heap of a house — sewer (cp. *K.S.* ii.181, 203) D ii.160; M i.334=S ii.270.

**Sandhika** (adj.) (—°), in **pañca°** having 5 links or pieces Vism 277.

**Sandhīyati** see **sandahati**.

**Sandhunāti** [saṅ+dhunāti] to shake D ii.336.

**Sandhūpeti** [saṅ+dhūpeti] to fumigate S iii.89; Ps ii.167. As **sandhūpāyati** to cause thick smoke or steam thickly, at Vin i.225; Sn p. 15 (=samantā dhūpāyati SnA 154).

**Sandhovati** [saṅ+dhovati] to clean A i.253.

**Sandhovika** [fr. sandhovati] washing; **kaṇṇa-sandhovikā khiḍḍā** ear — washing sport or gambol (of elephants, with **piṭṭhi°** etc.) A v.202. So probably for **saṇadhovika** at M i.229, 375. Cp. **sāṇadhovana** (?).

**Sanna**[1] [pp. of sīdati] sunk Dh 327.

**Sanna**[2] [pp. of sandati] flown J vi.203 (dadhi°).

**Sannakaddu** [lexicogr. Sk. sannakadru] the tree Bu- chanania latifolia Abhp 556.

**Sannata** [pp. of saṅ+**nam**, cp. sannāmeti] 1. bent down, low J vi.58 (opp. unnata). — 2. bent, prepared J v.215 (C. suphassita).

**Sannaddha** [pp. of sannayhati] 1. fastened, bound, D ii.350 (susannaddha); Miln 339. — 2. put on, clothed (with) Pv iv.1[36] (°dussa). — 3. armed, accoutred S ii.284; J i.179; Dh 387; DhA iv.144; PvA 154 (°dhanu — kalāpa).

**Sannayhati** [saṅ+nayhati] to tie, bind, fasten, to arm oneself J i.129; to array, arm D ii.175; Vin i. 342; to arrange, fit D i.96; J i.273; aor. **sannayhi** D i.96; inf. sannayhituṅ J i.179; ger. **sannayhitvā** D ii.175; J ii.77; & **sannahitvā** J i.273.

**Sannāmeti** [Caus. of saṅ+**nam**] to bend M i.365, 439, 450, 507=S iv.188 (kāyaṅ sannāmeyya — i. e. to writhe). Cp. *Cpd.* 162 n. 5 ("strengthen"?).

**Sannāha** [fr. sannay ati] 1. dressing, fastening together PvA 231. — 2. armour, mail S v.6; J ii.443; Th. 1, 543; J i.179.

**Sannikāsa** (adj.) [saṅ+nikāsa] resembling, looking like J iii.522; v.87=vi.306; v.169 (C. dassana); vi.240, 279.

**Sannikkhepana** (nt.) [saṅ+nikkhepana] elimination VbhA 355.

**Sanniggaṇhāti** [saṅ+niggaṇhāti] to restrain S i.238.

**Sannighāta** [saṅ+nighāta] concussion, knocking against each other Dhs 621.

**Sannicaya** [saṅ+nicaya] accumulation, hoarding A i.94; ii.23; Dh 92; Vin ii.95; iv.243; DhA ii.171; A iv.108; KhA 62 (lohita).

**Sannicita** [saṅ+nicita] accumulated, hoarded Miln 120.

**Sanniṭṭhāna** (nt.) [saṅ+niṭṭhāna] 1. conclusion, consum- mation, J ii.166. — 2. resolve J i.19; 69; 187; iv.167; Vin i.255 sq. — 3. ascertainment, definite conclusion, conviction, J vi.324; Vism 43.

**Sannitāḷeti** [saṅ+nitāḷeti] to strike J v.71.

**Sannitodaka** (nt.) [fr. saṅ+ni+**tud**] "pricking," instigating, jeering D i.189; A i.187; S ii.282.

**Sannidhāna** (nt.) [saṅ+nidhāna) lit. "putting down together," proximity Dāvs v.39.

**Sannidhi** [saṅ+nidhi] putting together, storing up D i.6; Sn 306, 924; Nd[1] 372; **-kāra** storing D i.6; **-kāraka**, storing up, store M i.523; Vin i.209; iv.87; D iii.235; A iii.109; iv.370. **-kata** stored up Vin ii.270; put by, postponed Vin i.254.

**Sannipatati** [saṅ+nipatati] to assemble, come together J i.167; pp. **°ita**. Caus. **sannipāteti** to bring together, convoke D ii.76; Miln 6; Caus. II. **sannipātāpeti** to cause to be convoked or

called together J i.58, 153, 271; iii.376; Vin i.44; iii.71.

**Sannipatita** [pp. of °nipatati] come together D i.2; ii.76.

**Sannipāta** [fr. sannipatati] 1. union, coincidence S iv.68 sq.; Miln 60, 123 sq.; Nett 28. — 2. assemblage, assembly, congregation D ii.5; Miln 7. — 3. union of the humours of the body Miln 303. — 4. collocation Dh 352.

**Sannipātika** (adj.) [fr. last] resulting from the union of the humours of the body A ii.87; v.110; S iv.230; Miln 135, 137, 302, 304.

**Sannibha** (adj.) [saṅ+nibha] resembling D ii.17; Sn 551; J i.319.

**Sanniyojeti** [saṅ+niyojeti] to appoint, command Mhvs 5, 34.

**Sanniyyātana** (nt.) [saṅ+niyyātana] handing over, resigna- tion DA i.232.

**Sannirata** (adj.) [saṅ+nirata] being (quite) happy to- gether J v.405.

**Sannirumbhati (°rundhati)** [saṅ+nirumbhati] to restrain, block, impede; ger. **sannirumhitvā** J i.109, 164; ii.6; VvA 217. **sannirumbhitvā** J i.62; ii.341. **sannirujjhitvā** Vism 143; Pot. **sannirundheyya** M i.115. — pp. **sanniruddha** Vism 278.

**Sannirumhana** (nt.) [fr. last] restraining, checking, sup- pression J i.163; DA i.193; as **°bhana** at VbhA 355.

**Sannivaṭṭa** [=saṅ+nivatta] returning, return Vin i.139 sq.

**Sannivasati** [saṅ+nivasati] to live together, to associate A i.78; pp. **sannivuttha**.

**Sannivāreti** [saṅ+nivāreti] to restrain, check; to keep together M i.115; Th 2, 366.

**Sannivāsa** [saṅ+nivāsa] association, living with; com- munity A i.78; ii.57; D iii.271; Dh 206; J iv.403; **loka-sannivāsa** the society of men, all the world J i.366; ii.205.

**Sannivuttha** [pp. of sannivasati] living together (with), associating A iv.303 sq.

**Sannivesa** [saṅ+nivesa] preparation, encampment, settle- ment ThA 257.

**Sannivesana** (nt.) [saṅ+nivesana] position, settlement; pāṭiekka — ° private, separate J i.92.

**Sannisajjā** (f.) [saṅ+nissajjā] meeting — place Vin i.188; ii.174=iii.66; sannisajja — ṭṭhāna (n.) the same Vin iii.287.

**Sannisinna** [pp. of sannisīdati] 1. sitting down together D i.2; ii.109; Vin ii.296; J i.120. — 2. (having become) settled, established Vin ii.278 (°gabbhā pregnant).

**Sannisīdati** [saṅ+nisīdati] 1. (lit.) to sink down, to settle Miln 35. — 2. (fig.) to subside, to become quiet M i.121; S iv.196; A ii.157. — Caus. **sannisādeti** to make quiet, to calm M i.116; A ii.94. — Caus. II. **sannisīdāpeti** to cause to halt J iv.258. — pp. **sannisinna**.

**Sannissayatā** (f.) [saṅ+nissayatā] dependency, connection Nett 80.

**Sannissita** [saṅ+nissita, cp. BSk. sanniśrita] based on, connected with, attached to Vism 43, 118, 120, 554 (viññāṇa is "hadaya — vatthu°"; cp. VbhA 163).

**Sannihita** [saṅ+nihita; cp. sannidhi] 1. put down, placed Miln 326. — 2. stored up Th 2, 409; ThA 267.

**Sannīta** [pp. fr. sanneti] mixed, put together, kneaded Mhvs 29, 11 & 12.

**Sanneti** [fr. saṅ+neti] to mix, knead D i.74 (Pot. san- neyya); iii.29; Vin i.47 (grd. °netabba); M i.276; S ii.58 sq.; J vi.432. — pp. **sannīta**.

**Sapajāpatika** (adj.) 1. with Pajāpati. The passage under **pajāpati** 1. was distorted through copyist's default. It should read: "only in one formula, with Inda & Brahmā, viz. devā sa — indakā sa — brahmakā sa — pajāpatikā D ii.274 (without sa — brahmakā); S iii.90= A v.325. Otherwise **sapajāpatika** in sense of foll. Also at VbhA 497 with Brahmā." — 2. with one's wife Vin i.23; iv.62; J i.345.

**Sapati** [**śap**, cp. Dhtp 184 "akkose"] to swear, curse S i.225; J v.104, 397; Mhvs 25, 113; VvA 336. — pp. **satta**[3].

**Sapatikā** (adj.) having a husband, a woman whose husband is alive J vi.158; PvA 86.

**Sapatī** (f.) having the same husband; a rival wife, a co- wife Pv i.6[6]; ii.3[2].

**Sapatta** [Sk. sapatna] hostile, rival Th 2, 347; ThA 242; sapattarājā a rival king J i.358; ii.94; iii.416; asapatta without enmity Sn 150; sapatta (m.) a rival, foe, It 83; A iv.94 sq.; J i.297.

**Sapattaka** (adj.) [fr. last] hostile, full of enmity D i.227.

**Sapattabhāra** [sa[3]+patta[1]+bhāra] with the weight of the wings, carrying one's wings with oneself D i.71; M i.180, 268; A ii.210; Pug. 58.

**Sapattika** (nt.) the state of a co — wife Th 2, 216; ThA 178. — Kern, *Toev.* s.v. proposes reading **sā°**.

**Sapattī** (f.) [Sk. sapatnī] a co — wife D ii.330; J i.398; iv.316, 491; Th 2, 224; DhA i.47. **asapattī** without any co — wife S iv.249.

**Sapatha** [fr. **śap**] an oath Vin i.347; J i.180, 267; iii.138; SnA 418.

**Sapadānaṅ** (adv.) [fr. phrase sa — padānaṅ — cārikā; i. e. sa[2]+*gen. pl.* of pada (cp. gimhāna). Weber (*Ind. Str.* iii.398) suggests sapadā+naṅ, sapadā being an instr. by — form of sapadā, and naṅ an enclitic. Trenckner (*Miln.* p. 428) says sapadi+ayana. Kern (*Toev.* ii.73) agrees on the whole, but expl[s] padānaṅ as pad'āyanaṅ] "with the same steps," i. e. without interruption, constant, successive (cp. Lat stante pede & Sk. adv. **sapadi** at once). (1) lit. (perhaps a later use) of a *bird* at J v.358 (s. sāliṅ khādanto, without a stop); of a *lion* at Miln 400 (sapadāna — bhakkha). (2) appl[d] in phrase **sapadānaṅ carati** to go on uninterrupted alms — begging Vin iv.191; S iii.238; Sn 413; J i.66; Pv iv.3[44]; VvA 121; and in phrases **sapadāna-cārikā** J i.89; **°cārika** (adj.) Vin iii.15; **°cārin** M i.30; ii.7; Sn 65; Nd[2] 646. Also as adj. **sapadāna** (piṇḍapāta) Vin ii.214.

**Sapadi** (adv.) [sa[2]+adv. form[n] fr. pada] instantly, at once Dāvs i.62.

**Sapariggaha** (adj.) [sa[3]+pariggaha] 1. provided with possessions D i.247; Sn 393. — 2. having a wife, married J vi.369.

**Saparidaṇḍā** (f.) a cert. class of women, the use of whom renders a person liable to punishment Vin iii.139= A v.264 M i.286.

**Sapallava** (adj.) [sa³+pallava] with the sprouts VvA 173.

**Sapāka** [san+pāka; cp. Sk. śvapāka] "dog — cooker," an outcast or Caṇḍāla J iv.380. Cp. **sopāka**.

**Sappa** [cp. Sk. sarpa, fr. **sṛp**; "serpent"] a snake M i.130; A iii.97, 260 sq.; Sn 768; J i.46, 259, 310, 372; v.447 (kaṇha°); Nd¹ 7; DA i.197; SnA 13. Often in *similes,* e. g. Vism 161, 587; KhA 144; SnA 226, 333. **-°potaka** a young snake Vism 500; **-°phaṇa** the hood of a snake KhA 50. — Cp. **sappin**.

**Sappaccaya** (adj.) [sa³+paccaya] correlated, having a cause, conditioned D i.180; A i.82; Dhs 1083.

**Sappañña** (adj.) [sa³+pañña] wise M i.225; Sn 591; often as **sapañña** It 36; Sn 90; J ii.65.

**Sappaṭigha** (adj.) [sa³+paṭigha] producing reaction, reacting D iii.217; Dhs 597, 617, 648, 1089; DhsA 317; Vism 451.

**Sappaṭipuggala** [sa³+paṭipuggala] having an equal, com- parable, a friend M i.27.

**Sappaṭibhāga** (adj.) [sa³+paṭibhāga] 1. resembling, like D ii.215; J i.303; Pug 30 sq.; Miln 37. — 2. having as (equal) counterparts, evenly mixed with M i.320 (kaṇhasukka°); Miln 379 (id.).

**Sappaṭissa** (adj.) [sa+paṭissā, cp. BSk. sapratīśa Divy 333, 484] reverential, deferential It 10; Vin i.45; Vv 84⁴¹ (cp. VvA 347). See also **gārava**.

**Sappaṭissava** (adj.) [sa+paṭissava] deferential, respectful DhsA 125, 127=J i.129, 131; **-tā** deference, reverence Dhs 1327=Pug 24.

**Sappati** [**sṛp**, cp. Vedic sarpati, Gr. ἕρπω, Lat. serpo; Dhtp 194 "gamana"] to creep, crawl: see **saṅ**°.

**Sappadesa** (adj.) [sa³+padesa] in all places, all round M i.153.

**Sappana** (nt.) [fr. sappati] gliding on DhsA 133.

**Sappāṭihāriya** (adj.) [sa³+pāṭihāriya] accompanied by wonders D i.198; S v.261; Ud 63.

**Sappāṭihīrakata** (adj.) [sa³+pāṭihīra+kata] made with wonders, substantiated by wonders, substantiated, well founded D i.198; iii.121 ("has been made a thing of saving grace" *Dial.* iii.115, q. v.).

**Sappāṇaka** (adj.) [sa³+pāṇa+ka] containing animate beings Vin iii.125; J i.198.

**Sappāya** (adj.) [saṅ+pā (=pra+ā)+**i**, cp. pāya. The corresponding BSk. form is sāmpreya (=saṅ+pra+**i**, with guṇa), e. g. AvŚ i.255; iii.110] likely, beneficial, fit, suitable A i.120; S iii.268; iv.23 sq., 133 sq. (Nibbāna° paṭipadā); J i.182, 195; ii.436 (kiṅci sappāyaṅ something that did him good, a remedy); Vin i.292, 302; Miln 215 (sappāyakiriyā, giving a drug). nt. something beneficial, benefit, help Vism 34, 87 (°sevin); VbhA 265 (various), 271 (°kathā). — Ten sappāyas & 10 asappāyas at DhsA 168. — **sappāyâsappāyaṅ** what is suitable, and what not J i.215, 471; used as the last part of a compound, meaning what is suitable with reference to: senāsanasappāya (nt.) suitable lodgings J i.215.

**Sappāyatā** (f.) [abstr. fr. sappāya] agreeableness, suitability, convenience Vism 79, 121 (a°), 127.

**Sappi** (nt.) [Vedic sarpis] clarified butter, ghee D i.9, 141, 201; A i.278; A ii.95, 207 (°tela); iii.219; iv.103; Sn 295 (°tela). Dhs 646; J i.184; ii.43; iv.223 (°tela); Vin i.58, etc. **-°maṇḍa** [cp. BSk. sarpimaṇḍa Divy 3 etc.] the scum, froth, cream of clarified butter, the best of ghee D i.201; A ii.95; VvA 172; Pug 70; its tayo guṇā Miln 322.

**Sappin** (adj. — n.) [fr. sappati] crawling, creeping; moving along: see **pīṭha**°. — (f.) **sappinī** a female snake J vi.339 (where the differences between a male and a female snake are discussed).

**Sappītika** (adj.) [sa³+pīti+ka] accompanied by the feeling of joy, joyful A i.81; J i.10; Vism 86 (opp. nippītika).

**Sappurisa** [sat (=sant)+purisa] a good, worthy man M iii.21, 37; D iii.252 (the 7 s° — dhammā), 274, 276, 283; A ii.217 sq., 239; Dhs 259=1003; Vin i.56; Dh 54; Pv ii.9⁸; ii.9⁴⁵; iv.1⁸⁷; J i.202; equal to **ariya** M i.8; S iii.4; asappurisa=anariya SnA 479. **sappurisatara** a better man S v.20.

**Saphala** (adj.) [sa³+phala] bearing fruit, having its reward Dh 52.

**Saphalaka** (adj.) [sa³+phalaka] together with his shield Mhvs 25, 63.

**Sabala** [Vedic śabala (e. g. A. V. 8, 1, 9)=κέρβερος, Weber, *Ind. Stud.* ii.297] spotted, variegated Sn 675; Vism 51; VvA 253; name of one of the dogs in the Lokantara hell J vi.106, 247 (Sabálo ca Sāmo ca). asabala, unspotted D ii.80.

**-kārin** acting inconsistently A ii.187.

**Sabba** (adj.) [Vedic sarva=Av. haurva (complete); Gr. ὅλος ("holo — caust") whole; Lat. solidus & soldus "solid," perhaps also Lat. salvus safe] whole, entire; all, every D i.4; S iv.15; Vin i.5; It 3; Nd² s. v., nom. pl. **sabbe** Sn 66; gen. pl. **sabbesaṅ** Sn 1030. — nt. **sabbaṅ** the (whole) world of sense — experience S iv.15, cp. M i.3. — At Vism 310 "**sabbe**" is defined as "anavasesa — pariyādānaṅ." In compⁿ with *superlative* expressions **sabba**° has the meaning of "(best) of all," quite, very, nothing but, all round; entirely: °**bāla** the greatest fool D i.59; °**paṭhama** the very first, right in front PvA 56; °**sovaṇṇa** nothing but gold Pv i.2¹; ii.9¹¹; °**kaniṭṭha** the very youngest PvA iii; °**atthaka** in every way useful; °**sangāhika** thoroughly comprehensive SnA 304. — In connection with *numerals* **sabba**° has the *distributive* sense of "of each," i. e. so & so many things of each kind, like °**catukka** (with *four* of each, said of a gift or sacrifice) J iii.44; DhA iii.3; °**aṭṭhaka** (dāna) (a gift consisting of 8 X 8 things) Miln 291. See detail under **aṭṭha** B 1. a. — °**soḷasaka** (of 16 each) DhA iii.3; °**sata** (of 100 each) DhA ii.6. — *Cases adverbially:* instr. **sabbena** sabbaṅ altogether all, i. e. with everything [cp. BSk. sarvena sarvaṅ Divy 39, 144, 270; 502] D ii.57; PvA 130; 131. — abl. **sabbato** "all round," in every respect Pv i.11¹; J vi.76; & **sabbaso** altogether, throughout D i.34; Sn 288; Dh 265; PvA 119; Nd¹ 421; DhA iv.100. — *Derivations:* 1. **sabbattha** everywhere, under all circumstances S i.134; Dh 83; Sn 269; Nd 133; PvA 1, 18, 107; VbhA 372 sq. °**kaṅ** everywhere J i.15, 176, 172; Dāṭh v.57. — 2. **sabbathā** in every way; sabbathā sabbaṅ completely D ii.57; S iv.167. — 3. **sabbadā** always Sn 174, 197, 536; Dh 202; Pv i.9¹ (=sabbakālaṅ C.); i.10¹⁴ (id.). sabbadā — cana always It 36. — 4. **sabbadhi** (fr. Sk.

*sarvadha=vicvadha, Weber, *Ind. Str.* iii.392) everywhere, in every respect D i.251; ii.186; Sn 176; Dh 90; also sabbadhī Sn 952, 1034; Vin i.38; VbhA 377; Vism 308 (=sabbattha); Nd[1] 441, 443.

**-atthaka** concerned with everything, a do — all J ii.30; 74; DhA ii.151 (mahāmatta). — profitable to all Miln 373 (T. ṭṭh). of **kammaṭṭhāna** SnA ii.54; Vism 97. **-atthika** always useful Miln 153. **-âbhibhū** conquering all Sn 211; Vin i.8. **-otuka** corresponding to all the seasons D ii.179; Pv iv.12[2]; Sdhp 248. **-kammika** (amacca) (a minister) doing all work Vism 130. **-kālaṅ** always: see **sadā**. **-ghasa** all — devouring J i.288. — ji all — conquering S iv.83. **-(ñ)jaha** abandoning everything S ii.284; Sn 211; Dh 353=Vin i.8. **-ññu** omniscient M i.482; ii.31, 126; A i.220; Miln 74; VbhA 50; SnA 229, 424, 585; J i.214; 335; **°tā** (f.) omniscience Pug 14; 70; J i.2, 14; Nett 61, 103; also written **sabbaññūtā; sabbaññutāñāṇa** (nt.) omniscience Nett 103; DA i.99; VbhA 197. Also written **sabbaññū°**, thus J i.75; **-dassāvin** one who sees (i.e. knows) everything M i.92. **-byohāra** business, intercourse Ud 65; see saṅvohāra. **-bhumma** universal monarch J vi.45. **-vidū** all wise Sn 177, 211; Vin i.8; Dh 353. **-saṅharaka** a kind of perfume "eau de mille fleurs" J vi.336. **-sādhāraṇa** common to all J i.301 sq.

**Sabbatthatā** the state of being everywhere; **sabbatthatāya** on the whole D i.251; ii.187; M i.38; S iv.296; A iii.225; v.299, 344. Expl[d] at Vism 308 (with tt).

**Sabbassa** (nt.) [sarvasva] the whole of one's property J iii.105; v.100 (read: sabbasaṅ vā pan'assa haranti); **°-haraṇa** (nt.) confiscation of one's property J iii.105; v.246 (v. l.); sabbassaharaṇadaṇḍa (m.) the same J iv.204 (so read instead of sabbappaharaṇa). At some passages sabba (nt.) "all," seems to be used in the same sense, esp. gen. sabbassa — e. g. J iii.50; iv.19; v.324.

**Sabbāvant** (adj.) [cp. BSk. sarvāvant Divy 294, 298, 352] all, entire D i.73, 251; iii.224; A iii.27; v.299 sq., 344 sq.

**Sabbha** see **a°**.

**Sabbhin** see **a°**.

**Sabrahmaka** (adj.) [sa[3]+brahma+ka] including the Brahma world D i.62; iii.76, 135; A i.260; ii.70; S v.423; Vin i.11; DA i.174.

**Sabrahmacarin** (adj. — n.) [sa[3]+brahmacārin] a fellow student D ii.77; iii.241 sq., 245; M i. 101; A ii.97; Sn 973; VbhA 281.

**Sabhaggata** (adj.) [sabhā+gata] gone to the hall of assembly A i.128; Sn 397; Pug 29.

**Sabhā** (f.) [Vedic sabhā, cp. *K.Z.* iv.370] 1. a hall, assembly-room D ii.274; A i.143; S i.176; J i.119; 157, 204. — 2. a public rest — house, hostelry J i.302. **dhamma°** chapel J vi.333.

**-gata**=sabhaggata S v.394; M i.286.

**Sabhāga** (adj.) [sa[2]+bhāga] common, being of the same division Vin ii.75; like, equal, similar Miln 79; s. āpatti a common offence, shared by all Vin i.126 sq.; vīthisabhāgena in street company, the whole street in common J ii.45; opp. **visabhāga** unusual J i.303; different Vism 516; Miln 79.

**-ṭṭhāna** a common room, a suitable or convenient place J i.426; iii.49; v.235. **-vuttin** living in mutual courtesy, properly, suitably Vin i.45; J i.219; a — sabhāgavuttin J i.218; sabhāgavuttika Vin ii.162; A iii.14 sq.; a — sabhāgavuttika ibid.

**Sabhājana** [Dhtp 553: pīti — dassanesu] honouring, salu- tation Miln 2.

**Sabhāya** (nt.)=**sabhā** Vin iii.200.

**Sabhāva** [sa[4]+bhāva] 1. state (of mind), nature, con- dition Miln 90, 212, 360; PvA 39 (ummattaka°), 98 (santa°), 219. — 2. character, disposition, behaviour PvA 13, 35 (ullumpana°), 220 (lokiya°). — 3. truth, reality, sincerity Miln 164; J v.459; v.198 (opp. musāvāda); J vi.469; **sabhāvaṅ** sincerely, devotedly J vi.486.

**-dhamma** principle of nature J i.214; **-dhammatta**= °dhamma Vism 238. **-bhūta** true J iii.20.

**Sabhoga[1]** (adj.) [sa[3]+bhoga] wealthy D i.73.

**Sabhoga[2]** [sa[4]+bhoga] property, possession Miln 139.

**Sabhojana** (adj. — nt.) [sa[3]+bhojana] sharing food (?) Vin iv.95; Sn 102.

**Sama[1]** [fr. **śam**: see sammati[1]] calmness, tranquillity, mental quiet Sn 896. **samaṅ carati** to become calm, quiescent J iv.172. Cp. **°cariyā & °cārin**.

**Sama[2]** [fr. **śram**: see sammati[2]] fatigue J vi.565.

**Sama[3]** (adj.) [Vedic sama, fr. sa[2]; see etym. under saṅ°] 1. even, level J i.315; iii.172; Mhvs 23, 51. **samaṅ karoti** to level Dh 178; SnA 66. Opp. **visama**. — 2. like, equal, the same D i.123, 174; S i.12; Sn 90, 226, 799, 842; It 17, 64; Dh 306; Miln 4. The compared noun is put in the *instr.;* or precedes as first part of cpd. — 3. impartial, upright, of even mind, just A i.74, 293 sq.; Sn 215, 468, 952. — 4. **sama°**, foll. by *numerals,* means "altogether,". e. g. **°tiṅsa** thirty altogether Bu 18, 18. — 5. Cases as *adv.:* instr. **samena** with justice, impartially (=dhammena *K.S.* i.321) Dh 257; J i.180; acc. **samaṅ** equally D ii.166; together with, at, D ii.288; Mhvs 11, 12.

**-cāga** equally liberal A ii.62. **-jana** an ordinary man, common people M iii.154=Vin i.349. **-jātika** of the same caste J i.68. **-jīvitā** regular life, living economically A iv.281 sq. **-tala** level, even J i.7; Pv iv.12[1] (of a pond). **-dhāraṇa** equal support or sustenance SnA 95. **-dhura** carrying an equal burden, equal J i.191; asamadhura incomparable Sn 694 sq.; J i.193. But sama — dhura — ggahaṇa "complete imperiousness" VbhA 492 (see yugaggāha). **-vāhita** evenly borne along (of equanimity) DhsA 133. **-vibhatta** in equal shares J i.266. **-sama** exactly the same D i.123; ii.136; Pug 64; Miln 410; DA i.290. **-sīsin** a kind of puggala, lit. "equal — headed," i. e. one who simultaneously attains an end of craving and of life (cp. PugA 186. The expl[n] in *J.P.T.S.* 1891, 5 is wrong) Pug 13; Nett 190. **-sūpaka** with equal curry (when the curry is in quantity of onefourth of the rice) Vin iv.190.

**Samaka** (adj.) [cp. BSk. samaka Divy 585] equal, like, same Miln 122, 410; of the same height (of a seat) Vin ii.169. samakaṅ (adv.) equally Miln 82.

**Samakkhāta** [saṅ+akkhāta] counted, known Sdhp 70, 458.

**Samagga** (adj.) [saṅ+agga] being in unity, harmonious M ii.239; D iii.172; A ii.240; v.74 sq.; plur.=all unitedly, in common Vin i.105; J vi.273[1]. A i.70=243; Sn 281, 283; Dh 194; Th 2, 161; ThA 143; J i.198, 209; samaggakaraṇa making for peace D

i.4=A ii.209 =Pug 57; DA i.74; samagganandin, samaggarata, and samaggārāma, rejoicing in peace, delighting in peace, impassioned for peace D i.4=A ii.209=Pug 57; DA i.74; samaggavāsa dwelling in concord J i.362; ii.27. — **samaggi-karoti** to harmonize, to conciliate D iii.161. — Cp. **sāmaggī** etc.

**Samaggatta** (nt.) [abstr. fr. samagga] agreement, consent Vin i.316.

**Samangitā** (f.) [abstr. fr. foll.] the fact of being endowed or connected with (—°) J iii.95 (paraloka°); VbhA 438 (fivefold: āyūhana° etc.).

**Samangin** (adj.) [saṅ+angin] endowed with, possessing Pug 13, 14; J i.303; Miln 342; VbhA 438. — **samangibhūta**, possessed of, provided with D i.36; A ii.125; Sn 321; Vin i.15; DA i.121; **samangi-karoti** to provide with J vi.266, 289, 290 (cp. vi.323: akarī samangiṅ).

**Samacariyā** [sama[1]+cariyā] (f.) living in spiritual calm, quietism A i.55; S i.96, 101 sq.; It 16, 52; Dh 388; Miln 19; J vi.128; DhA iv.145.

**Samacāga** [sama[3]+cāga] equally liberal A ii.62.

**Samacārin** (śama — ) living in peace M i.289.

**Samacitta** possessed of equanimity A i.65; iv.215; SnA 174 (°paṭipadā — sutta).

**Samacchati** [saṅ+acchati] to sit down together J ii.67 (samacchare); iv.356; vi.104, 127.

**Samacchidagatta** (adj.) [sam+ā+chida+gatta] with mangled limbs Sn 673.

**Samajja** (nt.) [cp. Epic Sk. samāja (fr. saṅ+**aj**) congre- gation, gathering, company] a festive gathering, fair; a show, theatrical display. Originally a mountain cult, as it was esp. held on the mountains near **Rājagaha**. — J ii.13; iii.541; vi.277, 559; S v.170; DA i.84; DhA iv.59; DhsA 255. — On character and history of the festival see Hardy, *Album Kern* pp. 61 — 66. — **gir-aggasamajjaṅ** mountain fair Vin ii.107, 150; iv.85, 267, 360; DhA i.89, 113. samajjaṅ karoti or kāreti to hold high revel J vi.383.

**-âbhicaraṇa** visiting fairs D iii.183. **-ṭṭhāna** the place of the festival, the arena, Vin ii.150; J i.394; **-dāna** giving festivals Miln 278; **-majjhe** on the arena S iv.306 sq.; J iii.541; **-maṇḍala** the circle of the assembly J i.283 sq.

**Samajjhagaṅ** (B ° — guṅ) aor. from sam — adhi — gā. (See **samadhigacchati**.)

**Samañcati** [sam+**añc**] to bend together Vin iv.171, 363.

**Samañcara** [sama[1]+cara] pacified, calm S i.236.

**Samañcinteti** to think S i.124; see sañcinteti.

**Samaññā** (f.) [saṅ+aññā] designation, name D i.202; ii.20; M iii.68; S ii.191; Sn 611, 648; J ii.65; Dhs § 1306; loka° a common appellation, a popular expression D i.202.

**Samaññāta** [saṅ+aññāta] designated, known, notorious S i.65; Sn 118, 820; Nd[1] 153; Vin ii.203.

**Samaṇa** [BSk. śramaṇa, fr. **śram**, but mixed in meaning with **śam**] a wanderer, recluse, religieux A i.67; D iii.16, 95 sq., 130 sq.; S i.45; Dh 184; of a non — Buddhist (tāpasa) J iii.390; an edifying etymology of the word DhA iii.84: "samita — pā-pattā s.," cp. Dh 265 "samitattā pāpānaṅ □ samaṇo ' ti pavuccati"; four grades mentioned D ii.151; M i.63; compare Sn 84 sq.; the state of a Samaṇa is attended by eight sukhas J i.7; the Buddha is often mentioned and addressed by nonBuddhists as Samaṇa: thus D i.4, 87; Sn p. 91, 99; Vin i.8 350; Samaṇas often opposed to **Brāhmaṇas**: thus, D i.13; It 58, 60; Sn, p. 90; Vin i.12; ii.110; **samaṇabrāhmaṇā**, Samaṇas and Brāhmaṇas quite generally: "leaders in religious life" (cp. *Dial.* ii.165) D i.5; ii.150; A i.110, — 173 sq.; It 64; Sn 189; Vin ii.295; samaṇadhammaṅ the duties of a samaṇa A iii.371; J i.106, 107, 138; pure — samaṇa a junior who walks before a Bhikkhu Vin ii.32; pacchāsamaṇa one who walks behind Vin i.186; ii.32; A iii.137. — **samaṇī** a female recluse S i.133; ThA 18; J v.424, 427; Vin iv.235. — **assamaṇa** not a true samaṇa Vin i.96.

**-uddesa** a novice, a sāmaṇera D i.151; M iii.128; S v.161; Vin iv.139; A ii.78; iii.343. Cp. BSk. śramaṇoddeśa Divy 160. **-kuttaka** (m.) who wears the dress of a Samaṇa Vin iii.68 sq. (=samaṇa — vesa — dhārako, Bdhgh ib. p. 271).

**Samaṇaka** [samaṇa+ka] a contemptible (little) ascetic, "some sort of samaṇa" D i.90; M ii.47, 210; Sn p. 21; Miln 222; DA i.254. At A ii.48 samaṇaka is a slip for sasanaka. Cp. muṇḍaka in form & meaning.

**Samaṇḍalīkata** [sa+maṇḍala+kata] hemmed Vin i.255 (kaṭhina).

**Samatā** [fr. sama[3]] equality, evenness, normal state Vin i.183; A iii.375 sq.; Miln 351.

**Samatikkama** (adj.) [saṅ+atikamma] passing beyond, overcoming D i.34; ii.290; M i.41, 455; Vin i.3; J v.454; Vism 111.

**Samatikkamati** [saṅ+atikkamati] to cross over, to tran- scend D i.35; to elapse Mhvs 13, 5; ger. **samatikkamma** D i.35; M 41; pp. **samatikkanta** crossed over, or escaped from S iii.80; Dh 195.

**Samatiggaṇhāti** [saṅ+ati+**gṛh**] to stretch over, rise above, to reach beyond J iv.411 (ger. samatiggayha).

**Samatittha** (adj.) [sama[3]+tittha] with even banks (of a pond) J v.407.

**Samatitthika** (adj.) [sama[3]+tittha+ika] even or level with the border or bank, i. e. quite full, brimful D i.244; ii.89; M i.435; ii.7=Miln 213; S ii.134; v.170; J i.400; J i.235, 393; Miln 121; Vism 170 (pattaṅ °tittikaṅ pūretvā; v. l. °titthikaṅ); A iii.403; Vin i.230; iv.190; often written **°tittika** and **°tittiya**. [The form is probably connected with samaicchia — i. e. samaitthia (*samatisthita) in the Deśīnāmamālā viii.20 (Konow). Compare, however, Rhys Davids' *Buddhist Suttas,* p. 178[1]; ° — aṅ buñjāmi Miln 213; "I eat (only just) to the full" (opp. to bhiyyo bhuñjāmi) suggests the etymology: sama — titti+ka. Kern, *Toev.* s. v. as above.]

**Samatimaññti** [saṅ+atimaññti] to despise (aor.) **sama- timaññi** Th 2, 72.

**Samativattati** [saṅ+ativattati] to transcend, overcome Sn 768, cp. Nd[1] 10.

**Samativijjhati** [saṅ+ativijjhati] to penetrate Dh 13= Th 1, 133.

**Samatta[1]** (nt.) [abstr. fr. sama[3]] equality A iii.359; Mhvs 3, 7; equanimity, justice A i.75.

**Samatta**[2] [cp. Sk. samāpta, pp. of saṅ+**āp**] 1. accom- plished, brought to an end A ii.193; Sn 781=paripuṇṇa Nd[1] 65. — 2. [cp. Sk. samasta, pp. of saṅ+**as** to throw, cp. BSk. samasta, e. g. Jtm xxxi.90] complete, entire, perfect Miln 349; Sn 881; 1000; Nd[1] 289, 298. **samattaṅ** completely S v.175; accomplished, full Sn 889.

**Samattha** (adj.) [cp. Sk. samartha, saṅ+artha] able, strong J i.179; 187; SnA 143.

**Samatthita** (adj.) [cp. Sk. samarthita, saṅ+pp. of artha- yati] unravelling Miln 1.

**Samatthiya** (adj.) [fr. samattha] able Sdhp 619.

**Samatha** [fr. **śam**, cp. BSk. śamatha] 1. calm, quietude of heart M i.33; A i.61, 95; ii.140; iii.86 sq. (ceto°), 116 sq., 449; iv.360; v.99; D iii.54, 213, 273; DhA ii.177; S iv.362; Dhs 11, 15, 54; cessation of the Sankhāras S i.136; iii.133; A i.133; Sn 732; Vin i.5. — 2. settlement of legal questions (adhikaraṇa) Vin ii.93; iv.207; cp. DhsA 144; s. paṭivijjhati Pts i.180.

**-yānika** who makes quietude his vehicle, devoted to quietude, a kind of Arahant; cp. Geiger, *Saṅyutta trsl*[n] ii.172. **-vipassanā** introspection ("auto — hypnosis" *Cpd.* 202) for promoting calm [cp. śamatha — vipaśyanā Divy 95] S v.52; A ii.157; DhA iv.140; also separately "calm & intuition," e. g. M i.494.

**Samadhigacchati** [saṅ+adhigacchati] to attain Th 1, 4; aor. **samajjhagā** It 83; 3[rd] pl. **samajjhagaṅ** S i.103.

**Samadhigaṇhāti** [saṅ+adhigaṇhāti] 1. to reach, to get, obtain; ger. **samadhiggayha** M i.506; ii.25; S i.86= It 16. — 2. to exceed, surpass, to overcome, to master J vi.261 (pañhaṅ samadhiggahetvā). Often confounded with **samatigaṇhāti**.

**Samadhosi** variant reading S iii.120 sq.; iv.46; the form is aor. of saṅdhū. See **sañcopati**.

**Samana** (nt.) [fr. **śam**] suppression Mhvs 4, 35.

**Samanaka** (adj.) [sa[3]+mana+ka] endowed with mind A ii.48 (text, samaṇaka); S i.62.

**Samanantara** (adj.) [saṅ+anantara] immediate; usually in abl. (as adv.); **samanantarā** immediately, after, just after D ii.156; Vin i.56; rattibhāga — samanantare at midnight J i.101.

**-paccaya** the relation of immediate contiguity Tikp 3, 61 sq.; Dukp 26; Vism 534.

**Samanukkamati** [saṅ+anukkamati] to walk along to- gether J iii.373.

**Samanugāhati** [saṅ+anugāhati] to ask for reasons, to question closely D i.26; M i.130; A v.156 sq.; ppr. med. samanuggāhiyamāna being pressed M i.130; A v.156; Vin iii.91.

**Samanujānāti** [saṅ+anujānāti] to approve; samanujā- nissanti (fut. 3 pl.) M i.398; S iv.225; pp. **samanuññāta** approved, allowed Mhvs 8, 11; aor. 1 sg. samanuññāsin J iv.117 (=samanuñño āsiṅ Com. ib. 117[15]).

**Samanuñña** (adj.) [=next] approving D iii.271; A ii.253; iii.359; v.305; S i.1, 153; iv.187; J iv.117.

**Samanuññā** (f.) [fr. samanujānāti] approval S i.1; M i.359.

**Samanupassati** [saṅ+anupassati] to see, perceive, regard D i.69, 73; ii.198; M i.435 sq.; ii.205; Pot. Vin ii.89; ppr. °**passanto** J i.140; ppr. med. °**passamāno** D ii.66; inf. °**passituṅ** Vin i.14; rūpaṅ attato samanupassati to regard form as self S iii.42.

**Samanupassanā** (f.) [fr. last] considering S iii.44; Nett 27.

**Samanubandhati** [saṅ+anubandhati] to pursue Mhvs 10, 5.

**Samanubhāsati** [saṅ+anubhāsati] to converse or study together D i.26, 163; M i.130; A i.138; v.156 sq.; Vin iii.173 sq.; iv.236 sq.; DA i.117.

**Samanubhāsanā** (f.) [fr. last] conversation, repeating together Vin iii.174 sq.; iv.236 sq.

**Samanumaññati** [saṅ+anumaññati] to approve; fut. 3 pl. °maññissanti M i.398; S iv.225; aor. 3 pl. °maññiṅsu J iv.134.

**Samanumodati** [saṅ+anumodati] to rejoice at, to approve M i.398; S iv.225; Miln 89.

**Samanuyuñjati** [saṅ+anuyuñjati] to cross — question D i.26, 163; M i.130; A i.138; v.156; DA i.117.

**Samanussarati** (saṅ+anussarati] to recollect, call to mind S iv.196; Vin ii.183.

**Samanta** (adj.) [saṅ+anta "of complete ends"] all, entire Sn 672; Miln 3. occurs usually in oblique cases, used adverbially, e. g. acc. **samantaṅ** completely Sn 442; abl. **samantā** (D i.222; J ii.106; Vin i.32) & **samantato** (M i.168=Vin i.5; Mhvs 1, 29; Vism 185; and in definitions of prefix **pari°** DA i.217; VvA 236; PvA 32); instr. **samantena** (Th 2, 487) on all sides, everywhere, anywhere; also used as prepositions; thus, samantā Vesāliṅ, everywhere in Vesāli D ii.98; samantato nagarassa all round the city Mhvs 34, 39; samāsamantato everywhere DA i.61.

**-cakkhu** all — seeing, an epithet of the Buddha M i.168= Vin i.5; Sn 345, etc.; Miln 111; Nd[1] 360. **-pāsādika** all — pleasing, quite serene A i.24; °kā Buddhaghosa's commentary on the Vinaya Piṭaka DA i.84; **-bhaddakatta** complete auspiciousness, perfect loveliness SnA 444; VbhA 132. **-rahita** entirely gone J i.29. **-veda** one whose knowledge (of the Veda) is complete J vi.213.

**Samandhakāra** [saṅ+andhakāra] the dark of night Vin iv.54; DhA ii.94; S iii.60.

**Samannāgata** (adj.) [saṅ+anvāgata] followed by, pos- sessed of, endowed with (instr.) D i.50; 88 Vin i.54; Sn p. 78, 102, 104. SnA 177 (in expl[n] of ending " — in"), 216 (of " — mant"); PvA 46, 73. — nt. abstr. °**annāgatatta** PvA 49.

**Samannāneti** [samanvā+**nī**] to lead, conduct properly, control, pres. **sam-anv-āneti** M iii.188; ppr. °**annānayamāna** M i.477.

**Samannāhata** [saṅ+anvāhata] struck (together), played upon D ii.171.

**Samannāharati** [saṅ+anu+āharati; cp. BSk. samanvā- harati] 1. to concentrate the mind on, to consider, reflect D ii.204; M i.445; A iii.162 sq., 402 sq.; S i.114. — 2. to pay respect to, to honour M ii.169; Vin i.180.

**Samannāhāra** [saṅ+anu+āhāra] concentration, bringing together M i.190 sq.; DA i.123; Miln 189.

**Samannesati** [saṅ+anvesati] to seek, to look for, to ex- amine D i.105; S iii.124; iv.197; Miln 37; DA i.274. pres. also **saman-**

vesati S i.122.

**Samannesanā** (f.) [fr. last] search, examination M i.317.

**Samapekkhaṇa** (nt.) considering; a° S iii.261.

**Samapekkhati** [saṅ+apekkhati] to consider, ger. ekkhiya Sdhp 536; cp. samavekkh°.

**Samappita** [pp. of samappeti] 1. made over, consigned Dh 315; Sn 333; Th 2, 451. — 2. endowed with (—°), affected with, possessed of J v.102 (kaṇṭakena); Pv iv.1[6] (=allīna PvA 265); PvA 162 (soka — salla° — hadaya); Vism 303 (sallena). — **yasabhoga°** possessed of fame & wealth Dh 303; **dukkhena** afflicted with pain Vv 52[3]; pañcehi kāmaguṇehi s. endowed with the 5 pleasures of the senses D i.36, 60; Vin i.15; DA i.121.

**Samappeti** [saṅ+appeti] to hand over, consign, commit, deposit, give Mhvs 7, 72; 19, 30; 21, 21; 34, 21; Dāvs ii.64. — pp. **samappita**.

**Samabbhāhata** [saṅ+abbhāhata] struck, beaten (thor- oughly) Vism 153; DA i.140.

**Samabhijānāti** [saṅ+abhijānati] to recollect, to know J vi.126.

**Samabhisāta** joyful Th 2, 461.

**Samabhisiñcati** [saṅ+abhisiñcati] to inaugurate as a king Mhvs 4, 6; v.14.

**Samaya** [cp. Sk. samaya, fr. saṅ+i. See also samiti] congregation; time, condition, etc. — At DhsA 57 sq. we find a detailed expl[n] of the word **samaya** (s — sadda), with meanings given as follows: (1) **samavāya** ("harmony in antecedents" trsl[n]), (2) **khaṇa** (opportunity), (3) **kāla** (season), (4) **samūha** (crowd, assembly), (5) **hetu** (condition), (6) **diṭṭhi** (opinion). (7) **paṭilābha** (acquisition), (8) **pahāna** (elimination), (9) **paṭivedha** (penetration). Bdhgh illustrates each one with fitting examples; cp. DhsA 61. — We may group as follows: 1. coming together, gathering; a crowd, multitude D i.178 (°pavādaka debating hall); ii.254 sq.; Miln 257; J i.373; PvA 86 (=samāgama). **samayā** in a crowd Pv iii.3[4] (so read for samayyā; PvA 189 "sangamma"). — 2. consorting with, intercourse Miln 163; DhA i.90; **sabba°** consorting with everybody J iv.317. — 3. time, point of time, season D i.1; Sn 291, 1015; Vin i.15; VbhA 157 (maraṇa°); Vism 473 (def.); — samayā samayaṅ upādāya from time to time It 75. Cases adverbially: **ekaṅ samayaṅ** at one time D i.47, 87, 111; **tena samayena** at that time D i.179; DhA i.90. **aparena** s. in course of time, later PvA 31, 68; **yasmiṅ samaye** at which time D i.199; DhsA 61. **ekasmiṅ samaye** some time, once J i.306. **paccūsa°** at daybreak PvA 38; **aḍḍharatti°** at midnight PvA 155; cp. ratta°. — 4. proper time, due season, opportunity, occasion Sn 388; Vin iv.77; Bu ii.181; Mhvs 22, 59; VbhA 283 sq.; **aññatra samayā** except at due season Vin iii.212; iv.77; **samaye** at the right time J i.27. — **asamaya** inopportune, unseasonable D iii.263, 287. — 5. coincidence, circumstance M i.438. **akkhara°** spelling DhA i.181. — 6. condition, state; extent, sphere (cp. def[n] of Bdhgh, above 9); taken dogmatically as "**diṭṭhi**," doctrine, view (equal to above def[n] 6) It 14 (imamhi samaye); DhA i.90 (jānana°); Dāvs vi.4 (°antara var. views). **bāhira°** state of an outsider, doctrine of outsiders, i. e. brahmanic DhA iii.392, cp. brāhmaṇānaṅ samaye DA i.291; ariyānaṅ samaye Miln 229. — 7. end, conclusion, annihilation Sn 876; °**vimutta** finally emancipated A iii.173; v.336 (a°); Pug 11; cp. DhsA 57. — Pp. **abhi°**.

**-vasaṭha** at A ii.41 is to be read as **samavasaṭṭha**, i. e. thoroughly given up. Thus Kern, *Toev.* The same passage occurs at D iii.269 as **samavaya-saṭhesana** (see under **saṭha**).

**Samara** [sa+mara] battle Dāvs iv.1

**Samala** (adj.) [BSk. samala] impure, contaminated Vin i.5; samalā (f.) dustbin S ii.270 (=gāmato gūthanikkhamana — magga, i. e sewer *K.S.* ii.203); see sandhi°.

**Samalankaroti** [saṅ+alankaroti] to decorate, adorn Mhvs 7, 56; °kata pp. Dāvs v.36: °karitvā J vi.577.

**Samavaṭṭhita** ready Sn 345 (° — ā savanāya sotā).

**Samavattakkhandha** (adj.) [sama+vatta+kh., but BSk. sasaṅvṛtta°] having the shoulders round, one of the lakkhaṇas of a Buddha D ii.18; iii.144, 164; *Dial.* ii.15: "his bust is equally rounded."

**Samavattasaṅvāsa** [sama+vatta[1]+saṅvāsa] living together with the same duties, on terms of equality J i.236.

**Samavadhāna** (nt.) concurrence, co — existence Nett 79.

**Samavaya** annihilation, termination (?) see **samaya** (cpd.) & **saṭha**.

**Samavasarati** of a goad or spur Th 2, 210. See samo- sarati.

**Samavāpaka** (nt.) [sama+vāpaka, cp. vapati[1]] a store- room M i.451.

**Samavāya** (m.) coming together, combination S iv.68; Miln 376; DhsA 57, 196; PvA 104; VvA 20, 55. samavāyena in common VvA 336; khaṇa — s° a momentary meeting J i.381.

**Samavekkhati** [saṅ+avekkhati] to consider, examine M i.225; A ii.32; It 30.

**Samavekkhitar** [fr. last] one who considers It 120.

**Samavepākin** (adj.) [sama+vepākin, cp. vepakka] pro- moting a good digestion D ii.177; iii.166; M ii.67; A iii.65 sq., 103, 153; v.15.

**Samavossajjati** [read **saṅvossajjati**!] to transfer, entrust D ii.231.

**Samavhaya** [saṅ+ahvaya] a name Dāvs v.67.

**Samasāyisun** (aor.) J iii.201 (text, samāsāsisuṅ, cp. *J.P.T.S.* 1885, 60; read taṅ asāyisuṅ).

**Samassattha** [saṅ+assattha[2]] refreshed, relieved J iii.189.

**Samassasati** [saṅ+assasati] to be refreshed J i.176; Caus. **samassāseti** to relieve, refresh J i.175.

**Samassāsa** [saṅ+assāsa] refreshing, relief DhsA 150 (expl[n] of passaddhi).

**Samassita** [saṅ+assita] leaning towards Th 1, 525.

**Samā** (f.) [Vedic samā] 1. a year Dh 106; Mhvs 7, 78. - 2. in agginisamā a pyre Sn 668, 670.

**Samākaḍḍhati** [saṅ+ākaḍḍhati] to pull along; to entice; ger. °iya Mhvs 37, 145.

**Samākiṇṇa** [saṅ+ākiṇṇa] covered, filled S i.6; Miln 342.

**Samākula** (adj.) [saṅ+ākula] 1. filled, crowded B ii.4= J i.3; Miln

331, 342. — 2. crowded together Vin ii.117. — 3. confused, jumbled together J v.302.

**Samāgacchati** [saṅ+āgacchati] to meet together, to assemble Bu ii.171; Sn 222; to associate with, to enter with, to meet, D ii.354; Sn 834; J ii.82; to go to see Vin i.308; to arrive, come Sn 698; aor. 1 sg. **°gañchiṅ** D ii.354; 3rd °gañchi Dh 210; J ii.62; aor. 2 sg. **°gamā** Sn 834; ger. **°gamma** B ii.171=J i.26; ger. **°gantvā** Vin i.308; pp. **samāgata**.

**Samāgata** [pp. of samāgacchati] met, assembled Dh 337; Sn 222.

**Samāgama** [saṅ+āgama] meeting, meeting with, inter- course A ii.51; iii.31; Miln 204; cohabitation D ii.268; meeting, assembly J ii.107; Miln 349; DhA iii.443 (three: yamaka — pāṭihāriya°; dev'orohaṇa°; Gangārohaṇa°).

**Samācarati** [saṅ+ācarati] to behave, act, practise M ii.113.

**Samācāra** [saṅ+ācāra] conduct, behaviour D ii.279; iii.106, 217; M ii.113; A ii.200, 239; iv.82; Sn 279; Vin ii.248; iii.184.

**Samātapa** [saṅ+ātapa] ardour, zeal A iii.346.

**Samādapaka** [fr. samādapeti; cp. BSk. samādāpaka Divy 142] instructing, arousing M i.145; A ii.97; iv.296, 328; v.155; S v.162; Miln 373; It 107; DhA ii.129.

**Samādapana** (nt.) instructing, instigating M iii.132.

**Samādapetar** adviser, instigator M i.16.

**Samādapeti** [saṅ+ādapeti, cp. BSk. samādāpayati Divy 51] to cause to take, to incite, rouse Pug 39, 55; Vin i.250; iii.73; DA i.293, 300; aor. °dapesi D ii.42, 95, 206; Miln 195; Sn 695; ger. °dapetvā D i.126; Vin i.18; ger. samādetvā (sic) Mhvs 37, 201; ppr. pass. **°dapiyamāna** D ii.42.

**Samādahati** [saṅ+ādahati[1]] to put together S i.169. jotiṅ s. to kindle a fire Vin iv.115; cittaṅ s. to compose the mind, concentrate M i.116; pres. samādheti Th 2, 50; pr. part. **samādahaṅ** S v.312; ppr. med. samādahāna S i.169; aor 3rd pl. samādahaṅsu D ii.254. Pass. **samādhiyati** to be stayed, composed D i.73; M i.37; Miln 289; Caus. II. **samādahāpeti** Vin iv.115. — pp. **samāhita**.

**Samādāna** 1. taking, bringing; asamādānacāra (m.) going for alms without taking with one (the usual set of three robes) Vin i.254. — 2. taking upon oneself, undertaking, acquiring M i.305 sq.; A i.229 sq.; ii.52; J i.157, 219; Vin iv.319; KhA 16, 142. **kammasamādāna** acquiring for oneself of Karma D i.82; A iii.417; v.33; S v.266, 304; It 58 sq., 99 sq.; VbhA 443 sq. — 3. resolution, vow Vin ii.268; J i.233; Miln 352.

**Samādinna** [pp. of samādiyati] taken up, undertaken A ii.193.

**Samādiyati** [saṅ+ādiyati[1]] to take with oneself, to take upon oneself, to undertake D i.146; imper. **samādiya** Bu ii.118=J i.20; aor. samādiyi S i.232; J i.219; ger. **samādiyitvā** S i.232; & **samādāya** having taken up, i. e. with D i.71; Pug 58; DA i.207; Mhvs 1, 47; having taken upon himself, conforming to D i.163; ii.74; Dh 266; Sn 792, 898, 962; samādāya sikkhati sikkhāpadesu, he adopts and trains himself in the precepts D i.63; S v.187; It 118; Sn 962 (cp. Nd[1] 478). — pp. **samādinna**.

**Samādisati** [saṅ+ādisati] to indicate, to command D i.211; Mhvs 38, 59.

**Samādhāna** (nt.) [saṅ+ā+**dhā**] putting together, fixing; concentration Vism 84 (=sammā ādhānaṅ ṭhapanaṅ) in defn of **samādhi** as "samādhān' aṭṭhena."

**Samādhi** [fr. saṅ+ā+**dhā**] 1. concentration; a concen- trated, self — collected, intent state of mind and meditation, which, concomitant with right living, is a necessary condition to the attainment of higher wisdom and emancipation. In the *Subha — suttanta* of the Dīgha (D i.209 sq.) samādhi — khandha ("section on concentration") is the title otherwise given to the **cittasampadā**, which, in the ascending order of merit accruing from the life of a samaṇa (see *Sāmaññaphala — suttanta,* and cp. *Dial.* i.57 sq.) stands between the **sīla-sampadā** and the **paññā-sampadā**. In the *Ambaṭṭha — sutta* the corresponding terms are sīla, **caraṇa**, vijjā (D. i.100). Thus **samādhi** would comprise (a) the guarding of the senses (indriyesu gutta — dvāratā), (b) self — possession (sati — sampajañña), (c) contentment (santuṭṭhi), (d) emancipation from the 5 hindrances (nīvaraṇāni), (e) the 4 jhānas. In the same way we find **samādhi** grouped as one of the **sampadās** at A iii.12 (sīla°, samādhi°, paññā°, vimutti°), and as **samādhi-khandha** (with sīla° & paññā°) at D iii.229 (+vimutti°); A i.125; ii.20; iii.15; v.326; Nd[1] 21; Nd[2] p. 277 (s. v. sīla). It is defined as **cittassa ekaggatā** M i.301; Dhs 15; DhsA 118; cp. *Cpd.* 89 n. 4; identified with **avikkhepa** Dhs 57, and with **samatha** Dhs 54. — **sammā°** is one the constituents of the eightfold ariya — magga, e. g. D iii.277; VbhA 120 sq. — See further D ii.123 (ariya); Vin i.97, 104; S i.28; Nd[1] 365; Miln 337; Vism 84 sq. (with definition), 289 (+vipassanā), 380 (°vipphārā iddhi); VbhA 91; DhA i.427; and on term in general Heiler, *Buddhistische Versenkung* 104 sq. — 2. Description & characterization of **samādhi**: Its four **nimittas** or signs are the four **satipaṭṭhānas** M i.301; six conditions and six hindrances A iii.427; other hindrances M iii.158. The second jhāna is born from samādhi D ii.186; it is a condition for attaining kusalā dhammā A i.115; Miln 38; conducive to insight A iii.19, 24 sq., 200; S iv.80; to seeing heavenly sights etc. D i.173; to removing mountains etc. A iii.311; removes the delusions of self A i.132 sq.; leads to Arahantship A ii.45; the ānantarika s. Sn 226; cetosamādhi (rapture of mind) D i.13; A ii.54; iii.51; S iv.297; **citta°** id. Nett 16. **dhammasamādhi** almost identical with samatha S iv.350 sq. — Two grades of samādhi distinguished, viz. **upacāra** — s. (preparatory concentration) and **appanā** — s. (attainment concentration) DA i.217; Vism 126; *Cpd.* 54, 56 sq.; only the latter results in jhāna; to these a 3rd (preliminary) grade is added as **khaṇika°** (momentary) at Vism 144. — Three kinds of s. are distinguished, **suññata** or empty, **appaṇihita** or aimless, and **animitta** or signless A i.299; S iv.360; cp. iv.296; Vin iii.93; Miln 337; cp. 333 sq.; DhsA 179 sq., 222 sq., 290 sq.; see *Yogāvacara's Manual* p. xxvii; samādhi (tayo samādhī) is savitakka savicāra, avitakka vicāramatta or avitakka avicāra D iii.219; Kvu 570; cp. 413; Miln 337; DhsA 179 sq.; it is *fourfold* chanda —, viriya —, citta —, and vīmaṅsā — samādhi D ii.213; S v.268. — Another fourfold division is that into hāna — bhāgiya, ṭhiti°, visesa°, nibbedha° D iii.277 (as "dhammā duppaṭivijjhā").

**-indriya** the faculty of concentration A ii.149; Dhs 15. **-khandha** the section on s. see above 1. **-ja** produced by concentration D i.74; iii.13; Vism 158. **-parikkhāra** requi-

site to the attainment of samādhi: either 4 (the sammappadhānas) M i.301; or 7: D ii.216; iii.252; A iv.40. **-bala** the power of concentration A i.94; ii.252; D iii.213, 253; Dhs 28. **-bhāvanā** cultivation, attainment of samādhi M i.301; A ii.44 sq. (four different kinds mentioned); iii.25 sq.; D iii.222; Vism 371. **-saṅvattanika** conducive to concentration A ii.57; S iv.272 sq.; D iii.245; Dhs 1344. **-sambojjhanga** the s. constituent of enlightment D iii.106, 226, 252; Vism 134=VbhA 283 (with the eleven means of cultivating it).

**Samādhika** (adj.) [sama+adhika] excessive, abundant D ii.151; J ii.383; iv.31.

**Samādhiyati** is Passive of **samādahati**.

**Samāna**[1] (adj.) [Vedic samāna, fr. sama[3]] similar, equal, even, same Sn 18, 309; J ii.108. Cp. **sāmañña**[1].

**Samāna**[2] [ppr. fr. **as** to be] 1. being, existing D i.18, 60; J i.218; PvA 129 (=santo), 167 (id.). — 2. a kind of god D ii.260.
**-āsanika** entitled to a seat of the same height Vin ii. 169. **-gatika** identical Tikp 35. **-bhāva** equanimity Sn 702. **-vassika** having spent the rainy season together Vin i.168 sq. **-saṅvāsa** living together with equals Dh 302 (a°), cp. DhA iii.462. **-saṅvāsaka** belonging to the same communion Vin i.321. **-sīmā** the same boundary, parish Vin i.321; °ma belonging to the same parish Vin ii.300.

**Samānatta** (adj.) [samāna+attan] equanimous, of even mind A iv.364.

**Samānattatā** (f.) [abstr. fr. last] equanimity, impartiality A ii.32=248; iv.219, 364; D iii.152, 190 sq., 232.

**Samāniyā** [instr. fem. of samāna, used adverbially, Vedic samānyā] (all) equally, in common Sn 24.

**Samānīta** [pp. of samāneti] brought home, settled Miln 349.

**Samāneti** [saṅ+āneti] 1. to bring together J i.68. — 2. to bring, produce J i.433. — 3. to put together, cp. J i.120, 148. — 4. to collect, enumerate J i.429. — 5. to calculate (the time) J i.120, 148; aor. **samānayi** DA i.275 — pp. **samānīta**.

**Samāpajjati** [saṅ+āpajjati] 1. to come into, enter upon, attain D i.215 (samādhiṅ samāpajji); Vin iii.241 (Pot. °pajjeyya); **samāpattiṅ** J i.77; **arahattamaggaṅ** A ii.42 sq.; Vin i.32; saññāvedayitanirodhaṅ to attain the trance of cessation S iv.293; kayavikkayaṅ to engage in buying and selling Vin iii.241; **sākacchaṅ** to engage in conversation D ii.109; tejodhātuṅ to convert one's body into fire Vin i.25; ii.76. — 2. to become S iii.86 (aor. 3rd pl. samāpaduṅ). — pp. **samāpajjita** & **samāpanna**.

**Samāpajjana** (nt.) [fr. last] entering upon, passing through (?) Miln 176.

**Samāpajjita** [pp. of °āpajjati] attained, reached, got into D ii.109 (parisā °pubbā).

**Samāpaṭipatti** misprint for sammā° A i.69.

**Samāpatti** (f.) [fr. saṅ+ā+**pad**] attainment A iii.5; S ii.150 sq.; iv.293 (saññā — vedayita — nirodha°); Dhs 30= 101; a stage of meditation A i.94; Dhs 1331; J i.343, 473; PvA 61 (mahā — karuṇā°); Nd[1] 100, 106, 139, 143; the Buddha acquired anekakoṭisata — sahassā s. J i.77. The *eight* attainments comprise the four Jhānas, the realm of the infinity of space, realm of the infinity of consciousness, realm of nothingness, realm of neither consciousness nor unconsciousness Ps i.8, 20 sq.; Nd[1] 108, 328; Bu 192=J i.28, 54; necessary for becoming a Buddha J i.14; acquired by the Buddha J i.66; the *nine* attainments, the preceding and the trance of cessation of perception and sensation S ii.216, 222; described M i.159 sq. etc.; otherwise called **anupubbavihārā** D ii.156; A iv.410, 448 & passim [cp. Divy 95 etc.]. — In collocation with jhāna, vimokkha, and samādhi Vin i.97; A iii.417 sq.; cp. *Cpd.* 59, 133 n. 3. **-°bhāvanā** realizing the attainments J i.67; **°kusalatā** success in attainment D iii.212; Dhs 1331 sq.

**Samāpattila** [fr. last] one who has acquired J i.406.

**Samāpattesiya** (adj.) [samāpatti+esiya, adj. to esikā] longing for attainment Kvu 502 sq.

**Samāpanna** [pp. of samāpajjati] having attained, got to, entered, reached S iv.293 (saññā — nirodhaṅ); A ii.42 (arahatta — maggaṅ entered the Path); Dh 264 (icchālobha° given to desire); Kvu 572 (in special sense= attaining the samāpattis).

**Samāpannaka** (adj.) [last+ka] possessed of the **samāpattis** DA i.119.

**Samāpeti** [saṅ+āpeti] to complete, conclude Mhvs 5, 280; 30, 55; DA i.307 (desanaṅ). — pp. **samatta**[2].

**Samāyāti** [saṅ+āyāti] to come together, to be united J iii.38.

**Samāyuta** [saṅ+āyuta] combined, united Miln 274.

**Samāyoga** [saṅ+āyoga] combination, conjunction DA i.95; Sdhp 45, 469.

**Samāraka** (adj.) [sa[3]+māra+ka] including Māra Vin i.11=S v.423; D i.250; iii.76, 135 & passim.

**Samāraddha** [pp. of samārabhati] undertaken S iv.197; Dh 293; J ii.61.

**Samārambha** [saṅ+ārambha] 1. undertaking, effort, en- deavour, activity A ii.197 sq. (kāya°, vacī°, mano°); Vin iv.67. — 2. injuring, killing, slaughter Sn 311; D i.5; DA i.77; A ii.197; S v.470; Pug 58; DhsA 146. — **appasamārambha** (written °rabbha) connected with little (or no) injury (to life) D i.143. Cp. ārabhati[1].

**Samārabhati** [saṅ+ārabhati[2]] to begin, undertake M i.227; Mhvs 5, 79. — pp. **samāraddha**.

**Samāruhati** [saṅ+āruhati] to climb up, to ascend, enter; pres. **samārohati** J vi.209 (cp. samorohatī p. 206, read samārohatī); aor. **samārūhi** Mhvs 14, 38. — pp. **samārūḷha**. — Caus. **samāropeti** to raise, cause to enter Miln 85; to put down, enter Nett 4, 206.

**Samārūḷha** [pp. of samāruhati] ascended, entered M i.74.

**Samāropana** [fr. samāropeti] one of the Hāras Nett 1, 2, 4, 108, 205 sq., 256 sq.

**Samālapati** [saṅ+ālapati] to speak to, address J i.478. At J i.51 it seems to mean "to recover the power of speech."

**Samāvaya=samavāya**, closely united J vi.475 (in verse).

**Samāsa** [fr. saṅ+**ās**] 1. compound, combination Vism 82; SnA 303; KhA 228. Cp. vyāsa. — 2. an abridgment Mhvs 37, 244.

**Samāsati** [saṅ+āsati] to sit together, associate; Pot. 3 sg. **samāsetha** S i.17, 56 sq.; J ii.112; v.483, 494; Th 1, 4.

**Samāsana** (nt.) [saṅ+āsana] sitting together with, com- pany Sn 977.

**Samāsama** "exactly the same" at Ud 85 (=D ii.135) read sama°.

**Samāsādeti** [saṅ+āsādeti] to obtain, get; ger. **samāsajja** J iii.218.

**Samāhata** [saṅ+āhata] hit, struck Sn 153 (ayosanku°); Miln 181, 254, 304. Sankusamāhata name of a purgatory M i.337.

**Samāhita** [pp. of samādahati] 1. put down, fitted J iv.337; — 2. collected (of mind), settled, composed, firm, attentive D i.13; S i.169; A ii.6 (°indriya); iii.312, 343 sq.; v.3, 93 sq., 329 sq.; Sn 212, 225, 972 etc.; Dh 362; It 119; Pug 35; Vin iii.4; Miln 300; Vism 410; Nd[1] 501. — 3. having attained S i.48 (cp. *K.S.* i.321 & Miln 352).

**Samijjhati** [saṅ+ijjhati] to succeed, prosper, take effect D i.71; Sn 766 (cp. Nd[1] 2=labhati etc.); Bu ii.59= J i.14, 267; Pot. samijjheyyuṅ D i.71; aor. **samijjhi** J i.68; Fut. **samijjhissati** J i.15. — pp. **samiddha**. — Caus. II. **°ijjhāpeti** to endow or invest with (acc.) J vi.484.

**Samijjhana** (nt.) [fr. samijjhati] fulfilment, success DhA i.112.

**Samijjhiṭṭha** [saṅ+ajjhiṭṭha] ordered, requested J vi.12 (=āṇatta C.).

**Samiñjati** [saṅ+iñjati of **ṛñj** or **ṛj** to stretch] 1. to double up M i.326. — 2. (intrs.) to be moved or shaken Dh 81 (=calati kampati DhA ii.149). See also **sammiñjati**.

**Samiñjana** (nt.) [fr. samiñjati] doubling up, bending back (orig. stretching!) Vism 500 (opp. pasāraṇa). See also **sammiñjana**.

**Samita[1]** [saṅ+ita, pp. of sameti] gathered, assembled Vv 64[10]; VvA 277. — nt. as adv. **samitaṅ** continuously M i.93; A iv.13; It 116; Miln 70, 116.

**Samita[2]** [sa+mita, of **mā**] equal (in measure), like S i.6.

**Samita[3]** [pp. of sammati[1]] quiet, appeased DhA iii.84.

**Samita[4]** [pp. of saṅ+**śam** to labour] arranged, put in order J v.201 (=saṅvidahita C.).

**Samitatta** (nt.) [fr. samita[3]] state of being quieted Dh 265.

**Samitāvin** [samita[3]+āvin, cp. vijitāvin] one who has quieted himself, calm, Sn 449, 520; S i.62, 188; A ii.49, 50. Cp. BSk. śamitāvin & samitāvin.

**Samiti** (f.) [fr. saṅ+**i**] assembly D ii.256; Dh 321; J iv.351; Pv ii.3[13] (=sannipāta PvA 86); DhA iv.13.

**Samiddha** [pp. of samijjhati] 1. succeeded, successful Vin i.37; Bu ii.4=J i.3; Miln 331. — 2. rich, magnificent J vi.393; J iii.14; **samiddhena** (adv.) successfully J vi.314.

**Samiddhi** (f.) [fr. samijjhati] success, prosperity Dh 84; S i.200.

**Samiddhika** (adj.) [samiddhi+ka] rich in, abounding in Sdhp 421.

**Samiddhin** (adj.) [fr. samiddhi] richly endowed with ThA 18 (Ap v.23); fem. — inī J v.90.

**Samidhā** (f.) [fr. saṅ+**idh**; see indhana] fuel, firewood SnA 174.

**Samihita** [=saṅhita] collected, composed Vin i.245= D i.104=238; A iii.224=229=DA i.273; D i.241, 272.

**Samīcī** D ii.94: see **sāmīcī**.

**Samītar** [=sametar] one who meets, assembles; pl. samī- tāro J v.324.

**Samīpa** (adj.) [cp. Epic & Class. Sk. samīpa] near, close (to) SnA 43 (bhumma — vacana), 174, 437; KhA 111; PvA 47 (dvāra° magga) (nt.) proximity D i.118. Cases adverbially: acc. **°aṅ** near to PvA 107; loc. **°-e** near (with gen.) SnA 23, 256; PvA 10, 17, 67, 120.

**-ga** approaching Mhvs 4, 27; 25, 74. **-cara** being near DhsA 193. **-cārin** being near D i.206; ii.139. **-ṭṭha** standing near Mhvs 37, 164.

**Samīpaka** (adj.) [samīpa+ka] being near Mhvs 33, 52.

**Samīra** [fr. saṅ+**īr**] air, wind Dāvs iv.40.

**Samīrati** [saṅ+īrati] to be moved Vin i.185; Dh 81; DhA ii.149. — pp. **samīrita** J i.393.

**Samīrita** [saṅ+īrita] stirred, moved J i.393.

**Samīhati** [saṅ+īhati] to move, stir; to be active; to long for, strive after Sn 1064 (cp. Nd[2] 651); Vv 5[1]; VvA 35; J v.388. — pp. **samīhita**.

**Samīhita** (nt.) [pp. of samīhati] endeavour, striving after, pursuit J v.388.

**Samukkaṅsati** [saṅ+ukkaṅsati] to extol, to praise Sn 132, 438; M i.498. — pp. **samukkaṭṭha**.

**Samukkaṭṭha** [saṅ+ukkaṭṭha] exalted A iv.293; Th 1, 632.

**Samukkācanā**=ukkācanā Vbh 352; Vism 23.

**Samukkheṭita** [saṅ+ukkheṭita] despised, rejected Vin iii.95; iv.27.

**Samugga** [Class. Sk. samudga] a box, basket J i.265, 372, 383; Miln 153, 247; Sdhp 360 (read samuggābhaṅ). Samugga — jātaka the 436th Jātaka J iii.527 sq. (called Karaṇḍaka — Jātaka ibid.; v.455).

**Samuggaṇhāti** [saṅ+uggaṇhati] to seize, grasp, embrace; ger. **samuggahāya** Sn 797; Nd[1] 105. — pp. **samuggahīta**.

**Samuggata** [saṅ+uggata] arisen VvA 280; J iv.403 (text samuggagata).

**Samuggama** [saṅ+uggama] rise, origin VbhA 21 (twofold, of the khandhas).

**Samuggahīta** [pp. of samuggaṇhāti] seized, taken up Sn 352, 785, 801, 837, 907; Nd[1] 76, 100, 193.

**Samuggirati** [saṅ+uggirati] to throw out, eject VvA 199; to cry aloud Dāvs v.29.

**Samugghāta** [saṅ+ugghāta; BSk. samudghāṭa Lal. Vist. 36, 571] uprooting, abolishing, removal D i.135; M i.136; A ii.34; iii.407; v.198; S ii.263; iii.131; iv.31; Vin i.107, 110; J iii.397.

**Samugghātaka** (adj.) [fr. last] removing Miln 278.

**Samugghātita** [pp. of samugghāteti, see samūhanati] abolished, completely removed; nt. abstr. **°tta** Miln 101.

**Samucita** [saṅ+ucita, pp. of **uc** to be pleased] suitable Vin iv.147 (must mean something else here, perhaps "hurt," or "frightened") Dāvs v.55.

**Samuccaya** [saṅ+uccaya] collection, accumulation J ii.235 (the signification of the particle vā); SnA 266 (id.). — samuccaya

— kkhandhaka the third section of Cullavagga Vin ii.38 — 72.

**Samucchaka** see samuñchaka.

**Samucchati** [derivation and meaning uncertain; Windisch, *Buddha's Geburt,* p. 39, n. 1 derives it fr. saṅ+mucchati. Cp. Geiger, *P.Gr.* § 157] to be consolidated, to arise samucchissatha (Conditional) D ii.63.

**Samucchita** [saṅ+mucchita] infatuated S i.187; iv.71; Th 1, 1219. It is better to read **pamucchita** at all passages.

**Samucchindati** [saṅ+ucchindati] to extirpate, abolish, spoil, give up D i.34; ii.74; M i.101 sq., 360; J iv.63. — pp. **samucchinna**.

**Samucchinna** [saṅ+ucchinna] cut off, extirpated D i.34.

**Samuccheda** [saṅ+uccheda] cutting off, abolishing, giving up M i.360; KhA 142; sammā s. Ps i.101; °pahāna relinquishing by extirpation Vism 5; SnA 9; °maraṇa dying by extirpation (of saṅsāra) Vism 229; °visuddhi Ps ii.3; °suññaṅ Ps ii.180.

**Samujjala** (adj.) [saṅ+ujjala] resplendent J i.89, 92 (pañca- vaṇṇa — vattha°). raṅsi — jāla° resplendent with the blaze of rays VvA 12, 14, 166.

**Samujju** (adj.) [saṅ+uju] straightforward, perfect Sn 352; S iv.196 (text saṅmuju).

**Samuñchaka** (adj.) [saṅ+uncha+ka] only as nt. adv. °ṅ gleaning, (living) by gleaning S i.19; J iv.466 (°ṅ carati).

**Samuṭṭhahati** [saṅ+uṭṭhahati] to rise up, to originate; pres. **samuṭṭhāti** Vin v.1; aor. **samuṭṭhahi** Mhvs 28, 16. — pp. **samuṭṭhita**. — Caus. **samuṭṭhāpeti** to raise, to originate, set on foot J i.144, 191, 318.

**Samuṭṭhāna** (nt.) [saṅ+uṭṭhāna] rising, origination, cause; as adj. (—°) arising from A ii.87; Dhs 766 sq., 981, 1175; Miln 134, 302, 304; J i.207; iv.171; KhA 23, 31, 123; Vism 366.

**Samuṭṭhānika** (adj.) [fr. last] originating DhsA 263.

**Samuṭṭhāpaka** (f. °ikā) [fr. samuṭṭhāpeti] occasioning, causing DhsA 344; VvA 72.

**Samuṭṭhita** [pp. of samuṭṭhahati] arisen, originated, hap- pened, occurred J ii.196; Dhs 1035.

**Samuttarati** [saṅ+uttarati] to pass over Miln 372.

**Samuttejaka** (adj.) [fr. samuttejeti] instigating, inciting, gladdening M i.146; A ii.97; iv.296, 328; v.155; S v.162; It 107.

**Samuttejeti** [saṅ+ud+**tij**] to excite, gladden, to fill with enthusiasm Vin i.18; D i.126. Cp. BSk. samuttejayati, e. g. Divy 80.

**Samudaya** [saṅ+udaya] 1. rise, origin D i.17; ii.33, 308; iii.227; A i.263 (kamma°); Vin i.10; Sn p. 135; It 16 (samuddaya metri causa) etc. **dukkha°** the origin of ill, the second ariya — sacca, e. g. D iii.136; A i.177; Vism 495 (where samudaya is expl[d] in its parts as sam+ u+aya); VbhA 124. — 2. bursting forth, effulgence (pabhā°) J i.83. — 3. produce, revenue D i.227.

**Samudāgacchati** [saṅ+udāgacchati] to result, rise; to be got, to be at hand D i.116; M i.104. — pp. **samudāgata**.

**Samudāgata** [pp. of last] arisen, resulted; received S ii.24; Sn 648 (=āgata C.).

**Samudāgama** [saṅ+ud+āgama] beginning J i.2.

**Samudācarati** [saṅ+ud+ācarati] 1. to be current, to be in use M i.40 (=kāya — vacī — dvāraṅ sampatta s. MA 182). — 2. to occur to, to befall, beset, assail M i.109, 112, 453; S ii.273; It 31; Vism 343. — 3. to behave towards, to converse with (instr.), to address Vin i.9; D ii.154, 192; A iii.124, 131; iv.415, 440; v.103; J i.192. — 4. to practise J ii.33 (aor. °ācariṅsu). — 5. to claim, to boast of Vin iii.91. — pp. **samudāciṇṇa**.

**Samudācaritatta** (nt.) [abstr. fr. samudācarita, pp. of samudācarati] practice Miln 59.

**Samudācāra** [saṅ+ud+ācāra] behaviour, practice, habit, familiarity J iv.22; SnA 6; DhsA 392; PvA 279.

**Samudāciṇṇa** [pp. of samudācarati] practised, indulged in J ii.33; Tikp 320.

**Samudānaya** (adj.) [grd. of samudāneti] to be procured or attained J iii.313 (su°).

**Samudānīta** [pp. of samudāneti, cp. BSk. samudānīta MVastu i.231] collected, procured J iv.177.

**Samudāneti** [saṅ+ud+āneti; cp. BSk. samudānayati Divy 26, 50, 490; AvŚ i.199] to collect, procure, attain, get M i.104; Sn 295. — pp. **°ānīta**.

**Samudāya** [fr. saṅ+ud+ā+**i**] multitude, quantity VvA 175; the whole VvA 276.

**Samudāvaṭa** [saṅ+ud+āvaṭa? Better read as saṅ+ udāvatta] restrained DhsA 75.

**Samudāhāra** [saṅ+udāhāra, cp. BSk. samudāhāra Divy 143] talk, conversation Miln 344; **piya°** A v.24, 27, 90, 201, 339; ThA 226.

**Samudikkhati** [saṅ+udikkhati] to behold ThA 147 (Ap. v.52).

**Samudita** [saṅ+udita[1]] 1. arisen Dāvs v.4. — 2. excited S i.136. — 3. united VvA 321.

**Samudīraṇa** (nt.) [saṅ+udīraṇa in meaning udīreti 1] moving M i.119; D i.76; Vism 365; DhsA 307.

**Samudīrita** [saṅ+udīrita] uttered J vi.17.

**Samudeti** [saṅ+udeti] to arise; pres. **samudayati** (v. l. samudīyati) S ii.78; **samudeti** A iii.338; pp. **samudita**.

**Samudda** [cp. Vedic samudra, fr. saṅ+udra, water] a (large) quantity of water, e. g. the Ganges; the sea, the ocean D i.222; M i.493; A i.243; ii.48 sq.; iii.240; D iii.196, 198; S i.6, 32, 67; J i.230; iv.167, 172; Dh 127; Nd[1] 353; SnA 30; PvA 47, 104, 133, 271; explained by adding sāgara, S ii.32; four oceans S ii.180, 187; ThA 111. Often characterized as mahā° the great ocean, e. g. Vin ii.237; A i.227; ii.55; iii.52; iv.101; SnA 371; DhA iii.44. *Eight* qualities: A iv.198, 206; popular etymology Miln 85 sq. (viz. "yattakaṅ udakaṅ tattakaṅ loṇaṅ," and vice versa); the eye etc. (the senses), an ocean which engulfs all beings S iv.157 (samudda=mahā udakarāsi). — Cp. sāmuddika.

**-akkhāyikā** (f.) tales about the origin of the sea, cosmogony Vin i.188; M i.513 sq.; D i.8; DA i.91. **-ṭṭhaka** situated in the ocean J vi.158. **-vīci** a wave of the ocean Vism 63.

**Samuddaya** metri causa instead of samudaya It 16, 52.

**Samuddhaṭa** [saṅ+uddhaṭa] pulled out, eradicated Mhvs 59, 15;

J vi.309; Sdhp 143.

**Samuddharana** (nt.) [saṅ+uddharaṇa] pulling out, sal- vation Miln 232.

**Samuddharati** [saṅ+uddharati] to take out or away; to lift up, carry away, save from; aor. **samuddhari** J vi.271; **samuddhāsi** (aor. thus read instead of samuṭṭhāsi) J v.70.

**Samunna** [saṅ+unna] moistened, wet, immersed S iv.158; cp. the similar passage A ii.211 with ref. to taṇhā as a snare (pariyonaddha).

**Samunnameti** [saṅ+unnameti] to raise, elevate, Th 1, 29.

**Samupagacchati** [saṅ+upagacchati] to approach Miln 209.

**Samupajaneti** [saṅ+upa+janeti] to produce; °janiya- māna (ppr. pass.) Nett 195.

**Samupaṭṭhahati** [saṅ+upaṭṭhahati] to serve, help; pres. **samupaṭṭhāti** Sdhp 283; aor. **samupaṭṭhahi** Mhvs 33, 95.

**Samupabbūḷha** [saṅ+upa+viyūḷha] set up; heaped, massed, in full swing (of a battle), crowded M i.253; D ii.285; S i.98; Miln 292; J i.89.

**Samupama** [saṅ+upama] resembling Mhvs 37, 68; also **samūpama** J i.146; v.155; vi.534.

**Samuparūḷha** [saṅ+uparūḷha] ascended Dāvs iv.42.

**Samupasobhita** [saṅ+upasobhita] adorned Miln 2.

**Samupāgacchati** [saṅ+upāgacchati] to come to; aor. samupāgami Mhvs 36, 91; pp. **samupāgata**.

**Samupāgata** [saṅ+upāgata] come to, arrived at Mhvs 37, 115; 38, 12; J vi.282; Sdhp 324.

**Samupādika** being on a level with the water Miln 237 (Trenckner conjectures samupodika). The better reading, however, is samupp°, sama=peace, quiet, thus "producing quiet," calm.

**Samupeta** [saṅ+upeta] endowed with, Miln 352.

**Samuppajjati** [saṅ+uppajjati] to arise, to be produced S iv.218; pp. **samuppanna**.

**Samuppatti** (f.) origin, arising S iv.218.

**Samuppanna** [saṅ+uppanna] arisen, produced, come about Sn 168, 599; Dhs 1035.

**Samuppāda** [saṅ+uppāda] origin, arising, genesis, coming to be, production Vin ii.96; S iii.16 sq.; It 17; A iii.406 (dhamma°); J vi.223 (anilūpana — samuppāda, v. read, ° — samuppāta, "swift as the wind"); Vism 521 (sammā & saha uppajjati=samuppāda). Cp. paṭicca°.

**Samuppilava** (adj.) [fr. saṅ+uppilavati] jumping or bubbling up Sn 670 (°āso nom. pl.).

**Samupphosita** [saṅ+ud+phosita] sprinkled J vi.481.

**Samubbahati** [saṅ+ubbahati[2]] to carry Dāvs iii.3; v.35; ppr. **samubbahanto** J vi.21 (making display of).

**Samubbhūta** [saṅ+ud+bhūta] borne from, produced from Dāvs ii.25.

**Samuyyuta** [saṅ+uyyuta] energetic, devoted Vv 63[33]; VvA 269.

**Samullapati** [saṅ+ullapati] to talk, converse Vin iii.187; PvA 237; ppr. **samullapanto** J iii.49.

**Samullapana** (nt.) [saṅ+ullapana] talking (with), con- versation SnA 71.

**Samullāpa** [=last] conversation, talk Miln 351.

**Samussaya** [saṅ+ud+**śri**, cp. BSk. samucchraya "body," Divy 70=AvŚ i.162] 1. accumulation, complex A ii.42= It 48; It 34; bhassasamuccaya, grandiloquence Sn 245; — 2. complex form, the body D ii.157=S i.148; Vv35[12] (=sarīra VvA 164); Dh 351; Th 1, 202 ("confluence," i. e. of the 5 factors, trsl[n]); Th 2, 22, 270; DhA iv.70; ThA 98, 212; rūpasamussaya the same Th 2, 102; cp. samuccaya.

**Samussāpita** [saṅ+ussāpita] lifted, raised J iii.408.

**Samussāhita** [saṅ+ussāhita] instigated VvA 105.

**Samussita** [saṅ+ussita] 1. elevated, erected J iii.497. - 2. arrogant, proud, haughty Dh 147 (interpreted at DhA iii.109 as "compounded," i. e. the body made up of 300 bones); A i.199; SnA 288 (°ṅ bhassaṅ high and mighty talk).

**Samusseti** [saṅ+ud+**śri**] to raise, lift up, Pot. **samusseyya** A i.199 (here=to be grandiloquent). — pp. **samussita**.

**Samūpasanta** [saṅ+upasanta] is v. l. for su — vūpasanta (?) "calmed," at KhA 21.

**Samūlaka** (adj.) [sa[3]+mūla+ka] including the root Th 2 385; ThA 256.

**Samūha** [fr. saṅ+**vah, uh**] multitude, mass, aggregation Nett 195; PvA 49, 127, 157 (=gaṇa), 200 (id.).

**Samūhata** [pp. of samūhanati] taken out, removed D i.136; S iii.131; Th 1,**604**; Dh 250; Sn 14, 360; It 83; J iv.345 (Kern, wrongly, "combined").

**Samūhatatta** (nt.) [abstr. fr. samūhata] abolition M iii.151.

**Samūhanati** [saṅ+ūhanati[2]] to remove, to abolish Vin i.110; D i.135 sq. (°hanissati); ii.91=S v.432; M i.47; ii.193; S v.76; J i.374=Sn 360; Sn 14, 369, 1076; sikkhāpadaṅ Vin iii.23; D ii.154; uposathāgāraṅ to discontinue using a Vihāra as an Uposathāgāra Vin i.107; sīmaṅ to remove the boundary Vin i.110. Pres. also **samūhanti** S iii.156; Pot. **samūhaneyya** Vin i.110; imper. **samūhantu** D ii.154; & °ūhanatu Miln 143; ger. **samūhanitvā** M i.47; Vin i.107; a° M iii.285; inf. **samugghātuṅ** Mhvs 37, 32; grd. **samūhantabba** Vin i.107. — Caus. II. **samugghātāpeti** to cause to be removed, i. e. to put to death Miln 193; **samūhanāpeti** Miln 142. — pp. **samūhata** & (Caus.) **samugghātita**.

**Samūheti** [Caus. of saṅ+**uh=vah**] to gather, collect Mhvs 37, 245.

**Samekkhati** [saṅ+ikkhati] to consider, to seek, look for; Pot. **samekkhe** J iv.5; ppr. **samekkhamāna** Th 1, 547; & **samekkhaṅ** J ii.65; ger. **samekkhiya** Mhvs 37, 237.

**Sameta** [pp. of sameti] associating with Miln 396; con- nected with, provided with Mhvs 19, 69; combined, constituted Sn 873, 874.

**Sameti** [saṅ+eti] 1. to come together, to meet, to assemble Bu ii.199=J i.29. — 2. to associate with, to go to D ii.273; J iv.93. — 3. to correspond to, to agree D i.162, 247; J i.358; iii.278. — 4. to know, consider S i.186; Nd[1] 284. — 5. to fit in J vi.334. — imper. **sametu** J iv.93[20]; fut. **samessati** S iv.379; It 70; aor. **samiṅsu** Bu ii.199; S ii.158=It 70; & **samesuṅ**

J ii.30[16]; ger. **samecca** (1) (coming) together with D ii.273; J vi.211, 318. —(2) having acquired or learnt, knowing S i.186; Sn 361, 793; A ii.6. — pp. **samita & sameta** [=saṅ+ā+ita].

**Sametikā** Sii.285; read samāhitā.

**Samerita** [saṅ+erita] moved, set in motion; filled with (—°), pervaded by Sn 937; Nd[1] 410; J vi.529; Vism 172.

**Samokiṇṇa** [pp. of samokirati] besprinkled, covered (with) J i.233.

**Samokirati** [saṅ+okirati] to sprinkle Bu ii.178=J i.27. - pp. **samokiṇṇa**.

**Samocita** [saṅ+ocita] gathered, arranged J v.156 (=suro- cita C.).

**Samotata** [saṅ+otata] strewn all over, spread Vv 81[6] (vv. ll. samogata and samohata); J i.183; Ap 191.

**Samotarati** [saṅ+otarati] to descend Mhvs 10, 57.

**Samodakaṅ** (adv.) [saṅ+odakaṅ] at the water's edge Vin i.6=M i.169=D ii.38.

**Samodahati** [saṅ+odahati] to put together, supply, apply S. i.7; iv.178 sq.; to fix Nett 165, 178; ppr. **samodahaṅ** S i.7=iv.179; ger. **samodahitvā** S iv.178; & **samodhāya** Vism 105; Sdhp 588. — pp. **samohita**.

**Samodita** united VvA 186 (so read for samm°), 320; cp. samudita.

**Samodhāna** (nt.) [saṅ+odhāna, cp. odahana] collocation, combination Bu ii.59=J i.14; S iv.215=v.212; application (of a story) J ii.381. samodhānaṅ gacchati to come together, to combine, to be contained in Vin i.62; M i.184=S i.86; v.43, 231=A v.21 (Com. odhānapakkhepaṅ) A iii.364; SnA 2; Vism 7; VbhA 107; samodhānagata wrapped together Miln 362; samodhānaparivāsa a combined, inclusive probation Vin ii.48 sq.

**Samodhānatā** (f.) [abstr. fr. samodhāna] combination, application, pursuance, in **vutti°** J iii.541 (so read for vatti°).

**Samodhāneti** [Denom. fr. samodhāna] to combine, put together, connect J i.9, 14; DA i.18; SnA 167, 193, 400; especially **jātakaṅ s**. to apply a Jātaka to the incident J i.106, 171; ii.381 & passim.

**Samorodha** [saṅ+orodha] barricading, torpor Dhs 1157; DhsA 379.

**Samorohati** [saṅ+orohati] to descend; ger. **samoruyha** Mhvs 10, 35.

**Samosaraṇa** (nt.) [saṅ+osaraṇa] coming together, meeting, union, junction D i.237; ii.61; S iii.156; v.42 sq., 91; A iii.364; Miln 38.

**Samosarati** [saṅ+osarati] 1. to flow down together Miln 349. — 2. to come together, gather J i.178 (see on this Kern, *Toev.* ii.60).

**Samoha** infatuated Pug 61.

**Samohita** [pp. of samodahati] 1. put together, joined J vi.261 (su°). — 2. connected with, covered with Nd[1] 149 (for pareta); Miln 346 (raja — panka°).

**Sampakampati** [saṅ+pakampati] to tremble, to be shaken Vin i.12; D ii.12, 108; M i.227; iii.120. — Caus. **sampakampeti** to shake D ii.108.

**Sampakopa** [saṅ+pakopa] indignation Dhs 1060.

**Sampakkhandati** [saṅ+pakkhandati, cp. BSk. sampra- skandati MVastu ii.157] to aspire to, to enter into Miln 35.

**Sampakkhandana** (nt.) [saṅ+pakkhandana] aspiration Miln 34 sq.

**Sampaggaṇhāti** [saṅ+pagganhāti] 1. to exert, strain DhsA 372. — 2. to show a liking for, to favour, befriend J vi.294. — pp. **sampaggahīta**.

**Sampaggaha** [saṅ+paggaha] support, patronage Mhvs 4, 44.

**Sampaggahīta** [saṅ+paggahīta] uplifted Miln 309.

**Sampaggāha** assumption, arrogance Dhs 1116.

**Sampaghosa** sound, noise Mhbv 45.

**Sampacura** (adj.) [saṅ+pacura] abundant, very many A ii.59, 61; S i.110.

**Sampajañña** (nt.) [fr. sampajāna, i. e. *sampajānya] attention, consideration, discrimination, comprehension, circumspection A i.13 sq.; ii.93; iii.307; iv.320; v.98 sq.; S iii.169; D iii.213 (**sati+samp**. opp. to **muṭṭha-sacca+ asampajañña**), 273. Description of it in detail at DA i.183 sq.=VbhA 347 sq., where given as *fourfold,* viz. sātthaka°, sappāya°, gocara°, asammoha°, with examples. Often combined with **sati**, with which almost synonymous, e. g. at D i.63; A i.43; ii.44 sq.; v.115, 118.

**Sampajāna** (adj.) [saṅ+pajāna, cp. pajānāti; BSk. sam- prajāna, MVastu i.206; ii.360] thoughtful, mindful, attentive, deliberate, almost syn. with **sata**, mindful D i.37; ii.94 sq.; Sn 413, 931; It 10, 42; Pug 25; D iii.49, 58, 221, 224 sq.; A iv.47 sq., 300 sq., 457 sq.; Nd[1] 395; Nd[2] 141. **sampajānakārin** acting with consideration or full attention D i.70; ii.95, 292; A ii.210; v.206; VbhA 347 sq.; DA i.184 sq.; **sampājanamusāvāda** deliberate lie Vin iv.2; It 18; D iii.45; A i.128; iv.370; v.265; J i.23.

**Sampajānāti** [saṅ+pajānāti] to know S v.154; Sn 1055; Nd[2] 655.

**Sampajjati** [saṅ+pajjati] 1. to come to, to fall to; to succeed, prosper J i.7; ii.105. — 2. to turn out, to happen, become D i.91, 101, 193, 239; PvA 192. aor. **sampādi** D ii.266, 269. — pp. **sampanna**. — Caus. **sampādeti**.

**Sampajjalita** (adj.) [saṅ+pajjalita] in flames, ablaze A iv.131; Vin i.25; D i.95; ii.335; J i.232; Miln 84.

**Sampaṭike** (adv.) [loc. fr. saṅ+paṭi+ka] now J iv.432 (=sampati, idāni C.).

**Sampaṭiggaha** [saṅ+paṭiggaha] summing up, agreement KhA 100.

**Sampaṭicchati** [saṅ+paṭicchati] to receive, accept J i.69; iii.351; Mhvs 6, 34; ovādaṅ s. to comply with an admonition J iii.52; sādhū ti s. to say "well" and agree J ii.31; Miln 8. Caus. II. **sampaṭicchāpeti** J vi.336.

**Sampaṭicchana** (nt.) [fr. last] acceptance, agreement DhsA 332; SnA 176 ("sādhu"); Vism 21; Sdhp 59, 62.

**Sampaṭinipajjā** (f.) [saṅ+paṭi+nipajjā] squatting down, lying down ThA 111.

**Sampaṭivijjhati** [saṅ+paṭivijjhati] to penetrate; Pass. sampaṭivi-

jjhiyati Nett 220.

**Sampaṭivedha** [saṅ+paṭivedha] penetration Nett 27, 41, 42, 220.

**Sampaṭisaṅkhā** deliberately S ii.111; contracted from ger. ° — saṅkhāya.

**Sampatati** [saṅ+patati] to jump about, to fly along or about J vi.528 (dumā dumaṅ); imper, sampatantu, ib. vi.448 (itarītaraṅ); ppr. sampatanto flying to J iii.491. pp. **sampatita**.

**Sampati** [saṅ+paṭi; cp. Sk. samprati] now Miln 87; sampatijāta, just born D ii.15=M iii.123. Cp. **sampaṭike**.

**Sampatita** [pp. of sampatati] jumping about J vi.507.

**Sampatta** [pp. of sampāpuṇāti] reached, arrived, come to, present J iv.142; Miln 9, 66; PvA 12; KhA 142; SnA 295; Sdhp 56.

**Sampattakajāta** merged in, given to Ud 75 [read sammat- taka (?)].

**Sampatti** (f.) [saṅ+patti[2]] 1. success, attainment; happi- ness, bliss, fortune (opp. **vipatti**) A iv.26, 160; Vism 58, 232; J iv.3 (dibba°); DA i.126; *three* attainments J i.105; Miln 96; DhA iii.183 (manussa°, devaloka°, nibbāna°); Nett 126 (sīla°, samādhi°, paññā°; cp. sampadā); *four* VbhA 439 sq. (gati°, upadhi°, kāla°, payoga°); *six* J i.105; *nine* Miln 341. — 2. excellency, magnificence SnA 397; rūpasampatti beauty J iii.187; iv.333. — 3. honour Mhvs 22, 48. — 4. prosperity, splendour J iv.455; Mhvs 38, 92; s. bhavaloko Ps i.122. Cp. samāpatti & sampadā.

**Sampatthanā** (f.) [saṅ+patthanā] entreating, imploring Dhs 1059.

**Sampadā** (f.) [fr. saṅ+**pad**, cp. BSk. sampadā Divy 401 (devamanuṣya°), also sampatti] 1. attainment, success, accomplishment; happiness, good fortune; blessing, bliss A i.38; Pv ii.9[47] (=sampatti PvA 132). — Sampadā in its pregnant meaning is applied to the accomplishments of the individual in the course of his religious development. Thus it is used with **sīla, citta, & paññā** at D i.171 sq. and many other passages in an almost encyclopedic sense. Here with **sīla°** the whole of the sīlakkhandha (D i.63 sq.) is understood; **citta°** means the cultivation of the heart & attainments of the mind relating to composure, concentration and religious meditation, otherwise called samādhikkhandha. It includes those stages of meditation which are enum[d] under samādhi. With **paññā°** are meant the attainments of higher wisdom and spiritual emancipation, connected with supernormal faculties, culminating in Arahantship and extinction of all causes of rebirth, otherwise called **vijjā** (see the 8 items of this under vijjā b.). The same ground as by this 3 fold division is covered by the enumeration of 5 sampadās as **sīla°, samādhi°, paññā°, vimutti°, vimuttiñāṇadassana°** M i.145; Pug 54; cp. S i.139; A iii.12.

The term **sampadā** is not restricted to a definite *set* of accomplishments. It is applied to various such sets besides the one mentioned above. Thus we find a set of 3 sampadās called **sīla°, citta° & diṭṭhi°** at A i.269, where under **sīla** the Nos. 1 — 7 of the 10 sīlas are understood (see sīla 2 a), under **citta** Nos. 8 & 9, under **diṭṭhi** No. 10. — **sīla & diṭṭhi°** also at D iii.213. — A set of 8 sampadās is given at A iv.322 with uṭṭhāna°, ārakkha°, kalyāṇamittatā, sammājīvitā, saddhā°, sīla°, cāga°, paññā°; of which the first 4 are expl[d] in detail at A iv.281=322 as bringing wordly happiness, viz. alertness, wariness, association with good friends, right livelihood; and the last 4 as leading to future bliss (viz. faith in the Buddha, keeping the 5 sīlas, liberality, higher wisdom) at A iv.284=324. Another set of 5 frequently mentioned is: **ñāti°, bhoga°, ārogya°, sīla°, diṭṭhi°** (or the blessings, i. e. good fortune, of having relatives, possessions, health, good conduct, right views) representing the "summa bona" of popular choice, to which is opposed deficiency (vyasana, reverse) of the same items. Thus e. g. at A iii.147; D iii.235. — *Three* sampadās: **kammanta°, ājīva°, diṭṭhi,°** i. e. the 7 sīlas, right living (sammā — ājīva), right views A i.271. — Another *three* as **saddhā°, sīla°, paññā°** at A i.287. — Bdhgh at DhA iii.93, 94 speaks of *four* sampadās, viz. **vatthu°, paccaya°, cetanā°**, guṇâtireka°; of the blessings of a foundation (for merit), ofmeans (for salvation), of good intentions, of virtue (& merit). — A (later) set of *seven* sampadās is given at J iv.96 with āgama°, adhigama°, pubbahetu°, attattha — paripucchā°, titthavāsa°, yoniso — manasikāra°, buddh'ûpanissaya°. — Cp. the following: **atta°** S v.30 sq.; **ākappa°** A i.38; **ājīva°** A i.271; DA i.235; **kamma°** A iv.238 sq.; **dassana°** Sn 231; **nibbāna°** Vism 58; **bhoga°** (+parivāra°) DhA i.78; **yāga°** ThA 40 (Ap. v.7); **vijjācaraṇa°** D i.99.

2. execution, performance; result, consequence; thus **yañña°** successful performance of a sacrifice D i.128; Sn 505, 509; **piṭaka-sampadāya** "on the authority of the Piṭaka tradition," according to the P.; in exegesis of **iti-kira** (hearsay) A i.189=ii.191=Nd[2] 151; and of **itihītiha** M i.520=ii.169.

**Sampadāti** [saṅ+padāti] to hand on, give over J iv.204 (aor. °padāsi).

**Sampadāna** (nt.) [saṅ+padāna] the dative relation J v.214 (upayogatthe), 237 (karaṇatthe); SnA 499 (°vacana).

**Sampadāleti** [saṅ+padāleti] to tear, to cut M i.450; A ii.33=S iii.85; S iii.155; Mhvs 23, 10. — Act. intrs. **sampadālati** to burst J vi.559 (=phalati, C.).

**Sampaditta** [saṅ+paditta] kindled Sdhp 33.

**Sampaduṭṭha** [saṅ+paduṭṭha] corrupted, wicked J vi.317 (a°); Sdhp 70.

**Sampadussati** [saṅ+padussati] to be corrupted, to tres- pass Vin iv.260; J ii.193; pp. **sampaduṭṭha**.

**Sampadosa** [saṅ+padosa[1]] wickedness Dhs 1060; a — sam- padosa innocence J vi.317=vi.321.

**Sampaddavati** [saṅ+pa+**dru**] to run away; aor. **sam- paddavi** J vi.53. — pp. **sampadduta**.

**Sampadduta** [pp. of sampaddavati] run away J vi.53.

**Sampadhūpeti** (°dhūpāyati, °dhūpāti) [saṅ+padhūpāti] to send forth (thick) smoke, to fill with smoke or incense, to pervade, permeate S i.169; Vin i.225; Sn p. 15; Miln 333. Cp. **sandhūpāyati**.

**Sampanna** [pp. of sampajjati] 1. successful, complete, perfect Vin ii.256; sampannaveyyākaraṇa a full explanation Sn 352. — 2. endowed with, possessed of, abounding in Vin i.17; Sn 152, 727 (ceto — vimutti°); J i.421; vijjācaraṇasampanna full of wisdom and goodness D i.49; Sn 164; often used as first part of a compound, e. g. sampannavijjācaraṇa Dh 144; DhA

iii.86; sampannasīla virtuous It 118; Dh 57; sampannodaka abounding in water J iv.125. — 3. sweet, well cooked Vin ii.196; Miln 395.

**Sampaphulla** (adj.) [saṅ+pa+phulla] blooming, blossoming Sdhp 245.

**Sampabhāsa** [saṅ+pa+**bhāṣ**] frivolous talk S v.355.

**Sampabhāsati** [saṅ+pa+bhās] to shine Miln 338.

**Sampamathita** [saṅ+pamathita] altogether crushed or overwhelmed J vi.189.

**Sampamaddati** [saṅ+pamaddati] to crush out Miln 403.

**Sampamūḷha** (adj.) [saṅ+pamūḷha] confounded Sn 762.

**Sampamodati** [saṅ+pamodati] to rejoice Vv 36[8]. — pp. **sampamodita**.

**Sampamodita** [saṅ+pamodita] delighted, rejoicing Sdhp 301.

**Sampayāta** [saṅ+payāta] gone forth, proceeded Dh 237.

**Sampayāti** [saṅ+payāti] to proceed, to go on; inf. sam- payātave Sn 834; pp. **sampayāta**.

**Sampayutta** [saṅ+payutta] associated with, connected Dhs 1; Kvu 337; DhsA 42. **-°paccaya** the relation of association (opp. vippayutta°) Vism 539; VbhA 206; Tikp 6, 20, 53, 65, 152 sq.; Dukp 1 sq.

**Sampayoga** [saṅ+payoga] union, association Vin i.10; S v.421; DA i.96, 260.

**Sampayojeti** [saṅ+payojeti] 1. to associate (with) Vin ii.262; M ii.5. — 2. to quarrel Vin ii.5; S i.239. — pp. **sampayutta**.

**Samparāya** [fr. saṅ+parā+**i**] future state, the next world Vin ii.162; A iii.154; iv.284 sq.; D ii.240; S i.108; Sn 141, 864, J i.219; iii.195; Miln 357; DhA ii.50.

**Samparāyika** (adj.) [fr. last] belonging to the next world Vin i.179; iii.21; D ii.240; iii.130; A iii.49, 364; iv.285; M i.87; It 17, 39; J ii.74.

**Samparikaḍḍhati** [saṅ+parikaḍḍhati] to pull about, drag along M i.228.

**Samparikantati** [saṅ+parikantati] to cut all round M iii.275. (Trenckner reads sampakantati.)

**Samparikiṇṇa** [saṅ+parikiṇṇa] surrounded by Vin iii.86; Miln 155.

**Samparitāpeti** [saṅ+paritāpeti] to make warm, heat, scourge M i.128, 244=S iv.57.

**Samparibhinna** (adj.) [saṅ+paribhinna] broken up J vi.113 (°gatta).

**Samparivajjeti** [saṅ+parivajjeti] to avoid, shun Sdhp 52, 208.

**Samparivatta** (adj.) [saṅ+parivatta] rolling about Dh 325.

**Samparivattaka** (adj.) [saṅ+parivattaka] rolling about grovelling J ii.142 (turning somersaults); DhA ii.5, 12; Miln 253, 357; **samparivattakaṅ** (adv.) in a rolling about manner M ii.138; samparivattakaṅ — samparivattakaṅ continually turning (it) Vin i.50.

**Samparivattati** [saṅ+parivattati] to turn, to roll about; ppr. samparivattamāna J i.140; pp. **samparivatta**. — Caus. **samparivatteti** [cp. BSk. °parivartayati to wring one's hands Divy 263] to turn over in one's mind, to ponder over S v.89.

**Samparivāreti** [saṅ+parivāreti] to surround, wait upon, attend on J i.61; aor. 3[rd] pl. samparivāresuṅ J i.164; ger. samparivārayitvā J i.61; °etvā (do.) J vi.43, 108. Cp. sampavāreti.

**Samparivāsita** see **parivāsita**.

**Sampareta** (adj.) [saṅ+pareta] surrounded, beset with J ii.317; iii.360=S i.143.

**Sampalibodha** [saṅ+palibodha] hindrance, obstruction Nett 79.

**Sampalibhagga** [pp. of next] broken up S i.123.

**Sampalibhañjati** [saṅ+pari+**bhañj**] to break, to crack M i.234; S i.123; pp. **sampalibhagga**.

**Sampalimaṭṭha** [saṅ+palimaṭṭha] touched, handled, blotted out, destroyed S iv.168 sq.=J iii.532=Vism 36.

**Sampaliveṭhita** (adj.) [saṅ+paliveṭhita] wrapped up, enveloped M i.281.

**Sampaliveṭheti** [saṅ+paliveṭheti] to wrap up, envelop; °eyya Aiv.131 (kāyaṅ).

**Sampavanka** (adj.) [perhaps saṅ+pari+anka[2], con- tracted to *payyanka>*pavanka] intimate, friend D ii.78; S i.83, 87; Pug 36.

**Sampavankatā** (f.) [fr. last] connection, friendliness, intimacy S i.87; A iii.422 (pāpa° & kalyāṇa°); iv.283 sq.; v.24, 199; Dhs 1326; Pug 20, 24; DhsA 394. Cp. anu° Vin ii.88.

**Sampavaṇṇita** (adj.) [saṅ+pa+vaṇṇita] described, praised J vi.398.

**Sampavattar** [saṅ+pavattar] an instigator A iii.133.

**Sampavatteti** [saṅ+pavatteti] to produce, set going A iii.222 (saṅvāsaṅ); Mhvs 23, 75.

**Sampavāti** [saṅ+pavāti] to blow, to be fragrant M i.212; J vi.534; VvA 343 (=Vv 84[32]).

**Sampavāyati** [saṅ+pavāyati] to make fragrant, Vv 81[6], 84[32]; VvA 344.

**Sampavāyana** (nt.) [fr. last] making fragrant VvA 344.

**Sampavāreti** [saṅ+pavāreti; cp. BSk. saṅpravārayati Divy 285, 310, etc.; AvŚ i.90; MVastu iii.142] to cause to accept, to offer, to regale, serve with; ger. sampavāretvā Vin i.18; ii.128; D i.109; aor. sampavāresi D ii.97.

**Sampavedhati** [saṅ+pavedhati] to be shaken violently, to be highly affected Vin i.12; D ii.12, 108; M i.227; Th 2, 231; J i.25; S iv.71. — Caus. **sampavedheti** to shake violently D ii.108; M i.253; Nd[1] 316, 371 (pp. °pavedhita).

**Sampavedhin** to be shaken Sn 28; Miln 386.

**Sampasāda** [saṅ+pasāda] serenity, pleasure D ii.211, 222; A ii.199; M ii.262.

**Sampasādana** [saṅ+pasādana] (nt.) tranquillizing D i.37; Dhs 161; Miln 34; Vism 156; DhsA 170 (in the description of the second Jhāna); happiness, joy Bu i.35.

**Sampasādaniya** (adj.) [saṅ+pasādaniya] leading to serenity, inspiring faith D iii.99 sq. (the S. Suttanta), 116.

**Sampasāreti** [saṅ+pasāreti] to stretch out, to distract Vism 365. — Pass. **sampasāriyati** A iv.47; Miln 297; DhsA 376.

**Sampasīdati** [saṅ+pasīdati] to be tranquillized, reassured D i.106; M i.101; DA i.275.

**Sampasīdana** (nt.) [fr. last] becoming tranquillized Nett 28.

**Sampassati** [saṅ+passati] to see, behold; to look to, to consider; ppr sampassanto Vin i.42; D ii.285; sampassaṅ Dh 290.

**Sampahaṅsaka** (adj.) [fr. next] gladdening M i.146; A ii.97; iv.296, 328; v.155; It 107; Miln 373.

**Sampahaṅsati** [saṅ+pahaṅsati[2]] to be glad; pp. **sam- pahaṭṭha**. — Caus. **sampahaṅseti** to gladden, delight Vin i.18; D i.126.

**Sampahaṅsana** (nt.) [fr. sampahaṅsati] being glad, plea- sure; approval Ps i.167; Vism 148 (°ā); KhA 100 ("evaṅ"); SnA 176 ("sādhu"); Sdhp 568.

**Sampahaṭṭha[1]** (adj.) [saṅ+pahaṭṭha[1]] beaten, struck (of metal), refined, wrought S i.65 (sakusala°; Bdhgh: ukkāmukhe pac- itvā s.; *K.S.* i.321); Sn 686 (sukusala°; SnA 486: "kusalena suvaṇṇakārena sanghaṭṭitaṅ sanghaṭṭentena tāpitaṅ").

**Sampahaṭṭha[2]** [saṅ+pahaṭṭha[2]] gladdened, joyful Sdhp 301.

**Sampahāra** [saṅ+pahāra] clashing, beating together, im- pact, striking; battle, strife D ii.166; Pug 66 sq.; DA i.150; Miln 161 (ūmi — vega°), 179 (of two rocks), 224.

**Sampāka** [saṅ+pāka] 1. what is cooked, a cooked preparation, concoction Vin ii.259 (maṅsa° etc.); Vv 43[5] (kola°); VvA 186. — 2. ripeness, development J vi.236.

**Sampāta** [saṅ+pāta] falling together, concurrence, collision It 68; kukkuṭasampāta neighbouring, closely adjoining (yasmā gāmā nikkhamitvā kukkuṭo padasā va aññaṅ gāmaṅ gacchati, ayaṅ kukkuṭasampāto ti vuccati) Vin iv.63, 358; kukkuṭasampātaka lying close together (lit. like a flock of poultry) A i.159. Cp. the similar **sannipāta**.

**Sampādaka** [fr. sampādeti] one who obtains Miln 349.

**Sampādana** (nt.) [fr. sampādeti] effecting, accomplishment Nett 44; preparing, obtaining J i.80.

**Sampādeti** [Caus. of sampajjati] 1. to procure, obtain Vin i.217; ii.214; ekavacanaṅ s. to be able to utter a single word J ii.164; kathaṅ s. to be able to talk J ii.165; dohaḷe s. to satisfy the longing Mhvs 22, 51. — 2. to strive, to try to accomplish one's aim D ii.120; S ii.29

**Sampāpaka** (adj.) [fr. sampāpeti] causing to obtain, leading to, bringing J iii.348; vi.235.

**Sampāpana** (nt.) [fr. sampāpuṇāti] reaching, getting to Miln 355, 356 (tīra°).

**Sampāpuṇāti** [saṅ+pāpuṇāti] to reach, attain; to come to, meet with; aor. sampāpuṇi J i.67; ii.20; pp. **sampatta**. — Caus. **sampāpeti** to bring, to make attain Vism 303.

**Sampāyati** [der[n] not clear; Kern, *Toev.* i.62=sampāda- yati; but more likely=sampāyāti, i. e. sam+pa+ā+**yā**] to be able to ex- plain (DA i.117: sampādetvā kathetuṅ sakkuṇoti), to agree, to come to terms, succeed D i.26; ii.284; M i.85, 96, 472; ii.157; A v.50; S iv.15, 67; v.109; Vin ii.249 (cp. p. 364); aor. sam- pāyāsi M i.239. Cp. sampayāti.

**Sampāruta** [saṅ+pāruta] (quite) covered M i.281.

**Sampāleti** [saṅ+pāleti] to protect J iv.127.

**Sampiṇḍana** (nt.) [fr. saṅ+piṇḍ°] combining, connection, addi- tion Vism 159 (of "ca"); KhA 228 (id.); DhsA 171.

**Sampiṇḍita** [pp. of sampiṇḍeti] brought together, restored J i.230; compact, firm J v.89.

**Sampiṇḍeti** [saṅ+piṇḍeti] to knead or ball together, com- bine, unite Vism 159; KhA 125, 221, 230; DhsA 177; pp. **sampiṇḍita**.

**Sampiya** (adj.) [saṅ+piya] friendly; **sampiyena** by mutual con- sent, in mutual love Sn 123, 290.

**Sampiyāyati** [saṅ+piyāyati] to receive with joy, to treat kindly, address with love J iii.482; ppr. sampiyāyanto J i.135; sampiyāyamāna (do.) fondling, being fond of D ii.223; J i.191, 297, 361; ii.85; DhA ii.65. aor. 3[rd] pl. **sampiyāyiṅsu** J vi.127.

**Sampiyāyanā** (f.) [saṅ+piyāyanā] intimate relation, great fond- ness J iii.492.

**Sampīṇeti** [saṅ+pīṇeti] to satisfy, gladden, please; aor. 2[nd] sg. **sampesi** J iii.253; ger. **sampīṇayitvā** Dāvs iv.11.

**Sampīḷa** (nt.) [saṅ+pīḷa, cp. pīḷā] trouble, pain; asam- pīḷaṅ free from trouble Miln 351.

**Sampīḷita** [pp. of sampīḷeti] troubled; as nt., worry, trouble Miln 368.

**Sampīḷeti** [saṅ+pīḷeti] to press, to pinch, to worry Vin iii.126; pp. **sampīḷita**.

**Sampucchati** [saṅ+pucchati] to ask D i.116; ger. **sam- puccha** having made an appointment with S i.176.

**Sampuṭa** [cp. saṅ+puṭa (lexicogr. Sk. sampuṭa "round box") & BSk. sampuṭa in meaning "añjali" at Divy 380, in phrase kṛta — kara — sampuṭaḥ] the hollow of the hand (in posture of ven- eration), in **pāṇi°** Mhvs 37, 192, i. e. Cūḷavaṅsa (ed. Geiger) p. 15.

**Sampuṭita** [saṅ+puṭita = phuṭita, cp. BSk. sampuṭaka MVastu ii.127] shrunk, shrivelled M i.80.

**Sampuṇṇa** (sampūrṇa) filled, full Sn 279; Bu ii.119= J i.20; Mhvs 22, 60.

**Sampupphita** [saṅ+pupphita] in full bloom Pv iv.12 (=niccaṅ pupphita PvA 275).

**Sampurekkharoti** [saṅ+purakkharoti] to honour M ii.169.

**Sampūjeti** [saṅ+pūjeti] to venerate Mhvs 30, 100.

**Sampūreti** [saṅ+pūreti] Pass. **pūriyati°** to be filled, ended; aor. sampūri (māso, "it was a full month since...") J iv.458.

**Sampha** (adj. — n.) [not clear, if & how connected with Sk. śaśpa, grass. The BSk. has sambhinna — pralāpa for sam- pha — ppalāpa] frivolous; nt. frivolity, foolishness; only in connection with expressions of talking, as **samphaṅ bhāsati** to speak frivolously A ii.23; Sn 158; **samphaṅ giraṅ bh.** J vi.295; **samphaṅ palapati** Tikp 167 sq. — Also in cpds. **°palāpa** frivolous talk D i.4; iii.69, 82, 175, 269; A i.269 sq., 298; ii.60, 84, 209; iii.254, 433; iv. 248; v.251 sq., 261 sq.; Tikp 168, 281; DA i.76; **°palāpin** talking frivolously D i.138; iii.82; A i.298; Pug 39, 58.

**Samphala** (adj.) [saṅ+phala] abounding in fruits S i.70; 90=It 45.

**Samphassa** [saṅ+phassa] contact, reaction Vin i.3; A ii.117; D

ii.62; M i.85; J i.502; kāya — s. the touch of the skin D ii.75; cakkhu —, sota —, ghāna —, jivhā —, kāya —, and mano — s. D ii.58, 308; S iv.68 sq.; VbhA 19.

**Samphuṭṭha** [pp. of samphassati] touched S iv.97; Av.103; It 68.

**Samphulla** (adj.) [saṅ+phulla] full — blown J vi.188.

**Samphusati** [saṅ+phusati] to touch, to come in contact with; ppr. samphussaṅ It 68; ppr. med. samphusamāna Sn 671; Nd[2] 199 (reads samphassamāna, where id. p. at M i.85 has **rissamāna**); aor. **samphusi** D ii.128; inf. samphusituṅ Sn 835; D ii.355; pp. **samphuṭṭha**.

**Samphusanā** (f.) [saṅ+phusanā] touch, contact Th 2, 367; Dhs 2, 71.

**Samphusitatta** (nt.) [abstr. fr. samphusita] the state of having been brought into touch with Dhs 2, 71.

**Sambaddha** [saṅ+baddha] bound together Sdhp 81.

**Sambandha** [saṅ+bandha] connection, tie D ii.296=M i.58; SnA 108, 166, 249, 273, 343, 516. ° — kula related family J iii.362; a — sambandha (adj.) incompatible (C. on asaññuta J iii.266).

**Sambandhati** [saṅ+bandhati] to bind together, to unite Vin ii.116; pass. **sambajjhati** is united, attached to J iii.7; ger. sambandhitvā Vin i.274; ii.116. — pp. **sambaddha**.

**Sambandhana** (nt.) [saṅ+bandhana] binding together, connection J i.328.

**Sambarimāyā** (f.) [sambarī+māyā] the art of Sambari, jugglery S i.239 (trsl[n] "Sambara's magic art"). Sambara is a king of the Asuras.

**Sambala** (nt.) [cp. *Sk. śambala] provision S ii.98; J v.71, 240; vi.531.

**Sambahula** (adj.) [saṅ+bahula] many Vin i.32; D i.2; J i.126, 329; Sn 19; sambahulaṅ karoti to take a plurality vote J ii.45.

**Sambahulatā** (f.) [fr. sambahula] a plurality vote J ii.45.

**Sambahulika** (adj.) in **°ṅ karoti**=sambahulaṅ karoti J ii.197.

**Sambādha** [cp. Sk. sambādha] 1. crowding, pressure, in- convenience from crowding, obstruction Vism 119. janasambādharahita free from crowding Miln 409; kiṭṭhasambādha crowding of corn, the time when the corn is growing thick M i.115; J i.143, 388. — yassa sambādho bhavissati he who finds it too crowded Vin iv.43; asambādha unobstructed Sn 150; atisambādhatā (q. v.) the state of being too narrow J i.7; puttadārasambādhasayana a bed encumbered with child and wife Miln 243; cp. S i.78; (in fig. sense) difficulty, trouble S i.7, 48; J iv.488; sambādhapaṭipanna of the eclipsed moon S i.50. As *adjective* "crowded, dense" sambādho gharavāso life in the family is confined, i. e. a narrow life, full of hindrances D i.63, 250; S ii.219; v.350; DA i.180; s. magga a crowded path J i.104; nijana° vana Vism 342; s. vyūha S v.369. — **atisambādha** too confined DhA i.310 (cakkavāḷa). — compar. sambādhatara S v.350; asambādhaṅ comfortably J i.80. — 2. pudendum masculinum Vin i.216; ii.134; pudendum muliebre Vin iv.259; Sn 609; sambādhaṭṭhāna (nt.) pudendum muliebre J i.61; iv.260.

**Sambādheti** [saṅ+bādheti] to be crowded D ii.269 (read °bādhāyanti).

**Sambāhati** [saṅ+bāhati; Kern, *Toev.* s. v. disputes rela- tion to **vah**, but connects it with **bāh** "press"] 1. to rub, shampoo J i.293; ii.16; iv.431; v.126; also sambāheti Miln 241; Caus. **sambāhāpeti** to cause to shampoo Vin iv.342; ppr. **sambāhanta** J vi.77; aor. **sambāhi** J i.293 Cp. pari°.

**Sambāhana** (nt.) [fr. last] rubbing, shampooing D i.7 (as a kind of exercise for wrestlers DA i.88); A i.62; iv.54; Miln 241; J i.286.

**Sambuka** [cp. Sk. śambuka] a shell D i.84=A i.9; iii.395 (sippi°); J ii.100.

**Sambujjhati** [saṅ+bujjhati] to understand, achieve, know DhsA 218; inf. **sambuddhuṅ** Sn 765 (v. l. sambuddhaṅ); Caus. **sambodheti** to teach, instruct J i.142. Cp. **sammā°**.

**Sambuddha** [saṅ+buddha] 1. well understood Sn 765 (various reading, sambuddhuṅ=to know); J v.77 (sam° & a°, taken by C. as ppr. "jānanto" & "ajānanto"); susambuddha easily understood Sn 764. — 2. one who has thoroughly understood, being enlightened, a Buddha Sn 178 etc., 559; A ii.4; Dh 181; S i.4; It 35 etc.

**Sambuddhi** (f.) [saṅ+buddhi] complete understanding; adj. **°vant** wise J iii.361 (=buddhisampanna).

**Sambojjhanga** [saṅ+bojjhanga] constituent of Sambodhi (enlightenment), of which there are seven: sati, selfpossession; dhammavicaya, investigation of doctrine; viriya, energy; pīti, joy; passaddhi, tranquillity; samādhi, concentration; upekhā, equanimity D ii.79, 303 sq.; iii.106, 226; M i.61 sq.; A iv.23; S v.110 sq.; Nd[2] s. v. Miln 340; VbhA 135, 310. The characteristics of the several constitutents together with var. means of cultivation are given at Vism 132 sq.=VbhA 275 sq.

**Sambodha** [saṅ+bodha] enlightenment, highest wisdom, awakening; the insight belonging to the three higher stages of the Path, Vin i.10; D iii.130 sq., 136 sq.; S ii.223; v.214; M i.16, 241; A i.258; ii.200, 240 sq., 325 sq.; v.238 sq.; It 27; pubbe sambodhā, before attaining insight M i.17, 163; ii.211; iii.157; S ii.5, 10; iv.6, 8, 97, 233; v.281; A i.258; iii.82, 240. abhabba sambodhāya, incapable of insight M i.200, 241=A ii 200. (Cp. *Dial.* i.190 — 192.)

**-gāmin** leading to enlightenment D iii.264; Sn p. 140. **-pakkhika** belonging to enlightenment A iv.357. **-sukha** the bliss of enlightenment A iv.341 sq.

**Sambodhana** (nt.) [saṅ+bodhana] the vocative case VvA 12, 18.

**Sambodhi** (f.) [saṅ+bodhi[1]] the same as **sambodha**, the highest enlightenment D i.156; ii.155; Dh 89=S v.29; Sn 478; S i.68, 181; A ii.14; It 28, 42, 117; SnA 73. See also **sammā°**.

**-agga** [°yagga] the summit of enlightenment Sn 693; **-gāmin** leading to enlightenment S v.234; **-patta** having attained enlightenment, an Arahant Sn 503, 696; **-parāyana** that which has enlightenment as its aim, proceeding towards enlightenment, frequently of the *Sotāpanna* D i.156 (discussed in *Dialogues* i.190 sq.); iii.131 sq.; A i.232; ii.80, 238; iii.211; iv.12, 405; S v.343, 346; DA i.313. **-sukha** the bliss of enlightenment Kvu 209.

**Sambodhiyanga** the same as sambojjhanga A v.253 sq.; S v.24; cp. spelling sambodhi — anga at Dh 89; DhA ii.162.

**Sambodheti** see **sambujjhati**.

**Sambhagga** [saṅ+bhagga] broken S i.123; M i.237. Cp. **sampali°**.

**Sambhajati** [saṅ+bhajati] to consort with, love, to be attached, devoted J iii.495; ppr. sambhajanto J iii.108; Pot. sambhajeyya ibid. (C. samāgaccheyya). — pp. **sambhatta**.

**Sambhajanā** (f.) [saṅ+bhajanā] consorting with Dhs 1326; Pug 20.

**Sambhañjati** [saṅ+bhañjati] to split, break J v.32; Caus. sambhañjeti to break M i.237; S i.123; pass. aor. samabhajjisaṅ J v.70. — pp. **sambhagga**. — Cp. **sampali°**.

**Sambhata** [saṅ+bhata] brought together, stored up; (nt.) store, provisions M i.116; D iii.190; A iii.38=iv.266; S i.35; ii.185=It 17; J i.338; ThA 11.

**Sambhati** [**śrambh**, given as **sambh** at Dhtp 214 in meaning "vissāsa"] to subside, to be calmed; only in prep. comb$^{n}$ paṭippassambhati (q. v.).

**Sambhatta** [pp. of sambhajati] devoted, a friend J i.106, 221; Nd[1] 226=Vism 25. — yathāsambhattaṅ according to where each one's companions live D ii.98; S v.152.

**Sambhatti** (f.) [saṅ+bhatti] joining, consorting with Dhs 1326; Pug 20.

**Sambhama** [saṅ+bhama, fr. **bhram**] confusion, excitement; ° — patta overwhelmed with excitement J iv.433.

**Sambhamati** [saṅ+bhamati] to revolve DhsA 307.

**Sambhava** [saṅ+bhava] 1. origin, birth, production D ii.107; S iii.86; A ii.10, 18; Sn 724, 741 etc.; Dh 161; J i.168; mātāpettikas° born from father and mother D i.34; DhsA 306; natthi sambhavaṅ has not arisen Sn 235. — 2. semen virile J v.152; vi.160; Miln 124.

**-esin** seeking birth M i.48; S ii.11; Sn 147.

**Sambhavati, sambhuṇāti & sambhoti** [saṅ+bhavati] 1. to be produced, to arise D i.45, 76; S i.135; iv.67; Sn 734; Dāvs v.6; Miln 210. — 2. to be adequate, competent D ii.287; na s. is of no use or avail Miln 152. — 3. to be present, to witness J i.56. — 4. to be together with J ii.205 (C. on sambhaj — °). — Pres. **°-bhuṇati** or **°-bhuṇāti** (like abhi — sam — bhuṇati) in the sense of "to reach" or "to be able to," capable of Vin i.256 (° — bhuṇāti); Sn 396 (part. a — sambhuṇanto=asakkonto, C.); also **sambhoti** Sn 734, D ii.287; fut. sambhossāma Mhvs 5, 100. — aor. sambhavi D i.96; 3$^{rd}$ pl. samabhavuṅ Dāvs v.6; ger. sambhuyya having come together with VvA 232. — pp. **sambhūta**. — Caus. **sambhāveti** (q. v.).

**Sambhavana** (nt.) [fr. sambhavati] coming into existence Nett 28.

**Sambhāra** [fr. saṅ+**bhṛ**] "what is carried together," viz. 1. accumulation, product, preparation; sambhāraseda bringing on sweating by artificial means Vin i.205. — 2. materials, requisite ingredients (of food) Miln 258; J i.481; v.13, 506; J i.9; ii.18; iv.492; dabba° an effective requisite DhA i.321; ii.114; bodhis° the necessary conditions for obtaining enlightening J i.1; vimokkhas° ThA 214. — 3. constituent part, element S iv.197; DhsA 306. — 4. bringing together, collocation S i.135; Miln 28.

**Sambhāvana** (nt.) [fr. sambhāveti] supposition, assump- tion, the meaning of the particle **sace** Vin i.372[19]; cp. J ii.29; DhA ii.77.

**Sambhāvanā** (f.) [fr. sambhāveti] honour, reverence, intention, confidence Mhvs 29, 55; DhsA 163 (=okappanā); Sdhp 224.

**Sambhāvita** [pp. of sambhāveti] honoured, esteemed M i.110, 145; ThA 200; J iii.269 (=bhaddaka); VbhA 109.

**Sambhāveti** [Caus. of sambhavati. The Dhtp (512) gives a special root **sambhu** in meaning "pāpuṇana"] 1. to undertake, achieve, to be intent on (acc.) Vin i.253; DhsA 163. — 2. to reach, catch up to (acc.) Vin i.277; ii.300. — 3. to produce, effect Miln 49. — 4. to consider J iii.220. — 5. to honour, esteem; grd. **°bhāvanīya** to be honoured or respected, honourable VvA 152; MA 156. — pp. **sambhāvita**.

**Sambhāsā** (f.) [saṅ+bhāsā] conversation, talk; **sukha-°** J vi.296 (v. l.); **mudu-°** J ii.326=iv.471=v.451.

**Sambhindati** [saṅ+bhindati] to mix Vin i.111 (sīmāya sīmaṅ s. to mix a new boundary with an old one, i. e. to run on a boundary unduly); DA i.134 (udakena). — pp. **sambhinna**. — Cp. **sambhejja**.

**Sambhinna** [pp. of sambhindati] 1. mixed, mixed up Vin i.210; ii.67, 68 (cp. *Vin. Texts* ii.431); J i.55; Sn 9, 319 (°mariyāda — bhāva confusing the dividing lines, indistinctness), 325 (id.). Said of a woman (i. e. of indistinct sexuality) Vin ii.271=iii.129. — 2. broken up (?), exhausted J i.503 (°sarīra). — **asambhinna**: 1. unmixed, unadulterated Vism 41 (°khīra — pāyāsa); J v.257 (°khattiyavaṅsa); DhA ii.85 (id.). — 2. (of the voice) unmixed, i. e. distinct, clear Miln 360. — 3. name of a kind of ointment Vin iv.117.

**Sambhīta** (adj.) [saṅ+bhīta] terrified Miln 339; a — sam- bhīta, fearless Miln 105; J iv.92; v.34; vi.302.

**Sambhuñjati** [saṅ+bhuñjati] 1. to eat together with Vin iv.137. — 2. to associate with S i.162.

**Sambhuṇāti** see **sambhavati**.

**Sambhūta** [pp. of sambhavati] arisen from, produced Sn 272 (atta° self —; cp. SnA 304; attabhāva — pariyāye attani s.); S i.134.

**Sambhejja** [grd. of sambhindati] belonging to the confluence of rivers (said of the water of the ocean), united S ii.135; v.461 (various reading sambhojja).

**Sambheda** [saṅ+bheda] mixing up, confusion, contamina- tion D iii.72; A i.51=It 36; DA i.260 (jāti° mixing of caste); Vism 123 (of colours).

**Sambhoga** [saṅ+bhoga] eating, living together with Vin i.97; ii.21; iv.137; A i.92; SnA 71; J iv.127; Sdhp 435.

**Sambhoti** see **sambhavati**.

**Samma**[1] [as to etym. Andersen, *P. Reader* ii.263 quite plausibly connects it with Vedic śam (indecl.) "hail," which is often used in a vocative sense, esp. in comb$^{n}$ śam ca yos ca "hail & blessing!", but also suggests relation to **sammā**. Other suggestions see Andersen, s. v.] a term of familiar address D i.49, 225; DA i.151; Vin ii.161; J i.59; PvA 204; plur. sammā Vin ii.161.

**Samma**[2] [samyak] see sammā.

**Samma**[3] a cymbal Miln 60; Dhs 621; J i.3; DhsA 319. - Otherwise as **°tāḷa** a kind of cymbal Th 1, 893, 911; Vv 35[3]; VvA 161; J vi.60; 277 ( — l — ).

**Sammakkhana** (nt.) [saṅ+makkhana] smearing Vism 346.

**Sammakkhita** [saṅ+makkhita] smeared J v.16; abstr. **°tta** (nt.) Vism 346.

**Sammakkheti** [saṅ+makkheti] to smear Vism 346.

**Sammaggata** see under sammā°.

**Sammajjati** [saṅ+majjati[2]] 1. to sweep Vin i.46; ii.209; J ii.25; DhA i.58; ii.184; iii.168. — 2. to rub, polish J i.338. — pp. **sammaṭṭha**. — Caus. II. **sammajjāpeti** Vin i.240.

**Sammajjana** (adj. — nt.) [fr. last] sweeping J i.67; SnA 66 (°ka); VvA 319 (T. sammajja).

**Sammajjanī** (f.) [fr. last] a broom Vin ii.129; A iv.170; Vism 105; DhA iii.7; cp. sammujjanī.

**Sammaññati** see sammannati.

**Sammaṭṭha** [pp. of sammajjati] swept, cleaned, polished, smooth Vin iii.119 (su°); J i.10; iii.395 (smooth). Spelt **°maṭṭa** at Miln 15.

**Sammata** [pp. of sammannati] 1. considered as M i.39; S ii.15; iv.127; D iii.89 (dhamma°); Vin iv.161, 295. — 2. honoured, revered M ii.213; J i.49; v.79; sādhusammata considered, revered, as good D i.47; S iv.398. — 3. authorized, selected, agreed upon D iii.93 (mahājana°) Vin i.111; iii.150.

**Sammati**[1] [śam; Dhtp 436=upasama] 1. to be appeased, calmed; to cease Dh 5; Pot 3[rd] pl. sammeyyuṅ S i.24. — 2. to rest, to dwell D i.92; S i.226; J v.396; DA i.262 (=vasati); pp. **santa**. — Caus. **sāmeti** to appease, suppress, stop, A ii.24; It 82, 83, 117, 183; Dh 265.

**Sammati**[2] [śram; Vedic śrāmyati Dhtp 220=parissama, 436=kheda] to be weary or fatigued.

**Sammati**[3] [śam to labour; pres. śamyati; pp. Vedic śamita] to work; to be satisfactory Vin ii.119 (parissāvanaṅ na s.), 278 (navakammaṅ etc. na s.).

**Sammatta**[1] [saṅ+matta[2]] intoxicated, maddened, delighted D ii.266; Dh 287; J iii.188; doting on J v.443; rogasammatta tormented by illness J v.90 (=°pīḷita C.; v. l. °patta, as under matta[2]).

**Sammatta**[2] (nt.) [abstr. fr. sammā] correctness, righteousness A i.121; iii.441; Pug 13; Dhs 1029; Nett 44; 96, 112; Kvu 609; DhsA 45; KvA 141; °kārin, attained to proficiency in Miln 191; sammatta — kāritā *ibid.* — The 8 sammattā are the 8 angas of the ariya — magga (see magga 2 a) D iii.255; the 10 are the above with the addition of sammā — ñāṇa and °vimutti A v.240.

**Sammad°** see sammā.

**Sammada** [saṅ+mada] drowsiness after a meal D ii.195; A i.3; v.83; J ii.63; bhatta — ° S i.7; J vi.57.

**Sammaddati** [saṅ+maddati] to trample down Vin i.137; 286 (cīvaraṅ, to soak, steep); ppr. sammaddanto Vin i.137 (to crush).

**Sammanteti** [saṅ+manteti] to consult together D i.142; J i.269, 399; DA i.135.

**Sammannati** [saṅ+**man**, fr. Vedic manute, manvate, for the usual manyate: see maññati] 1. to assent, to consent to Mhvs 3, 10; DA i.11. — 2. to agree to, to authorize, select Vin iii.150, 158, 238; iv.50; Mhvs 3, 9; sīmaṅ s. to determine, to fix the boundary Vin i.106 sq. — 3. to esteem, honour; inf. sammannituṅ Vin iv.50. **sammannesi** D i.105 is misprint for **samannesi**. — ppr. **sammata**.

**Sammasati** [saṅ+masati] to touch, seize, grasp, know thoroughly, master S ii.107; Dh 374; Miln 325; to think, meditate on (acc.) J vi.379; ppr. sammasaṅ ii.107 & sammasanto Miln 379; J i.74, 75; fem. sammasantī ThA 62; sammasamāna Miln 219, 325, 398; pp. **sammasita**.

**Sammasana** [(nt.) fr. last] grasping, mastering Miln 178; Vism 287, 629 sq.; cp. *Cpd.* 65, 210.

**Sammasita** [pp. of sammasati] grasped, understood, mastered J i.78.

**Sammasitar** one who grasps, sees clearly Sn 69.

**Sammā**[1] [cp. Sk. śamyā] a pin of the yoke Abhp 449; a kind of sacrificial instrument SnA 321 (sammaṅ ettha pāsantī ti sammāpāso; *and* sātrā — yāgass' etaṅ adhivacanaṅ). Cp. Weber *Indische Streifen* i.36, and sammāpāsa, below.

**Sammā**[2] (indecl.) [Vedic samyac (=samyak) & samīś "connected, in one"; see under saṅ°] thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly (opp. micchā) D i.12; Vin i.12; Sn 359; 947; Dh 89, 373. Usually as ° —, like sammā — dhārā even or proper showers (i. e. at the right time) Pv ii.9[70]; especially in connection with constituents of the eightfold Aryan Path, where it is contrasted with **micchā**; see **magga** 2 a. (e. g. VbhA 114 sq., 121, 320 sq.). — The form **sammā** is reduced to **samma°** before *short* vowels (with the insertion of a sandhi — *d* —, cp. puna — deva), like **samma-d-eva** properly, in harmony or completeness D i.110; Vin i.9: PvA 139, 157; **samma-daññā & °akkhāta** (see below); and before *double* consonants arisen from assimilation, like **sammag-gata** (=samyak+gata). The cpds. we shall divide into two groups, viz. *(A)* cpds. with **samma°**, *(B)* with **sammā°**.

*A.* **-akkhāta** well preached Dh 86. **-aññā** perfect knowledge Vin i.183; S i.4; iv.128; Dh 57 (°vimutta, cp. DhA i.434); It 38, 79, 93, 95, 108. **-attha** a proper or good thing or cause J vi.16. **-ddasa** having right views A ii.18; S iv.205, 207; Sn 733; It 47, 61, 81; Kvu 339. **-ggata** [cp. BSk. samyaggata Divy 399] who has wandered rightly, perfect M i.66; who has attained the highest point, an Arahant D i.55; S i.76; A i.269; iv.226; v.265; J iii.305; It 87; Ap 218. Also sammāgata Vin ii.203[17]. **-ppajāna** having right knowledge Dh 20; It 115. **-ppaññā** right knowledge, true wisdom Vin i.14; Dh 57, 190; Sn 143; It 17; Miln 39. **-ppadhāna** [cp. BSk. samyakprahāna Divy 208] right exertion Vin i.22; Dhs 358; Dpvs 18, 5; they are four D ii.120; M iii.296; explained M ii.11 (anuppannānaṅ pāpakānaṅ akusalānaṅ dhammānaṅ anuppādāya; uppannānaṅ pahānāya; anuppannānaṅ kusalānaṅ dhammānaṅ uppādāya; uppannānaṅ ṭhitiyā).

*B.* **-ājīva** right living, right means of livelihood, right occupation Vin i.10; S v.421, etc.; formula D ii.312; (adj.) living in the right way M i.42; A ii.89. **-kammanta** right conduct, right behaviour Vin i.10; S v.421 etc.; definition D ii.312; Dhs

300; adj. behaving in the right way M i.42; A ii.89. **-ñāṇa** right knowledge, enlightenment, results from right concentration D ii.217; A i.292; adj. M i.42. **-ñāṇin** possessing the right insight A ii.89, 222. **-dassana** right views Vism 605. **-diṭṭhi** right views, right belief, the first stage of the noble eightfold path, consists in the knowledge of the four truths D ii.311; its essence is knowledge Dhs 20, 297, 317; cp. Vism 509; comprises the knowledge of the absence of all permanent Being and the reality of universal conditioned Becoming S ii.17; iii.135; and of the impermanence of the 5 Khandhas S iii.51=iv.142; and of Sīla, of causation and of the destruction of the Āsavas M i.46 — 55; how obtained M i.294; two degrees of M iii.72; supremely important A i.30 — 2 292 sq.; (adj.) Miln i.47. **-diṭṭhika** having the right belief D i.139; A ii.89; 220 sq.; iii.115, 138; iv.290; v.124 sq.; S iv.322. **-dvayatānupassin** duly considering both — i. e. misery with its origin, the destruction of misery with the path, respectively Sn p. 140. **-dhārā** a heavy shower S v.379. **-paṭipatti** right mental disposition A i.69; Nett 27; Miln 97; **sammāpaṭipadā** Pug 49 sq.; DhA iv.127; **sammāpaṭipanna** rightly disposed, having the right view D i.8, 55; Pug 49 sq. **-passaṅ** viewing the matter in the right way S iii.51; iv.142. **-pāsa** [Sk. śamyāprāsa, but BSk. śamyaprāśa Divy 634] a kind of sacrifice Sn 303; A ii.42; iv.151; S i.76; It 21; J iv.302; SnA 321. Cp. sammā[1]. **-manasikāra** right, careful, thought D i.13; DA i.104. **-vattanā** strict, proper, conduct Vin i.46, 50; ii.5. **-vācā** right speech Vin i.10; DA i.314; definition D ii.312; Dhs 299; (adj.) speaking properly M i.42; A ii.89. **-vāyāma** right effort Vin i.10; Dhs 13, 22, 302; definition D ii.312; adj. M i.42; A ii.89. **-vimutta** right emancipation A i.292; **°vimutti** the same D ii.217; A ii.196, 222; (adj.) M i.42; A ii.89. **-sankappa** right resolve, right intention Dh 12; Vin i.10; Dhs 21, 298; definition D ii.312; (adj.) M i.42; A ii.89. **-sati** right memory, right mindfulness, self — possession Vin i.10; Dhs 23, 303; definition D ii.313; (adj.) M i.42; A ii.89. **-samādhi** right concentration, the last stage of the noble eightfold path Vin i.10; Dhs 24, 304; definition D ii.313; adj. M i.12; A ii.89. **-sampassaṅ** having the right view S iv.142. **-sambuddha** perfectly enlightened, a universal Buddha Vin i.5; D i.49; Dh 187; J i.44; DhA i.445; iii.241; VbhA 436, etc. **-sambodhi** perfect enlightenment, supreme Buddhaship Vin i.11; D ii.83; S i.68, etc.

**Sammāna** (nt.) [fr. saṅ+**man**] honour J i.182; vi.390; Sdhp 355.

**Sammānanā** (f.) [saṅ+mānanā] honouring, veneration D iii.190; Miln 162, 375, 386.

**Sammiñjati** (& **°eti**) [saṅ+iñjati, see also **samiñjati**; cp. BSk. sammiñjayati Divy 473. See also Leumann, *Album Kern,* p. 393] to bend back, to double up (opp. pasārati or sampasāreti) Vin i.5; M i.57, 168; D i.70; J i.321; Vism 365 (v. l. samiñjeti); DA i.196. — pp. **sammiñjita**.

**Sammiñjana** (nt.) [fr. sammiñjati] bending DA i.196 (opp. pasāraṇa); VbhA 358.

**Sammiñjita** [pp. of sammiñjati] bent back M i.326 (spelt samiñjita); A ii.104, 106 sq., 210.

**Sammita** [saṅ+mita] measured, i. e. just so much, no more or less; ° — bhānin Th 1, 209.

**Sammilāta** [saṅ+milāta] withered, shrunk M i.80.

**Sammillabhāsinī** (f.) [saṅ+milla=mihita,+bhāsin] speaking with smiles J iv.24; name of a girl in Benares J iii.93 sq.

**Sammissatā** (f.) [fr. saṅ+missa] the state of being mixed, confusion DhsA 311.

**Sammukha** (adj.) [saṅ+mukha] face to face with, in presence; sammukhaciṇṇa a deed done in a person's presence J iii.27; **sammukhā** (abl.) 1. face to face, before, from before D ii.155; Sn p. 79; J i.115; iii.89 (opp. parokkhā); with acc. Bu ii.73=J i.17; with gen. D i.222; ii.220; M i.146. — 2. in a full assembly of qualified persons Vin ii.3; loc. **sammukhe** D ii.206; J v.461. In composition **sammukha°, sammukhā° & sammukhī°** (before **bhū**): **°bhāva** (°a°) presence, confrontation Miln 126; (°ī°) being face to face with, coming into one's presence D i.103; M i.438; A i.150; **°bhūta** (°ī°) being face to face with, confronted D ii.155; S iv.94; Vin ii.73; A iii.404 sq.; v.226; one who has realized the *saṅyojanas* Kvu 483; **°vinaya** (°ā°) proceeding in presence, requiring the presence of a chapter of priests and of the party accused Vin ii.74, 93 sq.; iv.207; A i.99; DhsA 144. See also **yebhuyyasikā**.

**Sammukhatā** (f.) [abstr. fr. sammukha] presence, con- frontation Vin ii.93 (sangha°).

**Sammucchita** see **samucchita**.

**Sammujjanī** (f.) [=sammajjanī] a broom J i.161; sam- muñjanī the same Miln 2.

**Sammuṭṭha** [saṅ+muṭṭha] confused M i.21; S iv.125; v.331; one who has forgotten Vin iv.4[5] (=na ssarati); iii.165[13]; **°ssati** id. A i.280.

**Sammuti** (f.) [fr. saṅ+**man**] 1. consent, permission Vin iii.199. — 2. choice, selection, delegation Vin iii.159. — 3. fixing, determination (of boundary) Vin i.106. — 4. common consent, general opinion, convention, that which is generally accepted; as ° — conventional, e. g. **°sacca** conventional truth (as opposed to **paramattha°** the absolute truth) Miln 160; **°ñāṇa** common knowledge D iii.226; **°deva** what is called a *deva* J i.132; DA i.174; see under **deva; °maraṇa** what is commonly called "death" Vism 229. — **sammuccā** (instr.) by convention or common consent Sn 648 (v. l. sammacca=ger. of sammannati). — 5. opinion, doctrine Sn 897 (=dvāsaṭṭhī diṭṭhigatāni Nd[1] 308), 904, 911. — 6. definition, declaration, statement Vin i.123 (ummattaka°); A iv.347 (vādaka°); VbhA 164 (bhuñjaka°). — 7. a popular expression, a mere name or word Miln 28. — 8. tradition, lore; comb[d] with suti at Miln 3.

**Sammudita** [pp. of sammodati] delighted, delighting in Vin i.4; M i.503; S iv.390.

**Sammuyhati** [saṅ+muyhati] to be bewildered, infatuated, muddle — headed J iv.385; Miln 42. — pp. **sammūḷha** D ii.85; M i.250; A i.165; Sn 583; Caus. **sammoheti** to befool Miln 224.

**Sammuyhana** (nt.) [saṅ+muyhana] bewilderment DA i.193

**Sammusā** M ii.202, read sammuccā (from sammuti).

**Sammussanatā** (f.) [fr. saṅ+mussati] forgetfulness Dhs 14 1349; Pug 21.

**Sammūḷha** [saṅ+mūḷha] infatuated, bewildered D ii.85; M i.250; A i.165; Sn 583; J v.294; Tikp 366.

**Sammegha** [saṅ+megha] rainy or cloudy weather J vi.51, 52.

**Sammoda** [fr. saṅ+**mud**] odour, fragrance; ekagandha°, filled with fragrance J vi.9.

**Sammodaka** (adj.) [fr. sammodati] polite D i.116; DA i.287; a — sammodaka (f. ° — ikā) Vin i.341[16].

**Sammodati** [saṅ+modati] 1. to rejoice, delight; pp. **sam- mudita** (q. v.). — 2. to agree with, to exchange friendly greeting with; aor. sammodi Vin i.2; D i.52; Sn 419; J vi.224; ppr. sammodamāna in agreement, on friendly terms J i.209; ii.6; ger. sammoditvā J ii.107; grd. **sammodanīya** [cp. BSk. sammodanī saṅrañjanī kathā Divy 70, 156 & passim] pleasant, friendly A v.193; cp. Sn 419; Vin i.2; D i.52. — **sammodita** at VvA 186 read **samodita**.

**Sammodana** (nt.) [saṅ+modana] satisfaction, compli- ment; **°ṅ karoti** to exchange politeness, to welcome VvA 141, 259.

**Sammosa** [for *sam — mṛṣa, of **mṛṣ**: see mussati. sammosa after moha & musā>mosa] bewilderment, confusion D i.19; A i.58; ii.147; S ii.224; iv.190; Vin ii.114; Miln 266, 289; Vism 63 (sati° lapse of memory).

**Sammoha** [saṅ+moha] bewilderment, infatuation, delu- sion M i.86, 136; Vin i.183; Nd[1] 193; A ii.174; iii.54 sq., 416; S i.24; iv.206; Dhs 390.

**Sammoheti** see sammuyhati.

**Saya=saka** (?) one's own J vi.414 (=saka — raṭṭha C.).

**Sayaṅ** (adv.) [see etym. under sa[4]] self, by oneself Vin i.8; D i.12; DA i.175; Sn 57, 320, etc.; p. 57, 100, etc.; Mhvs 7, 63 (for f.). Also with ref. to several people, e. g. DhA i.13.

**-kata** made by itself, spontaneous D iii.137 (loka); S ii.19 sq. (dukkha); Ud 69 sq. **-jāta** born from oneself, sprung up spontaneously J i.325; ii.129. **-pabha** radiating light from oneself, a kind of devas D i.17; iii.28 sq., 84 sq.; Sn 404; DA i.110 **-bhū** self — dependent, an epithet of a Buddha Bu xiv.1 = J i.39; Miln 214, 227, 236; Vism 234; SnA 106 (f. abstr. sayambhutā), 135. **-vara** self — choice J v.426. **-vasin** self — controlled, independent Bu ii.20=J i.5; Dāvs i.22.

**Sayatatta** at S i.14 read saṅyatatta.

**Sayati**[1] [śī] to lie down: see **seti**. Caus. II. **sayāpeti** ibid.

**Sayati**[2] [śri which is given in meaning **sevā** at Dhtp 289] to lean on; to be supported etc.: only in pp. **sita**, and in prep. cpd. **nissayati**.

**Sayathā** (adv.) [cp. Sk. sayathā or tadyathā; see sa[2]. The usual P. form is seyyathā] like, as Th 1, 412.

**Sayana** (nt.) [fr. **śī**] 1. lying down, sleeping Vism 26; PvA 80 (mañca°). — 2. bed, couch Vin i.57, 72; ii.123; D i.5, 7; A i.132; J ii.88; v.110 (°ṅ attharāpeti to spread out a bed); Miln 243, 348; Nd[1] 372 (°sannidhi); Pv i.11[7] (kis°=kiṅ°); PvA 78. — sayanakalaha a quarrel in the bedroom, a curtain — lecture J iii.20; sayanāsana bed & seat It 112; Dh 185, etc.: see senāsana.

**Sayanighara** (nt.) a sleeping — room Vin i.140 sq.; iv.160; J i.433; iii.275, 276.

**Sayāna** is ppr. of **sayati** lying down (e. g. A ii.13 sq.): see **seti**.

**Sayāpita** [pp. of sayāpeti] made to lie down VbhA 11.

**Sayita** [pp. of seti] lying down J i.338; v.438. **sukha°** lying in a good position, sleeping well, well — embedded (of seeds) A iii.404=D ii.354; Miln 255. **sukha-sayitabhāva** "having had a good sleep," being well J v.127.

**Sayha** see **sahati**.

**Sara**[1] [cp. Vedic śara] 1. the reed Saccharum sara Miln 342. — 2. an arrow (orig. made of that reed) D i.9; Dh 304; Miln 396; DhA 216 (visa — pīta).

**-tuṇḍa** a beak as sharp as an arrow DhA iii.32. **-daṇḍaka** shaft of an arrow DhA ii.141. **-bhanga** arrow — breaking Vism 411 (in comp.).

**Sara**[2] (adj. — n.) [fr. sarati[1] 1. going, moving, following Sn 3, 901 — 2. fluid, flow J i.359 (pūti°).

**Sara**[2] (m. — nt.) [Vedic saras] a lake J i.221; ii.10; vi.518 (Mucalinda); there are seven great lakes (mahā — sarā, viz. Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍa, Kuṇāla, Chaddanta, Mandākini) A iv.101; D i.54; J ii.92; DA i.164, 283; **aṇṇava°** the ocean D ii.89; cp. A ii.55; loc. sare J ii.80; sarasmiṅ Sn 1092; & sarasi Mhvs 10, 7; jātassara a natural lake J i.472 sq.

**Sara**[4] (adj.) [fr. sarati[2]] remembering M i.453; A ii.21; DA i.106. **°sankappa** mindfulness and aspiration M i.453; iii.132; S iv.76, 137, 190; Nett 16.

**Sara**[5] [Vedic svara, **svar**, cp. Lat. su — surrus, Ger. surren] sound, voice, intonation, accent Vin ii.108; D ii.24 sq.; A i.227; Pv ii.12[4] (of birds' singing=abhiruda C.); J ii.109; Sn 610 (+vaṇṇa, which is doubtful here, whether "complexion" or "speech," preferably the former); DhsA 17; eight qualities D ii.211, 227; gītāssara song Vin ii.108; bindussara a sweet voice Sn 350; adj. J ii.439; **sīhassara** with a voice like a lion's J v.296, 311 (said of a prince). Cp. **vissara**. — In comb[n] with **vaṇṇa** (vowel) at A iv.307; Miln 340.

**-kutti** [=kḷpti; can we compare BSk. svaragupti "depth of voice" Divy 222?] intonation, resonance, timbre, melodiousness of voice Vin ii.108=A iii.251; J vi.293 (Kern, "enamoured behaviour" [?]); DhsA 16. Cp. *Vin. Texts* iii.72. **-bhañña** intoning, a particular mode of reciting Vin i.196; ii.108, 316; J ii.109; DhA i.154. **-bhāṇa**=°bhañña DhA ii.95 (v. l. °bhañña). **-bhāṇaka** an intoner, one who intones or recites the sacred texts in the Sarabhañña manner Vin ii.300. **-sara** an imitative word; sarasaraṅ karoti to make the noise sarasara M i.128.

**Saraṅsā** (f.) [fr. sa[3]+raṅsi] the sun (lit. having rays) Mhvs 18, 68.

**Saraka** a vessel, a drinking vessel J i.157, 266; iv.384; DA i.134, 136; Mhvs 32, 32; DhA ii.85; iii.7.

**Saraja** (adj.) [sa+rajo] dusty Vin i.48; A ii.54.

**Saraṇa**[1] (nt.) [cp. Vedic śaraṇa protection, shelter, house, śarman id.; śālā hall; to Idj. ***kel** to hide, as in Lat. celo, Gr. καλύπτω to conceal, Oir. celim, Ohg. Ags. helan, Goth. huljan to envelop; Ohg. hella=E. hell; also E. hall, and others] shelter, house Sn 591; refuge, protection D iii.187; Sn 503; J ii.28; DA i.229; especially the three refuges — the Buddha, the Dhamma, and the Brotherhood — A i.56; D i.145; J i.28; usually combined with verbs like **upeti** Vv 53[2]; Sn 31; **gacchati**

D i.116; A iii.242; Vin i.4; Dh 190; Sn p. 15, 25; It 63; or **yāti** Sn 179; Dh 188; asaraṇa, asaraṇībhūta without help and refuge Miln 148. See **leṇa** 2.

**-āgamana**=°gamana D i.146; SnA 42, 157. **-gamana** (nt.) taking refuge in the three Saraṇas Vin iii.24; S iv.270.

**Saraṇa**[2] (adj.) [sa+raṇa] concomitant with war Dhs 1294; DhsA 50.

**Saraṇa**[3] [fr. **smṛ**; i. e. sarati[2]] (nt.) remembrance; **-tā** (f.) remembering Dhs 14, 23; Pug 21, 25.

**Saraṇīya** (nt.) [grd. formation fr. saraṇa[2]] something to be remembered A i.106.

**Sarati**[1] [sṛ given by Dhtp 248 as "gati"] to go, flow, run, move along J iii.95 (=parihāyati nassati C.); Pot. **sare** J iv.284. — aor. **asarā** J vi.199. — pp. **sarita**[1]. — Caus. **sāreti** (1) to make go A i.141; iii.28=M i.124=S iv.176 J iv.99; Miln 378; Vism 207. — (2) to rub, to mix Vin ii.116. Also **sarāpeti**. A Desid. form[n] is **siṅsare** (3[rd] pl. med.) at Vv 64[7] (=Sk. sisīrṣati), cp. Geiger, *P.Gr.* § 184.

**Sarati**[2] [smṛ, cp. smṛti=sati; Dhtp 248 "cintā"; Lat memor, memoria=memory; Gr. μέριμνα care, μάρτυ witness, martyr; Goth. maúrnan=E. mourn to care, etc.] to remember D ii.234; Vin i.28; ii.79; J ii.29. A diaeretic form is **sumarati** Dh 324; ger. **sumariya** Mhvs 4, 65. — 1[st] pl. **saremhase** Th 2, 383; med. **sare** J vi.227; imper. **sara** Th 1, 445; & **sarāhi** Miln 79; 3[rd] sg. **saratu** Vin i.273. — ppr. **saraṅ** Mhvs 3, 6; & **saramāna** Vin i.103. — aor. **sari** J i.330; fut. **sarissati** J vi.496. — ger. **saritvā** J i.214. — pp. **sata**[2] **& sarita**[2]. — Caus. **sāreti** to remind Vin ii.3 sq., 276; iii.221; sārayamāna, reminding J i.50; ppr. pass. sāriyamāna Vin iii.221; w. acc. D ii.234; w. gen. Dh 324; J vi.496; with foll. fut. II. (in °tā) Vin ii.125, 4; iii.44, 9, etc. — Caus. II. **sarāpeti** Vin iii.44; Miln 37 (with double acc.), 79.

**Sarati**[3] [śṛ; Dhtp 248: hiṅsā] to crush: see **seyyati**. Caus. **sāreti** Vin ii.116 (madhu — sitthakena, to pound up, or mix with beeswax). Cp. **saritaka**.

**Sarada** [Vedic śarad (f.) traces of the cons. decl. only in acc. pl. sarado sataṅ "100 autumns" J ii.16] autumn, the season following on the rains Sn 687; Vv 35[2]. **°-samaya** the autumn season D ii.183; M i.115; A iv.102; v.22; It 20; S i.65; iii.141, 155; v.44; VvA 134, 161.

**Sarabha** [Vedic śarabha a sort of deer J iv.267; vi.537] (rohicasarabhā migā=rohitā sarabhamigā, C. ibid. 538); Sarabhamigajātaka the 483rd Jātaka J i.193, 406 (text Sarabhanga); iv.263 sq.

**-pallanka** "antelope — couch," a high seat, from which the Bodhisat preaches J iii.342 (cp. vara — pallanka J iii.364). **-pādaka** having legs like those of a gazelle J i.267.

**Sarabhasaṅ** (adv.) [sa[2]+rabhasaṅ] eagerly, quickly Dāvs iv.22, 34 sq., 43.

**Sarabhū** (f.) [cp. Sk. saraṭa] a lizard Vin ii.110; A ii.73; J ii.135, 147; SnA 439.

**Sarala** the tree Pinus longifolia J v.420 (thus read with B instead of salaḷa [?]).

**Saravant** (adj.) [sara[5]+vant] 1. having or making a sound, well — sounding Vin i.182; A iii.375. — 2. with a noise Mhvs 25, 38.

**Sarasa** (adj.) [sa[3]+rasa] with its essential properties (see rasa) Nd[1] 43; sarasabhāva a method of exposition DhsA 71.

**Sarasī** (f.) [Vedic sarasī] a large pond Vin ii.201=S ii.269; J v.46.

**Sarāga** (adj.) [sa[3]+rāga] connected with lust, passionate D i.79; ii.299; M i.59; Vism 410.

**Sarājaka** (adj.) [sa[3]+rāja+ka] including the king J i.126; fem. — ikā Vin ii.188; S i.162; J ii.113, 114 (sarājika at J iii.453); with the king's participation Tikp 26 (sassāmika — sarājaka geha).

**Sarājita** denomination of a purgatory and its inhabitants S iv.309 sq. Various readings Parājita and Sarañjita.

**Sarāpana** (nt.) [fr. sarāpeti Caus. of sarati[2]] causing somebody to remember Miln 79.

**Sarāva** [Sk. śarāva] a cup, saucer A i.161; J i.8; M iii.235 for patta); Miln 282; DA i.298; PvA 244, 251.

**Sarāvaka**=sarāva Vin i.203; ii.142, 153, 222.

**Sari** according to Payogasiddhi=sarisa (sadisa) cp. sarī- vaṇṇa J ii.439 (=samāna — vaṇṇa, C.).

**Sarikkha** (adj.) [cp. Sk. sadṛkṣa, fr. sadṛś=P. sadisa] like, resembling S i.66; J i.443; iii.262.

**Sarikkhaka** (adj.) [=sarikkha] in accordance with, like J iv.215; PvA 206, 284. See also kamma°.

**Sarikkhatā** (f.) [fr. sarikkha] resemblance, likeness J iii.241 (taṅ° being like that); VvA 6 (cp. kamma°).

**Sarikkhatta** (nt.) [fr. sarikkha] likeness DhsA 63; as **sarikkhakatta** (kamma°) at DhsA 347.

**Sarita**[1] [pp. of sarati[1]] gone, set into motion Dh 341 (=anusaṭa, payāta DhA iv.49).

**Sarita**[2] [pp. of sarati[2]] remembered Vin ii.85.

**Saritaka** (nt.) powdered stone (pāsāna — cuṇṇa) Vin ii.116; saritasipāṭika powder mixed with gum Vin ii.116.

**Saritar** [n. ag. fr. sarati[2]] one who remembers D iii.268, 286; A ii.35; S v.197, 225.

**Saritā** (f.) [cp. Vedic sarit, fr. sarati[1]] a river Dhs 1059; **saritaṅ** acc. Sn 3; gen. pl. J ii.442; nom. pl. **saritā** Miln 125.

**Sarisa** (adj.) [=sadisa] like, resembling J v.159.

**Sarisapa** various reading of siriṅsapa M i.10 etc.

**Sarīra** (nt.) [Vedic śarīra] 1. the (physical) body D i.157; M i.157; S iv.286; A i.50; ii.41; iii.57 sq., 323 sq.; iv.190. Sn 478, 584; Dh 151; Nd[1] 181; J i.394 (six blemishes); ii.31; antimasarīra one who wears his last body, an Anāgāmin Sn 624; S i.210; Dh 400. — 2. a dead body, a corpse D ii.141, 164; M iii.91. — 3. the bones D ii.164. — 4. relics Vv 63, 32; VvA 269.

**-aṭṭhaka** the bony framework of the body DhsA 338. **-ābhā** radiation of light proceeding from the body, lustre SnA 16 (°ṅ muñcati to send forth), 41 (id.), 140 (id.). **-kicca** (1) funeral ceremonies, obsequies J i.180; ii.5; VvA 76, 257; PvA 74, 76, 162. — (2) "bodily function," satisfying the body's wants J ii.77; iv.37. **-davya** (=dabba[1]) fitness of body, good body, beauty J ii.137. **-dhātu** a body relic (of the Buddha) Mhvs 13, 167; VvA 165, 269. **-pabhā** lustre of the body DhA i.106. **-parikamma** attending the body SnA 52. **-maṅsa** the

flesh of the body J iii.53. **-vaṇṇa** the (outward) appearance of the body Vism 193. **-valañja** discharge from the body, faeces DhA ii.55; iv.46 (°ṭhāna). See valañja. **-sanghāta** perfection of body Vism 194. **-saṇṭhāna** constitution of the body, bodily form Vism 193.

**Sarīravant** (adj.) [sarīra+vant] having a body S ii.279.

**Sarīvaṇṇa** resembling J ii.439 (v. l. sarīra°). Cp. sari.

**Sarūpa** (adj.) [sa[2]+rūpa] 1. of the same form A i.162; Pug 56. — 2. [sa[3]+rūpa] having a body A i.83.

**Saroja** (nt.) [Sk. saroja, saras+ja] "lake — born," a lotus Dāvs iii.13.

**Sarojayoni** [fr. last] a Brahmā, an archangel Dāvs i.34.

**Saroruha** (nt.) [saras+ruha] a lotus Dāvs iii.83.

**Salakkhaṇa[1]** (adj.) [sa[3]+lakkhaṇa] together with the characteristics Sn 1018.

**Salakkhaṇa[2]** (nt.) [sa[1]+lakkhaṇa] own characteristic, that which is consistent with one's own nature Miln 205; Nett 20. Opp. vilakkhaṇa.

**Salana** (nt.) [fr. **śal**] moving, shaking VvA 169; DhsA 62 (in def[n] of *kusala* as "kucchitānaṅ salan'ādīhi atthehi kusalaṅ").

**Salabha** [cp. Sk. śalabha] a moth J v.401; Ud 72 (C.); VbhA 146.

**Salayati** [Caus. of **śal** to leap] to shake DhsA 39.

**Salaḷa** a kind of sweet — scented tree J v.420; Bu ii.51= J i.13; Vv 35[5]; VvA 162; Miln 338; M ii.184.

**Salākā** (f.) [cp. Vedic śalākā] 1. an arrow, a dart A iv.107 (T. has it as nt.). — 2. a small stick, peg, thin bar S iv.168; Dāvs iv.51. — 3. blade of a grass M i.79; J i.439. — 4. ribs of a parasol Vin iv.338; SnA 487; Miln 226. — 5. a pencil, small stick (used in painting the eyes with collyrium) Vin i.204; J iii.419 (añjana°). — 6. a kind of needle Vin ii.116. — 7. a kind of surgical instrument, a stick of caustic Miln 112, 149. — 8. a gong stick (of bronze, loha°) J ii.342; Vism 283. — 9. membrum virile J ii.359. — 10. a ticket consisting of slips of wood used in voting and distributing food, vote, lot Vin ii.99, 176, 306; J i.123; PvA 272 (kāḷakaṇṇi°); salākaṅ gaṇhāti to take tickets (in order to vote or to be counted) Vin i.117; ii.199; paṭhaman salākaṅ gaṇhanto taking the first vote, first rate A i.24; salākaṅ gāheti to issue tickets, to take a vote Vin ii.205; salākaṅ dadāti to issue tickets J i.123; salākaṅ vāreti to throw lots J i.239 (kāḷakaṇṇi°).

**-agga** room for distributing food by tickets J i.123; Mhvs 15, 205. **-odhāniya** a case for the ointment — stick Vin i.204. **-gāha** taking of votes, voting Vin ii.85, 98 sq. (3 kinds). **-gāhāpaka** ticket — issuer, taker of voting tickets Vin ii.84. **-bhatta** food to be distributed by tickets Vin i.58, 96; ii.175; J i.123; DhA i.53 (eight kinds). **-vātapāna** a window made with slips of wood Vin ii.148. **-vutta** "subsisting on blades of grass" (or "by means of food tickets"?) Vin iii.6, 67; iv.23; A i.160; S iv.323. Cp. BSk. śalākāvṛtti Divy 131. **-hattha** brush — hand, a kind of play, where the hand is dipped in lac or dye and used as a brush (?) D i.65; DA i.85.

**Salāṭuka** (adj.) [cp. *Sk. śalāṭu] fresh, unripe S i.150= Sn p. 125; Miln 334; VvA 288.

**Salābha** [sa[4]+lābha] one's own advantage Dh 365.

**Salila** (nt.) [cp. Sk. salila, to sarati[1]] water Sn 62, 319, 672; J i.8; v.169; VvA 41; PvA 157; Nd[2] 665 ("vuccati udakaṅ"); Miln 132 (written saliḷa); Sdhp 168. It is also adj. salilaṅ āpo flowing water J vi.534; cp. Miln 114: na tā nadiyo dhuva — salilā.

**-dhārā** shower of water Miln 117. **-vuṭṭhi** id. Vism 234.

**Salla** (nt.) [Vedic śalya, cp. śalākā] an arrow, dart M i.429 (°ṅ āharati to remove the a); ii.216; S iv.206; J i.180; v.49; Sn 331, 767; Miln 112; Vism 503 (visa° sting of poison; cp. VbhA 104 sallaṅ viya vitujjati); often metaphorically of the piercing sting of craving, evil, sorrow etc., e. g. **antodosa°** Miln 323; **taṇhā°** S i.40, 192; **bhava°** Dh 351; **rāga°** DhA iii.404; PvA 230; **soka°** Sn 985; Pv i.86; KhA 153. Cp. also D ii.283; Sn 51, 334, 938; J i.155; iii.157; DhA iv.70. At Nd[1] 59 *seven* such stings are given with rāga°, dosa°, moha°, māna°, diṭṭhi°, soka°, kathankathā°. — **abhūḷha°** one whose sting of craving or attachment is pulled out D ii.283; Sn 593; J iii.390; Pv i.8[7] etc. (see abbūḷha). — Cp. **vi°**.

**-katta** [*kartṛ cp. Geiger *P.Gr.* § 90, 4] "one who works on the (poisoned) arrow," i. e. a surgeon M i.429; ii.216; Sn 562; It 101; Miln 110, 169; Vism 136 (in simile); KhA 21 (id.). The Buddha is the best surgeon: Sn 560; Miln 215. **-kattiya** surgery D i.12 (T. °ka); DA i.98. **-bandhana** at Th 2, 347 take as salla+ bandhana "arrow & prison bond" (ThA 242 different). **-viddha** pierced by an arrow Th 1, 967; Sn 331; cp. ruppati. **-santhana** removal of the sting Dh 275 (=nimmathana abbāhana DhA iii.404).

**Sallaka** [cp. *Sk. śalala & śallaka] a porcupine J v.489.

**Sallakī** (f.) [cp. Class. Sk. śallakī] the tree Boswellia thurifera (incense tree) J iv.92; pl. ° — iyo J vi.535; bahu- kuṭaja — sallakika Th 1, 115 (=indasālarukkha [?]).

**Sallakkhaṇā** (f.) [fr. sallakkheti] discernment, testing Dhs 16, 292, 555; Pug 25; Vism 278; VbhA 254; DhsA 147; **asallakkaṇa non-discernment** S iii.261.

**Sallakkhita** [pp. of sallakkheti] realized, thought DhA i.89.

**Sallakkheti** [saṅ+lakkheti] to observe, consider Vin i.48, 271; J i.123; ii.8; Vism 150; to examine J v.13; to bear in mind DhsA 110; J vi.566; to understand, realize, conclude, think over J iv.146; VvA 185; VbhA 53; asallakkhetvā without deliberation Vin ii.215; inadvertently J i.209. — Caus. II. **sallakkhāpeti** to cause to be noted Mhvs 9, 24; DhsA 121; to persuade, bring to reason J vi.393.

**Sallapati** [saṅ+lapati] to talk (with) D i.90; ii.109; Miln 4; sallapeti the same Vin iv.1[4].

**Sallalīkata** pierced, perforated J i.180. Trenckner suggests that this form may have arisen from *sallakīkata (from sallaka, porcupine).

**Sallahuka** (adj.) [saṅ+lahuka] light J i.277; ii.26; Vism 65; DhA iv.17; sallahukena nakkhattena on lucky nights J ii.278; sallahukavuttin whose wants are easily met, frugal Sn 144; DA i.207.

**Sallāpa** [saṅ+lāpa] conversation D i.89; A ii.182; J i.112, 189; Miln 94. Often in cpd. kathā & allāpa°.

**Sallitta** [saṅ+litta] smeared (with) Th 1, 1175 (mīḷha°).

**Sallīna** [saṅ+līna] sluggish, cowering D ii.255; asallīna active, up-

right, unshaken D ii.157; S i.159; iv.125; Cp. v.68. paṭi°.

**Sallīyanā** (f.) stolidity Dhs 1156, 1236.

**Sallekha** [fr. saṅ+**likh**] austere penance, the higher life M i.13, 40; Vin i.305; Ps i.102, 103; Pug 69 sq.; DA i.82; Vism 69; Miln 360, 380; adj. Vin i.45; sallekhitācāra practising austere penance Miln 230, 244, 348 sq.; °vutti Vin ii.197; Vism 65 (°vuttitā). Cp. abhi°.

**Sallekhatā** (f.)=**sallekha** D iii.115; Vism 53.

**Saḷāyatana** (nt.) [ṣaḍ° for which ordinarily chal°: see cha] the six organs of sense and the six objects — viz., eye, ear, nose, tongue, body, and mind; forms, sounds, odouis, tastes, tangible things, ideas; occupying the fourth place in the Paṭiccasamuppāda D ii.32; M i.52; A i.176; S ii.3; Vin i.1; Vism 529, 562 sq., 671; VbhA 174, 176 sq., 319.

**Sava** (adj.) [fr. **sru**, savati] dripping, flowing with (—°) Pv ii.9[11] (madhu°, with honey).

**Savaka** see °**saṅ**.

**Savanka** a sort of fish J v.405. Cp. satavanka & sacca- vanka.

**Savacanīya** [sa[3]+vacanīya] (the subject of a) conversation Vin ii.5, 22, 276.

**Savati** [**sru**; cp. Sk. srotas stream; Gr. ῥεῦμα, ῥέω to flow; Ags. strēam=stream; Oir. sruth] to flow Sn 197, 1034; J vi.278; Dh 370. — ppr. fr. **savantī** ThA 109.

**Savana**[1] (nt.) [fr. śru: see suṇāti] 1. the ear Sn 1120; Miln 258. — 2. hearing D i.153, 179; A i.121; S i.24; Vin i.26; Sn 265, 345; Dh 182; J i.160, 250; Miln 257; Nd[1] 188. sussavanaṅ sāvesi she made me hear a good hearing, she taught me a good thing J i.61; savanaṭṭhāne within hearing J iv.378. **dhamma**° hearing the preaching of the Dhamma Vin i.101 etc.

**Savana**[2] (nt.) [fr. savati] flowing Dh 339; J iv.288; v.257; savana — gandha of the body, having a tainted odour Th 2, 466.

**Savanīya** (adj.) [grd. of suṇāti] pleasant to hear D ii.211; J i.96 ( — ṇ — ); J vi.120=122 (savaneyya).

**Savantī** (f.) [cp. Vedic sravat, orig. ppr. of **sru**, sravati] a river Vin ii.238; Bu ii.86=J i.18; J vi.485; Miln 319.

**Savara** [Epic Sk. śabara, cp. śabala=P. sabala] an ab- original tribe, a savage Vin i.168; Miln 191.

**Savasa** [sa[4]+vasa] one's own will DhsA 61 (°vattitā; cp. *Expos.* 81).

**Savighāta** (adj.) [sa[3]+vighāta] bringing vexation Th 2, 352; ThA 242.

**Savicāra** accompanied by investigation D i.37 etc., in the description of the first Jhāna. See vicāra.

**Savijjuka** (adj.) [sa[3]+vijju+ka] accompanied by lightning D ii.262.

**Saviññāṇa** possessed of consciousness, conscious, animate A i.83; **-ka** the same A i.132; DhA i.6. — See **viññāṇaka**.

**Savitakka** accompanied by reasoning D i.37 etc., in the formula of the first Jhāna. See vitakka.

**Savidha** (adj.) [Sk. savidha] near; (nt.) neighbourhood Dāvs iv.32; v.9.

**Savibhattika** (adj.) [sa[3]+vibhatti+ka] (able) to be clas- sified DhsA 134.

**Savupādāna=sa-upādāna** (A ii.163): see **upādāna**.

**Savera** (adj.) [sa[3]+vera] angry D i.247.

**Savyañjana** (adj.) [sa[3]+vyañjana] with the letters Vin i.21; D i.62; DA i.176; Sn. p. 103; Vism 214.

**Savhaya** (adj.) [sa[3]+avhaya] called, named Dpvs 4, 7; Ap 109.

**Sasa** [Vedic śaśa, with Ohg. haso=E. hare to Lat. canus grey, greyish — brown; cp. Ags. hasu] a hare, rabbit Dh 342; J iv.85; of the hare in the moon J iv.84 sq.; sasôlūkā (=sasā ca ulūkā ca) J vi.564.

**-lakkhaṇa** the sign of a hare J i.172; iii.55. **-lañjana** id. VvA 314 (°vant=sasin, the moon). **-visāṇa** a hare's horn (an impossibility) J iii.477.

**Sasaka**=sasa J ii.26; iv.85; Cp i.10[1].

**Sasakkaṅ** [sa+sakkaṅ] as much as one can M i.415, 514 sq.

**Sasati**[1] [śas. cp. Dhtp 301: gati — hiṅsā — pāṇanesu] to slay, slaughter; sassamāna ppr. pass. J v.24 (C.=hiṅsamāna). inf. sasituṅ J vi.291 (read **sāsituṅ** from sāsati?). pp. **sattha**.

**Sasati**[2] [śvas] to breathe (cp. Dhtp 301: pāṇana): see **vissasati**.

**Sasattha** [sa[3]+sattha] with swords J iv.222; DhsA 62.

**Sasambhama** (adj.) [sa+sambhama] with great confusion Mhvs 5, 139.

**Sasambhāra** (adj.) [sa[3]+sambhāra] with the ingredients or constituents Vism 20, 352, 353.

**Sasin** [Sk. śaśin, fr. śaśa] the moon Dāvs iv.29; J iii.141; v.33; Vv 81[1] (=canda VvA 314), 82[3].

**Sasīsa** (adj.) [sa[3]+sīsa] together with the head; sasīsaṅ up to the head D i.76, 246; J i.298; sasīsaka head and all D ii.324; Sn, p. 80.

**Sasura** [Vedic śvaśura, f. śvaśrū (see P. sassū), Idg. *su̯e- kuros, *su̯ekrū; cp. Gr. ἑκυρός & ἑκυρά; Lat. socer & socrus; Goth. swaihra & swaíhrō, Ags. swēor & sweger; Ohg. swehur & swigar] father-in-law Vin iii.137; M i.168; A ii.78; VvA 69, 121; Th 2, 407 (sassura); J i.337; sassu — sasurā mother — and father-in-law J ii.347; iii.182; iv.38; vi.510; the form sassura Th 2, 407 has probably arisen through analogy with sassu. — f. sasurī VvA 69.

**Sasenaka** (adj.) [sa[3]+sena+ka] accompanied by an army Mhvs 19, 27.

**Sassa** (nt.) [cp. Vedic sasya] corn, crop M i.116; J i.86, 143, 152; ii.135; Miln 2; DhA i.97; SnA 48; sassasamaya crop time J i.143; susassa abounding in corn Vin i.238; pl. m. sassā J i.340. °**-kamma** agriculture J vi.101; °**-kāla** harvest time Vin iv.264; °**-ṭṭhāna=** °**-khetta** J vi.297; dussassa (having) bad crops Vin i.238; A i.160; KhA 218 (=dubbhikkhā).

**-uddharaṇa** lifting the corn Miln 307. **-ghāta** destroying property S ii.218 sq.

**Sassata** (adj.) [Vedic śaśvat] eternal, perpetual D i.13; iii.31 sq., 137 sq.; M i.8, 426; A i.41; Dh 255; Dhs 1099; J i.468; Miln 413; DA i.112; dhuvasassata sure and certain Bu ii.111 sq.=J i.19; sassatiyā for ever, Sn 1075; a — sassata J v.176; vi.315; sassatāyaṅ adv. (dat.) for ever (?) J i.468; v.172; Faus-

böll takes it=sassatā ayam (following the C.), and writes sassat'āyaṅ.

**-diṭṭhi** eternalism, the doctrine that soul and world are eternal Dhs 1315; S ii.20; iii.98; Nett 40, 127. **-mūla** eternalist Dpvs 6, 25. **-vāda** an eternalist, eternalism D i.13; iii.108; S ii.20; iii.99, 182; iv.400; Pug 38; DA i.104 sq.; Ps i.155; VbhA 509. **-vādin** eternalist Nett 111; Mhbv 110.

**Sassatika** [fr. sassata] eternalist D i.17; Mhbv 110 (ekacca° partial eternalist); Vin iii.312; **°-ika** J v.18, 19.

**Sassatisamaṅ** (adv.) [cp. Sk. śaśvatīḥ samāḥ] for ever and ever D i.14; M i.8; S iii.143; also sassatī samā J iii.255; Vv 63[14] (explained by sassatīhi samāna, like the eternal things — viz., earth, sun, moon, etc., VvA 265); J iii.256; DA i.105.

**Sassamāṇabrāhmaṇa** (fem. — ī) together, with samaṇas and brahmins Vin i.11; D i.62; iii.76, 135; S v.423; Sn p. 100; DA i.174.

**Sassara** imitative of the sound sarasara; chinnasassara giving out a broken or irregular sound of sarasara M i.128; see *J.P.T.S.,* 1889, p. 209.

**Sassāmika** (adj.) [sa+sāmin+ka] 1. having a master, belonging to somebody D ii.176. — 2. having a husband, married J i.177, 397; iv.190.

**Sassirīka** (adj.) [sa[3]+sirī+ka] glorious, resplendent J i.95; ii.1; iv.189; vi.270.

**Sassū** and **Sassu** (f.) [Vedic śvaśrū: see sasura] mother-in-law Vin iii.137; A ii.78; Th 2, 407; Sn 125; J i.337; iii.425 sq.; v.286 (gen. sassuyā); DhA i.307; VvA 110, 121; PvA 89. sassu — sasure, see sasura; sassudeva worshipping one's mother-in-law as a god S i.86; J iv.322.

**Saha[1]** (indecl.) [fr. sa[3]; cp. Vedic saha] prep. & prefix, meaning: in conjunction with, together, accompanied by; immediately after (with instr.) Vin i.38; Sn 49, 928; Th 2, 414=425; sahā Sn 231.

**-anukkama**=sahānukkama with the bridle Dh 398; DhA iv.161. **-āmacca** together with the ministers Mhvs 5, 182. **-āvudha** together with one's weapons J iv.416. **-indaka** together with Indra D ii.208, 221; Vv 30[1]. **-ūdaka** together with water J v.407. **-oḍha** together with the stolen goods; coraṅ ° — aṅ gahetvā Vism 180; Mhvs 23, 11 (thena); 35, 11. See **oḍḍha. -odaka** containing water Mhvs 4, 13. **-orodha** with his harem Mhvs 5, 182; **-kathin** conversing with (instr.) M i.489. **-kāra** a sort of fragrant mango KhA 53. **-gata** accompanying, connected with, concomitant Vin i.10; D ii.186; S v.421; Kvu 337; DhsA 157. **-ggaṇa** together with his companions Dpvs 14, 58. **-cetiya** containing a Cetiya Mhvs 33, 10. **-ja** born at the same time Vv 81[15]. **-jāta** 1. born at the same time, of equal age J i.54; vi.512. — 2. arisen at the same time, coinciding with (instr.) Kvu 337, 620; VbhA 127. — 3. (in **°paccaya**) the relation of co — nascence, coincidence Dukp 17 sq., 52 sq., 113 sq., 129 sq., 145 sq., 225 sq., 334 sq. and passim; Tikp 36 sq., 62 sq., 107 sq., 243 sq.; Vism 535. **-jīvin** (fem. — ī) living together with Vin iv.291, 325 sq. **-dhammika** having the same Dhamma, co — religionist M i.64; Nd[1] 485 (opp. para°); regarding the Dhamma D i.94, 161; M i.368; Vin i.134; Nett 52; DA i.263 (=sahetuka, sakāraṇa); that which is in accordance with the dhamma Dhs 1327; M i.482; °ṅ adv. in accordance with the dhamma Vin i.60, 69; iii.178; iv.141. **-dhammiya** co — religionist Nett 169. **-dhenuka** accompanied by a cow Mhvs 21, 18. **-nandin** rejoicing with It 73. **-paṅsukīḷita** a companion in play, a playfellow A ii.186: J i.364; iv.77; PvA 30. **-pesuṇa** together with slander Sn 862 f.; Nd[1] 257. **-bhāvin** being at one's service J iii.181 (amacca). **-bhū** arising together with Dhs 1197; Nett 16; a class of devas D ii.260. **-macchara** with envy Sn 862. **-yoga**=karaṇa — vacana SnA 44. **-vatthu** living together with Th 2, 414= 425; ThA 269. **-vāsa** living together, associating Vin ii.34; It 68. **-vāsin** living together J v.352. **-sangha** together with the Order Mhvs 1, 71. **-seyyā** sharing the same couch, living together Vin iv.16; KhA 190. **-sevaka** together with the servants Mhvs 36, 43. **-sokin** sorrowful (?) S iv.180.

**Saha[2]** (adj.) [fr. **sah**] submitting to, enduring M i.33; Th 1, 659; J vi.379; sabbasaha J v.425, 431. — **dussaha** hard to endure Sdhp 95, 118, 196

**Sahati** [**sah** to prevail] 1. to conquer, defeat, overcome M i.33; S iv.157; Sn 942; Dh 335; It 84; J i.74; ii.386 (avamānaṅ); iii.423 (id.). — 2. to bear, endure Sn 20; Pug 68. — 3. to be able D ii.342 (sayhāmi); Pot. sahe Sn 942; Pot. saheyya M i.33; saha (imper. excuse, forgive, beg your pardon!) J iii.109; grd. **sayha** that which can be endured, able to be done Sn 253; Dāvs ii.29; a — sayha Miln 1148.

**Sahattha** [sa[4]+hattha] one's own hand J i.68; usually **sahatthā** (abl.) with one's own hand Vin i.18; A i.274; D i.109; Sn p. 107; J i.286; Pv ii.9[8]; ii.9[54]; Miln 15. instr. **sahatthena** id. PvA 110, 124, 135; J iii.267; vi.305. Cp. **sāhatthika**.

**Sahatthin** (adj.) [sa[3]+hatthin] together with the elephant Mhvs 25, 70.

**Sahavya** (nt.) [fr. sahāya, cp. Sk. sāhāyya] companionship Vv 47[7] (=sahabhāva VvA 202). **-°ûpaga** coming into union with D i.245.

**Sahavyatā** (f.) [abstr. fr. sahavya] companionship D i.18, 235; ii.206; M ii.195; iii.99; S iv.306; A iii.192.

**Sahasā** (adv.) [instr. of sahas (Vedic), force] forcibly, hastily, suddenly Sn 123; DhA iii.381; PvA 40, 279; inconsiderately J i.173; iii.441. **-°kāra** violence D i.5; iii.176; A ii.209; Pug 58; J iv.11; DA i.80.

**Sahassa** [Sk. sahasra, see etym. under saṅ°] a thousand, used as a singular with a *noun* in the *plural,* sahassaṅ vācā Dh 100; satasahassaṅ vassāni J i.29; also in the plural after other numerals cattāri satasahassāni chaḷabhiññā Bu ii.204=J i.29; also with the thing counted in the *genitive,* accharānaṅ sahassaṅ Mhvs 17, 13; A i.227; or ° —, as sahassa — yakkha — parivāra SnA 209. In combination with other numerals, sahassa is sometimes inflected like an *adjective,* saṭṭhisahassā amaccā sixty thousand ministers J vi.484; satasahassiyo gāvo 100,000 cows Sn 308; the thing counted then precedes in a compound jāti — sahassaṅ 1,000 births D i.13; It 99; ghaṭa — sahassam pi udakaṅ Miln 189; sindhava — sahasso ratho J vi.103; sahassaṅ sahassena a thousand times a thousand Dh 103; sahassass' eva in thousands D ii.87. — **sahassaṅ** (nt.) 1,000 gold pieces Dh 106; J vi.484; Miln 10; satasahassaṅ a hundred thousand J i.28; **sahassa** (adj.) (fem. ī) worth a thousand J v.484, 485;

ThA 72 (Ap v.45, read sahassayo for °aso); epithet of Brahmā, the B. of a thousand world systems M iii.101. Cp. dasa — sahassī.

**-akkha** thousand — eyed, the god Sakka S i.229; J vi.203; **sahassacakkhu** the same J v.394, 407. **-aggha** worth a thousand Miln 284. **-āra** having 1,000 spokes D ii.172. **-ṭṭhavikā** a purse with 1,000 pieces (of money) Vism 383; J i.506; DhA ii.37; VvA 33. — netta thousand-eyed, the god Sakka S i.226; Sn 346; J iii.426; iv.313; v.408; vi.174; Vv 30[10]; DhA i.17. **-bāhu** having a thousand arms, said of Ajjuna J v.119, 135, 145 (° — rājā); 267, 273; vi.201. **-bhaṇḍikā** a heap of 1,000 pieces J ii.424; iii.60; iv.2. **-raṅsi** the sun J i.183.

**Sahassadhā** (adv.) [cp. satadhā etc.] in a thousand ways A i.227; Th 1, 909.

**Sahassika** (adj.) [fr. sahassa] thousandfold J i.17; iv.175 (so for °iyo).

**Sahassī-lokadhātu** (f.) a thousandfold world, a world system D i.46; A i.228; DA i.130; dasasahassī — lokadhātu ten world systems J i.51, 63; cp. dasasahassī and lokadhātu.

**Sahājanetta** [sahāja+netta] at Sn 1096 is of doubtful meaning ("all — seeing"?), it is expl[d] as "spontaneously arisen omniscience" at Nd[2] 669 (where spelling is **sahajānetta**); lit. "coinciding eye"; SnA 598 expl[s] as "sahajāta — sabbaññuta — ñāṇa — cakkhu."

**Sahāya** [cp. Epic Sk. sahāya, fr. saha+i] companion, friend D ii.78; M i.86; S iv.288; Pug 36; Sn 35, 45 sq.; J ii.29; **°-kicca** assistance (?) J v.339; **°-matta** companion J iv.76; **°-sampadā** the good luck of having companions Sn 47; **adiṭṭha-°** a friend who has not yet been seen personally J i.377; iii.364; **bahu-°** having many friends Vin ii.158; nāhaṅ ettha sahāyo bhavis — sāmi I am not a party to that J iii.46; asahāya Miln 225.

**Sahāyaka** (adj.) [fr. last] f. °yikā companion, ally, friend Vin i.18; D ii.155; A ii.79, 186; J i.165; ii.29; v.159; vi.256 (gihī sahāyakā, read gihisahāyakā [?]).

**Sahāyatā** (f.) [abstr. fr. sahāya] companionship Dh 61; **sahāyatta** (nt.) the same Mhvs 30, 21.

**Sahita** [pp. of saṅ+**dhā**, cp. Sk. sahita=saṅhita] 1. accompanied with Mhvs 7, 27. — 2. united, keeping together D i.4; J iv.347; Pug 57. — 3. consistent, sensible, to the point D i.8; A ii.138; iv.196; S iii.12; Dh 19 (at DhA i.157 expl[d] as a name for the Tipiṭaka, thus equalling Sk. saṅhita); Pug 42. — 4. close together, thick Th 2, 254. — araṇisahita (nt.) firewood and appurtenances Vin ii.217; D ii.340 sq.; J i.212; DhA ii.246. — sahitaṅvata (adj.) having a consistent or perpetual vow, i.e. living the holy life J v.320 (=sīlācāra — sampanna C.); vi.525 (T. sahitabbata; C. expl[s] as samādinna — vata gahita — tāpasa — vesa). Kern, *Toev.* ii.51 takes it as a corrupted Sk. śaṅsita — vrata.

**Sahitar** [n. ag. fr. sahati] one who endures Sn 42.

**Sahirañña** (adj.) [sa+hirañña] possessing gold Sn 102.

**Sahetu** (adj.) [sa+hetu] having a cause, together with the cause Vin i.2; D i.180; DA i.263. See **hetu**.

**Sahetuka** having a cause, accompanied by a cause (especially of good or bad karma) A i.82; Dhs 1073.

**Sahoḍha** see under **saha[1]**. Sā see under San[1].

**Sāka** (nt.) [Epic Sk. śāka] 1. vegetable, potherb D i.166; M i.78, 156; A i.241, 295; ii.206; Pug 55; Vism 70; Vv 33[33]; J iii.225; iv.445; v.103. — 2. (m.) name of a tree (Tectona grandis) D i.92; DA i.259; Vism 250. **°-vatthu** ground for cultivation of vegetables J iv.446; sāka — paṇṇavaṇṇa "like the colour of vegetable leaf" (said of teeth) J v.206 (cp. 203).

**Sākacchā** (f.) conversation, talking over, discussing D i.103; ii.109; M i.72; S i.79; A ii.140, 187 sq.; iii.81; Sn 266; Miln 19, 24; DhA i.90 (°aṅ karoti); J vi.414.

**Sākaccheti** [Denom. fr. sākacchā] to converse with, talk over with, discuss D ii.237 (+sallapati); ppr. sākacchanto Vin i.169; fut. sākacchissanti Vin ii.75; iii.159; grd. sākacchātabba Vin v.123, 196; ppr. med. sākacchā yamāna A ii.189.

**Sākaṭika** [fr. sakaṭa[1]] a carter S i.57; Th 2, 443 (ThA 271= senaka); J iii.104; Miln 66, 164.

**Sākalya** (nt.) [fr. sakala] totality; KhA 187 (opp. vekalya); sākalya A i.94 is misprint for sākhalya.

**Sākāra** (adj.) [sa[3]+ākāra] with its characteristics D i.13; iii.111; M i.35; Pug 60; Vism 423 (+sa — uddesa).

**Sākuṇika** [fr. sakuṇa] a fowler S ii.256; A iii.303; Pug 56; J i.208. Comb[d] with miga — bandhaka & macchaghātaka at SnA 289; with māgavika & maccha — ghātaka at Pug 56.

**Sākuntika** [fr. sakunta] a fowler, bird — catcher A ii.207; Th 2, 299; ThA 227; DA i.162.

**Sākkharappabheda** [sa[3]+akkhara+pabheda] together with the distinction of letters, with the phonology D i.88; A i.163; Sn, p. 101; Miln 10; DA i.247 (akkharappabhedo ti sikkhā ca nirutti ca).

**Sākhapurāṇasanthuta** [fr. sakhi+purāṇa°] one with whom one has formerly been friendly J v.448.

**Sākhalya & Sakhalla** (nt.) [abstr. from sakhila] friendship M i.446 (=tameness); A i.94; D iii.213; Dhs 1343; DA i.287; DhsA 396; J iv.57, 58 (=maṭṭhavacana "smooth words").

**Sākhavant** (adj.) [sākhā+vant] having branches J iii.493.

**Sākhā** [Vedic śākhā, cp. also śanku stick, & Goth. hōha plough] a branch Vin i.28; M i.135; A i.152; ii.165, 200 sq.; iii.19, 43 sq., 200; iv.99, 336; v.314 sq.; Sn 791; J v.393; J ii.44; a spur of a hill A i.243; ii.140; Miln 36; also **sākha** (nt.) Mhvs 1, 55; J i.52; iv.350; J i.164 (? yāva aggasākhā). — the rib of a parasol Sn 688. — adj. sīla — sākha — pasākha whose branches and boughs are like the virtues J vi.324. In cpds. **sākha° & sākhā°**.

**-nagaraka** "little town in the branches," i. e. a suburb, a small town D ii.146; J i.391. **-patta-palāsa** branches and foliage A iii.44; **-patta-phal'upeta** with branches, leaves & fruit A iii.43. **-palāsa** id. M i.488; A ii.200. **-bhanga** faggots J i.158; iii.407; DhA ii.204; iii.375. **-miga** a monkey J ii.73; **-ssita** living upon branches (i. e. monkey) J v.233.

**Sāgataṅ** (indecl.) [su+āgata, orij. nt.=wel — come] "greeting of welcome," hail! D i.179=M i.481 (sāgataṅ bhante Bhagavato); D ii.173; M i.514 (°aṅ bhoto Ānandassa); DA i.287; DhA iii.293.

**Sāgara** [cp. Epic Sk. sāgara] the ocean D i.89; A ii.56, 140;

iii.52; v.116 sq.; Vin i.246; Sn 568; PvA 29; sāgara— **ūmi** a wave of the ocean, a flood J iv.165; **°-vāri** the ocean J iv.165; **sāgaranta** or sāgarapariyanta bounded or surrounded by the ocean (said of the earth) J vi.203; **°-kuṇḍala** the same J iii.32; vi.278.

**Sāgāra** (adj.) [sa[3]+agāra] living in a house, It 111; sleeping under the same roof Vin ii.279.

**Sāngaṇa** (adj.) [sa+angaṇa] full of lust, impure M i.24 (var. read sangaṇa; this is also the reading at Sn 279, see above).

**Sācakka** (nt.) [sā=śvan, dog; +cakka; cp. sopāka & suva] name of a science ("the interpretation of omens to be drawn from dogs") Miln 178.

**Sācariyaka** (adj.) [sa[3]+ācariya+ka] together with one's teacher D i.102.

**Sāciyoga** [sāci+yoga; cp. Sk. sāci crooked] crooked ways, insincerity D i.5; iii.176; M i.180; A ii.209; v.206; Pug 58; DA i.80.

**Sājīva** (nt.) rule of life, precept governing the monastic life of the Buddhist bhikkhus Vin iii.24[16]; adj. ° — samāpanna ibid.; adj. ° — kara one who supports J iv.42 (=sa — ājīvakara, C.).

**Sāṭa** [cp. Sk. śāṭa] a garment, cloth Th 2, 245; sāṭi (f.) the same S i.115; Dh 394; J i.230 (udaka° bathing mantle), 481.

**Sāṭaka** [sāṭa+ka] an outer garment, cloak; cloth ThA 246; J i.89, 138, 195, 373, 426; Vism 54 (sāṇa°), 275 (alla°); DhA i.393 (thūla°). Cp. antara°, alaṅ°.

**-lakkhaṇa** prognostication drawn from pieces of cloth J i.371.

**Sāṭikā** (f.)=**sāṭaka** Vin i.292 sq.; ii.31; 272, 279 (udaka° bathing mantle) J i.330; Vism 339 (in simile); Miln 240 (cp. M iii.253). **sāṭiya** the same Vin ii.177 (°gāhāpaka receiver of undergarments).

**Sāṭetar** [n. ag. fr. sāṭeti] one who dispels, drives away M i.220; A v.347 sq., 351, 359.

**Sāṭeti** [**śat** to cut, destroy] to cut open, to destroy; fig. to torment: Kern's proposed reading (see *Toev.* s. v. sāveti) for **sāveti** at J iii.198 (amba — pakkāni); iv.402 (attānaṅ sāṭetvā dāsakammaṅ karissāni); vi.486 (kāyaṅ s.). He compares MVastu iii.385: śāṭeti gātrāni. Cp. **visāṭita** & **visāta**.

**Sāṭheyya** (nt.) [abstr. fr. saṭha=*śāṭhya] craft, treachery M i.15, 36, 281, 340; A i.95, 100; Nd[1] 395; Pug 19, 23; Miln 289. Cp paṭi°.

**Sāṇa[1]** (nt.) [cp. Sk. śāṇa hempen, fr. śaṇa=P. saṇa; cp. bhanga[1]] hemp D ii.350; Miln 267; a coarse hempen cloth Vin i.58; D i.166; iii.41; M i.78; A i.240; S ii.202, 221; Pug 55; Vism 54 (°sāṭaka). — **sāṇavāka** the same Th 2, 252; J iii.394 (var. read).

**Sāṇa[2]** [sa+iṇa] having a debt, indebted, fig. subjected to the kilesas, imperfect M iii.127=S ii.221 (=sakilesa, sa — iṇa *K.S.* ii.203); ThA 8; cp. **anaṇa** under **aṇa**.

**Sāṇadhovana** (nt.) a kind of play DA i.84=saṇadhovikā.

**Sāṇikā** (f.) [fr. sāṇī] a curtain J iii.462.

**Sāṇī** (f.) [fr. saṇa] hemp — cloth D ii.350; Vin iii.17; a screen, curtain, tent J i.58, 148 sq., 178, 419; DhA i.194; ii.49. ° — pākāra a screen — wall Vin iv.269, 279; J ii.88; DhA ii.68, 71, 186; VvA 173; PvA 283; Mhvs 7, 27; sāṇipasibbaka a sack or bag of hempcloth Vin iii.17[10]. — **paṭṭa-sāṇī** a screen of fine cloth J i.395.

**Sāta** (adj.) [cp. *Sk. śāta] pleasant, agreeable It 114; Nett 27. Often comb[d] with piya, e. g. It 114; Vbh 103; DA i.311. — Opp. **kaṭuka**. — sāta (nt.) pleasure, joy M i.508; A i.81 sq.; S ii.220; J i.410; Dh 341 (°sita= sāta — nissita DhA iv.49); Sn 867 sq.; Nd[1] 30 (three, of bhava); Pv ii.11[3]; iv.5[4] (+sukha); Dhs 3. **asāta** disagreeable, unpleasant Dhs 1343; J i.410; J i.288; ii.105; Sn 867 sq.; sātabhakkha Pug 55, read haṭabhakkha.

**-odaka** with pleasant water D ii.129; M i.76; Vin iii.108. **-kumbha** gold VvA 13. See also v. l. under **hāṭaka**. **-putta** a noble son J vi.238 (=amacca — putta C.).

**Sātaka** name of a kind of bird J vi.539 (koṭṭhapokkhara — °, cp. 540); SnA 359 (id.).

**Sātacca** (nt.) [fr. satata] perseverance M i.101; S ii.132; A iii.249 sq.; iv.460 sq.; v.17 sq.; Th 1, 585; Vism 4; VbhA 346. **°-kārin** persevering S iii.268, 271, 277 sq.; Dh 293; **°-kiriyatā** persevering performance Dhs 1367.

**Sātataṅ** (adv.) [fr. satata] continually S i.17=57.

**Sātatā** (f.) [abstr. fr. sāta] happiness S i.17.

**Sātatika** (adj.) [fr. last] persevering Dh 23; S ii.232; It 74; DhA i.230.

**Sātatta** (nt.) [abstr. fr. sāta] tastiness, sweetness A i.32.

**Sātava** (nt.) sweet result (of good words) kalyāṇakamma, Com.) J vi.235, 237. Is it misspelling for sādhava (fr. sādhu)?

**Sātiya** (adj.) [fr. sāta] pleasant Sn 853.

**Sātireka** (adj.) [sa+atireka, cp. BSk. sātirikta Divy 27] having something in excess D ii.93.

**Sātisāra** (adj.) [sa+atisāra] trespassing Vin i.55.

**Sāttha** [sa[3]+attha] with the meaning, in spirit D i.62; ii.48; It 79, 111; Sn p. 100; Vin i.21; DA i.176; Vism 214.

**Sātthaka** (adj.) [sa+atthaka] (fem. — ikā) useful PvA 12.

**Sātrā-yāga** identical with sammāpāsa (Sn 303) SnA 322 (? conjecture yātrā°).

**Sāthalika** (adj.) [**śrath**, cp. saṭhila & sithila] lethargic, lax M i.14, 200 sq.; iii.6; A i.71; ii.148; iii.108, 179 sq.

**Sādana** (nt.) [cp. Vedic sādana, fr. **sad**] place, house J iv.405; Yama — sādanaṅ sampatto come to Yama's abode: dead J iv.405; v.267, 304; vi.457, 505 (do., the MSS. always read ° — sādhana).

**Sādara** (adj.) [sa+ādara] reverential Mhvs 5, 246; 15, 2; 28, 25; 33, 82; **sādariya** (nt.) and **sādariyatā** (f.) showing regard and consideration Pug 24; cp. Dhs 1327.

**Sādāna** (adj.) [sa+ādāna] attached to the world, passionate Dh 406=Sn 630; DhA iv.180.

**Sāditar** [n. ag. fr. sādiyati] one who accepts, appropriates M iii.126.

**Sādiyati** [cp. BSk. svādīyati: MVastu ii.145; Med. — Pass fr. *sādeti, Caus. of **svad**] lit. to enjoy for oneself, to agree to,

permit, let take place D i.166; Vin ii.294; A iv.54, 347; S i.78; iv.226 sq.; Pug 55; Miln 95 sq.; aor. **sādiyi** Vin iii.38 sq.; fut. **sādiyissati** J vi.158.

**Sādiyanā** (f.) [fr. sādiyati] appropriating, accepting Miln 95.

**Sādisa** [fr. sadisa] (fem. **-sī**) like, similar D ii.239; Sn 595; Th 2, 252 (sa° for sā°); Ap 239; J iv.97; Miln 217 (with instr.).

**Sādu** (adj.) [Vedic svādu, f. svādvī; fr. **svad**, cp. Gr. ἡδύς, Lat. suavis, Goth. sūts=E. sweet; also Sk. sūda cook; Gr. ἥδομαι to enjoy, ἡδονή pleasure] sweet, nice, pleasant Vin ii.196; M i.114; Th 2, 273; Sn 102; J iv.168; v.5; Dhs 629; asādu (ka) J iii.145; iv.509 (text, asādhuka, com. on kaṭuka); sādu — karoti makes sweet J iii.319; Pot. a — sādu — kiyirā makes bitter, ibid. 319; sādu sweet things Vin ii.196; sādu — phala see sādhuphala; for **°kamyatā** see the latter.

**Sādutā** (f.) [fr. sādu] sweetness Dāvs i.40.

**Sādeti**[1] [Caus. of **sad**: see sīdati] to cause to sink, to throw down DhA i.75 (+vināseti; v. l. pāteti).

**Sādeti**[2] [Caus. of **svad**; given as root in meaning "assā- dane" at Dhtp 147] to enjoy: see ucchādeti (where better referred to **avad**) and **chādeti**[2].

**Sādhaka** (adj.) [fr. **sādh**] accomplishing, effecting J i.86; SnA 394, 415; Sdhp 161; **iṇa°** debt — collector Miln 365; bali° tax — collector J iv.366; v.103, 105, 106.

**Sādhakatā** (f.) [abstr. fr. sādhaka] effectiveness, efficiency Sdhp 329.

**Sādhana** (adj. — nt.) [fr. **sādh**] 1. enforcing, proving J i.307; DA i.105. — 2. settling, clearing (a debt) J ii.341 (uddhāra°). In this meaning mixed with **sodheti**; it is impossible to decide which of the two is to be preferred. See **iṇa** & **uddhāra**. — 3. yielding, effecting, producing, resulting in (—°) A iii.156 (laṇḍa° dung — producing); DA i.273; VvA 194; PvA 278 (hita°). — 4. materials, instrument VvA 349; PvA 199.

**Sādhāraṇa** (adj.) general, common, joint Vin ii.258; iii.35; Th 2, 505; J i.202, 302; iv.7 (pañca° — bhāva 5 fold connection); Nett 49 sq.; PvA 122, 194, 265. a° J i.78; DA i.71.

**Sādhika** (adj.) [sa+adhika; cp. BSk. sādhika Divy 44] having something beyond D ii.93; Vv 53[5] (°vīsati). ° — porisa exceeding a man's height M i.74, 365; A iii.403.

**Sādhiya** (adj.) [fr. **sādh**] that which can be accomplished Sdhp 258 etc.

**Sādhu** (adj.) [Vedic sādhu, fr. **sādh**] 1. good, virtuous, pious Sn 376, 393; J i.1; Mhvs 37, 119; PvA 116, 132; **asādhu** bad, wicked Dh 163, 223; DhA iii.313. — 2. good, profitable, proficient, meritorious Dh 35, 206 (=sundara, bhaddaka DhA iii.271); D i.88; Pv ii.9[7]; nt. adv. well, thoroughly Dh 67; J i.1; Mhvs 36, 97; 37, 73. Very frequent as interjection, denoting *(a) request* (adhortative, with imper.: sādhu gaccha please go! Miln 18; gacchatha VvA 305), to be translated with "come on, welcome, please," or similar adverbs. Thus e. g. at Pv iv.1[40] (=āyācane PvA 232); J i.92; PvA 6, 35, 272; VvA 69; — *(b) assent & approval* in replies to a question "alright, yes" or similarly; usually with the verbs (in ger.) **paṭisuṇitvā, vatvā, sampaṭicchitvā** etc. Thus e. g. at J v.297; Vin i.56; Miln 7; DhA iii.13; VvA 149; DA i.171; SnA 176 (=sampahaṅsane); PvA 55, 78 and passim.

**-kamyatā** desire for proficiency VbhA 477. **-kāra** saying "well," approval, cheering, applause J i.223; Miln 13, 16, 18; VvA 132; DhA i.390; iii.385. **-kīḷana** a festive play, a sacred festivity Mhvs 3, 11; **sādhukīḷita** the same Mhvs 20, 36; ° — *divasa* Vin iii.285; sādhu — kīḷā J iii.434; v.127; sādhu — kīḷikā J iii.433. **-jīvin** leading a virtuous life It 71. **-phala** having wholesome fruits J i.272 (read sādu°). **-rūpa** good, respectable Dh 262. **-sammata** highly honoured D i.48; S iv.398; Sn p. 90 sq.; Miln 4, 21; DA i.143. **-sīliya** good character J ii.137.

**Sādhukaṅ** (adv.) [fr. sādhu] well, thoroughly Vin i.46; ii.208; D i.62. — instr. **sādhukena** (as adv.) willingly (opp. with force) Pv ii.9[2].

**Sādheti** [Caus. of **sādh** to succeed. Dhtp 421=saṅsiddhiyan] 1. to accomplish, further, effect J ii.236 (Pot. sādhayemase). — 2. to make prosperous PvA 113, 125. — 3. to arrange, prepare Mhvs 7, 24. — 4. to perform, execute J i.38 (ārāmika — kiccaṅ); DA i.194; Mhvs 36, 62; Vism 344 (see udukkhala). — 5. to make clear, bring to a (logical) conclusion, to prove J ii.306; SnA 192 (atthaṅ), 459; Tikp 58; PvA 30 (here as much as "is any good"). — 6. to collect or clear a debt, to recover (money). In this sense **sādheti** is mixed up with **sodheti**, which is regularly found as v. l., is it almost better to substitute **sodheti** at all passages for **sādheti** (cp. iṇa, uddhāra), e. g. J i.230; ii.341, 423; iii.106; iv.45; DhA iii.12. — Cp. **abhi°**.

**Sānu** (m. and nt.) [Vedic sānu] ridge Vv 32[10]; J iii.172. The commentary on the former passage (VvA 136), translates vana wood, that on the latter paṅsupabbata; sānupabbata a forest — hill J iv.277; vi.415, 540; pabbatasānu — ° J iii.175; girisānu — ° J iii.301; iv.195.

**Sānucara** (adj.) [sa[3]+anucara] together with followers Dh 294; J vi.172.

**Sānuvajja** (adj.) [sa+anuvajja] blameable A ii.3.

**Sānuseti** [sa (=saṅ)+anuseti] to fill (the mind) completely A ii.10.

**Sāpa** [fr. **sap**, cp. Sk. śāpa] a curse VvA 336; DhA i.41.

**Sāpateyya** (nt.) [sā (=guṇa of sva)+pateyya (abstr. fr. pati lord), cp. ādhi — pateyya] property, wealth D i.142; ii.180; iii.190; Vin i.72, 274; iii.66; J i.439, 466; Th 2, 340; ThA 240; J v.117 (sāpateya, var. read. sāpatiyya); DhA i.67.

**Sāpattika** (adj.) [sa[3]+āpatti+ka] one who has committed a sin (see āpatti) Vin i.125; ii.240; Nd[1] 102.

**Sāpada** (nt.) [cp. Sk. śvāpada] a beast of prey J ii.126; vi.79.

**Sāpadesa** (adj.) [sa+apadesa] with reasons D i.4; A ii.22; M i.180; iii.34, 49; Pug 58; DA i.76. Opp. **anapadesa** M i.287.

**Sāpānadoṇī** M ii.183=152 (C.=sunakhānaṅ pivanadoṇi a dog's trough).

**Sāpekha** [sa+apekhā] longing for D ii.77; iii.43.

**Sāma**[1] [cp. Vedic śyāma black & śyāva brown; Av. syāva; Ags. hāēven blue (=E. heaven); Gr. σκοιός, σκιά (shadow)=Sk. chāyā; Goth. skeinan=shine, etc.] 1. black, dark (something like deep brown) Vin iv.120 (kāḷasāma dark blue [?]); D i.193; M i.246 (different from kāḷa); J vi.187 (°aṅ mukhaṅ dark, i. e. on account of bad spirits); Vism 422 (opp. to **odāta** in colour

of skin). — 2. yellow, of a golden colour, beautiful J ii.44, 45 (migī); v.215 (suvaṇṇa — sāmā), 366 (suvaṇṇa — vaṇṇa). — f. **sāmā**, q. v. — See **sabala**.

**Sāma²** (nt.) [perhaps=Vedic sāman] song, sacred song, devotion, worship, propitiation D ii.288.

**Sāmaṅ** [on etymology, see Andersen *Pāli Gloss.*, p. 268 (contracted from sayamaṅ, Trenckner), cp. Michelson, *Indog. Forsch.*, vol. xxiii, p. 235, n. 3 (=avest., hāmō; slav., samz)] self, of oneself Vin i.16, 33, 211 (s. pāka); iv.121; D i.165; M i.383; ii.211; iii.253 (sāmaṅ kantaṅ sāmaṅ vāyitaṅ dussayugaṅ); S ii.40; iv.230 sq.; v.390; Sn 270 (asāma — pāka not cooking for oneself), 889; J i.150; sāmaññeva, i. e. sāmaṅ yeva Sn p. 101.

**Sāmaggiya** (nt.) [fr. samagga] completeness, concord Sn 810; sāmaggiya — rasa J iii.21 ("the sweets of concord"); adj. asāmaggiya, unpleasant J vi.517 (C. on asammodiya).

**Sāmaggī** (f.) [abstr. fr. samagga] completeness, a quorum Vin i.105, 106; meeting, communion Vin i.132 sq.; ii.243; unanimity, concord Vin i.97, 136, 357; ii.204; D iii.245 sq.; A iii.289; Nd¹ 131; J i.328; It 12.

**Sāmacca** (adj.) [sa²+amacca] together with the ministers D i.110.

**Sāmañña¹** (nt.) [abstr. fr. samāna] generality; equality, conformity; unity, company Miln 163; SnA 449 (jāti° identity of descent), 449 (generality, contrasted to **visesa** detail), 548 (id.); VvA 233 (diṭṭhi°, sīla°, equality). ° — gata united D ii.80; ° — nāma a name given by general assent DhsA 390.

**Sāmañña²** (nt.) [abstr. fr. samaṇa] Samaṇaship D i.51 sq.; iii.72, 245; M i.281 sq.; S v.25; A ii.27=It 103; Dh 19 sq., 311; DA i.158; Vism 132; adj., in accordance with true Samaṇaship, striving to be a samaṇa Miln 18; Samaṇaship A i.142 sq.; Pv ii.7¹⁸ (expl^d at PvA 104 as "honouring the samaṇas").

**-attha** the aim of Samaṇaship D i.230; A iv.366; M i.271; S ii.15; iii.93; J i.482; **-phala** advantage resulting from Samaṇaship, fruit of the life of the recluse D i.51 sq.; Vism 215, 512; VvA 71; VbhA 317; more especially the fruition of the four stages of the Path, sotāpatti —, sakadāgāmi —, anāgāmi —, and arahattaphala S v.25; D iii.227, 277; Dhs 1016; DhsA 423; Miln 344, 358; DA i.158; three samaññaphalas Kvu 112.

**Sāmaññatā¹**=sāmañña¹ (identity, congruity etc.) J vi.371 (vaṇṇa°); Vism 234 (maraṇa°).

**Sāmaññatā²**=sāmañña² D iii.145, 169; Dh 332; DhA iii.484; iv.33.

**Sāmaṇaka** (adj.) [fr. samaṇa] worthy of or needful for a Samaṇa Mhvs 4, 26; 30, 37; assāmaṇaka unworthy of a Samaṇa Vin i.45.

**Sāmaṇera** [fr. samaṇa; cp. BSk. śrāmaṇeraka Divy 342] fem. ° — rī a novice Vin i.62 sq.; iv.121; S ii.261; Miln 2; VbhA 383; are not present at the recital of the Pātimokkha Vin i.135; **°pabbajjā** ordination of a novice Vin i.82. **°pēsaka** superintendent of Sāmaṇeras Vin ii.177; A iii.275. — f., also **-°ā** A iii.276; as **-°ī** at Vin i.141.

**Sāmattha** (adj.) [=samattha] able J ii.29.

**Sāmatthiya** [abstr. fr. samattha] (nt.) ability Mhvs 37, 243

**Sāmanta** (adj.) [fr. samanta] neighbouring, bordering D i.101; Vin i.46 (āpatti° bordering on a transgression); J ii.21; iv.124; connected with M i.95; **°jappā** (or **°jappana**) roundabout talk Vbh 353; Vism 28; Nd¹ 226; VbhA 484. abl. **sāmantā** in the neighbourhood of Vin iii.36; D ii.339; loc. **sāmante** the same J iv.152 (Kapila — vatthu — °).

**Sāmayika** (adj.) [fr. samaya] temporary Sn 54; Miln 302 (so read); see sāmāyika.

**Sāmalatā** (f.) [sāma¹+latā; Sk. śyāmalatā] the creeper Ichnocarpus J i.60.

**Sāmā** (f) [Sk. śyāmā Halāyudha 2, 38; see sāma¹, sāma- latā, and sāmāka] a medicinal plant J iv.92 (bhisasāmā, C. bhisāni ca sāmākā ca); the Priyangu creeper J i.500; v.405.

**Sāmāka** [cp. Vedic śyāmāka] a kind of millet (Panicum frumentaceum) D i.166; M i.78, 156, 343; A i.295; ii.206; Sn 239; Pug 55; J iii.144, 371; Nett 141; DhA v.81.

**Sāmājika** [fr. Sk. samāja: see samajja] a member of an assembly Dāvs iii.27.

**Sāmādhika** (adj.) [fr. samādhi] consisting in concentration S i.120.

**Sāmāmigī** (f.) a black hind J ii.44.

**Sāmāyika** (adj.) [fr. samaya] 1. on a friendly footing, in agreement M iii.110; Miln 22. — 2. occurring in due season, timely Miln 302 sq., 305. — 3. temporary A iii.349 sq.; cp. sāmayika.

**Sāmi** J v.489, read sāvi.

**Sāmin** [cp. Sk. svāmin, fr. sva=sa⁴] 1. owner, ruler, lord, master Vin i.303, 307; Sn 83; Mhvs 37, 241; J v.253 (°paribhoga, q. v.); Pv iv.6⁶; Vism 63; DA i.261; PvA 43, 65. voc. **sāmi** "Sir" J vi.300; DhA i.20. f. **sāminī** J v.297; VvA 225. See also **suvāmin. -assāmin** not ruling Miln 253; Pv iv.6⁶. — 2. husband PvA 31 (sāmi, voc.="my lord"), 82. — f. **sāminī** wife Mhvs 5, 43; PvA 82, 276.

**-vacana** (sāmi°) the genitive case J i.185; iii.98 (upayog'atthe); v.42 (karaṇ'atthe), 444; VvA 304; SnA 210 (for upayoga), 310 (id.).

**Sāmiya** husband J i.352; see **sāmika**.

**Sāmisa** (adj.) [sa+āmisa] 1. holding food Vin ii.214= iv.198. — 2. fleshly, carnal D ii.298=M i.59; A i.81; Ps ii.41. Opp. to nirāmisa spiritual (e. g. Ps i.59).

**Sāmīcī & sāmīci°** (f.) [fr. sammā²=Vedic samyac, of which pl. nom. f. samīcīḥ freq. in R. V.] right, proper course Vin iii.246; D ii.104; A ii.56, 65; S v.261, 343; Miln 8; DhA i.57.

**-kamma** proper act, homage Vin ii.22, 162, 255; A i.123; ii.180; D iii.83; J i.218, 219; Miln 8. **-paṭipadā** right course of life M i.281; A ii.65. **-paṭipanna** correct in life D ii.104; S i.220; A ii.56; iv.310.

**Sāmukkaṅsika** (adj.) [fr. samukkaṅsati, cp. ukkaṅsaka. The BSk. is sāmutkarṣikī dharmadeśanā Divy 617] exalting, praising (i. e. the 4 truths), as much as "standard." Kern, *Toev.* ii.64, takes it to mean "condensed, given in brief." Usually in phrase **°ikā dhammadesanā** (thus as f. of **°aka**!) e. g. Vin i.16, 18; ii.156; D i.110; M i.380; A iv.186; v.194; DA i.277 (expl^d); ThA 137; PvA 38, 195; VvA 50. Only once with **ñāṇa**

at DhsA 9.

**Sāmudda** (nt.) [fr. samudda] sea salt Vin i.202; Abhp 461.

**Sāmuddika** (adj.) [fr. samudda] seafaring D i.222; S iii.155; A iii.368 (vāṇijā); iv.127 (nāvā); Vism 63; DhsA 320. At J vi.581 s. — mahāsankha denotes a kind of trumpet.

**Sāmeti** see **sammati**[1].

**Sāya** [cp. Sk. sāyaṅ, on which Aufrecht, *Halāyudha* p. 380, remarks: "this word seems to be the gerund of **sā**, and to have signified originally having finished. ' A masc. sāya does not exist." Cp. Vedic °sāya] evening, only adverbially **sāyaṅ**, at night Vin iii.147; J ii.83; DhA i.234; usually opposed to **pāto (pātaṅ)** in the morning, early e. g. **sāya-pātaṅ** D ii.188; Miln 419; J i.432, 460; v.462; **sāyaṅ-pātaṅ** Vin ii.185; DhA ii.66; **sāyañ ca pāto ca** Pv i.6[3]; ii.9[37]; PvA 127; sāya — tatiyaka for the third time in the evening D i.167; A ii.206; v.263, 266, 268; M i.343; sāyamāsa supper J i.297; v.461; DhA i.204. sāyaṅ as quâsi — nominative: sāyaṅ ahosi J vi.505; **atisāyaṅ** too late Th 1, 231; J ii.362; v.94; **sāyataraṅ** later in the evening (compar.) J vi.366.

**Sāyaṇha** [sāyaṅ+aṇha, cp. Sk. sāyāhna] evening D ii.9; J i.144; **-°samayaṅ** at evening time D ii.205; M i.147; Vin i.21; **sāyaṇhasamaye** J i.148, 279; PvA 33, 43, 100; **°-kāle** the same J iv.120; **sāyaṇhe** (loc.) J i.144, 237; **atisāyaṇha** late evening J vi.540.

**Sāyati** [**svad**, Sk. svādate, cp. sādiyati] to taste, eat; pres. **sāyati** Vin ii.121; ppr. **sāyanto** D iii.85; grd. sāyanīya savoury Vin i.44; S i.162; ger. sāyitvā S iv.176; A iii.163. Cp. **saṅsāyati**.

**Sāyana**[1] (nt.) [fr. sāyati] tasting, taste Dhtp 229.

**Sāyana**[2] the Nāga tree (cp. nāga 3) J vi.535 (vāraṇā sā yanā=nāgarukkhā, C., ibid. 535, var. read. vāyana). Kern, *Toev.* ii.77 conjectures sāsanā "with Asana's Terminalia's."

**Sāyika** (adj.) [fr. **śī**] lying, sleeping, resting in (—°) Dh 141; M i.328 (vatthu°); Th 1, 501=Miln 367.

**Sāyita** [pp. of sāyati, cp. sāditar] (having) tasted, tasting D i.70; ii.95, 292; M i.188, 461; Miln 378; Vism 258 (khāyita+).

**Sāyin** (adj.) [fr. **śī**] lying Dh 325.

**Sāra** [Vedic sāra nt.] 1. essential, most excellent, strong A ii.110; Vin iv.214; J iii.368; Pug 53. — 2. (m.) the innermost, hardest part of anything, the heart or pith of a tree (see also pheggu) M i.111; J i.331; Miln 413; most excellent kind of wood Vin ii.110; D ii.182, 187; sattasārā the elect, the salt of the earth M iii.69. — 3. substance, essence, choicest part (generally at the end of comp.) Vin i.184; A ii.141; S iii.83, 140; Sn 5, 330, 364; Dh 11 sq.; PvA 132, 211 (candana°). sāre patiṭṭhito established, based, on what is essential M i.31; A ii.183. — 4. value Miln 10; appasāra of small value D ii.346. — **asāra** worthless Sn 937; nissāra the same J ii.163 (pithless); mahāsāra of high value J i.384, 463.

**-ādāyin** acquiring what is essential S iv.250. **-gandha** the odour of the heart of a tree Dhs 625. **-gabbha** a treasury J iii.408; v.331. **-gavesin** searching for hard wood M i.111, 233; sārapariyesana the same ibid. **-dāru** strong, durable wood J ii.68. **-bhaṇḍa(ka)** a bundle of one's best things J ii.225. **-bhūmi** good soil J ii.188. **-mañjūsā** a box made of choice wood J iv.335. **-maya** being of hard or solid wood J iii.318 (C. sārarukkhamaya, "of sāra wood" *trsl*[n]). **-suvaṇṇa** sterling gold SnA 448 (in expl[n] of name Bimbisāra). **-sūci** a needle made of hard wood J i.9.

**Sāraka**[1] (—°) (adj.) [fr. sāra] having as most essential Miln 133; a — sāraka rotten (said of wood) J ii.163.

**Sāraka**[2] [fr. sarati[1]] a messenger.

**Sāraka**[3] in the comp. kaṭa — sāraka a mat J iv.248 (v. l.); iv.474; v.97 (cp. osāraka).

**Sārakkhati=saṅrakkhati** Th 1, 729.

**Sārakkhā** (f.) [fr. sa[3]+rakkha] "standing under protec- tion" (?), a category of married women Vin iii.139 (cp. M i.287).

**Sārajja** (nt.) [abstr. fr. sārada=*sāradya] timidity A iii.127, 203; iv.359, 364; Miln 24, 72, 196 (parisa°, cp. Nd[2] 470); J i.334; ii.66; nissārajja undaunted J i.274.

**Sārajjati** [saṅ+**raj**, cp. BSk. sārajyati, Sk. saṅrajyate, cp. sārāga] to be pleased with, to be attached to A i.260; S ii.172; iii.69 sq.; iv.10 sq.

**Sārajjanā** (f.) [fr. sārajjati] infatuation, feeling infatuated Dhs 389; J v.446.

**Sārajjāyati** [Denom. of sārajja] to be embarrassed, per- plexed, ashamed S iii.92; A iv.359.

**Sārajjitatta** (nt.) [=sārajjanā] infatuation, the state of being infatuated Dhs 389.

**Sāraṇā** (f.) [fr. sāreti[2]] reminding, remonstrating with Vin v.158, 164.

**Sāratta** [=saṅratta, pp. of sārajjati] impassioned, en- amoured, passionately devoted Vin iii.118; M ii.160, 223; S i.74, 77; Dh 345; J i.288; ii.140; Mhvs 10, 34 (°mānaso). **asāratta** unattached Sn 704.

**Sārathi** [fr. sa — ratha; Vedic sārathi] charioteer, coachman D ii.178, 254; S i.33; v.6; A ii.112; iv.190 sq.; Sn 83; J i.59, 180; Pv iv.3[3]. assadammasārathi a coachman by whom horses are driven, a trainer of horses M i.124; S iv.176; purisadammasārathi a coachman of the driving animal called man, a man — trainer Vin i.35; D i.49; Sn p. 103; It 79. — In similes: Vism 466; KhA 21.

**Sārada** (adj.) [Vedic śārada, fr. śarad autumn (of Babyl. origin? cp. Assyr. šabātu corn month)] autumnal, of the latest harvest, this year's, fresh A iii.404=D iii.354 (**bījāni** fresh seeds); A i.135, 181 (badara — paṇḍu); S iii.54; v.380; Miln 255; Dh 149 (but at this passage expl[d] as "scattered by the autumn winds" DhA iii.112). — **asārada** stale, old D ii.353; S v.379. Fig. **sārada** unripe, not experienced, immature (see **sārajja** shyness), opp. **visārada** (der. vesārajja) experienced, wise, selfconfident; **vīta-sārada** id. (e. g. A ii.24; It 123). — *Note:* At *K.S.* iii.46 (=S iii.54) s. is wrongly taken as **sāra+da**, i. e. "giving sāra"; but seeds do not *give* sāra: they *contain* sāra (cp. sāravant). The C expl[n] as **sār-ādāyin** is nearer the truth, but of course not literal; **°da** is not **ā+°da**, Moreover, the fig. meaning cannot be reconciled with this expl[n].

**Sāradika** (adj.) [fr. sārada] autumnal Vin i.199; ii.41; Dh 285=J i.183; Vv 64[17]; DhA iii.428.

**Sāraddha** [=saṅraddha] violent, angry A i.148, 282; S iv.125; M

i.21; Vism 134 (opp. passaddha — kāya), 282 (°kāya); VbhA 283 (id.).

**Sārana** [fr. sarati[1]] going DhsA 133.

**Sārameya** [Vedic sārameya] a dog (lit. "son of Saramā") Mhbv 111.

**Sārambha[1]** [=saṅrambha] 1. impetuosity, anger A i.100, 299; ii.193; M i.16; Dh 133; J iv.26; Miln 289 (sasaṅrambha). — 2. quarrel Sn 483; J ii.223; v.141. — 3. pride Th 1, 759; VvA 139.

**-kathā** angry or haughty talk, imperiousness Dh 133; M i.16; DhA iii.57.

**Sārambha[2]** [sa+ārambha] involving killing or danger to living creatures Vin iii.149; A ii.42 sq. Cp. samārambha.

**Sārambhin** (adj.) [fr. sārambha] impetuous J iii.259.

**Sāravant** (adj.) [fr. sāra] valuable, having kernel or pith (said of grain or trees) A iv.170 (synom. daḷha, opp. palāpa); S v.163; M i.111=233.

**Sārasa** [cp. Epic Sk. sārasa] a water bird, Ardea sibirica VvA 57, 163; at both pass.=koñca.

**Sārāga** [=saṅrāga, fr. saṅ+**raj**] affection, infatuation Vin ii.258; M i.17, 498; A i.264; S iii.69 sq., 93; Dhs 1059, 1230; cp. saṅrāga. — Neg. **a**° Dhs 32, 312, 315.

**Sārāgin** (adj.) [fr. last] attached to M i.239 (sukha — °); sukha — sārāgita ibid. impassioned.

**Sārāṇīya** (adj.) [the question of derivation is still unsettled. According to Trenckner (*Notes* 75) fr. **saraṇa** (i. e. saraṇa[1] or sarana[2]?) with double vṛddhi. Kern (*Toev.* ii.74) considers the (B) Sk. **saṅrañjanīya** as the original and derives it fr. saṅ+**raj** to rejoice, to gladden: see rañjati. The BSk. is divided: MVastu iii.47, 60, 206 etc. has **sārāyaṇiya**, whereas AvŚ i.229 & Divy 404 read **saṅrañjanī** and **saṅrañjanīya** (see below). — The C. at J iv.99 derives it fr. saraṇa[3] in explaining **sārāṇīyā kathā** as "sāritabba — yuttakā kathā"] courteous, polite, friendly (making happy, pleasing, gladdening?), only in comb[n] with **kathā**, **dhamma**, or **dhammakathā**, e. g. s. **kathā** polite speech, either in phrase *sammodanīyaṅ kathaṅ sārāṇīyaṅ vītisāreti* to exchange greetings of friendliness & courtesy D i.52; M i.16 (expl[d] *inter alia* as "anussariyamānasukhato s." at MA 110); A i.55, 281; ii.42; cp. BSk. *sammodanīṅ saṅrañjanīṅ vividhāṅ k. vyatisārya* AvŚ i.229. — *sārāṇīyaṅ kathaṅ. katheti* DhA i.107; iv.87; **sārāṇīyā dhammā** states of conciliation, fraternal living (*Dial.* iii.231) D iii. 245; M i.322; ii.250; A iii.288; v.89; DhsA 294; J v.382; cp. BSk. *saṅrañjanīyan dharmaṅ samādāya* Divy 404. — **sārāṇīyaṅ dhammakathaṅ suṇāti** DhA iv.168.

**Sāri** [cp. *Sk. śāri] chessman DA i.85.

**Sārin** (adj.) [fr. sāreti] wandering, going after, following, conforming to (loc.) J v.15; aniketasārin wandering about houseless Sn 844, 970; anokasārin wandering homeless Dh 404; Sn 628; diṭṭhisārin a partisan of certain views Sn 911; vaggasārin conforming to a party, a partisan Sn 371, 800, 912.

**Sārīrika** (adj.) [fr. sarīra] connected with the body, bodily M i.10; A i.168 sq.; ii.153; (nt.) bodily relics Miln 341; °ṅ cetiyaṅ one of the 3 kinds: paribhogika, s., uddesika J iv.228.

**Sāruppa** (nt.) [abstr. fr. sarūpa, BSk. sārūpya & sāropya] equal state; as adj. fit, suitable, proper Vin i.39, 287; D ii.277; S iv.21 sq.; J i.65, 362; DhsA 294; Sn 368; p. 79, 97, 104; J iv.404. (a°) (nt.) Vism 24; PvA 269. paribbājaka — s°, as befits a Wanderer J v.228.

**Sāreti** is Caus. of **sarati[1]** as well as **sarati[2]**. Cp. **vīti**°.

**Sāropin** (adj.) [saṅ+ropin, cp. ropeti[1] & rūhati[1]] healing, curative M ii.257 (vaṇa — °).

**Sāla** [cp. Sk. śāla & sāla] a Sal tree (Shorea robusta) M i.488; D ii.134; A i.202; iii.49, 214; Dh 162.

**-māḷaka** an enclosure of Sal trees J i.316. **-rukkha** Sal tree VvA 176. **-laṭṭhi** Sal sprout A ii.200. **-vana** Sal grove D ii.134; M i.124; S i.157; Vv 39[2].

**Sālaka** [Sk. syāla+ka] a brother-in-law J ii.268.

**Sālakakimi** a kind of worm Miln 312.

**Sālaya** (adj.) [sa[3]+ālaya] having intentions (on), being attached (to=loc.) J iii.332.

**Sālā** (f.) [cv. Vedic śālā, cp. Gr. καλία hut, Lat. cella cell, Ohg. halla, E. hall] a large (covered & enclosed) hall, large room, house; shed, stable etc., as seen fr. foll. examples: **aggi**° a hall with a fire Vin i.25, 49=ii.210; **āsana**° hall with seats DhA ii.65; **udapāna**° a shed over the well Vin i.139; ii.122; **upaṭṭhāna**° **á** service hall Vin i.49, 139; ii.153, 208, 210; S ii.280; v.321; J i.160; **kaṭhina**° a hall for the kaṭhina Vin ii.117. **kīḷa**° playhouse J vi.332; **kutūhala**° a common room D i.179= S iv.398. **kumbhakāra**° potter's hall DhA i.39; **gilāna**° sick room, hospital S iv.210; Vism 259; **jantāghāra**° (large) bath room Vin i.140; ii.122; **dāna**° a hall for donations J i.262; **dvāra**° hall with doors M i.382; ii.66; **pāniya**° a water — room Vin ii.153; **bhatta**° refectory Vism 72; **yañña**° hall of sacrifice PugA 233; **rajana**° dyeing workshop Vism 65; **ratha**° car shed DhA iii.121; **hatthi**° an elephant stable Vin i.277, 345; ii.194; J i.187.

**Sālākiya** (nt.) [cp. Sk. śālākya in Suśruta] ophthalmology D i.12, 69; DA i.98.

**Sāli** [cp. Sk. śāli] rice D i.105, 230; ii.293; Vin iv.264; M i.57; A i.32, 145; iii.49; iv.108 (+yavaka), 231; S v.10, 48; J i.66, 178; iv.276; v.37; vi.531; Miln 251; Sn 240 sq.; Vism 418; pl. ° — iyo J i.325; gen. pl. ° — inaṅ J vi.510. — **lohitaka**° red rice Miln 252.

**-khetta** a rice — field A i.241; iv.278; Vin ii.256; DhA i.97; iii.6. **-gabbha** ripening (young) rice DhA i.97. **-bīja** rice seed A i.32; v.213. **-bhatta** a meal of rice Vism 191. **-bhojana** rice food J i.178.

**Sālika** (adj.) [fr. sāli] belonging to rice DhA iii.33.

**Sālikā** (f.) [cp. Epic Sk. sārikā crow, usually comb[d] with śuka parrot] a kind of bird S i.190=Th 1, 1232; J v.110. See **sāliya & sāḷikā**.

**Sālittaka** (nt.) [fr. Sk. saṅlepa?] a sling, catapult (?); slinging stones, throwing potsherds etc. Pv iv.16[7]; PvA 285; J i.418, 420; DhA ii.69.

**Sālin** excellent Dāvs i.9.

**Sāliya** or **sāliyā** the maina bird (=sālikā) J iii.203; sāliya- chāpa (a young bird of that kind), and sāliyacchāpa (i. e. sāliyā which

is probably the right form) J iii.202. — madhu — sāliyā J v.8 (=suvaṇṇa — sālika — sakunā C. p. 9[11]); J vi.199 (suva — sāliya — °), 425 (Sāliya — vacana the story of the maina bird, var. read. suva — khaṇḍa; a section of the 546th Jātaka, but sāḷiyā, sālikā, sāliyā is *not* a parrot.

**Sālīna** (adj.) [fr. sāli] fine (rice) Miln 16 (°ṅ odanaṅ; cp. śālīnaṅ odanaṅ Divy 559).

**Sāluka** (& **°ūka**) (nt.) [cp. Sk. śālūka] the edible root of the water — lily Vin i.246; J vi.563; VvA 142 (°muṭṭhi).

**Sālūra** [but cp. Sk. śālūra a frog] a dog J iv.438 (° — saṅgha =sunakhagaṇa, C.; spelling ḷ).

**Sāloka** [sa²+āloka] sight, view, sāloke tiṭṭhati to expose oneself to view in an open door Vin ii.267.

**Sālohita** [fr. sa²+lohita] a kinsman, a blood relation, usually together with **ñāti** Vin i.4; D ii.26, 345; A i.139, 222; ii.115; Sn p. 91; PvA 28; VbhA 108.

**Sāḷava** [cp. Sk. ṣāḍava, which is given in diff. meaning, viz. "comfits with fruits"] a certain dish, perhaps a kind of salad, given as "lambila," i. e. bitter or astringent at DhsA 320 (made of **badara** or **kapiṭṭha**); cp. Vin iv.259.

**Sāḷika** a bird; f. **°ā** the Maina bird J i.429; vi.421. Spelt sāḷiyā at J vi.425. See **sālikā** & **sāliya**.

**Sāva** [fr. **sru**] juice VvA 186.

**Sāvaka** [fr. **śru**] a hearer, disciple (never an Arahant) D i.164; ii.104; iii.47, 52, 120 sq., 133; A i.88; M i.234; S ii.26; It 75 sq., 79; J i.229; Vism 214, 411. — fem. **sāvikā** D ii.105; iii.123; Th 2, 335; S iv.379; A i.25, 88. (Cp. **ariya-°**, **agga-°**, **mahā**).

**-saṅgha** the congregation of the eight Aryas M ii.120; S i.220 (cattāri purisayugāni aṭṭha purisapuggalā); ii.79 sq.; It 88.

**Sāvakatta** (nt.) [abstr. fr. last] the state of a disciple M i.379 sq.

**Sāvajja** (adj.) [sa+avajja] blameable, faulty D i.163; ii.215; M i.119; S v.66, 104 sq.; Sn 534; Pug 30, 41; (nt.) what is censurable, sin J i.130; Miln 392; VbhA 382 (mahā° or appa°, with ref. to var. crimes).

**Sāvajjatā** (f.) [fr. last] guilt Miln 293.

**Sāvaṭa** (nt.) name of a certain throw in playing at dice J vi.281 (v. l. sāvaṭṭa).

**Sāvaṭṭa** (adj.) [sa³+āvaṭṭa] containing whirlpools It 114.

**Sāvana** (nt.) [fr. sāveti] shouting out, announcement, sound, word J ii.352; Sdhp 67.

**Sāvasesa** (adj.) [sa³+avasesa] with a remainder, incom- plete, of an offence which can be done away Vin i.354; ii.88; v.153; A i.88. — Of a text (pāṭha) KhA 238; SnA 96.

**Sāvi** [Sk. śvāvidh, see Lüder's *Z.D.M.G.* 61, 643] a por- cupine J v.489 (MSS. sāmi and sāsi, cp. Manu v.18).

**Sāvittī** (f.) the Vedic verse Sāvitrī Sn 457, 568=Vin i.246 (Sāvitthī); J iv.184.

**Sāvetar** [n. ag. fr. sāveti] one who makes others hear, who tells D i.56; A iv.196.

**Sāveti** is Caus. of suṇāti.

**Sāsa** [Sk. śvāsa, fr. **śvas**] asthma A v.110; J vi.295.

**Sāsanka** (adj.) [fr. sa³+āsankā] dangerous, fearful, sus- picious S iv.175 (opp. khema); Th 2, 343; ThA 241; Vism 107; J i.154; PvA 13; Miln 351.

**Sāsati** [**śās**, Dhtp 300=anusiṭṭhi] to instruct, teach, command; tell J vi.472 (dūtāni, =pesesi C.); inf. **sāsituṅ** J vi.291 (=anusāsituṅ C.).

**Sāsana** (nt.) [cp. Vedic śāsana] order, message, teaching J i.60, 328; ii.21; Pv iv.3[54] (Buddhānaṅ); KhA 11 sq.; the doctrine of the Buddha Vin i.12; D i.110; ii.206; A i.294; Dh 381; Sn 482 etc.; J i.116. **sāsanaṅ āroceti** to give a message (dūtassa to the messenger) Vin iii.76.

**-antaradhāna** the disappearance or decline of the teaching of the Buddha. Said of the doctrine of Kassapa Bhagavā SnA 156 (cp. sāsane parihāyamāne SnA 223), and with ref. to the Pāli Tipiṭaka VbhA 432 sq., where 3 periods of the development of the Buddhist doctrine are discussed, viz. sāsana — ṭhita — kāla, °osakkana — kāla, °antaradhāna. **-kara** complying with one's order and teaching M i.129; **-kāraka** the same Sn 445; **-kārin** the same A ii.26; susāsanaṅ dussānaṅ J i.239 (English transl.: "true and false doctrine," "good and bad news"). **-hara** (+°jotaka) taking up (& explaining) an order SnA 164.

**Sāsapa** [cp. Sk. sarṣapa] a mustard seed S ii.137; v.464; A v.170; J vi.174 (comp. with mt. Meru); Sn 625, 631, p. 122; Dh 401; DA i.93; DhA i.107; ii.51; iv.166; Vism 306 (ār'agge), 633; PvA 198 (°tela). **-°kuṭṭa** mustard powder Vin i.205; ii.151.

**Sāsava** (adj.) [sa³=āsava] connected with the *āsavas* D iii.112; A i.81; Dhs 990, 1103; Nett 80.

**Sāha** six days (cp. chāha) J vi.80 (=chadivasa, C.).

**Sāhatthika** (adj.) [fr. sahattha] with one's own hand J i.168; DhsA 97; SnA 493; KhA 29.

**Sāhaṅ** contraction of so ahaṅ.

**Sāhasa** [fr. sahas power] violent, hasty Sn 329; (nt.) violence, arbitrary action, acts of violence Sn 943; J vi.284; Mhvs 6, 39; **sāhasena** arbitrarily A v.177; opp. **a°** ibid.; Dh 257; J vi.280. **sāhasaṅ** id. J vi.358 (=sāhasena sāhasikaṅ kammaṅ katvā ibid. 359); adv. asāhasaṅ=asāhasena J iii.319 (C. sāhasiyataṇhāya ibid. 320, if we do not have to read sāhasiyā taṇhāya, from sāhasī).

**-kiriyā** violence J iii.321.

**Sāhasika** (adj.) [fr. sāhasa] brutal, violent, savage J i.187, 504; ii.11; PvA 209; DhA i.17.

**Sāhasiyakamma** (nt.) a brutal act J i.412, 438.

**Sāhāra** (adj.) [sa+āhāra] with its food S iii.54 (viññāṇa s.); D ii.96 (Vesālī s.; trslⁿ "with its subject territory").

**Sāhin** (—°) (adj.) [fr. **sah**] enduring It 32. See **asayha°**.

**Sāhu** (adj.) [=sādhu] good, well Vin i.45; S i.8; Pug 71 sq.; Th 1, 43; VvA 284.

**Sāhuḷacīvara** (nt.) a coarse cloth M i.509 (cp. Deśīnāma- mālā viii.52; Karpūramañjarī p. 19; *J.P.T.S.* 1891, 5, and Prākrit sāhulī, *Z.D.M.G.,* xxviii., p. 415).

**Sāhuneyyaka** see **āhuneyya**.

**Sāhunna** [=sāhuḷa] a strip of ragged cloth Pv iii.1[6]; PvA 173; *J.P.T.S.* 1891, 5; var. read. sāhunda.

**Si** (—°) [=svid, for which ordinarily **°su**] part. of interro- gation; e. g. kaṅ — si DhA i.91.

**Siṅsaka** (nt.) [Sk. śīrṣaka?] name of a water plant J vi.536 (C. not correct).

**Siṅsati[1]** [śaṅs] to hope for Dhtp 296 (def. as "icchā"); only in cpd. **ā°** (q. v.).

**Siṅsati[2]** is Desiderative of **sarati[1]**. **-Siṅsati** "to neigh" at J v.304 is to be read **hiṅsati** (for **hesati**, q. v.).

**Siṅsapā** (f.) [cp. Vedic śiṅśapā] the tree Dalbergia sisu (a strong & large tree) S v.437; Siṅsapā — groves (s. — vanā) are mentioned near Āḷavi A i.136; near Setavyā D ii.316 sq.; DhA i.71; VvA 297; and near Kosambi S v.437.

**Sikatā** (f.) [cp. Sk. sikatā] sand, gravel; suvaṇṇa° gold dust A i.253.

**Sikāyasa-maya** (adj.) [made of tempered steel (said of swords) J vi.449 (cp. Note of the *trsl[n]* p. 546).

**Sikkā** (f.) [cp. Sk. śikyā] string, string of a balance Vin ii.110; 131, J i.9; ii.399; iii.13 (text sikkhā); vi.242; VvA 244 (muttā° string of pearls); Kvu 336 sq.

**Sikkhati** [Vedic śikṣati; Desid. to **śak**: see sakkoti. — The Dhtp (12) gives "vijj' opādāna" as meaning] 1. to learn, to train oneself (=ghaṭati vāyamati Vism 274); usually combined with the locative, thus sikkhā — padesu s. to train oneself in the Sikkhāpadas D i.63, 250; Vin i.84; It 96, 118; also with the dative, indicating the purpose; thus vinayāya s. to train oneself to give up Sn 974; the thing acquired by training is also put in the accusative; thus nibbānaṅ s. to learn, to train oneself towards Nibbāna Sn 940, 1061; Miln 10; Pot. sikkheyyāsi Miln 10; sikkheyyāma D ii.245; sikkhema Sn 898; sikkhe Sn 974; sikkheyya Sn 930. Fut. **sikkhissāmi** Vin iv.141; sikkhissāmase Sn 814; ppr. sikkhanto Sn 657; ppr. med. **sikkhamāna** training oneself Vin iv.141; D ii.241; It 104, 121; sikkhamānā (f.) a young woman undergoing a probationary course of training in order to become a nun Vin i.135, 139, 145, 147, 167; iv.121; A iii.276; S ii.261; grd. **sikkhitabba** Vin i.83; J vi.296; M i.123; D ii.138; Miln 10; & **sikkha** that ought to be learnt Miln 10; inf. **sikkhituṅ** Vin i.84, 270; ger. **sikkhitvā** Miln 219. — 2. to want to overcome, to try, tempt D ii.245. — pp. sikkhita. — Caus. II. **sikkhāpeti** to teach, to train J i.162, 187, 257; DA i.261; Miln 32; PvA 3, 4.

**Sikkhana** (nt.) [fr. **śikṣ**] training, study J i.58.

**Sikkhā** (f.) [Vedic śikṣā] 1. study, training, discipline Vin iii.23; D i.181; A i.238; S ii.50, 131; v.378; Dhs 1004; VbhA 344 (various). — sikkhaṅ paccakkhātaka one who has abandoned the precepts Vin i.135, 167; ii.244 sq. (cp. sikkhā — paccakkhāna Vin ii.279, and sikkhaṅ apaccakkhāya Vin iii.24; S iv.190; sikkhā apaccakkhātā, ibid.); tisso sikkhā S iii.83; Ps i.46 sq.; Miln 133, 237; Nd[1] 39; explained as adhisīla —, adhicitta —, and adhipaññā — sikkhā A i.234 sq.; Nett 126; with the synonyms saṅvara, samādhi & paññā at Vism 274. — 2. (as one of the 6 Vedāngas) phonology or phonetics, comb[d] with **nirutti** (interpretation, etymology) DA i.247=SnA 447.
**-ānisaṅsa** whose virtue is training, praise of discipline A ii.243; It 40 **-ânusantatavutti** whose behaviour is thoroughly in accordance with the discipline Nett 112. **-kāma** anxious for training Vin i.44; D ii.101; S v.154, 163; A i.24, 238; ° — *tā* anxiety for training J i.161. **-samādāna** taking the precepts upon oneself Vin i.146; Miln 162; A i.238 sq.; iv.15; v.165. **-sājīva** system of training Vin iii.23 sq.; Pug 57.

**Sikkhāpada** (nt.) [sikkhā+pada, the latter in sense of pada 3. Cp. BSk. śikṣāpada] set of precepts, "preceptorial," code of training; instruction, precept, rule. — 1. in general: D i.63, 146, 250; M i.33; A i.63, 235 sq.; ii.14, 250 sq.; iii.113, 262; iv.152, 290 sq.; S ii.224; v.187; Vin i.102; ii.95, 258; iii.177; iv.141 (sahadhammika), 143 (khudd' ânukhuddakāni); It 96, 118; VbhA 69 (bhesajja°); DhA iii.16. — 2. in special: the 5 (or 10) rules of morality, or the precepts to be adopted in particular by one who is entering the Buddhist community either as a layman or an initiate. There seem to have been only 5 rules at first, which are the same as the first 5 sīlas (see sīla 2 b): S ii.167; Vbh 285 (expl[d] in detail at VbhA 381 sq.); DhA i.32 and passim. To these were added another 5, so as to make the whole list (the **dasasikkhāpadaṅ** or °padāni) one of 10 (which are *not* the 10 sīlas!). These are (6) **vikāla-bhojanā** ( — veramaṇī) not eating at the wrong hour; (7) **nacca-gītavādita-visūka-dassanā°** to avoid worldly amusements; (8) **mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā°** to use neither unguents nor ornaments; (9) **uccā-sayana-mahā-sayanā°** not to sleep on a high, big bed; (10) **jātarūpa rajata-paṭiggahaṇā°** not to accept any gold or silver: Vin i.83=Kh ii.; A i.211, and frequently. — **dasa-sikkhāpadikā** (f.) conforming to the 10 obligations (of a nun) Vin iv.343 (=sāmaṇerī). There is nowhere any mention of the 8 sikkhāpadas *as such,* but they are called **aṭṭhangika uposatha** (see sīla 2b), e. g. Mhvs 37, 202. — **diyaḍḍha-sikkhāpada-sata** the 150 precepts, i. e. the Pāṭimokkha A i.230, 234; Miln 243.

**Sikkhāpaka** (adj.) [fr. sikkhāpeti] teaching PvA 252; Miln 164.

**Sikkhāpana** (nt.) [fr. sikkhāpeti] teaching Miln 163.

**Sikkhāpanaka** teaching J i.432.

**Sikkhita** [pp. of sikkhati] trained, taught Vin iv.343 (°sikkha, adj., trained in...; chasu dhammesu); Miln 40; PvA 263 (°sippa).

**Sikhaṇḍin** (adj. — n.) [Sk. śikhaṇḍin] 1. tufted, crested (as birds); J v.406; vi.539; Th 1, 1103 (mayūra); with tonsured hair (as ascetics) J iii.311. — 2. a peacock J v.406; VvA 163.

**Sikhara** [cp. Sk. śikhara] the top, summit of a mountain J vi.519; Miln 2; a peak DhA iii.364 (°thūpiyo or °thūpikāyo peaked domes); the point or edge of a sword M i.243; S iv.56; crest, tuft J ii.99; (this is a very difficult reading; it is explained by the C. by sundara (elegant); Trenckner suggests singāra, cp. ii.98); a bud Th 2, 382.

**Sikhariṇī** (f.) [fr. last] a kind of woman (with certain defects of the pudendum) Vin ii.271; iii.129 (text, °aṇī).

**Sikhā** (f.) [Vedic śikhā] point, edge M i.104; crest, top- knot DA i.89; J v.406; of a flame Dh 308; DhsA 124; of fire (aggi°) Sn 703; J v.213; (dhūma°) J vi.206; of a ray of light J i.88; in the corn trade, the pyramid of corn at the top of the measuring vessel DA i.79; **°-bandha** top — knot D i.7; **vātasikhā** (tikkhā a raging blast) J iii.484; **susikha** (adj.) with a beautiful crest

Th 1, 211 (mora), 1136.

**Sikkhitar̥** [n. ag. fr. sikkhati] a master, adept; proficient, professional J vi.449, 450.

**Sikhin** (adj.) [fr. sikhā] crested, tufted Th 1, 22 (mora); J ii.363 (f. °inī). Also name of (a) the fire J i.215, 288; (b) the peacock Sn 221, 687.

**Sigāla** (śr̥°) [cp. Vedic sr̥gāla; as loan — word in English= jackal] a jackal D ii.295; iii.24 sq.; A i.187; S ii.230, 271; iv.177 sq. (text singāla); iv.199; J i.502; iii.532 (Pūtimaṅsa by name). — **sigālī** (f.) a female jackal J i.336; ii.108; iii.333 (called Māyāvī); Miln 365. — See also **singāla**.

**Sigālika** (adj.) [fr. sigāla] belonging to a jackal J ii.108; iii.113 (°aṅ nādaṅ, cp. segalikaṅ A i.187, where the Copenhagen MS. has sigālakaṅ corrected to segālakaṅ). — (nt.) a jackal's roar *(sigālakaṅ nadati)* D iii.25. Cp. **segālaka**.

**Siggu** (nt.) [cp. Vedic śigru, N. of a tribe; as a tree in Suśruta] name of a tree (Hyperanthera moringa) J iii.161; v.406.

**Singa**[1] (nt.) [Vedic śr̥nga, cp. Gr. κάρνον, κραγγών; Lat. cornu=E. horn] a horn J i.57, 149, 194; iv.173 (of a cow); Vism 106; VvhA 476.

**-dhanu** horn — bow DhA i.216. **-dhamaka** blowing a horn Miln 31.

**Singa**[2] the young of an animal, calf J v.92; cp. Deśīnāma- mālā viii.31.

**Singāra** [cp. Sk. śr̥ngāra] erotic sentiment; **singāratā** (f.) fondness of decorations J i.184; an elegant dress, finery Miln 2; (adj.) elegant, graceful (thus read) J ii.99; singāra — bhāva being elegant or graceful (said of a horse) J ii.98.

**Singāla** variant reading instead of sigāla S ii.231 etc.; Vism 196; Pv iii.5[2].

**Singika** (adj.) [fr. singa[1]] having horns J vi.354 (āvelita — ° having twisted horns).

**Singin** (adj.) [Vedic śr̥ngin] having a horn Vin ii.300; J iv.173 (=cow); clever, sharp — witted, false Th 1, 959; A ii.26; It 112; cp. *J.P.T.S.* 1885, 53.

**Singila** a kind of horned bird J iii.73; DhA iii.22 (v. l. singala).

**Singivera** (nt.) [Sk. śr̥nga+Tamil vera "root," as E. loan word=ginger] ginger Vin i.201; iv.35; J i.244; iii.225 (alla — °); Miln 63; Mhvs 28, 21; DhsA 320; DA i.81.

**Singī & singi** (f.) [cp. Sk. śr̥ngī] 1. gold Vin i.38; S ii.234; J i.84. — 2. "ginger" in sense of "dainties, sweets" J iv.352 (=singiver' ādika uttaribhanga C.; cp. Tamil iñji ginger).

**-nada** gold Vv 64[28]; VvA 284. **-loṇa ( -kappa)** license as to ginger & salt Vin ii.300, 306. **-vaṇṇa** gold-coloured D ii.133. **-suvaṇṇa** gold VvA 167.

**Singu** (f.) (?) a kind of fish J v.406; plur. singū J vi.537. According to Abhp. singū is *m.* and Payogasiddhi gives it as *nt.*

**Singhati** [**singh**, given as "ghāyana" at Dhtp 34] to sniff, to get scent of S i.204=J iii.308; DA i.38. Cp. upa°.

**Singhāṭaka** [cp. Sk. śr̥ngāṭaka; fr. śr̥nga] (m. and n.) 1. a square, a place where four roads meet Vin i.237, 287, 344; iv.271; D i.83; A ii.241; iv.187, 376; S i.212; ii.128; iv.194; Miln 62, 330, 365; DhA i.317. **aya-s°** perhaps an iron ring (in the shape of a square or triangle) M i.393; J v.45. — 2. a water plant (Trapa bispinosa?) J vi.530, 563.

**Singhāṇikā** (f.) [Sk. singhāṇaka] mucus of the nose, snot D ii.293; M i.187; Sn 196 — 198=J i.148 (all MSS. of both books — n — instead of — ṇ — ); Miln 154, 382; Pv ii.2[3]; Vism 264 & 362 (in detail); DhA i.50; VbhA 68, 247.

**Sijjati** [**svid**, Epic Sk. svidyate] to boil (intr.), to sweat; ppr. **sijjamāna** boiling J i.503; Caus. **sedeti** (q. v.). The Dhtp 162 gives "**pāka**" as meaning of **sid**. — pp. **sinna** (wet) & **siddha**[1] (cooked).

**Sijjhati** [**sidh**; Epic Sk. sidhyate. The Dhtp gives 2 roots **sidh**, viz. one as "gamana" (170), the other as "saṅsidhi" (419)] to succeed, to be accomplished, to avail, suit SnA 310; PvA 58, 113, 254 (inf. sijjhituṅ). — pp. **siddha**.

**Siñcaka** [fr. siñcati] watering, one who waters Vv 79[7] (amba°).

**Siñcati** [**sic**, cp. Av. hinčaiti to pour; Lat. siat "urinate," Ags. sēon; Ohg. sīhan, Ger. ver — siegen; Gr. ἰκμάς wet; Goth saiws=E. sea. — Dhtp 377: kkharaṇe] 1. to sprinkle J iii.144; v.26; Mhvs 37, 203; SnA 66. — 2. to bale out a ship Sn 771; Dh 369. inf. siñcituṅ J vi.583; pass. **siccati** Th 1, 50 (all MSS. siñcati); imper. siñca Dh 369; ppr. med. siñcamāna Mhvs 37, 203; ger. sitvā Sn 771=Nett 6; pp. **sitta**. — Caus. **seceti** to cause to sprinkle Mhvs 34, 45; Caus. II. **siñcāpeti** J ii.20, 104. — Cp. pari°.

**Siñcanaka** (adj.) [fr. siñcati] sprinkling (water) SnA 66 (vāta).

**Siṭṭha** [pp. of **śiṣ**; Sk. śiṣṭha] see **vi°**.

**Siṇāti** see **seyyati**.

**Sita**[1] (adj.) [pp. of **śā**; Sk. śita] sharp Dāvs i.32.

**Sita**[2] [pp. of sayati[2]] 1. (lit.) stuck in or to: hadaya° salla Sn 938; Nd[1] 412. — 2. (fig.) reclining, resting, depending on, attached, clinging to D i.45, 76; ii.255; M i.364; Cp. 100; J v.453; Sn 229, 333, 791, 944, 1044. See also **asita**[2].

**Sita**[3] [pp. of sinoti] bound; sātu — ° Dh 341 (bound to plea- sure); taṇhā — ° Miln 248. Perhaps as sita[2].

**Sita**[4] (adj.) [Sk. sita] white Dāvs iii.4.

**Sita**[5] (nt.) [pp. of **smi**, cp. vimhāpeti. The other P. form is **mihita**] a smile Vin iii.105; iv.159; S i.24; ii.254; M ii.45; Th 1, 630; Ap 21 (pātukari), 22 (°kamma) DhA ii.64 (°ṅ pātvakāsi); iii.479; VvA 68. **-°kāra** smiling J i.351 (as °ākāra).

**Sitta** [pp. of siñcati] sprinkled Dh 369; J iii.144; Vism 109

**Sittha** (nt.) [cp. *Sk. siktha] a lump of boiled rice Vin ii.165, 214; J i.189, 235; v.387; vi.358 (odana°), 365 (yāgu°); PvA 99; sitthatelaka oil of beeswax Vin ii.107, 151.

**-âvakārakaṅ** (adv.) scattering the lumps of boiled rice Vin iv.196.

**Sitthaka** (nt.) [cp. Sk. sikthaka] beeswax Vin ii.116 (madhu°).

**Sithila** (adj.) [Vedic śithira, later śithila] loose, lax, bending, yielding S i.49, 77=Dh 346=J ii.140; J i.179; ii.249; Miln 144; DhA iv.52, 56; PvA 13. In comp[n] with **bhū** as **sithilī°**, e. g. **°bhāva** lax state Vism 502=VbhA 100; **°bhūta** hanging loose PvA 47 (so read for sithila°). **-°hanu** a kind of bird M i.429. — Cp. **saṭhila**.

**Siddha**[1] [a specific Pali formation fr. sijjati (**svid**) in meaning "to

cook," in analogy to siddha[2]] boiled, cooked J ii.435 (=pakka); v.201 (°bhojana); Miln 272; SnA 27 (°bhatta=pakk'odana of Sn 18).

**Siddha[2]** [pp. of sijjhati] ended, accomplished Mhvs 23, 45, 78; successful Miln 247. — (m.) a kind of semi — divine beings possessed of supernatural faculties, a magician Miln 120, 267 [cp. Sk. siddha Halāyudha 1, 87; Yogasūtra 3, 33; Aufrecht remarks: "This is a post — vedic mythological fiction formed on the analogy of sādhya"].

**-attha** one who has completed his task Miln 214.

**Siddhatthaka** [Sk. siddhārthaka] white mustard ThA 181 (Ap. v.24); J iii.225; vi.537; DhA ii.273 (in Kisāgotamī story).

**Siddhi** (f.) [fr. **sidh**, Vedic siddhi] accomplishment, success, prosperity Mhvs 29, 70; Sdhp 14, 17, 325, 469; PvA 63 (attha° advantage); padasiddhi substantiation of the meaning of the word DA i.66; cp. sadda°.

**Siddhika** (adj.) (—°) [fr. siddhi] connected with success; nāmasiddhika who thinks luck goes by names J i.401; appasiddhika unprofitable, fatal, etc. J iv.4, 5 (sāgara); vi.34 (samudda).

**Sināta** [pp. of sināti] bathed, bathing M i.39; S i.169= 183; J v.330.

**Sināti[1]** (to bind): see **sinoti**.

**Sināti[2]** [Vedic snāti, **snā**. For detail see nahāyati. The Dhtp 426 gives root **sinā** in meaning "soceyya," i. e. cleaning] to bathe; imper. sināhi M i.39; inf. sināyituṅ M i.39; aor. sināyi Ap 204. — pp. **sināta**.

**Sināna** (nt.) [fr. **snā**] bathing M i.39; S i.38, 43; iv.118; Nd[2] 39; Vism 17; VbhA 337.

**Sinānī** (f.) bath — powder (?) M ii.46, 151, 182.

**Siniddha** [pp. of siniyhati; cp. Epic Sk. snigdha] 1. wet, moist Vism 171. — 2. oily, greasy, fatty J i.463, 481; SnA 100 (°āhāra fattening food). — 3. smooth, glossy J i.89; iv.350 (of leaves); Miln 133. — 4. resplendent, charming ThA 139. — 5. pliable Vin i.279 (kāya, a body with good movement of bowels). — 6. affectionate, attached, fond, loving J i.10; Miln 229, 361; VbhA 282 (°puggala — sevanatā).

**Siniyhati** [Vedic snihyate, **snih**; cp. Av. snāē□aiti it snows= Lat. ninguit, Gr. νείγει; Oir. snigid it rains; Lat. nix snow=Gr. νίγα =Goth, snaiws, Ohg. sneo=snow; Oir. snige rain; etc. — The Dhtp 463 gives the 2 forms **sinih & snih** in meaning **pīṇana**. Cp. sineha] (to be moist or sticky, fig.) to feel love, to be attached Vism 317=DhsA 192 (in def[n] of **mettā**). Caus. **sineheti** (sneheti, snehayati) to lubricate, make oily or tender (through purgatives etc.) Vin i.279 (kāyaṅ); Miln 172; DA i.217 (temeti+); to make pliable, to soften Miln 139 (mānasaṅ). — pp. **siniddha**.

**Sineha & sneha** [fr. **snih**] Both forms occur without distinction; **sneha** more frequently (as *archaic*) in poetry. - A. **sineha**: 1. viscous liquid, unctuous moisture, sap S i.134; A i.223 sq.; J i.108; Dhs 652 (=sinehana DhsA 335); Vism 262 (thīna°=meda; vilīna°=vasā). — 2. fat J ii.44 (bahu°); VbhA 67. — 3. affection, love, desire, lust J i.190; ii.27; PvA 82. — B. **sneha**: 1. (oily liquid) D i.74; Pv iii.5[2] (anguṭṭha°, something like milk; expl[d] as **khīra** PvA 198). — 2. (affection) A ii.10; S iv.188 (kāma°); Sn 36, 209, 943 (=chanda, pema, rāga, Nd[1] 426); J iv.11.

**-anvaya** following an affection Sn 36. **-gata** anything moist or oily A iii.394 sq.; DhsA 335. **-ja** sprung from affection Sn 272; S i.207. **-bindu** a drop of oil Vism 263. **-virecana** an oily purgative J iii.48.

**Sinehaka** a friend Mhvs 36, 44.

**Sinehana** (nt.) oiling, softening Miln 229; DhsA 335. - Cp. senehika.

**Sinehaniya** (adj.) [grd. formation fr. sinehana] softening, oily; **°āni bhesajjāni** softening medicines Miln 172 (opp. lekhaniyāni).

**Sinehita** [pp. of sineheti] lustful, covetous Dh 341; DhA iv.49.

**Sinoti** [**sā** or **si**; Vedic syati & sināti; the Dhtp 505 gives **si** in meaning "bandhana"] to bind DhsA 219 (sinoti bandhatī ti setu). pp. **sita[3]**.

**Sindī** (f.) [etym.?] N. of a tree Vism 183, where KhA 49 in id. passage reads **khajjūrikā**. See also Abhp 603; Deśīn viii.29.

**Sinduvāra** [Sk. sinduvāra] the tree Vitex negundo DA i.252; DhsA 14, 317; also spelt **sindhavāra** VvA 177; **sinduvārikā** J vi.269; **sindhuvāritā** (i. e. sinduvārikā?) J vi.550=553; **sinduvārita** J iv.440, 442 (v. l. °vārakā).

**Sindhava** [Sk. saindhava] belonging to the Sindh, a Sindh horse J i.175; ii.96; iii.278; v.259; DhA iv.4 (=Sindhava — raṭṭhe jatā assā); (nt.) rock salt Vin i.202; Sindhavaraṭṭha the Sindh country ThA 270; J v.260.

**Sindhavāra** see sinduvāra.

**Sinna** [pp. of sijjati; Vedic svinna] 1. wet with perspira- tion Vin i.46, 51; ii.223. — 2. boiled (cp. siddha[1]) esp. in the comp. **udaka-sinna-paṇṇa**; it occurs in a series of passages J iii.142, 144; iv.236, 238, where Fausböll reads sitta, although the var. readings give also sinna. The English translation, p. 149, says "sprinkled with water," but the text, 238, speaks of leaves which are "sodden" (sedetvā).

**Sipāṭikā** (f.) [cp. Sk. sṛpāṭikā, beak, BR.] 1. pericarp M i.306; Vv 84[33]; VvA 344; hingu° a s. yielding gum Vin i.201. Also written **sipātikā**; thus ādiṇṇasipātikā with burst pod or fruit skin S iv.193. — 2. a small case, receptacle; khura° a razor case Vin ii.134. On s. at Pv iii.2[29] the C. has ekapaṭalā upānahā PvA 186.

**Sippa** (nt.) [cp. Sk. śilpa] art, branch of knowledge, craft Sn 261; A iii.225; iv.281 sq., 322; D iii.156, 189; J i.239, 478; Miln 315; excludes the Vedas Miln 10; sabbasippāni J i.356, 463; ii.53; eight various kinds enumerated M i.85; twelve crafts Ud 31, cp. dvādasavidha s. J i.58; eighteen sippas mentioned J ii.243; some sippas are hīna, others ukkaṭṭha Vin iv.6 sq.; VbhA 410. asippa untaught, unqualified J iv.177; vi.228=asippin Miln 250. — sippaṅ uggaṇhāti to learn a craft VvA 138.

**-āyatana** object or branch of study, art D i.51; Miln 78; VbhA 490 (pāpaka). **-uggahaṇa** taking up, i. e. learning, a craft J iv.7; PvA 3. **-ṭṭhāna** a craft M i.85; cp. BSk. śilpasthāna Divy 58, 100, 212. **-phala** result of one's craft D i.51. **-mada** conceit regarding one's accomplishment VbhA 468.

**Sippaka**=sippa J i.420.

**Sippavant** [fr. sippa] one who masters a craft J vi.296.

**Sippika** [fr. sippa] an artisan Sn 613, 651; Miln 78; Vism 336. Also sippiya J vi.396, 397.

**Sippikā**[1] (f.) [fr. sippī] a pearl oyster J i.426; ii.100 (sippika-sambukaṅ); Vism 362 (in comp.)=VbhA 68.

**Sippikā**[2] at Th 1, 49 is difficult to understand. It must mean a kind of bird (°abhiruta), and may be (so Kern) a misread **pippikā** (cp. Sk. pippaka & pippīka). See also *Brethren* p. 53[3].

**Sippī** [cp. Prākrit sippī] (f.) a pearl oyster J ii.100; sippi- puṭa oyster shell J v.197, 206. sippi — sambuka oysters and shells D i.84; M i.279; A i.9; iii.395.

**Sibala** N. of a tree J vi.535.

**Sibba** (nt.) [fr. **sīv**] a suture of the skull; plur. **°-āni** J vi.339; sibbinī (f.) the same Vin i.274.

**Sibbati** [**sīv**, Vedic sīvyati. The root is sometimes given as **siv**, e. g. Dhtp 390, with defn "tantu — santāna"] to sew J iv.25; VvA 251. Pres. also **sibbeti** Vin ii.116; iv.61, 280; ger. **sibbetvā** J i.316; grd. **sibbitabba** J i.9; aor. **sibbi** J iv.25; & **sibbesi** Vin ii.289; inf. **sibbetuṅ**, Vin i.203. — pp. **sibbita**. — Caus. II. **sibbāpeti** J ii.197; Vin iv.61.

**Sibbana** (nt.) [fr. sīv] sewing Sn 304=J iv.395; J i.220; vi.218. **sibbanī** (f.) "seamstress"=greed, lust Dhs 1059; A iii.399; DhsA 363; Sn 1040 (see lobha). **-°magga** suture Vism 260; KhA 60 (id.).

**Sibbāpana** (nt.) [fr. **sibbāpeti**] causing to be sewn Vin iv.280.

**Sibbita** [pp. of sibbati] sewn Vin iv.279 (dus°); J iv.20 (su°); VbhA 252 (°rajjukā). Cp. **vi° & pari°**.

**Sibbitar** [n. ag. fr. **sīv**] one who sews M iii.126.

**Sibbinī** Dhs 1059, read sibbanī. Cp. sibba.

**Simbali** (f.) [cp. Vedic śimbala flower of the B., cp. Pischel, *Prk. Gr.* § 109] the silk — cotton tree Bombax heptaphyllum J i.203; iii.397; Vism 206; DhA i.279. **°-vana** a forest of simbali trees J i.202; ii.162 (s. ° — pālibhaddaka — vana); iv.277. sattisimbalivana the sword forest, in purgatory J v.453.

**Siyyati** see **seyyati**.

**Sira** (nt. and m.) [cp. Vedic śiras, śīan; Av. sarō, Gr. καράρα head, κέρας horn, κρανίον; Lat. cerebrum; Ohg. hirni brain] head, nom. siraṅ Th 2, 255, acc. siraṅ A i.141; siro Sn 768; sirasaṅ J v.434; instr. sirasā Vin i.4; D i.126; Sn 1027; loc. sirasmiṅ M i.32; sire DA i.97; in compounds siro — A i.138. — sirasā paṭiggaṇhāti to accept with reverence J i.65; pādesu sirasā nipatati to bow one's head to another's feet, to salute respectfully Vin i.4, 34; Sn p. 15, p. 101. **siraṅ muñcati** to loosen the hair J v.434; cp. i.47; **mutta°** with loose hair KhA 120=Vism 415; **adho-siraṅ** with bowed head, head down A i.141; iv.133; J vi.298; cp. **avaṅ°; dvedhā°** with broken head J v.206; **muṇḍa°** a shaven head DhA ii.125.

**Sirā** [Sk. sirā] (f.) a bloodvessel, vein Mhvs 37, 136; nerve, tendon, gut J v.344, 364; **°-jāla** the network of veins J v.69; PvA 68.

**Siriṅsapa** [Sk. sarīsṛpa] a (long) creeping animal, serpent, a reptile Vin i.3; ii.110; D ii.57; M i.10; S i.154; A ii.73, 117, 143; v.15; Sn 52, 964; J i.93; Pv iii.5[2]; Nd[1] 484; VbhA 6. **-tta** (nt.) the state of being a creeping thing D ii.57.

**Sirimant** (adj.) [siri+mant] glorious D ii.240.

**Sirī (siri)** (f.) [Vedic śrī] 1. splendour, beauty Sn 686 (instr. siriyā); J vi.318 (siriṅ dhāreti). — 2. luck, glory, majesty, prosperity S i.44 (nom. siri); J ii.410 (siriṅ), 466; DA i.148; VvA 323 (instr. buddha — siriyā). rajjasirī — dāyikā devatā the goddess which gives prosperity to the kingdom DhA ii.17; **sirī+lakkhī** splendour & luck J iii.443. — 3. the goddess of luck D i.11 (see Rh. D. *Buddhist India* 216 — 222); DA i.97; J v.112; Miln 191 (°devatā). — 4. the royal bed — chamber (=sirigabbha) J vi.383. — **assirī** unfortunate Nett 62=Ud 79 (reads **sassar'iva). sassirīka** (q. v.) resplendent SnA 91; **sassirika** J v.177 (puṇṇa — canda°); opp. **nissirīka** (a) without splendour J vi.225, 456; (b) unlucky VvA 212 (for alakkhika). — The composition form is **siri°**.

**-gabbha** bedroom J i.228, 266; iii. 125; v.214. **-corabrāhmaṇa** "a brahmin who stole good luck" J ii.409 (cp. sirilakkhaṇa — °). **-devatā** goddess(es) of luck Miln 191 (+kalidevatā). **-dhara** glorious Mhvs 5, 13. **-nigguṇḍi** a kind of tree J vi.535. **-vilāsa** pomp and splendour J iv.232. **-vivāda** a bedchamber quarrel J iii.20 (sayanakalaho ti pi vadanti yeva, C.). **-sayana** a state couch, royal bed J i.398; iii.264; vi.10; DhA ii.86; PvA 280.

**Sirīsa** (nt.) [cp. Class. Sk. śirṣa] the tree Acacia sirissa D ii.4; S iv.193; Vv 84[32]; VvA 331, 344; **°-puppha** a kind of gem Miln 118. Cp. **serīsaka**.

**Siroruha** [Sk. śiras+ruha] the hair of the head Mhvs 1, 34; Sdhp 286.

**Silā** (f.) [cp. Sk. śilā] a stone, rock Vin i.28; S iv.312 sq.; Vin 445; DA i.154; J v.68; Vism 230 (in comparison); VbhA 64 (var. kinds); a precious stone, quartz Vin ii.238; Miln 267, 380; Vv 84[15] (=phalika° VvA 339); pada — silā a flag — stone Vin ii.121, 154. Cp. **sela**.

**-uccaya** a mountain A iii.346; Th 1, 692; J i.29; vi.272, 278; Dāvs v.63. **-guḷa** a ball of stone, a round stone M iii.94. **-tthambha (sila°)** stone pillar Mhvs 15, 173. **-paṭimā** stone image J iv.95. **-paṭṭa** a slab of stone, a stone bench J i.59; vi.37 (mangala°); SnA 80, 117. **-pākāra** stone wall Vin ii.153. **-maya** made of stone J vi.269, 270; Mhvs 33, 22; 36, 104. **-yūpa** a stone column S v.445; A iv.404; Mhvs 28, 2. **-santhāra** stone floor Vin ii.120.

**Silāghati** [Epic Sk. **ślāgh**] to extol, only in Dhtp 30 as root **silāgh**, with defn "katthana," i. e. boasting.

**Silābhu** (nt.) a whip snake J vi.194 (=nīlapaṇṇavaṇṇa- sappa).

**Siliṭṭha** [cp. Sk. śliṣṭa, pp. of **śliṣ** to clasp, to which śleṣman slime=P. silesuma & semha. The Dhtp (443) expls **silis** by "ālingana"] adhering, connected A i.103; DA i.91; J iii.154; DhsA 15; Sdhp 489 (a°).

**Siliṭṭhatā** (f.) [abstr. fr. siliṭṭha] adherence, adhesion, junction Nd[2] 137 (byañjana°, of "iti").

**Silutta** a rat snake J vi.194 (=gharasappa).

**Silesa** [fr. **śliṣ**] junction, embrace; a rhetoric figure, riddle, puzzle, pun J v.445 (silesūpamā said of women=purisānaṅ cittabandhanena silesasadisā, ibid. 447).

**Silesuma** (nt.) [Sk. śleṣman, fr. **śliṣ**. This the diaeretic form for the usual contracted form semha] phlegm Pv ii.2[3] (=semha PvA 80).

**Siloka** [Vedic śloka Dhtp 8: **silok**=sanghāta] fame D ii.223, 255; M i.192; S ii.226 (lābha — sakkāra°); A ii.26, 143; Sn 438; Vin i.183; J iv. 223 (=kitti — vaṇṇa); Miln 325; SnA 86 (°bhaṇana, i. e. recitation); pāpasiloka having a bad reputation Vin iv.239; **asiloka** blame A iv.364 (°bhaya); J vi.491. — 2. a verse Miln 71; J v.387.

**Silokavant** (adj.) [siloka+vant] famous M i.200.

**Siva** (adj. — n.) [Vedic śiva] auspicious, happy, fortunate, blest S i.181; J i.5; ii.126; Miln 248; Pv iv.3[3]; Vv 18[7]. — 2. a worshipper of the god Siva Miln 191; the same as Sivi J iii.468. — 3. nt. happiness, bliss Sn 115, 478; S iv.370.

**-vijjā** knowledge of auspicious charms D i.9; DA i.93 (alternatively explained as knowledge of the cries of jackals); cp. Divy 630 śivāvidyā.

**Sivā** (f.) [Sk. śivā] a jackal DA i.93.

**Sivāṭikā** various reading instead of sipāṭikā, which see.

**Sivikā** (f.) [Epic Sk. śibikā] a palanquin, litter Bu 17, 16 (text savakā); Pv i.11[1]; Vin i.192; **°-gabbha** a room in shape like a palanquin, an alcove Vin ii.152; **mañca-°** J v.136, 262 (a throne palanquin?). **suvaṇṇa°** a golden litter J i.52, 89; DhA i.89; Vism 316.

**Siveyyaka** (adj.) hailing from the Sivi country, a kind of cloth (very valuable) Vin i.278, 280; J iv.401; DA i.133. The two latter passages read sīveyyaka.

**Sisira** (adj.) [Sk. śiśira] cool, cold Dāvs v.33; VvA 132. (m.) cold, cold season Vin ii.47=J i.93.

**Sissa** [cp. Sk. śiṣya, grd. of **śiṣ** or **śās** to instruct: see sāsati etc.] a pupil; Sn 997, 1028; DhsA 32 (°ânusissā).

**Sissati** [Pass. of **śiṣ** to leave; Dhtp 630: visesana] to be left, to remain VvA 344. Cp. **visissati**. — Caus. **seseti** to leave (over) D ii.344 (aor. sesesi); J i.399; v.107; DhA i.398 (asesetvā without a remainder). — pp. **siṭṭha**: see **visiṭṭha**.

**Sīgha** (adj.) [cp. Epic Sk. śīghra] quick, rapid, swift M i.120; A i.45; Dh 29; Pug 42; **°-gāmin** walking quickly Sn 381; sīghasota swiftly running D ii.132; A ii.199; Sn 319; **°-vāhana** swift (as horses) J vi.22; cp. adv. **sīghataraṅ** Miln 82; **sīghaṅ** (adv.) quickly Miln 147; VvA 6; VbhA 256; usually redupl. **sīghasīghaṅ** very quickly J i.103; PvA 4.

**Sīta** (adj.) [Vedic śīta] cold, cool D i.74, 148; ii.129; A ii.117, 143; Sn 467, 1014; Vin i.31, 288. (nt.) cold Vin i.3; J i.165; Mhvs 1, 28; Sn 52, 966. In comp[n] with **kṛ** & **bhū** the form is **sīti°**, e. g. **sīti-kata** made cool Vin ii.122; **sīti-bhavati** to become cooled, tranquillized S ii.83; iii.126; iv.213; v.319; Sn 1073 (sīti — siyā, Pot. of bhavati); It 38; **°-bhūta**, tranquillized Vin i.8; ii.156; S i.141, 178; Sn 542, 642; A i.138; v.65; D iii.233; Vv 53[24]; Pv i.8[7]; iv.1[32]. **sīti-bhāva** coolness, dispassionateness, calm A iii.435; Th 2, 360; Ps ii.43; Vism 248; VbhA 230; PvA 230; ThA 244. — At J ii.163 & v.70 read **sīna** ("fallen") for **sīta**.

**-āluka** susceptible of cold Vin i.288 (synon. sītabhīruka). **-uṇha** cold and heat J i.10. **-odaka** with cool water (pokkharaṇī) M i.76; Pv ii.10[4]; sītodika (°iya) the same J iv.438. **-bhīruka** being a chilly fellow Vin i.288[16] (cp. sītāluka).

**Sīta** (nt.) sail J iv.21. So also in BSk.: Jtm 94.

**Sītaka=sīta** S iv.289 (vāta).

**Sītala** (adj.) [cp. Vedic śītala] cold, cool J ii.128; DA i.1; Miln 246; tranquil J i.3; (nt.) coolness Miln 76, 323; VvA 44, 68, 100; PvA 77, 244. **sītalībhāva** becoming cool Sdhp 33.

**Sītā** (f.) a furrow Vin i.240 (satta sītāyo); gambhīrasīta with deep mould (khetta) A iv.237, 238 (text, ° — sita).

**-āloḷī** mud from the furrow adhering to the plough Vin i.206.

**Sīti°** see sīta. The word sītisiyāvimokkha Ps ii.43, must be artificial, arisen from the pāda, sīti — siyā vimutto Sn 1073 (on which see expl[n] at Nd[2] 678).

**Sīdati** [**sad**, Idg. *si — □d — ō, redupl. formation like tiṣṭhati; cp. Lat. sīdo, Gr. ἵζω; Av. hidaiti. — The Dhtp (50) gives the 3 meanings of "visaraṇa — gaty — avasādanesu"] to subside, sink; to yield, give way S i.53; Sn 939 (=saṅsīdati osīdati Nd[2] 420); It 71; Mhvs 35, 35; 3[rd] pl. **sīdare** J ii.393; Pot. **sīde** It 71; fut. **sīdissati**: see ni°. — pp. **sanna**. — Caus. **sādeti** (q. v.); Caus. II. **sīdāpeti** to cause to sink Sdhp 43. — Cp. ni°, vi°.

**Sīdana** (nt.) [fr. sīdati] sinking Mhvs 30, 54.

**Sīna[1]** [pp. of **śṛ** to crush; Sk. śīrṇa] fallen off, destroyed Miln 117 (°patta leafless); J ii.163 (°patta, so read for sīta°). See also **saṅsīna**.

**Sīna[2]** [pp. of sīyati; Sk. śīna] congealed; cold, frosty M i.79.

**Sīpada** (nt.) [Sk. slīpada] the Beri disease (elephantiasis) morbid enlargement of the legs; hence **sīpadin** and **sīpadika** suffering from that disease Vin i.91, 322.

**Sīmantinī** (f.) a woman J iv.310; vi.142.

**Sīmā** (f.) [cp. Sk. sīmā] boundary, limit, parish Vin i.106 sq., 309, 340; Nd[1] 99 (four); DhA iv.115 (mālaka°); antosīmaṅ within the boundary Vin i.132, 167; ekasīmāya within one boundary, in the same parish J i.425; nissīmaṅ outside the boundary Vin i.122, 132; bahisīmagata gone outside the boundary Vin i.255. bhinnasīma transgressing the bounds (of decency) Miln 122. — In comp[n] **sīma° & sīmā°**.

**-anta** a boundary Mhvs 25, 87; sin Sn 484; J iv.311. **-antarikā** the interval between the boundaries J i.265; Vism 74. **-âtiga** transgressing the limits of sin, conquering sin Sn 795; Nd[1] 99. **-kata** bounded, restricted Nd[2] p. 153 (cp. pariyanta). **-ṭṭha** dwelling within the boundary Vin i.255. **-samugghāta** removal, abolishing, of a boundary Mhvs 37, 33. **-sambheda** mixing up of the boundary lines Vism 193, 307, 315.

**Sīyati** [for Sk. śyāyati] to congeal or freeze: see **visīyati & visīveti**. — pp. **sīna[2]**.

**Sīra** [Vedic sīra] plough ThA 270 (=nangala).

**Sīla** (nt.) [cp. Sk. śīla. It is interesting to note that the Dhtp puts down a root **sīl** in meaning of **samādhi** (No. 268) and **upadhāraṇa** (615)] 1. nature, character, habit, behaviour; usually as — ° in adj. function "being of such a nature," like, having the character of..., e. g. **adāna°** of stingy character, illiberal Sn

244; PvA 68 (+maccharin); **kiṅ°** of what behaviour? Pv ii.9[13]; **keḷi°** tricky PvA 241; **damana°** one who conquers PvA 251; **parisuddha°** of excellent character A iii.124; **pāpa°** wicked Sn 246; **bhaṇana°** wont to speak DhA iv.93; **vāda°** quarrelsome Sn 381 sq. — **dussīla** (of) bad character D iii.235; Dhs 1327; Pug 20, 53; Pv ii.8[2] (noun); ii.9[69] (adj.); DhA ii.252; iv.3; Sdhp 338; Miln 257; opp. **susīla** S i.141. — 2. moral practice, good character, Buddhist ethics, code of morality. (a) The **dasa-sīla** or 10 items of good character (*not* "commandments") are (1) **pāṇâtipātā veramaṇī**, i. e. abstinence from taking life; (2) **adinn'ādānā** (from) taking what is not given to one; (3) **abrahmacariyā** adultery (otherwise called **kāmesu micchā-cārā**); (4) **musāvādā** telling lies; (5) **pisuna-vācāya** slander; (6) **pharusa-vācāya** harsh or impolite speech; (7) **samphappalāpā** frivolous and senseless talk; (8) **abhijjhāya** covetousness; (9) **byāpādā** malevolence; (10) **micchādiṭṭhiyā** heretic views. — Of these 10 we sometimes find only the first 7 designated as "sīla" per se, or good character generally. See e. g. A i.269 (where called sīla — sampadā); ii.83 sq. (*not* called "sīla"), & **sampadā**. — *(b)* The **pañca-sīla** or 5 items of good behaviour are Nos. 1 — 4 of dasa — sīla, and (5) abstaining from any state of indolence arising from (the use of) intoxicants, viz. surā — meraya — majjapamāda — ṭṭhānā veramaṇī. These five also from the first half of the 10 **sikkha-padāni**. They are a sort of preliminary condition to any higher development after conforming to the teaching of the Buddha (saraṇaṅgamana) and as such often mentioned when a new follower is "officially" installed, e. g. Bu ii.190: saraṇâgamane kañci nivesesi Tathāgato kañci pañcasu sīlesu sīle dasavidhe paraṅ. From Pv iv.1[76] sq. (as also fr. Kh ii. as following upon Kh i.) it is evident that the **sikkhāpadāni** are meant in this connection (either 5 or 10), and *not* the **sīlaṅ**, cp. also Pv iv.3[50] sq., although at the above passage of Bu and at J i.28 as well as at Mhvs 18, 10 the expression **dasa-sīla** is used: evidently a later development of the term as regards dasa — sīla (cp. *Mhvs trsl*[n] 122, n. 3), which through the identity of the 5 sīlas & sikkhāpadas was transferred to the 10 sikkhāpadas. These 5 are often simply called **pañca dhammā**, e. g. at A iii.203 sq., 208 sq. Without a special title they are mentioned in connection with the "saraṇaṅ gata" formula e. g. at A iv.266. Similarly the 10 sīlas (as above a) are only called **dhammā** at A ii.253 sq.; v.260; nor are they designated as **sīla** at A ii.221. — pañcasu sīlesu samādapeti to instruct in the 5 sīlas (alias sikkhāpadāni) Vin ii.162. — *(c)* The only standard enumerations of the 5 or 10 sīlas are found at two places in the Saṅyutta and correspond with those given in the Niddesa. See on the 10 (as given under a) S iv.342 & Nd[2] s. v. sīla; on the 5 (also as under b) S ii.68 & Nd[2] s. v. The so — called 10 sīlas (Childers) as found at Kh ii. (under the name of **dasa-sikkhāpada**) are of late origin & served as memorial verses for the use of novices. Strictly speaking they should not be called **dasa-sīla**. — The *eightfold* sīla or the eight pledges which are recommended to the Buddhist layman (cp. Miln 333 mentioned below) are the **sikkhāpadas** Nos. 1 — 8 (see sikkhāpada), which in the Canon however do not occur under the name of **sīla** nor **sikkhāpada**, but as **aṭṭhanga-samannāgata uposatha** (or **aṭṭhangika u.**) "the fast — day with its 8 constituents." They are discussed in detail at A iv.248 sq., with a poetical setting of the eight at A iv.254=Sn 400, 401 — *(d)* Three special tracts on morality are found in the Canon. The **Cullasīla** (D i.3 sq.) consists first of the items (dasa) sīla 1-7; then follow specific injunctions as to practices of daily living & special conduct, of which the first 5 (omitting the introductory item of bījagāma — bhūtagāma — samārambha) form the second 5 sikkhāpadāni. Upon the **Culla°** follows the **Majjhima°** (D i.5 sq.) & then the **Mahāsīla** D i.9 sq. The whole of these 3 sīlas is called **sīlakkhandha** and is (in the Sāmaññaphala sutta e. g.) grouped with **samādhi-** and **paññākkhandha**: D i.206 sq.; at A v.205, 206 sīla — kkhandha refers to the Culla — sīla only. The three (s., samādhi & paññā) are often mentioned together, e. g. D ii.81, 84; It 51; DA i.57. — The characteristic of a kalyāṇa — mitta is endowment with **saddhā, sīla, cāga, paññā** A iv.282. These four are counted as constituents of future bliss A iv.282, and form the 4 sampadās ibid. 322. In another connection at M iii.99; Vism 19. They are, with **suta** (foll. after sīla) characteristic of the merit of the **devatās** A i.210 sq. (under devat'ânussati). — At Miln 333 sīla is classed as: saraṇa°, pañca°, aṭṭhanga°, dasanga°, pātimokkhasaṅvara°, all of which expressions refer to the **sikkhāpadas** and not to the **sīlas**. — At Miln 336 sq. **sīla** functions as one of the 7 **ratanas** (the 5 as given under sampadā up to vimuttiñāṇadassana; *plus* paṭisambhidā and bojjhanga). — **cattāro sīlakkhandhā** "4 sections of morality" Miln 243; Vism 15 & DhsA 168 (here as pātimokkha — saṅvara, indriya — saṅvara, ājīvapārisuddhi, paccaya — sannissita. The same with ref. to catubbidha sīla at J iii.195). See also under cpds. — At Ps i.46 sq. we find the fivefold grouping as (1) pāṇâtipatassa pahānaṅ, (2) veramaṇī, (3) cetanā, (4) saṅvara, (5) avītikkama, which is commented on at Vism 49. — A *fourfold* sīla (referring to the sikkhāpada) is given at Vism 15 as bhikkhu°, bhikkhunī°, anupasampanna° gahaṭṭha°. — On **sīla** and **adhisīla** see e. g. A i.229 sq.; VbhA 413 sq. — The division of **sīla** at J iii.195 is a distinction of a simple sīla as "saṅvara," of twofold sīla as "**caritta-vāritta**," threefold as "**kāyika, vācasika, mānasika**," and fourfold as above under **cattāro sīlakkhandhā**. — See further generally: Ps i.42 sq.; Vism 3 sq.; Tikp 154, 165 sq., 269, 277; Nd[1] 14, 188 (expl[d] as "pātimokkha — saṅvara"); Nd[2] p. 277; VbhA 143.

**-anga** constituent of morality (applied to the pañcasikkhāpadaṅ) VbhA 381. **-ācāra** practice of morality J i.187; ii.3. **-kathā** exposition of the duties of morality Vin i.15; A i.125; J i.188. **-kkhandha** all that belongs to moral practices, body of morality as forming the first constituent of the 5 khandhas or groups (+samādhi°, paññā°, vimutti°, ñāṇadassana — kkhandha), which make up the 5 *sampadās* or whole range of religious development; see e. g. Nd[1] 21, 39; Nd[2] p. 277. — Vin. 162 sq.; iii.164; A i.124, 291; ii.20; S i.99 sq.; It 51, 107; Nett 90 sq., 128; Miln 243; DhA iii.417. **-gandha** the fragrance of good works Dh 55; Vism 58. **-caraṇa** moral life J iv.328, 332. **-tittha** having good behaviour as its banks S i.169, 183 (*trsl*[n] Mrs. Rh. D. "with virtue's strand for bathing"). **-bbata** [=vata[2]] good works and ceremonial observances Dh 271; A i.225; S iv.118; Ud 71; Sn 231, etc.; sīlavata the same Sn 212, 782, 790, 797, 803, 899; It 79 sq.; ° — *parāmāsa* the contagion of mere rule and ritual, the infatuation of good works, the delusion that they suffice Vin i.184; M i.433; Dhs 1005; A iii.377; iv.144 sq.; Nd[1] 98; Dukp 245,

282 sq.; DhsA 348; see also expl[n] at *Cpd.* 171, n. 4. — **sīlabbatupādāna** grasping after works and rites D ii.58; Dhs 1005, 1216; Vism 569; VbhA 181 sq. — The old form **sīlavata** still preserves the original good sense, as much as "observing the rules of good conduct," "being of virtuous behaviour." Thus at Th 1, 12; Sn 212, 782 (expl[d] in detail at Nd[1] 66), 790, 797, 803; It 79; J vi.491 (ariya°). **-bheda** a breach of morality J i.296. **-mattaka** a matter of mere morality D i.3; DA i.55. **-maya** consisting in morality It 51; VvA 10 (see maya, def[n] 6). **-vatta** morality, virtue S i.143; cp. J iii.360. **-vipatti** moral transgression Vin i.171 sq.; D ii.85; A i.95; 268 sq.; iii.252; Pug 21; Vism 54, 57. **-vipanna** trespassing D ii.85; Pug 21; Vin i.227. **-vīmaṅsaka** testing one's reputation J i.369; ii.429; iii.100, 193. **-saṅvara** self — restraint in conduct D i.69; Dhs 1342; DA i.182. **-saṅvuta** living under moral self — restraint Dh 281. **-sampatti** accomplishment or attainment by moral living Vism 57. **-sampadā** practice of morality Vin i.227; D ii.86; M i.194, 201 sq.; A i.95, 269 sq., ii.66; Pug. 25, 54. **-sampanna** practising morality, virtuous Vin i.228; D i.63; ii.86; M i.354; Th 2, 196; ThA 168; DA i.182.

**Sīlatā** (f.) (—°) [abstr. fr. sīla] character(istic), nature, capacity DhA iii.272.

**Sīlavant** (adj.) [sīla+vant] virtuous, observing the moral precepts D iii.77, 259 sq., 285; A i.150; ii.58, 76; iii.206 sq., 262 sq.; iv.290 sq., 314 sq.; v.10 sq., 71 sq.; Vism 58; DA i.286; Tikp 279. — nom. sg. sīlavā D i.114; S i.166; It 63; Pug 26, 53; J i.187; acc. — vantaṅ Vin iii.133; Sn 624; instr. — vatā S iii.167; gen. — vato S iv.303; nom. pl. — vanto Pug 13; Dhs 1328; Nett 191; acc. pl. — vante J i.187; instr. — vantehi D ii.80; gen. pl. — vantānaṅ M i.334; gen. pl. — vataṅ Dh 56; J i.144; f. **-vatī** D ii.12; Th 2, 449. compar. **-vantatara** J ii.3.

**Sīlika** (adj.) (—°) [fr. sīla]=sīlin J vi.64.

**Sīlin** (adj.) [fr. sīla] having a disposition or character; ariyasīlin having the virtue of an Ārya D i.115; DA i.286; niddāsīlin drowsy, Sn 96; vuddhasīlin increased in virtue D i.114; sabhāsīlin fond of society Sn 96.

**Sīliya** (nt.) [abstr. fr. sīla, Sk. śīlya for śailya] conduct, behaviour, character; said of bad behaviour, e. g. J iii.74=iv.71; emphasized as **dussīlya**, e. g. S v.384; A i.105; v.145 sq.; opp. **sādhu-sīliya** J ii.137 (=sundara — sīla — bhāva C.).

**Sīvathikā** (f.) [etym. doubtful; perhaps=*Sk. śivālaya; Kern derives it as śīvan "lying"+atthi "bone," problematic] a cemetery, place where dead bodies are thrown to rot away Vin iii.36; D ii.295 sq.; A iii.268, 323; J i.146; Pv iii.5[2] (=susāna PvA 198); Vism 181, 240; PvA 195.

**Sīvana & sīveti**: see vi°.

**Sīsa**[1] (nt.) [cp. Sk. sīsa] lead D ii.351; S v.92; Miln 331; VbhA 63 (=kāḷa — tipu); a leaden coin J i.7; **°-kāra** a worker in lead Miln 331; **°-maya** leaden Vin i.190.

**Sīsa**[2] (nt.) [Vedic śīrṣa: see under sira] 1. the head (of the body) Vin i.8; A i.207; Sn 199, 208, p. 80; J i.74; ii.103; **sīsaṅ nahāta**, one who has performed an ablution of the head D ii.172; PvA 82; **āditta-sīsa**, one whose turban has caught fire S i.108; iii.143; v.440; A ii.93; **sīsato** towards the head Mhvs 25, 93; **adho-sīsa**, head first J i.233. — 2. highest part, top, front: **bhūmi°** hill, place of vantage Dpvs 15, 26; J ii.406; **cankamana°** head of the cloister Vism 121; **sangāma°** front of the battle Pug 69; J i.387; **megha°** head of the cloud J i.103. In this sense also opposed to **pāda** (foot), e. g. **sopāṇa°** head (& foot) of the stairs DhA i.115. Contrasted with **sama** (plain) Ps i.101 sq. — 3. chief point Ps i.102. — 4. panicle, ear (of rice or crops) A iv.169; DA i.118. — 5. head, heading (as subdivision of a subject), as "chanda — sīsa citta — sīsa" grouped under chanda & citta Vism 376. Usually instr **°sīsena** "under the heading (or category) of," e. g. **citta°** Vism 3; **paribhoga°** J ii.24; **saññā°** DhsA 200; **kammaṭṭhāna°** DhA iii.159.

**-ânulokin** looking ahead, looking attentively after something M i.147. **-ābādha** disease of the head Vin i.270 sq.; J vi.331. **-âbhitāpa** heat in the head, headache Vin i.204. **-kaṭāha** a skull D ii.297=M i.58; Vism 260=KhA 60; KhA 49. **-kalanda** Miln 292. [Signification unknown; cp. kalanda a squirrel and kalandaka J vi.227; a blanket [cushion?] or kerchief.] **-cchavi** the skin of the head Vin i.277. **-cola** a headcloth, turban Mhvs 35, 53. **-cchejja** resulting in decapitation A ii.241. **-ccheda** decapitation, death J i.167; Miln 358. **-ppacālakaṅ** swaying the head about Vin iv.188. **-paramparāya** with heads close together DhA i.49. **-virecana** purging to relieve the head D i.12; DA i.98. **-veṭha** head wrap S iv.56. **-veṭhana** headcloth, turban M ii.193; sīsaveṭha id. M i.244=S iv.56. **-vedanā** headache M i.243; ii.193.

**Sīsaka** (nt.) [=sīsa] head, as adj. — ° heading, with the head towards; uttarasīsaka head northwards D ii.137; pācīna° (of Māyā's couch: eastward) J i.50. heṭṭhāsīsaka head downwards J iii.13; dhammasīsaka worshipping righteousness beyond everything Miln 47, 117.

**Sīha** [Vedic siṅha] 1. a lion D ii.255; S i.16; A ii.33, 245; iii.121; Sn 72; J i.165; Miln 400; Nd[2] 679 (=migarājā); VbhA 256, 398 (with pop. etym. "sahanato ca hananato ca sīho ti vuccati"); J v.425 (women like the lion); KhA 140; often used as an epithet of the Buddha A ii.24; iii.122; S i.28; It 123; fem. **sīhī** lioness J ii.27; iii.149, and **sīhinī** Miln 67.

**-āsana** a throne Mhvs 5, 62; 25, 98. **-kuṇḍala** "lion's ear — ring," a very precious ear — ring J v.348; SnA 138; also as °mukha — kuṇḍala at J v.438. **-camma** lion's hide A iv.393. **-tela** "lion — oil," a precious oil KhA 198. **-nāda** a lion's roar, the Buddha's preaching, a song of ecstasy, a shout of exultation "halleluiah" A ii.33; M i.71; D i.161, 175; S ii.27, 55; J 119; Miln 22; DhA ii.43, 178; VbhA 398; (=seṭṭha — nāda abhīta — nāda); SnA 163, 203. **-nādika** one who utters a lion's roar, a song of ecstasy A i.23. **-pañjara** a window J i.304; ii.31; DhA i.191. **-papātaka** "lion's cliff," N. of one of the great lakes in the Himavā SnA 407 and passim. **-piṭṭhe** on top of the lion J ii.244. **-potaka** a young lion J iii.149. **-mukha** "lion's mouth," an ornament at the side of the nave of the king's chariot KhA 172. See also °kuṇḍala. **-ratha** a chariot drawn by lions Miln 121. **-vikkīḷita** the lion's play, the attitude of the Buddhas and Arahants Nett 2, 4, 7, 124. **-seyyā** lying like a lion, on the right side D ii.134; A i.114; ii.40, 244; J i.119, 330; VbhA 345; DhA i.357. **-ssara** having a voice like a lion J v.284, 296 etc. (said of a prince). **-hanu** having a jaw like a lion, of a Buddha D iii.144, 175; Bu xiii.1=J i.38.

**Sīhaḷa** Ceylon; (adj.) Singhalese Mhvs 7, 44 sq.; 37, 62; 37, 175; Dhvs 9, 1; KhA 47, 50, 78; SnA 30, 53 sq., 397. **-°kuddāla** a

Singhalese hoe Vism 255; VbhA 238; **-°dīpa** Ceylon J vi.30; DhsA 103; DA i.1; KhA 132; **-°bhāsā** Singhalese (language) DA i.1; Tikp 259. See Dict. of Names.

**Sīhaḷaka** (adj.) [fr. last] Singhalese SnA 397.

**Su**[1] (indecl.) [onomat.] a part. of exclamation "shoo!"; usually repeated **su su** J ii.250; vi.165 (of the hissing of a snake); ThA 110 (scaring somebody away), 305 (sound of puffing). Sometimes as **sū sū**, e. g. Tikp 280 (of a snake), cp. **sūkara**. — Denom susumāyati (q. v.).

**Su-**[2] (indecl.) [Vedic su°, cp. Gr. εὐ — ] a particle, comb[d] with adj., nouns, and certain verb forms, to express the notion of "well, happily, thorough" (cp. E. well — bred, wel — come, wel — fare); opp. **du°**. It often acts as simple *intensive* prefix (cp. saṅ°) in the sense of "very," and is thus also comb[d] with concepts which in themselves denote a deficiency or bad quality (cp. su — pāpika "very wicked") and the prefix **du°** (e. g. su — duj — jaya, su — duddasa, su — dub — bala). — Our usual practice is to register words with **su°** under the simple word, whenever the character of the composition is evident at first sight (cp. **du°**). For convenience of the student however we give in the foll. a few comp[ns] as illustrating the use of **su°**.

**-kaṭa** well done, good, virtuous D i.55; Miln 5; **sukata** the same D i.27; (nt.) a good deed, virtue Dh 314; A iii.245. **-kara** feasible, easy D i.250; Dh 163; Sn p. 123; na sukaro so Bhagavā amhehi upasaṅkamituṅ S i.9. **-kiccha** great trouble, pain J iv.451. **-kittika** well expounded Sn 1057. **-kumāra** delicate, lovely Mhvs 59, 29; see sukhumāla. **-kumālatta** loveliness DA i.282. **-kusala** very skilful J i.220; **-khara** very hard ( — hearted) J vi.508. (=suṭṭhu khara C.). **-khetta** a good field D ii.353; A i.135; S i.21. **-gajjin** shrieking beautifully (of peacocks) Th 1, 211. **-gandha** fragrant J ii.20; pleasant odour Dhs 625. **-gandhi**=sugandha J 100. **-gandhika** fragrant Mhvs 7, 27; J i.266. **-gahana** a good grip, tight seizing J i.223. **-gahita** and **suggahīta**, grasped tightly, attentive A ii.148, 169; iii.179; J i.163, 222. **-ggava** virtuous J iv.53 (probably misspelling for **suggata). -ghara** having a nice house J vi.418, 420. **-carita** well conducted, right, good Dh 168 sq. (nt.) good conduct, virtue, merit A i.49 sq., 57, 102; D iii.52, 96, 152 sq., 169; Dh 231; It 55, 59 sq.; Ps i.115; Vism 199. **-citta** much variegated Dh 151; DhA iii.122. **-cchanna** well covered Dh 14. **-cchavi** having a lovely skin, pleasant to the skin D iii.159; J v.215; vi.269. **-jana** a good man Mhvs 1, 85. **-jāta** well born, of noble birth D i.93; Sn 548 sq. **-jāti** of noble family Mhvs 24, 50. **-jīva** easy to live Dh 244. **-tanu** having a slender waist Vv 64[12] (=sundara — sarīra VvA 280). **-danta** well subdued, tamed D ii.254; Dh 94; A iv.376. **-dassa** easily seen Dh 252; (m.) a kind of gods, found in the fourteenth rūpa — brahmaloka D ii.52; Pug 17; Kvu 207. **-diṭṭha** well seen Sn 178; p. 143. **-divasa** a lucky day J iv.209. **-dujjaya** difficult to win Mhvs 26, 3. **-duttara** very difficult to escape from A v.232 sq., 253 sq.; Dh 86; Sn 358. **-dukkara** very difficult to do J v.31. **-duccaja** very hard to give up J vi.473. **-duddasa** very difficult to see Vin i.5; Th 1, 1098; Dh 36; DhA i.300; used as an epithet of Nibbāna S iv.369. **-duppadhaṅsiya** very difficult to overwhelm D iii.176. **-dubbala** very weak Sn 4. **-dullabha** very difficult to obtain Sn 138; Vv 44[19]; Vism 2; VvA 20. **-desika** a good guide Miln 354; DhsA 123; Vism 465. **-desita** well preached Dh 44; Sn 88, 230. **-ddiṭṭha** [=su+uddiṭṭha] well set out Vin i.129; J iv.192. **-ddhanta** well blown M iii.243; DhsA 326;=saṅdhanta A i.253; Vin ii.59. **-dhammatā** good nature, good character, goodness, virtue J ii.159; v.357; vi.527. **-dhota** well washed, thoroughly clean J i.331. **-nandī** (scil. *vedanā*) pleasing, pleasurable S i.53. **-naya** easily deducted, clearly understood A iii.179=*sunnaya* A ii.148; iii. 179 (v. l.). **-nahāta** well bathed, well groomed D i.104; as *sunhāta* at S i.79. **-nimmadaya** easily overcome D 243 and sq. **-nisita** well whetted or sharpened J iv.118; as °*nissita* at J vi.248. **-nisit-agga** with a very sharp point VvA 227. **-nīta** well understood A i.59. **-pakka** thoroughly ripe Mhvs 15, 38. **-paṇṇasālā** a beautiful hut J i.7. **-patittha** having beautiful banks D ii.129; Ud 83=sūpatittha M i.76. See also under **sūpatittha. -parikammakata** well prepared, well polished D i.76; A ii.201; DA i.221. **-pariccaja** easy to give away J iii.68. **-parimaṇḍala** well rounded, complete Mhvs 37, 225. **-parihīna** thoroughly bereft, quite done for It 35. **-pāpakammin** very wicked J v.143. **-pāpa-dhamma** very **wicked** Vv 52[1]. **-pāpika** very sinful, wicked A ii.203. **-pāyita** well saturated, i. e. hardened (of a sword) J iv.118. Cp. **suthita. -pāsiya** easily threaded (of a needle) J iii.282. **-picchita** well polished, shiny, slippery J v.197 (cp. Sk. picchala?). Dutoit "fest gepresst" (pīḷ?), so also Kern, *Toev.* ii.85. C. expl[s] as **suphassita. -pipi** good to drink J vi.526. **-pīta** see **suthita. -pubbaṇha** a good morning A i.294. **-posatā** good nature Vin i.45. **-ppaṭikāra** easy requital A i.123. **-ppaṭipanna** well conducted A ii.56; Pug 48; — tā, good conduct Nett 50. **-ppaṭippatāḷita** well played on D ii.171; A iv.263. **-ppaṭividdha** thoroughly understood A ii.185. **-ppatiṭṭhita** firmly established It 77; Sn 444. **-ppatīta** well pleased Mhvs 24, 64. **-ppadhaṅsiya** easily assaulted or overwhelmed D iii.176; S ii.264. Cp. °duppadhaṅsiya. **-ppadhota** thoroughly cleansed D ii.324. **-ppabhāta** a good daybreak Sn 178. **-ppameyya** easily fathomed D i.266; Pug 35. **-ppavādita** (music) well played Vv 39. **-ppavāyita** well woven, evenly woven Vin iii.259. **-ppavedita** well preached It 78; Th 2, 341; ThA 240. **-ppasanna** thoroughly full of faith Mhvs 34, 74. **-ppahāra** a good blow J iii.83. **-phassita** agreeable to touch, very soft J i.220; v.197 (C. for supicchita); smooth VvA 275. **-bahu** very much, very many Mhvs 20, 9; 30, 18; 34, 15; 37, 48. **-bāḷhika** see **bāḷhika. -bbata** virtuous, devout D i.52; S i.236; Sn 220; Dh 95; J vi.493; DhA ii.177; iii.99; PvA 226; VvA 151. **-bbināya** easy to understand Nd 326. **-bbuṭṭhi** abundant rainfall Mhvs 15, 97; DhA i.52; **-kā** the same D i.11. **-brahā** very big J iv.111. **-bhara** easily supported, frugal; — *tā* frugality Vin i.45; ii.2; M i.13. **-bhikkha** having plenty of food (nt.) plenty D i.11. **-°vāca** called plenty, renowned for great liberality It 66. **-bhūmi** good soil M i.124. **-majja** well polished J iii.282. **-majjhantika** a good noon A i.294. **-mati** wise Mhvs 15, 214. **-matikata** well harrowed A i.239. **-mada** very joyful J v.328. **-mana** glad, happy D i.3; iii.269; A ii.198; Sn 222, 1028; Dh 68; Vism 174. kind, friendly J iv.217 (opp. disa). **-manohara** very charming Mhvs 26, 17. **-manta** well-advised, careful Miln 318. **-mānasa** joyful Vin i.25; Mhvs 1, 76. **-māpita** well built J i.7. **-mutta** happily released D ii.162. **-medha** wise Vin i.5; M i.142; A ii.49 and sq.; Dh 208; Sn 117, 211 etc.; It 33; Nd[1] 453. **-medhasa** wise D ii.267; A ii.70; Dh 29. **-yiṭṭha** well sac-

rificed A ii.44. **-yutta** well suited, suitable J i.296. **-ratta** very red J i.119; DhA i.249. **-rabhi** fragrant S iv.71; Vv 84[32]; J i.119; A iii.238; Vv 44[12], 53[8], 71[6]; Pv ii.12[3]; Vism 195 (°vilepana); VvA 237; PvA 77; Davs iv.40; Miln 358. — °*karaṇḍaka* fragrance box, a fragrant box Th 2, 253; ThA 209. **-ruci** resplendent Sn 548. **-ruddha** very fierce J v.425, 431 (read **°rudda**). **-rūpin** handsome Mhvs 22, 20. **-rosita** nicely anointed J v.173. **-laddha** well taken; (nt.) a good gain, bliss Vin i.17; It 77. **-labha** easy to be obtained It 102; J i.66; vi.125; PvA 87. **-vaca** of nice speech, compliant M i.43, 126; Sn 143; A iii.78; J i.224. Often with **padakkhiṇaggāhin** (q. v.). See also **subbaca** & abstr. der. **sovacassa**. **-vatthi** [i. e. su+asti] hail, well — being Cp. 100=J iv.31; cp. **sotthi**. **-vammita** well harnessed J i.179. **-vavatthāpita** well known, ascertained J i.279; Miln 10. **-vānaya** [i. e. su — v — ānaya] easily brought, easy to catch J i.80, 124, 238. **-viggaha** of a fine figure, handsome Mhvs 19, 28. **-vijāna** easily known Sn 92; J iv.217. **-viññāpaya** easy to instruct Vin i.6. **-vidūravidūra** very far off A ii.50. **-vibhatta** well divided and arranged Sn 305. **-vilitta** well perfumed D i.104. **-vimhita** very dismayed J vi.270. **-visada** very clean or clear SnA 195. **-visama** very uneven, dangerous Th ii.352; ThA 242. **-vihīna** thoroughly bereft J i.144. **-vuṭṭhikā** abundance of rain J ii.80; SnA 27; DA i.95; see **subbuṭṭhikā. -vositaṅ** happily ended J iv.314. **-sankhata** well prepared A ii.63. **-saññā** (f.) having a good understanding J v.304; vi.49, 52, 503 (for °soññā? C. sussoṇiya, i. e. having beautiful hips); Ap 307 (id.). **-saññata** thoroughly restrained J i.188. **-saṇṭhāna** having a good consistence, well made Sn 28. **-sattha** well trained J iii.4. **-sandhi** having a lovely opening J v.204. **-samāgata** thoroughly applied to A iv.271 (aṭṭhanga°, i. e. uposatha). **-samāraddha** thoroughly undertaken D ii.103; S ii.264 sq.; Dh 293; DhA iii.452. **-samāhita** well grounded, steadfast D ii.120; Dh 10; DhA iv.114; It 113; — *atta* of steadfast mind S i.4, 29. **-samucchinna** thoroughly eradicated M i.102. **-samuṭṭhāpaya** easily raised S v.113. **-samudānaya** easy to accomplish J iii.313. **-sambuddha** easy to understand Vin i.5; Sn 764; S i.136. **-sāyaṇha** a good, blissful evening A i.294. **-sikkhita** well learnt, thoroughly acquired Sn 261; easily trained, docile J i.444; ii.43. **-sikkhāpita** well taught, trained J i.444. **-sippika** a skilful workman Mhvs 34, 72. **-sīla** moral, virtuous S i.141. **-sukka** very white, resplendent D ii.18; iii.144; Sn 548. **-seyya** lying on soft beds S ii.268. **-ssata** well remembered M i.520. **-ssara** melodious Vv 36[4]; SnA 355. **-ssavana** good news J i.61. **-ssoṇi** having beautiful hips J iv.19; v.7, 294; cp. sussoṇiya J vi.503, & see **°saññā. -hajja** friend S iv.59; Dh 219; Sn 37; J i.274; A iv.96; DhA iii.293. **-hada** friendly, good — hearted a friend D iii.187 (=sundara — hadaya C.) J iv.76; vi.382; *suhadā* a woman with child J v.330. **-hanna** modesty J i.421. See **hanna. -huṭṭhita** [su+ uṭṭhita] well risen Sn 178. **-huta** well offered, burnt as a sacrifical offering A ii.44.

**Su[3]** (indecl.) (—°) [*ssu, fr. Vedic svid, interrog. part., of which other forms are si and **sudaṅ**. It also stands for Vedic **sma**, deictic part. of emphasis, for which also **sa & assa**] a particle of interrogation, often added to interrogative pronouns; thus kaṅ su S i.45; kena ssu S i.39; kissa ssu S i.39, 161 (so read for kissassa); ko su Sn 173, 181; kiṅ su Sn 1108; kathaṅ su Sn 183, 185, 1077; it is often also used as a *pleonastic particle in narration;* thus tadā su then D ii.212; hatthe su sati when the hand is there S iv.171. It often takes the forms **ssu** and **assu**; thus tyassu=te assu D ii.287; yassāhaṅ=ye assu ahaṅ D ii.284 n. 5; api ssu Vin i.5; ii.7, 76; tad — assu=tadā su then J i.196; tay'assu three Sn 231; āditt'assu kindled D ii.264; nāssu not Sn 291, 295, 297, 309; sv — assu=so su J i.196. Euphonic ṅ is sometimes added yehi — ṅ — su J vi.564 n. 3; kacciṅ — su Sn 1045, 1079.

**Suṅsumāra** [cp. Sk. śiśumāra, lit. child — killing] a crocodile S iv.198; Th 2, 241; ThA 204; J ii.158 sq.; Vism 446; SnA 207 (°kucchi); DhA iii.194. — **°rī** (f.) a female crocodile J ii.159; **suṅsumārinī** (f.) Miln 67; suṅsumārapatitena vandeti to fall down in salutation DA i.291.

**Suka** [Vedic śuka, fr. **śuc**] a parrot J i.458; ii.132; instead of suka read sūka S v.10. See suva.

**Sukka[1]** [Vedic śukra; fr. **śuc**] planet, star Ud. 9=Nett 150; (nt.) semen, sukkavisaṭṭhi emission of semen Vin ii.38; iii.112; iv.30; Kvu 163.

**Sukka[2]** (adj.) [Vedic śukla] white, bright; bright, pure, good S ii.240; v.66, 104; Dh 87; Dhs 1303; It 36; J i.129; Miln 200; sukkadhamma J i.129; **kaṇhāsukkaṅ** evil and good Sn 526; Sukkā a class of gods D ii.260.

**-aṅsa** bright lot, fortune Dh 72; DhA ii.73. **-chavi** having a white skin J iv.184; vi.508; at both pass. said of the sons of widows. **-pakkha** [cp. BSk. śukla — pakṣa Divy 38] the bright fortnight of a month A ii.19; Miln 388; J iv.26 (opp. kāḷa — pakkha); the bright half, the good opportunity Th 2, 358; ThA 2.

**Sukkha** (adj.) [Vedic śuṣka, fr. **śuṣ**] dry, dried up D ii.347; J i.228, 326; iii.435; v.106; Miln 261, 407. Cp. pari°, vi°.

**-kaddama** dried mud Mhvs 17, 35. **-kantāra** desert J v.70. **-vipassaka** "dry — visioned" *Cpd.* 55, 75; with diff. expl[n] Geiger, *Saṅyutta tsrl[n]* ii.172 n. 1.

**Sukkhati** [fr. śuṣka dry; **śuṣ**] to be dried up Miln 152; J v.472; ppr. **sukkhanto** getting dry J i.498; ppr. med. **sukkhamāna** wasting away J i.104; Caus. II. **sukkhāpeti** S i.8; Vin iv.86; J i.201, 380; ii.56; DA i.262; see also **pubbāpeti**. — pp. **sukkhita**.

**Sukkhana** (nt.) [fr. sukkha] drying up J iii.390 (assu — °).

**Sukkhāpana** (nt.) [fr. sukkhāpeti] drying, making dry J vi.420.

**Sukkhita** [pp. of sukkhati] dried up, emaciated Miln 303. Cp. pari°.

**Sukha** (adj. — n.) [Vedic sukha; in R. V. only of **ratha**; later generally] agreeable, pleasant, blest Vin i.3; Dh 118, 194, 331; Sn 383; paṭipadā, pleasant path, easy progress A ii.149 sq.; Dhs 178; kaṇṇa — s. pleasant to the ear D i.4; happy, pleased D ii.233. — nt. **sukhaṅ** wellbeing, happiness, ease; ideal, success Vin i.294; D i.73 sq.; M i.37; S i.5; A iii.355 (deva — manussānaṅ); It 47; Dh 2; Sn 67; Dhs 10; DhsA 117; PvA 207 (lokiya° worldly happiness). — **kāyika sukkha** bodily welfare Tikp 283; cp. *Cpd.* 112[1]; **sāmisaṅ** s. material happiness A i.81; iii.412; VbhA 268. On relation to **pīti** (joy) see Vism 145 (sankhāra — kkhandha — sangahitā pīti, vedanā — kkhandha — sangahitaṅ sukhaṅ) and *Cpd.* 56, 243. — Defined further at Vism 145 & 461 (iṭṭha — phoṭṭhabb — ânub-

havana — lakkhaṇaṅ; i. e. of the kind of experiencing pleasant contacts). — *Two* kinds, viz. **kāyika & cetasika** at Ps i.188; several other pairs at A i.80; *three* (praise, wealth, heaven) It 67; another *three* (manussa°, dibba°, nibbāna°) DhA iii.51; *four* (possessing, making good use of possessions, having no debts, living a blameless life) A ii.69. — gātha — bandhana — sukh'atthaṅ for the beauty of the verse J ii.224. — Opp. **asukha** D iii.222, 246; Sn 738; or **dukkha**, with which often comb[d] (e. g. Sn 67, 873, with spelling **dukha** at both pass.). — *Cases:* instr. **sukhena** with comfort, happily, through happiness Th 1, 220; DhsA 406; acc. **sukhaṅ** comfortably, in happiness; **yathā s.** according to liking PvA 133; **sukhaṅ seti** to rest in ease, to lie well S i.41; A i.136; Dh 19, 201; J i.141. Cp. sukhasayita. — s. edhati to thrive, prosper S i.217; Dh 193; Sn 298; cp. sukham — edha Vin iii.137 (with Kern's remarks *Toev.* ii.83). s. **viharati** to live happily, A i.96; iii.3; Dh 379. — Der. **sokhya**.

**-atthin** fem. — nī longing for happiness Mhvs 6, 4. **-āvaha** bringing happiness, conducive to ease S i.2 sq., 55; Dh 35; J ii.42. **-indriya** the faculty of ease S v.209 sq.; Dhs 452; It 15, 52. **-udraya** (sometimes spelt **°undriya**) having a happy result A i.97; Ps i.80; Pv iv.1[78] (=sukha — vipāka PvA 243); Vv 31[8]. **-ūpaharaṇa** happy offering, luxury J i.231. **-edhita** read as **sukhe ṭhita** (i. e. being happy) at Vin iii.13 & S v.351 (v. l. sukhe ṭhita); also at DhA i.165; cp. J vi.219. **-esin** looking for pleasure Dh 341. **-kāma** longing for happiness M i.341; S iv.172, 188. **-da** giving pleasure Sn 297. **-dhamma** a good state M i.447. **-nisinna** comfortably seated J iv.125. **-paṭisaṅvedin** experiencing happiness Pug 61. **-ppatta** come to well — being, happy J iii.112. **-pharaṇatā** diffusion of well — being, ease Nett 89 (among the constituents of samādhi). **-bhāgiya** participating in happiness Nett 120 sq., 125 sq., 239 (the four s. dhammā are indriyasaṅvara, tapasaṅkhāta puññadhamma, bojjhangabhāvanā and sabbūpadhipaṭinissaggasankhāta nibbāna). **-bhūmi** a soil of ease, source of ease Dhs 984; DhsA 346. **-yānaka** an easy — going cart DhA 325. **-vinicchaya** discernment of happiness M iii.230 sq. **-vipāka** resulting in happiness, ease D i.51; A i.98; DA i.158. **-vihāra** dwelling at ease S v.326. **-vihārin** dwelling at ease, well at ease D i.75; Dhs 163; J i.140. **-saṅvāsa** pleasant to associate with Dh 207. **-saññin** conceiving happiness, considering as happiness A ii.52. **-samuddaya** origin of bliss It 16, 52. **-samphassa** pleasant to touch Dhs 648. **-sammata** deemed a pleasure Sn 760. **-sayita** well embedded (in soil), of seeds A iii.404=D ii.354.

**Sukhallikânuyoga** [same in BSk.] luxurious living Vin i.10[12] (kāma — °). See under **kāma°**.

**Sukhāyati** [Denom. fr. sukha] to be pleased J ii.31 (asukhāyamāna being displeased with).

**Sukhita** [pp. of sukheti] happy, blest, glad S i.52; iii.11 (sukhitesu sukhito dukkhitesu dukkhito); iv.180; Sn 1029; Pv ii.8[11]; healthy Mhvs 37, 128; **°-atta** [ātman] happy, easy Sn 145.

**Sukhin** (adj.) [fr. sukha] happy, at ease D i.31, 73, 108; A ii.185; S i.20, 170; iii.83; Dh 177; Sn 145; being well, unhurt J iii.541; fem. **-nī** D ii.13; M ii.126.

**Sukhuma** (adj.) [Epic Sk. sūkṣma] subtle, minute Vin i.14; D i.182; S iv.202; A ii.171; Dhs 676; Th 2, 266; Dh 125=Sn 662; Vism 274, 488 (°rūpā). fine, exquisite D ii.17, 188; Miln 313; susukhuma, very subtle Th 1, 71=210 (° — nipuṇattha — dassin); cp. sokhumma; khoma — °, kappāsa — °, kambala — ° (n.?) the finest sorts of linen, cotton stuff, woolwork (resp.) Miln 105. — Der. **sokhumma**.

**-acchika** fine — meshed D i.45; DA i.127; Ap 21 (jāla). **-diṭṭhi** subtle view It 75. **-dhāra** with fine edge Miln 105.

**Sukhumaka**=sukhuma Ps i.185.

**Sukhumatta** (nt.) [abstr. fr. sukhuma] fineness, delicacy D ii.17 sq.

**Sukhumāla** (adj.) [cp. Sk. su — kumāra] tender, delicate, refined, delicately nurtured A i.145; ii.86 sq.; iii.130; Vin i.15, 179; ii.180; beautifully young, graceful J i.397; Sn 298; samaṇa — ° a soft, graceful Samaṇa A ii.87; fem. **sukhumālinī** Th 2, 217; Miln 68, & **sukhumālī** J vi.514.

**Sukhumālatā** (f.) [abstr. fr. sukhumāla] delicate constitution J v.295; DhA iii.283 (ati°).

**Sukheti** [Caus. fr. sukha] to make happy D i.51; S iv.331; DA i.157; also **sukhayati** DhsA 117; Caus. II. **sukhāpeti** D ii.202; Miln 79. — pp. **sukhita**.

**Sugata** [su+gata] faring well, happy, having a happy life after death (gati): see under **gata**; cp. Vism 424 (s.= sugati — gata). Freq. Ep. of the Buddha (see Dict. of Names).

**-angula** a Buddha — inch, an inch according to the standard accepted by Buddhists Vin iv.168. **-ālaya** imitation of the Buddha J i.490, 491; ii.38, 148, 162; iii.112. **-ovāda** a discourse of the Blessed one J i.119, 349; ii.9, 13, 46; iii.368. **-vidatthi** a Buddha — span, a span of the accepted length Vin iii.149; iv.173. **-vinaya** the discipline of the Buddha A ii.147.

**Sugati** (f.) [su+gati] happiness, bliss, a happy fate (see detail under **gati**) Vin ii.162, 195; D i.143; ii.141; Pug 60; It 24, 77, 112; A iii.5, 205; v.268; Vism 427 (where def[d] as "sundarā gati" & distinguished fr. **sagga** as including "manussagati," whereas sagga is "devagati"); VbhA 158; DhA i.153. — **suggati** (in verses), Dh 18; D ii.202 (printed as prose); J iv.436 (=sagga C.); vi.224. Kern, *Toev.* ii.83 expl[d] suggati as svargati, analogous to svar — ga (=sagga); doubtful. Cp. **duggati**.

**Sugatin** (adj.) [fr. sugati] righteous Dh 126; J i.219= Vin ii.162 (suggatī).

**Sunka** (m. and nt.) [cp. Vedic śulka, nt.] 1. toll, tax, customs Vin iii.52; iv.131; A i.54 sq.; DhA ii.2; J iv.132; vi.347; PvA iii. — 2. gain, profit Th 2, 25; ThA 32. — 3. purchase — price of a wife Th 2, 420; J vi.266; Miln 47 sq. — odhisunka stake J vi.279; **°-gahana** J v.254; a — suṅkâraha J v.254.

**-ghāta** customs' frontier Vin iii.47, 52. **-ṭṭhāna** taxing place, customs' house Vin iii.62; Miln 359. **-sāyika** (?) customs' officer Miln 365 (read perhaps °sādhaka or °sālika?).

**Sunkika** [sunka+ika] a receiver of customs J v.254.

**Sunkiya** (nt.) [abstr. fr. sunka] price paid for a wife J vi.266.

**Suci** (adj.) [Vedic śuci] pure, clean, white D i.4; A i.293; Sn 226, 410. — opp. **asuci** impure A iii.226; v.109, 266. — (nt.) purity, pure things J i.22; goodness, merit Dp 245; a tree used for making foot — boards VvA 8.

**-kamma** whose actions are pure Dh 24. **-gandha** having a sweet perfume Dh 58; DhA i.445. **-gavesin** longing for

purity S i.205; DhA iii.354. **-ghaṭika** read sūcighaṭikā at Vin ii.237. **-ghara** Vin ii.301 sq.; see sūcighara. **-jātika** of clean descent J ii.11. **-bhojana** pure food Sn 128. **-mhita** having a pleasant, serene smile Vv 18[10]; 50[25]; 64[12]; VvA 96, 280 (also explained as a name); J iv.107. **-vasana** wearing clean, bright clothes Sn 679.

**Sucimant** (adj.) [suci+mant] pure, an epithet of the Buddha A iv.340.

**Sujā** (f.) [Vedic sruc, f.] a sacrificial ladle D i.120, 138; S i.169; DA i.289, 299.

**Sujjhati** [**śudh** which the Dhtp (417) defines as "soceyye," i. e. from cleansing] to become clean or pure M i.39; S i.34, 166; Nd[1] 85; Vism 3; cp. **pari°**. — pp. **suddha**. — Caus. **sodheti** (q. v.).

**Sujjhana** (nt.) [fr. sujjhati] purification Vism 44.

**Suñña** (adj.) [cp. Sk. śūnya, fr. Vedic śūna, nt., void] 1. empty, uninhabited D i.17; ii.202; S i.180; iv.173; DA i.110; Miln 5. — 2. empty, devoid of reality, unsubstantial, phenomenal M i.435; S iii.167; iv.54, 296; Sn 1119; Nd[1] 439 (loka). — 3. empty, void, useless M i.483; S iv.54, 297; Dāvs v.17; Miln 96; Vism 594 sq. (of nāmarūpa, in simile with suñña dāruyanta). suññasuñña empty of permanent substance Ps ii.178; asuñña not empty Miln 130. — nt. **suññaṅ** emptiness, annihilation, Nibbāna Vism 513 (three nirodha — suññāni); abl. °to from the point of view of the "Empty" Nd[2] 680 (long exegesis of suññato at Sn 1119); Vism 512; VbhA 89, 261; KhA 74.

**-āgāra** an empty place, an uninhabited spot, solitude Vin i.97, 228; ii.158, 183; iii.70, 91 sq.; D i.175; ii.86; 291, M i.33; S iv.133, 359 sq.; A iii.353; iv.139, 392, 437; v.109, 207, 323 sq.; It 39; J iii.191; Miln 344; Vism 270; Nd[2] 94. **-gāma** an empty (deserted) village (in similes) Vism 484; VbhA 48; Dhs 597; DhsA 309; °*tthāna* Vism 353; VbhA 57.

**Suññata** (adj.) [i. e. the abl. suññato used as adj. nom.] void, empty, devoid of lusts, evil dispositions, and karma, but especially of soul, ego Th 2, 46; ThA 50; Dhs 344; Mhvs 37, 7; **nibbāna** DhsA 221; **phassa** S iv.295; **vimokkha** Dh 92; DhA ii.172; Miln 413; **vimokkha samādhi**, and **samāpatti** Vin iii.92 sq.; iv.25 sq.; **samādhi** (contemplation of emptiness, see *Cpd.* 216) D iii.219 (one of. *three* samādhis); S iv.360, 363; Miln 337; **anupassanā** Ps ii.43 sq.

**Suññatā** (f.) [abstr. fr. suñña] emptiness, "void," unsub- stantiality, phenomenality; freedom from lust, ill — will, and dullness, Nibbāna M iii.111; Kvu 232; DhsA 221; Nett 118 sq., 123 sq., 126; Miln 16; Vism 333 (n'atthi; **suñña**; vivitta; i, e. abhāva, suññatā, vivitt'— ākāra), 578 (12 fold, relating to the Paṭiccasamuppāda), 653 sq.; VbhA 262 (atta°, attaniya°, niccabhāva°).

**-pakāsana** the gospel of emptiness DA i.99, 123; **-paṭisaṅyutta** relating to the Void, connected with Nibbāna A i.72=iii.107=S ii.267; DA i.100 sq.; Miln 16; **-vihāra** dwelling in the concept of emptiness Vin ii.304; M iii.104, 294. See on term e. g. *Cpd.* 69; *Kvu trsl*[n] 142, n. 4.

**Suññatta** (nt.) [abstr. fr. suñña] emptiness, the state of being devoid DhsA 221.

**Suṭṭhu** (indecl.) [cp. Sk. suṣṭhu, fr. su°] well; the usual C. expl[n] of the prefix su[2] PvA 19, 51, 52, 58, 77, 103 etc.; s. tāta well, father J i.170; s. kataṅ you have done well J i.287; DA i.297; suṭṭhutaraṅ still more J i.229; SnA 418.

**Suṭṭhutā** (f.) [abstr. fr. suṭṭhu] excellence A i.98 sq.; Nett 50.

**Suṇa** "dog," preferable spelling for **suna**, cp. Geiger, *P.Gr.* § 93[1].

**Suṇāti** (suṇoti) [**śru**, Vedic śṛṇoti; cp. Gr. κλέω to praise; Lat. clueo to be called; Oir. clunim to hear; Goth. hliup attention, hliuma hearing, and many others] to hear. Pres. **suṇāti** D i.62, 152; S v.265; Sn 696; It 98; Miln 5. — **suṇoti** J iv.443; Pot. **suṇeyya** Vin i.7; D i.79; **suṇe** J iv.240; Imper. **suṇa** S iii.121; **sunāhi** Sn p. 21; suṇohi D i.62; Sn 997; 3[rd] sg. suṇātu Vin i.56; 1[st] pl. suṇāma Sn 354; suṇoma Sn 350, 988, 1110; Pv iv.1[31]. — 2[nd] pl. **suṇātha** D i.131; ii.76; It 41; Sn 385; PvA 13. **suṇotha** Sn 997; Miln 1. — 3[rd] pl. **suṇantu** Vin i.5; — ppr. **sunanto** Sn 1023; DA i.261; savaṅ J iii.244. — inf. **sotuṅ** D ii.2; Sn 384; **suṇitum** Miln 91. — Fut. **sossati** D ii.131, 265; J ii.107; J ii.63; Ap 156; VvA 187; 1[st] sg. **sussaṅ** Sn 694. — 2[nd] sg. **sossi** J vi.423. — aor. 1[st] sg. **assuṅ** J iii.572. — 2[nd] sg. assu J iii.541. — 3[rd] sg. suṇi J iv.336; assosi D i.87, 152; Sn p. 103; 1[st] pl. assumha J ii.79. — 2[nd] pl. assuttha S i.157; ii.230. 3[rd] pl. assosuṅ Vin i.18; D i.111. — ger. **sutvā** Vin i.12; D i.4; Sn 30. sutvāna Vin i.19; D ii.30; Sn 202. suṇitvā J v.96; Mhvs 23, 80. suṇiya Mhvs 23, 101. — Pass. **sūyati** M i.30; J i.72, 86; Miln 152. **suyyati** J iv.141; J iv.160; v.459. 3[rd] pl. sūyare J vi.528. — Grd. **savanīya** what should be heard, agreeable to the ear D ii.211. **sotabba** D i.175; ii.346. — pp. **suta**: see separately. — Caus. **sāveti** to cause to hear, to tell, declare, announce J i.344; Mhvs 5, 238; PvA 200; VvA 66. nāmaṅ s. to shout out one's name Vin i.36; DA i.262; maṅ dāsī ti sāvaya announce me to be your slave J iii.437; cp. J iv.402 (but see on this passage and on J iii.198; vi.486 Kern's proposed reading **sāṭeti**); to cause to be heard, to play D ii.265. Caus. also **suṇāpeti** DhA i.206. — Desiderative **sussūsati** (often written sussūyati) D i.230; M iii.133 (text sussūsanti), A iv.393 (do.). — ppr. **sussusaṅ** Sn 189 (var. read., text sussussā); **sussūsamāna** Sn 383; aor. **sussūsiṅsu** Vin i.10; fut. **sussūsissanti** Vin i.150; S ii.267 (text sussu — ).

**Suṇisā** (f.) [Vedic snuṣā; cp. Gr. νυός; Ohg. snur; Ags. snoru; Lat. nurus] a daughter-in-law Vin i.240; iii.136; D ii.148; M i.186, 253; J vi.498; Vv 13[5] (=puttassa bhariyā VvA 61); DhA i.355; iv.8; Pv ii.46 (pl. suṇisāyo, so read for sūtisāye). — **suṇhā** the same Vin ii.10; A iv.91; Th 2, 406; J ii.347; vi.506; Pv iv.3.[43]

**Suta**[1] [pp. of suṇāti; cp. Vedic śruta] 1. heard; in special sense "received through inspiration or revelation"; learned; taught A 97 sq.; D iii.164 sq., 241 sq.; freq. in phrase "iti me sutaṅ" thus have I heard, I have received this on (religious) authority, e. g. It 22 sq. — (nt.) sacred lore, inspired tradition, revelation; learning, religious knowledge M iii.99; A i.210 sq.; ii.6 sq.; S iv.250; J ii.42; v.450, 485; Miln 248. — **appa-ssuta** one who has little learning A ii.6 sq., 218; iii.181; v.40, 152; **bahu-ssuta** one who has much learning, famous for inspired knowledge A ii.6 sq.; iii.113 sq., 182 sq., 261 sq.; S ii.159. See **bahu. asuta** not heard Vin i.238; Pv iv.1[61]; J iii.233; also as **assuta** J i.390 (°pubba never heard before); iii.233. — **na suta pubbaṅ** a thing never heard of before J iii.285. **dussuta** M i.228; **sussuta** M iii.104. — 2. renowned J ii.442.

**-ādhāra** holding (i. e. keeping in mind, preserving) the sacred learning J iii.193; vi.287. **-kavi** a Vedic poet, a poet of sacred songs A ii.230. **-dhana** the treasure of revelation D iii.163, 251; A iii.53; iv.4 sq.; VvA 113. **-dhara** remembering what has been heard (or taught in the Scriptures) A ii.23 (+°sannicaya); iii.152, 261 sq. **-maya** consisting in learning (or resting on sacred tradition), one of the 3 kinds of knowledge (paññā), viz. **cintā-mayā, s. -m., bhāvanā-mayā paññā** D iii.219; Vbh 324 (expl[d] at Vism 439); as **°mayī** at Ps i.4, 22 sq.; Nett 8, 50, 60. **-ssava** far — renowned (Ep. of the Buddha) Sn 353.

**Suta**[2] [Sk. suta, pp. of **sū** (or **su**) to generate] son Mhvs 1, 47; fem. **sutā** daughter, Th 2, 384.

**Sutatta** (nt.) [abstr. fr. suta[1]] the fact of having heard or learnt SnA 166.

**Sutappaya** (adj.) [su+grd. of tappati[2]] easily contented A i.87; Pug 26 (opp. dut°).

**Sutavant** (adj.) [suta[1]+vant] one who is learned in religious knowledge Vin i.14; A ii.178; iii.55; iv.68, 157; S iii.57; Tikp 279; Sn 70 (=āgama — sampanna SnA 124), 90, 371; sutavanta — nimmita founded by learned, pious men Miln 1; assutavant, unlearned M i.1 (°vā puthujjano laymen); Dhs 1003; A iii.54; iv.157.

**Suti** (f.) [cp. śruti revelation as opp. to smṛti tradition] 1. hearing, tradition, inspiration, knowledge of the Vedas Sn 839, 1078; Miln 3 (+sammuti); Mhvs 1, 3. — 2. rumour; sutivasena by hearsay, as a story, through tradition J iii.285, 476; vi.100. — 3. a sound, tone VvA 139 (dvāvīsati suti — bhedā 22 kinds of sound).

**Sutitikkha** (adj.) [fr. su+titikkhā] easy to endure J 524.

**Sutta**[1] [pp. of supati] asleep Vin iii.117; v.205; D i.70; ii.130; Dh 47; It 41; J v.328. — (nt.) sleep D ii.95; M i.448; S iv.169. In phrase **°-pabuddha** "awakened from sleep" referring to the awakening (entrance) in the deva — world, e. g. Vism 314 (brahmalokaṅ uppajjati); DhA i.28 (kanaka — vimāne nibbatti); iii.7 (id.); cp. S i.143.

**Sutta**[2] (nt.) [Vedic sūtra, fr. **sīv** to sew] 1. a thread, string D i.76; ii.13; Vin ii.150; Pv ii.11[1] (=kappāsiyā sutta PvA 146); J i.52. — fig. for **taṇhā** at Dhs 1059; DhsA 364. — **kāḷa°** a carpenter's measuring line J ii.405; Miln 413; **dīgha°** with long thread J v.389; **makkaṭa°** spider's thread Vism 136; **yantā°** string of a machine VbhA 241. — Mentioned with *kappāsa* as barter for **cīvara** at Vin iii.216. — 2. the (discursive, narrational) part of the Buddhist Scriptures containing the *suttas* or dialogues, later called Sutta — piṭaka (cp. Suttanta). As such complementary to the **Vinaya**. The fanciful expl[n] of the word at DhsA 19 is: "atthānaṅ sūcanto suvuttato savanato 'tha sūdanato suttāṇā — sutta — sabhāgato ca suttaṅ Suttan ti akkhātaṅ." — D ii.124; Vin ii.97; VbhA 130 (+vinaya); SnA 159, 310 (compared with Vinaya & Abhidhamma). — 3. one of the divisions of the Scriptures (see **navanga**) A ii.103, 178; iii.177, 361 sq.; Miln 263. — 4. a rule, a clause (of the Pātimokkha) Vin i.65, 68; ii.68, 95; iii.327. — 5. a chapter, division, dialogue (of a Buddh. text), text, discourse (see also **suttanta**) S iii.221 (pl. suttā), 253; v.46; Nett 118; DhsA 28. **suttaso** chapter by chapter A v.72, 81; **suttato** according to the suttas Vism 562=VbhA 173. — 6. an ancient verse, quotation J i.288, 307, 314. — 7. book of rules, lore, text book J i.194 (go° lore of cows); ii.46 (hatthi° elephant trainer's handbook).

**-anta** 1. a chapter of the Scriptures, a text, a discourse, a sutta, dialogue Vin i.140 sq., 169; ii.75; iii.159; iv.344; A i.60, 69, 72; ii.147; S ii.267=A iii.107 (suttantā kavi — katā kāveyyā citt'akkharā cittavyañjanā bāhirakā sāvaka — bhāsitā); Vism 246 sq. (three suttantas helpful for kāyagatā sati). — 2. the **Suttantapiṭaka**, opp. to the Vinaya Vism 272 (°aṭṭhakathā opp. to Vinay'aṭṭhakathā). As **°piṭaka** e. g. at KhA 12; VbhA 431. See Proper Names. **-kantikā** (scil. itthi) a woman spinner PvA 75; as **°kantī** at J ii.79. **-kāra** a cotton — spinner Miln 331. **-guḷa** a ball of string D i.54; M iii.95; Pv iv.3[29]; PvA 145. **-jāla** a web of thread, a spider's web Nd[2] 260. **-bhikkhā** begging for thread PvA 145. **-maya** made of threads, i. e. a net SnA 115, 263. **-rajjuka** a string of threads Vism 253; VbhA 236. **-lūkha** roughly sewn together Vin i.287, 297. **-vāda** a division of the Sabbatthavādins Dpvs 5, 48; Mhvs 5, 6; Mhbv 97. **-vibhanga** classification of rules Vin ii.97. Also title of a portion of the Vinaya Piṭaka.

**Suttaka** (nt.) [fr. sutta] a string Vin ii.271; PvA 145; a string of jewels or beads Vin ii.106; iii.48; DhsA 321; a term for lust DhsA 364.

**Suttantika** versed in the Suttantas. A **suttantika** bhikkhu is one who knows the Suttas (contrasted with vinayadhara, who knows the rules of the Vinaya) Vin ii.75. Cp. dhamma C 1 & piṭaka. — Vin i.169; ii.75, 161; iii.159; J i.218; Miln 341; Vism 41, 72, 93; KhA 151. **-duka** the Suttanta pairs, the pairs of terms occurring in the Suttantas Dhs 1296 sq.; **-vatthūni** the physical bases of spiritual exercise in the Suttantas Ps i.186.

**Sutti**[1] (f.) [cp. Sk. śukti, given as pearl — shell (Suśruta), and as a perfume] in kuruvindakasutti a *powder for rubbing* the body Vin ii.107; see sotti.

**Sutti**[2] (f.) [Sk. sūkti] a good saying Sdhp 340, 617.

**Suthita** (?) beaten out, Miln 415 (with vv. ll. suthiketa, suphita & supita). Should we read su — poṭhita? Kern, *Toev.* ii.85 proposes **su-pīta** "well saturated" (with which cp. **supāyita** J iv.118, said of a sword).

**Sudaṅ** (indecl.) [=Vedic svid, influenced by sma: see su[3]] a deictic (seemingly pleonastic) particle in comb[n] with demonstr. pronouns and adverbs; untranslatable, unless by "even, just," e. g. tapassī sudaṅ homi, lūkha ssudaṅ [sic] homi etc. M i.77=J i.390; cp. itthaṅ sudaṅ thus Sn p. 59; tatra sudaṅ there Vin i.4, 34; iv.108; D i.87; ii.91; It 15; api ssudaṅ D ii.264; S i.119; api sudaṅ S i.113; sā ssudam S ii.255.

**Sudda** [cp. Vedic śūdra] (see detail under vaṇṇa 6) a Sūdra Vin ii.239; D i.104; iii.81, 95 sq. (origin); M i.384; A i.162; ii.194; S i.102; Pug 60; Sn 314; fem. **suddī** D i.241; A iii.226, 229; Vin iii.133.

**Suddha** [pp. of sujjhati] 1. clean, pure, Vin i.16; ii.152; D i.110; Sn 476. — 2. purified, pure of heart M i.39; Dh 125, 412; Sn 90 — 3. simple, mere, unmixed, nothing but S i.135; DhsA 72; J ii.252 (°daṇḍaka just the stick).

**-antaparivāsa** a probation of complete purification Vin ii.59 sq. **-ājīva** clean livelihood VbhA 116; DhA iv.111.

**-ājīvin** living a pure life Dp 366. **-ânupassin** considering what is pure Sn 788; Nd[1] 85. **-āvāsa** pure abode, name of a heaven and of the devas inhabiting it D ii.50; Vism 392. *Five* are enum[d] at D iii.237, viz. Avihā, Atappā, Sudassā, Sudassī, Akaniṭṭhā; cp. M iii.103. **-āvāsakāyika** belonging to the pure abode, epithet of the Suddhāvāsa devas Vin ii.302; D ii.253; S i.26. **-pīti** whose joy is pure Mhvs 29, 49. **-buddhi** of pure intellect J i.1. **-vaṅsatā** purity of lineage Mhvs 59, 25. **-vasana** wearing pure clothes Th 2, 338; ThA 239. **-vālukā** white sand Mhvs 19, 37. **-sankhārapuñja** a mere heap of sankhāras S i.135.

**Suddhaka** (nt.) [suddha+ka] a trifle, a minor offence, less than a Sanghādisesa Vin ii.67.

**Suddhatā** (f.) [abstr. fr. suddha] purity Sn 435.

**Suddhatta** (nt.) [abstr. fr. suddha] purity D ii.14; Vism 44.

**Suddhi** (f.) [fr. **śudh**] purity, purification, genuineness, sterling quality D i.54; M i.80; ii.132, 147; S i.166, 169, 182; iv.372; Th 2, 293; DhA iii.158 (v. l. visuddhi); VvA 60 (payoga°); Vism 43 (fourfold: desanā°, saṅvara°, pariyeṭṭhi°, paccavekkhaṇa°); Dhs 1005; Sn 478; suddhiṅvada stating purity, Sn 910; Nd[1] 326; suddhināya leading to purity Sn 910. Cp. pari°, vi°.

**-magga** the path of purification (cp. visuddhi°) S i.103.

**Suddhika** (adj.) [suddhi+ka] 1. connected with purifica- tion Dhs 519 — 522; udaka — s. pure by use of water S i.182; Vin i.196; udakasuddhikā (f.) cleaning by water Vin iv.262; susāna — s. fastidious in the matter of cemeteries J ii.54. — 2. pure, simple; orthodox, schematized; justified Nd[1] 89 (vatta°); Vism 63 (ekato & ubhato), 64 (id.); DhsA 185 (jhāna).

**Sudhā** (f.) [cp. Sk. sudhā] 1. the food of the gods, ambrosia J v.396; Vism 258=KhA 56 (sakkhara°). — 2. lime, plaster, whitewash, cement Vin ii.154; **°-kamma** whitewashing, coating of cement J vi.432; Mhvs 38, 74.

**Suna**[1] [Sk. śūna, pp. of **śū** to swell] swollen Vin ii.253; A iv.275, 470.

**Suna**[2] [Sk. śuna; see suvāṇa] a dog, also written suṇa J vi.353, 357 (cp. sunakha).

**Sunakha** [cp. Sk. śunaka; the BSk. form is also sunakha, e. g. MVastu iii.361, 369] a dog A i.48; ii.122; Th 2, 509; J i.175, 189; ii.128, 246; PvA 151, 206. — **rukkha°** some sort of animal J vi.538. fem. **sunakhī** a bitch J iv.400. — Names of some dogs in the Jātakas are Kaṇha (or Mahā°) J iv.183; Caturakkha iii.535; Jambuka, Pingiya ibid.; Bhattabhuñjana ii.246. Cp. suvāṇa.

**Sunaggavellita** [su+agga+vellita; perhaps originally su- v — agga°] beautifully curled at the ends (of hair) J vi.86.

**Sundara** (adj.) [cp. Epic & Class. Sk. sundara] beautiful, good, nice, well J ii.11, 98; SnA 410, 493 (cp. parovara). It is very frequent as Commentary word, e. g. for prefix **su°** PvA 57, 77; VvA 111; for **subha** PvA 14, 44; for **sādhu** ṢnA 176; for **sobhana** PvA 49; for **seyyo** PvA 130.

**Supaṇṇa** [Vedic suparṇa] "Fairwing" a kind of fairy bird, a mythical creature (cp. garuḷa), imagined as winged, considered as foe to the **nāgas** D ii.259; S i.148; J i.202; ii.13, 107; iii.91, 187, 188; vi.256, 257; Vism 155 (°rājā), 400; Nd[1] 92, 448; DhA i.280; PvA 272; DA i.51; Mhvs 14, 40; 19, 20. Four kinds S iii.246.

**Supati** (**suppati, soppati**) [**svap**; Vedic svapiti & svapati; svapna sleep or dream (see supina), with which cp. Gr. ὕπνος sleep=Av. xvafna, Lat. somnus, Ags. swefn. — Dhtp 481 "saye"] to sleep; **supati** Sn 110; J ii.61 (sukhaṅ supati he sleeps well); v.215; Pv ii.9[38]; **suppati** S i.107; **soppati** S i.107, 110; Pot. **supe** S i.111; ppr. supanto Vin i.15; ppr. med. suppamāna J iii.404; aor. **supi** Miln 89[4]; Vin ii.78; PvA 195 (sukhaṅ); inf. **sottuṅ** S i.111; pp. **supita**; also **sutta**[1] **&** **sotta**.

**Supāṇa** [=suvāṇa] a dog D ii.295=M i.58, 88; Sn 201; Miln 147. Spelt **supāna** at J iv.400.

**Supāyika** J iv.118 (read: **supāyita**). See under **su°**.

**Supita** [pp. of supati] sleeping; (nt.) sleep S i.198 (ko attho supitena)=Sn 331; SnA 338; Pv ii.6[1] (so read for supina?).

**Supina** (m. & nt.) [Vedic svapna; the contracted P. form is **soppa**] a dream, vision D i.9, 54; S i.198; iv.117 (supine in a dream; v. l. supinena); Sn 360, 807, 927; Nd[1] 126; J i.334 sq., 374; v.42; DA i.92, 164; Vv 44[14]; VbhA 407 (by 4 reasons), 408 (who has dreams); DhA i.215. The *five* dreams of the Buddha A iii.240; J i.69. dussupina an unpleasant dream J i.335; PvA 105 (of Ajātasattu); **mangala°** a lucky dream J vi.330; **mahā°ṅ passati** to have (lit. see) a great vision J i.336 sq. (the 16 great visions); **°ṅ ādisati** to tell a dream Nd[1] 381. — **Supina** at Pv ii.6[1] read supita.

**-anta** [anta pleonastic, cp. ThA 258 "supinam eva supinantaṅ"] a dream; abl. **°ante** in a dream Th 2, 394; J v.328 (spelt suppante; C. sopp°; expl[d] as "supinena"); instr. **°antena** id. Vin ii.125; iii.112; J v.40; vi.131; ThA 258; KhA 175; SnA 80. **-pāṭhaka** a dream — teller, astrologer Nd[1] 381. **-sattha** science of dream — telling, oneiromantics SnA 564.

**Supinaka** [supina+ka] a dream Vin ii.25; D ii.333; M i.365; J v.354; DA i.92.

**Supīta** read Miln 415 for **suthita** (Kern's suggestion). See under **su°**.

**Supoṭhita** [su+poṭhita] well beaten; perhaps at Miln 415 for **suthita** (said of iron); (nt.) a good thrashing DhA i.48.

**Suppa** [cp. Vedic śūrpa] a winnowing basket Ud 68; J i.502; ii.428; Vism 109 (+sarāva), 123; Miln 282; DhA i.174 (kattara°); ii.131; Mhvs 30, 9. **°-ka** a toy basket, little sieve DhsA 321 (+musalaka).

**Suppatā** (f.) [fr. sūpa] in **mugga-s.** pea — soup talk, **sugared** words Miln 370. See under **mugga**.

**Suppanta** see under **soppa**.

**Suplavattha** at J v.408 is doubtful in spelling & meaning. Perhaps to be read **"suplavantaṅ"** gliding along beautifully; C. expl[d] as "sukhena plavan'atthaṅ."

**Subbaca** (adj.) [su+vaca] compliant, meek A iii.180. See also **suvaca** (under su°). Der. **sovacassa**.

**Subbhū** (adj.) [su+bhū, Sk. bhrū, see bhūkuṭi] having beautiful eyebrows J iv.18 (=subhamukhā C.).

**Subha** (adj.) [Vedic śubhas fr. **subh**; cp. sobhati] shining, bright, beautiful D i.76=ii.13=M iii.102; Dhs 250; DA i.221; auspicious, lucky, pleasant Sn 341; It 80; good Sn 824, 910; sub-

hato maññati to consider as a good thing Sn 199; J i.146; cp. S iv.111; (nt.) welfare, good, pleasantness, cleanliness, beauty, pleasure; — vasena for pleasure's sake J i.303, 304; **asubha** anything repulsive, disgusting or unpleasant S i.188; v.320; subhâsubha pleasant and unpleasant Miln 136; J iii.243 (niraya=subhānaṅ asubhaṅ unpleasant for the good, C.); cp. below subhāsubha.

**-angana** with beautiful courts J vi.272. **-âsubha** good and bad, pleasant & unpleasant Dh 409=Sn 633. **-kiṇṇa** the lustrous devas, a class of devas D ii 69; M i 2. 329, 390; iii.102; A i.122; J iii.358; Kvu 207; also written °kiṇha A ii.231, 233; iv.40, 401; Vism 414, 420 sq.; VbhA 520; KhA 86. **-gati** going to bliss, to heaven Mhvs 25, 115. **-ṭṭhāyin** existing or remaining, continuing, in glory D i.17; DA i.110; A v.60. **-dhātu** the element of splendour S ii.150. **-nimitta** auspicious sign, auspiciousness as an object of one's thought M i 26; A i.3, 87, 200; S v.64, 103; Vism 20. **-saññā** perception or notion of what is pleasant or beautiful Nett 27. Opp. asubhasaññā concept of repulsiveness A i.42; ii.17; iii.79; iv.46; v.106. See **asubha.** **-saññin** considering as beautiful A ii.52.

**Subhaga** (adj.) [su+bhaga] lucky; **°karaṇa** making happy or beloved (by charms) D i.11; DA i.96. — Der. **sobhagga**

**Sumanā** the great — flowered jasmine J i.62; iv.455; DhA iv.12. In composition **sumana°**.

**-dāma** a wreath of jasmine J iv.455. **-paṭṭa** cloth with jasmine pattern J i.62. **-puppha** j. flower Miln 291; VvA 147. **-makula** a j. bud DhA iii.371. **-mālā** garland of j. VvA 142.

**Sumarati** see **sarati**[2].

**Sumbhati** (& sumhati) [**sumbh** (?), cp. Geiger, *P.Gr.* 60, 128. The Dhtm (306 & 548) only says "saṅsumbhane." The BSk. form is **subhati** MVastu i.14] to push, throw over, strike J iii.185 (sumh°); vi.549. — pp. **sumbhita**. — Cp. **ā°, pari°**.

**Sumbhita** [pp. of sumbhati] knocked over, fallen (over) PvA 174.

**Suyyati** is Passive of **suṇāti**.

**Sura** [cp. Epic Sk. sura probably after asura] god Sn 681 (=deva SnA 484); name of a Bodhisatta J v.12, 13; surakaññā a goddess, a heavenly maid J v.407 (=devadhītā, C.); surinda the king of gods Mhbv 28. Opp. **asura**.

**Surata** (adj.) [su+rata] (in good sense:) well — loving, devoted: see **soracca**; (in bad sense:) sexual intercourse, thus wrongly for soracca at J iii.442 C., with expl[n] as "dussīlya." Cp. **sūrata**.

**Surā** (f.) [Vedic surā] spirituous (intoxicating) liquor ("drink") Vin ii.295; 301; iv.110; D i.146; A i.212, 295; It 63; J i.199, 252 (tikhiṇaṅ suraṅ yojetvā mixing a sharp drink); DhA ii.9; Dh 247; as *nt.* at J vi.23 (v. l. surā as gloss). — *Five* kinds of **surā** are mentioned, viz. piṭṭha°, pūva°, odana° (odaniya°), kiṇṇapakkhitta°, sambhāra — saṅyutta° VvA 73; VbhA 381.

**-âdhiṭṭhaka** addicted to drink J v.427. **-geha** a drinking house J i.302. **-ghaṭa** a pitcher of liquor J iii.477. **-ghara**=°geha J v.367. **-chaṇa** a drinking festival J i.489; DhA iii.100. **-dhutta** a drunkard Sn 106; J i.268; iii.260. **-nakkhatta** a drinking festival J 362; SnA 185. **-pāna** drinking strong liquor J i.50; iv.23; VbhA 383. **-pāyikā** a woman drinking liquor J v.11. **-pipāsita** thirsty after strong drink S ii.110. **-pīta** one who has drunk liquor J i.426. **-mada** tipsiness, intoxication A iv.213; J i.352, 362. **-meraya** ( — pāna) (drinking) rum & spirits A i.261; ii.53. See also (pañca — ) sikkhāpada. **-vitthaka** bowl for drinking spirits J v.427; DhA iii.66. **-soṇḍa** a drunkard DhA iii.129. **-soṇḍaka** id. J v.433.

**Suriya** [Vedic sūrya cp. suvar light, heaven; Idg. *sāu̯el, as in Gr. ἥλιος, Lat. sōl., Goth. sauil sun; Oir. sūil "eye"; cp. also Gr. σέλας splendour, σελήνη moon, & many others, for which see Walde, *Lat. Wtb.* s. v. sōl] 1. the sun Vin i.2; D ii.319; Sn 687; A i.227; S v.29 sq.; J ii.73; Vism 231 (in simile), 416 (the seventh sun), 417 (myth of pop. etym.), 690 (in sim.); Miln 299; KhA 21 (bāla°, in simile); PvA 137, 211; VbhA 519; size of the sun DhsA 318; suriyaṅ uṭṭhāpeti to go on till sunrise J i.318. — 2. the sun as a god D ii.259; S i.51; J iv.63, etc.; vi.89, 90, 201, 247, 263, etc.

**-atthangamana** sunset VvA 295. **-uggamana** sunrise Mhvs 23, 22; J i.107. **-kanta** the sun — gem, a kind of gem Miln 118. **-ggāha** eclipse of the sun D i.10; J i.374. **-maṇḍala** the orb of the sun A i.283; Dhs 617. **-rasmi** a sunbeam J i.502. **-vattika** a sun — worshipper Nd[1] 89.

**Suru** (indecl.) [onamat.] a hissing sound ("suru"); **suru- surukārakaṅ** (adv.) after the manner of making hissing sounds (when eating) Vin ii.214; iv.197.

**Surunga** [a corruption of σῦριγς] a subterranean passage Mhvs 7, 15.

**Sulasī** (f.) [cp. Sk. surasī, "basilienkraut" BR; fr. surasa] a medicinal plant Vin i.201; cp. Deśīnāmamālā viii.40.

**Sulopī** (f.) a kind of small deer J vi.437, 438.

**Suva** [cp. Sk. śuka] a parrot J i.324; iv.277 sq.; vi.421; 431 sq. (the two: Pupphaka & Sattigumba); DhA i.284 (°rājā). fem. **suvī** J vi.421.

**Suvaṇṇa** [Sk. suvarṇa] of good colour, good, favoured, beautiful D i.82; Dhs 223; It 99; A iv.255; Pug 60; J i.226; suvaṇṇa (nt.) gold S iv.325 sq.; Sn 48, 686; Nd[2] 687 (=jātarūpa); KhA 240; VvA 104; often together with **hirañña** Vin iii.16, 48; D ii.179; ° — āni pl. precious things J i.206. — Cp. **soṇṇa**.

**-iṭṭhakā** gilt tiles DhA iii.29, 61; VvA 157. **-kāra** goldsmith D i.78; M ii.18; iii.243; A i.253 sq.; J i.182; v.438 sq.; Nd[1] 478; Vism 376 (in sim.); DhA iii.340; SnA 15; VbhA 222 (in sim.). **-gabbha** a safe ( — room) for gold DhA iv.105. **-guhā** "golden cave," N. of a cave SnA 66. **-toraṇa** gilt spire VbhA 112. **-paṭṭa** a golden (writing) slab J iv.7; SnA 228, 578; DhA iv.89. **-paṇaka** a golden diadem Miln 210. **-pabbata** N. of a mountain SnA 358. **-passa** id. SnA 66. **-pādukā** golden slippers Vin i.15. **-maya** made of gold J i.146. **-mālā** golden garland DhA i.388. **-meṇḍaka** a golden ram DhA iii.364; iv.217; **-bhinkāra** a g. vase Mhbv 154 **-bhūmi** "gold — land," N. of Cambodia Nd[1] 155. **-rājahaṅsa** golden — coloured royal mallard J i.342. **-vaṇṇa** gold — coloured (of the body of the Yathāgata) D iii.143, 159; J ii.104; iv.333; DhA iii.113. **-vīthi** golden street (in Indra's town) J v.386. **-sivikā** a g. litter DhA iii.164. **-haṅsa** golden swan J i.207; ii.353; SnA 277, 349.

**Suvaṇṇatā** (f.) [abstr. fr. suvaṇṇa] beauty of colour or complexion Pug 34.

**Suvāṇa** (& **suvāna)** [cp. Sk. śvan, also śvāna (f. śvānī): fr. Vedic

acc. śuvānaṅ, of śvan. For etym. cp. Gr. κύων, Av. spā, Lat. canis, Oir. cū, Goth. hunds] a dog M iii.91 (=supāṇa M i.58); J vi.247 (the 2 dogs of hell: Sabala & Sāma); Vism 259 (=supāṇa KhA 58). As **suvā°** at Sdhp 379, 408. — See also the var. forms san, suṇa, suna, sunakha, supāṇa, soṇa.

**-doṇi** a dog's (feeding) trough Vism 344, 358; VbhA 62. **-piṇḍa** a dog biscuit Vism 344. **-vamathu** dog's vomit Vism 344 (=suvā — vanta Sdhp 379).

**Suvanaya** [su — v — ānaya] easy to bring S i.124=J i.80.

**Suvāmin** [metric for sāmin] a master Sn 666.

**Suve** see sve.

**Susāna** (nt.) [cp. Vedic śmaśāna] a cemetery Vin i.15, 50; ii.146; D i.71; A i.241; ii.210; Pug 59; J i.175; Nd[1] 466; Nd[2] 342; Vism 76, 180; PvA 80, 92, 163, 195 sq. **āmaka-s.** a place where the corpses are left to rot J i.61, 372; vi.10; DhA i.176. Cp. **sosānika**.

**-aggi** a cemetery fire Vism 54. **-gopaka** the cemetery keeper DhA i.69. **-vaḍḍhana** augmenting the cemetery, fit to be thrown into the cemetery Th 2, 380. Cp. kaṭasi°.

**Susānaka** (adj.) [fr. last] employed in a cemetery Mhvs 10, 91.

**Susira** (adj. — nt.) [Sk. śuṣira] perforated, full of holes, hollow J i.146; Sn 199; J i.172, 442; DA i.261; Miln 112; Vism 194=DhsA 199; KhA 172; **asusira** DhA ii.148 (Bdhgh for eka — ghaṇa). (nt.) a hole; PvA 62.

**Susu[1]** [cp. Sk. śiśu] a boy, youngster, lad Vin iii.147= J ii.284; Vv 64[14] (=dahara C.); Sn 420; D i.115; M i.82; A ii.22; J ii.57; ājānīya — susūpama M i.445, read ājānīy — ass — ūpama (cp. Th 1, 72). — In phrase **susukāḷa** the susu is a *double* su°, in meaning "very, very black" (see under kāḷa — kesa), e. g. D i.115=M i.82= A ii.22=iii.66=J ii.57; expl[d] as suṭṭhu — kāḷa DA i.284. — **susunāga** a young elephant D ii.254.

**Susu[2]** the sound susu, hissing J iii.347 (cp. su and sū); ThA 189.

**Susu[3]** the name of a sort of water animal (alligator or sea- cow?) J vi.537 (plur. susū)=v.255 (kumbhīlā makasā susū).

**Susukā** (f.) an alligator Vin i.200; A ii.123 (where id. p. at Nd[2] 470 has suṅsumāra); M i.459; Miln 196.

**Sussati** [Vedic śuṣyati; **śuṣ** (=sosana Dhtp 457)] to be dried, to wither Sn 434; J i.503; ii.424; vi.5 (being thirsty); ppr. med. **sussamāna** J i.498; Sn 434; fut. **sussissati** J i.48; ger. **sussitvā** J ii.5, 339; PvA 152. Cp. vissussati & sukkhati. — Caus. **soseti** (q. v.).

**Sussūsa** (adj.) wishing to hear or learn, obedient S i.6; J iv.134.

**Sussūsati** [Desid. fr. suṇāti; Sk. śuśrūṣati] to wish to hear, to listen, attend D i.230; A i.72; iv.393; aor. sussūsimsu Vin i.10; ppr. med. sussūsamāna Sn 383.

**Sussūsā** (f.) [Class. Sk. śuśrūṣā] wish to hear, obedience, attendance D iii.189; A v.136; Th 1, 588; Sn 186; J iii.526; Miln 115.

**Sussūsin** (adj.) [cp. Epic Sk. śuśrūṣin] obedient, trusting J iii.525.

**Suhatā** (f.) [sukha+tā] happiness J iii.158.

**Suhita** (adj.) [su+hita] satiated M i.30; J i.266, 361; v.384; Miln 249.

**Sū** (indecl.) an onomat. part. "shoo," applied to hissing sounds: see **su[1]**. Also doubled: **sū sū** DhA i.171; iii.352. Cp. sūkara & süsūyati.

**Sūka** [cp. Sk. śūka] the awn of barley etc. S v.10, 48; A i.8.

**Sūkara** [Sk. sūkara, perhaps as sū+kara; cp. Av. hū pig, Gr. ὗς; Lat. sūs; Ags. sū=E. sow] a hog, pig Vin i.200; D i.5; A ii.42 (kukkuṭa+), 209; It 36; J i.197 (Muṇika); ii.419 (Sālūka); iii.287 (Cullatuṇḍila & Mahā — tuṇḍila); Miln 118, 267; VbhA 11 (vara — sayane sayāpita). — f. **sūkarī** J ii.406 (read vañjha°).

**-antaka** a kind of girdle Vin ii.136. **-maṅsa** pork A iii.49 (sampanna — kolaka). **-maddava** is with Franke (*Dīgha trsl[n]* 222 sq.) to be interpreted as "soft (tender) boar's flesh." So also Oldenberg (*Reden des B.* 1922, 100) & Fleet (*J.R.A.S.* 1906, 656 & 881). Scarcely with Rh. D. (*Dial.* ii.137, with note) as "quantity of truffles" D ii.127; Ud 81 sq.; Miln 175. **-potaka** the young of a pig J v.19. **-sāli** a kind of wild rice J vi.531 (v. l. sukasāli).

**Sūkarika** [fr. sūkara; BSk. saukarika Divy 505] a pig-killer, pork — butcher S ii.257; A ii.207; iii.303; Pug 56; Th 2, 242; J vi.111; ThA 204.

**Sūcaka** [fr. **sūc** to point out] an informer, slanderer S ii.257 (=pesuñña — kāraka C.); Sn 246. Cp. saṅ°.

**Sūcana** (nt.) indicating, exhibiting Dhtp 592 (for **gandh**).

**Sūci** (f.) [cp. Sk. sūci; doubtful whether to **sīv**] a needle Vin ii.115, 117, 177; S ii.215 sq., 257; J i.111, 248; Vism 284 (in simile); a hairpin Th 2, 254; J i.9; a small door — bolt, a pin to secure the bolt M i.126; Th 2, 116; J i.360; v.294 (so for suci); ThA 117; cross — bar of a rail, railing [cp. BSk. sūcī Divy 221] D ii.179.

**-kāra** a needle — maker S ii.216. **-ghaṭikā** a small bolt to a door Vin ii.237; Ud 52; A iv.206; J i.346; vi.444; Vism 394. **-ghara** a needle case Vin ii.301 sq.; iv.123, 167; S ii.231; J i.170. **-nāḷikā** a needle — case made of bamboo Vin ii.116. **-mukha** "needle — mouthed," a mosquito Abhp 646; a sort of intestinal worm; °ā pāṇā (in the Gūthaniraya purgatory) M iii.185. **-loma** needle — haired, having hair like needles S ii.257; name of a Yakkha at Gayā S i.207; Sn p. 48; SnA 551; Vism 208. **-vatta** needle — faced, having a mouth like a needle Pgdp 55. **-vāṇijaka** a needle — seller S ii.215.

**Sūcikā** (f.) [fr. sūci] 1. a needle; (fig.) hunger Pv ii.8[3]; PvA 107. — 2. a small bolt to a door Vin ii.120, 148. — sūcik'aṭṭha whose bones are like needles (?) Pv iii.2[3]; PvA 180 (sūcigātā ti vā pāṭho. Vijjhanatthena sūcikā ti laddhanāmāya khuppipāsāya ajjhāpīḷitā. Sūcikaṇṭhā ti keci paṭhanti. Sūcichiddasadisā mukhadvārā ti attho).

**Sūju** (adj.) [su+uju] upright Sn 143=Kh ix.1 (=suṭṭhu uju KhA 236).

**Sūṇā** (f.) a slaughter — house J vi.62; see sūnā.

**Sūta** [Sk. sūta] a charioteer J iv.408; a bard, panegyrist J i.60; v.258.

**Sūtighara** (nt.) [sūti+ghara] a lying-in-chamber J iv.188; vi.485; Vism 259 (KhA pasūti°); VbhA 33, 242.

**Sūda** [Sk. sūda; for etym. see sādu] a cook D i.51; S v.149 sq.; J v.292; DA i.157; Vism 150 (in simile); Pv ii.9[37], 9[50].

**Sūdaka**=**sūda** (cook) J v.507.

**Sūna** [Sk. śūna] swollen Miln 357[19]; J vi.555; often wrongly spelt **suna** (q. v.) Vin ii.253=A iv.275 (cp. Leumann, *Gött. Anz.*, 1899, p. 595); DhsA 197 (suna — bhāva).

**Sūnā** (f.) [Sk. sūnā] a slaughter-house Vin i.202; ii.267; **asisūnā** the same Vin ii.26; M i.130, 143; also **sūna** J vi.111; and **sūṇā** J v.303; **sūnāpaṇa** J vi.111; **sūnaghara** Vin iii.59; **sūna-nissita** Vin iii.151; **sūnakāraghara** VbhA 252.

**Sūnu** [Vedic sūnu, fr. **sū**, cp. sūti] a son, child Mhvs 38, 87.

**Sūpa** [Vedic sūpa, cp. Ags. sūpan=Ger. saufen; Ohg. sūf=soup] broth, soup, curry Vin ii.77, 214 sq.; iv.192; D i.105; S v.129 sq. (their var. flavours); A iii.49 (aneka°); J ii.66; Vism 343. **samasūpaka** with equal curry Vin iv.192. Also nt. Vin i.239[21] ( — āni) and f. **sūpi** J iv.352 (bidalasūpiyo); sūpavyañjanaka a vessel for curry and sauce Vin i.240.

**-vyañjana** curry J i.197.

**Sūpatittha** (adj.) [su+upatittha, the latter=tittha, cp. upavana: vana] with beautiful banks. Usually spelt **su°**, as if su+patittha (see patittha), e. g. Vin iii.108; J vi.518, 555 (=sobhana°); D ii.129; Ud 83; Pv ii.1[20] (=sundara — tittha PvA 77). But **sū°** at M i.76, 283; Ap 333.

**Sūpadhārita**=su+upadhārita well — known Miln 10.

**Sūpika** [sūpa+ika] a cook DA i.157; J vi.62 (v. l.), 277.

**Sūpin** (adj.) [fr. sūpa] having curry, together with curry J iii.328.

**Sūpeyya** (nt.) [fr. sūpa=Sk. sūpya] 1. belonging to soup, broth, soup M i.448; S iii.146. — 2. curry D ii.198; Nd[2] 314; DhA iv.209.

**-paṇṇa** curry leaf, curry stuff Vism 250=VbhA 233; J i.98, 99; **-sāka** a potherb for making curry J iv.445.

**Sūyati** is passive of **suṇāti**.

**Sūra**[1] [Vedic śūra, fr. **śū**] valiant, courageous S i.21; J i.262, 320; ii.119; (m.) a hero, a valiant man D i.51, 89; iii.59, 142, 145 sq; A iv.107, 110; Sn 831; DA 157, 250; (nt.) valour S v.227, read sūriya.

**-kathā** a tale about heroes D i.8; DA i.90. **-kāka** the valiant crow DhA iii.352. **-bhāva** strength, valour J i.130; Vism 417 (in def. of suriya).

**Sūra**[2] [Vedic sūra] the sun ThA 150 (Ap v.90); J v.56.

**Sūrata** [=surata] soft, mild J vi.286; Mhbv 75; kindly disposed S iv.305. Cp. **surata** & **sorata**.

**Sūrin** (adj.) [fr. sūra[1]] wise Mhvs 26, 23.

**Sūriya** (nt.) [abstr. fr. sūra[1]] valour S v.227 (text, sūra); J i.282; Miln 4.

**Sūla** [cp. Vedic śūla] (m. and nt.) 1. a sharp — pointed instrument, a stake Th 2, 488; S v.411; Pv iv.1[6]; Vism 489 (in compar.), 646 (khadira°, ayo°, suvaṇṇa°); ThA 288; J i.143, 326; sūle **uttāseti** to impale A i.48; J i.326; ii.443; iv.29; **appeti** the same J iii.34; vi.17, or **āropeti** PvA 220. **ayasūla** an iron stake J iv.29; Sn 667; cp. **asi° & satti°**. — 2. a spit J i.211; roasted on a spit, roasted meat J iii.220; **maṅsa°** the same, or perhaps a spit with roasted meat J iii.52, 220. — 3. an acute, sharp pain DhsA 397; **sūlā** (f.) the same A v.110[5]. Cp. def[n] of **sūl** as "rujā" at Dhtp 272.

**-āropana** impaling, execution Miln 197, 290. **-koṭi** the point of the stake DhA ii.240.

**Sūḷāra** (adj.) [su+uḷāra] magnificent Mhvs 28, 1.

**Sūsūyati** [Denom. fr. sū] to make a hissing sound "sū sū" (of a snake) DhA ii.257 (v. l. susumāyati).

**Se** (pron.)=**taṅ**: see under **sa**[2].

**Seka** [fr. **sic**, see siñcati] sprinkling J i.93 (suvaṇṇa — rasa — s.-piñjara).

**Sekata** (nt.) [Sk. saikata] a sandbank Dāvs i.32.

**Sekadhārī** (f.) (?) J vi.536 (nīlapupphi — °, C. nīlapupphīti ādikā pupphavalliyo).

**Sekha (& sekkha)** [cp. Sk. śaikṣa; fr. **siks**, sikkhati] belonging to training, in want of training, imperfect Vin i.17, 248; iii.24; Dhs 1016; one who has still to learn, denotes one who has not yet attained Arahantship D ii.143; M i.4, 144; A i.63; Pug 14; It 9 sq., 53, 71; Sn 970, 1038=S ii.47; definition A i.231; S v.14, 145, 175, 229 sq., 298, 327; Nd[1] 493 (sikkhatī ti sekkho, etc.) =Nd[2] 689; VbhA 328. s. pāṭipadā the path of the student M i.354; iii.76, 300; s. sīla the moral practice of the student A i.219 sq.; ii.6, 86 sq.; **asekha** not to be trained, adept, perfect Vin i.62 sq.; iii.24; Pug 14 (=arahant). See **asekha**.

**-bala** the strength of the disciple, of five kinds A ii.150. **-sammata** esteemed to be under discipline, educated Vin iv.179.

**Sekhavant** (?) quick J vi.199 (v. l. sīghavant).

**Sekhiya** [fr. sekha] connected with training; s. dhamma rule of good breeding Vin iv.185 sq.

**Segālaka** (nt.) [fr. sigāla] a jackal's cry A i.187 sq. (°ṅ nadati); cp. **sigālika**.

**Secanaka** [fr. seceti] sprinkling J vi.69; neg. **asecanaka** (q. v.).

**Seceti** see **siñcati**.

**Secchā**=sa — icchā, Sdhp 249.

**Seṭṭha** best, excellent D i.18, 99; S iii.13; Sn 47, 181, 822, 907; Dh 1, 26; J i.443; Nd[1] 84=Nd[2] 502 (with syn.); J i.88; cp. **seṭṭhatara** J v.148.

**-kamma** excellent, pious deeds Mhvs 59, 9. **-sammata** considered the best J iii.111.

**Seṭṭhi** [fr. seṭṭha, Sk. śreṣṭhin] foreman of a guild, treasurer, banker, "City man", wealthy merchant Vin i.15 sq., 271 sq.; ii.110 sq., 157; S i.89; J i.122; ii.367 etc.; Rājagaha° the merchant of Rājagaha Vin ii.154; J iv.37; Bārāṇasi° the merchant of Benares J i.242, 269; jana — pada — seṭṭhi a commercial man of the country J iv.37; seṭṭhi gahapati Vin i.273; S i.92; there were families of seṭṭhis Vin i.18; J iv.62; **°-ṭṭhāna** the position of a seṭṭhi J ii.122, 231; hereditary J i.231, 243; ii.64; iii.475; iv.62 etc.; **seṭṭhânuseṭṭhī** treasurers and under — treasurers Vin i.18; see *Vinaya Texts* i.102.

**Seṭṭhitta** (nt.) [abstr. fr. seṭṭhi] the office of treasurer or (wholesale) merchant S i.92.

**Seṇi** (f.) [Class. Sk. śreṇi in meaning "guild"; Vedic= row] 1. a guild Vin iv.226; J i.267, 314; iv.43; Dāvs ii.124; their number was *eighteen* J vi.22, 427; VbhA 466. **°-pamukha** the head of a guild J ii.12 (text seni — ). — 2. a division of an army J

vi.583; ratha — ° J vi.81, 49; seṇimokkha the chief of an army J vi.371 (cp. senā and seniya).

**Seta** (adj.) [Vedic śveta & śvitra; cp. Av. spaēta white; Lith. szaitýti to make light; Ohg. hwīz=E. white] white D ii.297=M i.58; Sn 689; A iii.241; VbhA 63 (opp. kāḷa); J i.175; PvA 157, 215. name of a mountain in the Himālayas S i.67=Miln 242; an elephant of King Pasenadi A iii.345.

**-anga** white bodied Mhvs 10, 54. **-aṭṭhika** lit. (having) white bones, (suffering from) famine [cp. BSk. śvetāsthi Divy 131] Vin iii.6; iv.23; S iv.323; A i.160; iv.279. — f. mildew Vin ii.256; J v.401. **-odaka** clear (transparent) water Pv ii.1[20]. **-kambala** white blanket J iv.353. **-kamma** whitewashing J vi.432. **-kuṭṭha** white leprosy J v.69; vi.196. **-geru** N. of a plant J vi.535. **-cchatta** a white parasol, an emblem of royalty D ii.19; A i.145; J i.177, 267; PvA 74; DhA i.167; iii.120. **-pacchāda** with white covering S iv.292=Ud 76=DhsA 397. **-puppha** "white — flowered," N. of a tree (Vitex trifolia?) J v.422 (=piyaka). **-vārī (& °vārisa)** names of plants or trees J vi.535, 536.

**Setaka** (adj.) [seta+ka] white, transparent D ii.129; M i.76, 167, 283.

**Setaccha** a tree J vi.535; setacchakūṭa adj. J vi.539 (sakuṇa).

**Setapaṇṇi** (f. [?]) a tree J vi.335.

**Seti & sayati** [śī, Vedic śete & śayate; cp. Av. saēte=Gr. κεῖται to lie, ὠ κεανός ("ocean")=Sk. ā — śayānah, κοιμάω to put to sleep; Ags. hāēman to marry; also Lat. cīvis=citizen. — The Dhtp simply defines as **saya** (374)] to lie down, to sleep; (applied) to be in a condition, to dwell, behave etc. — Pres. **seti** S i.41, 47, 198 (kiṅ sesi why do you lie asleep? Cp. Pv ii.6[1]); J i.141; Dh 79, 168; Sn 200; VvA 42; **sayati** Vin i.57; J ii.53; DA i.261. Pot. **sayeyya** Pv ii.3,[9] & **saye** It 120. ppr. **sayaṅ** It 82, 117; Sn 193; **sayāna** (med.) D i.90; ii.292; M i.57; It 117; Sn 1145; & **semāna** D ii.24; M i.88; S i.121; J i.180; also **sayamāna** Th 1, 95. — Fut. **sessati** S i.83; Sn 970; DhA i.320. — Aor. **sesi** J v.70; **settha** Sn 970; **sayi** J vi.197, **asayittha** J i.335. — Inf. **sayituṅ** PvA 157; ger. **sayitvā** J ii.77. — pp. **sayita** (q. v.). — Caus. II. **sayāpeti** to make lie down, to bed on a couch etc. J i.245; v.461; Mhvs 31, 35; PvA 104. — pp. **sayāpita**. **-sukhaṅ seti** to be at ease or happy S i.212; J v.242 (raṭṭhaṅ i. e. is prosperous); opp. **dukkhaṅ** s. to be miserable A i.137.

**Setu** [Vedic setu, to **si** or **sā** (see sinoti); cp. Av. haētu dam; Lat. saeta; Ags. sāda rope; etc.] a causeway, bridge Vin i.230=D ii.89, J i.199; Vism 412 (simile); DhA i.83; SnA 357; PvA 102, 151, 215. **uttāra°-** a bridge for crossing over M i.134; S iv.174; Miln 194; **naḷa-°** a bamboo bridge Th 1, 7.

**-kāraka** a bridge — maker, one who paves the way S i.33; Kv 345. **-ghāta** pulling down of the bridge (leading to something) Vin i.59; iii.6; A i.220, 261; ii.145 sq.; Dhs 299; DhsA 219; DA i.305; Nd[2] 462; DhA iv.36.

**Seda** [Vedic sveda, fr. **svid**, cp. Av. xvaēda, Gr. ἱδρώς, Lat. sudor, Ags. svāt=E. sweat] sweat D ii.293; A ii.67 sq.; It 76; Sn 196; J i.118, 138, 146, 243; in detaiḷ (physiologically) at Vism 262, 360; VbhA 66, 245; sweating for medicinal purposes, mahā° a great steambath; sambhāra° bringing about sweating by the use of herbs, etc.; seda — kamma sweating Vin i.205. — pl. **sedā** drops of perspiration DhA i.253.

**-âvakkhitta** earned in the sweat of the brow A ii.67 sq., iii.45, 76; iv.95, 282. **-gata** sweat — covered, sweating VvA 305. **-mala** the stain of sweat J iii.290; VbhA 276. **-yūsa** sweat Vism 195.

**Sedaka** (adj.) [fr. seda] sweating, transpiring D ii.265.

**Sedita** [pp. of sedeti] moistened J i.52 (su°). Cp. pari°.

**Sedeti** [Caus. of sijjati] to cause to transpire, to heat, to steam J iv.238; v.271; KhA 52, 67; Vin iii.82 (aor. sedesi); ger. sedetvā J i.324; ii.74; pp. **sedita**. Caus II. **sedāpeti** J iii.122.

**Sena[1]** [=sayana] lying, sleeping; couch, bed J v.96 (=sa- yana).

**Sena[2]** [Sk. śyena] a hawk J i.273; ii.51, 60; DhA ii.267.

**Senaka[1]** a carter ThA 271 (=sākaṭika of Th 2, 443).

**Senaka[2]**=sena[2] J iv.58, 291; vi.246.

**Senā** [Vedic senā[2] perhaps fr. **si** to bind] an army Vin i.241; iv.104 sq. (where described as consisting of hatthī, assā, rathā, pattī), 160; S i.112; A iii.397; v.82; J ii.94; Miln 4; Nd[1] 95 (Māra°), 174 (id.).

**-gutta** [sena°] a high official, a minister of war, only in cpd. **mahā-°** J vi.2, 54; mahāsenaguttaṭṭhāna the position of a generalissimo J v.115. **-nāyaka** a general Vin i.73. **-pacca** the position as general Mhvs 38, 81. **-pati** a general Vin i.233 sq.; Sn 556; A iii.38; iv.79; J i.133; iv.43; **dhamma-°** a general of the Dhamma Miln 343; DhA iii.305. **-patika** a general A iii.76, 78, 300. **-byūha** massing of troops, grouping & fitting up an army Vin iv.107; D i.6; Ps ii.213; DA i.85 ( — vyūha).

**Senānī** a general; only in cpd. **°-kuṭilatā** strategy (lit. crookedness of a general) DhsA 151.

**Senāsana** (nt.) [sayana+āsana] sleeping and sitting, bed & chair, dwelling, lodging Vin i.196, 294, 356; ii.146, 150 (°parikkhāra — dussa); iii.88 etc.; D ii.77; A i.60; It 103, 109; DA i.208; J i.217; VbhA 365 (=seti c'eva āsati ca etthā ti senāsanaṅ). See also **panta**.

**-gāha** allotment of lodging — places Vin ii.167. **-gāhāpaka** house — steward Vin ii.167. **-cārikā** a wandering from lodging to lodging Vin i.182, 203; iii.21; J 126. **-paññāpaka** regulator of lodging — places Vin ii.75, 176; iii.158 sq.; iv.38. **-paṭibāhana** keeping out of the lodging J i.217. **-paviveka** secluson in respect of lodging A i.240 sq. **-vatta** rule of conduct in respect of dwelling Vin ii.220.

**Seniya** [fr. senā] belonging to an army, soldier J i.314.

**Senesika** at Vin i.200 is to be read **senehika** (fr. sineha), i. e. greasy.

**Sepaṇṇī** (f.) [Sk. śrīparṇī, lit. having lucky leaves] name of a tree, Gmelina arborea J i.173, 174; DhA i.145.

**Semānaka** [semāna+ka; ppr. of seti] lying Th 1,14; DhA i.16.

**Semha** (nt.) [=silesuma] phlegm Vin ii.137; D ii.14, 293; A ii.87; iii.101; iv.320; Sn 198, 434; Miln 112, 303. Physiologically in detail at Vism 359; VbhA 65, 244.

**Semhāra** some sort of animal (monkey?) (explained by makkaṭa) M i.429.

**Semhika** (adj.) [fr. semha] a man of phlegmatic humour Miln 298.

**Seyya** (adj.) [Sk. śreyas, compar. form[n]] better, excellent; nom. masc. **seyyo** S iii.48 sq.; Sn 918; Dh 308; Dhs 1116; J i.180; nom. fem. **seyyasi** J v.393; nom. neut. **seyyo** often used as a noun, meaning good, happiness, wellbeing Vin i.33; D i.184; ii.330; Sn 427, 440; Dh 76, 100; J ii.44; vi.4 (maraṇaṅ eva seyyo, with abl. of compar. rajjato); Pv ii.9[43] (dhanaṅ); iv.1[6] (jīvitaṅ); nom. fem. **seyyā** J v.94; nom. acc. neutr. **seyyaṅ** J ii.402; iii.237; abl. as adv. **seyyaso** "still better" Dh 43; J ii.402; iv.241. Superl. **seṭṭha**.

**Seyyaka** (adj.) [fr. seyyā] lying M i.433, see uttānaseyyaka and gabbhaseyyaka.

**Seyyati** [**śṛ**, Vedic śṛṇāti & śīryate] to crush J i.174. See also **sarati[3] & vi**°. — pp. **siṇṇa**: see **vi°**.

**Seyyathā** (adv.) [=taṅ yathā, with Māgadhī se° for ta°; cp. sayathā & taṅyathā] as, just as, s. pi Vin i.5; D i.45; It 90, 113; J i.339; **seyyathīdaṅ** as follows "i. e." or "viz." Vin i.10; D i.89; ii.91; S v.421; It 99.

**Seyyā** (f.) [Sk. śayyā; fr. **śī**] a bed, couch M i.502; A i.296; Vin ii.167 (°aggena by the surplus in beds); Sn 29, 152, 535; Dh 305, 309; Pv ii.3[11]; iv.1[2]; J vi.197 (gilāna° sick — bed). Four kinds A ii.244; VbhA 345. **seyyaṅ kappeti** to lie down Vin iv.15, 18 sq. — Comb[d] with **āvasatha**, e. g. at A ii.85, 203; iii.385; iv.60; v.271 sq. — As — ° used in adj. sense of "lying down, resting," viz. **ussūra°** sleeping beyond sunrise D iii.184=DhA ii.227; **divā°** noon — day rest D i.112, 167; **sīha°** like a lion D ii.134; A iv.87; **dukkha°** sleeping uncomfortably DhA iv.8.

**Seritā** (f.) [fr. serin] independence, freedom Sn 39 sq.

**Serin** (adj.) [cp. Sk. svairin] self — willed, independent, according to one's liking M i.506; Th 1, 1144; Pv iv.1[87]; J i.5.

**Serivihāra** (adj.) [serin+vihāra] lodging at one's own choice M i.469 sq.; Vism 66 (°sukhaṅ).

**Serīsaka** (adj.) [fr. sirīsa] made of Sirīsa wood, name of a hall D ii.356 sq.; Vv 84[53]; VvA 331, 351.

**Serīsamaha** a festival in honour of the Serīsaka Vimāna Vv 84[37, 53]

**Sereyyaka** name of a tree (Barleria cristata) J iii.253.

**Sela** [fr. silā] rocky Dh 8; (m.) rock, stone, crystal S i.127; D ii.39; A iii.346; Dh 81; J ii.14; Vin i.4 sq.; iii.147= J ii.284.

**-guḷa** a rocky ball J i.147. **-maya** made of rock (crystal?), of the bowl of the Buddha SnA 139, 159.

**Selaka** [sela+ka] "rocky," a kind of copper (cp. pisāca) VbhA 63.

**Seḷita** (selita) [pp. of seḷeti] shouting, noise, row J ii.218. To this belongs the doubtful der. **selissaka** (nt.) noise, row, mad pranks at S iv.117 (v. l. seleyyaka).

**Seḷeti** [according to Kern, *Toev.* ii.78 for sveḷayati, cp. Oir. fét whistle, music etc. Idg. ***svei□d**] to make a noise, shout, cry exultantly Sn 682; J v.67; Bu i.36. — pp. **seḷita**. — Other, diff. expl[ns] of the word see in *J.P.T.S.* 1885, p. 54.

**Sevaka** serving, following; a servant, dependent J ii.12, 125, 420; SnA 453. See **vipakkha°**.

**Sevati** [**sev**] 1. to serve, associate with, resort to Vin ii.203; A i.124 sq.; Sn 57, 75; Pug 33; It 107; J iii.525; SnA 169. — 2. to practice, embrace, make use of Vin i.10=S v.421; D iii.157; S i.12; M iii.45; Dh 167, 293, 310; Sn 72, 391, 927; Nd[1] 383, 481; J i.152, 361; aor. asevissaṅ J iv.178. — pp. **sevita**: see **ā°, vi°**.

**Sevanatā** (—°) (f.) [abstr, fr. sevati]=sevanā VbhA 282 sq.

**Sevanā** (f.) [fr. sevati] following, associating with Sn 259; Dhs 1326; Pug 20; Dhtp 285 (as nt.); cohabiting Vin iii.29.

**Sevā** (f.) [fr. **sev**] service, resorting to S i.110; ThA 179.

**Sevāla** [cp. Epic Sk. śaivala & saivāla] the plant Blyxa octandra moss, A iii.187, 232, 235; J ii.150=DhA i.144; J iii.520; iv.71; v.462; Miln 35; DhA iii.199; Tikp 12 (in sim.). (m. and nt.) J v.37; **-mālaka** (or **-mālika**) who makes garlands of Blyxa octandra A v.263; S iv.312. — Often comb[d] with another waterplant, **paṇaka** (see under paṇṇaka), e. g. A iii.187; Vism 261 (simile); VbhA 244 (id.); KhA 61 (cp. Schubring, *Kalpasūtra* p. 46 sq.).

**Sevin** (adj.) [fr. **sev**] serving, practising Sn 749; It 54. See **vipakkha°**.

**Seveti** to cause to fall, to throw down J iii.198 (doubtful; C — expl[s] as pāteti & gives saveti [=sāveti, Caus. of **sru** to make glide] as gloss; v. l. also sādeti).

**Sesa** [fr. **śiṣ**] remaining, left D ii.48; Sn 217, 354; J ii.128; (nt.) remainder PvA 14, 70; **°-ka** the same Mhvs 10, 36; 22, 42; 25, 19.

**Seseti**: see **sissati**.

**Sessan, sessati** see **seti**.

**Sehi** is instr. pl. of sa[4] (his own): Dh 136; DhA iii.64.

**Soka** [fr. **śuc**, to gleam (which to the Dhtp however is known only in meaning "soka": Dhtp 39); cp. Vedic śoka the flame of fire, later in sense of "burning grief"] grief, sorrow, mourning; def[d] as "socanā socitattaṅ anto — soko... cetaso parijjhāyanā domanassaṅ" at Ps i.38=Nd[1] 128=Nd[2] 694; shorter as "ñāti — vyasan'— ādīhi phuṭṭhassa citta — santāpo" at Vism 503=VbhA. Cp. the foll.: Vin i.6; D i.6; ii.305, 103; S i.110, 123, 137; A i.51, 144; ii.21; v.141; Sn 584, 586; J i.189; SnA 155; DhA ii.166; KhA 153 (abbūḷha°); Pv i.4[3] (=citta — santāpa PvA 18); PvA 6, 14, 38, 42, 61. — **asoka** without grief: see **viraja**. See also dukkha B iii.1 b.

**-aggi** the fire of sorrow PvA 41. pl. **-divasā** the days of mourning (at the king's court after the death of the queen) SnA 89. **-parideva** sorrow and lamenting A iii.32, 326 sq.; v.216 sq.; Vism 503; Nd[1] 128. **-pariddava** id. Vv 84[30]. **-pareta** overcome with grief Pv i.8[6]. **-vinaya** dispelling of grief PvA 39. **-vinodana** id. PvA 61. **-salla** the dart or sting of sorrow A iii.54, 58; Nd[1] 59, 414; Pv i.8[6]; PvA 93, 162.

**Sokajjhāyikā** (f.) [soka+ajjhāyaka; *this* soka perhaps *sūka, as in visūka?] a woman who plays the fool, a comedian Vin iv.285; J vi.580 (where C. expl[s] as "grief-dispellers").

**Sokavant** (adj.) [soka+vant] sorrowful Mhvs 19, 15.

**Sokika** (adj.) [soka+ika] sorrowful; a — ° free from sorrow ThA 229.

**Sokin** (adj.) [fr. soka] (fem. °nī) sorrowful Dh 28.

**Sokhya** (nt.) [abstr. der. fr. sukha] happiness Sn 61; J v.205.

**Sokhumma** (nt.) [abstr. fr. sukhuma] fineness, minuteness A ii.17; Th 1, 437. At A ii.18 with double suffix °tā.

**Sogandhika** (nt.) [Sk. saugandhika; fr. sugandha] the white water — lily (Nymphaea lotus) J v.419; vi.518, 537 (seta — sogandhiyehi). — As m. designation of a purgatory A v.173; S i.152; Sn p. 126.

**Socati** [Vedic śocati, **śuc**, said of the gleaming of a fire] 1. to mourn, grieve Sn 34; Dh 15; J i.168; Pv i.8[7] (+rodati); i.10[15]; i.12[2]; Miln 11; pres 3[rd] pl. socare Sn 445; Dh 225; ppr. socamāna J ii.75; ppr. asocaṅ not grieving S i.116; mā soci do not sorrow D ii.144; J vi.190; plur. mā socayittha do not grieve D ii.158; Caus. **socayati** to cause to grieve D i.52; S i.116; Th 1, 743 (ger. °ayitvā); Miln 226; **soceti** J ii.8. — pp. **socita**. — Caus. II. **socāpayati** the same S i.116.

**Socana** (nt.) [fr. **śuc**] sorrow, mourning PvA 18, 62; **-nā** (f.) the same D ii.306; S i.108=Sn 34; Nd[2] 694.

**Socita** (nt.) [fr. socati] grief Th 2, 462.

**Socitatta** (nt.) sorrowfulness D ii.306; Ps i.38=Nd[2] 694.

**Socin** [fr. socati] grieving A iv.294 (socī ca=socicca).

**Sociya** [=Sk. śocya] deplorable Sdhp 262.

**Soceyya** (nt.) [abstr. fr. **śuc**, *śaucya] purity S i.78; A i.94; ii.188; v.263; Vism 8; J i.214; Miln 115, 207; is threefold A i.271; It 55; D iii.219; further subdivided A v.264, 266 sq. In meaning of "cleaning, washing" given in the Dhtp as def. of roots for washing, bathing etc. (khal, nahā, sinā, sudh).

**Sojacca** (nt.) [abstr. fr. sujāta] nobility, high birth J ii.137.

**Soṇa[1]** [see suvāṇa] a dog J i.146; vi.107 (=sunakha); Sn 675; Vism 191; DhA iii.255 (+sigāla); **soṇi** (f.) a bitch Mhvs 7, 8=sona It 36.

**Soṇa[2]** [cp. śyonāka] a kind of tree; the Bodhi trees of the Buddhas Paduma and Nārada Bu ix.22; x.24; J i.36, 37.

**Soṇita** (nt.) [Sk. śoṇita, fr. śoṇa red] blood Th 2, 467; DA i.120; Vism 259.

**Soṇī** (f.) [cp. Sk. śroṇī] 1. the buttock Sn 609; J v.155, 216, 302. — 2. a bitch, see soṇa[1].

**Soṇḍa** [cp. Sk. śauṇḍa] addicted to drink, intoxicated, a drunkard D ii.172; J v.436, 499; Miln 345; Vism 316. **a-soṇḍa** A iii.38; iv.266; J v.166; (fem. — ī) itthisoṇḍī a woman addicted to drink Sn 112 (? better "one who is addicted to women"; SnA 172 expl[s] to that effect, cp. J ii.431 itthi — surā — maṅsa — soṇḍa); yuddhasoṇḍa J i.204; dāsi — soṇḍa a libertine J v.436 (+surā°); dhamma — soṇḍatā affectionate attachment to the law J v.482.

**Soṇḍaka** [soṇḍa+ka] in cpd. **surā°** a drunkard J v.433; vi.30.

**Soṇḍā** (f.) [Sk. śuṇḍā] an elephant's trunk Vin ii.201;= S ii.269; M i.415; A iv.87 (uccā° fig. of a bhikkhu] J i.50, 187; iv.91; v.37; DhA i.58; Miln 368; **soṇḍa** (m.) the same S i.104.

**Soṇḍika** [fr. soṇḍa] 1. a distiller and seller of spirituous liquors; M i.228=374. — 2. a drunkard Miln 93.

**Soṇḍikā** (f.) 1. tendril of a creeper S i.106; Miln 374. - 2. peppered meat S ii.98 (cp. Sanskrit śauṇḍī long pepper). — 3. in **udaka°** KhA 65 (=sondī[1]) a tank.

**Soṇḍī[1]** (f.) a natural tank in a rock J i.462; DhA ii.56 (soṇḍi); **udaka-°** J iv.333; Vism 119; KhA 65 (soṇḍikā).

**Soṇḍī[2]** (f.) the neck of a tortoise S iv.177 (soṇḍi — pañcamāni angāni); Miln 371; the hood of a snake J vi.166 (nāgā soṇḍi — katā).

**Soṇṇa** (nt.) [the contracted form of suvaṇṇa, cp. sovaṇṇa] gold; (adj.) golden Mhvs 5, 87; Vv 5[4], 36[7].

**-âlankāra** with golden ornaments J ii.48. **-dhaja** with golden flags J ii.48. **-bhinkāra** a golden vase Sdhp 513. **-maya** golden, made of gold J vi.203. **-vālukā** gold dust J vi.278.

**Sota[1]** (nt.) [Vedic śrotas & śrotra; fr. **śru**: see suṇāti] ear, the organ of hearing Vin i.9, 34; D i.21; Sn 345 (nom. pl. sotā); Vism 444 (defined); Dhs 601; DhsA 310; — dibba — sota the divine ear (cp. dibba — cakkhu) D i.79, 154; iii.38, 281; dhamma° the ear of the Dhamma A iii.285 sq., 350; v.140; S ii.43; sotaṅ **odahati** to listen (carefully) D i.230; **ohita** — s. with open ears A iv.115; v.154; J i.129.

**-añjana** a kind of ointment made with antimony Vin i.203. **-ânugata** following on hearing, acquired by hearing A ii.185. **-āyatana** the sense of hearing Dhs 601 sq.; D ii.243, 280, 290. **-âvadhāna** giving ear, attention M ii.175. **-indriya** the faculty of hearing Dhs 604; D iii.239. **-dvāra** "door of the ear," auditory sensation VbhA 41. **-dhātu** the ear element, the ear Vin ii.299; D i.79; S ii.121; A i.255 (dibba°); iii.17 (id.); v.199; Vbh 334; Vism 407 (def[d]); Dhs 601, 604; Miln 6. **-viññāṇa** auditory cognition, perception through the ear Dhs 443. **-viññeyya** cognizable by hearing D ii.281; Dhs 467; KhA 101.

**Sota[2]** (m. & nt.) [Vedic srotas, nt., fr. **sru**; see savati] 1. stream, flood, torrent Sn 433; It 144; J i.323; sīgha — s. having a quick current D ii.132; Sn 319; metaphorically, the stream of cravings Sn 715 (chinna°; cp. MVastu iii.88 chinna — srota), 1034; S iv.292; M i.226 (sotaṅ chetvā); It 114; denotes *noble eightfold path* S v.347; **bhava** — s. torrent of rebirth S i.15; iv.128; viññāṇa — s. flux of mind, D iii.105; nom. sing. soto S iv.291 sq.; v.347; nom. plur. sotā Sn 1034; acc. plur. sotāni Sn 433; plur. sotāyo (f. [?], or wrong reading instead of sotāso, sotāse [?]) J iv.287, 288. — 2. passage, aperture (of body, as eyes, ears, etc.), in **kaṇṇa°** orifice of the ear, and **nāsa°** nostril, e. g. D i.106; Sn p. 108; J i.163, 164 (heṭṭhā — nāsika — s.); Vism 400 (dakkhiṇa° & vāma — kaṇṇa — s.).

**-āpatti** entering upon the stream, i. e. the noble eightfold path (S v.347), conversion Vin ii.93 etc. By it the first three Saṅyojanas are broken S v.357, 376. It has four phases (angas): faith in the Buddha, the Dhamma, and the Order, and, further, the noble Sīlas S ii.68 sq.; v.362 sq.; A iii.12; iv.405; D iii.227 (in detail). Another set of four angas consists of sappurisa — saṅsevā, saddhammasavana, yonisomanasikāra, and dhammânudhammapaṭipatti S v.347, 404. — *phala* the effect of having entered upon the stream, the fruit of conversion Vin i.293; ii.183; M i.325; A i.44; iii.441; iv.292 sq., 372 sq.; D i.229; iii.227; S iii.168, 225; v.410 sq.; Pug 13; DhA iii.192; iv.5; PvA 22, 38, 66, 142. — *magga* the way to conversion, the lower stage of conversion DA i.237; J i.97; VbhA 307; see magga. **-āpanna** one who has entered the stream, a convert Vin ii.161, 240; iii.10; D i.156; iii.107 sq., 132, 227; A

ii.89; S ii.68; iii.203 sq., 225 sq.; v.193 sq.; DA i.313; Vism 6, 709; PvA 5, 153. The converted is endowed with āyu, vaṇṇa, sukha, and ādhipateyya S v.390; he is called wealthy and glorious S v.402; conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery; he is **a-vinipāta-dhamma**: D i.156; ii.200; S v.193 sq., 343; A i.232; ii.238; iii.331 sq.; iv.405 sq., v.182; M iii.81; or **khīṇa-niraya**: A iii.211; iv.405 sq. (+khīṇa — tiracchānayoni etc.). The converted man is sure to attain the sambodhi (niyato sambodhipārāyano D i.156, discussed in *Dial.* i.190 — 192).

**Sotatta** scorched J i.390=M i.79, read so tatto (cp. M i.536). See **sosīta**.

**Sotar** [n. ag. fr. suṇāti] a hearer D i.56; A ii.116; iii.161 sq. — **sotā** used as a feminine noun ThA 200 (Ap v.3).

**Sotavant** [sota[1]+vant] having ears, nom. pl. sotavanto S i.138; Vin i.7; D ii.39.

**Sotukāma** [sotuṅ (=inf. of suṇāti)+kāma] wish or wishing to hear A i.150; iv.115; Vism 444; f. abstr. **°kamyatā** desire to listen A v.145 sq., SnA 135.

**Sotta** [pp. of supati, for sutta] asleep S i.170.

**Sotti** (f.) [Sk. śukti] a shell (?) filled with chunam and lac, used for scratching the back, a back — scratcher acting as a sponge M ii.46; A i.208; see **sutti** e. g. Vin ii.107.

**Sottiya** [=*śrotriya] well versed in sacred learning, a learned man M i.280; Sn 533 sq. See sotthiya.

**Sottun** see **supati**.

**Sotthāna** (nt.) [cp. Sk. svastyayana] blessing, well — fare Sn 258; A iv.271, 285; J v.29 (where the metre requires sotthayanaṅ, as at iv.75); vi.139.

**Sotthi** (f.) [Sk. svasti=su+asti] well — being, safety, bless ing A iii.38=iv.266 ("brings future happiness"); J i.335; s. hotu hail! D i.96; **sotthiṅ** in safety, safely Dh 219 (=anupaddavena DhA iii.293); Pv iv.6[4] (=nirupaddava PvA 262); Sn 269; **sotthinā** safely, prosperously D i.72, 96; ii.346; M i.135; J ii.87; iii.201. **suvatthi** the same J iv.32. See **sotthika** & **sovatthika**.

**-kamma** a blessing J i.343. **-kāra** an utterer of blessings, a herald J vi.43. **-gata** safe wandering, prosperous journey Mhvs 8, 10; sotthigamana the same J i.272. **-bhāva** well — being, prosperity, safety J i.209; iii.44; DhA ii.58; PvA 250. **-vācaka** utterer of blessings, a herald Miln 359. **-sālā** a hospital Mhvs 10, 101.

**Sotthika** (& **°iya**) (adj.) [fr. sotthi] happy, auspicious, blessed, safe VvA 95; DhA ii.227 (°iya; in phrase **dīgha°** one who is happy for long [?]).

**Sotthiya[1]=sottiya** a learned man, a brahmin Dh 295; ThA 200 (Ap v.6); J iv.301, 303; v.466.

**Sotthiya[2]** (nt.) [der.?] a childbirth rag Vism 63.

**Sotthivant** (adj.) [sotthi+vant] lucky, happy, safe Vv 84[52].

**Sodaka** (adj.) [sa+udaka] containing water Mhvs 30, 38; 37, 200.

**Sodariya** (adj.) [sa+udariya] having a common origin (in the same mother's womb), born of the same mother, a brother J i.308; iv.434; PvA 94 (bhātā).

**Sodhaka** [fr. sodheti] one who cleanses Mhvs 10, 90; PvA 7.

**Sodhana** (nt.) [fr. sodheti] cleansing Vism 276 (as f. °nā); examining J i.292; payment (see **uddhāra**) J i.321.

**Sodheti** [Caus. of sujjhati] to make clean, to purify Vin i.47; M i.39; Dh 141; DA i.261, 13[5]; to examine, search J i.200, 291; ii.123; iii.528; to search for, to seek J ii.135; to clean away, to remove J iv.404; to correct J ii.48; to clear a debt: in this meaning mixed with **sādheti** (q. v.) in phrases **iṇaṅ s.** and **uddhāraṅ s.**; we read **iṇaṅ sodheti** at PvA 276; **uddhāraṅ sodheti** at J iv.45; otherwise **sādheti**. — Caus. II. **sodhāpeti** to cause to clean, to clean Vin iii.208, 248=i.206; J i.305; ii.19; Pass. **sodhīyati** to be cleansed, to be adorned Bu ii.40 sq.=J i.12.

**Sona** dog It 36; see soṇa.

**Sopadhīka**=sa+upadhika.

**Sopavāhana**=sa+upavāhana.

**Sopāka** [=sapāka; śva+pāka] a man of a very low caste, an outcast Sn 137. See also **sapāka**.

**Sopāna** (m. and nt.) [cp. Sk. sopāna; Aufrecht "sa+ upāyana"] stairs, staircase Vin ii.117, 152; D ii.178; J i.330, 348; iv.265; Vism 10; VvA 188; PvA 156, 275; Vv 78[5]; dhura — sopāna the highest step of a staircase (?) J i.330.

**-kalingara** flight of steps Vin ii.128 (v. l. sopāṇakaḷevara as at M ii.92). **-panti** a flight or row of steps, a ladder Vism 392 (three). **-pāda** the foot of the steps (opp. **°sīsa**) DhA i.115. **-phalaka** a step of a staircase J i.330.

**Soppa** (nt.) [=supina] sleep, dream S i.110; A i.261 (i. e. laziness). °ante in a dream J v.329 (C. reading for T. suppante).

**Soppati** see **supati**.

**Sobbha** [cp. Sk. śvabhra] a hole, (deep) pit D ii.127; M i.11; A i.243; ii.140; iii.389 (see papāta); v.114 sq.; J vi.166; Th 1, 229; SnA 355, 479; a water — pool S ii.32; Sn 720; Vism 186; as adj. at S iii.109 (+papāta), i. e. "deep"; **kussobbha** a small collection of water S ii.32, 118; Sn 720; **mahāsobbha** the ocean S ii.32, 118.

**Sobhagga** (nt.) [abstr. fr. subhaga] prosperity, beauty Th 2, 72; J i.51, 475; ii.158; iv.133. As **sobhagyatā** at DA i.161.

**Sobhañjana** the tree Hyperanthica moringa J v.405; sobhañjanaka the same J iii.161 (=siggurukkha, C.); vi.535.

**Sobhaṇa[1]** (nt.) [fr. **śubh**] 1. a kind of edging on a girdle Vin ii.136. — 2. beauty, ornament Miln 356.

**Sobhaṇa[2]** (adj.) [fr. **śubh**] 1. adorning, shining, embellishing A ii.8, 225; very often spelt sobhana J i.257; ThA 244; **nagara-sobhaṇā** (or **°iṇī**) a courtesan J ii.367; iii.435, 475; Miln 350; PvA 4. — 2. good Miln 46 (text °na); *Cpd.* 96; 101; 106.

**Sobhati** [**śubh**, Vedic śobhate] 1. to shine, to be splendid, look beautiful J i.89; ii.93; **sobhetha** let your light shine (with foll. yaṅ "in that...") Vin i.187, 349=ii.162= J iii.487=S i.217; ppr. **°māna** Vism 58. aor. sobhi J i.143; Caus. **sobheti** to make resplendent, adorn, grace A ii.7; Sn 421; J i.43; Miln 1; Vism 79 (ppr. sobhayanto); to make clear D ii.105.

**Sobhanagaraka** (nt.) a kind of game, fairy scenes D i.6, 13; DA i.84.

**Sobhā** (f.) [fr. **śubh**; Sk. śobhā] splendour, radiance, beauty

Mhvs 33, 30; J iv.333; ThA 226; Miln 356.

**Sobhiya** [cp. Sk. śaubhika; BSk. śobhika MVastu iii.113] a sort of magician or trickster, clown J vi.277 (sobhiyā ti nagarasobhanā sampannarūpā purisā; not correct; C.).

**Somanassa** (nt.) [fr. su+mano; cp. domanassa] mental ease, happiness, joy D i.3; ii.278; iii.270; M i.85, 313; S iv.232; A ii.69; iii.207, 238; Dh 341; Sn 67; Pug 59; VbhA 73; PvA 6, 14, 133; DA i.53; it is more than **sukha** D ii.214; defined at Vism 461 (iṭṭh'ārammaṇ'— ânubhavana — lakkhaṇaṅ, etc.). A syn. of it is veda 1. On term see also *Cpd.* 277.

**-indriya** the faculty of pleasure D iii.224; S v.209 sq.; Dhs 18.

**Somanassita** (adj.) [Caus. pp. formation fr. somanassa] satisfied, pleased, contented VvA 351.

**Somarukkha** [soma+rukkha] a certain species of tree J vi.530.

**Sombhā** (f.) a puppet, doll Th 2, 390; explained as **sombhakā** ThA 257.

**Somma** (adj.) [Sk. saumya, fr. soma] pleasing, agreeable, gentle Dāvs i.42; DA i.247; DhsA 127; VvA 205; SnA 456; Vism 168.

**Soracca** (nt.) [fr. sorata] gentleness, restraint, meekness A ii.68, 113; iii.248; S i.100, 172, 222; Sn 78, 292; Dhs 1342; J iii.442; iv.302; Miln 162; VvA 347. Often comb[d] with khanti forbearance (q. v.). — **soracciya** (nt.) the same J iii.453.

**Sorata** (adj.) [=su+rata, with so° for sū°, which latter is customary for su° before r (cp. dūr° for dur°). See du[1] 2 and Geiger, *P.Gr.* § 11. — The (B)Sk. is sūrata] gentle, kind, humble, self — restrained M i.125; S i.65; iv.305 (text, sūrata); A ii.43; iii.349, 393 sq.; Sn 309, 515, 540; J iv.303; DhA i.56.

**Soḷasa** (num. card.) [Sk. ṣoḍaśa] sixteen D i.128; Sn 1006; J i.78 (lekhā); ii.87; iii.342 (atappiya — vatthūni); v.175; vi.37; Miln 11 (palibodhā); DhA i.129 (°salākā); iv.208 (°karīsa — matta). instr. soḷasahi D i.31, & soḷasehi D i.139; gen. soḷasannaṅ J iv.124. Very frequent in measures of time & space. **-°vassa°** (16 years...) J i.231, 285; ii.43; iv.7; vi.10, 486; DhA i.25 and passim. The fem. **°-sī** acts as num. ord. "sixteenth," in phrase **kalaṅ nagghati soḷasiṅ** he is not worth a sixteenth particle of A iv.252; S iii.156; v.44, 343; Dh 70; It 19.

**Soḷasakkhattuṅ** sixteen times DA i.261; DhA i.353= Mhvs 6, 37.

**Soḷasama** sixteenth Mhvs 2, 29; Vism 292.

**Sovaggika** (adj.) [fr. sagga=*svarga; cp. the similar formation dovārika=dvāra] connected with heaven Vin i.294; D i.51; A ii.54, 68; iii.46, 51, 259; iv.245; S i.90; DA i.158.

**Sovacassa** (nt.) [fr. suvaca, in analogy to **dovacassa**] gentleness, suavity D iii.267; A ii.148; iii.180; Nett 40; 127; ° — karaṇa making for gentleness M i.96; A ii.148=iii.180.

**Sovacassatā** (f.)=**sovacassa** M i.126; D iii.212, 274; A i.83; iii.310, 423 sq., 449; iv.29; Sn 266; Dhs 1327; Pug 24. **Sovaccasāya & sovacassiya** the same (Dhs 1327; Pug 24).

**Sovaṇṇa** (adj.) [fr. suvaṇṇa] golden D ii.210; A iv.393; PvA ii.12[1]; J i.226; **°-maya** golden Vin i.39; ii.116; D ii.170 etc.; J ii.112.

**Sovaṇṇaya** (adj.) [=sovaṇṇaka] golden J i.226.

**Sovatthika** (adj.) [either fr. sotthi with diaeresis, or fr. su+atthi+ka=Sk. svastika] safe M i.117; Vv 18[7] (=sotthika VvA 95); J vi.339 (in the shape of a svastika?); Pv iv.3[3] (=sotthi — bhāva — vāha PvA 250). **-âlankāra** a kind of auspicious mark J vi.488.

**Sovīraka** (nt.) [dialectical?] sour gruel Vin i.210; S ii.111; Vv 19[8]; PugA 232.

**Sosa** [fr. **śuṣ**] drying up, consumption Vin i.71; Vism 345.

**Sosana** (nt.) [fr. soseti] causing to dry (in surgery) Miln 353.

**Sosānika** (adj.) [fr. susāna] connected with a cemetery, bier — like Vin ii.149; m., one who lives in or near a cemetery A iii.220; Pug 69 sq.; Miln 342; Vism 61 sq.; DhA i.69.

**Sosārita** (adj.) [su+osārita] well reinstated (opp. dosārita) Vin i.322.

**Sosika** (adj.) [fr. sosa] afflicted with pulmonary consump- tion Vin i.93; iv.8.

**Sosīta** at J i.390 means either "thoroughly chilled" or "well wetted." It is expl[d] as "him'odakena su — sīto suṭṭhu tinto." Perhaps we have to read **so sīta**, or **sīna** (cp. sīna[2]), or **sinna**. The corresponding **sotatta** (expl[d] as "suriya — santāpena su — tatto") should then be **so tatto**.

**Soseti** [Caus. of sussati] to cause to dry or wither Mhvs 21, 28; Vism 120. See **vi°**.

**Sossati** is Fut. of **suṇāti**.

**Sohada** [Sk. sauhṛda, fr. su+hṛd] a friend Mhvs 38, 98. See also **suhada**.

**Sneha** see **sineha**.

**Svākāra** [su+ākāra] being of good disposition Vin i.6.

**Svākkhāta** [su+akkhāta; on the long ā cp. Geiger, *P.Gr.* § 7; BSk. svākhyāta] well preached Vin i.12, 187; ii.199; M i.67; A i.34; ii.56; Sn 567. Opp. **durakkhāta** Vism 213 (in detail).

**Svāgata** [su+āgata] 1. welcome Vin ii.11; Th 2, 337; ThA 236. — 2. learnt by heart Vin ii.95, 249; A iv.140 (pātimokkhāni). See sāgata.

**Svātana** [cp. Sk. śvastana; Geiger, *P.Gr.* § 6, 54] relating to the morrow; dat. ° — nāya for the following day Vin i.27; D i.125; J i.11; DhA i.314; iv.12.

**Svātivatta** [su+ativatta] easily overcome Sn 785; Nd[1] 76.

**Svāssu**=so assu J i.196.

**Svāhaṅ**=so ahaṅ.

**Sve** (adv.) [cp. Sk. śvas] to — morrow Vin ii.77; D i.108, 205; J i.32, 243; ii.47; VvA 230; svedivasa DhA i.103. The diaeretic form is **suve**, e. g. Pv iv.1[5]; Mhvs 29, 17; and doubled **suve suve** day after day Dh 229; DhA iii.329; J v.507.

# H

**Ha** [freq. in Rigveda, as **gha** or **ha**, Idg. *gho, *ghe; cp. Lat. hi — c, Sk. hi] an emphatic particle "hey, oh, hallo, I say" Vin ii.109; Sn 666; iti ha, thus Vin i.5, 12; D i.1; a common beginning to traditional instruction Sn 1053; **itihītihaṅ** (saying), "thus and thus" Sn 1084; SnA 416 (ha — kāra); PvA 4 (ha re), 58 (gloss for **su**).

**Haṅ** (indecl.) [cp. Sk. haṅ] an exclamation "I say, hey, hallo, look here!" Vv 50[8] (=nipāta VvA 212); J v.422; VvA 77. Sometimes as **han ti**, e. g. J v.203; DhA iii.108. See also **handa & hambho**. In comb[n] **iti haṅ** (=iti) Sn 783; Nd[1] 71; or with other part. like **haṅ dhī** DhA i.179, 216 (here as **haṅ di**).

**Haṅsa[1]** [fr. haṅsati] bristling: see lomahaṅsa Sn 270 etc.

**Haṅsa[2]** [cp. Sk. haṅsa=Lat. (h)anser "goose," Gr. ξήν= Ags. gōs=E. goose, Ger. gans] 1. a water — bird, swan S i.148; Sn 221, 350, 1134; Dh 91, 175; DhA ii.170; J ii.176 sq.; SnA 277; Pv ii.12[3]; iii.3[4]. Considered as **(suvaṇṇa- ) rāja-haṅsa** ("golden royal swan") to be king of the birds: J i.207; ii.353; Vism 650. — At SnA 277 Bdhgh gives various kinds of **haṅsa's**, viz. harita°, tamba°, khīra°, kāḷa°, pāka°, suvaṇṇa°. — **pāka°** a species of water bird J v.356; vi.539; SnA 277. — f. **haṅsī** Dāvs v.24 (rāja°). — 2. a kind of building J i.92.

**-potaka** a young swan Vism 153 (in simile). **-rāja** the king of swans Vv 35[8]; Vin iv.259.

**Haṅsati** [cp. Vedic harṣate Idg. ***ĝher** to bristle (of hair), as in Lat. horreo ("horrid, horripilation"), ēr hedgehog ("bristler")=Gr. ξήρ id.; Lat. hirtus, hispidus "rough"; Ags. gorst=gorse; Ger. granne & many others, for which see Walde, *Lat. Wtb.* s. v. ēr. — The Dhtp (309) defines as "tuṭṭhi." See also ghaṅsati[2], pahaṅsati[2], pahaṭṭha[2], pahaṅsita[2]] to bristle, stand on end (said of the hair) Vin iii.8; M i.79; Caus. **haṅseti** to cause to bristle J v.154. — pp. **haṭṭha**.

**Haṅsana** (adj. — nt.) [fr. **hṛṣ**] bristling, see **lomahaṅsa** Sn 270 etc.

**Haṅsi** (indecl.) [?]=**hañci** if, in case that J vi.343.

**Hankhati** see **paṭi°**.

**Hacca** (adj.) [fr. **han**] killing, in bhūnahacca killing an embryo A iv.98; J vi.579=587; Miln 314 (text bhūta — )

**Hañci** (indecl.) [haṅ+ci] if Kvu 1.

**Haññati & hañchati** see **hanati**.

**Haṭa[1]** [pp. of harati] taken, carried off Vin iv.23; J i.498. **haṭa-haṭa-kesa** with dishevelled hair S i.115.

**Haṭa[2]** [cp. Sk. haṭha & haṭa] a kind of water — plant, Pistia stratiotes D i.166; M i.78, 156; Pug 55 (text sāta — ); A i.241, 295 (v. l. sāta; cp. hāṭaka).

**Haṭṭha** [pp. of haṅsati] 1. bristling, standing on end M i.83; Dāvs v.64; **lomahaṭṭhajāta** (cp. °loma) with bristling hairs, excited D ii.240; Sn p. 14. — 2. joyful, happy Vin i.15; Sn 1017; J i.31, 335; ii.32; often comb[d] with either **tuṭṭha** (e. g. J vi.427; PvA 113), or **pahaṭṭha** (DhA iii.292).

**Haṭha** [only as lexicogr. word; Dhtp 101=**balakkāra**] violence.

**Hata** [pp. of hanti] struck, killed D ii.131; destroyed, spoilt, injured Vin i.25; Dhs 264; J ii.175; **reṇuhata** struck with dust, covered with dust Vin i.32; **hatatta** (nt.) the state of being destroyed Dh 390; **hatâvakāsa** who has cut off every occasion (for good and evil) Dh 97; DhA ii.188; **hatâvasesaka** surviving D i.135; **pakkha°** a cripple (q. v.); **°vikkhittaka** slain & cut up, killed & dismembered Vism 179, 194. — **hata** is also used in sense of med., i. e. one who has destroyed or killed, e. g. **nāga°** slayer of a *nāga* Vin ii.195; **°antarāya** one who removes an obstacle PvA 1. — **ahata** unsoiled, clean, new D ii.160; J i.50; Dāvs ii.39.

**Hati** (f.) [fr. **han**] destruction Dāvs iv.17.

**Hattha** [fr. **hṛ**, cp. Vedic hasta] 1. hand D i.124; A i.47; Sn 610; J vi.40. — forearm Vin iv.221; of animals S v.148; J i.149; **°pāda** hand and foot M i.523; A i.47; J ii.117; PvA 241; DhA iv.7. **sahassa°** thousand — armed Mhvs 30, 75; **pañca°** having five hands J v.425; J v.431 (mukhassa ceva catunnaṅ ca caranāṇaṅ vasena etaṅ vuttaṅ); **kata°** a practised hand, practised (of an archer) S i.62; A ii.48; J iv.211. — **hatthe karoti** to bring under one's hand, to take possession of, to subdue J vi.490; **hatthaṅ gacchati** to come under somebody's hand, to come under the sway of J i.179; **hatthaga** being in the power of; **hatthagata** fallen into the hand or possession of, **hatthappatta** what one can put one's hand on, i. e. "before his very eyes" Vin i.15. As **°hattha** in hand, — handed; e. g. **daṇḍa°** stick in hand J i.59; **ritta°** empty — handed Sdhp 309; **vīṇā°** lute in hand Mhvs 30, 75. Cp. **sa°** with one's own hand. — 2. the hand as measure, a cubit J i.34, 233 (asīti°, q. v.); Mhvs 38, 52; Vism 92 (nava° sāṭaka). — 3. a handful, a tuft (of hair) VvA 197.

**-anguli** finger PvA 124 (+pādanguli toe). **-aṭṭhika** hand — bone KhA 49. **-antara** a cubit Vism 124. **-âpalekhana** licking the hands (to clean them after eating — cp. the 52[nd] Sekhiya Vin iv.198) D i.166; iii.40; M i.77, 238, 307; A i.295 (v. l. °āva°); Pug 55. **-ābharaṇa** bracelet Vin ii.106. **-âbhijappana** (nt.) incantations to make a man throw up his hands D i.11; DA i.97. **-âlankāra** a (wrist) bracelet, wristlet VvA 167. **-kacchapaka** making a hollow hand J iii.505. **-kamma** manual work, craft, workmanship, labour J i.220; DhA i.98, 395; iv.64. **-gata** received, come into the possession of J i.446; ii.94, 105; VvA 149; (nt.) possession J vi.392. **-gahaṇa** seizing by the hand Vin iv.220. **-cchinna** whose hand is cut off M i.523; Miln 5. **-ccheda** cutting off the hand J i.155 (read sugatiyā va hatthacchedādi). **-cchedana**=°cheda J iv.192; DhA iii.482. **-tala** palm of the hand VvA 7. **-ttha** [cp. Sk. hasta — stha, of **sthā**] lit. standing in the hand of somebody, being in somebody's power (cp. hattha — gata); used as abstr. **hatthattha** (nt.) power, captivity, **°ṅ gacchati & āgacchati** to come into the power of (gen.), to be at the mercy of [cp. hattha — gata & hatthaṅ gacchati] J ii.383 (āyanti hatthatthaṅ); iv.420, 459; v.346 (°ṅ āgata). As pp. **hatth-attha-gata** in somebody's power J i.244; iii.204; vi.582. An abstr. is further formed fr. **hatthattha** as **hatthatthatā** J

v.349 (°taṅ gata). The BSk. equivalent is **hastatvaṅ** MVastu ii.182. **-pajjotikā** hand — illumination, scorching of the hand (by holding it in a torch), a kind of punishment M i.87; A i.47; ii.122; Miln 197; Nd[1] 154. **-patāpaka** a coal — pan, heating of the hand Vv 33[32]; VvA 147; see **mandāmukhi**. **-pasāraṇa** stretching out one's hand Vism 569. **-pāsa** the side of the hand, vicinity Vin iv.221, 230. **-bandha** a bracelet D i.7; DA i.89. **-vaṭṭaka** hand — cart Vin ii.276. **-vikāra** motion of the hand J iv.491. **-sāra** hand — wealth, movable property DhA i.240; J i.114; DA i.216.

**Hatthaka** [hattha+ka] a handful, a quantity (lit. a little hand) Vv 45[5] (=kalāpa VvA 197).

**Hatthin** [Vedic hastin, lit. endowed with a hand, i. e. having a trunk] an elephant Vin i.218, 352; ii.194 sq. (Nālāgiri)=J v.335 (nom. sg. hatthī; gen. hatthissa); D i.5; A ii.209; J i.358; ii.102; DhA i.59 (correct haṭṭhi!), 80 (acc. pl. hatthī); size of an elephant Miln 312; one of the seven treasures D i.89; ii.174; often mentioned together with *horses* (°ass'ādayo), e. g. A iv.107; M iii.104; Vism 269; DhA i.392. **ekacārika-h.**, an elephant who wanders alone, a royal elephant J iii.175; **caṇḍa** h. rogue elephant M i.519; DA i.37. — **hatthinī** (f.) a she — elephant Dh 105. **hatthinikā** (f.) the same Vin i.277; D i.49; DA i.147.

**-atthara** elephant rug Vin i.192; D i.7; A i.181. **-âcariya** elephant trainer Vin i.345; J ii.94, 221, 411; iv.91; Miln 201. **-āroha** mounted on an elephant, an elephant — driver D i.51; S iv.310. **-âlankāra** elephant's trappings J ii.46. **-kanta**=**manta** el. charm DhA i.163. **-kantavīṇā** lute enticing an elephant DhA i.163. **-kalabha** the young of an elephant A iv.435. **-kumbha** the frontal globe of an elephant J ii.245. **-kula** elephant species, *ten* enum[d] at VbhA 397. **-kkhandha** the shoulder or back of an elephant J i.313; Mhvs vi.24. PvA 75. 178. **-gopaka** an elephant's groom or keeper J i.187. **-damaka** elephant tamer M iii.132, 136; SnA 161. **-damma** an elephant in training M iii.222. **-nakha** a sort of turrent projecting over the approach to a gate; °*ka* provided with such turrets, or supported on pillars with capitals of elephant heads Vin ii.169. **-pada** an elephant's foot M i.176, 184; S v.43; J i.94. **-pākāra** "elephant — wall," wall of the upper storey with figures of elephants in relief Mhvs 33, 5. See Geiger, *Mhvs trsl*[n] 228, n. 2. **-ppabhinna** a furious elephant Dh 326; M i.236. **-bandha** J i.135=hatthibhaṇḍa. **-bhaṇḍa** an elephant — keeper Vin i.85; ii.194. **-magga** elephant track J ii.102. **-mangala** an elephant festival J ii.46. **-matta** only as big as an elephant J i.303. **-māraka** elephant hunter DhA i.80. **-meṇḍa** an elephant's groom J iii.431; v.287; vi.498. **-yāna** an elephant carriage, a riding elephant D i.49; DA i.147; PvA 55. **-yuddha** combat of elephants (as a theatrical show) D i.6. **-rūpaka** elephant image or picture, toy elephant (+assa°) DhA ii.69. **-laṇḍa** elephant dung DhA iv.156. **-lingasakuṇa** a vulture with a bill like an elephant's trunk DhA i.164. **-vatta** elephant habit Nd[1] 92. **-sālā** elephant stable Vin i.277; ii.194; DhA i.393. **-sippa** the elephant lore, the professional knowledge of elephant — training J ii.221 sq. **-sutta** an elephant — trainer's manual J ii.46 (cp. Mallinātha on Raghuv. vi.27). **-soṇḍaka** "elephant trunk," an under — garment arranged with appendages like elephant trunks Vin ii.137.

**Hadaya** [Vedic hṛdaya, hṛd=Av. □□r□dā, *not* the same as Lat. cor(dem), but perhaps=Lat. haru entrails (haruspex). See *K.Z.* xl.419] the heart. — 1. the physical organ D ii.293; S i.207 (ettha uro hadayan ti vuttaṅ DhsA 140); in detail: Vism 256, 356; VbhA 60, 239. — 2. the heart as seat of thought and feeling, esp. of strong emotion (as in Vedas!), which shows itself in the action of the heart S i.199. Thus defined as "cintā" at Dhtm 535 (as **had**), or as "hadayaṅ vuccati cittaṅ," with ster. expl[n] "mano mānasa paṇḍara" etc. Dhs 17; Nd[1] 412. Cp. DhsA 140 (cittaṅ abbhantar' aṭṭhena hadayan ti vuttaṅ). — With **citta** at Sn p. 32 (hadayaṅ te phalessāmi "I shall break your heart"); hadayaṅ phalitaṅ a broken heart J i.65; DhA i.173. **chinna h.** id. J v.180. **hadayassa santi** calmness of h. A v.64 sq.; hadayā hadayaṅ aññāya tacchati M i.32. **h. nibbāyi** the heart (i. e. anger) cooled down J vi.349; **h. me avakaḍḍhati** my heart is distraught J iv.415. — **duhadaya** bad — hearted J vi.469.

**-aṭṭhi** a bone of the heart KhA 49, 50 (so read for pādaṭṭhi, see App. to Pj 1.); Vism 255; SnA 116. **-gata** [°ngata] gone to the heart, learnt by heart Miln 10. **-gama** [°ngama] heart — stirring, pleasant, agreeable D i.4; iii.173; M i.345; A ii.209; v.205; Vin iii.77; Nd[1] 446; Dhs. 1343; DA i.75. **-pariḷāha** heart — glow Miln 318. **-phālana** bursting of the heart J i.282. **-maṅsa** the flesh of the heart, the heart J i.278, 347; ii.159 etc. (very frequent in the Jātakas); DhA i.5; ii.90. **-bheda** "heart — break," a certain trick in cheating with measures DA i.79. **-vañcana** deluding the heart SnA 183 (cp. J vi.388 hadaya — tthena), **-vatthu** (1) the substance of the heart Miln 281; DhsA 140. (2) "heart — basis," the heart as basis of mind, sensorium commune Tikp 17, 26, 53 sq., 62, 256; Vism 447; SnA 228; DhsA 257, 264. See the discussion at *Dhs. trsl*[n] lxxxvi. and *Cpd.* 277 sq. **-santāpa** heart — burn, i. e. grief, sorrow Vism 54. **-ssita** stuck in the heart (of salla, dart) Sn 938; Nd[1] 411.

**Han** (indecl.) see **haṅ**.

**Hanati[1]** (& hanti) [**han** or **ghan** to smite, Idg. ***gu̯hen**, as in Av. jainti to kill; Gr. χείνω to strike, φόνος murder; Lat. de — fendo "defend" & of — fendo; Ohg. gundea= Ags. gūd "battle." The Dhtp (363 & 429) gives "hiṅsā" as meaning of **han**] 1. to strike, to thresh S iv.201; J iv.102. — 2. to kill D i.123; A iv.97 (asinā hanti attānaṅ); Sn 125; Dh 405; **maggaṅ°** to slay travellers on the road J i.274; iii.220. — 3. to destroy, to remove Sn 118; Dh 72. — *Forms:* Pres. 1st sg. **hanāmi** J ii.273; 2nd sg. **hanāsi** J iii.199; v.460; 3rd sg. **hanti** Sn 118; A iv.97; DhA ii.73 (=vināseti); Dh 72; **hanāti** J v.461; **hanati** J i.432; 1st pl. **hanāma** J i.200; 3rd pl. **hananti** Sn 669. Imper. **hana** J iii.185; **hanassu** J v.311; **hanantu** J iv.42; Dh 355; J i.368. Pot. **hane** Sn 394, 400; **haneyya** D i.123; Sn 705. ppr. **a-hanaṅ** not killing D i.116; **hananto** J i.274. fut. **hanissati** J iv.102; **hañchati** J iv.102; **hañchema** J ii.418. aor. **hani** Mhvs 25, 64; 3rd pl. **haniṅsu** Sn 295; J i.256; ger. **hantvā** Sn 121; Dh 294 sq.; **hanitvāna** J iii.185. — Pass. **haññati** D ii.352; S iv.175; Sn 312; J i.371; iv.102; DhA ii.28. ppr. **haññamāna** S iv.201. grd. **hantabba** D ii.173. aor. pass. **haññiṅsu** D i.141. fut. **haññissati** DA i.134. — Caus. **hanāpeti** to cause to slay, destroy J i.262; DA i.159; **ghātāpeti** Vin i.277; **ghāteti** to cause to slay Dh 405; Sn 629; **a-ghātayaṅ**, not causing to kill S i.116; Pot. **ghātaye** Sn 705; **ghātayeyya** Sn 394; aor. **aghātayi** Sn 308; **ghātayi** Sn 309; pass. **ghātīyati** Miln 186.

See also **ghāteti**. Cp. **upahanati, vihanati; °gha, ghāta** etc., **paligha**.

**Hanati²** [*han for **had**, probably from pp. hanna. The Dhtm (535) gives **had** in meaning of "uccāra ussagga"] to empty the bowels Pv iv.8[8] (=vaccaṅ osajjate **PvA** 268). — pp. **hanna**. Cp. **ūhanati² & ohanati**.

**Hanana** (nt.) [fr. hanati] killing, striking, injuring Mhvs 3, 42.

**Hanu** (f.) [Vedic hanu; cp. Lat. gena jaw, Gr. γένυς chin, Goth. kinnus=Ger. kinn=E. chin, Oir. gin mouth] the jaw D i.11; J i.28 (mahā°), 498; SnA 30 (°sañcalana); VbhA 145 (°sañcopana). **°-saṅhanana** jaw — binding, incantations to bring on dumbness D i.11; DA i.97.

**Hanukā** (f.) [fr. hanu] the jaw J i.498; DA i.97; Miln 229; also nt. Vin ii.266; J i.461; ii.127; iv.188; **-°aṭṭhika** the jaw bone J i.265 sq.; Vism 251; VbhA 58; KhA 49; SnA 116.

**Hantar** [n. ag. fr. hanati] a striker, one who kills D i.56; A ii.116 sq.; iii.161 sq.; S i.85; Dh 389.

**Handa** (indecl.) [cp. Sk. hanta, haṅ+ta] an exhortative-emphatic particle used like Gr. α῎γε δή or French allons, voilà: well then, now, come along, alas! It is constructed with 1[st] pres. & fut., or imper, 2[nd] person D i.106, 142; ii.288; Sn 153, 701, 1132; J i.88, 221, 233; iii.135; DA i.237 (=vavasāy'atthe nipāto); Nd² 697 (=padasandhi); Pv i.10³ (=gaṇha PvA 49); ii.3[21] (=upasagg'atthe nipāta PvA 88); DhA i.16, 410 (handa je); SnA 200 (vvavasāne), 491 (id.); VvA 230 (hand'— âhaṅ gamissāmi).

**Hanna** (nt.) [pp. of hanati²] easing oneself, emptying of the bowels; su° a good (i. e. modest) performance of bodily evacuation, i. e. modesty J i.421.

**Hambho** (indecl.) **[haṅ+bho]** a particle expressing surprise or haughtiness J i.184, 494. See also **ambho**.

**Hammiya** (nt.) [cp. Vedic harmya house & BSk. harmikā "summer — house" (?) Divy 244] customarily given as "a long, storied mansion which has an upper chamber placed on the top," a larger building, pāsāda, (store — ) house Vin i.58, 96, 239; ii.146 (with vihāra, aḍḍhayoga, pāsāda, guhā, as the 5 lenāni), 152, 195; Miln 393; Nd¹ 226=Vism 25. **°-gabbha** a chamber on the upper storey Vin ii.152.

**Haya** [cp. Vedic haya, fr. **hi** to impel. A diff. etym. see Walde, *Lat. Wtb.* s. v. haedus] 1. a horse Vv 64¹; J ii.98; Miln 2. — 2. speed M i.446. **-°vāhin** drawn by horses J vi.125.

**Hara** (adj.) (—°) [fr. **hṛ**] taking, fetching; **vayo°** bringing age (said of grey hairs) J i.138; **du°** S i.36.

**Haraṇa** (nt.) [fr. **hṛ**] taking, seizing, removing J i.117, 118, 232; DA i.71. **kucchi°** n. filling of the belly J i.277. **°bhatta** a meal to take along DhA ii.144.

**Haraṇaka** (nt.) [fr. haraṇa] goods in transit, movable goods Vin iii.51.

**Haraṇī** (f.) [fr. haraṇa] 1. a nerve conveying a stimulus (lit. "carrier"); only used with **rasa°** nerve of taste Vin ii.137; usually given as "a hundred thousand" in number, e. g. J v.4, 293, 458; DhA i.134. — 2. in **kaṇṇamala°**, an instrument to remove the wax from the ear Vin ii.135. Cp. hāraka.

**Harati** [Idg. ***ĝher**; in meaning "take" cp. Gr. ξείρ hand; in meaning "comprise" cp. Lat. cohors. Gr. ξόρτος; Ags. geard=yard. — The Dhtm expl[s] **har** laconically by "haraṇa"] 1. to carry J ii.176; Dh 124; to take with one D i.8, 142; opposed to **paccāharati** VbhA 349 — 354; SnA 52 — 58. — 2. to bring J i.208; to offer J i.238; Sn 223. — 3. to take, gather (fruits) Miln 263. — 4. to fetch, buy J i.291 (mama santikā). — 5. to carry away, to remove D ii.160, 166; J i.282; Sn 469; Mhvs 1, 26; to do away with, to abolish J i.345. — 6. to take away by force, to plunder, steal D i.52; J i.187; v.254. — 7. to take off, to destroy J i.222 (jīvitaṅ), 310 (visaṅ); to kill J i.281. — *Forms:* aor. **ahāsi** Sn 469 sq.; Dh 3; J iv.308; cp. upasaṅhāsi S v.214; pahāsi, pariyudāhāsi, ajjhupāhari; ger. **haritvā** D ii.160; **hātūna** J iv.280 (=haritvā C.); inf. **harituṅ** J i.187; **hātave** Th 1, 186; **hātuṅ**: see voharati; **hattuṅ**: see āharati; Fut. **hāhiti** J vi.500 (=harissati). — Pass. **harīyati** M i.33; **hīrati** J v.254; pret. **ahīratha** J v.253; grd. **haritabba** J i.187, 281. — pp. **haṭa**. — Caus. **hāreti** to cause to take Sn 395; to cause to be removed, to remove J i.345; ii.176; iii.431 (somebody out of office); **hāretabba** that which should be taken out of the way J i.298; Caus. II. **harāpeti** to cause to be brought, to offer Vin i.245; J ii.38; to cause to be taken (as a fine) Miln 193.

**Harāyati** [Denom. fr. hiri (=hrī), cp. Vedic **hrī** to be ashamed, Pres. jihreti. — The Dhtp (438) gives roots **hiri & hara** in meaning "lajjā"] 1. to be ashamed Vin i.88; ii.292; D i.213; M i.120; S iv.62; It 43; Pv i.10²; ppr. **harāyanto** Nd¹ 466, & **harāyamāna** J iv.171; Nd² 566. Often comb[d] with **aṭṭiyati** (q. v.). See also **hiriyati**. — 2. [in this meaning=Vedic **hṛ** to be angry. Pres. hṛṇīte] to be depressed or vexed, to be cross, to worry (cp. hiriyati) J v.366 (ppr. hariyyamāna); Th 1, 1173 (mā hari "don't worry").

**Hari** (adj.) [Idg. ***ĝhel**, as in Lat. helvus yellow, holus cabbage; Sk. harita, hariṇa pale (yellow or green), hiri (yellow); Av. □airi; Gr. ξλόος green, ξλόη "greens"; Ags. geolo=E. yellow. Also the words for "gold": hāṭaka & hiraṇya] green, tawny Dhs 617; DhsA 317; **°-ssavaṇṇa** gold — coloured J ii.33 (=hari — samāna — vaṇṇa suvaṇṇa° C.).

**-candana** yellow sandal Vv 83¹; DhA i.28; **-tāla** yellow orpiment Th 2, 393; DhA iii.29; iv.113; **-ttaca** gold — coloured Th 2, 333; ThA 235; **-pada** gold foot, yellow leg, a deer J iii.184.

**Hariṇa** [fr. hari] a deer J ii.26.

**Harita** (adj.) [see hari for etym.] 1. green, pale( — green), yellowish. It is expl[d] by Dhpāla as **nīla** (e. g. VvA 197; PvA 158), and its connotation is not fixed. — Vin i.137; D i.148; S i.5; J i.86, 87; ii.26, 110; Pv ii.12[10] (bank of a pond); Vv 45⁷ (°patta, with green leaves, of a lotus); J ii.110 (of wheat); SnA 277 (°haṅsa yellow, i. e. golden swan). — 2. green, fresh Vin iii.16; A v.234 (kusa); nt. (collectively) vegetables, greens Vin 266 (here applied to a field of fresh (i. e. green) wheat or cereal in general, as indicated by expl[n] "haritaṅ nāma pubbaṇṇaṅ aparaṇṇaṅ" etc.); cp. **haritapaṇṇa** vegetables SnA 283. — 3. **haritā** (f.) gold Th 1, 164=J ii.334 (°maya made of gold; but expl[d] as "harita — maṇi — parikkhata" by C.). — 4. Two cpds., rather odd in form, are **haritāmātar** "son of a green frog" J ii.238 (in verse); and **haritupattā** (bhūmi) "covered with green" M i.343; J i.50, 399.

**Haritaka** (nt.) [harita+ka] a pot — herb D ii.342.

**Haritatta** (nt.) [abstr. fr. harita] greenness Vin i.96.

**Harītaka** [cp. Epic Sk. harītaka] yellow myrobalan (Terminalia citrina or chebula) Vin i.201, 206; J i.80; iv.363; Miln 11; DhsA 320 (T. harīṭaka); VvA 5 (ṭ); **°-kī** (f.) the myrobalan tree Vin i.30; M iii.127. pūtiharīṭakī Vism 40; **°paṇṇika** all kinds of greens Vin ii.267.

**Hareṇukā** (f.) [cp. Sk. hareṇukā] a pea M i.245; J v.405 (=aparaṇṇajā ti 406); vi.537; **hareṇuka-yūsa** pea — soup M i.245 (one of the 4 kinds of soup).

**Halaṅ**=hi alaṅ (q. v.); "halaṅ dāni pakāsituṅ" why should I preach? Vin i.5=D ii.36=M i.168=S i.136.

**Halāhala**[1] [onomat.; cp. Sk. halāhala] a kind of deadly poison, usually as **°visa** J i.271, 273, 380; iii.103; v.465; Miln 256; Vism 57; ThA 287.

**Halāhala**[2] (nt.) [onomat.] uproar, tumult J i.47 sq.; Miln 122. Cp. **kolāhala**.

**Haliddā & Haliddī** (f.) [cp. Sk. haridrā] turmeric. - 1. **haliddā**: Vin i.201; J v.89. — 2. **haliddī** (haliddi°) M i.127; A iii.230, 233; S ii.101; KhA 64; **°rāga** like the colour of turmeric, or like the t. dye, i. e. not fast, quickly changing & fading J iii.148 (of citta), cp. J iii.524 sq.

**Hava** [cp. Vedc hava; **hū** or **hvā** to call] calling, challenge Dāvs ii.14.

**Have** (indecl.) [ha+ve] indeed, certainly Vin i.2; D ii.168; S i.169; Sn 120, 181, 323, 462; Dh 104, 151, 177, 382; J i.31, 365; DhA ii.228.

**Havya** (nt.) [Vedic havya; fr. **hū** to sacrifice] an oblation, offering S i.169; Sn 463 sq.; 490.

**Hasati & Hassati** [owing to similarity of meaning the two roots **has** to laugh (Sk. hasati, pp. hasita) & **hṛṣ** to be excited (Sk. hṛṣyati, pp. hṛṣita & hṛṣṭa) have become mixed in Pāli (see also hāsa). — The usual (differentiated) correspondent of Sk. hṛṣyati is **haṅsati**. The Dhtp (309) gives **haṅsa** (=harṣa) with tuṭṭhi, and (310) **hasa** with hasana] 1. to laugh, to be merry; pres. **hasati** Bu i.28; Mhvs 35, 59; **hassati** Sn 328, 829; ppr. **hasamāna** is preferable v. l. at J iv.281 for bhāsamāna; aor. **hasi** J ii.103; DhA ii.17. — Caus. **hāseti** [i. e. both fr. **has & hṛṣ**] to cause to laugh; to please, to gladden Mhvs 32, 46; J vi.217, 304; DhA ii.85; aor. **hāsesi** Vin iii.84; ppr. **hāsayamana** making merry J i.163, 209. 210; ger. **hāsayitvāna** Miln 1. — Caus. II. **hāsāpeti** SnA 401; J vi.311. Cp. pari°, pa°. — 2. to neigh (of horses) J i.62; vi.581 (strange aor. hasissiṅsu, expl[d] as hasiṅsu by C.). — pp. **hasita** (& haṭṭha).

**Hasana** (nt.) [fr. hasati] laughter Dhtp 31.

**Hasamānaka** (adj.) [ppr. of hasati+ka] laughing, merry Mhvs 35, 55; (nt.) as adv. **°ṅ** jokingly, for fun Vin i.185.

**Hasita** [pp. of hasati, representing both Sk. hasita & hṛṣita] laughing, merry; (nt.) laughter, mirth A i.261; Pv iii.3[5] (=hasitavant hasita — mukhin C.); Miln 297; Bu i.28; J i.62 (? read hesita); iii.223; Vism 20.

**-uppāda** "genesis of mirth," aesthetic faculty Tikp 276; see *Cpd.* 20 sq.

**Hasula** (adj.) [fr. **has**] is rather doubtful ("of charming speech"? or "smiling"?). It occurs in (corrupted) verse at J vi.503=Ap 40 (& 307), which is to be read as "aḷāra — bhamukhā (or °pamhā) hasulā sussoññā tanu — majjhimā." See Kern's remarks at *Toev.* s. v. **hasula**.

**Hassa** (adj. — nt.) [fr. **has**, cp. Sk. hāsya] ridiculous Sn 328; (nt.) 1. laughter, mirth D i.19; Sn 926; DA i.72; PvA 226; DhA iii.258; Miln 266. — 2. a joke, jest hassā pi, even in fun M i.415; hassena pi the same J v.481; Miln 220; **°vasena** in jest J i.439.

**Hā** (indecl.) an exclamation of grief, alas! ThA 154 (Ap v.154); VvA 323, 324.

**Hāṭaka** (nt.) [cp. Sk. hāṭaka, connected with hari; cp. Goth. gulp=E. gold] gold A i.215; iv.255, 258, 262 (where T reads haṭaka, with **sātaka** as v. l. at all passages); Th 2, 382; J v.90.

**Hātabba** at Nett 7, 32 may be interpreted as grd. of **hā** to go (pres. jihīte). The C. expl[s] it as "gametabba, netabba" (i. e. to be understood). Doubtful.

**Hātūna** see **harati**.

**Hāna** (nt.) [fr. **hā**, cp. Sk. hāna] relinquishing, giving up, falling off; decrease, diminution, degradation A ii.167; iii.349 sq. (opp. visesa), 427; Vism 11.

**-gāmin** going into disgrace or insignificance A iii.349 sq. **-bhāgiya** conducive to relinquishing (of perversity and ignorance) D iii.272 sq.; A ii.167; Nett 77; Vism 85.

**Hāni** (f.) [cp. Sk. hāni] 1. decrease, loss A ii.434; v.123 sq.; S i.111; ii.206, 242; J i.338, 346. — 2. falling off, waste Mhvs 33, 103. Cp. saṅ°, pari°.

**Hāpana** at J v.433 is with Kern. *Toev.* i.132 (giving the passage without ref.) to be read as **hāpaka** "neglectful" [i. e. fr. hāpeti[1]].

**Hāpita** [pp. of hāpeti[2]] cultivated, attended, worshipped J iv.221; v.158 (aggihuttaṅ ahāpitaṅ; C. wrongly= hāpita); v.201=vi.565. On all passages & their relation to Com. & BSk. see Kern, *Toev.* i.132, 133.

**Hāpeti**[1] [Caus. of **hā** to leave: see **jahati**; to which add *fut.* 2[nd] sg. **hāhasi** J iii.172; and *aor.* **jahi** J iv.314; v.469] 1. to neglect, omit A iii.44 (ahāpayaṅ); iv.25; Dh 166; J ii.437; iv.182; **ahāpetvā** without omitting anything, i. e. fully A ii.77; J iv.132; DA i.99. **atthaṅ hāpeti** to lose one's advantage, to fail Sn 37; J i.251. — 2. to postpone, delay (the performance of...) J iii.448; Vism 129. — 3. to cause to reduce, to beat down J i.124; ii.31. — 4. to be lost Sn 90 (? read **hāyati**).

**Hāpeti**[2] [in form=Sk. (Sūtras) hāvayati, Caus. of juhoti (see juhati), but in meaning=juhoti] to sacrifice to, worship, keep up, cultivate J v.195 (aggiṅ;=juhati C.). See Kern, *Toev.* i.133. — pp. **hāpita**.

**Hāyati** is Pass. of **jahati [hā]**, in sense of "to be left behind," as well as "to diminish, dwindle or waste away, disappear," e. g. Nd[1] 147 (+pari°, antaradhāyati); Miln 297 (+khīyati); ppr. **hāyamāna** Nd[2] 543. Cp. **hāyana**.

**Hāyana**[1] (nt.) [fr. **hā**] diminution, decay, decrease D i.54; DA i.165. Opposed to **vaḍḍhana** (increase) at M i.518.

**Hāyana**[2] (nt.) [Vedic hāyana] year; in **saṭṭhi°** 60 years old (of an elephant) M i.229; J ii.343; vi.448, 581.

**Hāyin** (adj.) [fr. **hā**] abandoning, leaving behind Sn 755= It 62 (maccu°).

**Hāra** [fr. harati] 1. that which may be taken; grasping, taking; grasp, handful, booty. In cpd. **°hārin** taking all that can be taken, rapacious, ravaging J vi.581 (of an *army;* Kern, *Toev.* i.133 wrong in trsl[n] "magnificent, or something like it"). Of a *river:* tearing, rapid A iii.64; iv.137; Vism 231. — 2. category; name of the first sections of the Netti Pakaraṇa Nett 1 sq., 195.

**Hāraka** (adj.) [fr. hāra] carrying, taking, getting; removing (f. hārikā) M i.385; J i.134, 479; Pv ii.9[1] (dhana°); SnA 259 (maṅsa°). — **mala°** an instrument for removing ear — wax Ap 303; cp. haraṇī. **sattha°** a dagger carrier, assassin Vin iii.73; S iv.62. See also **vallī**.

**Hāri** (adj.) [fr. **hṛ**; cp. Sk. hāri] attractive, charming S iv.316; J i.204 (°sadda).

**Hārika** (adj.) [fr. hāra] carrying D ii.348.

**Hārin** (adj.) [fr. hāra] 1. taking, carrying (f. **hārinī**) J i.133; Pv ii.3[10] (nom. pl. f. hārī); PvA 113. — 2. robbing J i.204. — Cp. **hāra°**.

**Hāriya** (adj.) [fr. hāra] carrying Vv 50[9]; ThA 200; VvA 212.

**Hālidda** (adj.) [fr. haliddā] dyed with turmeric; **a°** undyed, i. e. not changing colour J iii.88; cp. iii.148.

**Hāsa** [fr. **has**, cp. Sk. hāsa & harṣa] laughter; mirth, joy Dh 146; DA i.228=SnA 155 ("āmeṇḍita"); J i.33; ii.82; v.112; Miln 390. See also **ahāsa**.

**-kara** giving pleasure, causing joy Miln 252. **-kkhaya** ceasing of laughter Dhtp 439 (in def[n] of gilāna, illness). **-dhamma** merriment, sporting Vin iv.112.

**Hāsaniya** (adj.) [fr. **has** or **hṛṣ**; cp. Sk. harṣanīya] giving joy or pleasure Miln 149.

**Hāsu°** (of uncertain origin) occurs with **hāsa°** in comb[n] with **°pañña** and is customarily taken in meaning "of bright knowledge" (i. e. hāsa+paññā), wise, clever. The syn. **javana-pañña** points to a meaning like "quick-witted," thus implying "quick" also in **hāsu**. Kern, *Toev.* i.134 puts forth the ingenious expl[n] that **hāsu** is a "cockneyism" for āsu=Sk. āśu "quick," which does not otherwise occur in Pāli. Thus his expl[n] remains problematic. — See e. g. M iii.25; S i.63; v.376; J iv.136; vi.255, 329. — Abstr. **°tā** wisdom S v.412; A i.45.

**Hāseti** see **hasati**.

**Hāhasi** is 2[nd] sg. fut. of **jahati** (e. g. J iii.172); in cpd. also **°hāhisi**: see **vijahati**.

**Hāhiti** is fut. of **harati**.

**Hi** (indecl.) [cp. Sk. hi] for, because; indeed, surely Vin i.13; D i.4; Dh 5; Sn 21; Pv ii.1[18]; ii.7[10] (=hi saddo avadhāraṇe PvA 103); SnA 377 (=hi — kāro nipāto padapūraṇa — matto); PvA 70, 76. In verse J iv.495. **h'etaṅ** =hi etaṅ; **no h'etaṅ** not so D i.3. **hevaṅ**=hi evaṅ.

**Hiṅsati** [**hiṅs**, Vedic hinasti & hiṅsanti] 1. to hurt, injure D ii.243; S i.70; Sn 515; Dh 132; Pv ii.9[9] (=bādheti C.); iii.4[2] (=paribādheti C.); SnA 460. — 2. to kill M i.39; Dh 270. — Caus. II. **hiṅsāpeti** PvA 123. — Cp. **vi°**.

**Hiṅsana** (nt.) [fr. **hiṅs**] striking, hurting, killing Mhvs 15, 28.

**Hiṅsā** (f.) [Vedic hiṅsā] injury, killing J i.445; Dhtp 387. **hiṅsa-mano** wish to destroy Dh 390. Opp. **a°**.

**Hiṅsitar** [n. ag. fr. hiṅsati] one who hurts D ii.243; J iv.121.

**Hikkā** (f.) [cp. Epic Sk. hikkā, fr. **hikk** to sob; onomat.] hiccup Sdhp 279.

**Hikkāra** [hik+kāra]=hikkā, VbhA 70.

**Hinkāra** (indecl.) [hiṅ=hi, +kāra, i. e. the syllable "hiṅ"] an exclamation of surprise or wonder J vi.529 (C. hin ti kāraṇaṅ).

**Hingu** (nt.) [Sk. hingu] the plant asafetida Vin i.201; VvA 186.

**-cuṇṇa** powder of asafetida DhA iv.171. **-rāja** a sort of bird J vi.539.

**Hingulaka** [cp. Sk. hingula, nt.] vermilion; as **jāti°** J v.67. 416; VvA[4], 168. Also as **°ikā** (f.) VvA 324.

**Hinguli** [Sk. hinguli] vermilion Mhvs 27, 18.

**Hiṇḍati** [*Sk. **hiṇḍ**] to roam Dhtp 108 (=āhiṇḍana). See ā°.

**Hita** (adj.) [pp. of dahati[1]] useful, suitable, beneficial, friendly A i.58, 155 sq.; ii.191; D iii.211 sq.; Dh 163. — (m.) a friend, benefactor Mhvs 3, 37. — (nt.) benefit, blessing, good Vin i.4; Sn 233; A ii.96 sq., 176; It 78; SnA 500. — Opp. **ahita** A i.194; M i.332.

**-ânukampin** friendly & compassionate D i.4, 227; Sn 693; J i.241, 244. **-ûpacāra** beneficial conduct. saving goodness J i.172. **-esin** desiring another's welfare, well — wishing M ii.238; S iv.359; v.157; °*tā* seeking another's welfare, solicitude Dhs 1056; DhsA 362; VvA 260. **-kara** a benefactor Mhvs 4, 65.

**Hinati** [**hi**, hinoti] to send; only in cpd. **pahiṇati**.

**Hintāla** [hiṅ+tāla] a kind of palm, Phoenix paludosa Vin i.190; DhA iii.451.

**Hindagu** [probably for **indagu**, inda+gu (=°ga), i. e. sprung from Indra. The **h** perhaps fr. **hindu**. The spelling **h°** is a corrupt one] man, only found in the Niddesa in stock def[n] of **jantu** or **nara**; both spellings (with & without h) occur; see Nd[1] 3=Nd[2] 249.

**Hima** (adj. — n.) [cp. Vedic hima; Gr. ξεῖμα & ξειμών winter, ξιών snow; Av. □aya winter; Lat. hiems etc.] cold, frosty DhsA 317. — (nt.) ice, snow J iii.55.

**-pāta-samaya** the season of snow — fall Vin i.31, 288; M i.79; J i.390; Miln 396. **-vāta** a snow or ice wind J i.390.

**Himavant** (adj.) [hima+vant] snowy J v.63 (=hima- yutta C.). (m.) **Himavā** the Himālaya: see Dict. of Names.

**Hiyyo** (adv.) [Vedic hyaḥ, Gr. ξχές, Lat. heri; Goth. gistradagis "to — morrow," E. yester — day, Ger. gestern etc.] yesterday Vin i.28; ii.77; J i.70, 237; v.461; vi.352, 386; Miln 9. In sequence **ajja hiyyo** pare it seems to mean "to — morrow"; thus at Vin iv.63, 69; J iv.481 (=sve C.). See **para** 2. c.

**Hirañña** (nt.) [Vedic hiraṇya; see etym. under **hari** & cp. Av. □aranya gold] gold Vin i.245, 276; ii.159; A iv.393; Sn 285, 307, 769; Nd[2] 11; gold — piece S i.89; J i.92. Often together with **suvaṇṇa** Vin i.150; D ii.179; **h°-suvaṇṇaṅ** gold & money M iii.175; J i.341. **°olokana** ( — kamma) valuation of gold J ii.272.

**Hiri & hirī** (f.) [cp. Vedic hrī] sense of shame, bashfulness, shyness S i.33; D iii.212; A i.51, 95; iii.4 sq., 331, 352; iv.11, 29; Sn 77, 253, 719; Pug 71; Pv iv.7[3]; J i.129, 207; Nett 50, 82; Vism 8. Expl[d] Pug 23 sq.; is one of the **cāga-dhana's**: see **cāga** (cp. Jtm 31[1]). — Often contrasted to & combined with **ottappa** (cp. below) fear of sin: A i.51; D iii.284; S ii.206; It 36; Nett 39; their difference is expl[d] at Vism 464 ("kāya — duccarit' ādīhi hiriyatī ti hiri; lajjāy' etaṅ adhivacanaṅ; tehi yeva ottappatī ti ottappaṅ; pāpato ubbegass' etaṅ adhivacanaṅ"); J i.129 sq.; DhsA 124.

**-ottappa** shame & fear of sin M i.271; S ii.220; It 34; A ii.78; J i.127, 206; Tikp 61; Vism 221; DhA iii.73. Frequently spelt **otappa**, e. g. J i.129; It 36. **-kopīna** a loin cloth M i.10; Vism 31, 195. **-nisedha** restrained by conscience S i.7, 168=Sn 462; Dh 143; DhA iii.86. **-bala** the power of conscientiousness A ii.150; Dhs 30, 101. **-mana** modest in heart, conscientious D ii.78; M i.43; S ii.159.

**Hirika** (& **hirīka)** (adj.) [fr. hiri] having shame, only as — ° in neg. **ahirika** shameless, unscrupulous A i.51, 85; ii.219; Pug 19; It 27 (°īka); J i.258 (chinna° id.); nt. **°ṅ** unscrupulousness Pug 19.

**Hirimant** (& **hirīmant)** (adj.) [fr. hiri] bashful, modest, shy D iii.252, 282; S ii.207 sq.; iv.243 sq.; A ii.218, 227; iii.2 sq., 7 sq., 112; iv.2 sq., 38, 109; v.124, 148; It 97; Pug 23.

**Hiriya** (m. & nt.) [fr. hiri] shame, conscientiousness VvA 194.

**Hiriyati (hirīyati)** [see harāyati] to blush, to be shy; to feel conscientious scruple, to be ashamed Pug 20, 24; Miln 171; Vism 464 (hirīyati); DhsA 149.

**Hirivera** (nt.) [cp. Sk. hrīvera] a kind of Andropogon (sort of perfume) J vi.537; DA i.81.

**Hilādati** [**hlād**] to refresh oneself, to be glad Dhtp 152 (=sukha), 591 (id.).

**Hīna** [pp. of jahati] 1. inferior, low; poor, miserable; vile, base, abject, contemptible, despicable Vin i.10; D i.82, 98; S ii.154 (hīnaṅ dhātuṅ paṭicca uppajjati hīnā saññā); iii.47; iv.88, 309 (citta h. duggata); D iii.106, 111 sq., 215 (dhātu); A ii.154; iii.349 sq.; v.59 sq.; Sn 799, 903 sq.; Nd[1] 48, 103, 107, 146; J ii.6; Pv iv.1[27] (opp. paṇīta); Vv 24[13] (=lāmaka VvA 116); Dhs 1025; DhsA 45; Miln 288; Vism 13; DhA iii.163. — Often opposed to **ukkaṭṭha** (exalted, decent, noble), e. g. Vin iv.6; J i.20, 22; iii.218; VbhA 410; or in graduated sequence **hīna (>majjhima)>paṇīta** (i. e. low, medium, excellent), e. g. Vism 11, 85 sq., 424, 473. See **majjhima**. — 2. deprived of, wanting, lacking Sn 725= It 106 (ceto — vimutti°); Pug 35. — **hīnāya āvattati** to turn to the lower, to give up orders, return to secular life Vin i.17; S ii.231; iv.191; Ud 21; A iii.393 sq.; M i.460; Sn p. 92; Pug 66; **hīnāya vattati** id. J i.276; **hīnāy'āvatta** one who returns to the world M i.460, 462; S ii.50; iv.103; Nd[1] 147.

**-âdhimutta** having low inclinations J iii.87; Pug 26; °*ika* id. S ii.157; It 70. **-kāya** inferior assembly VvA 298 (here meaning Yamaloka); PvA 5. **-jacca** low-born, low — caste J ii.5; iii.452; v.19, 257. **-vāda** one whose doctrine is defective Sn 827; Nd[1] 167. **-viriya** lacking in energy It 116; DhA i.75; ii.260.

**Hīyati** is Pass. of **jahati**.

**Hīra** [cp. late Sk. hīra] 1. a necklace (?) VvA 176. — 2. a small piece, splinter J iv.30 (sakalika°); **hīrahīraṅ karoti** to cut to pieces, to chop up J i.9; DhA i.224 (+khaṇḍâkhaṇḍaṅ).

**Hīraka** [hīra+ka, cp. lexic. Sk. hīraka "diamond"] a splinter; tāla° "palm — splinter," a name for a class of worms Vism 258.

**Hīrati** is Pass. of **harati**.

**Hīḷana** (nt.) & **°ā** (f.) [fr. **hīḍ**] scorn(ing), disdain, contempt Miln 357; DA i.276 (of part. "re": hīlana — vasena āmantanaṅ); as **°ā** at Vbh 353 (+ohīḷanā); VbhA 486.

**Hīḷita** [pp. of hīḷeti] despised, looked down upon, scorned Vin iv.6; Miln 227, 251; Vism 424 (+ohīḷita oññāta etc.); DA i.256.

**Hīḷeti** [Vedic **hīḍ** or **hel** to be hostile; cp. Av. □ēaša awful; Goth. us — geisnan to be terrified. Connected also with hiṅsati. — The Dhtp (637) defines by "nindā"] 1. to be vexed, to grieve S i.308; to vex, grieve Vv 84[46]. — 2. to scorn, disdain, to feel contempt for, despise D ii.275; Sn 713 (appaṅ dānaṅ na hīḷeyya); J ii.258; DA i.256 (=vambheti); DhA iv.97; Miln 169 (+garahati). — pp. **hīḷita**.

**Huṅ** (indecl.) the sound "huṅ" an utterance of discontent or refusal DhA iii.108=VvA 77; Vism 96. Cp. **haṅ. hunkāra** growling, grumbling Vism 105. **hunkaroti** to grumble DhA i.173. **hunkaraṇa**=°kāra DhA i.173 sq. See also **huhunka**.

**Hukku** the sound uttered by a jackal J iii.113.

**Huta** [pp. of juhati] sacrificed, worshipped, offered Vin i.36=J i.83; D i.55; J i.83 (nt. "oblation"); Vv 34[26] (su°, +sudinna, suyiṭṭha); Pug 21; Dhs 1215; DA i.165; DhA ii.234.

**-āsana** [cp. Sk. hutāśana] the fire, lit. "oblation-eater" Dāvs ii.43; Vism 171 (=aggi).

**Hutta** (nt.) [cp. Vedic hotra] sacrifice: see **aggi°**.

**Hunitabba** is grd. of **juhati** "to be sacrificed," or "venerable" Vism 219 (=āhuneyya).

**Hupeyya** "it may be" Vin i.8;=**huveyya** M i.171. See **bhavati**.

**Huraṅ** (adv.) [of uncertain origin] there, in the other world, in another existence. As prep. with acc. "on the other side of," i. e. before Sn 1084; Nd[1] 109; usually in connection **idha vā huraṅ vā** in this world or the other S i.12; Dh 20; Sn 224=J i.96; **hurāhuraṅ** from existence to existence Dh 334; Th 1, 399; Vism 107; DhA iv.43. — The expl[n] by Morris *J.P.T.S.* 1884, 105 may be discarded as improbable.

**Huhunka** (adj.) [fr. huṅ] saying "huṅ, huṅ," i. e. grumbly, rough; **°jātika** one who has a grumbly nature, said of the brahmins Vin i.2; Ud 3 ("proud of his caste" Seidenstūcker). **nihuhunka** (=nis+h.) not grumbly (or proud), gentle Vin i.3; Ud 3. Thus also Kern, *Toev.* i.137; differently Hardy in *J.P.T.S.* 1901, 42 ("uttering & putting confidence into the word huṅ") Bdhgh (Vin i.362) says: "diṭṭha — mangaliko mānavasena kodhavasena ca huhun ti karonto vicarati."

**Hūti** (f.) [fr. **hū, hvā** "to call," cp. avhayati] calling, challenging S i.208.

**He** (indecl.) a vocative (exclam.) particle "eh," "here," hey M i.125, 126 (+je); DhA i.176 (double).

**Heṭṭhato** (adv.) [fr. heṭṭhā] below, from below Ps i.84; Dhs 1282, 1284, Mhvs 5, 64.

**Heṭṭhā** (indecl.) [cp. Vedic adhastāt=adhaḥ+abl. suff. °tāt] down, below, underneath Vin i.15; D i.198; It 114; J i.71; VvA 78; PvA 113. As prep. with gen. (abl.) or cpd. "under" J i.176; ii.103; lower in the manuscript, i. e. before, above J i.137, 206, 350; VvA 203; lower, farther on J i.235.

**-āsana** a lower seat J i.176. **-nāsika- (sota)** the lower nostril J i.164. **-bhāga** lower part J i.209, 484. **-mañce** underneath the bed J i.197 (°mañcato from under the bed); ii.275, 419; iv.365. **-vāta** the wind below, a wind blowing underneath J i.481. **-sīsaka** head downwards J iii.13.

**Heṭṭhima** (adj.) [compar. — superl. formation fr. heṭṭhā] lower, lowest Vin iv.168; Dhs 1016; Tikp 41; PvA 281; Sdhp 238, 240, 256. **°tala** the lowest level J i.202.

**Heṭhaka** (adj. — n.) [fr. heṭheti] one who harasses, a robber J iv.495, 498. Cp. **vi°**.

**Heṭhanā** (f.) [fr. heṭheti] harassing D ii.243; VbhA 75.

**Heṭheti** [Vedic **heḍ=hel** or **hīḍ** (see hīḷeti)] to harass, worry, injure J iv.446, 471; Pv iii.5[2] (=bādheti PvA 198); ppr. **a-heṭhayaṅ** Dh 49; S i.21. med. **a-heṭhayāna** S i.7; iv.179; ger. **heṭhayitvāna** J iii.480. — pp. **heṭhayita** J iv.447.

**Hetaṅ**=hi etaṅ.

**Hetu** [Vedic hetu, fr. **hi** to impel] 1. cause, reason, con- dition S i.134; A iii.440 sq.; Dhs 595, 1053; Vism 450; Tikp 11, 233, 239. In the older use **paccaya** and **hetu** are almost identical as synonyms, e. g. n'atthi hetu n'atthi paccayo D i.53; aṭṭha hetū aṭṭha paccayā D iii.284 sq.; cp. S iii.69 sq.; D ii.107; M i.407; A i.55 sq., 66, 200; iv.151 sq.; but later they were differentiated (see Mrs. Rh. D., Tikp introd. p. xi. sq.). The diff. between the two is expl[d] e. g. at Nett 78 sq.; DhsA 303. — There are a number of other terms, with which **hetu** is often comb[d], apparently without distinction in meaning, e. g. hetu paccaya kāraṇa Nd[2] 617 (s. v. sankhā); mūla h. nidāna sambhava pabhava samuṭṭhāna āhāra ārammaṇa paccaya samudaya: frequent in the Niddesa (see Nd[2] p. 231, s. v. mūla). — In the *Abhidhamma* we find hetu as "moral condition" referring to the 6 **mūlas** or bases of good & bad kamma, viz. **lobha, dosa, moha** and their opposites: Dhs 1053 sq.; Kvu 532 sq. — *Four* kinds of hetu are distinguished at DhsA 303=VbhA 402, viz. hetu°, paccaya°, uttama°, sādhāraṇa°. Another 4 at Tikp 27, viz. kusala°, akusala°, vipāka°, kiriya°, and 9 at Tikp 252, viz. kusala°, akusala°, avyākata°, in 3X3 constellations (cp. DhsA 303). — On term in detail see *Cpd.* 279 sq.; *Dhs. trsl[n]* §§ 1053, 1075. — abl. **hetuso** from or by way of (its) cause S v.304; A iii.417. — acc. **hetu** (—°) (elliptically as adv.) on account of, for the sake of (with gen.); e. g. dāsa — kammakara — porisassa hetu M ii.187; **kissa hetu** why? A iii.303; iv.393; Sn 1131; Pv ii.8[1] (=kiṅ nimittaṅ PvA 106); **pubbe kata°** by reason (or in consequence) of what was formerly done A i.173 sq.; **dhana°** for the sake of gain Sn 122. — 2. suitability for the attainment of Arahantship, one of the 8 conditions precedent to becoming a Buddha Bu ii.59=J i.14, 44. — 3. logic Miln 3.

**-paccaya** the moral causal relation, the first of the 24 Paccayas in the **Paṭṭhāna** Tikp 1 sq., 23 sq., 60 sq., 287, 320; Dukp 8, 41 sq.; Vism 532; VbhA 174. **-pabhava** arising from a cause, conditioned Vin i.40; DhA i.92. **-vāda** the theory of cause, as adj. "proclaimer of a cause," name of a sect M i.409; opp. **ahetu-vāda** "denier of a cause" (also a sect) M i.408; **ahetu-vādin** id. J v.228, 241 (=Jtm 149).

**Hetuka** (adj.) (—°) [fr. hetu] connected with a cause, causing or caused, conditioned by, consisting in Mhvs 1, 45 (maṇi — pallanka°); Dhs 1009 (pahātabba°); VbhA 17 (du°, ti°). usually as **sa°** and **a°** (with & without a moral condition) A i.82; Vism 454 sq.; Dukp 24 sq. **sa°** Dhs 1073 (trsl[n] "having root — conditions as concomitants"); Kvu 533 ("accompanied by moral conditions"); **a°** S iii.210 (°vāda, as a "diṭṭhi"); Vism 450.

**Hetutta** (nt.) [abstr. formation fr. hetu] reason, consequence; abl. in consequence of (—°) Vism 424 (diṭṭhi- visuddhi°).

**Hetuye** see **bhavati**.

**Hema** (nt.) [cp. Epic Sk. heman] gold D ii.187; J vi.574.

**-jāla** golden netting (as cover of chariots etc.) A iv.393; Vv 35[1], 36[2] (°ka). **-vaṇṇa** golden — coloured D ii.134; Th 2, 333; ThA 235; DhsA 317.

**Hemanta** [hema(=hima)+anta] winter A iv.138; J i.86; Miln 274.

**Hemantika** (adj.) [fr. hemanta] destined for the winter, wintry, icy cold Vin i.15, 31 (rattiyo), 288; M i.79; S v.51; A iv.127; Vism 73.

**Hemavataka** (adj.) [fr. himavant] belonging to, living in the Himālaya J i.506; iv.374, 437; **°vatika** id. Dpvs v.54.

**Heraññika (& °aka)** [fr. hirañña, cp. BSk. hairaṇyika Divy 501; MVastu iii.443] goldsmith (? for which suvaṇṇakāra!), banker, money — changer Vism 515=VbhA 91; J i.369; iii.193; DA i.315; Miln 331 (goldsmith?).

**-phalaka** the bench (i. e. table, counter) of a money changer or banker Vism 437=VbhA 115; J ii.429; iii.193 sq.

**Hevaṅ** see **hi**.

**Hesati** [both **heṣ** (Vedic) & **hreṣ** (Epic Sk.); in Pāli con- fused with **hṛṣ** (hasati): see hasati[2]] to neigh J i.51, 62 (here **hasati**); v.304 (T. siṅsati for hiṅsati; C. expl[s] **hiṅsati** as "hessati," cp. abhihiṅsanā for °hesanā). — pp. **hesita**.

**Hesā** (f.) [fr. hesati] neighing, neigh Dāvs v.56.

**Hesita** (nt.) [pp. of hesati] neighing J i.62 (here as **hasita**); Mhvs 23, 72.

**Hessati** is: 1. Fut. of **bhavati**, e. g. J iii.279. — 2. Fut. of jahati, e. g. J iv.415; vi.441.

**Hehiti** is Fut. 3[rd] sg. of **bhavati**, e. g. Bu ii.10=J i.4 (v. 20).

**Hoti, hotabba** etc. see **bhavati**.

**Hotta** (nt.) [Vedic hotra] (function of) offering; **aggi°** the sacrificial fire SnA 436 (v. l. BB °hutta).

**Homa** (m. & nt.) [fr. **hu**, juhati] oblation D i.9; DA i.93 (lohita°).

**Horāpāṭhaka** [late Sk. horā "hour" (in astrol. literature, fr. Gr. ὥρα: cp. Winternitz, *Gesch. d. Ind. Lit.* iii.569 sq.)+pāṭhaka, i. e. expert] an astrologer Mhvs 35, 71.